SOUTH-INDEAN INSCRIPTIONS

Volume II

TAMIL INSCRIPTIONS

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110 011
1991
SOUTH INDIAN INSCRIPTIONS.

TAMIL INSCRIPTIONS
OF
RAJARAJA, RAJENDRA-CHOLA, AND OTHERS
IN THE
RAJARAJESVARA TEMPLE AT TANJAVUR.

EDITED AND TRANSLATED
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VOLUME II.—PART I.
INSRIPTIONS ON THE WALLS OF THE CENTRAL SHRINE.
WITH FOUR PLATES.

MADRAS:
PRINTED AND PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRESS.
CALCUTTA: THACKER, SPINK & CO. BOMBAY: THACKER & CO. (Ld.).
LONDON: B. Quaritch; H. Sotheby & Co.; and W.H. Allen & Co. LEIPZIG: OTTO HARRASSOWITZ.
1891.
[Price: Four Rupees.]
INSCRIPTIONS OF THE TANJAVUR TEMPLE

PART I.

INSCRIPTIONS ON THE WALLS OF THE CENTRAL SHRINE.

No. 1. On the north and west walls, upper tier.

This inscription consists of nine sections engraved on the north wall and four sections on the west wall of the central shrine. It opens with a Sanskrit śākha, according to which it is an edict of Rājarāja, aśvin Rājakārīivarman. The remainder of the inscription, like all the other Tānṭāvar inscriptions, is written in Tamil.

After the list of conquests, which is found at the beginning of many inscriptions of the Chōla king Rājarāja, paragraph 2 contains the date, after which this and all the other Tānṭāvar inscriptions were incised. On the 20th day of the 26th year of his reign, Kō-Rājakārīivarman, aśvin Rājarājēśvara, issued orders, that the gifts made by himself, those made by his elder sister (vīra, Kundavīyār), those made by his wives, and those made by other donors should be engraved on the stone walls of the temple. A second important fact, which we learn from paragraph 2, is, that the Tānṭāvar temple had been built by Rājarājēśvara himself, and that it was called after him Rājarājēśvara, i.e., the Iśvara (temple) of Rājarāja.

Paragraphs 3 to 107 contain a list of gold images, vessels and ornaments, which the king himself presented to the temple of Rājarājēśvara (paragraphs 3 to 98) and to the image of Dakshiṇa-Meru-Vījñākar (paragraphs 99 to 107) on the following dates:

Paragaphs 3 and 4: 25th year, 312th day.
- 6 to 9: 26th   14th
- 10 to 16: 27th
- 17: 34th
- 18: 25th: 275th
- 19 to 32: 26th  104th
- 33: 318th
- 34 to 50: 310th
- 51 to 107: 23rd to 29th year.

The last set of paragraphs (51 to 107) was incised at a later date than the preceding part of the inscription, to which it refers as previously engraved (paragraph 51).

Part of the gifts, which the king made between his 23rd and 29th year, were taken from the treasures, which he seized after having defeated the Chōra king and the Pāṇḍyas.
in Malainâdu¹ (paragraphs 34, 51, 52 and 107). A number of gold trumpets were
presented to the temple, after he had assumed the titles of Śivapād‡sēkha, 'the devotee
of Śiva,' and of Rājarāja, 'the king of kings' (paragraph 55), and a number of gold
flowers, after he had returned from the conquest of Sutyārāya (paragraph 92).

Each of the gifts is stated to have been weighed by 'the stone called (after) Āḍa-
vallāy.' This was evidently a standard weight for gold, or a set of such weights, made
of stone and preserved at the shrine of the god Āḍavallāy or Āḍavallār, who was also
called Dukshina-Mūrū-Vījānkur.²

TEXT.

A. NORTH WALL.

First section.


Second section.


¹ This name means 'the hill-country' and is now-a-days confined to Malayālam or Malabar. In the
times of Hiuen-Tsiang and of Alberini, the synonymous terms Malakotta and Malayam seem to have
included, besides Malabar, the whole southern part of the Madras Presidency beyond the Kāvirī (see General
Cunningham's Ancient Geography of India, Vol. I, p. 549; Indian Antiquary, Vol. XVIII, p. 241). In the
present case, Malainâdu evidently comprises the territories of the Pāṇḍyas, besides those of the Chēra king.
² See No. 2, paragraphs 12 and 13.
Third section.

[1.] நாகராஜன் பிரார்ந்தந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[2.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[3.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[4.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[5.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[6.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[7.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

Fourth section.

[1.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[2.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[3.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[4.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[5.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[6.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[7.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

Fifth section.

[1.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[2.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு

[3.] நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு நாகராஜன் பிரார்ந்தும் உள்ள நாகராஜன் சிற்பம் செய்யும் கொண்டு
Sixth section.

[1.] கயவுக்கைருள் செருள் பெருமாள் செய்யக்கைப் புறப்புறம்—[m.*] காரணம்.

[2.] அ தொட்டு புரைன் அவன் நோயே பெயர் கூட்டும் கூறுகள் பெருமையன் செய்யும்—[m.*] காரணம்.

[3.] யாருள் பதில்—[m.*] காரணம் செய்ய கூற்றும் பார்வும் தீடும் நோயே.

[4.] அவன் கூறுகள் நெடுஞ்சுருக்கு—[m.*] பலவு கணினியாக கூறுகள்

[5.] பலவே கூறுகள் நெட்டும் கூறுகள் கூறுகள் பதிலிப் பலவே கூறுகள்

[6.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்

[7.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்

Seventh section.

[1.] கயவுக்கைருள் செருள் பெருமாள் செய்யக்கைப் புறப்புறம்—[m.*] காரணம்.

[2.] அ தொட்டு புரைன் அவன் நோயே பெயர் கூட்டும் கூறுகள் பெருமையன் செய்யும்—[m.*] காரணம்.

[3.] யாருள் பதில்—[m.*] காரணம் செய்ய கூற்றும் பார்வும் தீடும் நோயே

[4.] அவன் கூறுகள் நெடுஞ்சுருக்கு—[m.*] பலவு கணினியாக கூறுகள்

[5.] பலவே கூறுகள் நெட்டும் கூறுகள் கூறுகள் பதிலிப் பலவே கூறுகள்

[6.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்

[7.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்

[8.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்

[9.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்

[10.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்

[11.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்

[12.] ஒலி அத்தல் புரைன் பதிலிப் புரைன் பதிலிப் புரைன் பதிலிப்
Eighth section.

[1.] உயிர் உயிர் — [கோல்] கல்வி கல்லார். கூறு கூறு அக்கூறு கூறு
னும் இருந்து.

[2.] மூன்றாம் பகுதியும் — [கோல்] குருப்பேரி குரு கூறியும் போக்கு
கூறுக்

[3.] நடுப்பகுதி நடுப்பகுதியும் நாயனார் கூறு கூறு கூறு
[கோல்]

[4.] குருப்பேரின் மூன்றாம் பகுதியில் இருந்து கூற்று மாணவனை
[கோல்]

[5.] குருப்பேரின் மூன்றாம் பகுதியில் இருந்து கூற்று மாணவனை

Ninth section.

[1.] மூன்றாம் பகுதியில் உருவான போக்கின் புதுப்பிக்கப்பட்டு உருவான

[2.] குருப்பேரி குருப்பேரின் மூன்றாம் பகுதியில் இருந்து கூறு

[3.] வரும் முறையில் வரும் முறையில் வரும் முறையில்

[4.] மூன்றாம் பகுதியில் இருந்து கூறு

[5.] மூன்றாம் பகுதியில் இருந்து கூறு

[6.] குருப்பேரின் மூன்றாம் பகுதியில் இருந்து கூறு

2
B. West wall.

First section.

1. [Reading aid: Look at the Sri Rangam text for help]
2. [Reading aid: Look at the Sri Rangam text for help]
3. [Reading aid: Look at the Sri Rangam text for help]
4. [Reading aid: Look at the Sri Rangam text for help]
5. [Reading aid: Look at the Sri Rangam text for help]
6. [Reading aid: Look at the Sri Rangam text for help]
7. [Reading aid: Look at the Sri Rangam text for help]
8. [Reading aid: Look at the Sri Rangam text for help]

Second section.

1. [Reading aid: Look at the Sri Rangam text for help]
2. [Reading aid: Look at the Sri Rangam text for help]
3. [Reading aid: Look at the Sri Rangam text for help]
No. 1. INSCRIPTION OF RAJARAJA.

Third section.

[1.] 

[2.] 

[3.] 

[4.] 

[5.] 

[6.] 

[7.] 

[8.] 

Fourth section.

[1.] 

[2.]
INSCRIPTIONS ON THE CENTRAL SHRINE.

TRANSLATION.

First part.

1. Hail! Prosperity! This (i.e.) the edict (āśana) of Rājarāja, (alias) Rājakēśarivarman, which is cherished by the multitude of the diadems of (i.e., which is obeyed by) the crowd of all princes.

2. On the twentieth day of the twenty-sixth year (of the reign) of Kō-Rājakēśarivarman, alias Śrī-Rājarājādeva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (kalam) (in) the hall (at) Kāndālā, he conquered by his army, which was victorious in great battles, Vēngai-nādu, Gānga-pādi, Tadigai-pādi, Nulamba-pādi, Kudamalai-nādu, Kollam, Kālingam, Írā-mandalam, (the conquest of which) gave fame (i.e., made (him) famous) (in) the eight directions, and the seven and a half lakhas of Iraṭṭa-pādi,—deprived the Śrīyās (i.e., the Pândyas) of their splendour, while (he) was resplendent (jo such a degree) that (he) was worthy to be worshipped everywhere;—having been pleased to make gifts (in) the royal bathing-hall (tirumāṭrāna-kālā) to the east (of the hall) of Irumādi-Śōru in the Taṇjāvūr palace (kōyil), the lord (udalāyē) Śrī-Rājarājādeva vouchedsaf to say:—"Let the gifts made by us, those made by (our) elder sister, those made by our wives, and those made by other donors to the lord (udalāyē) of the sacred stone-temple (tirukkōrri) (called) Śrī-Rājarājēvāra,—which we caused to be built (at) Taṇjāvūr, (a city) in Taṇjāvūr-kārīram, (a subdivision) of Pândyakulātani, vaḷanādu,—be engraved on stone on the sacred shrine (śrī-višnu);" (Accordingly, these gifts) were engraved (as follows):

3. On the three-hundred-and-twelfth day of the twenty-fifth year (of his reign), the lord Śrī-Rājarājādeva gave one gold (ūmmog of) Kolgāidēvāru, which is to be present (at) the sacred offerings (kuṇal), weighing eight hundred and twenty-nine karāṇu, and three quarters and three marījādi by the stone called (after) Ādāvālāyā.
4. On the same day (he) gave one dish (tāla) of gold for the sacred offerings, supported by a lotus (padmāsana), weighing nine hundred and ninety-five karaṇju and a half and four mañjāḍi by the same stone.

5. On the fourteenth day of the twenty-sixth year (of his reign), the lord Śrī-Rājarājadēva gave one sacred diadem (tiruppaṭām) of gold, weighing four hundred and ninety-nine karaṇju by the stone called (after) Āḍavallān.

6. On the same day (he) gave one sacred diadem of gold, weighing four hundred and ninety-four karaṇju and a half and two mañjāḍi by the same stone.

7. On the same day (he) gave one sacred diadem of gold, weighing four hundred and eighty-four karaṇju and a quarter by the same stone.

8. On the same day (he) gave one sacred diadem of gold, weighing four hundred and ninety-seven karaṇju and a half by the same stone.

9. On the same day (he) gave one sacred diadem of gold, weighing four hundred and ninety-one karaṇju and a half by the same stone.

10. On the twenty-seventh day (of his twenty-sixth year), the lord Śrī-Rājarājadēva gave out of (his) minor treasure (śirudanam) one gold plate (taḷgaṭ), weighing six hundred and fifty-two karaṇju and eight mañjāḍi by the stone called (after) Āḍavallān.

11. On the same day (he) gave one gold plate, weighing four hundred and ninety-three karaṇju and a quarter by the same stone.

12. On the same day (he) gave one gold bowl (maṇḍai), weighing three hundred and ninety-seven karaṇju and six mañjāḍi by the same stone.

13. On the same day (he) gave one gold bowl, weighing three hundred and ninety-three karaṇju and (one) mañjāḍi by the same stone.

14. On the same day (he) gave one gold bowl, weighing three hundred and ninety-eight karaṇju and (one) kuṇi by the same stone.

15. On the same day (he) gave one gold bowl, weighing three hundred and ninety-six karaṇju by the same stone.

16. On the same day (he) gave one gold pitcher (kouḍi), weighing two hundred and eighty-four karaṇju and a half by the same stone.

17. On the thirty-fourth day (of his twenty-sixth year), the lord Śrī-Rājarājadēva gave out of (his) minor treasure (śirudanam) one gold salver (taḷgaṭam), weighing forty karaṇju and a quarter by the stone called (after) Āḍavallān.

18. On the two-hundred-and-seventy-fifth day of the twenty-fifth year (of his reign), the lord Śrī-Rājarājadēva gave one copper water-pot (kuṭa), to be placed on the copper pinnacle (stāpitarī)1 of the sacred shrine (śrī-vindana) of the lord of the Śrī-Rājarājēśvara (temple), weighing three thousand and eighty-three pala.2 The various gold plates (taṇḍa), which were laid over it, weighed two thousand nine hundred and twenty-six karaṇju and a half by the stone called (after) Āḍavallān.

19. On the one-hundred-and-fourth day of the twenty-sixth year (of his reign), the lord Śrī-Rājarājadēva gave to the lord of the Śrī-Rājarājēśvara (temple) one gold kettle (kuḍārum), weighing eleven thousand seven hundred and forty-two karaṇju by the stone called (after) Āḍavallān.

20. On the same day (he) gave one gold ṭittu-vattī,3 weighing four hundred and eighty-eight karaṇju by the same stone.

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1 According to Winckow, śrī or śrī is a synonym of śikara, the upper pinnacle of a temple.
2 tiṣṭha, 'a weight, thirteen of which make a triṣṭa over a pound;' Winckow.
3 This word signifies perhaps 'a cup (resembling) a shell (śālī).'
21. On the same day (he) gave one gold pot (kalasā), weighing five hundred and seven karatjū by the same stone.
22. On the same day (he) gave one gold pot, weighing four hundred and eighty-three karatjū by the same stone.
23. On the same day (he) gave one gold pot, weighing four hundred and ninety-two karatjū by the same stone.
24. On the same day (he) gave one gold pot, weighing four hundred and ninety-two karatjū and a quarter by the same stone.
25. On the same day (he) gave one gold pot, weighing five hundred and twelve karatjū and a half by the same stone.
26. On the same day (he) gave one gold spittoon (padikkam), weighing eight hundred and two karatjū and a half by the same stone,—including the three legs and the two rings (valaliyil).
27. On the same day (he) gave one gold salver (kattam), weighing forty-nine karatjū and three quarters by the same stone.
28. On the same day (he) gave one gold salver, weighing forty-nine karatjū and three quarters by the same stone.
29. On the same day (he) gave one gold salver, weighing fifty karatjū by the same stone.
30. On the same day (he) gave one gold salver, weighing forty-nine karatjū and three quarters, two maṇḍi and (one) kugri by the same stone.
31. On the same day (he) gave one small receptacle for sacred ashes (kuru-modal) of gold, weighing ninety-seven karatjū by the same stone.
32. On the same day (he) gave one gold measuring-cup (māna-varṭa), weighing twenty karatjū by the same stone.
33. On the three-hundred-and-eighteenth day of the twenty-sixth year (of his reign), (he) gave a gold (image of) Kañétrapaladāva, (which measured) by the cubit-measure (muraṃ), (preserved) in the temple (kōṭi) of the lord, three fingers (vīra) and three tōrai in height from the feet to the hair, which had a sacred foot-stool (śrīpādāpātha) of silver, (measuring) six tōrai in height and four fingers and six tōrai in circumference, and which weighed seventy-two karatjū and a half,— including the spear (śāla), the skull (kapāla), the noose (pāda) and the drum (damaruka), which (the image) held in its four divine hands, and the sacred foot-stool of silver.
34. Out of the treasures (bhāndāra), which he seized after having defeated the Chēra king (Śrānta) and the Pāṇḍyas in Malainadu, the lord Śrī-Rājarājadēva gave on the three-hundred-and-nineteenth day of the twenty-sixth year (of his reign) to the supreme lord (paramasvāmin) of the Śrī-Rājarāja-Īśvara (temple) the following gold emblems (chīava), which were weighed by the stone called (after) Ādavallān and engraved on stone:—
35. One betel-pot (kalāṇi), (consisting of) five hundred and eighty-six karatjū of gold.
36. One betel-pot, (consisting of) six hundred and twenty-two karatjū and a half of gold.
37. One water-pot (kuṭa), (consisting of) three hundred and eighty-two karatjū and a half of gold.
38. One water-pot, (consisting of) three hundred and sixty-seven karatjū of gold.

1 āṭṭa or cubit consists of 2 1/a 1/a or spans, 1 1/12 of 12 1/a or finger’s breadth, and 1 1/a of 3 rice corns, which are here called ōṇaŋ.
39. One water-pot, (consisting of) three hundred and fifty-two karaṇju of gold.
40. One water-pot, (consisting of) two hundred and ninety-four karaṇju of gold.
41. One chunnam box (kaṇḍāṅgisāchēppu), (consisting of) one hundred and twenty-one karaṇju and a half of gold, — including the stand (aḍi) and the lid.¹
42. One betel-leaf box (ilaṅgisāchēppu), (consisting of) one hundred and eighty-five karaṇju and three quarters of gold, — including four lion’s feet (yāṅkīṭā) and the lid.
43. One betel-leaf box, (consisting of) one hundred and forty-seven karaṇju of gold, — including four lion’s feet and the lid.
44. One plate (taṇiğai), (consisting of) one thousand one hundred and thirty-five karaṇju and a half of gold, — including the stand.
45. One censer (kālaḥappūṇa), (consisting of) four hundred and seventy karaṇju of gold, — including the spout (mākku) and the stand.
46. One censer, (consisting of) four hundred and thirty-eight karaṇju of gold, — including the spout and the stand.
47. Eight gold chains (kōṭi), consisting of seventy-eight karaṇju and three quarters of gold, — including sixteen flowers, (two of) which were attached to the hanging part (tākkam) and to the top part (talai) (respectively, of each chain).
48. One tāruittāl-vatṭil, (consisting of) four hundred and forty-eight karaṇju of gold, — including two bass-reliefs (kaṇṅkkukku) and two lion’s feet (sīṅhopāda).
49. One sacred crown (tiṟu-muḍi), (consisting of) two hundred and seventy-three karaṇju of gold.
50. One handle (kai) for a fly-whisk (tēchōppu), (consisting of) two hundred and four karaṇju of gold.

Second part.

51. From the twenty-third year to the twenty-ninth year (of his reign), the lord Śrī-Rājarājaṭēva gave to the supreme lord of the Śrī-Rājarājeṭvara (temple) out of his own treasures and out of the treasures, which he seized after having defeated the Chēra king and the Pāṇḍyas in Malaināḍu, the following emblems (chithna) of gold, sacred ornaments (āḥarana) of gold, etc., which were weighed by the stone called (after) Āḍavaḷḷu and engraved on stone,—excluding those (gifts of) the twenty-fifth year and the twenty-sixth year, which had been engraved on the adjacent stones before this (part of the inscription) on the east of this upper tier (jagatippāda):—²

52. Out of the treasures, which he seized after having defeated the Chēra king and the Pāṇḍyas in Malaināḍu, (he) gave:—
53. One handle for a fly-whisk, (consisting of) thirty-four karaṇju of gold.
54. One handle for a fly-whisk, (consisting of) thirty-three karaṇju of gold.
55. Having obtained the illustrious names of Śīvapāḍaṭēkhara³ and Śrī-Rājaraṭa,⁴ (he gave the following) gold trumpets (kāḷam), which had one kāṅgil (?), two pipes (tēcal) and five rings (mōṭirām):—

¹ kāṭē is probably the same as kālē or kāla.
² This clause refers to the first part of the present inscription, which precedes the second part on the upper tier of the north wall and is consequently, with respect to it, situated in the east. On jagatippāda see page 35, note 2.
³ I.e., 'he whose diadem are Śiva's feet,' 'the devotees of Śiva.'
⁴ I.e., 'the illustrious king of kings.'
56. One trumpet, (consisting of) two hundred and ninety-four "karañju" and a half of gold.
57. One trumpet, (consisting of) two hundred and ninety-five "karañju" and a quarter of gold.
58. One trumpet, (consisting of) two hundred and ninety-six "karañju" and three quarters and two "mañjadi" of gold.
59. Two trumpets, consisting of five hundred and ninety-three "karañju" of gold,—each (consisting of) two hundred and ninety-six "karañju" and a half of gold.
60. One trumpet, (consisting of) two hundred and ninety-four "karañju", nine "mañjadi" and (one) "kuvari" of gold.
61. One trumpet, (consisting of) two hundred and ninety "karañju" and three quarters of gold.
62. One trumpet, (consisting of) two hundred and eighty-six "karañju", three "mañjadi" and (one) "kuvari" of gold.
63. One trumpet, (consisting of) two hundred and ninety-eight "karañju" and a half and two "mañjadi" of gold.
64. One trumpet, (consisting of) two hundred and eighty-seven "karañju" and three quarters, four "mañjadi" and (one) "kuvari" of gold.
65. Out of his own treasures (he gave):—
66. One trumpet, (consisting of) one hundred and sixty-eight "karañju" and a quarter of gold.
67. One trumpet, (consisting of) one hundred and sixty-eight "karañju" of gold.
68. A single (trumpet), (consisting of) one hundred and forty-nine "karañju" and a half and three "mañjadi" of gold,—including one "kañgil" and one pipe (kuvar).
69. (The following) tops (mañuta) for temple-parasols (truppalattongal), including a knob (moñtu) and a plate (paralai) soldered together:—
70. Three tops for temple-parasols, consisting of one hundred and forty-eight "karañju" and three quarters, two "mañjadi" and (one) "kuvari" of gold,—each (consisting of) forty-nine "karañju" and a half, two "mañjadi" and (one) "kuvari" of gold.
71. Five tops for temple-parasols, consisting of two hundred and forty-eight "karañju" and three quarters of gold,—each (consisting of) forty-nine "karañju" and three quarters of gold.
72. Two tops for temple-parasols, consisting of one hundred "karañju" of gold,—each (consisting of) fifty "karañju" of gold.
73. Two tops for temple-parasols, consisting of ninety-eight "karañju" of gold,—each (consisting of) forty-nine "karañju" of gold.
74. One top for a temple-parasol, (consisting of) fifty-one "karañju" of gold.
75. Two tops for temple-parasols, consisting of ninety-eight "karañju" and three quarters of gold,—each (consisting of) forty-nine "karañju", seven "mañjadi" and (one) "kuvari" of gold.
76. One top for a temple-parasol, (consisting of) fifty "karañju", two "mañjadi" and (one) "kuvari" of gold.
77. One top for a temple-parasol, (consisting of) forty-eight "karañju" and three quarters of gold.
78. One top for a temple-parasol, (consisting of) fifty "karañju" and three quarters, two "mañjadi" and (one) "kuvari" of gold.
79. Two tops for temple-parasols, consisting of one hundred and one "karañju" and a half of gold,—each (consisting of) fifty "karañju" and three quarters of gold.
80. One top for a temple-parasol, (consisting of) forty-nine "karañju" and a half of gold.
81. One top for a temple-parasol, (consisting of) forty-nine karāṇju and six mahāḍī of gold.

82. One top for a temple-parasol, (consisting of) forty-nine karāṇju and a quarter of gold.

83. One top for a temple-parasol, (consisting of) forty-eight karāṇju and a half of gold.

84. One top for a temple-parasol, (consisting of) forty-nine karāṇju, two mahāḍī and (one) kugri of gold.

85. One top for a temple-parasol, (consisting of) forty-eight karāṇju and three quarters, two mahāḍī and (one) kugri of gold.

86. One top for a temple-parasol, (consisting of) fifty karāṇju and (one) mahāḍī of gold.

87. Three tops for temple-parasols, consisting of one hundred and forty-nine karāṇju and a half, two mahāḍī and (one) kugri of gold,—each (consisting of) forty-nine karāṇju and three quarters, two mahāḍī and (one) kugri of gold.

88. Five tops for white parasols (dhavalachchhatra), consisting of fifty karāṇju of gold,—including a plate (paralai) soldered together with the knob (mottu).

89. One top for a coloured sacred parasol of victory (vaṇnigai-tīru-karaṇ-kudai), (consisting of) fifteen karāṇju and a half, two mahāḍī and (one) kugri of gold,—including a plate soldered together with the knob.

90. One betel-leaf salver (ilaištattu), (consisting of) nine hundred and ninety-five karāṇju of gold.

91. One betel-leaf salver, (consisting of) nine hundred and eighty-eight karāṇju of gold.

92. Having returned from the conquest of Satyāśraya, (he) poured out as flowers at the sacred feet (ārtipādaspushpa) and worshipped the feet of the god (with the following gold flowers):

93. Two sacred gold flowers (tiruppāppā), consisting of twenty karāṇju of gold,—each (consisting of) ten karāṇju of gold.

94. Twelve sacred gold flowers, consisting of one hundred and nineteen karāṇju and a half and four mahāḍī of gold,—each (consisting of) nine karāṇju and three quarters, four mahāḍī and (one) kugri of gold.

95. Ten sacred gold flowers, consisting of ninety-nine karāṇju and a half of gold,—each sacred gold flower (consisting of) nine karāṇju and three quarters and four mahāḍī of gold.

96. One sacred gold flower, (consisting of) nine karāṇju and three quarters, three mahāḍī and (one) kugri of gold.

97. One sacred gold flower, (consisting of) (one) karāṇju and three quarters and (one) mahāḍī of gold.

98. One sacred gold flower, shaped like a lotus (tāmarai), (consisting of) thirteen karāṇju and six mahāḍī of gold.

99. To Dakṣiṇa-Mēru-Vīṣṭakar (he) gave (the following ornaments), to be worn (by this god):

100. One string of round beads (tīral-mani-vadam), (consisting of) five (strings) soldered together, (and containing) forty-nine karāṇju, seven mahāḍī and (one) kugri of gold.

101. One polished 1 ring for the arm of the god (tirukkoikkakalai), (consisting of) fifty-one karāṇju and a half of gold.

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1 seems to be another form of , 'polish'; compare , , , , , , .
102. One polished ring for the arm of the god, (consisting of) forty-five karṇī and a
half and two mahādi of gold.
103. One polished ring for the arm of the god, (consisting of) forty-nine karṇī and
three quarters, two mahādi and (one) kuṇi of gold.
104. One polished ring for the arm of the god, (consisting of) forty-five karṇī and
three quarters of gold.
105. One pair of polished rings for the feet of the god (tiruvadikkāvai), (consisting of)
ninety-six karṇī and a half of gold.
106. One sacred girdle (tiruppattīvai), (consisting of) one hundred and forty-nine karṇī
and a quarter of gold.
107. (Finally, he) gave one sacred diadem (tiruppattam), (consisting of) nine hundred
and eighty-one karṇī and a quarter of gold, which was made of gold taken from the
treasures, which he seized after having defeated the Chēra king and the Pāṇḍyas in
Malainādu.

No. 2. On the west wall.

This inscription is engraved in five sections, each of which occupies a separate face of
the west wall. It consists of two distinct parts.
The first part extends to about two thirds of line 7 of the first section and describes
eleven gold vessels, which were presented on the 310th day of the 28th year of the reign of
Kō-Rajakēsvarvarman, alias Rājarājadēva, to (the goddess) Umāparamēśvarī, who is
the consort of our lord Ādavallār, by the king's elder sister, who was the queen of
Vallavaraiyār Vandyadēvar.
The second part enumerates other gifts of gold vessels and ornaments, which were made
by the same royal lady between the 25th and 29th year of the king's reign. The items
detailed in paragraphs 14 to 42 were given to (the goddess) Umāparamēśvarī, who is
the consort of our lord Ādavallār Dēskhina-Mēru-Viṭānkar. Paragraphs 44 to 50
describe gifts to (the goddess) Umāparamēśvarī, who is the consort of our lord Taṇjai-
Viṭānkar.

TEXT.

First section.

[1] ... 
[2] ...
[3] ...

1 According to No. 6, the proper name of this princess was Kundavaiyār.
2 In the first volume, pp. 97, 109 and 112, this word was translated by 'the Pulava king.' The
reading of the original, however, is clearly vēnu-mānuṣa, and not vēnu-mānuṣa.
Second section.

[1] நெர்பிக்கை உரைநிலையானது மரம் வழியாக மலர்வலனானது மயாக்கம் பொருட்கள்.


[8] மலர்வலனானது மயாக்கம் பொருட்கள் உரைநிலைகள் மலர்வலனானது மயாக்கம் பொருட்கள்.

[9] மலர்வலனானது மயாக்கம் பொருட்கள் உரைநிலைகள் மலர்வலனானது மயாக்கம் பொருட்கள்.

Third section.

[10] மலர்வலனானது மயாக்கம் பொருட்கள் உரைநிலைகள் மலர்வலனானது மயாக்கம் பொருட்கள்.
Fourth section.

[1.] மும்பையில் பாதுகாப்பத்தில் - [a.n.]

[2.] முந்தாயில் - [a.n.]

[3.] வருடங்கள் - [a.n.]

[4.] சிங்கமுகன் முன்னாள் - [a.n.]

[5.] முன்னாள் முன்னாள் - [a.n.]

[6.] முந்தாயில் முந்தாயில் - [a.n.]

[7.] முந்தாயில் - [a.n.]

[8.] பாதுகாப்பத்தில் - [a.n.]

[9.] முந்தாயில் - [a.n.]

Fifth section.

[1.] முந்தாயில் - [a.n.]

[2.] முந்தாயில் - [a.n.]

[3.] முந்தாயில் - [a.n.]

[4.] முந்தாயில் - [a.n.]

[5.] முந்தாயில் - [a.n.]

[6.] முந்தாயில் - [a.n.]

[7.] முந்தாயில் - [a.n.]

[8.] முந்தாயில் - [a.n.]

[9.] முந்தாயில் - [a.n.]

No. 2. INSCRIPTION OF RAJARAJA.

1. Hail! Prosperity! On the three-hundred-and-tenth day of the twenty-fifth year (of the reign) of Kō-Rajakēśarivarman, alias Śri-Rajarājadēva, who,— while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,— in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kāndalār, he conquered by his army, which was victorious in great battles, Vēngai-nādu, Gaṅga-pādī, Tadigai-pādī, Nālamba-pādī, Kudambalainādu, Kālīm, Kālingam, Īra-māndālam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakshas of Iratta-pādī,— deprived the Serīyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere,— the venerable elder sister of Śri-Rajarājadēva, (who was) the great queen (mahādēvi) of Vallavaraiyar Vandyādyavāc, gave to (the goddess) Umāparamēśvarī, who is the consort of our lord Ādavallāru, one gold plate (kaligai), weighing three hundred and ninety-eight karunāju and a half by the stone called (after) Ādavallāru.

2. On the same day (she) gave one gold plate, weighing four hundred and ninety-six karunāju by the same stone.

3. On the same day (she) gave one gold bowl (mandai), weighing one hundred and ninety-nine karunāju by the same stone.

4. On the same day (she) gave one gold bowl, weighing three hundred and ninety-nine karunāju and three quarters by the same stone.

5. On the same day (she) gave one gold water-pot (kuṭā), weighing one hundred and ninety-eight karunāju and a half by the same stone.
8. On the same day (she) gave one gold water-pot, weighing one hundred and ninety-nine karāṇju and three quarters by the same stone.

7. On the same day (she) gave one gold water-pot, weighing one hundred and ninety-six karāṇju, seven maṇḍādi and (one) kuṇī by the same stone.

8. On the same day (she) gave one gold water-pot, weighing one hundred and ninety-eight karāṇju by the same stone.

9. On the same day (she) gave one gold cup (vattīl), weighing ninety-seven karāṇju and a half by the same stone.

10. On the same day (she) gave one golden receptacle for sacred ashes with lotus-ornaments (puhkarapattimadda), together with a stand (aṭṭi),—weighing eighty karāṇju by the same stone.

11. On the same day (she) gave one golden chunnam box (horandiguickchoppa),1 including ......... a bolt (āhāni) and a pin (nilaiyāni),—weighing one hundred and ninety-nine karāṇju by the same stone.

Second part. 

12. From the twenty-fifth year to the twenty-ninth year (of the king's reign), the venerable elder sister of Śri-Rājarājadēva, (who was) the great queen of Vallavaraiyar Vandyadēvar, gave to (the goddess) Umāparamēśvari, who is the consort of our lord Ādavallār Dukshina-Mēru-Viṭāṅkar, and to (the goddess) Umāparamēśvari, who is the consort of our lord Taṇjai-Viṭāṅkar, the following sacred ornaments (ābharaṇa), emblems (chilma), etc., of gold, which were weighed by the stone called (after) Ādavallān and engraved on stone,—excluding those (gifts of) the twenty-fifth year, which had been engraved on the adjacent stones before this (part of the inscription) on the north of this upper tier (jañatippadā):—

13. To (the goddess) Umāparamēśvari, who is the consort of our lord Ādavallār Dukshina-Mēru-Viṭāṅkar, (she) gave:

14. One oṭṭu-vattīl, (consisting of) one hundred and ninety-eight karāṇju and a half, two maṇḍādi and (one) kuṇī of gold.

15. One oṭṭu-vattīl, (consisting of) one hundred and ninety-seven karāṇju and a half of gold.

16. One tavukkai,2 (consisting of) one hundred and forty-seven karāṇju and six maṇḍādi of gold.

17. One tavukkai, (consisting of) one hundred and forty-six karāṇju and three quarters, (one) maṇḍādi and (one) kuṇī of gold.

18. One censer (kuḷaṇappātī), (consisting of) two hundred and ninety-five karāṇju and a quarter of gold.

19. One swan (aggran), (consisting of) ninety-eight karāṇju and a quarter of gold.

20. One parrot (bīḷī), the gold of which weighed thirty-four karāṇju, nine maṇḍādi and (one) kuṇī,—including two precious stones set into the eyes.

21. One handle for a white chāmara (ven-śāmarat), (consisting of) nineteen karāṇju and three quarters of gold.

1 Āchargiy is still used as a vulgar form for Āchargi.

2 This clause refers to the first part of the present inscription, which precedes the second part on the west wall and is consequently, with respect to it, situated in the north. Compare page 11, note 2.

3 This word might be connected with the Kannarese tavak, 'a salver, waiter.'
22. One handle for a white châmarâ (consisting of) nineteen karañju and a half and two mañjâdi of gold.
23. One handle for a fly-whisk (ichchôpî), (consisting of) twenty karañju of gold.
24. One handle for a fly-whisk, (consisting of) nineteen karañju and a half of gold.
25. One sacred crown (mokûju), (consisting of) two hundred and seventy-five karañju and a half of gold.
26. One hundred and sixty-five sacred gold flowers (tirupporpâ), consisting of eight hundred and twenty-five karañju of gold,— each sacred gold flower (consisting of) five karañju of gold.
27. Thirty-five sacred gold flowers, consisting of one hundred and seventy-four karañju, two mañjâdi and (one) kuâri of gold,— each sacred gold flower (consisting of) four karañju and three quarters, four mañjâdi and (one) kuâri of gold.
28. One pendant (tikkam), (consisting of) twenty-nine karañju and a half of gold.
29. One pair of sacred ear-rings (tiru-çâli), consisting of six karañju, eight mañjâdi and (one) kuâri of gold.
30. One pair of double sacred srûlla1 consisting of ten karañju and (one) mañjâdi of gold.
31. One pair of sacred ear-rings (tirukkanubi), consisting of fourteen karañju and three quarters, (one) mañjâdi and (one) kuâri of gold.
32. One string (vâdânu) of beads for the marriage-bagge (lâli-mûru), set with diamonds (vâyiram), consisting of eleven karañju and (one) mañjâdi of gold,— including one hundred and fifty-seven beads for the marriage-bagge, ..., four pâluyn, four kallipâ, one kokkuvâg and two square diamonds (saraçkâm).
33. One necklace (kañhâ-tuñur) of three (chains) soldered into one, (consisting of) sixty-two karañju of gold.
34. One outer chain (?) pursattinâr, including (one) pâluyn, (one) kallipâ and (one) kokkuvâg,— (consisting of) twenty-four karañju and a half, two mañjâdi and (one) kuâri of gold.
35. One âyalam of diamonds (vâyiram), (containing) one hundred and twenty-two karañju and three quarters of gold.
36. One pair of pêtu2 for the arms of the goddess, (consisting of) ninety karañju and a half of gold.
37. One pair of bracelets (kañuka) for the arms of the goddess, (consisting of) fifty-six karañju, two mañjâdi and (one) kuâri of gold.
38. One pair of rings for the arms of the goddess (tirukkînikkâru),3 with claws4 (engraved) on the outside (?) ñçîçhñçuvâg, (consisting of) one hundred and fifty karañju and a half of gold.

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1 Compare bsù-r in No. 8, paragraph 12.
2 These names of precious stones are not found in the dictionaries. Among them, aîr means 'the sharp eye,' aîr bûj 'the flower of the milk-bush,' and bûj aîr kâ 'the mouth of the paddy-bird.' aîr is probably the same as aîr kî, a square, and occurs among various kinds of diamonds in No. 7, paragraph 8.
3 According to Windlow, çî-cî is 'one of the two marriage-bagges, worn, especially by Telugus, on the neck.'
4 According to Windlow, aîr means 'a golden or silver collar, a neck-ring for a lad.' Here and in paragraph 40, as in No. 1, paragraphs 101 to 105, it signifies a ring for the arms or feet.
5 Probably tigers' claws are meant.
39. One wrought girdle (toril-patiligai), (consisting of) three hundred and forty-four karaṇju of gold.

40. One pair of rings for the feet of the goddess (tiruvaṭikkāraṉ), with claws (engraved) on the outside, (consisting of) one hundred and fifty karaṇju and a quarter of gold.

41. One pair of śṭuyalam for the feet (pāṭha-śṭuyalam), (consisting of) one hundred and nine karaṇju and a half of gold.

42. Ten rings for the toes of the goddess (tirukkāṭ-mēdiram), consisting of fourteen karaṇju and three quarters, two manjādi and (one) kuṇri of gold.

43. To (the goddess) Umāparamēśvari, who is the consort of our lord Taṉjavai-Viṭāṅkar, (she) gave:—

44. One plate (ṭalaṭai), (consisting of) four hundred and forty-eight karaṇju and four manjādi of gold.

45. One bowl (maṇḍai), (consisting of) two hundred and ninety-six karaṇju and a half of gold.

46. One ṛṭu-vaṭṭil, (consisting of) one hundred and ninety-seven karaṇju and three quarters of gold.

47. One kuṭkai, (consisting of) one hundred and forty-eight karaṇju and nine manjādi of gold.

48. One censer (kalāṭippṉai), (consisting of) two hundred and ninety-five karaṇju, seven manjādi and (one) kuṇri of gold.

49. One pot (kailaka), (consisting of) one hundred and ninety-six karaṇju and a half of gold.

50. One pot, (consisting of) one hundred and ninety-seven karaṇju and a quarter of gold.

51. One pot, (consisting of) one hundred and ninety-seven karaṇju and eight manjādi of gold.

52. One cunnam box (karaṇṭigaṭcheyppu), (consisting of) one hundred and ninety-eight karaṇju and a quarter of gold.

53. One handle for a white chānara (ven-bānarai), (consisting of) nineteen karaṇju and a half and four manjādi of gold.

54. One handle for a fly-whisk (tekkōppi), (consisting of) nineteen karaṇju and a half and (one) manjādi of gold.

55. Forty-eight sacred gold flowers (tiruppoṭṭu), consisting of two hundred and forty karaṇju of gold,— each sacred gold flower (consisting of) five karaṇju of gold.

56. Seventy-two sacred gold flowers, consisting of three hundred and fifty-eight karaṇju and four manjādi of gold,— each sacred gold flower (consisting of) four karaṇju and three quarters, four manjādi and (one) kuṇri of gold.

57. Six sacred gold flowers, consisting of twenty-nine karaṇju and a half and four manjādi of gold,— each sacred gold flower (consisting of) four karaṇju and three quarters and four manjādi of gold.

58. Three sacred gold flowers, consisting of fourteen karaṇju and three quarters and (one) kuṇri of gold,— each sacred gold flower (consisting of) four karaṇju and three quarters, three manjādi and (one) kuṇri of gold.

59. One sacred gold flower, (consisting of) four karaṇju and three quarters of gold.

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1 Compare eseyiru-śṭuyalam in paragraph 38, above.
No. 3. INSCRIPTION OF RAJARAJA.

No. 3. ON THE NORTH WALL, LOWER TIER.

This inscription is engraved in 38 sections of 15 lines each and contains a description of thirty sacred ornaments. These were made partly of gold and jewels from the temple treasury, and partly of pearls, which Kō-Rajakēśarivarman, alias Rājarājadēva, had given to the temple up to the 39th year of his reign. Paragraphs 5 and 6 allude to gold, which the king had seized after conquering the Chēra king and the Pāṇḍyas, and which he had presented to the temple.

TEXT.

First section.

[1.] இசீசினா ய ய இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ 

Second section.

[1.] வந்தருபு ய ய இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ இ 

Third section.

[1.] வந்தருபு ய ய 

[2.] வந்தருபு ய ய 

Here and in the similar passages, which occur throughout this inscription, ṛ[ṛ] stands for ṛ[ṛ].
Sixth section.

[1] வருணன் நரோதன் கிள் காந்தவில்
[2] கனவூ மாத்தேசார்க்கைப் புன் நிமூடத்தில்
[3] கூர் இறுதிக் குறிப்பிட்டுக்கொண்ட
[5] பாண்டிப்புராணம் தான் வேகம்
[6] குறிப்பிட்டு குழந்தைக்கு குற்றந்திக்
[7] கோயில்களை பாலேசும் பொருள் பொன்றால்
[8] முனஸ்வர் உள்ளேக் குற்றந்திக்
[9] குறிப்பிட்டு கிள் காந்தவில்
[10] முனோகார் ஒரு கள் வெளிவடைய்
[12] வருணன் வேகம் கூர் கருத்துள்ளான்
[13] வருணன் வேகம் கூர் கருத்துள்ளான்
[14] வருணன் வேகம் கூர் கருத்துள்ளான்
[15] வருணன் வேகம் கூர் கருத்துள்ளான்

Seventh section.

[1] வருணன் வேகம் கூர் கருத்துள்ளான்
[2] வருணன் வேகம் கூர் கருத்துள்ளான்
[3] வருணன் வேகம் கூர் கருத்துள்ளான்
[4] வருணன் வேகம் கூர் கருத்துள்ளான்
[5] வருணன் வேகம் கூர் கருத்துள்ளான்
[6] வருணன் வேகம் கூர் கருத்துள்ளான்
[7] வருணன் வேகம் கூர் கருத்துள்ளான்
[8] வருணன் வேகம் கூர் கருத்துள்ளான்
[9] வருணன் வேகம் கூர் கருத்துள்ளான்
[10] வருணன் வேகம் கூர் கருத்துள்ளான்
[12] வருணன் வேகம் கூர் கருத்துள்ளான்
[13] வருணன் வேகம் கூர் கருத்துள்ளான்
[14] வருணன் வேகம் கூர் கருத்துள்ளான்
[15] வருணன் வேகம் கூர் கருத்துள்ளான்

Eighth section.

[1] வருணன் வேகம் கூர் கருத்துள்ளான்
[2] வருணன் வேகம் கூர் கருத்துள்ளான்
[3] வருணன் வேகம் கூர் கருத்துள்ளான்
[4] வருணன் வேகம் கூர் கருத்துள்ளான்
[5] வருணன் வேகம் கூர் கருத்துள்ளான்
[6] வருணன் வேகம் கூர் கருத்துள்ளான்
[7] வருணன் வேகம் கூர் கருத்துள்ளான்
[8] வருணன் வேகம் கூர் கருத்துள்ளான்
[9] வருணன் வேகம் கூர் கருத்துள்ளான்
[10] வருணன் வேகம் கூர் கருத்துள்ளான்
[12] வருணன் வேகம் கூர் கருத்துள்ளான்
Ninth section.

[1.] ராம் ராம்[6] சஹஸ்தம் சுமார்
[2.] நட்சத்திரமுணை
[3.] நீர்நாயகன் நாகர்கு
[4.] முத்தப்பாப்பா பாப்பா
[5.] சுருங்கியாலன துணி
[6.] முன்னையில்லாமலை
[7.] முக்கியமான முக்கியம்
[9.] முன்னையில்லாமலை
[10.] முன்னையில்லாமலை
[11.] காப்புக்கிள் காப்புக்கிள்
[12.] காப்புக்கிள் காப்புக்கிள்
[13.] காப்புக்கிள் காப்புக்கிள்
[14.] முன்னையில்லாமலை
[15.] முன்னையில்லாமலை

Tenth section.

[1.] உண்மையான [8]உண்மையான உண்மையான உண்மையான உண்மையான
[3.] அருமானச்சூழ்த்துகள் அருமானச்சூழ்த்துகள் அருமானச்சூழ்த்துகள் அருமானச்சூழ்த்துகள்
[4.] பிற்போது பிற்போது பிற்போது பிற்போது
[5.] லேருமானச்சூழ்த்துகள் [8]லேருமானச்சூழ்த்துகள் லேருமானச்சூழ்த்துகள் லேருமானச்சூழ்த்துகள்
[6.] காதல காதல காதல காதல
[7.] முன்னையில்லாமலை
[8.] பிற்போது பிற்போது பிற்போது பிற்போது
[9.] முன்னையில்லாமலை
[10.] பிற்போது பிற்போது பிற்போது பிற்போது
[12.] பிற்போது பிற்போது பிற்போது பிற்போது
[13.] பிற்போது பிற்போது பிற்போது பிற்போது
[14.] பிற்போது பிற்போது பிற்போது பிற்போது
[15.] பிற்போது பிற்போது பிற்போது பிற்போது

Eleventh section.

[1.] உண்மையான உண்மையான உண்மையான
[2.] முன்னையில்லாமலை
[3.] காதல காதல காதல
[4.] பிற்போது பிற்போது
[5.] பிற்போது பிற்போது
[6.] பிற்போது பிற்போது
[7.] முன்னையில்லாமலை
[8.] பிற்போது பிற்போது
Twelfth section.

[1.] உனக்கு தொப்புத்தை [2.] நூல் என
[3.] கனவுமலனும் ஆண்டியறு என
[4.] கொண்டான் உண்மையைத்
[5.] நூல்வியத் வைத்தங்காகுத்
[6.] நல்ல அவ்வுண்டு தொட்டு
[7.] குற்றங்களைத் நூலினான்படி
[8.] நில முனிவரின் நூல்விய
[9.] நகரப்புத்தக்காக்குகளிடம்
[10.] எனலாம் முனிவர் என்னை
[11.] நூல்வியர் இன்று இன்று
[12.] என்னை நூலுக்கு மேல் செய்ய
[13.] நில நில நில நில நில
[14.] நில நில நில நில நில
[15.] என்னை நூலினான நூல்விய

Thirteenth section.

[1.] உண்டாம் வகாதிலின் முனிவர் என்னை
[2.] உண்டாம் உண்டாம் முனிவர் என்னை
[3.] நூல்வியத் வைத்தங்காகுத்
[4.] கொண்டான் உண்மையைத்
[5.] உண்மையைத் நூலினான்படி
[6.] நூல்வியத் வைத்தங்காகுத்
[7.] நூல்வியத் வைத்தங்காகுத்
[8.] நூல்வியத் வைத்தங்காகுத்
[9.] குற்றங்களைத் நூலினான்படி
[10.] நூலினான நூல்விய
[11.] நூலினான நூல்விய
[12.] நூலினான நூல்விய
[13.] நூலினான நூல்விய
[14.] நூலினான நூல்விய
[15.] நூலினான நூல்விய

Fourteenth section.

[1.] உண்டாம் உண்டாம் உண்டாம்
[2.] உண்டாம் உண்டாம்
[3.] உண்டாம் உண்டாம்
[4.] உண்டாம் உண்டாம்
| 1 | முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
2 | சுட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
3 | மெசைலன்படுத்து விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
4 | தொடர்பு விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
5 | வேட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
6 | சுட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
7 | மெசைலன்படுத்து விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
8 | தொடர்பு விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
9 | வேட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
10 | சுட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
11 | மெசைலன்படுத்து விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
12 | தொடர்பு விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
13 | வேட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
14 | சுட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
15 | மெசைலன்படுத்து விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -

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**Sixteenth section.**

| 1 | பட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
2 | சுட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
3 | மெசைலன்படுத்து விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
4 | தொடர்பு விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
5 | வேட்டையோரால் ஓர்லாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
6 | சுட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
7 | மெசைலன்படுத்து விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
8 | தொடர்பு விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
9 | வேட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
10 | சுட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
11 | மெசைலன்படுத்து விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
12 | தொடர்பு விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
13 | வேட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
14 | சுட்டையோரால் ஓரலாற்றின் விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -  
15 | மெசைலன்படுத்து விளை வட்ட முன்னேர்ப் பிராமிக்க விவரம் ஆ -

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*Read சோ.*
No. 8. INSCRIPTION OF RAJARAJA.

Seventeenth section.

[1.] வரசை விளம்பகம் படி விளம்பக விளம்பகம்
[2.] புரண்ட வண்ண புரண்ட புரண்ட வண்ண
[3.] வளைக்கும் வளைக்கும் வளைக்கும் வளைக்கும்
[4.] மீது மீது மீது மீது மீது
[5.] விநைவிலிருந்து விநைவிலிருந்து விநைவிலிருந்து
[6.] ஆரம்பங்கள் ஆரம்பங்கள் ஆரம்பங்கள்
[7.] கொண்டங்கள் கொண்டங்கள் கொண்டங்கள்
[8.] வில்லவு வில்லவு வில்லவு
[9.] குறிழ்விளக்கம் குறிழ்விளக்கம்
[10.] தேவவிளக்கம் தேவவிளக்கம்
[11.] மீதும் மீதும் மீதும்
[12.] முக்கியமான முக்கியமான
[13.] முக்கியமானது முக்கியமானது
[14.] வில்லவு வில்லவு
[15.] குறிழ்விளக்கம் குறிழ்விளக்கம்

Eighteenth section.

[1.] ஏற்க நயனும் ஏற்காகும் ஏற்காகும் ஏற்காகும்
[2.] புரண்ட வண்ண புரண்ட புரண்ட புரண்ட
[3.] மீது மீது மீது மீது
[4.] ஆரம்பங்கள் ஆரம்பங்கள்
[5.] கொண்டங்கள் கொண்டங்கள்
[6.] வில்லவு
[7.] முக்கியமான
[8.] முக்கியமான
[9.] முக்கியமான
[10.] வில்லவு
[11.] வில்லவு
[12.] வில்லவு
[13.] வில்லவு
[14.] வில்லவு
[15.] வில்லவு

Nineteenth section.

[1.] வில்லவு
[2.] வில்லவு
[3.] வில்லவு
[4.] வில்லவு
[5.] வில்லவு
[6.] வில்லவு
[7.] வில்லவு
[8.] வில்லவு
[9.] வில்லவு
[10.] வில்லவு
Inscriptions on the Central Shrine.

Twentieth section.

[1] நூற்று
[2] நூற்று
[3] நூற்று
[4] நூற்று
[5] நூற்று
[6] நூற்று
[7] நூற்று
[8] நூற்று
[9] நூற்று
[10] நூற்று
[12] நூற்று
[13] நூற்று

Twenty-first section.

[1] நூற்று
[2] நூற்று
[3] நூற்று
[4] நூற்று
[5] நூற்று
[6] நூற்று
[7] நூற்று
[8] நூற்று
[9] நூற்று
[10] நூற்று
[12] நூற்று
[13] நூற்று

Twenty-second section.

[1] நூற்று
[2] நூற்று
[3] நூற்று
[4] நூற்று
[5] நூற்று
[6] நூற்று
Twenty-third section.

[2.] என நின்ன எனவ வசா உண்டாய்
[3.] நம்பி பற்று கொண்ட என்னான் காம்யோ
[4.] கை வைத்தே வைத்தே என்னான் காம்யோ
[5.] நூற்று ராகியான[க]ஸிரு வானி வைத்தே
[6.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[7.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[8.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[9.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[10.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[11.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[12.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[13.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[14.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[15.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே

Twenty-fourth section.

[1.] பும்பகிருத்தஸ்கரா கார்வாசைத் தியா.
[2.] என் நின்ன எனவ வசா உண்டாய்
[3.] நம்பி பற்று கொண்ட என்னான் காம்யோ
[4.] கை வைத்தே வைத்தே என்னான் காம்யோ
[5.] நூற்று ராகியான[க]ஸிரு வானி வைத்தே
[6.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[7.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[8.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[9.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[10.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[11.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[12.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[13.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[14.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே
[15.] நூற்று ராகியான[ அ]ஸிரு வானி வைத்தே

Twenty-fifth section.

[1.] இமகாசைத் தியா
[2.] என் நின்ன எனவ வசா உண்டாய்

8
INSCRIPTIONS ON THE CENTRAL SHRINE.

Twenty-sixth section.

[1.] தேரிக்கைப்பைச வெள்ளமாடி பெண் நன்மை.
[2.] மேல் எழுந்தைப் பெண் நன்மை.
[3.] தேரிகிக்கைப் பெண் நன்மை.
[4.] தேரிக்கைப்பைச வெள்ளமாடி பெண் நன்மை.
[5.] பெண் நன்மை.
[6.] பெண் நன்மை.
[7.] பெண் நன்மை.
[8.] பெண் நன்மை.
[9.] பெண் நன்மை.
[10.] பெண் நன்மை.
[11.] பெண் நன்மை.
[12.] பெண் நன்மை.
[13.] பெண் நன்மை.
[14.] பெண் நன்மை.
[15.] பெண் நன்மை.

Twenty-seventh section.

[1.] பெண் நன்மை.
[2.] பெண் நன்மை.
[3.] பெண் நன்மை.
[4.] பெண் நன்மை.
[5.] பெண் நன்மை.
[6.] பெண் நன்மை.
[7.] பெண் நன்மை.
[8.] பெண் நன்மை.
[9.] பெண் நன்மை.
[10.] பெண் நன்மை.
[11.] பெண் நன்மை.
[12.] பெண் நன்மை.
[13.] பெண் நன்மை.
[14.] பெண் நன்மை.
[15.] பெண் நன்மை.
No. 3. INSCRIPTION OF RAJA RAJA.

Twenty-eighth section.

1. பரசார்களுடனும்
2. பாயானை மந்தவருடன்
3. சூர்ய வெள்ளக்கிளை
4. தமிழகப்பொழிவு
5. முகலாயக்குறி கிளை
6. ஆசிரியர் கிளை
7. தீர்த்த மரான்
8. தமிழ்நாட்டு மரான்
9. தமிழ் மரான்
10. சென்னை வைத்தியான்
11. ஒரு கார் எவனாலும் — [டட]
12. மனோர் வைத்தியான்
13. ஒரு வைத்தியான்
14. தேனை வைத்தியான்
15. சென்னை வைத்தியான்

Twenty-ninth section.

1. தெரு மரத்தில் தெரு கிளை தெரு வைத்தியான்
2. மலார்கள் வைத்தியான் வைத்தியான் தெரு
3. கீழின் கிளை தெரு வைத்தியான்
4. ஒரு கார் எவனாலும் — [டட]
5. கீழின் வைத்தியான்
6. முருதத்து வைத்தியான்
7. மனோர் வைத்தியான்
8. மனோர் வைத்தியான்
9. மனோர் வைத்தியான்
10. மனோர் வைத்தியான்
11. மனோர் வைத்தியான்
12. மனோர் வைத்தியான்
13. மனோர் வைத்தியான்
14. வைத்தியான் (பெருத்தியான்) வைத்தியான்
15. வைத்தியான் (பெருத்தியான்)

Thirtieth section.

1. முருதத்து வைத்தியான் வைத்தியான் வைத்தியான்
2. முருதத்து வைத்தியான் வைத்தியான் வைத்தியான்
3. ஒரு கார் எவனாலும் — [டட]
4. மலார்கள் வைத்தியான்
5. தெரு மரான்
6. மலார்கள் வைத்தியான்
7. மலார்கள் வைத்தியான்
8. மலார்கள் வைத்தியான்
9. மலார்கள் வைத்தியான்
10. மலார்கள் வைத்தியான்
11. மலார்கள்
12. மலார்கள்
Thirty-first section.

[1.] தேவ மலன் பென்ம நாலான லிருந்து
[2.] எந்த இரண்டு லான மட்டும் என
[3.] பார் கொள்ளல் மலை பாடிய என
[4.] மெல்லானது இருந்து இதிலும்
[5.] என்ற இலோம் இதிலிருந்து
[6.] என்ற வட்ட வாழ்வு இது
[7.] மேற்கு வரும் வரும் வரும்
[8.] தன்னால் வரும் வரும்
[9.] மேற்கு வரும் வரும் வரும
[10.] சொல்லும் வரும் வரும
[11.] என்று சொல்லி வரும் வரும
t — [3.3] வரும
t
[12.] என்று பெறல் குன்று வந்து
[13.] என்று பெறல் குன்று வந்து
[14.] என்று பெறல் குன்று வந்து
[15.] என்று பெறல் குன்று வந்து

Thirty-second section.

[1.] பொன்றும் இருக்கு குறுக்கு குறுக்கு
[2.] பொன்றும் இருக்கு குறுக்கு
[3.] என்று பெறல் குன்று வந்து
[4.] என்று பெறல் குன்று வந்து
[5.] என்று பெறல் குன்று வந்து
[6.] என்று பெறல் குன்று வந்து
[7.] என்று பெறல் குன்று வந்து
[8.] என்று பெறல் குன்று வந்து
[9.] என்று பெறல் குன்று வந்து
[10.] என்று பெறல் குன்று வந்து
[11.] என்று பெறல் குன்று வந்து
[12.] என்று பெறல் குன்று வந்து
[13.] என்று பெறல் குன்று வந்து
[14.] என்று பெறல் குன்று வந்து
[15.] என்று பெறல் குன்று வந்து

Thirty-third section.

[1.] என்று பெறும் குழு குறுக்கு குறுக்கு
[2.] என்று பெறும் குழு குறுக்கு
[3.] என்று பெறும் குழு குறுக்கு
[4.] என்று பெறும் குழு குறுக்கு
[5.] என்று பெறும் குழு குறுக்கு
[6.] என்று பெறும் குழு குறுக்கு
[7.] என்று பெறும் குழு குறுக்கு

*Read at sree.1.*
Thirty-fourth section.

[1.] ஒன்றனாகமைத்து
[2.] முன்கிலாமைத்து
[3.] போர்லாமைத்து
[4.] இல்லையால் கிைத்து
[5.] அம்மாலாமைத்து
[6.] யானை முன்கிலாமைத்து
[7.] கொன்றை முன்கிலாமைத்து
[8.] மயனை முன்கிலாமைத்து
[9.] ராகவியை முன்கிலாமைத்து
[10.] கார்கண் முன்கிலாமைத்து
[11.] தானை முன்கிலாமைத்து
[12.] வரையறையையும் முன்கிலாமைத்து
[13.] நல்லாலையையும் முன்கிலாமைத்து

Thirty-fifth section.

[1.] வெள்ளநூல் மாங்கா பழக்காயம்
[2.] நல்லாலையையும் வெள்ளநூல் மாங்காயம்
[3.] போர்லாமையையும் வெள்ளநூல் மாங்காயம்
[4.] ஒன்றாலையையும் வெள்ளநூல் மாங்காயம்
[5.] இல்லையாலையையும் வெள்ளநூல் மாங்காயம்
[6.] யானையையும் வெள்ளநூல் மாங்காயம்
[7.] மயனையையும் வெள்ளநூல் மாங்காயம்
[8.] ராகவியையும் வெள்ளநூல் மாங்காயம்
[9.] கார்கண் முன்கிலாமைத்து
[10.] தானை முன்கிலாமைத்து
[11.] வரையறையையும் முன்கிலாமைத்து
[12.] நல்லாலையையும் முன்கிலாமைத்து

Thirty-sixth section.

[1.] மயனை முன்கிலாமைத்து 
[2.] ராகவியையும் முன்கிலாமைத்து 
[3.] கார்கண் முன்கிலாமைத்து
Inscriptions on the Central Shrine

[4.] உப்புத் தின்ப நெய்யும் புத்தகம் பாகம்
[5.] உந்துத் திருநூற்றும் கீழ் விளையாடி மாறு
[6.] நதி சலவார் பதியும்பிண்டில் விளையாடி
[7.] குறிப்பிட்டு இறுதி கூற்றுகள் கூறு
[8.] சுற்று பேசுவிக்கிறதே நான்
[9.] இவ்விதமானும் பேசுவிக்கிறேன்
[10.] நேர்வேதிக்கும் இலை விளையாடி
[11.] அந்த ராக நூற்றுமிட்டு உண்டு
[12.] கோரிலும் இடமும் விளையாடி விளை
[13.] சரின் சரியாளர் விளையாடிக்கே உண்டு
[14.] சரியாளர் விளையாடிக்கே உண்டு
[15.] புனித முக்கிய கூறுகள் கூறு

Thirty-seventh section.

[1.] சம்பா நெய் கேழ் பெரும் நெய்யும் பெரும்
[2.] ரா貸யும் கோரில் பெரும் பெரும் பெரும்
[3.] கருத்திதிக்கும் வந்து இறுதி
[4.] பதிகம் கீழே விளையாடி
[5.] நேர்வேதிக்கும் விளையாடிக்கே
[6.] குறிப்பிட்டு இறுதி கூறு
[7.] சுற்று பேசுவிக்கிறதே
[8.] சுற்று பேசுவிக்கிறேன்
[9.] இவ்விதமானும் பேசுவிக்கிறேன்
[10.] நேர்வேதிக்கும் இலை விளை
[11.] சரியாளர் விளையாடிக்கே
[12.] சரியாளர் விளையாடிக்கே
[13.] புனித முக்கிய கூறு
[14.] புனித முக்கிய கூறு

Thirty-eighth section.

[1.] உப்புத் தின்ப நெய்யும் பாகம்
[2.] உந்துத் திருநூற்றும் கீழ் விளை
[3.] குறிப்பிட்டு இறுதி கூறு
[4.] சுற்று பேசுவிக்கிறதே
[5.] சுற்று பேசுவிக்கிறே
[6.] இவ்விதமானும் பேசுவிக்கிறே
[7.] சரியாளர் விளையாடிக்கே
[8.] சரியாளர் விளையாடிக்கே
[9.] புனித முக்கிய கூறு
[10.] புனித முக்கிய கூறு
[11.] புனித முக்கிய கூறு
[12.] புனித முக்கிய கூறு
[13.] புனித முக்கிய கூறு
No. 8. INSCRIPTION OF RAJARAJA.

Translation.

1. Hail! Prosperity! The sacred ornaments (ābharana) of jewels (ratna) of the first quality, made (partly) of gold and jewels of the first quality, which had accumulated in the treasury (bhavāvara) of the lord of the Śrī-Rājarājēśvara (temple),—excluding those which were exhibited (to the public) at the treasury of the lord of the Śrī-Rājarājēśvara (temple),—and (partly) of jewels, which the lord Śrī-Rājarājadēva had been pleased to give (to the temple) until the twenty-ninth year (of the reign) of Kō-Rājakēsūrivarman, alias Śrī-Rājarājadēva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to out the vessel (in) the hall (at) Kāndalār, he conquered by his army, which was victorious in great battles, Vēngai-nādu, Gaṅga-pādi, Taṅkai-pādi, Nulamba-pādi, Kudamalai-nādu, Kollam, Kaliṅgam, Īḫa-maṇḍalam,

(1) the conquest of which (made) famous (in) the eight directions, and the seven and a half lakhas of Iraṭṭa-pādi,—deprived the Śeriyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere,—were weighed by the jewel weight (kātu-kul) called (after) Dakshaśa-Mēru-Viṣṇu-kāṇaka,¹ excluding the threads (saraṇu) and the frames (śatamuṭ), (but) including the lac (arakku) and the pūrṇa, (and) were engraved on stone on the sacred shrine (śrī-vimāna) of the lord,—excluding those which had been engraved on stone on the yogatippadai and on the upapūṭaṭhā-kaṇḍa-padaiai² of the temple (kōṭil) of Chandēśvara,—(as follows):—

2. One sacred girdle (ṭiruppaṭṭi), made of gold taken from the treasury of the lord, (and containing) ten karaṇju and three quarters, three maṇḍi and (one) kṛṣṇi of gold, which was a quarter inferior in fineness to (the gold standard called) dandavāṇi. The lac weighed eight karaṇju and seven maṇḍi. The pūrṇa weighed three quarters (of a karaṇju). Fifteen crystals (puliṇi), set into (it), weighed (one) karaṇju. Three poti weighed three maṇḍi. One thousand five hundred and twelve strung pearls (muṭṭu) of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out at the sacred feet (śrīpāṇḍapushpa) and with which he had worshipped the feet of the god, (viz.) round pearls (vaṭṭam), roundish pearls (agruvaṭṭam), polished pearls (oppu-muṭṭu), small pearls (karaṇu-muṭṭu), nibbolaṁ, pugitṭam, ambumudī, crude pearls (kaṇḍu), twin pearls (iṟṟai), kappusṭi and kakkattu, weighed forty-one karaṇju and seven maṇḍi. Twenty-four strung corals (pavaram), (taken) from the corals in the treasury, weighed three quarters (of a karaṇju), three maṇḍi and (one) kṛṣṇi. Altogether, (the girdle) weighed sixty-three karaṇju and nine maṇḍi, corresponding to a value of ninety kāṣu.

3. One sacred girdle, made of gold taken from the treasury, (and containing) ten karaṇju and three quarters and four maṇḍi of gold, which was a quarter inferior in fineness to the dandavāṇi. The lac weighed eight karaṇju and seven maṇḍi. The pūrṇa weighed three quarters (of a karaṇju). Fifteen crystals, set into (it), weighed three quarters (of a karaṇju), four maṇḍi and (one) kṛṣṇi. Three poti weighed three maṇḍi. One thousand five hundred and two strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the

¹ This standard weight for jewels was distinct from that for gold, which was called after Ādavallān, another name of the god Dakshaśa-Mēru-Viṣṇu-kāṇaka; see page 2, above. In paragraph 1 of Nos. 6 to 8, both weights are mentioned together.

² These two terms probably mean 'the upper tier' and 'the lower tier' and refer to an inscription published below, which is engraved on the upper and lower stone tiers of the Chandēśvara shrine.
sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nilambilam, payittam, ambumudu, crude pearls, twin pearls, sappattai and sakkattai, weighed forty-one karaṇju and nine manjadi. Twenty-four strung corals, (taken) from the corals in the treasury, weighed three quarters (of a karaṇju), three manjadi and (one) kuñri. Altogether, (the girdle) weighed sixty-three karaṇju and a half and (one) manjadi, corresponding to a value of ninety kātsa.

4. One sacred girdle, made of gold, taken from the treasury, (and containing) ten karaṇju and three quarters and four manjadi of gold, which was a quarter inferior in fineness to the daṇḍavāni. The lac weighed nine karaṇju, three manjadi and (one) kuñri. The pīṇju weighed half a karaṇju, three manjadi and (one) kuñri. Three potti weighed three manjadi. Fifteen crystals, set into (it), weighed (one) karaṇju, (one) manjadi and (one) kuñri. One thousand six hundred and fifty-three strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nilambilam, payittam, ambumudu, crude pearls, twin pearls, sappattai and sakkattai, weighed forty-two karaṇju and a half, (one) manjadi and nine tenths. Twenty-four strung corals, (taken) from the corals in the treasury, weighed three quarters (of a karaṇju) and three manjadi and six tenths. Altogether, (the girdle) weighed sixty-five karaṇju and a half and (one) manjadi, corresponding to a value of ninety-five kātsa.

5. One sacred girdle, made of gold, taken from the treasury of the lord, (and containing) ten karaṇju and three quarters, (one) manjadi and (one) kuñri of gold, which was a quarter inferior in fineness to the daṇḍavāni. The lac weighed eight karaṇju and a half, three manjadi and (one) kuñri. The pīṇju weighed three quarters (of a karaṇju) and two manjadi. Fifteen crystals, set into (it), weighed (one) karaṇju, three manjadi and (one) kuñri. Three potti weighed three manjadi. One thousand six hundred and fifteen strung pearls of brilliant water and of red water; (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nilambilam, payittam, ambumudu, crude pearls, twin pearls, sappattai and sakkattai, weighed forty-two karaṇju and a half and four manjadi. Twenty-four strung corals, (taken) from the corals, for which the treasurers of the chief jewels (mātri-ratna-bhavakaṟitar) supplied the funds (mudal) from the gold (māḷa), which (the king) had seized after conquering the Chēra king and the Pāṇḍyas, weighed three quarters (of a karaṇju), two manjadi and (one) kuñri. Altogether, (the girdle) weighed sixty-five karaṇju and a quarter, corresponding to a value of ninety kātsa.

6. One sacred girdle, made of gold, taken from the treasury of the lord, (and containing) ten karaṇju and three quarters and three manjadi of gold, which was a quarter inferior in fineness to the daṇḍavāni. The lac weighed eight karaṇju and six manjadi. The pīṇju weighed three quarters (of a karaṇju) and (one) manjadi. Fifteen crystals, set into (it), weighed (one) karaṇju and a quarter and (one) kuñri. Three potti weighed two manjadi. One thousand five hundred and ninety-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured

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1 From a calculation of the total in this and several other paragraphs (24 to 31) of the inscription, it follows that the term manjadi, as a fraction of a manjadi, means 'a tenths,' and not, as it is commonly used in Tamil, 'a twentieth.'
out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nibolam, payittam, ambuunu, crude pearls, twin pearls, sappatti and sakattu, weighed forty kurvīṇu and a half and two māṇjādi. Twenty-four strung corals, (taken) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (the king) had seized after conquering the Chēra king and the Pāṇḍyas, weighed (one) kurvīṇu and six māṇjādi. Altogether, (the girdle) weighed sixty-three kurvīṇu and a quarter and (one) kuvari, corresponding to a value of ninety kāśu.

7. One pearl bracelet (muttu-vaḷiyaṉi), made of gold taken from the treasury of the lord, (and containing) five kurvīṇu, nine māṇjādi and (one) kuvari of gold. In this, three hundred and fifty-nine strung pearls of brilliant water and of red water, (taken from) the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nibolam, payittam, ambuunu, crude pearls, twin pearls, sappatti and sakattu, weighed ten kurvīṇu, (one) māṇjādi and (one) kuvari. Altogether, (the bracelet) weighed fifteen kurvīṇu and a half and (one) māṇjādi, corresponding to a value of twenty-five kāśu.

8. One pearl bracelet, made of gold taken from the treasury, (and containing) six kurvīṇu and (one) māṇjādi of gold. Three hundred and sixty-eight strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nibolam, payittam, ambuunu, crude pearls, twin pearls, sappatti and sakattu, weighed ten kurvīṇu. Altogether, (the bracelet) weighed sixteen kurvīṇu and (one) māṇjādi, corresponding to a value of twenty-seven kāśu.

9. One pearl bracelet, made of gold taken from the treasury, (and containing) six kurvīṇu and (one) māṇjādi of gold. Four hundred and one strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nibolam, payittam, ambuunu, crude pearls, twin pearls, sappatti and sakattu, weighed ten kurvīṇu, six māṇjādi and (one) kuvari. Altogether, (the bracelet) weighed sixteen kurvīṇu, seven māṇjādi and (one) kuvari, corresponding to a value of thirty kāśu.

10. One pearl bracelet, made of gold taken from the treasury, (and containing) five kurvīṇu and two māṇjādi of gold. Three hundred and thirty-seven strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nibolam, payittam, ambuunu, crude pearls, twin pearls, sappatti and sakattu, weighed nine kurvīṇu and a quarter. Altogether, (the bracelet) weighed fourteen kurvīṇu and seven māṇjādi, corresponding to a value of twenty-four kāśu.

11. One pearl bracelet, made of gold taken from the treasury, (and containing) five kurvīṇu and eight māṇjādi of gold. Three hundred and fifty-two strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small
12. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaniśa and eight mañjādi of gold. Three hundred and fifty-one strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbojana, pujitaṃ, ambamala, erne pears, twin pearls, happattī and sakkattu, weighed eight karaniśa and three quarters, (one) mañjādi and (one) kuṇeri. Altogether, (the bracelet) weighed fourteen karaniśa, four mañjādi and (one) kuṇeri, corresponding to a value of twenty-four kāśu.

13. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaniśa and eight mañjādi of gold. Three hundred and sixty-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbojana, pujitaṃ, ambamala, erne pears, twin pearls, happattī and sakkattu, weighed ten karaniśa, eight mañjādi and (one) kuṇeri. Altogether, (the bracelet) weighed fifteen karaniśa and three quarters, (one) mañjādi and (one) kuṇeri, corresponding to a value of twenty-five kāśu.

14. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaniśa and a half and four mañjādi of gold. Three hundred and eighty-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbojana, pujitaṃ, ambamala, erne pears, twin pearls, happattī and sakkattu, weighed ten karaniśa and a half, two mañjādi and (one) kuṇeri. Altogether, (the bracelet) weighed sixteen karaniśa, six mañjādi and (one) kuṇeri, corresponding to a value of twenty-six kāśu.

15. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaniśa, seven mañjādi and (one) kuṇeri of gold. Three hundred and seventy-five [strung] pearls of brilliant water and of red water, (taken) [from the pearls] of the second quality, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbojana, pujitaṃ, ambamala, erne pears, twin pearls, happattī and sakkattu, weighed ten karaniśa and eight mañjādi. Altogether, (the bracelet) weighed fifteen karaniśa and three quarters and (one) kuṇeri, corresponding to a value of twenty-six kāśu.

16. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaniśa, two mañjādi and (one) kuṇeri of gold. Three hundred and forty-nine strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbojana, pujitaṃ, ambamala, erne pears, twin pearls, happattī and sakkattu, weighed nine karaniśa and six mañjādi. Altogether, (the bracelet) weighed fourteen karaniśa, eight mañjādi and (one) kuṇeri, corresponding to a value of twenty-four kāśu.
17. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaṇu, two maṇjādi and (one) kuṇa of gold. Three hundred and fifty strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Ṛajāraṇjadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbalom, payīṭṭam, ambumudu, crude pearls, twin pearls, bappatti and bakkattu, weighed nine karaṇu, seven maṇjādi and (one) kuṇa. Altogether, (the bracelet) weighed fourteen karaṇu and a half, corresponding to a value of twenty-four kādu.

18. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaṇu, two maṇjādi and (one) kuṇa of gold. Three hundred and thirty-eight strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Ṛajāraṇjadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbalom, payīṭṭam, ambumudu, crude pearls, twin pearls, bappatti and bakkattu, weighed nine karaṇu and three quarters and (one) maṇjādi. Altogether, (the bracelet) weighed fifteen karaṇu and two maṇjādi, corresponding to a value of twenty-five kādu.

19. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaṇu and six maṇjādi of gold. Three hundred and sixty-one strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Ṛajāraṇjadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbalom, payīṭṭam, ambumudu, crude pearls, twin pearls, bappatti and bakkattu, weighed nine karaṇu and three quarters and (one) maṇjādi. Altogether, (the bracelet) weighed fifteen karaṇu, six maṇjādi and (one) kuṇa, corresponding to a value of twenty-six kādu.

20. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaṇu and three quarters and (one) kuṇa of gold. [Three] hundred and sixty-four strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Ṛajāraṇjadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbalom, payīṭṭam, ambumudu, crude pearls, twin pearls, bappatti and bakkattu, weighed nine karaṇu and a half and (one) maṇjādi. Altogether, (the bracelet) weighed fifteen karaṇu, six maṇjādi and (one) kuṇa, corresponding to a value of twenty-six kādu.

21. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaṇu and a half and two maṇjādi of gold. Three hundred and fifty-three strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Ṛajāraṇjadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbalom, payīṭṭam, ambumudu, crude pearls, twin pearls, bappatti and bakkattu, weighed nine karaṇu and a half and two maṇjādi. Altogether, (the bracelet) weighed fifteen karaṇu and four maṇjādi, corresponding to a value of twenty-five kādu.

22. One pearl bracelet, made of gold taken from the treasury, (and containing) five karaṇu and a quarter of gold. Three hundred and fifty-four strung pearls of brilliant water and of red water, (taken) from the pearls of the second quality, which the lord Śrī-Ṛajāraṇjadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbalom, payīṭṭam, ambumudu, crude pearls, twin pearls, bappatti and bakkattu,
weighed nine karaṇju and a half and (one) manjādī. Altogether, (the bracelet) weighed fourteen karaṇju and three quarters and (one) manjādī, corresponding to a value of twenty-four kāsū.

23. One sacred crown (śrī-nuḍī), made of gold taken from the treasury of the lord, (and containing) thirty-eight karaṇju and three quarters, four manjādī and (one) kuṇāri of gold. One hundred and twenty-four crystals (paḷinga), set into (it), weighed (one) karaṇju, nine manjādī and (one) kuṇāri. Seventy-one diamond crystals (paḷikku-vajiram) weighed three manjādī and (one) kuṇāri. Thirty-two potti weighed seven manjādī and (one) kuṇāri. The pāṭīj weighed (one) karaṇju and a half. Three hundred and thirty-four strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Śrāvānājēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, paṭiṭam, nimbojam, ambumadu, crude pearls, twin pearls, kappatti and ṭakattu, weighed seven karaṇju. Altogether, (the crown) weighed forty-nine karaṇju and a half, corresponding to a value of eighty-six kāsū.

24. One sacred garland (tiru-mālai), made of gold taken from the treasury of the lord, (and containing) seven karaṇju and a half, (one) manjādī and two tenths of gold. The pāṭīj weighed six manjādī and (one) kuṇāri. Sixty-two diamond crystals weighed (one) manjādī. Seventy-one crystals weighed half a karaṇju and (one) manjādī. Three potti weighed three tenths (of a manjādī). Forty-five strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Śrāvānājēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, paṭiṭam, nimbojam, ambumadu, crude pearls, twin pearls, kappatti and ṭakattu, weighed three quarters (of a karaṇju), (one) manjādī and (one) kuṇāri. Altogether, (the garland) weighed nine karaṇju, six manjādī and (one) kuṇāri, corresponding to a value of eighteen kāsū.

25. One sacred pearl ornament (śrī-ekhunda), made of gold taken from the treasury of the lord, (and containing) five karaṇju and three quarters, three manjādī and one tenth of gold. The pāṭīj weighed half a karaṇju, three manjādī and (one) kuṇāri. The pāṭīj weighed a quarter (karaṇju). Eighteen crystals, set into (it), weighed four manjādī and four tenths. Six diamond crystals weighed (one) kuṇāri. Thirteen potti weighed two manjādī and (one) kuṇāri. Nine hundred and eighty-one strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Śrāvānājēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbojam, paṭiṭam, ambumadu, crude pearls, twin pearls, kappatti and ṭakattu, weighed thirty-three karaṇju and three quarters, four manjādī and (one) kuṇāri. Altogether, (the pearl ornament) weighed forty-one karaṇju, three manjādī and (one) kuṇāri, corresponding to a value of fifty-five kāsū.

26. One sacred pearl ornament, made of gold taken from the treasury of the lord, (and containing) six karaṇju and nine tenths (of a manjādī) of gold. The pāṭīj weighed three quarters (of a karaṇju) and (one) manjādī and one tenth. The pāṭīj weighed a quarter (karaṇju) and two tenths (of a manjādī). Eighteen crystals, set into (it), weighed four manjādī and (one) kuṇāri. Six diamond crystals weighed (one) kuṇāri. Thirteen potti weighed two manjādī

\[1\] Compare _Mahābhārata_ , _Rāmāyaṇa_ and _Vedānta Sūtras_ in Rütligh and Rehder's _Straitest Path_. 9.
and eight tenths. [Seven] hundred and fifty-nine strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, ambuvadu, crude pearls, twin pearls, kappati and sakkattu, weighed twenty-six karaṇḍu and a half and four mañjādi. Altogether, (the pearl ornament) weighed thirty-four karaṇḍu and four mañjādi, corresponding to a value of forty-five kāsū.

27. One sacred pearl ornament, made of gold taken from the treasury of the lord, (and containing) six karaṇḍu and seven mañjādi of gold. The lac in it weighed three quarters (of a karaṇḍu) and two mañjādi. The piṇju weighed a quarter (karaṇḍu). Eighteen crystals, set into it, weighed four mañjādi and four tenths. Six diamond crystals weighed six tenths (of a mañjādi). Thirteen potti weighed two mañjādi and (one) kugri. Nine hundred and ninety-eight strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, ambuvadu, crude pearls, twin pearls, kappati and sakkattu, weighed thirty-five karaṇḍu and (one) kugri. Altogether, (the pearl ornament) weighed forty-two karaṇḍu and three quarters and two mañjādi, corresponding to a value of fifty-six kāsū.

28. One sacred pearl ornament, made of gold taken from the treasury of the lord, (and containing) six karaṇḍu, nine mañjādi and (one) kugri of gold. The lac in it weighed three quarters (of a karaṇḍu), (one) mañjādi and (one) kugri. The piṇju weighed a quarter (karaṇḍu). Eighteen crystals, set into it, weighed four mañjādi and one tenth. Six diamond crystals weighed (one) kugri. Thirteen potti weighed three mañjādi and one tenth. Eight hundred and forty-six strung pearls of brilliant water and of red water, (taken) from the pearls, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payittam, ambuvadu, crude pearls, twin pearls, kappati and sakkattu, weighed thirty karaṇḍu. Altogether, (the pearl ornament) weighed thirty-seven karaṇḍu and three quarters, three mañjādi and seven tenths, corresponding to a value of fifty kāsū.

29. One sacred pearl ornament, made of gold taken from the treasury of the lord, (and containing) (one) karaṇḍu and two mañjādi, six tenths and one twentieth of gold. The piṇju weighed one tenth (of a mañjādi). Two crystals, set into it, weighed two tenths (of a mañjādi). Two hundred and sixty strung pearls, (taken) from the pearls, which the lord Śrī-Rājarājadēva had given (to the temple), (viz.) round pearls, roundish pearls, polished pearls and small pearls, weighed two karaṇḍu and five tenths (of a mañjādi) and one twentieth. Altogether, (the pearl ornament) weighed three karaṇḍu, three mañjādi and (one) kugri, corresponding to a value of three kāsū.

30. One sacred girdle (tiruppattigal), made of gold taken from the treasury of the lord, (and containing) two karaṇḍu and three mañjādi and three tenths of gold. The piṇju weighed three tenths (of a mañjādi). Six crystals weighed seven tenths (of a mañjādi). Two hundred and seventy-seven strung pearls and pearls sewn on (taippu-muttu), (taken) from the pearls, which the lord Śrī-Rājarājadēva had given (to the temple), (viz.) round pearls, roundish pearls, polished pearls, small pearls and pearls in clusters (piṇju-muttu), weighed two karaṇḍu and nine mañjādi and two tenths. Altogether, (the girdle) weighed four karaṇḍu and a half, three mañjādi and (one) kugri, corresponding to a value of five kāsū.

31. One sacred outer (i.e., upper?) parasel (tiruppuvakkudai), made of gold taken from the treasury of the lord, (and containing) seventy-one karaṇḍu and a quarter and one tenth
(of a māñjālī) of gold. Eighty-one crystals, set into (it), weighed two karaṇjav. Sixteen diamond crystals weighed nine tenths (of a māñjālī). The piñjū weighed two karaṇjav, eight māñjālī and (one) kuṇā. One thousand three hundred and seventy-two strung pearls, (taken) from the pearls, which the lord Śrī-Rājarājadēva had given (to the temple), (viz,) round pearls, roundish pearls, polished pearls, small pearls, (pearls) with rubbed surface (tīl) and old pearls, weighed twenty-three karaṇjav and a half, four māñjālī and (one) kuṇā. Altogether, (the parasol) weighed ninety-nine karaṇjav and nine māñjālī, corresponding to a value of one hundred and sixty kāśu.

No. 4. On the South Wall, Second Tier.

The preserved part of this inscription comprises eight sections of nine lines each. The end of each line of the third section, the commencement of each line of the fourth section, and the whole of any other section, which may have intervened between the third and fourth, are covered by a flight of steps, which was constructed at a period subsequent to that, during which the inscription had been incised.

The inscription specifies the revenue in paddy and the revenue in gold and in money (kāśu), which a number of villages had to pay to the stone-temple, called Rājarājēśvara, which Rājarājadēva had caused to be built at Taṇjavūr.1 The villages were situated both in the Chōla country and in other countries and had been assigned to the temple by Rājarājadēva until the 29th year of his reign. The extent of the land, which the king had given to the temple in each of the villages, is recorded in great detail by a land measure, the name of which is not stated; and by fractions of it. The paddy due to the temple had to be measured by the marakkāl2 called (after) Ādavallū, i.e., by a corn measure which was preserved at the shrine of the god Ādavallū;3 and this marakkāl was equal to a rājakāria.4 This term was evidently derived from Rājakāśarī, the surname of the reigning king Rājarāja and of other Chōla kings,5 and must be taken as the real name of the royal standard measure, a copy of which was preserved at the temple. The only case, in which the revenue had to be paid in gold, occurs in paragraph 13. No instance of payment in money (kāśu) occurs in the preserved part of the inscription.

Text.

First section.

[1.]  יָבָא סְלֵי [*] בָּרֲכָת בְּעֵדְוֹנָה יִשְׂרַעְיָלָה. בָּרֲכָת הַיְוָלָה יִשְׂרַעְיָלָה. בָּרֲכָת הַיְוָלָה יִשְׂרַעְיָלָה.
[2.]  יָבָא סְלֵי [*] בָּרֲכָת בְּעֵדְוֹנָה יִשְׂרַעְיָלָה. בָּרֲכָת הַיְוָלָה יִשְׂרַעְיָלָה. בָּרֲכָת הַיְוָלָה יִשְׂרַעְיָלָה.
[3.]  יָבָא סְלֵי [*] בָּרֲכָת בְּעֵדְוֹנָה יִשְׂרַעְיָלָה. בָּרֲכָת הַיְוָלָה יִשְׂרַעְיָלָה. בָּרֲכָת הַיְוָלָה יִשְׂרַעְיָלָה.

1 Compare the introductory remarks to No. 1.
2 The marakkāl is a corn measure, equal to one twelfth ācāma; see p. 48, note 5.
3 See page 2, above.
5 Compare pāramārṣavānāstā, 'a royal yard,' in a Gwalior inscription of Suvāt 363; Epigraphia Indica, p. 155.
Second section.

[1.] நூற்றுப் பாதுகாப்புரையில் பல்வேறு இயற்கை விளைவுகள் உள்ளன. 

[2.] கூறியும் செய்யவும் என்று சொல்லும் விளையாட்டு குறிப்பிட்டது. 

[3.] பெரும் முன்னேற்றம் மற்றும் செய்திகள் குறிப்பிட்டது. 

[4.] முன்னேற்றம் மற்றும் குறிப்பிட்டது. 

Third section.

[1.] கூறியும் செய்யவும் என்று சொல்லும் விளையாட்டு குறிப்பிட்டது. 

[2.] பெரும் முன்னேற்றம் மற்றும் செய்திகள் குறிப்பிட்டது. 

[3.] முன்னேற்றம் மற்றும் குறிப்பிட்டது. 

[4.] கூறியும் செய்யவும் என்று சொல்லும் விளையாட்டு குறிப்பிட்டது.
INSCRIPTIONS ON THE CENTRAL SHRINE.

Fourth section.

[1.]

[2.]

[3.]

[4.]

[5.]

[6.]

[7.]

[8.]

[9.]
Fifth section.

[1.]

[2.]

[3.]

[4.]

[5.]

[6.]

[7.]

[8.]

[9.]

Sixth section.

[1.]

[2.]

1 Read ரிட.
2 Read ரைடல்.
Sext section.

1. ராமா ராவளியின் பெட்டியடையில் எழுந்து உடனே உன்னை வாழ்ந்து வாழ்ந்து உன்னை வாழ்ந்து உன்னை வாழ்ந்து உன்னை வாழ்ந்து உன்னை வாழ்ந்து உன்னை 

2. சிங்கித்தியின் வாழ்ந்து வாழ்ந்து வாழ்ந்து வாழ்ந்து வாழ்ந்து வாழ்ந்து வாழ்ந்து வாழ்ந்து 

3. சிங்கித்தியின் வாழ்ந்து வாழ்ந்து வாழ்ந்து வாழ்ந்து 

4. பெட்டியடையில் வாழ்ந்து வாழ்ந்து வாழ்ந்து வாழ்ந்து 

5. பெட்டியடையில் வாழ்ந்து 

6. பெட்டியடையில் 

7. பெட்டியடையில் 

8. பெட்டியடையில் 

9. பெட்டியடையில் 

Eighth section.

1. இராமா ராவளியின் பெட்டியடையில் எழுந்து உடனே உன்னை வாழ்ந்து வாழ்ந்து உன்னை வாழ்ந்து
TRANSLATION.

1. Hail! Prosperity! There was engraved on stone, as orally settled, the revenue (kān'k-kālai) in paddy,—which has to be measured by the marakkāl called (after) Ādavaḷānu, which is equal to a rājakālni,—and the gold and the money (kān), which have to be paid from the land paying taxes; and (there was also engraved on stone) the land free from taxes,—including the village-site (ṭr-ṭattam), the sacred temples (sīri-kāt), the ponds (kālam), the channels (vōkkāl) passing through (the villages); the Paraiyēcheri, the Kāmmānu-kūli and the burning-ground (ēndukāli),—in the villages, which the lord Śrī-Rājarājadēva had given in the Chōla country (Śrīmaṇ-mālam) and in other countries as divine gifts (śrivadāna) for the expenses (śrivadāna) required by the supreme lord (parāmēsvarin) of the sacred stone-temple (tirukkālai), (called) Śrī-Rājarājēsvarā,—which the lord Śrī-Rājarājadēva had ceased to be built (at) Taṇjāvūr,—until the twenty-ninth year (of the reign) of Kō-Rājaśēvarāvarman, alias Śrī-Rājarājēdēva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to eat the vessel (in) the hall (at) Kāndalūr, he conquered by his army, which was victorious in

1 I.e., the quarter in which the Paraiyēs live.
2 Kāmānai seems to stand for Kānūnai. The Kammālas or artisans include stone-masons, carpenters, blacksmiths, goldsmiths and copper-smiths.
3 See the translation of No. 9, paragraph 1, note.
great battles, Vēṅgai-nādu, Gaṅga-pādi, Tādigmā-pādi, Nuḷamma-pādi, Kudumalai-nādu, Kollam, Kalingam, Īra-maṇḍalam, (which was the country) of the Śiṅgalas who possessed rough strength, the seven and a half lakṣhas of Iraṭṭa-pādi, and twelve thousand ancient islands of the sea,—deprived the Śeriyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere:—

2. (The village of) Pālaiyūr in Ingaṇādu, (a subdivision) of Teu-Kaṭuvāy, alias Arumoridēva-vaḷanādu, (contains), according to measurement, one hundred and thirty-four (measures of) land and eight twentieths; \( \frac{3}{4} \) of three quarters, three twentieths, one fortieth, one hundred-and-sixth and one three-hundred-and-twentieth; and \( \frac{1}{5} \) of four twentieths,—including the Jaina temple (palli) and (the land) enjoyed by the community of Jaina teachers (ganimugurītu). There have to be deducted nine (measures of) land free from taxes, one eightieth, one hundred-and-sixth and one three-hundred-and-twentieth; and \( \frac{3}{4} \) of one half,—consisting of the village-site, the ponds, the Kummānākēri, the Pārvaitēkēri, the burning-ground, and the channels which pass through the land of this village. (There remain) one hundred and twenty-five (measures of) land paying taxes, seven twentieths, one fortieth and one three-hundred-and-twentieth; \( \frac{1}{2} \) of eight twentieths, one fortieth, one hundred and sixty-sixth and one three-hundred-and-twentieth; and \( \frac{1}{4} \) of four twentieths. The revenue paid as tax is twelve thousand five hundred and thirty kalams, two tāni, (one) kuṟvai and one nāri of paddy, which has to be measured by the marakkāl called (after) Ádvavallām, which is equal to a rājakēri.

3. (The village of) Árappār in the same nādu (contains), according to measurement, one hundred and eleven (measures of) land, six (measures of) land, one fortieth and one hundred-and-sixth; \( \frac{3}{4} \) of three quarters and one eighth; and \( \frac{1}{4} \) of one half and two twentieths,—including the nāyvalam, (the land) enjoyed by the physician (maruttvappēr), and the Jaina temple. There have to be deducted three (measures of) land free from taxes, one half, four twentieths, one eighth and one hundred-and-sixth,—(consisting of) the village-site, the ponds, the sacred temple, the temple of Aiyāya, the temple of Pidāri, the ponds in paddy-fields (kuṟayi), and the site of the Pārvaitēkēri. (There remain) one hundred and seven (measures of) land paying taxes, one half, two twentieths and one eighth; \( \frac{3}{4} \) of three quarters and one eighth; and \( \frac{1}{3} \) of one half and two twentieths. The revenue paid as tax is ten thousand seven hundred and forty-five kalams, two tāni, (one) padukku and

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1 i.e., "(the country) on the south of the Kaṭuvāy (river)." The latter is probably identical with the "Kaduvayāru," in the Nāgapedantam (Nagapattinam) tillaq; see the Tamiḻ Nāsa, p. 7.
2 The fraction \( \frac{3}{4} \) is substituted in the translation for the arithmetical term \( \frac{1}{3} \).
3 The fraction \( \frac{1}{4} \) is substituted for the second \( \frac{1}{4} \).
4 The whole operation is as follows:—
   Total extent: \( 194 \frac{3}{4} + \frac{1}{4} + \frac{3}{4} \times \frac{1}{4} \).
   Deduct: \( 9 \frac{3}{4} + \frac{1}{4} + \frac{1}{4} \times \frac{1}{4} \).
   Remainder: \( 125 \frac{3}{4} + \frac{3}{4} \times \frac{1}{4} \).

5 \( \frac{3}{4} \) of \( S \) consists of \( 1 \) of \( S \), \( 1 \) of \( \frac{3}{4} S \), \( 1 \) of \( \frac{1}{4} S \), \( 1 \) of \( \frac{3}{4} S \), and \( 1 \) of \( \frac{1}{4} S \).
6 The literal meaning of this obscure term would be 'the dog's tail.'
7 Compare the synonym "nadu-siyattu" in Vol. I. p. 91.
8 This word designates the orthodox Hindu temple, as opposed to the temples of the Dravidian village deities and to the Jain temples.
9 Aiyāya or Aiyāyār is a village god, who is worshipped in the Tamil country.
10 This is the name of a village goddess; see Ziegenbalg's "Genealogy of the South Indian Gods," p. 144.
three nāri of paddy, which has to be measured by the marakkāl called (after) Ādavallān, which is equal to a rājakēsari.

4. (The village of) Kirandēvakūdī in the same nādu (contains) [forty-three measures of land,] three quarters, four twentieths, one eighth and one three-hundred-and-twentieth; \( \frac{27}{100} \) of one half, three twentieths, three eightieths and one hundred-and-sixtieth; and \( \frac{2}{10} \) of eight twentieths. [There have to be deducted] two (measures of) land free from taxes, one twentieth, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{27}{100} \) of four twentieths and one three-hundred-and-twentieth; and \( \frac{2}{10} \) of one hundred and two twentieths,—(consisting of) the village-site, .......... the sacred temple and (its) flower-garden (nandawagam), and the ponds. (There remain) forty (measures of) land [paying taxes], three quarters, two twentieths, one fortieth and one hundred-and-sixtieth; \( \frac{27}{100} \) of nine twentieths and three eightieths; and \( \frac{2}{10} \) of three quarters and one twentieth. [The revenue] paid as tax is four thousand and seventy kalam, five kūruni and five nāri of paddy, which has to be measured by the marakkāl called (after) Ādavallān, ..........

5. (The village of) Nāgāṭk .......... in the same nādu (contains) [twenty-two measures of land, one half,] two twentieths, three eightieths and one hundred-and-sixtieth; \( \frac{27}{100} \) of two twentieths, one fortieth and one hundred-and-sixtieth; and \( \frac{2}{10} \) of eight twentieths. [There have to be deducted] three quarters (of a measure) of land free from taxes, one hundred-and-sixtieth [and one three-hundred-and-twentieth; and \( \frac{27}{100} \) of two twentieths and one fortieth,—consisting of the village-site (ūr-irakkāl), the ponds, [the temple of] Aiyānu, .......... the channels which pass through the land of this village, and the burning-ground. (There remain) twenty-one (measures of) land [paying taxes]: three quarters, one twentieth, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{27}{100} \) of one hundred-and-sixtieth; and \( \frac{2}{10} \) of eight twentieths. [The revenue] paid as tax is two thousand one hundred and eighty-three kalams, five kūruni and four nāri of paddy, which has to be measured by the marakkāl called (after) Ādavallān, ..........

6. .......... There have to be deducted five (measures of) land free from taxes; \( \frac{27}{100} \) of one half, three twentieths and three eightieths; and \( \frac{2}{10} \) of three quarters and one twentieth,— (consisting of) .......... the Pāvaiśakārī, the ponds and the water-courses (aṭhi). (There remain) one hundred and fifteen (measures of) land paying taxes, one quarter, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{27}{100} \) of one half, three twentieths and one three-hundred-and-twentieth; and \( \frac{2}{10} \) of one half and two twentieths. The revenue paid as tax is eleven thousand five hundred and twenty-six kalams, (one) kūruni and seven nāri of paddy, .......... which is equal to a rājakēsari.

7. (The village of) Tannīrkkūrām, alias Rājarāja-nallūr, in the same nādu (contains), according to measurement, thirty-six (measures of) land, one half, one twentieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{27}{100} \) of three quarters, one twentieth and one eightieth; and \( \frac{2}{10} \) of three quarters and one twentieth. There have to be deducted two (measures of) land free from taxes, seven twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{27}{100} \) of three quarters, one fortieth and one three-hundred-and-twentieth; and \( \frac{2}{10} \) of one half and two twentieths,—consisting of the village-site, the ponds, the sacred temples, the burning-ground, the Pāvaiśakārī, and the channels which pass through the land of this village to other villages. (There remain) thirty-four (measures of) land, three twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{27}{100} \) of three
quarters, four twentieths, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; [and (\(\frac{1}{12}\)) of four twentieths. The revenue paid as tax is] three thousand three hundred and seventy-eight kalum, (one) padakkuv and four näri of paddy, which has to be measured by the marakkal called (after) Ádavaḻañ, which is equal to a [rājakēśari].

8. (The village of) Uchhipādi in the same nādu (contains), according to measurement, fifty-seven (measures of) land, one half, one twentieth, three eighttieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{12}\) of one half, four twentieths and three eighttieths. There have to be deducted one (measure of) land free from taxes, three quarters, three twentieths, three eighttieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{12}\) of two twentieths, one fortieth and one three-hundred-and-twentieth; and (\(\frac{1}{20}\)) of one half and two twentieths,—[consisting of] the village-site, the ponds, the sacred temples, the Īrachērī, \(\ldots\) (There remain) fifty-five (measures of) land paying taxes, one half and three twentieths; \(\frac{1}{12}\) of one half, two twentieths and one hundred-and-sixtieth; and (\(\frac{1}{20}\)) of eight twentieths. The revenue paid as tax is \(\ldots\) [hundred] and twenty-six kalum, (one) tāni and four näri [of paddy, which has to be measured] by the marakkal called (after) Ádavaḻañ, which is equal to a rājakeśari.

9. (The village of) Kīr-Vadugakkudī in the same nādu (contains), according to measurement, twenty-seven (measures of) land, one half, one twentieth, one fortieth and one hundred-and-sixtieth; \(\frac{1}{12}\) of four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and (\(\frac{1}{20}\)) of four twentieths. There have to be deducted [one measure of land free from taxes, two twentieths,] one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{12}\) of three twentieths, one eighttieth and one hundred-and-sixtieth; and (\(\frac{1}{20}\)) of eight twentieths,—[consisting of] the village-site, the ponds, the sacred temples, the burning-ground, the Īrachērī, the Kamānākērī, the Parāiyakērī, the Vāṇḍāchērī, the ponds and wells of the Parāiyas (parāikkukākkuri), \(\ldots\) (There remain) twenty-six (measures of) land paying taxes, nine twentieths, one eighttieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{12}\) of three eighttieths; and (\(\frac{1}{20}\)) of three quarters and one twentieth. The revenue paid as tax is two thousand six hundred and \(\ldots\) of paddy, which has to be measured by the marakkal called (after) Ádavaḻañ, which is equal to a rājakeśari.

10. (The village of) Kāññāra[n]gar in \(\ldots\) (contains), according to measurement, six (measures of) land, three quarters, two twentieths, three eighttieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{12}\) of three quarters, one eighttieth and three eighttieths; and (\(\frac{1}{20}\)) of three quarters and one twentieth. There have to be deducted one twentieth (of a measure) of land free from taxes, three eighttieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{12}\) of six twentieths, one eighttieth and one hundred-and-sixtieth; and (\(\frac{1}{20}\)) of eight twentieths,—consisting of the ponds of this village. (There remain) six (measures of) land paying taxes, three quarters and one twentieth; \(\frac{1}{12}\) of one half, one eighttieth [and one hundred-and-sixtieth; and (\(\frac{1}{20}\)) of eight twentieths]. The revenue [paid as tax] is six hundred and seventy-four kalum, two tāni, (one) kuṇni and four näri of paddy, which has to be measured by the marakkal called (after) Ádavaḻañ, which is equal to a rājakeśari.

1 I.e., the quarter where toddy (lēm) is sold.
2 I.e., the quarter of the washermen (Vānmār).
3 In villages the Parāiyas are not permitted to draw water from tanks or wells used by the caste people.
4 After this word, the original stone has a crack, which looks like the remainder of a letter. Perhaps the true reading is Kāññāruppāram.
11. The land, which is a divine gift, in (the village of) Ūśikkāṇṭangudi in the same nādu (contains), according to measurement, five (measures of) land, one half, two twentieths, one fortieth and one hundred-and-sixtieth; \( \frac{1}{6} \) of three quarters, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{7} \) of four twentieths. There have to be deducted three twentieths (of a measure) of land free from taxes, one fortieth and one hundred-and-sixtieth; \( \frac{1}{2} \) of three quarters, three twentieths and three eightieths; \( \frac{1}{8} \) of three quarters and one twentieth, consisting of the village-site, the ponds, the burning-ground, and the causeway (kulai) on the bank of the Pāndavāy (river).\(^1\) (There remain) five (measures of) land paying taxes, eight twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{7} \) of three quarters, two twentieths and one hundred-and-sixtieth; and \( \frac{1}{8} \) of eight twentieths. The revenue paid as tax is five hundred and eighteen kulam, two lāni and two nāri of paddy, which has to be measured by the marakkāl called (after) Ādavallā, which is equal to a rājakēsurī.

12. (The village of) Vādavirāiyāppallam in Ārvalakkū/portfolio (a subdivision) of the same nādu, (contains), according to measurement, twenty-four (measures of) land, one quarter and one hundred-and-sixtieth; \( \frac{1}{6} \) of nine twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{7} \) of eight twentieths. There have to be deducted six twentieths (of a measure) of land free from taxes, one eightieth and one hundred-and-sixtieth; \( \frac{1}{2} \) of six twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{7} \) of eight twentieths, consisting of the village-site, the ponds of this village, the burning-ground, and the channels which pass through the land of this village and supply water to other villages. (There remain) twenty-three (measures of) land, three quarters, three twentieths and three eightieths; and \( \frac{1}{8} \) of three twentieths. The revenue paid as tax is two thousand three hundred and ninety-three kulam, two lāni, one kuyini and five nāri of paddy, which has to be measured by the marakkāl called (after) Ādavallā, which is equal to a rājakēsurī.

13. Tiruttangār, a town (nagara) in the same nādu, (contains), according to measurement, thirty-four (measures of) land, one quarter, three eightieths and one three-hundred-and-twentieth; \( \frac{1}{6} \) of three quarters, one twentieth, three eightieths and one three-hundred and-twentieth; and \( \frac{1}{7} \) of two twentieths. There have to be deducted four (measures of) land free from taxes, one half, three eightieths and one hundred-and-sixtieth; \( \frac{1}{2} \) of three quarters, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{7} \) of four twentieths, consisting of the village-site, the ponds of this village, the ponds in the fields (palam), the Tīppālāchērī, the Pāvālāchērī and the burning-ground. (There remain) twenty-nine (measures of) land, one half, four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{7} \) of one twentieth and one three-hundred-and-twentieth; and \( \frac{1}{8} \) of three quarters and three eightieths. The gold paid as tax is two hundred and ninety-seven karaṇā, four maṇījāl, three tenths\(^3\) and three fortieths.\(^4\)

14. (The village of) Arakkaukudā in Tirunarāiyā-nādu, (a subdivision) of Vada-Kaduvā,\(^5\) or Kṣaṭhrīyāsikhānāni-valanādu, (contains), according to measurement, seven (measures of) land, six twentieths, one eightieth and one hundred-and-sixtieth; \( \frac{1}{6} \) of one eightieth and one three-hundred-and-twentieth; \( \frac{1}{7} \) of eight twentieths and three

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\(^1\) This is probably the “Pāndavāy,” a branch of the “Vennāru”; see the Tenjore Manual, pp. 327 and 461.

\(^2\) I.e., “the quarter of those who must not be touched, of low-caste people.”

\(^3\) See page 39, note 1.

\(^4\) See the translation of No. 5, paragraph 17, note.

\(^5\) I.e., “the country” on the north of the Kaduvā (river); compare Teq-Kaduvā in paragraph 2.
eightieths; and \( \frac{1}{10} \) of three quarters and one twentieth. There have to be deducted eight twentieths (of a measure) of land free from taxes and one eightieth; and \( \frac{1}{10} \) of nine twentieths,—consisting of the village-site and the ponds of this village. (There remain) six (measures of) land, three quarters, three twentieths and one three-hundred-and-twentieth; \( \frac{1}{10} \) of one half, one twentieth, one eightieth and one three-hundred-and-twentieth; \( \frac{1}{10} \) of eight twentieths and three eightieths; and \( \frac{1}{10} \) of three quarters and one twentieth. The revenue paid as tax is six hundred and fifty-six kālam, seven kurmi and three nāri of paddy, which has to be measured by the marakkall called (after) Ādavallāy, which is equal to a rājākēsari.

15. (The village of) Pidārādēri in the same nādo (contains), according to measurement, five (measures of) land, one half, two twentieths, three eightieths and one three-hundred-and-twentieth; \( \frac{1}{10} \) of one half and one three-hundred-and-twentieth; and \( \frac{1}{10} \) of one half and two twentieths. There have to be deducted four twentieths (of a measure) of land free from taxes, one eightieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{1}{10} \) of one eightieth, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{10} \) of eight twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{10} \) of eight twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{10} \) of eight twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{10} \) of eight twentieths, one eightieth and one hundred-and-sixtieth. The revenue paid as tax is five hundred and thirty-five kālam, two tāni (one) padakāku and four nāri of paddy, which has to be measured by the marakkall called (after) Ādavallāy, which is equal to a rājākēsari.

16. (The village of) Maṇarkālappalli, the divine gifts to Tirappān Mahādēvar, the divine gifts to Tiruvadigal,¹ and (the village of) Penpalli, which adjoins this village (of Maṇarkālappalli), in Vēlandādu, (a subdivision) of the same nādo, contain, according to measurement, fifty-one (measures of) land, three quarters, one twentieth, one eightieth and one three-hundred-and-twentieth; \( \frac{1}{10} \) of three quarters, three twentieths, one fortieth and one hundred-and-sixtieth; and \( \frac{1}{10} \) of one half. There have to be deducted one (measure of) land free from taxes, three quarters, two twentieths, one eightieth and one three-hundred-and-twentieth; \( \frac{1}{10} \) of one half, two twentieths and one eightieth; and \( \frac{1}{10} \) of three quarters and one twentieth,—consisting of the village-sites, the ponds, the temple of Pidārī, and the high-road (perum-vaṟṟ). (There remain) forty-nine (measures of) land, three quarters and four twentieths; \( \frac{1}{10} \) of six twentieths, one eightieth and one three-hundred-and-twentieth; and \( \frac{1}{10} \) of one half and four twentieths. The revenue paid as tax is . . . [thousand] nine hundred and eighteen kālam, two tāni, three kurmi and one nāri of paddy, which has to be measured by the marakkall called (after) Ādavallāy, which is equal to a rājākēsari.

17. (The village of) Nerkuppai, in which a pālichehandam ² is established (?), in Tirai-mār-nādu, (a subdivision) of Uyyakkondār-valanādu, which is situated between the Arisīl ² and Kāvirī (ricers), (contains), [according to measurement], thirty-nine (measures

¹ As ½, ' a foot,' is frequently used in the sense of ' a slave, a servant,' the term Ṛgamaṇā, ' the sacred foot,' possibly refers to Changēram, who is surnamed ' the first servant' of god Īśvara; see the translation of No. 6, paragraph 1, note.

² G.bit 'ārēkāla means ' land or a village belonging to a Jaina temple; ' see Vol. I, p. 91, note 5. The word might be explained as a compound of paḷī, ' a Jaina temple,' (see paragraph 2), and anta, ' belonging to,' a Prākrit form of Ṛnta.

³ This is probably the same as the "Arasilēyāru," a branch of the Kāvērī which enters the sea at Kāraikkāl (Karikal); see the Times Manual, p. 6.
of) land, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; 
\[\frac{1}{12}\] of one half, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{2}{3}\) of four twentieths. There have to be deducted one (measure of) land free from taxes, one half, three twentieths, one fortieth and one hundred-and-sixtieth; \(\frac{1}{12}\) of one half, one twentieth, one three-hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{3}{4}\) of four twentieths,—consisting of the village-site, the ponds, the burning-ground, and the rivers and channels which pass through [the land of this village] and supply water to the eastern country. (There remain) thirty-seven (measures of) land, seven twentieths and one eightieth; and \(\frac{1}{12}\) of three quarters and four twentieths. The revenue paid as tax is three thousand seven hundred and twenty-two \(kālam\) and five \(nāris\) of paddy, which has to be measured by the \(māvakkō\) called (after) Ādavallānu, which is equal to a \(vījakēśāri\).

18. (The village of) Maruttuvakkudi in Ingambur-nādu, (a subdivision) of Vadarakari-Rājendrasimha-valanādu, (contains), according to measurement, [thirty] (measures of) land, one half, four twentieths, three eightieths and one hundred-and-sixtieth; and \(\frac{1}{12}\) of one half and three twentieths. There have to be deducted three quarters (of a measure) of land free from taxes, two twentieths and one hundred-and-sixtieth; and \(\frac{1}{12}\) of one twentieth, one fortieth and one three-hundred-and-twentieth,—consisting of the village-site, the sacred temples and (their) sacred courts (\(hīnu-mūrgam\)) and sacred flower-gardens, the Paravālakkōti and the burning-ground. (There remain) twenty-nine (measures of) land, three quarters, two twentieths and three eightieths; and \(\frac{1}{12}\) of one half, one twentieth, one eightieth, one hundred-and-sixtieth and one three-hundred-and-twentieth. The revenue paid as tax is two thousand nine hundred and sixty-seven \(kālam\), two \(tūpī\), (one) \(padakku\) and two \(nāri\) of paddy, which has to be measured by the \(māvakkō\) called (after) Ādavallānu, which is equal to a \(vījakēśāri\).

No. 5. ON THE NORTH WALL, UPPER TIER.

The original of this inscription is divided into two sections of nine lines each. At the commencement of each line of the first section, a few syllables are lost, and the first five lines of the same section are considerably damaged about the middle. In the first line the date is lost. As, however, the preserved part of the historical passage, with which the line opens, agrees literarily with the corresponding passage of No. 4, the inscription cannot have been engraved before the 20th year of the reign of Rājarājadēva. Like No. 4, this inscription specifies the revenue in paddy and the revenue in gold, to be paid by a number of villages which Rājarājadēva had given to the temple.

Text.

First section.

[1. [Prōkhyṛ | Bāraṃkēšāri] Cēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsaka Śivēsak...]

[1. i.e. the fertile country, (called after) Rājendrasimha, on the northern bank of the Kēvēla.)
[2.] [ பெருமையில் அல்லது தவறு] வரையறுக்கப்பட்டுள்ள இலக்கணத்தில் அடிப்படையில் முத்தப்போக்கும் வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். அவ்வாறு அல்லது அவ்வாறு வகையில் சொல்லப்பட்டுள்ள வகையில் அடிப்படையில் முத்தப்போக்கும் வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். [ஏன்] என்றுக்கும் தனிக் குறிப்பிட்டுள்ள வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். 

[3.] [வடமுடி] என்றும் பெருமையில் அல்லது தவறு] வரையறுக்கப்பட்டுள்ள இலக்கணத்தில் அடிப்படையில் முத்தப்போக்கும் வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். அவ்வாறு அல்லது அவ்வாறு வகையில் சொல்லப்பட்டுள்ள வகையில் அடிப்படையில் முத்தப்போக்கும் வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். [சுரு] என்றும் வடமுடிய வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். 

[4.] [சிறந்த வடமுடி] வரையறுக்கப்பட்டுள்ள இலக்கணத்தில் அடிப்படையில் முத்தப்போக்கும் வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். அவ்வாறு அல்லது அவ்வாறு வகையில் சொல்லப்பட்டுள்ள வகையில் அடிப்படையில் முத்தப்போக்கும் வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். [சுரு] என்றும் வடமுடிய வகையில் மீண்டும் பதிவு செய்யவும் வேண்டும். 

1 The break at the beginning of this line is filled up with the help of No. 4, paragraph 18.
2 Read சுருந்து என்றும், as in paragraph 4.
[5]... நாகர் காவிப்புக்களால் மேற்பட்ட நூற்றாண்டு காரணம் அறிய வருவது உண்மை என்று கருத்தேமுள்ளவர்கள் கருத்தேமுள்ளவர்கள் படிக்கின்றனர். எனவே என்று கருத்தேமுள்ளவர்கள் படிக்கின்றனர். எனவே என்று கருத்தேமுள்ளவர்கள்...[6]... பதிக்கின்றது என்று கருத்தேமுள்ளவர்கள் பதிக்கின்றது...[7]... பதிக்கின்றது என்று கருத்தேமுள்ளவர்கள் பதிக்கின்றது...
Second section.
[2.] ஏனையும் பக்தர்களை அதிகம் இல்லை என்று நம்பும் நாட்டுப்புற வாழிப்பதில் உள்ள அனுமதிகளை என்று கூறியுள்ளார். இவ்வாறு கூறிய இவ்வாறு கூறிய இல்லை. என்று கூறிய இல்லை. என்று கூறிய இல்லை. என்று கூறிய இல்லை.

[3.] ஏனையும் பக்தர்களை அதிகம் இல்லை என்று நம்பும் நாட்டுப்புற வாழிப்பதில் உள்ள அனுமதிகளை என்று கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார்.

[4.] ஏனையும் பக்தர்களை அதிகம் இல்லை என்று நம்பும் நாட்டுப்புற வாழிப்பதில் உள்ள அனுமதிகளை என்று கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார்.

[5.] ஏனையும் பக்தர்களை அதிகம் இல்லை என்று நம்பும் நாட்டுப்புற வாழிப்பதில் உள்ள அனுமதிகளை என்று கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார். இவ்வாறு கூறியுள்ளார்.
1. [Hail! Prosperity!] There was engraved on stone, as orally settled, the revenue in paddy, which has to be measured by the marakkāl called (after) Ādavaillān, which is equal to a rājñēsvari, and the gold and the money (kādu), which have to be paid from the land paying taxes; and (there was also engraved on stone) the land free from taxes, including the village-site, ........ the channels, the Parsichchēri, the Kammānaṉēri and the burning-ground, in the villages, which (the lord) Śrī Rājarājadēva had given ....

2. The land which forms the portion (aagar) of the cultivators (Veśṇa), excluding that which is given to the temple (devadāna) and that which is enjoyed by the (royal) palace (? kāḷabhoga), (in the village of) Karuppār in Īḻambar-nādu, (a subdivision) of [Vādakarai-Rājē]ndraśīmās-vālanādu, (contains) five (measures), one half, four twentieths, one eightieth, one hundred and sixtieth and one three-hundred-and-twentieth; \( \frac{3}{4} \) of one half, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{4} \) of one half and one twentieth. [There have to be deducted] ........ the burning-ground ........ [The revenue is] five hundred and forty-nine kalam, seven kuṇumi and four nāri of paddy. ........

3. (In the village of) Tīruttēvaṅkudi in [Tiruvālī]-nādu, (a subdivision) of the same nādu, some land had been set aside for (the temple of) Kadadēvar? in the village, (but) had been entirely taken away and enjoyed (by others). Therefore another estate

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1 Read Ṛṣabhaṉēr.
2 Read Gāmeśvaraṅkudi.
3 The incompletely preserved historical passage is left out in the translation.
4 This seems to be the same as Gajamuni, i.e., Agastya.
(? mudal) was formed and made over to the cultivators. The land which forms the portion of the cultivators,—excluding the estate\(^1\) which belongs to the portion of the cultivators, and excluding the land free from taxes, which includes the village-site and the burning-ground of this village, \(\text{(and which)}\) has to be enjoyed in common \(\text{(by all the cultivators)}\),—(contains), according to measurement, twenty-nine \(\text{(measures of)}\) land, one quarter, three eightieths and one three-hundred-and-twentieth; \(\frac{3}{4}\) of four twentieths, one eightieth and one hundred-and-sixtieth; and \(\frac{3}{4}\) of one quarter and one fortieth. The revenue paid as tax is two thousand nine hundred \(\ldots\) kalam, two \(t\)ini and one \(n\)ori of paddy, which has to be measured by the marakkal called \(\text{(after)}\) Ādavallū, which is equal to a dvajākṣari.

4. \(\text{(The village of)}\) Ku[ruv]āniyakkudi in Tiruvāli-nādu, \(\text{(a subdivision)}\) of the same nādu, \(\text{(contains)}\), according to measurement, forty-six \(\text{(measures of)}\) land, one fortieth and one hundred-and-sixtieth; \(\frac{3}{4}\) of three twentieths and three eightieths; and \(\frac{3}{4}\) of three quarters and one twentieth,—including the Jaina temple. There have to be deducted \(\ldots\) the village-site, the sacred temple and \(\text{(its)}\) sacred court \(\ldots\) (There remain) thirty-nine \(\text{(measures of)}\) land paying taxes, one half, three twentieths, one eightieth and one hundred-and-sixtieth; \(\frac{3}{4}\) of four quarters, four twentieths and three eightieths; and \(\frac{3}{4}\) of three quarters and one twentieth. The gold paid as tax is three hundred and four karaṇu and three mukkūri, nine tenths and one twentieth.

5. \(\text{(The village of)}\) Áupaṇur in Mi-Palāru, \(\text{(a subdivision)}\) of Pāchehirktāram in Maṇa-nādu, alias Rājārāya-valanādu, \(\text{(contains)}\), according to measurement, eighty \(\text{(measures of)}\) land and three quarters; \(\frac{3}{4}\) of one half, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{3}{4}\) of four twentieths. There have to be deducted four \(\text{(measures of)}\) land free from taxes, three quarters, three eightieths, three eightieths and one three-hundred-and-twentieth; \(\frac{3}{4}\) of one quarter, \(\ldots\) (and \(\frac{3}{4}\)) of one half and two twentieths],—consisting of the village-site, the thrashing-floor\(^1\) of this village, the ponds and \(\text{(their)}\) banks, the Peruvālavāy (channel),\(^2\) which passes through this village and irrigates the country, the channel which branches off from the Peruvālavāy, passes through this village and irrigates \(\text{(the village of)}\) Śettimangalam,\(^3\) the sacred temple of Mahādeva, \(\text{(called)}\) Tiru-Vaṇgi-bhagavar \(\text{(i. e., Śri-Vaihm-bhagavat)}\), in this village and \(\text{(its)}\) sacred court, the temple of Pidāri and \(\text{(its)}\) sacred court, the temple of Śettaiyar and \(\text{(its)}\) sacred court, the pond of Tiruppaṇāilī-Śeṭṭāvar \(\text{(Mahādeva)}\)\(^4\) and \(\text{(its)}\) banks, the Āvachērī of this village, the Pāvachērī, the burning-ground of the cultivators, the burning-ground of the Pārīnas, and the stone fold \(\text{(kārīndu)}\) (for cattle). \(\text{(There remain)}\) seventy \(\text{(measures of)}\) land, three quarters, \(\ldots\) one fortieth and one three-hundred-and-twentieth; and \(\frac{3}{4}\) of one half and two twentieths. The revenue paid as tax is five thousand eight hundred and fifty kalam, two \(t\)ini, \(\text{(one)}\) kurum and one \(n\)ori of

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\(^1\) This appears to have been restored to the temple of Kaṣṇadeva, while the remainder of the land was given to the Taṇjavār temple.

\(^2\) See page 36, note 1.

\(^3\) For the meaning of the word, see J. G. Mill’s Dictionary of Current Malayalam.

\(^4\) This appears to be the "Perumal Vēykkal" of the Trichinopoly Manual, p. 8.

\(^5\) During a stay at Kurittalai in the Trichinopoly district, I was informed that the Peruvālavāy channel branches off from the Cauvery near the "Upper Anicut" north of Erode Railway Station, and passes Śettimangalam two miles from the head-sluice.

\(^6\) Śeṭṭai (i. e., Jeśhāthi) or Mādevi is the goddess of misfortune or poverty, who is considered as the elder sister of Lakshmi, the goddess of fortune; see Ziegler’s Glossary of the South-Indian Gods, p. 91.

\(^1\) According to the Periyāvaṉthaṉai, Tiruppaṇāilī is a town sacred to Śiva, which is situated on the north of the Kērīvīru.
paddy, which has to be measured by the marakkēl called (after) Āḍavallāṇu, which is equal to a rājākēsari.

6. (The village of) Ḥāngaiyār in Kīr-Palāru, (a subdivision) of Pāchōhiṅkāṟṟam in the same nādu, (contains), according to measurement, forty-five (measures of) land, one half, one fortieth and one hundred-and-sixtieth; and of one half. There have to be deducted two (measures of) land free from taxes and three quarters, consisting of the village-site, the temple of Pidāri in this village and (its) sacred court, the temple of  and (its) sacred court, the sacred temple of Mahādeva in this village and (its) sacred court, the sacred bathing-pond (tirumalayaṅkutūlam) of this god, the Paraichchēri, the burning-ground of the cultivators, and the burning-ground of the Paraiyas. (There remain) forty-two (measures of) land, three quarters, one fortieth and one hundred-and-sixtieth; and of one half. The revenue paid as tax is four thousand two hundred and seventy-eight kalam, three kurunī and four nāri of paddy, which has to be measured by the marakkēl called (after) Āḍavallāṇu, which is equal to a rājākēsari.

7. (The village of)  Ṛdr, alias Panamangalam, (in) Panamangala-Vaṅka-rai-pāṟṟu, (a subdivision) of Kīr-Palāru in Pāchōhiṅkāṟṟam in the same nādu, (contains), according to measurement, forty-two (measures of) land, eight twentieths,  of eight twentieths and three eightieths; and of three quarters and one twentieth. There have to be deducted one (measure of) land free from taxes, one half, two twentieths,  and one three-hundred-and-twentieth;  of one half, one twentieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and of four twentieths, consisting of the village-site (ūr-irukkai-nattalam), the sacred temple of Mahādeva in this village and (its) sacred court, the channels which pass through this village and supply water to other villages, the temple of Pidāri and (its) sacred court, the public pond (ūruni-kulum) and (its) banks, the temple of Aiyaṅ and (its) sacred court, the stables, the burning-ground of the cultivators, the burning-ground of the Paraiyas, the Paraichchēri and the Irachchēri. (There remain) forty (measures of) land, three quarters, three eightieths and one three-hundred-and-twentieth;  of three quarters, two twentieths, one fortieth and one three-hundred-and-twentieth; and of one half and two twentieths. The revenue paid as tax is four thousand and seventy-two kalam, (one) kurunī and seven nāri of paddy, which has to be measured by the marakkēl called (after) Āḍavallāṇu, which is equal to a rājākēsari.

8. (The village of) Sāṭṭu[n]pándi (in) Panamangala-Vaṅkarkari-pāṟṟu, (a subdivision) of Kīr-[Pai]lāru in Pāchōhiṅkāṟṟam in the same nādu, (contains), according to measurement, nineteen (measures of) land, one twentieth, one hundred-and-sixtieth and one three-hundred-and-twentieth;  of four twentieths, three eightieths and one hundred-and-sixtieth; and of eight twentieths. There have to be deducted four twentieths (of a measure) of land free from taxes, one eightieth and one hundred-and-sixtieth; and of three quarters and one twentieth, consisting of the village-site, the Paraichchēri, and the [pa[iŋ应该为[ai] channel, which passes through the land of this village and supplies water to other villages. (There remain) eighteen (measures of) land, three quarters, one twentieth and three eightieths;  of eight twentieths, three eightieths and one hundred-and-sixtieth; and of eight twentieths. The revenue paid as tax is one thousand eight hundred and eighty-three kalam, two titu and three kurunī of

1 I. e., 'the country' on the east of the Palāru (river); compare Mt Palāru in paragraph 5.
2 According to Dr. Gundert's Malayalam Dictionary, Āḍavallāṇu is the same as Āḍavallāṇu, 'a stable, an outhouse.'
paddy, which has to be measured by the marakkol called (after) Āda vallāy, which is equal to a rājakēari.

9. (The village of) kaṅkudi (in) Śem...ppāru, (a subdivision) of Kīr-Pāla in Pēchchikāram in the same nādu, (contains), according to measurement, four (measures of land) land, three quarters, two twentieths and three eightieths; \( \frac{3}{4} \) of six twentieths and three eightieths; \( \frac{7}{10} \) of one quarter, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{16} \) of four twentieths and one hundred-and-sixtieth; \( \frac{1}{16} \) of two twentieths, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{16} \) of one half and two twentieths—consisting of the village-site, the Īrakēhēri, the stables and the Pāvaichēhēri. (There remain) four (measures of) land, one half, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{7}{10} \) of two twentieths, one fortieth and one three-hundred-and-twentieth; \( \frac{7}{10} \) of one quarter, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{16} \) of one half and two twentieths. The revenue paid as tax is four hundred and sixty-nine kalam, (one) ānī and one nūri of paddy, which has to be measured by the marakkol called (after) Āda vallāy, which is equal to a rājakēari.

10. (The village of) Māndōṭṭam in Kalārakkāram, (a subdivision) of the same nādu, (contains), according to measurement, fifteen (measures of land) land, one half, one eightieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{3}{4} \) of one half, three twentieths, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{4} \) of one half and two twentieths. There have to be deducted three quarters (of a measure) of land free from taxes, four twentieths and one hundred-and-sixtieth; \( \frac{7}{10} \) of seven twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{1}{4} \) of [four] twentieths,—consisting of the village-site, the thrashing-floor of this village, the Kammēnāhēri, the Pāvaichēhēri of this village, and the Agaiyār (river) at this village. (There remain) fourteen (measures of) land, one half, one twentieth, one eightieth and one three-hundred-and-twentieth; \( \frac{3}{4} \) of six twentieths, one eightieth and one hundred-and-sixtieth; and \( \frac{1}{4} \) of eight twentieths. The revenue paid as tax is one thousand four hundred and fifty-six kalam, five kārapā and seven nūri of paddy, which has to be measured by the marakkol called (after) Āda vallāy, which is equal to a rājakēari.

11. (The village of) Iraiyanāhēri in Kalārakkāram, (a subdivision) of the same nādu, (contains), according to measurement, twelve (measures of land) land, one half, two twentieths, one fortieth and one three-hundred-and-twentieth; \( \frac{3}{4} \) of one quarter and three eightieths; and \( \frac{1}{4} \) of three quarters and one twentieth. There have to be deducted three quarters (of a measure) of land free from taxes, two twentieths, one eightieth and one hundred-and-sixtieth; \( \frac{3}{4} \) of one half and three twentieths; \( \frac{7}{10} \) of two twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \( \frac{7}{10} \) of three eightieths; and \( \frac{1}{4} \) of three quarters and one twentieth,—consisting of the village-site, the site of the houses (iulā-irakkā), the Pāvaichēhēri, the water-course (atā-ōda-kāl), (called) the Kānnāu channel. (and the other) channels which pass through this village and irrigate other villages, the village-threshing-floor of this village, the ponds of this village and (their) banks, the sacred temple of Mādēvar (Mahēdeva) in this village and (its) sacred court, and the sacred bulling-pond of this god. (There remain) eleven (measures of) land, three quarters and one hundred-and-sixtieth; \( \frac{7}{10} \) of one half, two twentieths and three eightieths; \( \frac{7}{10} \) of one half, two twentieths and three eightieths; \( \frac{7}{10} \) of three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \( \frac{7}{10} \) of [four twentieths]. The
revenue paid as tax is one thousand one hundred and sixty-nine kalam, two tāni; two nūri and (one) nūri of paddy, which has to be measured by the marakkāl called (after) Āḍavallāyu, which is equal to a rājūkēsaru.

12. (The village of) Venkānkuḍi in Venkānkuḍi-kāndam, \(^1\) (a subdivision) of the same nādu, (contains), according to measurement, fifty (measures of) land, seven twentieths and one eighth; and \(\tfrac{3}{4}\) of three quarters and one twentieth. There have to be deducted two (measures of) land free from taxes, one quarter and one eighth; \(\tfrac{1}{4}\) of one quarter, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\tfrac{3}{4}\) of one half and two twentieths,—consisting of the village-site, the site of the houses, the public pond, the land lying waste as pasture for the calves, the site of the houses of the Kannānākēri, the temple of Piḍāri and (its) sacred court, the road (evari) which leads to the burning-ground of the cultivators, the burning-ground of the cultivators (itself), the burning-ground of the Paṇaṅga, the land used as thrashing-floor, the temple of Aiyān and (its) sacred court, the eastern quarter in which Paṇaṅga cultivators (Urappuṇiṇi) live, . . . . . . . . . . . . the western Paṇaṅchekēri in which Paṇaṅga cultivators live, and the Nāṭṭār channel, \(^2\) which passes through the land of this village. (There remain) forty-eight (measures of) land and two twentieths; \(\tfrac{3}{4}\) of one half, four twentieths and one eighth; and \(\tfrac{3}{4}\) of eight twentieths. The revenue paid as tax is four thousand seven hundred and eighty-four kalam, two tāni and six nūri of paddy, which has to be measured by the marakkāl called (after) Āḍavallāyu, which is equal to a rājūkēsaru.

13. (The village of) Māgānīkuḍi in Venkānkuḍi-kāndam, (a subdivision) of the same nādu, (contains), according to measurement, twenty-three (measures of) land, one half, three twentieths and one hundred-and-sixtieth; \(\tfrac{3}{4}\) of one eighth and one hundred-and-sixtieth; and \(\tfrac{3}{4}\) of eight twentieths. There have to be deducted nine twentieths (of a measure) of land free from taxes, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\tfrac{3}{4}\) of nine twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\tfrac{3}{4}\) of four twentieths,—consisting of the village-site, the thrashing-floor of the village, the sacred temple of Kālar (and) Piḍāriyar in this village and (its) sacred court, the flower-garden (nandavānam) of Piḍāriyar, in which coconut-trees grow, the channels which pass through this village and supply water to other villages, the Paṇechekēri, the burning-ground of the cultivators, the burning-ground of the Paṇaṅga, and the Paṇechekēri. (There remain) twenty-three (measures of) land, three twentieths and one hundred-and-sixtieth; \(\tfrac{3}{4}\) of one half, one twentieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\tfrac{3}{4}\) of four twentieths. The revenue paid as tax is two thousand three hundred and fifteen kalam and (one) kūrṇi of paddy, which has to be measured by the marakkāl called (after) Āḍavallāyu, which is equal to a rājūkēsaru.

14. (The village of) Śīru-Śembaru in Śembaru-kāndam, (a subdivision) of the same nādu, (contains), according to measurement, six (measures of) land, one half, three twentieths, one fortieth and one three-hundred-and-twentieth; and \(\tfrac{3}{4}\) of one half, four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth. There have to be deducted seven twentieths (of a measure) of land free from taxes and

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\(^1\) nādu—nūri is the Tamil form of the Sanskrit nādu.

\(^2\) The term Kannānākēri occurs again in paragraph 14 for Kannānākēri, i.e., Kannānākēri; see page 47, note 2.

\(^3\) A channel of this name is entered to the east of Kumbhakonam on the map of irrigation works, which accompanies the Tampore Manual.

\(^4\) According to Winslow. Kālar or Mēraḷ (i.e., Mēraḷā) is "the leader of a division of the celestial army under the charge of Aiyānūr," see page 13, note 9.
one eightieth; \(\frac{1}{15}\) of seven twentieths; one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{4}\) of four twentieths,—consisting of the village-site, the stables, the hill (tīdal) on which (the temple of) Mādēvar (Māhādeva) stands, the channel which branches off from the Kāṇṇa channel, passes . . . . the land of this village and supplies water to other villages, the burning-ground of the cultivators, the Kāmmūnākṣēri, the Puṣvīkchērī, and the burning-ground of the Pāraiya. (There remain) six (measures of) land, six twentieths, one eightieth and one three-hundred-and-twentieth; \(\frac{1}{15}\) of seven twentieths, one fortith, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{15}\) of three quarters and one twentieth. The revenue paid as tax is six hundred and twelve kālam and (one) podakku of paddy, which has to be measured by the narakkūl called (after) Āḍavallaṅ, which is equal to a rājakēsari.

15. (The village of) Tūrśiyār in Kīr-Palāru, (a subdivision) of Pāchechillesśram in the same nāha, (contains) one hundred and fifty-two (measures of) land, three quarters, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{4}\) of one half, three twentieths and one eightieth; and \(\frac{1}{4}\) of three quarters, three twentieths and three eightieths. There have to be deducted three (measures of) land free from taxes, one eightieth and one hundred-and-sixtieth; \(\frac{1}{4}\) of three quarters, two twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{4}\) of seven twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{4}\) of four twentieths,—consisting of the site of this village, the site of the houses, the wells (kīnaru) and eisterns (lottī), the burning-ground of the cultivators, the stables, the quarter near the gate (Tālamāyakchērī), the Īruchērī, the Kāmmūnākṣēri, the Puṣvīkchērī, the burning-ground of the Pāraiya, the channels which pass through the land of this village and supply water to other villages, the temple of Pidāri, (called) Pūṇaiturēi-nāṅgu, and (its) sacred court, the sacred temple of Pidāri, (called) Poduva[ś]ai-ūr-udaiyāl, and (its) sacred court, the temple of Kāḍugāl1 in this village and (its) sacred court, the temple of Durgaiyār (Duryād) in this village and (its) sacred court, the fold2 for the male sheep of this village, the sacred temple of Kāḷaṅ (and) Pidāriyār in this village and (its) sacred court, the temple of Aiyān and (its) sacred court, the sacred temple of Pidāri, (called) Kuduravattam-udaiyāl, in this village and (its) sacred court, the ponds of this village and (their) banks. (There remain) one hundred and forty-nine (measures of) land, one half, four twentieths and three eightieths; \(\frac{1}{4}\) of three quarters, one eightieth and one three-hundred-and-twentieth; \(\frac{1}{4}\) of one half, one twentieth and one fortith; and \(\frac{1}{4}\) of three quarters and one twentieth. The revenue paid as tax is fourteen thousand eight hundred and eighty-eight kālam, (one) tūni, (one) podakku and one nāri of paddy, which has to be measured by the narakkūl called (after) Āḍavallaṅ, which is equal to a rājakēsari.

16. (The village of) Kārimangālam in the same nāha (contains) eleven (measures of) land, nine twentieths and one eightieth; \(\frac{1}{4}\) of three quarters, three eightieths and one three-hundred-and-twentieth; and \(\frac{1}{4}\) of one half and two twentieths. There have to be deducted seven twentiethths (of a measure) of land free from taxes, one fortith, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{4}\) of three quarters and one fortith; \(\frac{1}{4}\) of six twentieths, one eightieth and one hundred-and-sixtieth; and \(\frac{1}{4}\) of eight twentieths,—consisting of the site of this village, the threshing-floor, the burning-ground of the cultivators, the sacred temple of Pidāri, (called) Tiruvāl-udaiyāl, and (its) sacred court, the temple of Kāḍugāl and (its) sacred court, the Īruchērī, the Kāmmūnākṣēri, the

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1 This goddess is considered as the mother of Bhairava.
2 A. a. ṣaṣṭi is perhaps connected with ṣaṣṭi, which occurs in paragraph 5.
Paraichchērī, and the burning-ground of the Paraikyas. (There remain) eleven (measures of) land, one twentieth, one fortieth and one three-hundred-and-twentieth; \(\frac{1}{3}+\frac{1}{5}\) of one eighth; and one three-hundred-and-twentieth; \(\frac{1}{3}+\frac{1}{5}\) of one quarter, one fortieth and one three-hundred-and-twentieth; and \(\frac{1}{3}+\frac{1}{5}\) of one half and two twentieths. The revenue paid as tax is one thousand and eighty-three kālam and five mēri of paddy, which has to be measured by the marakkii called (after) Ādavallū, which is equal to a rājākēsuri.

17. Veṇṇi, a town (nagara) in Veṇṇi-kūrṇam, (a subdivision) of Nittavinḍana-valanaṇḍu, (contains) twenty-one (measures of) land, one half and one hundred-and-sixtieth; \(\frac{1}{3}+\frac{1}{5}\) of eight twentieths and three eightieths; and \(\frac{1}{3}+\frac{1}{5}\) of three quarters and one twentieth. There have to be deducted four (measures of) land free from taxes and one hundred-and-sixtieth; and \(\frac{1}{3}+\frac{1}{5}\) of two twentieths and one fortieth,—consisting of the site of this village, the ponds and (their) banks, the sacred temple, the temple of Aiyan, the Paraichchērī, the burning-ground, and the land used as a pit (pallavādy) which is dug (for) the water from the tank (āri) (of the village) of Śīru. Muṇṇiyīr. (There remain) seventeen (measures of) land and a half; \(\frac{1}{3}+\frac{1}{5}\) of six twentieths and one eightieth; and \(\frac{1}{3}+\frac{1}{5}\) of three quarters and one twentieth. The gold (to be paid) is ninety-three karaiṇu, three maṇḍū, four tenths and one fortieth.

18. (The village of) Pūḍamangalam (i.e., Bhūtamangalam) in the same nādu, which adjoins this village (of Veṇṇi), (contains) twenty-five (measures of) land, three quarters, two twentieths, one fortieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{3}+\frac{1}{5}\) of three quarters, three eightieths, one hundred-and-sixtieth; and \(\frac{1}{3}+\frac{1}{5}\) of one half. There have to be deducted one half (of a measure) of land free from taxes, four twentieths, three eightieths and one three-hundred-and-twentieth; and \(\frac{1}{3}+\frac{1}{5}\) of nine twentieths, three eightieths and one three-hundred-and-twentieth,—consisting of the ponds and (their) banks, the burning-ground, the site of the Paraichchērī, and the site of the village. (There remain) twenty-five (measures of) land, two twentieths, three eightieths and one hundred-and-sixtieth; \(\frac{1}{3}+\frac{1}{5}\) of nine twentieths and one three-hundred-and-twentieth; and \(\frac{1}{3}+\frac{1}{5}\) of one half. The gold (to be paid) is two hundred and forty-six karaiṇu and a half, three tenths (of a maṇḍū) and three fortieths.

19. (The village of) Mūḍuvília in the same nādu, which is a part (pāl) of Pūḍamangalam, and which adjoins this village, (contains) three (measures of) land and a quarter; and \(\frac{1}{3}+\frac{1}{5}\) of eight twentieths. There have to be deducted four twentieths (of a measure) of land free from taxes, one eightieth, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{3}+\frac{1}{5}\) of three quarters, two twentieths, one fortieth and one three-hundred-and-twentieth; and \(\frac{1}{3}+\frac{1}{5}\) of one half and two twentieths,—consisting of the village-site. (There remain) three (measures of) land and one fortieth; \(\frac{1}{3}+\frac{1}{5}\) of one half, one eightieth and one hundred-and-sixtieth; and \(\frac{1}{3}+\frac{1}{5}\) of eight twentieths. The gold (to be paid) is thirty karaiṇu and a quarter, three tenths (of a maṇḍū) and three fortieths.

20. (The village of) Nagarakkārikuchi in the same nādu, which adjoins this village, (contains) two (measures of) land, three quarters, one twentieth, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; \(\frac{1}{3}+\frac{1}{5}\) of six twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and \(\frac{1}{3}+\frac{1}{5}\) of four twentieths. The gold (to be paid) is twenty-eight karaiṇu, nine maṇḍū, seven tenths and one twentieth.

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1 From a calculation of the total, as given in paragraph 23, it follows that the term arasū, as part of a maṇḍū, means 'one fortieth,' and not, as usual, 'an eightieth.' Just as, in the same case, nār means 'a tenth,' and not 'a twentieth'; see page 36, note 1. This irregular application of the terms nār and arasū may be explained by assuming that these fractions refer to a unit of 2 maṇḍū or \(\frac{1}{3}\) karaiṇu, which had passed out of use in the time of Rājarāja.
21. (The village of) Vadatāmarai in the same nādu, which adjoins this village, (contains) six (measures of) land, three quarters, two twentieths and one eigtieth; \( \frac{1}{16} \) of one half, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{32} \) of one half and two twentieths. There have to be deducted two twentieths (of a measure) of land free from taxes, one hundred-and-sixth and one three-hundred-and-twentieth; and \( \frac{1}{4} \) of eight twentieths,—consisting of the village-site. (There remain) six (measures of) land, three quarters and one three-hundred-and-twentieth; \( \frac{1}{4} \) of two twentieths, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{16} \) of one half and two twentieths. The gold (to be paid) is sixty-four kārāṇi and three quarters, (one) maṇṭāli, eight tenths and three fortieths.

22. (The village of) Venni-Tirappārupalli in the same nādu, which adjoins this village, (contains) ten (measures of) land, one half, two twentieths, one eigtieth and one hundred-and-sixth; \( \frac{1}{16} \) of one half, two twentieths and one eigtieth; and \( \frac{1}{32} \) of three quarters and one eigtieth. There have to be deducted two (measures of) land free from taxes, one half, four twentieths, three eigtieths, one hundred-and-sixth and one three-hundred-and-twentieth; \( \frac{1}{16} \) of three quarters, three twentieths, one eigtieth and one hundred-and-sixth; and \( \frac{1}{32} \) of eight eigtieths,—consisting of the ponds and (their) banks, the temple of Śī ṯānī, and the village-site. (There remain) seven (measures of) land, three quarters, two eigtieths, one eigtieth and one hundred-and-sixth; \( \frac{1}{16} \) of one half, three eigtieths, three eigtieths and one hundred-and-sixth; and \( \frac{1}{16} \) of eight eigtieths. The gold (to be paid) is seventy-seven kārāṇi and three quarters and (one) maṇṭāli.

23. Altogether, (the villages of) Venni, Pādamāngalam, Miduvēlī, which is a part of Pādamāngalam, Nagarakkārikurisēkhi, Vadatāmarai and Venni-Tirappārupalli.

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This paragraph gives the total of the numbers contained in paragraphs 17 to 22. The whole operation is as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of the village</th>
<th>Extent of the whole land</th>
<th>Land free from taxes</th>
<th>Land paying taxes</th>
<th>Amount of gold</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>kapāḷi. maṇṭāli.</td>
</tr>
<tr>
<td>1</td>
<td>Venni.</td>
<td>21(\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2})</td>
<td>(4\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>(17\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>93</td>
</tr>
<tr>
<td>2</td>
<td>Pādamāngalam.</td>
<td>25(\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2})</td>
<td>(\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>(21\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>240</td>
</tr>
<tr>
<td>3</td>
<td>Miduvēlī.</td>
<td>3(\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2})</td>
<td>(\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>(9\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>39</td>
</tr>
<tr>
<td>4</td>
<td>Nagarakkārikurisēkhi.</td>
<td>27(\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2})</td>
<td>(\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>(21\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>28</td>
</tr>
<tr>
<td>5</td>
<td>Vadatāmarai.</td>
<td>6(\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2})</td>
<td>(\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>(6\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>64</td>
</tr>
<tr>
<td>6</td>
<td>Venni-Tirappārupalli.</td>
<td>19(\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2})</td>
<td>(\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>(7\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>77</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>76(\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2}) + (\frac{1}{2})</td>
<td>71(\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>69(\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4}) + (\frac{1}{4})</td>
<td>54</td>
</tr>
</tbody>
</table>
palli contain seventy (measures of) land, three quarters, four twentieths, one fortieth and one three-hundred-and-twentieth; \( \frac{3}{4} \) of twenty-sixths and three eightieths; and \( \frac{1}{7} \) of three quarters and three twentieths. The land free from taxes, which has to be deducted, (contains) seven (measures), three quarters, one twentieth, one fortieth and one hundred-and-sixtieth; and \( \frac{1}{7} \) of three quarters, one twentieth, one eightieth and one three-hundred-and-twentieth. (The remaining) land (contains) sixty-three (measures), two twentieths, three eightieths and one hundred and sixtieth; \( \frac{3}{4} \) of eight twentieths, one eightieth, one hundred and sixtieth and one three-hundred-and-twentieth; and (\( \frac{7}{10} \)) of three quarters and three twentieths. The gold paid as tax is five hundred and forty-one half rupees, (one) manjadi and eight tenths.

24. (The village of) Kodimangalam, which is enjoyed by the (royal) palace (? sadhaboga), in Takkalür-nādu, (a subdivision) of Arumoridēva-valanādu, (contains) fifty-three (measures of) land, one quarter, one fortieth and one three-hundred-and-twentieth; and \( \frac{1}{7} \) of one half, three twentieths and one hundred and sixtieth. There have to be deducted two (measures of) land free from taxes, one half, one twentieth, one fortieth and one three-hundred-and-sixtieth; \( \frac{1}{7} \) of three quarters, one fortieth and one three-hundred-and-twentieth; and (\( \frac{3}{7} \)) of one half and two twentieths,—consisting of the village-site, the ponds, the sacred temple, and the Thirūkkoṭi [?]]. There have (further) to be deducted two twentieths (of a measure) of land free from taxes, one fortieth and one hundred and sixtieth,—consisting of the channel which passes through the land of this village and irrigates (the village of) Tirumūrtkura. There have (further) to be deducted three eightieths (of a measure) of land free from taxes and one hundred and sixtieth; \( \frac{1}{7} \) of one half, two twentieths and three eightieths; and (\( \frac{7}{10} \)) of three quarters and one twentieth,—consisting of the channels which pass through the land of this village and irrigate (the village of) Parūttiyūr. Altogether, there have to be deducted two (measures of) land free from taxes, three quarters, one hundred and sixtieth and one three-hundred-and-twentieth; \( \frac{1}{7} \) of nine twentieths, one eightieth and one hundred and sixtieth; and (\( \frac{3}{7} \)) of eight twentieths. (There remain) fifty (measures of) land, one half, one eightieth and one hundred and sixtieth; \( \frac{1}{7} \) of three twentieths, one fortieth, one hundred and sixtieth and one three-hundred-and-twentieth; and (\( \frac{1}{7} \)) of one half and two twentieths. The revenue paid as tax is five thousand and fifty-one half bai, two bāri, three kargam and four niyā of paddy, which has to be measured by the maradāṭī called (after) Ādvāllāṇu, which is equal to a rdīkānāṭī.

25. Vē[?]valivagū-Pallavaparam, a town in Takkalür-nādu, (a subdivision) of Arumoridēva-valanādu, (contains), according to measurement, twenty-seven (measures of) land, three quarters, three twentieths and one fortieth; \( \frac{1}{7} \) of one half and one fortieth; and (\( \frac{7}{10} \)) of eight twentieths. There have to be deducted seven (measures of) land free from taxes, one half, two twentieths, one fortieth and one three-hundred-and-twentieth; \( \frac{1}{7} \) of one half, four twentieths, three eightieths and one hundred and sixtieth; and (\( \frac{1}{7} \)) of eight twentieths,—consisting of the village-site, the Paramāṭkēṣi of this village, the Kammāṭkēṣi, the ponds included in the village, the ponds in the fields (pālī) and (their) banks, the sacred temple of Tiruvadigal in this village and (its) flower-garden, the embankment (kunī) of the Pāndarāyī (river); the sacred temple of the god of Pu[?]gar-āṣv—are-grī[?]lam in this village and (its) sacred court, the quarter near the temple (Talichēši), and the burning-ground. (There remain) twenty (measures of) land, one
quarter, three eightieths and one hundred-and-sixtieth; and 3⁄17 of three quarters, one furtieth and one hundred-and-sixtieth. The gold paid as tax is one hundred and sixty-seven karangun and a half, three mañjadi, two tenths and one twentieth.

No. 6. ON THE SOUTH WALL, SECOND TIER.

This and the next inscription, though of different date, are engraved continuously in two sections. No. 6 fills the whole of the first section and part of the first line of the second section.

The inscription describes a number of gifts, which were made until the 29th year of the reign of Kö-Rajakésarivarman, alias Rājarājadēva, by Āyvar Parāntaka Kundavaiyār, who was the elder sister of Rājarājadēva and the queen of Vallavaiyār Vandyadēvar. As, according to the large Leyden grant, Rājarāja was the son of Parāntaka II., it is evident that the name of his sister, Parāntaka Kundavaiyār, is an abbreviation for Parāntaka magaj Kundavaiyār, i.e., Kundavaiyār, the daughter of Parāntaka (II.).

Paragraph 2 records a gift of gold to the same two goddesses, who are mentioned in the inscription No. 2. According to paragraph 1, these two images had been set up in the temple of Rājarājēsvara by Kundavaiyār herself. The same princess had set up an image of her mother, to which she presented certain ornaments (paragraphs 3 to 5). Other ornaments were given to the image of the god Dakshina-Mēru-Viṭaṅkar (paragraphs 6 and 7), which had been set up by king Rājarājadēva (paragraph 1), and to his consort (paragraphs 8 and 9), who was one of the two goddesses referred to in paragraph 2. The remainder of the inscription treats of endowments to these two goddesses (paragraph 10), to the image of Pumāligaiattēngiya-dēvar (paragraph 14), and to the image of the mother of Kundavaiyār (paragraph 19). These endowments were made in the following manner. Kundavaiyār deposited certain sums of money (kāsū), which were subsequently borrowed on interest by the inhabitants of certain villages from the shrine of Chandēsvara (paragraph 1), the saint in whose name the money affairs of temples are generally transacted. The interest had to be paid yearly into the treasury of the Rājarājēsvara temple at Tānjāvūr either in paddy or in money. In the former case, the interest was three kurumi of paddy for each kāsū, and in the latter 12½ per cent. If it is assumed that the rate of interest was the same in both cases, one kāsū would correspond to the value of 24 kurumi or 2 kalam of paddy. In two instances (paragraphs 18 and 21), money was deposited for purchasing a number of sheep, from the milk of which two private individuals had to supply daily a certain amount of ghee for lamps. The value of one sheep was reckoned as ½ kāsū. In paragraphs 14 and 19, the value of various daily requirements is given in measures of paddy; the whole list probably represents the daily wants of a single pujārī.

**Text.**

First section.

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1 Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 207.
2 See above, page 14.
4 Compare Vol. I, Nos. 85 and 146.
5 Compare Vol. I, Nos. 82, 83, 149 and 150.


1 Read கூறிற்கேற்றி.
INSCRIPTIONS ON THE CENTRAL SHRINE.

4. [தொகுதி] மென்னானுக்கின் குல வாகனங்கள் பின்னர் வாகன வளமையை வகைப்படுத்தியுள்ளன. எனினும் இவை குடியரசின் பரந்தம் வாகனங்களின் பின்னர் வாகனம் விளக்கப்பட்டுள்ளது. இவை மேலும் விளக்கப்பட்டுள்ளன. [கூறு]

5. [தொகுதி] மென்னானுக்கின் வாகனங்கள் பின்னர் வாகன வளமையை வகைப்படுத்தியுள்ளன. எனினும் இவை குடியரசின் பரந்தம் வாகனங்களின் பின்னர் வாகனம் விளக்கப்பட்டுள்ளது. இவை மேலும் விளக்கப்பட்டுள்ளன. [கூறு]

6. [தொகுதி] மென்னானுக்கின் வாகனங்கள் பின்னர் வாகன வளமையை வகைப்படுத்தியுள்ளன. எனினும் இவை குடியரசின் பரந்தம் வாகனங்களின் பின்னர் வாகனம் விளக்கப்பட்டுள்ளது. இவை மேலும் விளக்கப்பட்டுள்ளன. [கூறு]

*Read என்கிறது.*
[7.]

[8.]

1. Read சுய்யுற்று.
Second section.

1. Hail! Prosperity! 'Until the twenty-ninth year (of the reign) of Kō-Rājakēśarivarman, alias Śrī-Rājarājadeva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (in) the hull (at) Kāndālar, he conquered by his army, which was victorious in great battles, Vēngai-nādu, Ganga-pādi, Tadigai-pādi, Nulamba-pādi, Kudamalai-nādu, Kollam, Kalingam, Īra-mandalam, (which was the country) of the Śīṅgalas who possessed rough strength, the seven and a half lakshas of Iraṭṭa-pādi, and twelve thousand ancient islands of the sea,—deprived the Śēpiyus of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere;'—Ārvār Parāntaka Kundaivaiyar gave to the images (tiru-mēsai) (of the goddess) Umāparamēsvari, who is the consort of our lord Daksina-Mēru-Vitaṅkara, and (of the goddess) Umāparamēsvari, who is the consort of our lord Taṭjai-Vitaṅkara,—which (two images) had been set up in the temple, (called) the lord Śrī-Rājarājēśvara, by Ārvār Parāntaka Kundaivaiyar, (who was) the venerable elder sister of the lord Śrī-Rājarājadeva (and) the great queen of Vallavaraiyar Vandyēvai—or, to the image which had been set up to Pōnmaliguitṭunjiṇa-dēvai, to

I.e., 'the god who was sleeping in the golden palace.'
the image which Árvār Ākaraṇaṇa Kundaṇayār had set up to her mother, and to the image (of the god) Dakṣiṇa-Mēru-Viṣṇu, which had been set up by the lord, Śrī-Ājājājīva,—gold which was weighed by the stone (used in) the city (kudina-kal) and called (after) Adavalli, and jewels (rāma) which were weighed by the jewel weight (kātan-kal) called (after) Dakṣiṇa-Mēru-Viṣṇu,—excluding the thread (bāta); the frames (buaham), the copper nails (sepethu), the lac (arakhī) and the piṇjū. For the expenses (mibandha),1 which are required by these (gods), Árvār Ākaraṇaṇa Kundaṇayār deposited money (kāṅgi), to be put out to interest (polithu). (The amount of this gold, these jewels, these deposits) and the money, which the inhabitants of (certain) villages had received on interest from Chandēsvaṇa, who is the first servant 2 of the supreme lord (paramasvāna), who has been pleased to take up gladly his abode in (the temple called) Śrī-Ājājājīva,—was engraved on stone (as follows):—

2. For decorating the sacred hall (tiruvananā),3 which (the goddess) Umāparamēśvari, who is the consort of our lord Dakṣiṇa-Mēru-Viṣṇu, and (the goddess) Umāparamēśvari, who is the consort of our lord Taṇjai-Viṣṇu, are pleased to enter, when they are carried in procession (at) the sacred festival (tiru-virṭa),—(she) gave three thousand five hundred karāṇji of gold, which was a quarter superior in fineness to the (gold standard called) danavatūni, and one thousand five hundred karāṇji of gold, which was one (degree) inferior in fineness to the danavatūni,—altogether, five thousand karāṇji of gold:

3. To the image, which Árvār Ākaraṇaṇa Kundaṇayār had set up to her mother, (she) gave:—

4. Twenty ear-rings (kambil), consisting of six karāṇji and (one) kusari of gold.

5. One string of beads for the marriage-badge (tāli-namavānam), (consisting of) four karāṇji, six maṇjadi and (one) kusari of gold,—including the marriage-badge (itself).

6. To (the god) Dakṣiṇa-Mēru-Viṣṇu (she) gave:—

7. One ornament consisting of a single string,4 on which were strung thirty-five old pearls,—viz., roundish pearls (avahalam), polished pearls (oppu-mattu) and small pearls (kura-mattu),—two corals (pavara), two lapis lazuli (raja-jvartu), (one) ṭāli-lamput, (one) padugan and (one) kokkuvdy, and which weighed four karāṇji, eight maṇjadi and four tenths, corresponding to a value of eleven kāṇu.

8. To (the goddess) Umāparamēśvari, who is the consort of our lord Dakṣiṇa-Mēru-Viṣṇu, (she) gave:—

9. One ornament consisting of a single string, on which were strung thirty-five old pearls,—viz., roundish pearls, polished pearls and small pearls,—two corals, two lapis lazuli, (one) ṭāli-lamput, (one) padugan and (one) kokkuvdy, and which weighed four karāṇji, nine maṇjadi and (one) kusari, corresponding to a value of twelve kāṇu.

10. For the sacred food (tiru-amirū), temple-garlands (tiruppaṭṭilamam), oil for the sacred lamps, and other expenses (aviva), which are required, when (the goddess) Umāparamēśvari, who is the consort of our lord Dakṣiṇa-Mēru-Viṣṇu, and (the goddess)

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1 From paragraphs 10 to 21 it appears, that the term mibandha included food, clothing, garlands, and oil for lamps.

2 Mālahīraṇya is a synonym of Ādidaṇa, the usual title of Chaḷājēsvaṇa; see Vol. I, p. 116, note 3.

3 Śrī-Ājājājīva is a synonym of Adidaṇa, the usual title of Chaḷājēsvaṇa; see Vol. I, p. 116, note 3.

4 Śrī-Ājājājīva is a synonym of Adidaṇa, the usual title of Chaḷājēsvaṇa; see Vol. I, p. 116, note 3.

5 Śrī-Ājājājīva is a synonym of Adidaṇa, the usual title of Chaḷājēsvaṇa; see Vol. I, p. 116, note 3.

6 Śrī-Ājājājīva is a synonym of Adidaṇa, the usual title of Chaḷājēsvaṇa; see Vol. I, p. 116, note 3.
Umāparamēsvāri, who is the consort of our lord Tānjavīr-Viṭānkar, are carried in procession (at) the sacred festival, (she) deposited money, to be put out to interest. Having agreed to measure from (the harvest of) the pāṭākṣa¹ in the twenty-eighth year (of the king's reign), as long as the moon and the sun endure, three kurum in paddy per year as interest for each kāṭu into the large treasury (bhōndāru) of the lord Śrī-Rājarājēśvara (at) Taṇjavīr with the marakkōl called (after) Ādvavallāṇ—,the members of the assembly (zabdu) of Jananātha-chaturvedimāngalā, a brahmadāya in Mudōchōra-nādu, (a subdivision) of Nīttaviṇōda-valanādu, have to measure every year fifty kālam of paddy for the two hundred kāṭu, which they have received out of (that money).

11. Having agreed to measure from (the harvest of) the pāṭākṣa in the twenty-eighth year (of the king's reign), as long as the moon and the sun endure, three kurum in paddy per year as interest for each kāṭu into the large treasury of the lord Śrī-Rājarājēśvara (at) Taṇjavīr with the marakkōl called (after) Ādvavallāṇ,—the members of the assembly of Irumbudal, alias Manukula-chūlahānī-chaturvedimāngalā, a brahmadāya in Āvīr-kūram, (a subdivision) of Nīttaviṇōda-valanādu, have to measure every year twenty-five kālam of paddy for the one hundred kāṭu, which they have received.

12. Having agreed to measure from the twenty-ninth year (of the king's reign), as long as the moon and the sun endure, three kurum in paddy per year as interest for each kāṭu into the large treasury of the lord Śrī-Rājarājēśvara (at) Taṇjavīr with the marakkōl called (after) Ādvavallāṇ,—the members of the assembly of Rājaśraya-chaturvedimāngalā, a brahmadāya in Urīyār-kūram, (a subdivision) of Kōrālantaka-valanādu, have to measure every year one hundred and twenty-five kālam of paddy for the five hundred kāṭu, which they have received.

13. Having agreed to measure from the twenty-ninth year (of the king's reign) three kurum in paddy per year as interest for each kāṭu into the large treasury of the lord Śrī-Rājarājēśvara (at) Taṇjavīr with the marakkōl called (after) Ādvavallāṇ,—the villagers of Peramliṭṭūr in Kīrār-kūram, (a subdivision) of Nīttaviṇōda-valanādu, have to measure every year fifty kālam of paddy for the two hundred kāṭu, which they have received.

14. Having agreed to measure from the twenty-ninth year (of the king's reign), as long as the moon and the sun endure, three kurum in paddy per year as interest for each kāṭu into the large treasury of the lord Śrī-Rājarājēśvara (at) Taṇjavīr with the marakkōl called (after) Ādvavallāṇ,—the members of the assembly of Gauḍarādiyacaturvedimāngalā in Poygai-nādu, (a subdivision) of Vadamangai-Rājendranā-shirts-valanādu, have to measure every year one hundred and thirty kālam of paddy for the five hundred and twenty kāṭu, which they have received out of the money, which (she) had deposited (under the condition), that every year, as long as the moon and the sun endure, three kurum in paddy should be measured as interest for each kāṭu into the large treasury of the lord Śrī-Rājarājēśvara (at) Taṇjavīr with the marakkōl called (after) Ādvavallāṇ for (the requirements of) the image, which had been set up to Poomāligaitiṇjiya-deva. (One) kurum and two nāri of paddy (are required) for (conversion into) four nāri of old rice (to be used) for the sacred food (urwamadu) at both times (of the day)—two nāri of old rice (being used) each time; four nāri of paddy for (one) drakku² of ghee (nem-adudu)—, two śeṇida

¹ According to the Dictionnaire Tamil-Français, 1st ed., 1865, the Dictionnaire is a kind of coarse paddy which ripens late.
² The usual form of this word is dākkū.
and a half (being used) each time; six nārī of paddy for six dishes of curry (kari-amulu),—three dishes of curry (being used) each time; (one) nārī and (one) uri of paddy for (one) uri of pulse (paruppu-amulu),—(one) urakku (being used) each time; (one) nārī and (one) uri of paddy for half a palum of sugar (tafrarai-amulu),—(one) kaiku (being used) each time; two nārī of paddy for two sēvīḍu and a half of ghee, to prepare fried curry (porikkhāri-amulu),—one and a half sīvīḍu of ghee (being used) each time; (one) nārī of paddy for two plantains (vāraippa-amulu),—(one) (being used) each time; three nārī of paddy for (one) nārī of curds (tayir-amulu),—(one) uri (being used) each time; (one) uri and (one) urakku of paddy for mustard (kudugu), pepper (mīlagu) and salt (npyp); four nārī of paddy for fire-wood (vīyu), and (one) nārī of paddy for eight areca-nuts (admikkāy-amulu),—four nuts (pākku) (being used) each time,—and for thirty-two betel-leaves (vellulai-amulu);—altogether,—including the old paddy for the boiled rice (pīyagam),—(one) tāṭi, two nārī, (one) uri and (one) urakku of paddy every day, one hundred and twenty-nine kalam, two tāṭi, (one) padakku and one nārī of paddy every year, or,—(including) the excess (ē████) of (one) kuruḍu and seven urī of paddy,—one hundred and thirty kalam of paddy.

15. For realizing fifty-one kāṭu,—viz., twenty-six kāṭu for the sacred cloth to be worn by this (god), two kāṭu for four sacred curtains, two kāṭu for four sacred towels

1 Accordingly, a āttu was equal to 1 drakku, one of which is again equal to 1 nārī; see page 48, note 5.
2 Accordingly, a āttu was equal to 1 palum.
3 This refers to the 1 kāṭu and 2 nārī of paddy, which are mentioned first in the list.
4 āttu is probably a corruption of āṭṭu; see Vol. I, page 116, note 6.
5 The calculation of the amount of paddy, which was to be supplied daily, is as follows:

<table>
<thead>
<tr>
<th>Paddy</th>
<th>āttu</th>
<th>āttu</th>
<th>nārī</th>
<th>nārī</th>
<th>drakku</th>
</tr>
</thead>
<tbody>
<tr>
<td>For conversion into 4 nārī of husked rice</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1 drakku of ghee</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 dishes of curry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 uri of pulse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 palum of sugar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 betel-leaves of ghee</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 plantains</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 nārī of curds</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mustard, pepper and salt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fire-wood</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 areca-nuts and 32 betel-leaves</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

If the amount of paddy required per year is divided by this total, we find that the year was reckoned as consisting of 360 days. The excess (ē████) was evidently added in order to simplify accounts by fixing a round number, thus:

<table>
<thead>
<tr>
<th>Paddy required per year</th>
<th>kalam</th>
<th>āttu</th>
<th>āttu</th>
<th>kāṭu</th>
<th>urī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excess</td>
<td>129</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* These 51 kāṭu are made up of 241 kāṭu in paragraph 15, 14 in paragraph 16, and 12 in paragraph 17.
* āttu is perhaps the same as āṭṭu.
* This refers to the image of āttu, which was mentioned in the preceding paragraph.
* Kuruḍu is probably a further corruption of kuruḍu (Sanskrit kuruḍu). Compare āṭṭu (or āṭṭu) for āṭṭu (Sanskrit Yama).
(tiruvavādai), two kāusu for four sacred canopies (tiru-mēkkaṭṭi), four kāusu for sixteen sacred cloths on which rice is offered (tiruppatvādai), and fifteen kāusu for temple-garlands (tiruppatvālīṭādānu), at the rate of half an akkam per day or one hundred and eighty akkam per year,—twelve akkam being reckoned as one kāusu,—(she) deposited money (under the condition) that, as long as the moon and the sun endure, one eighth akkam per month should be paid as interest for each kāusu. Having agreed to pay every year from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kāusu into the treasury of the lord Śrī-Rājarājēśvara (at) Tañjāvūr,—the members of the assembly of Śrī-Virāntīyaṇa-CHATURVĖDIMAṆGALAM, a free village (at taṇmūr) in Rājendrāsimaḥ-VALANĀDU, have to pay every year twenty-four and a half kāusu for the one hundred and ninety-six kāusu, which they have received out of (that money).

16. Having agreed to pay every year from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kāusu into the treasury of the lord Śrī-Rājarājēśvara (at) Tañjāvūr,—the members of the assembly of Śrī-Parāntaka-CHATURVĖDIMAṆGALAM, a free village in Rājendrāsimaḥ-VALANĀDU, have to pay every year fourteen kāusu for the one hundred and twelve kāusu, which they have received.

17. Having agreed to pay every year from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kāusu into the treasury of the lord Śrī-Rājarājēśvara (at) Tañjāvūr,—the members of the assembly of ŚuriḻaṆGALAM, a brahmaṇḍesvar in Kirār-kūṟṟam, (a subdivision) of NīttaṆiṆṆ-VALANĀDU, have to pay every year twelve and a half kāusu for the one hundred kāusu, which they have received.

18. PāṭṭattālaṆ AṆheĉaṆ Adigal has to pour out daily (one) uyakku of ghee for the thirty-two kāusu, which he has received out of the money, which (she) had deposited for (purchase),—at the rate of three sheep for each kāusu,—ninety-six sheep, (the milk of) which is required (for preparing ghee), in order to keep ten twilight lamps (sāndhi-nilakku) burning for this (god), as long as the moon and the sun endure, at the rate of (one) uyakku of ghee per day.

19. Having agreed to measure from the twenty-ninth year (of the king’s reign), as long as the moon and the sun endure, three kuzuni of paddy per year as interest for each kāusu into the large treasury of the lord Śrī-Rājarājēśvara (at) Tañjāvūr with the marakkāl called (after) ĀṇavallāṆṟ,—the villagers of Kondavai-nilāṟ in Karāmbai-nāḍu, (a subdivision) of NīttaṆiṆ-VALANĀDU, have to measure every year one hundred and thirty kalam of paddy for the five hundred and twenty kāusu, which they have received out of the money, which (she) had deposited (under the condition), that every year, as long as the moon and the sun endure, three kuzuni of paddy should be measured as interest for each kāusu into the large treasury of the lord Śrī-Rājarājēśvara (at) Tañjāvūr with the marakkāl called (after) ĀṇavallāṆṟ for (the requirements of) the image, which Āṇavir ParāntakaṆ KondavaiyāṆ, (the venerable elder sister of the lord Śrī-Rājarājēśvara), the great queen of Vallavaraiyar Vandyadēvar, had set up to her mother. (One) kuzuni and two nāṟi of paddy (are required) for (conversion into) four nāṟi of old rice (to be used)

1 As in the preceding paragraph, the year is reckoned as consisting of 360 days.
2 As an akkam (Sanskrit: akhāṇa?) is 1/4 kāusu, the rate of interest comes to 12% per cent per annum. In the present case, the result is 24/ out of 196 kāusu, as stated at the end of the paragraph.
3 See page 75, note 3.
for the sacred food (țiru-amuddu) at both times (of the day),—two nāri of old rice (being used) each time; four nāri of paddy for (one) ḍrakkku of ghee,—two kevādu and a half (being used) each time; six nāri of paddy for six dishes of curry,—three dishes of curry (being used) each time; (one) nāri and (one) urī of paddy for (one) urī of pulse,—(one) urakkku (being used) each time; (one) nāri and (one) urī of paddy for half a palam of sugar,—(one) kaiṭu (being used) each time; two nāri of paddy for two kevādu and a half of ghee, to prepare fried curry,—one and a quarter kevādu (being used) each time; (one) nāri of paddy for two plantains,—one (being used) each time; three nāri of paddy for (one) nāri of cards,—(one) urī (being used) each time; (one) urī and (one) ḍrakkku of paddy for mustard, pepper and salt; four nāri of paddy for fire-wood; and (one) nāri of paddy for eight areca-nuts,—four (nuts being used) each time,—and for thirty-two betel-leaves;—altogether,—including the old paddy for the boiled rice,—(one) tāni, two nāri, (one) urī and (one) ḍrakkku of paddy every day, one hundred and twenty-nine kalam, two tāni, (one) padakku and one nāri of paddy every year, or,—(including) the excess of (one) kurunī and seven nāri of paddy,—one hundred and thirty kalam of paddy.

20. For realizing sixty-one kāṭu every year,—viz., thirty-six kāṭu every year for the sacred cloth to be worn by this (goddess),¹ two kāṭu for four sacred curtains, two kāṭu for four sacred towels, four kāṭu for sixteen sacred cloths on which rice is offered, two kāṭu for four sacred canopies, and fifteen kāṭu for temple-garlands, at the rate of half an akkam per day or one hundred and eighty akkam per year,—twelve akkam being reckoned as one kāṭu,—(she) deposited money (under the condition) that, as long as the moon and the sun endure, one eighth akkam per month should be paid as interest for each kāṭu. Having agreed to pay every year from the twenty-ninth year (of the king's reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kāṭu into the large treasury of the lord Śrī Rājarājēśvara (at) Taṇjavār,—the members of the assembly of Śrī Parān-taka-chaturvēdī-māṅgalam, a free village in Rājendrasimha-vaṇāṇādu, have to pay every year sixty-one kāṭu for the four hundred and eighty-eight kāṭu, which they have received out of (that money).

21. Pāṭattālānu Kaliyau [Pa]radau (i.e., Bharata) has to pour out daily (one) urakkku of ghee for the thirty-two kāṭu, which he has received out of the money, which (she) had deposited for (purchasing),—at the rate of three sheep for each kāṭu,—ninety-six sheep, (the milk of) which is required (for preparing ghee), in order to keep ten twilight lamps burning for this (goddess), as long as the moon and the sun endure, at the rate of (one) urakkku of ghee per day.

No. 7. On the South Wall, Second Tier.

As remarked on page 68, the following inscription is engraved in continuation of the preceding No. 6. It describes thirteen ornaments of gold and jewels, which Āryā Parān-takaśu Kundavaiyār gave 'to (the goddess) Umāparamēśvari, who is the consort of our lord Daksīna-Mēru-Vitānkar,' until the 3rd year of the reign of Kō-Parakāsari-varman, alias Rājendra-Chēladēva.

Text.

¹ This refers to the image of the mother of Kundavaiyar, which was mentioned in the preceding paragraph.
² Continued from page 72.
INSCRIPTIONS ON THE CENTRAL SHRINE.

2. உயிரினால் பாதுகாப்புக்கு முன்னான சிறந்த பாறையான கைத்தோன்று நலனை காண்பதற்கு பெரும்பாலும் சிறந்த பாறையான விளைவுகள் மற்றும் அதற்கு தொடர்ந்து வந்த விளைவுகள் போன்றவை. 

3. உயிரினால் பாதுகாப்புக்கு முன்னான சிறந்த பாறையான கைத்தோன்று நலனை காண்பதற்கு பெரும்பாலும் சிறந்த பாறையான விளைவுகள் மற்றும் அதற்கு தொடர்ந்து வந்த விளைவுகள் போன்றவை. 

4. உயிரினால் பாதுகாப்புக்கு முன்னான சிறந்த பாறையான கைத்தோன்று நலனை காண்பதற்கு பெரும்பாலும் சிறந்த பாறையான விளைவுகள் மற்றும் அதற்கு தொடர்ந்து வந்த விளைவுகள் போன்றவை. 

...
[6.] வருடம் மூன்றாண்டு இரண்டும் பத்ர்கல்லில் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராக்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராக்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராக்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராக்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராங்கியும் செய்யப்பட்டுள்ள வாகனொ

[7.] கூறிகள் ஆயிர் செய்யப்பட்டுள்ள வாகனொன்று கொண்டு அரியநாகராக்கியும் செய்யப்பட்டுள்ள வா}
80 INSCRIPTIONS ON THE CENTRAL SHRINE.

[8.] செய்யப் போன அரவண வழியும் தைத்தியும் வாழ்ந்தது எனவில்லை. யார் என்றும் வாய்ப்புரும் அதிகாரியும் என்பது நீங்க என்றும். நாசகர்களும் நாசகர்களும் தொன்மையும் தொன்மையும் என்றும். நாசகர்களும் நாசகர்களும் தொன்மையும் தொன்மையும் என்றும். நாசகர்களும் நாசகர்களும் தொன்மையும் தொன்மையும் என்றும்.

[9.] தங்கு தங்கு இந்த அமான வழியால் தைத்தியும் வாழ்ந்தது எனவில்லை. யார் என்றும் வாய்ப்புரும் அதிகாரியும் என்பது நீங்க என்றும். நாசகர்களும் நாசகர்களும் தொன்மையும் தொன்மையும் என்றும். நாசகர்களும் நாசகர்களும் தொன்மையும் தொன்மையும் என்றும். நாசகர்களும் நாசகர்களும் தொன்மையும் தொன்மையும் என்றும்.
No. 7. INSCRIPTION OF RAJENDRA-CHLA.

TRANSLATION.

1. Hail! Prosperity! Until the third year (of the reign) of Kō-Parākēśarivarman, alias the lord (swāyādr) Śrī-Rajēndra-Śrōdādeva,—Ārvēr Parāntakaṃ Kundavaiyār, (who was) the venerable elder sister of the lord Śrī-Rājārājadēva (and) the great queen of Vattavāraiyār Vandyādeva, gave to the images (tirumēg) which she had set up herself,—gold which was weighed by the stone (used in) the city (kuṇāni-kal) and called (after) Adavallān, and jewels (rābha) which were weighed by the jewel weight (kēśu-kal) called (after) Dachshina-Mēru-Vitaṅkaṃ. Those (jewels), which could be weighed (separately), were weighed without the threads (karuda), the frames (kattam), the copper nails (seppāṇi), the lac (urakk) and the pīnju. Those jewels, the net weight of which could not be ascertained, as they were united with the lac and the pīnju, (were weighed) together with the lac and the pīnju. (The amount of this gold and these jewels) was engraved on stone (as follows):

2. To (the goddess) Umāparamēśvarī, who is the consort of our lord Dachshina-Mēru-Vitaṅkaṃ, (she) gave:

3. One sacred crown (makuta), (containing) three hundred and forty-eight karaṇju and a half and three tenths (of a mahādi) of gold. Eight hundred and fifty-nine diamonds (vagiram), set (into it), viz., six hundred and thirty-six diamonds with smooth edges (mattadārā), one hundred and sixty-nine square diamonds with smooth edges (mattadārā-longakkam), thirty-two flat diamonds with smooth edges (mattadārā-sappadi), including such as had spots, cracks (muvir), red dots (rakta-bindu), black dots (kāśa-bindu), and marks as of burning (vandaga),—weighed seven karaṇju and three quarters, four mahādi and four tenths. Three hundred and nine large (pāriya) and small (nēriya) rubies (udnikkam), viz., one hundred and twenty-five halahālam of superior quality (gumnīyam), one hundred and twenty-two halahālam, forty-one smooth rubies (kōmelam), eleven bluish rubies (nilagandhi) and ten unpolished rubies (talam),—including such as had cavities (kurrum), outs, holes, white specks (vālum), flaws (tōsa), and such as still adhered to the ore (kal),—weighed fourteen karaṇju and three quarters, two mahādi and eight tenths. Six hundred and sixty-nine large and small pearls, set (into it) or strung,—including round pearls (vattam), roundish pearls (aguvattam), polished pearls (oppu-mottu), small pearls (kuru-mottu), nimbolam, pāriyam, old pearls (para-mottu), such as had been polished while still adhering to the shell (ippu), (pearls) of red water and of brilliant water, (and pearls) with lines (varai), stains (kuṇa), red dots and white specks (vuddhum),—weighed thirty-six karaṇju, (one) mahādi and (one) kugi. Altogether, (the crown) weighed four hundred and seven karaṇju and nine mahādi, corresponding to a value of five thousand kēśu.

4. One ear-ring (vulī), (containing) (one) karaṇju, eight mahādi and eight tenths of gold. Nine pearls sewn on,—including round pearls, polished pearls, nimbolam, (pearls) of

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1. $āc<	ext{违背}>ā<	ext{违背}>ā$ stands for $gū<	ext{违背}>ā<	ext{违背}>ā$.

2. Compare $tōs<	ext{违背}>ā<	ext{违背}>ā$; 'anything flat' (Winslow).

3. $gū<	ext{违背}>ā<	ext{违背}>ā$ seems to be used in the sense of $gō<	ext{违背}>ā<	ext{违背}>ā$.

4. This obscure term might be a compound of $vṛ<	ext{违背}>ā$, 'a good quality,' and $ā<	ext{违背}>ā<	ext{违背}>ā$, 'excess, abundance.'

5. The literal meaning of $kē<	ext{违背}>ā<	ext{违背}>ā$ is 'tender, soft.'

6. According to the $ṛṣay<	ext{违背}>ā<	ext{违背}>ā<	ext{违背}>ā$ or $ṛṣay<	ext{违背}>ā<	ext{违背}>ā<	ext{违背}>ā$, p. 157 of the Benares edition, $nilagandhi$ is the name of a bluish kind of ruby.

7. $pr<	ext{违背}>ā<	ext{违背}>ā$ seems to be used in the sense of $prakṛ<	ext{违背}>ā<	ext{违背}>ā$.

8. $vē<	ext{违背}>ā<	ext{违背}>ā<	ext{违背}>ā$ is evidently the Kasaarese and Telugu boja, which may be a tadbhava of $bō<	ext{违背}>ā<	ext{违背}>ā$.

9. Compare $gō<	ext{违背}>ā<	ext{违背}>ā<	ext{违背}>ā$, 'a white speck or flaw in a gem' (Winslow).

10. The original meaning of $vē<	ext{违背}>ā<	ext{违背}>ā<	ext{违背}>ā$ is 'small-pox, prickly heat.'
brilliant water; (and pearls) with lines . . . . . . . . weighed (one) karana and nine tenths (of a manjadi). Altogether, (the ear-ring) weighed two karana, nine manjadi and seven tenths, corresponding to a value of fifteen katu.

5. One ear-ring, (containing) (one) karana, eight manjadi and eight tenths of gold. Nine pearls sewn on,—including round pearls, polished pearls, nimbojam, (pearls) of brilliant water, (and pearls) with lines, stains, red dots, white specks and wrinkles (tirangal),—weighed (one) karana and nine tenths (of a manjadi). Altogether, (the ear-ring) weighed two karana, nine manjadi and seven tenths, corresponding to a value of fifteen katu.

6. One uruttu, (containing) two karana and (one) kuigi of gold. Six diamond crystals (palikkuvagiram) weighed nine tenths (of a manjadi). Two smooth rubies weighed six tenths (of a manjadi). Two pearls sewn on, viz., (one) ambamudu (with) lines and (one) ambamudu (with) padag,—weighed nine manjadi and seven tenths. Altogether, (the uruttu) weighed two karana and a half, (one) manjadi and seven tenths, corresponding to a value of fifteen katu.

7. One uruttu, (containing) two karana and (one) kuigi of gold. Six diamond crystals, set (into it), weighed nine tenths (of a manjadi). Two smooth rubies weighed (one) kuigi. Two pearls sewn on (of the kind valued) ambamudu, which had padag and red dots, weighed nine manjadi and nine tenths. Altogether, (the uruttu) weighed two karana and a half, (one) manjadi and eight tenths, corresponding to . . . .

8. One sacred garland (huru-malai), (containing) eighty-six karana and a half, four manjadi and one twentieth of gold. Five hundred and five diamonds, set (into it), viz., eighty pure diamonds (thyage), two hundred and ninety diamonds with smooth edges, fifty-three flat diamonds with smooth edges, four panduraram, five flat diamonds (tappadi), fifteen square diamonds (karakham) and fifty-eight round diamonds (urulai),—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed two karana and three manjadi, nine tenths and one twentieth. One hundred and ten large and small rubies, viz., twenty halahalam of superior quality, thirty halahalam, six bluish rubies, thirty-three smooth rubies, twenty unpolished rubies and one sotham,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed five karana, one half and one eighth. Ninety-four string pearls,—including polished pearls, small, pearls, nimbojam, payitjam, ambamudu, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and pearls with) lines, stains, red dots and white specks,—weighed nine karana and (one) kuigi. Altogether, (the garland) weighed one hundred and three karana and a half and (one) manjadi, corresponding to a value of one thousand katu.

9. One sacred amulet (art-bahu-vallaya), (containing) eighty-nine karana and (one) manjadi, one tenth and one fortieth of gold. Four hundred and forty-one diamonds, set (into it), viz., twenty pure diamonds, four hundred and six diamonds with smooth edges, five flat diamonds with smooth edges, and ten square diamonds with smooth edges,—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed three karana, two manjadi and three fortieths. Fifty-four large and small rubies, viz., eight halahalam of superior quality, seventeen halahalam, nineteen smooth rubies, two bluish rubies and eight unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed six karana and a half, two manjadi and three tenths.

* Sixty-eight string pearls,—including round pearls, roundish pearls, polished pearls, small...
pears, pāyittum, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and pearls with) lines, stains, red dots and white specks,—weighed five karaṇjju and three quarters, three mañjādi and (one) kuṇaṃ. Altogether, (the armlit) weighed one hundred and four karaṇjju and a half and four mañjādi, corresponding to a value of one thousand two hundred and fifty kāsu.

10. One sacred armlit, (containing) eighty-nine karaṇjju, eight mañjādi, four tenths and [one twentieth] of gold. Four hundred and forty-eight diamonds, set (into it), vis., twenty pure diamonds, four hundred and thirteen diamonds with smooth edges, five flat diamonds with smooth edges, and ten square diamonds with smooth edges,—including (such as had) spots, cracks, red dots, black dots, and marks as of burning,—weighed three karaṇjju and two mañjādi, three tenths and one twentieth. Fifty-three large and small rubies, vis., eight hālakham of superior quality, fifteen hālakham, twenty smooth rubies, two bluish rubies and eight unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed six karaṇjju and a half, two mañjādi and four tenths. Sixty-two strung pearls,—including round pearls, roundish pearls, polished pearls, small pearls, pāyittum, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and pearls with) lines, stains, red dots and white specks,—weighed five karaṇjju and a half and (one) kuṇaṃ. Altogether, (the armlit) weighed one hundred and four karaṇjju and a half, three mañjādi and seven tenths, corresponding to a value of one thousand two hundred and fifty kāsu.

11. One sacred pearl ornament (ārchi-chanda), (containing) sixty-nine karaṇjju and three quarters, two mañjādi, five tenths and one fortieth of gold. Three hundred and ninety diamonds, set (into it), vis., three hundred and fifty diamonds with smooth edges, and forty [square] diamonds with smooth edges,—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed (one) karaṇjju and a half, four mañjādi and six tenths. Eighty large and small rubies, vis., five hālakham of superior quality, twenty hālakham, thirty smooth rubies, four bluish rubies, two bāttam and nineteen unpolished rubies,—(including) such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed six karaṇjju and seven mañjādi, eight tenths and three fortieths.

One thousand four hundred and sixty-two pearls, strung or sewn on,—including round pearls, roundish pearls, polished pearls, small pearls, pāyittum, nimbolam, (pearls) of brilliant water and of red water, such as had been polished while still adhering to the shell, (and pearls with) lines, stains, red dots and white specks,—weighed ninety-six karaṇjju and a quarter. Altogether, (the pearl ornament) weighed one hundred and seventy-four karaṇjju and a quarter, corresponding to a value of one thousand and five hundred kāsu.

12. One poṣṭu for the arm of the goddess, (containing) eighteen karaṇjju and three quarters, three mañjādi and eight tenths of gold. One smooth ruby weighed (one) mañjādi and (one) kuṇaṃ. One hundred and thirty-seven strung pearls,—including round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pāyittum, (pearls) of brilliant [water] and of red water, (and pearls with) lines, stains, red dots and white specks,—weighed seven karaṇjju and three quarters, four mañjādi and (one) kuṇaṃ. Altogether, (the poṣṭu) weighed twenty-six karaṇjju and three quarters, four mañjādi and eight tenths, corresponding to a value of eighty kāsu.

13. One poṣṭu for the arm of the goddess, (containing) eighteen karaṇjju and six mañjādi of gold. One smooth ruby weighed (one) mañjādi and three tenths. One hundred and forty-three strung pearls,—including round pearls, roundish pearls, polished pearls, small pearls, nimbolam, pāyittum, (pearls) of brilliant water and of red water, (and pearls with) lines,
stains, red dots and white specks,—weighed eight kurāṇji and six manjāḍi. Altogether, (the potṣu) weighed twenty-six kurāṇji and a half, three manjāḍi and three tenths, corresponding to a value of eighty kāśu.

14. One bracelet (śāvagam), containing eighty kurāṇji and four manjāḍi, six tenths and one twentieth of gold. Six hundred and twenty diamonds, set (into it), viz., thirty pure diamonds, four hundred and three diamonds with smooth edges, seventy square diamonds with smooth edges, thirty-five flat diamonds with smooth edges, and eighty-two round diamonds,—including (such as had) spots, cracks, red dots, black dots, and marks as of burning,—weighed four kurāṇji and seven tenths (of a manjāḍi). Fifty-five large and small rubies, viz., ten kalāhalam of superior quality, twenty-four kalāhalam, seventeen smooth rubies and four [blueish rubies],—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed (one) kurāṇji and a half, (one) manjāḍi, one tenth and one twentieth. Altogether, (the bracelet) weighed eighty-five kurāṇji and three quarters, (one) manjāḍi and (one) kāśu, corresponding to a value of eight hundred kāśu.

15. One bracelet, containing eighty-four kurāṇji and three quarters and three manjāḍi of gold. Six hundred and seventy-five diamonds, set (into it), viz., thirty pure diamonds, four hundred and sixty-six diamonds with smooth edges, seventy square diamonds with smooth edges, thirty-six flat diamonds with smooth edges, and eighty-three round diamonds,—including (such as had) spots, cracks, red dots, black dots, and marks as of burning,—weighed four kurāṇji, four manjāḍi and (one) kāśu. Sixty large and small rubies, viz., ten kalāhalam of superior quality, thirty-one kalāhalam, sixteen smooth rubies and three blueish rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed (one) kurāṇji and a half, three manjāḍi and (one) kāśu. Altogether, (the bracelet) weighed ninety kurāṇji and [three quarters] and (one) manjāḍi, corresponding to a value of eight hundred kāśu.

No. 8. On the walls of the portico, second tier.

This inscription engraved on the south, east and north walls of a portico, which forms the main entrance on the east of the central shrine. The published text, which consists of three sections of nine lines each, ends in the middle of paragraph 26 with the statement, that the inscription is continued at the bottom of the south wall of the portico. Of this portion no copy could be taken, as the present pavement of the temple court rises to its level.

Like the preceding inscription, this one describes a number of ornaments of gold and jewels, which were presented by Arvār Parantaka Kundavaiyar until the 3rd year of the reign of Kō-Parakṣivarman, alias Rājendrā-Cholādēva. The donees were the images which she had set up herself. Among these, the published part of the inscription mentions the consort of Dakṣiṇa-Mēru-Viṭānkar (paragraph 2) and the consort of Tānji-Viṭānkar (paragraphs 8 and 24).

Text.

A. South wall.

1. Compare the Sanskrit chēdi, to which the same meaning is assigned by native lexicographers, and the Kanarese chēdēva.
C. North wall.

[1.] குரு குரு வரணன் உரையார் காச்சு கிள் கேரள் எங்கிருந்து குரு குரு வரணன் பேடாமைக்கும் வரணன் வேறு பெரியுள்ளார் குரு குரு வரணன் காச்சு கிள் கேரள் எங்கிருந்து குரு குரு வரணன் பேடாமைக்கும் வரணன் வேறு பெரியுள்ளார்}

[2.] குரு குரு வரணன் பேடாமைக்கும் வரணன் வேறு பெரியுள்ளார் குரு குரு வரணன் பேடாமைக்கும் வரணன் வேறு பெரியுள்ளார்
3. Hail! Prosperity! Until the third year (of the reign) of Kō-Parakēssarivarman, alias the lord Śrī-Rājendra-Śorendēva—Ārvār Parāntakaṉ Kundaṉvaiyār, (who was) the venerable elder sister of the lord Śrī-Rājarajaśeṅda and the queen of Vallavaraiyar Vandyadēvar, gave to the images which she had set up herself, —gold which was weighed by the stone (used in) the city and called (after) Adayallān, and jewels which were weighed by the jewel weight called (after) Dakshīṇa-Mēru-Viṭānkaṉ. These (jewels), which could be weighed (separately), were weighed without the threads, the frames, the copper nails, the lac and the pinjū. Those jewels, the net weight of which could not be ascertained, as they were united with the lac and the pinjū, (were weighed) together with the lac and the pinjū. (The amount of this gold and these jewels) was engraved on stone (as follows):—

2. To (the goddess) Umāparamēsvāri, who is the consort of our lord Dakshīṇa-Mēru-Viṭānkaṉ, (she) gave:—

3. One sacred girdle (hiruppattigai), (containing) ninety-seven karāṇjū and a half, four manjāṭi and nine tenths of gold. Six hundred and sixty-seven large and small diamonds with smooth edges, set (into it), —including such as had spots, cracks, red dots, black dots, and
marks as of burning,—weighed two karāṇju and a quarter and six tenths (of a mañjādi). Eighty-three large and small rubies, viz., twenty-two hałahalam of superior quality, twenty hałahalam, twenty smooth rubies, nine bluish rubies, two kāṭam and ten unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed ten karāṇju and three quarters, three mañjādi and two tenths. Two hundred and twelve pearls, strung or sewn on,—including round pearls, roundish pearls, polished pearls, small pearls, nimbolam, amburulu, (pearls) of brilliant water and of red water,—such as had been polished while still adhering to the shell, (and pearls with) lines, stains, red dots, white specks and wrinkles,—weighed eighteen karāṇju and two mañjādi.

Altogether, (the girdle) weighed one hundred and twenty-nine karāṇju and seven tenths (of a mañjādi), corresponding to a value of four thousand and five hundred kāsu.

4. One ring for the foot of the goddess (tiṟuvēdikāṟai), (containing) seventy-three karāṇju and three mañjādi, six tenths and one twentieth of gold. Four hundred and fifty-five diamonds, set (into it), viz., four hundred and forty-nine diamonds with smooth edges, and six flat diamonds with smooth edges,—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed (one) karāṇju and a half, two mañjādi, five tenths and one twentieth. Thirty-nine large and small rubies, viz., ten hałahalam of superior quality, ten hałahalam, eight smooth rubies, three bluish rubies and eight unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed four karāṇju and six tenths (of a mañjādi). Altogether, (the ring) weighed seventy-eight karāṇju and three quarters, (one) mañjādi and eight tenths, corresponding to a value of five hundred kāsu.

5. One ring for the foot of the goddess, (containing) seventy-one karāṇju and a half and two mañjādi of gold. Four hundred and fifty-nine diamonds, set (into it), viz., four hundred and fifty diamonds with smooth edges, and nine small square diamonds with smooth edges,—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed (one) karāṇju and a half, three mañjādi and nine tenths. Thirty-nine large and small rubies, viz., ten hałahalam of superior quality, eight hałahalam, nine smooth rubies, three bluish rubies and nine unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed three karāṇju and three quarters, three mañjādi and six tenths. Altogether, (the ring) weighed seventy-seven karāṇju, four mañjādi and (one) kugri, corresponding to a value of five hundred kāsu.

6. One bāyalam for the foot of the goddess (bēt-pāḍa-bāyalam), (containing) thirty-seven karāṇju and three quarters, three mañjādi and four tenths of gold. Three hundred and sixty diamonds, set (into it),—including such as had spots, cracks, red dots, black dots, and marks as of burning,—weighed three quarters (of a karāṇju) and four mañjādi. Seventy-two large and small rubies, viz., fifteen hałahalam of superior quality, twenty hałahalam, twenty-two smooth rubies, three bluish rubies and twelve unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed two karāṇju and a half, two mañjādi and six tenths. Forty-two pearls, strung or sewn on,—including round pearls, roundish pearls, polished pearls, small pearls, nimbolam, panīṭham, (pearls) of brilliant water and of red water, (and pearls with) lines, stains and red dots,—weighed two karāṇju, eight mañjādi and (one) kugri. Altogether, (the bāyalam) weighed forty-three karāṇju and three quarters, three mañjādi and (one) kugri, corresponding to a value of three hundred and fifty kāsu.

7. One bāyalam for the foot of the goddess, (containing) thirty-seven karāṇju, two mañjādi and four tenths of gold. Three hundred and sixty diamonds with smooth edges, set
(into it),—including such as had spots, cracks, black dots, red dots, and marks as of burning,—weighed three quarters (of a karāṇju) and four maṇḍi. Seventy-two large and small rubies, viz., fifteen halahalam of superior quality, twenty halahalam, fifteen smooth rubies, ten bluish rubies and twelve unpolished rubies,—including such as had cavities, cuts, holes, white specks, flaws, and such as still adhered to the ore,—weighed two karāṇju and a half, four maṇḍi and one tenth. Forty-two pearls, strung or sewn on,—including round pearls, roundish pearls, polished pearls, small pearls, nimbojam, paṭīṭam, (pears) of brilliant water and of red water, (and pearls) with lines, stains and red dots,—weighed two karāṇju and a quarter and (one) kuṛi. Altogether, (the śayalam) weighed forty-three karāṇju and (one) maṇḍi, corresponding to a value of three hundred and fifty kāśu.

8. The same (princess) gave to (the goddess) Umāparamēśvarī, who is the consort of our lord Taṇjai-Vīṭāṅkar, (the following) sacred ornaments (ābharaṇa) of gold, which were weighed by the stone (used in) the city and called (after) Ādavallān:—

9. One sacred crown (maṇḍa), (consisting of) one hundred and ninety-seven karāṇju and a half of gold.

10. One pendant (tākkam), (consisting of) twenty-seven karāṇju and three quarters of gold.

11. One pair of ear-rings (vālī), consisting of two karāṇju and a half and three maṇḍi of gold.

12. One pair of double uruttu, consisting of three karāṇju and a half of gold.

13. One pair of sacred ear-rings (tirukkambi), consisting of five karāṇju and a half and (one) kuṛi of gold.

14. One string of beads for the marriage-badge (tāli-mani-rudam), (consisting of) two karāṇju and three quarters and (one) kuṛi of gold,—including the marriage-badge (itself).

15. Three śayalam of diamonds (vajira-sāyalam), (containing) twenty-seven karāṇju and a half of gold.

16. One necklace (kaṇṭha-tuḷaṇ) of three (chains) soldered into one, (consisting of) twenty-one karāṇju of gold.

17. One outer chain (nuvattu-luḷa), (consisting of) ten karāṇju and three quarters and four maṇḍi of gold.

18. One pair of pottu for the arms of the goddess, consisting of fifty-nine karāṇju, seven maṇḍi and (one) kuṛi of gold,—including four strings (nān) on which (it) was strung.

19. One pair of bracelets (kataka) for the arms of the goddess, consisting of thirty-nine karāṇju and seven maṇḍi of gold.

20. One pair of rings for the arms of the goddess (tirukkaikkārī), consisting of sixty-four karāṇju and three quarters of gold.

21. One pair of rings for the feet of the goddess (tiruvadikkārī), consisting of seventy-four karāṇju and three quarters and (one) kuṛi of gold.

22. One pair of śayalam for the feet of the goddess (śrī-pāda-sāyalam), consisting of sixty-seven karāṇju and nine maṇḍi of gold.

23. Ten rings for the toes of the goddess (tiruvadikkāl-pādiram), consisting of eleven karāṇju and a quarter of gold.

24. To (the goddess) Umāparamēśvarī, who is the consort of our lord Taṇjai-Vīṭāṅkar, the same (princess) gave (the following) sacred ornaments of jewels, which were weighed by the jewel weight called (after) Dakshīṇa-Mēru-Vīṭāṅkaṇ without the threads, the frames, the lac and the paṇi, and engraved on stone:
23. One sacred crown (makuta), (containing) two hundred and seven karana, eight mahadāhi and two tenths of gold. Five hundred and twenty-five diamond crystals, set (into it), weighed two karana and three mahadāhi, five tenths and one twentieth. Two hundred and twenty-seven crystals (palīnag) weighed five karana, four mahadāhi and one twentieth. Sixteen pearls, set (into it), (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbojum, pagiṭṭam, (pearls) of brilliant water and of red water, (and pearls) with white specks and lines, weighed (one) karana and a half, four mahadāhi, nine tenths and one twentieth. Three hundred and eighty-five strung pearls,—including round pearls, roundish pearls, polished pearls, small pearls, nimbojum, such as had been polished while still adhering to the shell, (pearls) of brilliant water and of red water, (and pearls) with lines, stains, white specks and wrinkles,—weighed thirteen karana and seven mahadāhi; (these pearls) were strung on two strings (vadāna) on both sides of the front-plate (nītra-patā), one vāy-vadāna over it, four bundles (kavi) of single strings, two single pendants (tikkam), and three strings on the ornamental curves (kāmāna) (and) on the karunāgai. Altogether, (the crown) weighed two hundred and twenty-nine karana and three quarters, two mahadāhi, seven tenths and one twentieth, corresponding to a value of seven hundred kṣuṇa.

26. One garland (mālai), (containing) forty-six karana, eight mahadāhi and three fortieths of gold. Two hundred and eighty-eight diamond crystals, set (into it), weighed half a karana, three mahadāhi and seven tenths. Crystals,—The continuation of this (inscription) is engraved on the panel (kumūlpad) underneath the projecting stone (? uttirum) on the southern side (? kudram) of the portico (chatuṭhikā).

No. 9. On the south wall, first tier.

The following eleven inscriptions (Nos. 9 to 19) are engraved continuously in two large sections, the first of which consists of seven, and the second of ten lines.

No. 9 is dated in the 6th year of the reign of Kō-Parakāśarivarman, alias Rājendra-Chola-deva, and fixes the interest to be paid to the temple by certain villagers for a sum of money, which had been contributed by several donors and by the temple treasury. The interest was to be used for the chief idol of the temple (paragraph 2) and for the images of Kṛta-tirjo[n]i, yadēvar (paragraph 4) and of Pochchadēvar (paragraphs 3 and 4). The first of the two latter had been set up by a minister, who is also mentioned in the large Leyden grant, and the second by Lōkumahādevi, a queen of Rājarājadēva.

Text.

First section.

[Text transcription with notes]

1 Literally, ‘the diadem of heroes.’ The technical meanings of vāy-vadāna and karunāgai as parts of a crown are not found in the dictionaries.
2 See Winslow, s. v. Cakara-dasa.
3 Compare s. v. Cakara-dasa in No. 3, second section, ll. 10 ff.
4 According to Winslow, s. v. Chirin meaning ‘a beam, a cross beam in a building.’
5 This image is called Kṛta-tirjuna-deva in No. 10. The two names are no doubt corruptions of Kirātārjuna- and Kirātārjuna-dēva.
6 The Sanskrit original of this word may be viṣṇuvē or viṣṇuvēś.
No. 9. INSCRIPTION OF RAJENDRA CHOJ

1. No. 15 and 16 read சேராலை.
2. No. 20 reads சேராண்.
3. Read சேராண்-லை.
TRANSLATION.

1. Hail! Prosperity! In the sixth year (of the reign) of Kō-Parakēsvarman, alias the lord Śrī-Rājēndra-Chōjadēva, who,—in (his) life of high prosperity,' (during which he) rejoiced that, while Fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queen,—\(^1\) conquered with (his) great and warlike army Iḍaitūrai-nādu; Vāramāla, whose warriors were protected by walls of continuous forests; Kollippakkai, whose walls were surrounded by suiti (trees); Mammasikkadagam\(^1\) of unapproachable strength; the crown of the king of Iḍram, who came to close quarters in fighting; \(^2\) the exceedingly beautiful crown of the queen of the king of that (country); 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 Iḍram); the whole Iḍra-ṃandala on the transparent sea; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting\(^3\) (king of) Kērāja rightly bore; and many ancient islands, whose old and great guard was the sea, which resounds with conches;—there was engraved on stone the money (kāsū), which the guru Īsānasiva-ṃandita had deposited until the sixth year (of the king's reign), to be put out to interest; the money, which the minister (adhisēkhin) Udaya-sidhākaraṇa Tiliyāliyār, alias Rājarāja-Māvenda-Vēlār, a native of Kānchivāyil,\(^4\) had deposited until the sixth year, to be put out to interest; the money, which the Vālangai-paṃbāda-gaiyalār\(^5\) had deposited until the sixth year, to be put out to interest; the money, which had been given out of the (temple) treasury until the sixth year, to be put out to interest; and the village, which had received this money on interest.

2. The guru Īsānasiva-ṃandita deposited one hundred and eighty kāsū, (to be put out) at an interest of one eighth kāsū per year for each kāsū, so as to realize twenty-two and a half kāsū for (purchasing),—at the rate of two karaṇā and a half of camphor (karpūra) for each kāsū,—fifty-six karaṇā and a quarter of camphor, viz., (1) one mahādi of camphor for feeding the god, when he takes his food (amudu), at each of the three times (of the day), altogether three mahādī of camphor per day, or fifty-four karaṇā of camphor per year, and (2) a quarter (karaṇā) of camphor in excess (śram) of the daily rate (paddi) on each of the nine sacred days of the great sacred festival (utsava), altogether two karaṇā and a quarter of camphor.

3. The minister Udaya-sidhakaraṇa Tiliyāliyār, alias Rājarāja-Māvenda-Vēlār, a native of Kānchivāyil, deposited thirteen kāsū for the sacred food and other requirements (of the image) of Krātārju[n]ya śēvar, which he had set up himself.

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\(^1\) Gp=Śūdu stands perhaps for Gp=+ a Śūdu.

\(^2\) The same four goddesses, who are here represented by the poet as the wives of the king, are enumerated in inverse order at the commencement of the inscriptions of Kō-Rājakēsvarman, alias Kuloṭtunga-Chōjadēva, under the names of Puṇgar-mādu (the goddess of fame), Jaya-mādu (the goddess of victory), Nila-magal (the goddess of the earth) and Malar-magal (the goddess with the (łōtu) flower, i.e., Lakshmi).

\(^3\) Nos. 10 to 20 read Manusikkadakkam.

\(^4\) Gp=Śūdu stands for Gp=+ a Śūdu.

\(^5\) The Chēra king had the device of a bow (sīl) on his banner and was therefore called Villavaṅ, 'the bearer of the bow.'

\(^6\) The same person is mentioned in lines 96 ff. of the large Lōyden grant.

\(^7\) This term, the real application of which is not apparent, means literally: 'those belonging to the old troops of the right hand.' Similar terms occur in the following inscriptions.
4. (Adding to these amounts) eight hundred and five kāṣu out of the sacred treasury, (śrī-bhandāra) of the lord, and two hundred and fifty-two kāṣu out of the money, which the Vaṅgai-parambadaigalilār,—who had been attached by order of the lord Śrī-Rājarājadēva to (the image of) Pīshohadēvar, which had been set up by Lōkamahādēvi, the consort of our lord Śrī-Rājarājadēva,—had deposited for the sacred food and other requirements of this (image),—the total is one thousand two hundred and fifty kāṣu.

5. Out of this money, the members of the assembly of Neñumañal, alias Madana-mañjuri-chaturvēdimangalam, in Neñumali-nādu, (a subdivision) of Arumoridēvavalanādu, have received after (the harvest of) the palāt in the sixth year (of the king's reign) from Chandēsvaramēla, who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēsvarama,—one thousand and seventy kāṣu. For (these) they have to measure every year, as long as the moon and the sun endure, two hundred and sixty-seven kalam, (one) tānī and (one) padakētu of paddy into the large treasury of the lord (at) Tañjavūr with the marakkēl called (after) Ādavallān, which is equal to a rājakēsari,—the rate of interest being three kērumi of paddy per year for each kāṣu.

6. The same (villagers) have to pay every year, as long as the moon and the sun endure, into the treasury of the lord (at) Tañjavūr twenty-two and a half kāṣu for (the remaining) one hundred and eighty kāṣu, which they have received after (the harvest of) the palāt in the sixth year (of the king's reign),—the rate of interest being one eighth kāṣu per year for each kāṣu.

No. 10. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the 10th year of the reign of Kō-Parakēsarivarman, alias Rājendra-Chōladēva, and fixes the interest, which the inhabitants of a certain village had to pay for the benefit of the image of Krātarjunadēvar and of the images of Mahā-Mēru-Viṭānkar and his consort. The first of these three images had been set up by the minister, who is mentioned in the preceding inscription, and the second by king Rājarājadēva.

TEXT.

[Text in Tamil script]

1 Tz., 189 kāṣu (paragraph 2) and 13 kāṣu (paragraph 3). 
2 See page 74, note 1.  
3 See page 90, note 9. 
4 Nos. 12 to 20 read Ṣeṣu, which comes to the same. 
5 Continued from page 91.
1. Hail! Prosperity! In the tenth year (of the reign) of Kō-Parākṣārivarman, alias Śrī-Bājēndra-Chōjādēva, who,—in (his) life of high prosperity, (during which he) rejoiced that, while Fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queens,—conquered with (his) great and warlike arhy Idaiturai-nādu;¹ Vanavāsi, whose warriors (were protected by) walls of continuous forests; Kollippākki, whose walls were surrounded by bēril (trees); Mānnaikkākkam of unapproachable strength; ² the crown of the king of Iram, who came to close quarters in fighting; the exceedingly beautiful crown of the queen of the king of that (country); the crown of Sundara and the pearl-necklace of Indra, which the king of the South had previously given up to that (king of Iram); the whole Iram-mandalam on the transparent sea; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting (king of) Kērala rightfully wore; many ancient islands, whose old and great guard was the sea, which resounds with couches; the crown of pure gold, worthy of Lakshmi, which Parāsurāma, having considered the fortifications of Śandimattivu³ impregnable, had deposited (there), when, raging with anger, (he) bound the kings twenty-one times; the seven and a half laksha of Irtta-puḍi, (which was) strong by nature, (the conquest of which was accompanied) with immeasurable fame, (and which he took from) Jayāsinha, who, out of fear (and) full of vengeance, turned his back at Muyāngi⁴ and

¹ Nos. 17 to 19 read Idaturai-nādu.
² Instead of ḥaṃskiṃ ṛṣṭiṃ vara, Nos. 12 to 19 read ṛṣṭiṃ vara. 'the fortifications of which were unapproachable.'
³ Ṛṣṭiṃ vara, No. 17 and two inscriptions at Tirumalai near Pōlir (Vol. I, pp. 98 and 100) read ṛṣṭiṃ vara. As the Drāvidians generally pronounce initial a as ṛ, and as the change of ē into ṃ, which is
hid himself, and the principal great mountains, (which contained) the nine treasures;—there was engraved on stone (the name of) the village, which had received on interest from Chandesvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śri-Rājarājēvarēvar,—(part) of the money, (which had been deposited) until the tenth year (of the reign) of the lord Śri-Rājendra-Chōlādēva for the sacred food and other expenses required by (the image of) Krātārjuna-dēvar,—which had been set up by the minister Udayadivakaran Tillaiyāliyār, alias Rājarāja-Mūvēndra-Vēlār, a native of Kāṇchivāyil,—and (of the money), which the Śirudāvattu Panimakkal had deposited for the sacred food and other expenses required by (the image of) Mahā-Mēru-Vitānkar,—which had been set up by the lord Śri-Rājarājadēva,—and by (the image of) his consort.

2. The members of the assembly of Irumbudal, alias Manukulachūlamani-chaturvēdimāngālam, a brahmādyas in Āvārt-kūram, (a subdivision) of Nittavi-nāda-yaλanūdu, have received after (the harvest of) the patān in the tenth year (of the king's reign) six hundred kāhu, viz., (1) ninety-four kāhu taken out of the money, which had been deposited for the sacred food and other expenses required by (the image of) Krātārjuna-dēvar, which had been set up by the minister Udayadivakaran Tillaiyāliyār, alias Rājarāja-Mūvēndra-Vēlār, a native of Kāṇchivāyil, and (2) five hundred and six kāhu taken out of the money, which the Śirudāvattu Panimakkal had deposited for the sacred food and other expenses required by (the image of) Mahā-Mēru-Vitānkar,—which had been set up by the lord Śri-Rājarājadēva,—and by (the image of) his consort. For (these six hundred kāhus), they have to measure every year, as long as the moon and the sun endure, one hundred and fifty kalams of paddy into the large treasury of the lord (at) Tānjugāvār with the marakkal called (after) Adayallā, which is equal to a rājakēsari,—the rate of interest being three kurūni of paddy per year for each kāhu.

No. 11. ON THE SOUTH WALL, FIRST TIER.

The date of this inscription is the same as that of No. 10. It records endowments to the two last of the images, which were mentioned in No. 10, and to the images of Kalyānasingharar and his consort, the first of which had been set up by Trailōkyamahādēvi, a queen of Rājarājadēva.

Text.

frequent in Malayālam (see Dr. Caldwell's Comparative Grammar, 2nd edition, p. 58), occurs in Tamil too (e.g., in mē for mē, 'the sky'), Musangί might be identical with Uchhāngi-dunga, an ancient hill-fort in the Harpanahalli tāluqa of the Bellary district.

1  ŚaGṛb seems to be a corruption of the Sanskrit nāra-cīdh, 'the nine treasures (of Kuvēra).'

2 The literal meaning of this term would be 'the servants of the minor treasure.'

3 Continued from page 94.
TRANSLATION.

1. [In the tenth year (of the reign) of] Kō-Paraṅgasivarman, alias the lord Śrī-
Rājaṇḍra-Chōla[deva], who, etc., the members of the assembly of Arumotidēva-
chaturvēdīmangalam in Pūrāṇagambai-nādu, (a subdivision) of Arumotidēva-
vaḷanādu, (have received) from Chandēśvara-yādeva,—who is the first servant of the supreme
lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājaṇιdeva-
vara (at) Taḥjāν, —two hundred and ninety-four kāśu out of the money, which the
NiyāyamŚrīudanattu Panimakkal,—who were attached to (the image) of Mahā-
Mēru-Viṭṭankar, which had been set up by the lord Śrī-Rājaṇḍrapādeva, and to (the image of)
his consort,—had deposited for the expenses required by these (images). And, out of
the money, which the Niyāyam[ngalil]ār,—who were attached to (the image of) Kāliyānasun-
darar, which had been set up by Traḷōkya-mahādēvi, the consort of our lord Śrī-
Rājaṇḍrapādeva, and to (the image of) his consort,—had deposited for the expenses required by
these (images), the Kēralāntakavāsil-tirumeykappar (have received) one hundred
and eighteen kāśu; the Anukka-vāsil-tirumeykappar eight kāśu; the Kēralāntakat-
terinda-parivārattār thirty-five kāśu; the Janinātha-terinda-parivārattār five
kāśu; the Siṅgalāntakat-terinda-parivārattār one kāśu; and the Parivāra-mey-

1. Read ꝲ.[Nos].
2. The historical part of this inscription is identical with that of No. 10.
3. The technical meaning of niyāyam (Sanskrit niyōga) is not apparent. Perhaps it stands for niyāyam
(Sanskrit niyōga), 'deposit, pledge, mortgage,' and has to be translated by 'dedicated (to the god).'
4. See page 95, note 2.
5. Literally, 'the body-guard of the gate of Kēralāntaka.'
6. Le., 'the chosen retinue of Kēralāntaka.'
kāppargal of Teṅkarai-nādu three hundred and thirty-nine kāsu. Altogether, eight hundred kāsu were received after (the harvest of) the paśāṇ in the tenth year (of the king's reign).

2. For those eight hundred kāsu, (they) have to pay every year from (the harvest of) the paśāṇ in the tenth year (of the king's reign), as long as the moon and the sun endure, an interest of one hundred kāsu into the treasury of the lord of the Śrī-Rājarājēśvara (temple),—the rate of interest being one eighth kāsu per year for each kāsu.

No. 12. ON THE SOUTH WALL, FIRST TIER.

This inscription, which is dated in the same year as No. 10, records endowments to an image, the name of which is lost, but can be supplied with certainty from No. 13, and to the image of Chandēśvaradēva, which had been set up by a person, that is also mentioned in the large Leyden grant.

TEXT.

[7.]

Second section.

[1.]

Continued from page 96.
TRANSLATION.

1. After (the harvest of) the pātā in the tenth year (of the reign) of Kā-Parakāsārivarman, alias the lord Śri-Rājendrā-Chōladēva, who, etc., the members of the assembly of Palliyil in Nemuati-nādu, (a subdivision of Arulmoridēva-valanādu, have received from Chandēsavardēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śri-Rājarajēśvara (at) Tañjavēr,—one hundred and four kāsu, viz., thirty-one kāsu out of the money, which the Pandita-Sōra-terinda-villigal," (a subdivision of the Niyāyam P) [rundānātu
[Vāla]n[gai-vē]laikkōra-padaigal," who were attached to the lord (of the Śri-Rāja-
rajēśvara (temple), had deposited for the expenses required by this (image); thirteen kāsu, which the Nițtavipōda-terinda-valangai-vēlaikkār had deposited for the above (requirements) of this (image); and sixty kāsu, which the Niyāyam Uttama-Sōra-terinda-
andalagattālār,— " who were attached to (the image of) Chandēsavardēva, which had been set up by Perundānām Iyāriravan Pa[llavaya], alias Mummadi-Sōra-Pōsātu, alias Uttama-Sōra-Pallavariya, "had deposited for the expenses required by this
(image).

For these one hundred and four kāsū, (they) have to pay every year from (the harvest of) the pātā in the tenth year (of the king’s reign), as long as the moon and the sun endure, an interest of thirteen kāsū into the treasury of the lord of the Śri-Rājarajēśvara (temple),—the rate of interest being one eighth kāsu per year for each kāsu,

No. 13. ON THE SOUTH WALL, FIRST TIER.

This inscription, which is dated in the same year as No. 10, records endowments to the chief idol of the temple of Rājarajēśvara.

TEXT.

[1.] "[Scriptural text...]

[2.] [Scriptural text...]

1 The historical part of this inscription is identical with that of No. 10.
2 I.e., the chosen archers of Pandita-Chōla.
3 I.e., "the troops of servants of the right-hand of the large treasure." Caṅgarāyapir seems to be a corruption of Caṅgarāyapīr.
4 I.e., "the chosen knights of Uttama-Chōla." Añcakāvam may be dissolved into Añcakāvam, the genitive case of Añcakāvam, which seems to be another form of Añcakāvam, "a coat of mail," and as such to possess.
5 The same person is mentioned in lines 132 f., 163 f. and 439 f. of the large Leyden grant.
6 Continued from page 97.
TRANSLATION.

1. After (the harvest of) the pašā in the tenth year (of the reign) of Ko-Parakṣari-varman, alias the lord Śrī-Raṅga-varman, who, etc., the members of the assembly of Perumbalamarudūr, a brahmāṇḍa, in Purāṇagarambaiti-nai, (a subdivision) of Arumēra-dēva-valanādu, have received from Chandēvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājārajēśvara (at) Taṅțāvur,—eight hundred kāḷu, viz., three hundred and ten kāḷu, which the Rājaviṇḍa-terinda-valaṅgai-vēlaikkār, (a subdivision) of the Niyāyam Perundaṇṭu Valaṅgai-vēlaikkār-padaigal, who were attached to the lord of the Śrī-Rājārajēśvara (temple), had deposited for the expenses required by this (image); two hundred and twenty-three kāḷu, which the Chandaparākrama-terinda-balāngai-vēlaikkār had deposited for the above (requirements) of this (image); and two hundred and sixty-seven kāḷu, which the Pandita-Sōra-terinda-villigal had deposited [for the above (requirements)] of this (image).

2. For these eight hundred kāḷu, (they) have to pay every year (the harvest of) the pašā in the tenth year (of the king's reign), as long as the moon and the sun endure, an interest of one hundred kāḷu into the treasury of the lord of the Śrī-Rājārajēśvara (temple),—the rate of interest being one eighth kāḷu per year for each kāḷu.

No. 14. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the same year as No. 10 and records an endowment to the image of Daksinā-Mēru-Vitaṅkār, which had been set up by king Rājārajēdēva.

TEXT.

[The historical part of this inscription is identical with that of No. 10.
Continued from the end of the text of No. 13.]
TRANSLATION.

1. In the tenth year (of the reign) of Ko-Parakāśarivarman, alias the lord Śrī-Ṛajendra-Chōladeva, who, etc., the members of the assembly of Kaḷappār, a brahma-daeva in Puṇangarambai-nādu, (a subdivision) of Arumūrīdeva-valanādu, have received from Chandēsvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēśvara (at) Tanjāvur,—one thousand kōṣu out of the money, which the Niyaṭam Śīrūḍanaṭtu Valaṅgai-vēlaik kāra-padaigalilār,—who had been attached by order of the king to (the image of) Dakshinā-Mēru-Viṭaṅkār, [which had been set up by] the lord Śrī-Rājarāja[dēva],—had deposited for the requirements of this (image).

2. For these one thousand kōṣu, [(they) have to pay] every year from (the harvest of) the paśṭa in the tenth year (of the king's reign), as long as the moon and the sun endure, an interest of one hundred and twenty-five kōṣu [into the treasury of] the lord [of the Śrī-Rājarājēśvara (temple)],—the rate of interest being one eighth kōṣu per year for each kōṣu.

No. 15. ON THE SOUTH WALL, FIRST TIER.

Like No. 14, this inscription is dated in the same year as No. 10 and records an endowment to the image of Dakshinā-Mēru-Viṭaṅkār.

TEXT.

[4.] 4

The historical part of this inscription is identical with that of No. 10.

*Continued from the end of the text of No. 14.*
TRANSLATION.

1. In the tenth year (of the reign) of Kō-[Parakṣarivarman, alias] the lord Śri-Rājendra-Choladēva; who, etc., the members of the assembly of Vaṅgaṇagar, a brāhmaṇa in Puranāgarambai-nādu, (a subdivision) of Arumūriyēva-valanādu, [have received from Chandēsvaranēva,—who is the first servant of] the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śri-Rājarājēśvara (at) Taṅjāvūr,—five hundred [kāsā] out of the money, which the Niṭṭāyan Śirupāgattu Vaṅgaṇai-velaṅkāra-paṭaṅgālilār,—who had been attached by order of the king to (the image of) Dukshina-Mēru-Vitāṅkār, which had been set up by the lord Śri-Rājarājēśa va (temple)—had deposited for the requirements of this (image).

2. For these five hundred kāsās, (they) have to pay from (the harvest of) the paṭaṅga [in the tenth year (of the king's reign)] an interest of sixty-two and a half kāsā into the treasury of the lord of the Śri-Rājarājēśvara (temple)—the rate of interest being one eighth kāsā per year for each kāsā.

No. 16. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the same year as No. 10 and records an endowment in favour of an image, the name of which is lost, but can be supplied with certainty from Nos. 14 and 15.

TEXT.

[57] 1 The historical part of this inscription is identical with that of No. 10.
2 Continued from the end of the text of No. 15.
Translation.

1. In the tenth year (of the reign) of Kō-Parakēśarivarman, alias the lord Śri-Rājendrap-Chēlādeva, who, etc., the members of the assembly of [Kārī, a brāhmaṇadīś in Pūrangaram Chai-nādu, (a subdivision) of Arumoridēva-vilanādu], have received from Chandēśvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śri-Rājarājēśvara (at) Thanjavūr,—three hundred kālu out of the money, which the Niyāvan Śrīrāāmattu Valangai-vēnākkā-padaiegali [lār],—who had been attached by order [of the king to (the image of) Dakshina-Mēru-Vītānkar, which had been set up by] the lord Śri-Rājarāja-duvā[—had deposited [for the requirements of this (image)].

2. For these three hundred kālu, (they) have to pay every year from (the harvest of) the pāl in the tenth year (of the king's reign), as long as the moon and the sun endure, an interest of thirty-seven and a half kālu into the treasury of the lord of the Śri-Rājarājēśvara (temple)—the rate of interest being one eighth kālu per year for each kālu.

No. 17. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the same year as No. 10 and records an endowment to the same image as Nes. 14 to 16.

Text.


[7] *[Text in Tamil]

* The historical part of this inscription is identical with that of No. 10.

* Continued from the end of the text of No. 16.
1. In the tenth year (of the reign) of Kö-Parakṣeṇivarman, alias the lord Śrī- Rājendra-Choḷadēva, who, etc., the following written agreement (kuṇiperunthu) was entered into by us, the members of the assembly of Aṛinjigai-chaturvedimangalam, a brahmaṇḍaṇa in Idaiyala-nādu, (a subdivision) of Arumōridēva-valanādu.

2. (We) have received after (the harvest of) the paṇḍik in the tenth year (of the king’s reign) from Chaṇḍeśvaradeva,—who is the first servant of the supremelord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēsvara,—eight hundred [kāṇ] out of the money, which the Niyāyam Śirūṇattu Valangai-vēlakkārapadaigalilār,—who had been attached by order of the king to (the image of) Dakshina-Māru-Viṇāṅka, which had been set up by the lord Śrī-Rājarajēdeva,—had deposited for the requirements of this (image). For (these eight hundred kāṇ), (we) have [to pay] every year, as long as [the moon and] the sun endure, an interest of one hundred kāṇā into the treasury of the lord,—[the rate of] interest [being one eighth kāṇ] per year for each kāṇā.

No. 18. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the same year as No. 10 and records an endowment to the same image as Nos. 14 to 17.

TEXT.

1 Read 3.
4 The historical part of this inscription is identical with that of No. 10.
5 Continued from the end of the text of No. 17.
INSCRIPTIONS ON THE CENTRAL SHRINE.

1. In the tenth year (of the reign) of Kō-Purakâśarivarman, alias the lord Śrī-Râjendra-Chôinda, who, it seems (the following) [written agreement (was entered into) by us, the members of the assembly of Kunsavai-chaturvedinangalam, a brahmadeva in Idaivala-nâdu, (a subdivision) of Aṟuṇoridêva-valanâdu.

2. (We) have received after (the harvest of) the pâlī in the tenth year (of the king's reign) from Chândôvara, who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Râjarâjôvaru, five hundred kōśa out of the money, which the Niyânam Śrûdântâvat Valangai-vêlaikkaṟappadaigalilâr, who had been attached by order of the king to (the image of) Dakshiṇa-Mûrâ-Vîtnukur, which had been set up by the lord Śrī-Râjârâjôdeva, had deposited for the requirements of this image. For (these five hundred kōśa), (we) have to pay every year, as long as the moon and the sun endure, [an interest of sixty]-two and a half [kōśa into] the treasury of the lord.—the rate of interest being one eighth kōśa per year for each kōśa.

No. 19. ON THE SOUTH WALL, FIRST TIER.

This inscription is dated in the same year as No. 10 and records an endowment to the same image as Nos. 14 to 18.

TEXT.

[9] The historical part of this inscription is identical with that of No. 10.

1. Continued from the end of the text of No. 18.
No. 20. INSCRIPTION OF RAJENDRA-CHOLA.

Translation.

1. In the tenth year (of the reign) of Kō-Parakēsarivarman, alias the lord Śri-Rājendra-Śōradēva, who etc., (the following) written agreement (was entered into) by us, the members of the assembly of Paṇaiyār, a brahmādiya in Purāṅgarambāi-nādu, (a subdivision) of Arumuridēva-valanādu.

2. (We) have received from Chandēsvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śri-Rājarājēśvara (at) Taṇjāyār,—five hundred kāśu out of the money, which the Niyāyam Śīrudaṇattu Vaiḷāṅgu-vēlaikkāra-pud[ai[r]galilār],—who had been attached by order of the king to (the image of) Dakshinā-Mēru-Vitāṅkār, which had been set up by the lord Śri-Rājarājēdēva,—had deposited [for the requirements of this (image)]. For (these five hundred kāśu), (we) have to pay every year from (the harvest of) the paṇā in the tenth year (of the king's reign), as long as the moon and the sun endure, an interest of sixty-two and a half kāśu into the treasury of the lord of the Śri-Rājarājēśvara (temple),—the rate of interest being one eighth kāśu per year for each kāśu.

No. 20. ON THE SOUTH WALL, FIRST AND SECOND TIERs.

This inscription records that, on the 242nd day of the 16th year of his reign, Rājēndra-Chōlādēva granted a yearly allowance of paddy to a Śaiva priest of the Rājarājēśvara temple. He issued this order from his palace at Gaṅgaikonda-Śērapuram.

The most important part of the inscription is the end of its historical introduction, which adds a number of names of places, which the king had conquered between his 12th and 19th year, to those mentioned in two Tirumalai inscriptions of the 12th year. Among these additional names of localities I can identify none but the last, viz., Kadāram

1 The historical part of this inscription is identical with that of No. 16.
2 This place is situated in the Uδaiyarpalaiyam talūqa of the Trichinopoly district; see Mr. Sewell's Lists of Antiquities, Vol. I, p. 264.
3 Vol. I, Nos. 67 and 68.
INSCRIPTIONS ON THE CENTRAL SRINE.

(line 11), whose king, called Saṅgrāmavijayottungaavarman, was attacked by sea and caught (l. 8 f.). This king must have been a successor of Māravijayottungaavarman, the son of Chūḍāmanivarman and king of Kuṭāha or Kidāram, who is mentioned in the large Leyden grant as a vassal of Rājarāja. Kidāram is now the head-quarters of a tālūqa of the Rāmnāṭ Zaminādī in the Madura district. The remaining names of localities, which I am unable to identify, must probably be looked for in the same neighbourhood, as the inscription seems to imply that they were all taken from the king of Kidāram, together with Kidāram itself, which is the last item in the list.

At the beginning of each line of the second tier of this inscription, a few letters are lost. Most of these can be supplied with certainty from other inscriptions of Rājendra-Chōla. Those letters which are lost at the beginning of lines 9 to 11, are taken from an undated inscription of the Kailāsanāṭha temple at Utteramallār. The Belvanāṭhēvara temple at Tiravallam contains inscriptions of the 21st, 26th and 31st years of Rājendra-Chōla. Owing to their imperfect preservation, these were of very little use for the restoration of the text. As the historical passage at their beginning adds nothing new to that of the subjoined inscription, they serve at least to prove, that Rājendra-Chōla did not make any further conquests after the 12th year of his reign.

Text.

First tier.


1 Lines 81 f. and 117. An unnamed king of Kidāram is referred to as a vassal of Kalīṭtunga-Chidādeva in the small Leyden grant; see Dr. Burgess's Archæological Survey of Southern India, Vol. IV, p. 224, text line 5 f., and p. 225, text line 10.


4 Nos. 7, 13 and 17 of my Progress Report for October 1889 to January 1890, Madras G.O., 11th March 1890, No. 189, Public.

5 Read वाग. — Read गो. — Read गो.

6 Mr. Sewell seems to be corrected by the engraver from गो.

7 This break has to be filled up by गो. — गो. — गो.


Second ler.


[12.]... என்று கூற்று குறுந்தோம் வரும் விமர்சிக்கிறேன்[33] என்று கூற்று குறுந்தோம்[34] வரும் விமர்சிக்கிறேன்[35] என்று கூற்று குறுந்தோம்[36] வரும் விமர்சிக்கிறேன்[37] என்று கூற்று குறுந்தோம்[38]


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1 Read கிருட்டு முதல் தவறு கூறும் in the break.
2 Read கிருட்டு முதல் தவறு கூறும்.
3 Read கிருட்டு முதல் தவறு கூறும்.
4 An Uttaramallar inscription reads வந்திகள் என்று கூறும்.
5 A Tirovallam inscription of the 26th year reads வந்திகள் என்று கூறும்.
6 The Uttaramallar inscription reads கூறும் கூறும் கூறும்.
7 The same inscription reads கூறும் கூறும் கூறும்.
8 The syllables மேற்கு மேற்கு மேற்கு are engraved on an erasure. In the Uttaramallar inscription, the word மேற்கு is perfectly distinct.
9 After மேற்கு a few letters have been erased by the engraver.
10 Read கூறும் கூறும்.
Hail! Prosperity! On the two-hundred-and-forty-second day of the 19th year (of the reign) of Kṣ-Parākṣa-rama-vam, alias the lord Śrī-Rājendra-Śrādēva, who,—in (his) life of high prosperity, (during which he) rejoiced that, while Fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queens,—conquered with (his) great and warlike army Idaituruś-nājū; Vaṭavastu, whose warriors (were protected by) walls of continuous forests; Kolliippakkai, whose walls were surrounded by stil trees; Manṇaikkkākkam of unapproachable strength; the crown of the king of Irām, (who was as impetuous as) the sea in fighting; the exceedingly beautiful crown of the queen of the king of that (country); the crown of Sundara and the pearl-necklace of Indra, which the king of the South had previously given up to that (king of Irām); the whole Ira-mandalam on the transparent sea; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting (king of) Kēraṇā rightly wore; many ancient islands, whose old and great guard was the sea, which resounds with conches; the crown of pure gold, worthy of Lakshmi, which Paraṭurāma, having considered the fortifications of Sāndimmattu impregnable, had deposited (there), when, raging with anger, (he) bound the kings twenty-one times; the seven and a half lakṣhas of Iratta-pādi, (which was) strong by nature, (through the conquest of which) immeasurable fame arose, (and which he took from) Jayasimha, who, out of fear (and) full of vengeance, turned his back at Muyangī and hid himself; the principal great mountains, (which contained) the nine treasures; Saṅkara-kōttam, whose warriors were brave; Madura-mandalam, whose forts (bore) banners (which touched) the clouds; the fertile Nāmaika-kōṇai, which was full of groves; Paliṇnappāḷi, whose warriors were hot with rage; Māśuṇi-dēśam, whose paddies were green; a large heap of family-treasures, together with many (other) treasures, (which he carried away) after having seized Indirādaṇḍ of the old race of the moon, together with (his) family, in a fight which took place in the hall (at) Ādināgar, (a city) which was famous for its unceasing abundance; Odā-vishayam, which was difficult to approach, (and which he subdued in) close fights; the good Koṭalai-nādu, where Brāhmanas assembled; Tandaḥatiti (i.e., Daṇḍa-bhukti), in whose gardens bees abounded, (and which he acquired) after having destroyed Dharpāṇā (in) a hot battle; Takkanaḷādām (i.e., Dakshina-Lāṇa), whose fame reached (all) directions, (and which he occupied) after having attacked Rāṇaṭhara, (whose) strength departed; Vaṅgāla-dēśam, where the

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1 Like the Tirumalai inscriptions, this inscription reads Gārōḷas, while Nos. 9 to 19 have Gārōḷas.

2 Instead of Gāḷaḷa, the reading of Nos. 10 to 19, this inscription has Gāḷaḷa, like the Tirumalai inscriptions.

3 In Vol. I, p. 99, Gāḷaḷa was taken as a proper name. From the analogy of other items in the list of conquests, I now consider it more probable that a general descriptive epithet is intended.

4 The Tirumalai inscriptions read “Nāmaika-kōṇam, which was surrounded by dense groves.”

5 The Tirumalai inscriptions read Gāḷaḷa, which I took to be a proper name, but now prefer to translate by “whose warriors possessed cruel bows;” compare note 3, above.

6 Gāḷaḷa comes to the same as Gāḷaḷa, the reading of the Tirumalai inscriptions.

7 This doubtful name might be a corruption of Idarrāla. If the reading of the Tirumalai inscriptions, Gāḷaḷa, instead of Gāḷaḷa, should turn out to be the correct one, the king’s name would be either Dharrāra or Aradārag (7).

8 Instead of Gāḷaḷa, a Chidambaram inscription reads Gāḷaḷa, which comes to the same.
rain did not cease, (and from which) Gāvinda-cahanda, (whose) fortune diminished, fled; elephants of rare strength and treasures of women, (which he seized) after having been pleased to frighten on a hot battle-field Mahipāla, who was deprived (even) of his slippers, bracelets and ear-rings; 1 Uttiralādām (i.e., Uttara-Lāṭa) on the vast sea of pearls; the Gāṅga, whose waters sprinkled Urthas, which were full of flowers; 2 and (who),—having despatched many ships in the midst of the rolling sea and having caught Samgrāmāviyāyttunga-varman, the king of Kadaram, along with (his) vehicles, (viz.) rutting elephants, (which were as impetuous as) the sea in fighting,—(took) the large heap of treasures, 3 which (that king) had rightfully accumulated; the (arch called) Vidyādhara-tōrana at the war-gate of the extensive city of the enemy; the jewel-gate, adorned with great splendour; the gate of large jewels; Vijaya, of great fame; Paṇḍai, watered by the river; the ancient Malai-yr (with) a fort situated on a high hill; Māyurveda, surrounded by the deep sea (as) a moat; Hāgāsōgama (i.e., Lakkāko), undaunted in fierce battles; Māppapalā, having abundant high waters as defence; Māviligām, having fine walls as defence; Vālippandura; possessing (both) cultivated land (?) and jungle; Talaitthakkalam, praised by great men (versed in) the sciences; Mādamālingam, firm in great and fierce battles; Ilāmuri-dēśam, whose fierce strength was subdued by a vehement (attack); Mānakkavāram, whose flower-gardens (assembled) the girdle (of the nymph) of the southern region; and Kadaram, of fierce strength, which was protected by the neighbouring sea;—having been pleased to make gifts in the college (kallūri), which surrounds the king's flower-garden (āram) on the northern side of the royal hall (tira-mālijai) of Mudikonda-Surā, within the palace (kōgai) at Gāṅgaikonda-Surapura, the lord Śrī-Rājendra-Seradeva vowed safe to order, that two thousand kōlam of paddy, fully measured by the marakkai (preserved) in the temple of this god (and) called (after) Abavallān, should be supplied every year, as long as the moon and the sun endure, to the treasury in the city, to be enjoyed (bhoga) by the priests (deśārya) of the temple of the lord Śrī-Rājārāja-Iśvara, (viz.) by our lord, the [Śā] deśārya Sarvasiva-pandita, 4 and by those who shall deserve it among the pupils (tishya) of this lord and the pupils of his pupils (pratishya), who are natives of Āryadeva, Madhyadeva or Gauḍadēva. (The above order) was written by the royal minister (who writes the king's orders), 5 Śombiyān Virupparaiyan, (and) engraved on stone, as heard from the mouth of the king. Let the Sarva-deśārya of this (spiritual) line (vāhaka) protect this charity (dharma)!

No. 21. ON THE NORTH WALL, LOWER TIER.

This inscription is dated on the seventh day of the year which was opposite to the fifth year of Tribhuvanachakravartin Kōṅerimai-koṇḍa. As I have shown in a paper on the Tirunelli deed of Bhūskara Raviyvarman, which will shortly appear in the

1 The readings of the Tirumalai inscriptions, 6 7 8 , seem to be mere corruptions of the reading in the text.

2 Instead of mā, a flower, the Tirumalai inscriptions read muraśa, sand.

3 <g>seems to be used for</g> ; compare page 99, note 1.

4 As Sarva and Śāma are synonymous, this person is perhaps identical with the guru Ṣāmaśāra-pandita, who is mentioned in No. 9, paragraphs 1 and 2.

5 The reading of this word, is an abbreviation for tira-māulai erudum, which occurs in the inscription No. 27, paragraph 1. In the large Leyden grant, the words piṣ ḍ ṣ aṭ ṣ a ṽ aṭ ṣaṭ ṽ aṭ, who writes our orders, and as Śā ṽ aṭ ṽ aṭ ṽ aṭ are prefixed to the name of one and the same person at two different places (lines 128 and 161).
Inscription on the Central Shrine.

Indian Antiquary, the word 'opposite' (කුණුරී) is used in Tamil dates in the sense of 'after.' Accordingly, this inscription is dated in the year which followed after the fifth year, i.e., in the sixth year of the king's reign. The name of the king has remained a puzzle and has been misread in various ways, until my assistant discovered an archaic inscription at Kuttalam near Mayavaram, in which it is spelt கருணாகரண. This spelling— if compared with the usual forms, குருணண— and குருணணகரண— shows that the first part of the name must be divided into கருண and ணகரண. From the assimilated form கருணணகரண, which occurs in an inscription at Pallavaram, we may further conclude that கருணண is meant for கருணா. ணகரண must be dissolved into தார, 'a king,' and தான, 'equality,' and கருணா is an abstract of the root கருண, which signifies negation. கொன்றில்-மைகொண்டட்டாய் may thus be translated by 'he who has assumed the title 'the unequalled among kings' and is synonymous with கொஞ்சேய்-கொண்டட்டாய், 'he who has assumed the title 'king of kings,' a surname of the Chera king Bhaskara Ravivarman, to whose reign the Cochin deed of the Jews belongs. Konevil or Konevil appears to have been corrupted subsequently into Konevi. For, we find the surname Konevili-mel-konci or Konevi-meu-konci applied to Vira-Chola and to Kulottunga-Choladeva; and on a coin, copies of which are not rarely met with at Tanjore and Madura, the legend is கொஞ்சேய் பாங்யாய், Konevi-raya.

The title Konevilinmaikonci is applied to the Chola king Rajaraja-Choladeva in the large Leyden grant (line 112); to Kulottunga-Choladeva in an inscription at Karur; and to Sundara-Pandya in an inscription of the Madura temple, in the cave-inscription at Tirupparaankuram, in the smaller Tiruppavanan grant, and in inscriptions at Perur. The same surname was borne by Virapandya and by Kulaekkharadave. The king to whose reign the present inscription belongs, must be different from, and considerably later than, Rajaraja-Choladeva, whose inscriptions are written in archaic characters, while those of the subjoined inscription are not very far removed from the modern Tamil ones. There is no such objection to identifying the Konevilinmai-konci of the subjoined inscription with one of the three Pandya kings, who had that surname. But it is impossible to make any final identification, as the inscription does not contain any historical particulars about the king to whose reign it belongs.

The inscription records an order of the king, by which certain lands, that had been wrongfully sold during the third and fourth years of his reign, were restored to the temple of Raja-Isvarar at Tanjavur.

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8 See page 111, note 3. A copper-plate inscription (Dr. Burgess' Archæological Survey of Southern India, Vol. IV, p. 184) contains the form கொஞ்சேய்-கொண்டட்டாய், in which the first m is elided.
10 See No. 62 of my Progress Report for October 1890 to March 1891, Madras G.O., 10th June 1891, No. 452, Public, and Vol. I, No. 132, respectively.
11 Sir Walter Elliot's Coins of Southern India, Plate iv, No. 173.
12 No. 61 of the Progress Report quoted in note 9.
13 No. 46 of my Progress Report for February to April 1890, Madras G.O., 14th May 1890, No. 855, Public.
14 Dr. Burgess' Archæological Survey of Southern India, Vol. IV, pp. 46 and 49, where the word is misread as கொஞ்சேய்கொண்டட்டாய். Instead of கொஞ்சேய்கொண்டட்டாய், Sundaranaravatadivar (p. 45), the original reads கொஞ்சேய்கொண்டட்டாய், Sundaranaravatadivan, i.e., Kojavaraman, alias Sundara-Pandiyadiva.
15 Ibid., p. 97, where கொஞ்சேய்-கொண்டட்டாய் is misread as கொஞ்சேய்-கொண்டட்டாய்.
No. 21. INSCRIPTION OF KONERINMAI-KONĐAN.

TEXT.

First section.

1. [a]
2. [b]
3. [c]
4. [d]
5. [e]
6. [f]
7. [g]
8. [h]
9. [i]
10. [j]
11. [k]
12. [l]
13. [m]
14. [n]
15. [o]

Second section.

1. [p]
2. [q]
3. [r]
4. [s]
5. [t]
6. [u]
7. [v]
8. [w]
9. [x]
10. [y]
11. [z]

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1. Here and at the end of this inscription, the sign of the ciyaras combined with the Pillaiyar-uyri is used to denote a full stop.
2. Read  "&.*- &.*-.
3. Read  "&.*- &.*- and compare the following beginning of a similar inscription in the temple at Pallavaram in the Chingleput district:  -. Read  "&.*- &.*-.
4. Read  "&.*- &.*-.
5. Read  "&.*- &.*-.
6. Read  "&.*- &.*-.
7. Read  "&.*- &.*-.
8. Read  "&.*- &.*-.

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Read  "&.*- &.*-.
Read  "&.*- &.*-.
INSCRIPTIONS ON THE CENTRAL SHRINE.

Translation.

1. Hail! Prosperity! (The following are) the contents of an order (tirumugam) which (the king) vouchsafed to issue.

2. Tribhuvanachakravartin Kōnērīmaikoṇḍān (addresses the following order) to the Paṭṭākhādṛya (who wears) a silk garment (in honour of) the feet of the lord of the temple of Rājarāja-Īśvara at Tañjavūr, (a city) in Pāṇḍikulāsān-1-valanādu, to the Devar-kumāri, to those who perform (the duties of) overseas (kāṅkāṇi) of the Śrī-Māhēśvaras, and to the person who carries on the management of the temple (örōkaryya) :

3. “We have ordered that the tax-free temple-land (deśaṇā) of this temple, which was sold in the third and fourth (years of our reign),—(viz.) eighty-three vēli of land in (the village of) Śrī-Parāntaka-chaturvēdīmāngleś in this nādu; five (vēli), three quarters and one hundred-and-sixtieth of land in Vīra-Rājendra-Nerkuppai; eleven (vēli) and three quarters of land in Kuloṭṭūṅga-Sōraṇ-Nerkuppai; eleven (vēli), one half and three twentieths of land (in) Kuloṭṭūṅga-Sōraṇ-Pariḷai; six twentieths, one eightieth and one hundred-and-sixtieth (of a vēli) of land in Nēriyana-[ ]raḷ yūr; and seven (vēli) and one quarter of land (in) the flower-garden (nauḍevagam) (called after) Gaṅgaikonda-Sōraṇ, which forms part of Karundittai, shall remain tax-free temple-land, as of old, from the year which follows after the fifth (year of our reign). And we have ordered those (officers) who divide (the land) for (levying) taxes (vāri), to enter (this land) as such in the account (book). This land shall be taken possession of by this temple as tax-free temple-land from the year which follows after the fifth (year of our reign).”

4. Written by the royal minister (who writes the king’s orders), Rājendrasimha-Māṇḍana-Vēlāṇ; (this is his) signature. The signature of Viraṭarāyaṇ. The signature of [Chi]trāraṇa. The signature of Vajirādaṇa. The signature of [Pali]lāraṇa. The signature of Pritiyangarāyaṇa.

5. (The above are) the contents of an order which (the king) vouchsafed to issue on the seventh day of the year which followed after the fifth year (of his reign).

No. 22. ON THE SOUTH WALL, FIRST AND SECOND TIERS.

This inscription is dated on the 64th day of the 50th year of the reign of Tribhuvanachakravartin Kōnērīmaikoṇḍān and records the grant of the village of Sungandavirutta-Sōranallūr, which formed part of the town of Karundittai, and which was situated on both banks of the Vīra-Sōra-Vadavāru and on the north.

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1 This is another spelling of Pāṇḍiyakulēśaṇi-valanādu in No. 1, paragraph 2.
2 Gaṛuḍa-nārāyaṇī is the same as Gaṛuḍa-nīrī (Sanskrit dēnakarmī), “a pujārī;” see Vol. I., p. 123.
3 A village called Nerkuppai had been given to the Tañjavūr temple by the Chola king Rājarājadēva according to No. 4, paragraph 17.
4 See below, note 8.
5 Gaṛuḍa-nīrā is a vulgar spelling of Gaṛuḍa-nīrī; see page 109, note 5.
6 A person of the same name is mentioned in Vol. I., p. 108.
7 I.e., “the good village (called after) Sungandavirutta-Chola.” An inscription at Pallavaram, the beginning of which is found on page 111, note 3, mentions a king of the name Sungandavirutta-Kuloṭṭūṅga-Cholahēva, in the Tribhuvanachakravartin Kōnērīmaikoṇḍān.
8 This is a northern suburb of Tanjore; see the Index of the Tanjore Manusl, where it is spelled “Kurundattigulli.”
9 According to the map of irrigation works, which accompanies the Tanjore Manusl, the “Vadavāru” is the first river, which is crossed on the north of Tanjore by the road to “Tiruvādi” (Tiruvaināyāru).
western extremity of the city of Tañjāvūr. The village was divided into 108 shares, of which 106 were to be enjoyed by the Brāhmaṇas of the village of Sāmantanārāyaṇa-chaturvedimangalam near Tañjāvūr, and 2 by the temple of Sāmantanārāyaṇa-Vināgar-Embarumāṅ in this village. Both this village and this temple had been called after his own name, and the granted village had been purchased from its former owners, by a person, who is designated in the text as the Tondaimāṉ, but whose proper name must accordingly have been Sāmantanārāyaṇa. He was apparently a feudatory or high officer of the king, who made the grant at his instance and on his behalf. At the present time the title of Tondaimāṉ is borne by the chiefs of the state of Pudukkōṭṭai in the Trichinopoly district. Their ancestor is reported to have ousted one Pallava varya Tondaimāṉ about 1680 A.D. 1 This chief was probably a descendant of Sāmantanārāyaṇa Tondaimāṉ and of Karuṇākara Tondaimāṉ, who, according to the Tamil poem Kaliṅgattu-Paṇḍi, 2 was king of the Pallavas, resided at Vandai, and was the prime minister of the Chōla king Kulottuṇga. The title Tondaimāṉ means the king of Tondai 3 or Tondaimandalam, the Tamil name of the Pallava country, the ancient capital of which was Kāñchipuram. The numerous Chōla inscriptions found at this town prove that the Pallava kingdom must have fallen a prey to the Chōlas. From the Kaliṅgattu-Paṇḍi it further appears, that the former rulers of Tondaimandalam were allowed to retain possession of their dominions as feudatories. In the subjoined inscription they appear in the same position during the time of Koneñiruñai-kōndān.

The chief difficulty in this inscription are the numerous fiscal terms mentioned in connection with the grant. A good many of them had to be left untranslated, 4 while the translation of others is only tentative.

TEXT.

First tier, first section.

First tier, second section.

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4 Mr. Kannakanakshmi Pillai, ibid., p. 340, has satisfactorily identified Vandai or Vandainagarai with Vandaiḻar, a Railway station south of Pallavaram in the Chingleput district.
5 Compare Kaliṅgattu, ’the Chōla king,’ which occurs in No. 1, paragraphs 34, 51, 52 and 107.
6 The English meanings which are assigned to some of these terms by Mr. S. M. Naṭṭaṉa Sāstri in Dr. Burgess’ Archaeological Survey of Southern India, Vol. IV, p. 186, are purely fanciful.
7 Read agār.
8 Read ākās.
INScriptions on the central SHRINE.

Second line.

[Text in Tamil script]

1 Read செரு.

* Corrected from சலய்ந்த இயக்கம் by the engraver himself.

4 Read மறு.

5 Read ரவீண்டையின்.
TRANSLATION.

Hail! Prosperity! (The following is an order of) Tribhuvanachakravartin Könerrimai-kondân.

"From the rainy season (kâr) in the thirty-fifth (year of our reign), (the village of) Šuŋgandavirtta-Šoraṇallur,—which forms part of the town (nagara) of Karundititaikudi in Taṇjavûr-parru, (a subdivision) of Taṇjavûr-kûram in Pândikulapati-valanâdu, and which the Tondaimûr had purchased from Tenaŋaṅgadâvau, Šiṇattaraiyan and other partners (uḷittâr),—was given for (providing) one hundred and eight shares (paṅgu), viz., one hundred and six shares for one hundred and six Chaturvêdi-Bhatũs, who had studied the Vedas and Sâstras and were able to interpret (them), (and who lived) at Sâmantanârayana-chaturvêdimângalam,—a village (agaram) in (the neighbourhood of) Taṇjavûr, (a city) in Taṇjavûr-kûram, (a subdivision) of Pândikulapati-valanâdu,—which the Tondaimûr had bestowed (on them and called) after his own name; and two shares for (the image of) Sâmantanârayana-Vinnagar-Emberumâvably, which he had set up in this village (and called) after (his own) name. The eastern boundary of (this village) is to the west of the boundary of Kulôtuṅga-Šoraṇallur, which forms part of Karundititaikudi, and of the boundary of the sacred flower-garden (called after) Geṅgaṅonda-Šoraṇ, which forms part of Karundititaikudi; (that part of) the eastern boundary, which is to the south of the Vira-Šora-Vadavârum (river), is to the west of the boundary of Nandavaṉappârur, (a quarter of) Taṇjavûr. (That part of) the southern boundary, which is to the east of the wall (madil) of Mummadî-Šoraṇ, is to the north of the boundary of Nandavaṉappârur; (that part of the southern boundary, which is) to the

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1 This word is injured by cracks and looks like शुण्डविट्टा.  
2 Read शुण्डविट्टा.  
3 This term occurs frequently in the Tiruppavakkâram inscription (see page 110, note 7), where it is perfectly distinct, though in the published transcript it is read शुण्डविट्टा.  
4 The same subdivision is mentioned in No. 1, paragraph 2.  
5 This designation corresponds to Pâṇḍiyakulâsâi-and Pâṇḍikulâsâi-valanâdu in No. 1, paragraph 2, and No. 21, paragraph 2, respectively.  
6 I.e., 'our lord of the Vishnu temple (called after) Sâmantanârayana.' Vinâgovar is another form of Vinâgovara, which, to judge from a Kâchchipûrâram inscription (Vol. I, p. 87, note 1), seems to be a popular corruption of Vishnu-grîha. It occurs in inscriptions at Poyya and Kaniyanâr; in Vol. I, p. 87, line 1, and in paragraph 1 of the Progress Report quoted on page 110, note 6, read Vinâgovar instead of Vinâgovara.  
7 See No. 21, paragraph 3.  
8 I.e., 'the quarter of flower-gardens.'
west of the (same) wall, is to the north of the boundary of Palatalippuru,\(^1\) (a quarter of) Tanjávar. The western boundary is to the east of the high-road (peru-vâri) of Kodivanam-udaiyâl; (that part of the western boundary, which is on) the northern bank of the Virâ-Sûra-Vadavâr, is (at the same time) to the east of this river.\(^2\) The northern boundary is to the south of the boundary of Kadavau-mahâdevi, alias Virudarajabhayam-kara-CHATURVÉDî-MANGALAM.\(^3\) Altogether, (the land) included within these four boundaries,—excluding the cultivated land (vilai-nilam) and the dry land (pushey) (of) Ava... kamallakulam, alias Jagadêkavira-SuvargaMãngalam, the cultivated land and the dry land of Palatalippuru, and the cultivated land and the dry land of Nandavanapârgru,—is divided into fifty blocks (karai).\(^4\) Of these, the wet land (nage[v]-nilam),—excluding ancient gifts to temples (devadâna), (and) including the portion on the bank of the river (padugai-ri) and the portion consisting of the causeways between fields (tala-varali-ri),—contains, according to the book (pottugam), sixty vêli; the land on which the (village) servants subsist, contains one vêli, three quarters and three twentieths; the dry land (pushey-nilam) contains fourteen vêli; the land (which is occupied by) the village-site (agura-nattum), the place used for sacrificing to the gods (deva-gayana-bhâmi), and the place used as pasture for the cows (gó-prachâra-bhâmi),\(^5\) contains six vêli; the land which includes the houses of the cultivators (Vellâ), the ponds, channels, hills, jungles and mounds, contains twelve vêli, one quarter and one eighth. Altogether, the land which includes the wet land and dry land, the site of the village, the places used for sacrificing to the gods and as pasture for the cows, and the houses of the cultivators, the ponds, channels, hills, jungles and mounds, contains, according to the book, ninety-four vêli, one quarter and one fortieth. Deducting from this nine blocks in possession (kîmi) of Teuânângadévana, which contain sixteen vêli of land, three quarters, four twentieths, one eighth and one hundred-and-sixtieth, there remain forty-one blocks, containing seventy-seven (vêli) of land, six twentieths and one hundred-and-sixtieth.\(^6\) These seventy-seven, six twelfths and one hundred-and-sixtieth (vêli) of land, which may be more or less,\(^7\) we

---

\(^1\) *I.e., 'the quarter of many temples.'*

\(^2\) *This queer description may be explained by assuming that the river which passes the village from east to west, takes a northerly bend on leaving it.*

\(^3\) *This village might have received its name from the Chola king Kulottunga, one of whose brâdas was, according to Mr. Kanakasabahi Pillai's abridged translation of the Kâlingottâ-Purânya, 'he who was a terror to Vijñârâja,'* *Ind. Ant., Vol. XIX, p. 332.*

\(^4\) *On this division of land see Mr. H. Stokes' paper 'The custom of 'Kâreivâla' or periodic redistribution of land in Tanjore,'* *Ind. Ant., Vol. III, pp. 65 ff.*

\(^5\) *This expression must refer to the land-register, which is called *kappâku* in No. 21, second section, line 3.*


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<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wet land</td>
<td>69  vêli</td>
</tr>
<tr>
<td>Land of the village-servants</td>
<td>17  (%)</td>
</tr>
<tr>
<td>Dry land</td>
<td>14</td>
</tr>
<tr>
<td>Village-site, &amp;c.</td>
<td>6</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>12(\frac{3}{4})</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>941  vêli</td>
</tr>
<tr>
<td>Deduct</td>
<td>161  vêli</td>
</tr>
<tr>
<td><strong>Remainder</strong></td>
<td>778  vêli</td>
</tr>
</tbody>
</table>

\(^7\) *This clause seems to provide for possible mistakes in the measurement.*
gave,—including the trees overground and the wells underground in this land, and all other benefits (prāpti) of whatever kind,1 having first excluded the former owners and the hereditary proprietors, and having purchased (it) as tax-free property (kāni) for the one hundred and six Bhātus of this village and for the two shares (of the image) of Sāmanu-nārāyana-Vināgār-Emberumān,—from the rainy season in the thirty-fifth (year of our reign), as a meritorious gift (dharmaṇa), with libations of water, with the right to bestow, mortgage or sell (it), as a tax-free grant of land, to last as long as the moon and the sun. (This grant) includes all kinds (varga) of taxes (kaṇanai) and rights (kudinai), viz., (the right) to cultivate kār,2 maruv,3 single flowers (? oru-pād), flowers for the market (kādal-pād), lime-trees, dry crops, red water-lilies, areca-palms, betel-vines, saffron, ginger, plantains, sugar-cane and all other crops (pāyir); all kinds of revenue (āya), including the tax in money (kāla-hudamai), odhukum-padi, vruśi-nāri,4 (the share of) the village-watchman (? pedi-kāvai) who is placed over the Vettin,5 (the share of) the Karumam who measures (the paddy?) the unripe (fruit?) in Kārītigai, the tax on looms (kari-irai), the tax on oil-mills (bekk-irai), the tax on trade (self-irai), tattoli, the tax on goldsmiths (tattār-pāṭām), the due on (the) animals and tanks,6 the tax on water-courses (orukku-nir-pāṭām), tolls (vari-śām), inavari,7 the tax on weights (idai-nari), (the fine for) rotten drugs (oruṇal-śāraṇku), the tax on bādā (āṇādi-pāṭām), (and) the salt-tax (uppi-śām); . . . . . . the elephant-stalls (and) the horse-stables. Thus, in accordance with this order (blai), it shall be engraved on stone and copper. On the sixty-fourth day of the thirty-fifth year of our reign.)8

This is the signature of Gāṅgaiyau, a native of Tuñjalār in Miraḷai-kūṟṟam. This is the signature of Pallavaṟayau, a native of Tuñjalār in Miraḷai-kūṟṟam.

No. 23. On the south wall, first tier.

This inscription contains an order of king Tirumalaidevā, by which a number of villages were exempted from taxes. This was probably done, because they had been granted to the Tañjavuṟ temple. The date of the inscription is Śaka 1377 (expired), the cyclic year Īvauṇ, i.e., A.D. 1456. Consequently, the king to whose reign it belongs, must be distinct from the Karnatā king Tirumalaidevā, whose four inscriptions near Vēḷūr are dated in Śaka 1488 (expired).9 It is not impossible that Tirumalaidevā is identical with Timma, the founder of the second dynasty of Vījavayangara, for whose grandson Narasa, Nrisimha or Narasimha we have the dates Śaka 1404 and 1418.8 In favour of this identification it can be adduced, that in the subjoined inscription, Tirumalaidevā receives the same hirudus which were borne by Naraśiṇhadēvā according to an inscription at Vīriṇchihupuram,10 and

1 Compare at the Dictionnaire Tamil-Français, this is an inferior kind of paddy, which grows in some localities during the rainy season (kār) and in others after that season.
3 With maruvai. Compare the terms maruv, maruvai, 'the animals and trees,' which the Tamil dictionaries quote from a deed of sale.
4 The term ṣaḻai occurs in Vol. I, Nos. 61, 63 and 78.
5 Vol. I, page 69 f. Read there Tirumalaidevā for Tirumalaideva, and in the transcripts of Nos. 15 to 16.
that some of the fiscal terms, which occur in the text of the royal order, are of Kanarese extraction.

Both the spelling and the execution of this inscription are not very careful. Lines 2 to 6 are damaged by a crack, which has caused the loss of a few letters. The language is Tamil, with the exception of line 1, which consists of a Sanskrit idiom.

TEXT.


TRANSLATION.

1. "Of a gift and protection, protection is more meritorious than a gift; by a gift (one) obtains (only) heaven, by protection the eternal abode."

2. Let there be prosperity! Fortune! [ On the 17th day ] of the month of Sittirai in the Varam year, which was current after the Bhava year (and) after the Sakay year one thousand three hundred and seventy-seven, the illustrious Mahamandalaivara Mochitivara Govinda Khattari Sivaa-sivaa Tirumalaisidava-maharaa (addressed the following) order (mirtom) to Varya, the Karonattig in the villages (agaram) of Tanjavur, . . . . . . . . . . . . Tanjamamaniandangurai, Nalgalpuram, Paramarapuri, Velaangudi, (which was) the chief village (of a divisa) of fifty (villages). Ammaia [ppapu] ram,

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4 Plate xix in Dr. Barnett's "South-Indian Palaeography, second edition, is based on this inscription. The table contains errors:—The sign entered as ñ is not ñ, but a visaric form of ñ; the sign entered as µ is not µ, but ç; and the sign entered as ë is not ë, but ç (Grantha siva).---

5 Read ñµç. 6 Read åµç. 7 Read åµç. 8 Read çµç. 9 Read çµç. 10 Read çµç. 11 Read åµç. 12 Read çµç. 13 Read åµç.
3. "Having remitted to your villages the prime minister's quit-rent (pradhani-jōdi), the Karanam's quit-rent (karanikka-jōdi), the village-watchman's quit-rent, (the dues on) animals, trees and tanks, and all other dues (?) upādhi of whatever kind, (no order that these villages) to the extent up to which they were granted, shall remain tax-free (sarvamānya) and undisturbed, as long as the moon and the sun endure."

4. Mantramārti caused (the above) to be engraved, as ordered by the king.

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1 According to Mr. Sewell's Lists (Vol. I, p. 276), Karuppūr and Maruvūr are the names of two villages in the Tanjāvūr tālluqā.

2 This village is the object of the grant recorded in No. 22.

3 See Sanderson's Canarese Dictionary, s.v. jōdi.

4 sinakāvādē seems to be the Tamil equivalent of the Kanarese term talavdkāte, which occurs in a Vijayanagara inscription of Krishnārya; Epigraphical inventions, p. 402, note 40.

5 On oḥvēnā. On oḥvēnā, see p. 117, note 6.
...
ARCHAEOLOGICAL SURVEY OF INDIA.

SOUTH-INDIAN INSCRIPTIONS.

TAMIL INSCRIPTIONS
OF
RAJARAJA, RAJENDRA-CHOLA, AND OTHERS
IN THE
RAJARAJESVARA TEMPLE AT TANJAVUR.

EDITED AND TRANSLATED
BY
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VOLUME II.—PART II.
INSCRIPTIONS ON THE WALLS OF THE ENCLOSURE.
WITH FOUR PLATES

MADRAS:
PRINTED AND PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRESS.
CALCUTTA: THACKER, SPINK & CO. BOMBAY: THACKER & CO. (Ld.).
LONDON: KEGAN PAUL, TRENCH, TRÜBNER & CO.; AND LUZAC & CO. LEIPZIG: OTTO HAMMEROWITZ.
1892.

[Price, Five Rupees.]
PART II.

INSCRIPTIONS ON THE WALLS OF THE ENCLOSURE.

No. 24. IN THE INNER GOPURA, ON THE LEFT OF THE ENTRANCE.

This inscription is dated in the 29th year of the reign of Kō-Rājakēśavarman, alias Rājarājadēva, and opens with the same historical passage as Nos. 1 to 3. It records two deposits of money, which were made by an officer of king Rājarājadēva in favour of the chief idol of the Rājarājēvara temple, and of the image of Dakshina-Mēru-Vitānkar. The first deposit was lent to the inhabitants of a kēśar at Taṅjavūr, who had in exchange to supply cardamom seeds and champa barks, and the second deposit to certain villagers, who had to supply khaakhus roots. These three kinds of drugs were used for scenting the bathing-water of the two gods.

TEXT.


[8] கேரலார் பொருளாதாரம் கூறுவது என்று கூறுவால் கேரலார் பொருளாதாரம் கூறுவது என்று கூறுவால்.

[9] கேரலார் பொருளாதாரம் கூறுவது என்று கூறுவால் கேரலார் பொருளாதாரம் கூறுவது என்று கூறுவால்.

[10] கேரலார் பொருளாதாரம் கூறுவது என்று கூறுவால் கேரலார் பொருளாதாரம் கூறுவது என்று கூறுவால்.


1 In this passage Nos. 24 and 26 have two various readings, முன்னைய இரு வரையும் வடிவமும், while Nos. 1 to 6 read முன்னைய இரு வரையும் வடிவமும்.
[12.] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[13.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[14.] (மூவாயில்) மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[15.] (மூவாயில்) மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[16.] சிற்றவக்கைகள் நேர்முனை குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[17.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[18.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[19.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[20.] சிற்றவக்கைகள் நேர்முனை குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[21.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[22.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[23.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[24.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[25.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[26.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ]

[27.] மூவாயில் காட்டு ஆட்சிக்கு முன் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்துவது: [ ] வருகையில் [ ] நம்ப அல்லது குறிப்பிட்டு அர்த்தத்தை வெளிப்படுத்து

Read Carefully...
TRANSLATION.

1. Hail! Prosperity! In the twenty-ninth year (of the reign) of Sri-Ko. Rajakāśari-varman, alias Sri-Rājarājadeva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kāndālār, he conquered by his army, which was victorious in great battles, Vēṅgai-nādu, Gangapādi, Tadiya-pādi, Nulamba-pādi, Kudamalai-nādu, Kollam, Kulīngam, Īrmāndalam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakṣhas of Ḫaṭṭa-pādi,—deprived the Śēriyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere;—there was engraved on stone (1) the money, which [Kā]ḍau Kaṇavadi (i.e., Gampati), a native of Muruganallār in Puliyar-nādu, (a subdivision) of Arumoridēva-valanādu, (and) a servant (paninagam) of the minor treasure (śiṅgalum) of the lord Śri-Rājarājadeva, had deposited until the twenty-ninth year (of the king’s reign), to be put out to interest for (defraying) the expense required for big champaka buds (perun-tenpaga-mottu), cardamom seeds (elavardī) and Ḫaṅkha (roots), i.e., to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śri-Rājarājēvara, had deposited until the twenty-ninth year (of the king’s reign), to be put out to interest for (defraying) the expense required for big champaka buds (perun-tenpaga-mottu), cardamom seeds (elavardī) and Ḫaṅkha (roots), i.e., to be thrown into the bathing-water and on the surface of the fresh water (of the image) of Dakśiṇa-Mēru-Viṭaṅkar, and (2) the village and the market, which had received this money from Chandēsvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple of) the lord Śri-Rājarājēvara,—in order to defray the expense, for which he had made the deposits, by using the interest.

2. Five kurumi and five nāri of cardamom seeds (are required) per year, viz., (one) dhrkkhu of cardamom seeds per day, to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śri-Rājarājēvara (temple) at the three times (of the day); (one) nāri and (one) ury of cardamom seeds at the twelve sathkramas, viz., (one) dhrkkhu of cardamom seeds, to be thrown into the bathing-water and on the surface of the fresh water at each sathkrama; and (one) nāri and (one) ury of cardamom seeds on the twelve sacred days of Tīrū-Sudaiyam, viz., (one) dhrkkhu of cardamom seeds, to be thrown into the bathing-water and on the surface of the fresh water on each of the sacred days of Tīrū-Sudaiyam, altogether, (one)

1 Read as the 19th.
2 गुलाबी (Sanskrit manjistha) is the fragrant root of the grass Andropogon marniathas, which is known to Anglo-Indians under its Hindustāni name Ḫaṅkha; see Yule and Burnell’s Hodgson-John, s.v. Curcuma.
3 According to the Tamil dictionaries, Gase means to kill, to destroy. The meaning assigned to it in the translation is conjectural.
4 This is the Sanskrit Śaṭāṣṭhikā, the name of the 24th nakṣatra.
tāṅi and (one) padakku of cardamom seeds per year, (measured) by the marakkāl called (after) Ádavaḷāṇa, which is equal to a rājākēvari. At the rate of (one) kāṭu and four nāri for each kāṭu, this comes to four kāṭu. Five kuruṇi and five nāri of big champaka buds (are required) per year, viz., (one) drākku of big champaka buds per day, to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śrī-Rājarājēśvara (temple) at the three times (of the day); (one) nāri and (one) uri of big champaka buds as the twelve saṁkrānas, viz., (one) drākku of big champaka buds, to be thrown into the bathing-water and on the surface of the fresh water at each saṁkrāma; and (one) nāri and (one) uri of big champaka buds on the twelve sacred days of Tiru-Śūdaiyam, viz., (one) drākku of big champaka buds, to be thrown into the bathing-water and on the surface of the fresh water of each of the sacred days of Tiru-Śūdaiyam,—altogether, (one) rājāvēri (one) padakku of big champaka buds, (measured) by the marakkāl called (after) Ádavaḷāṇa, which is equal to a rājākēvari. At the rate of (one) padakku for each kāṭu, this comes to three kāṭu. Altogether, an interest of seven kāṭu (is required) per year.¹ In order to realize (these), fifty-six kāṭu were deposited (under the condition) that, from the interest (which amounts to) one eighth kāṭu per year for each kāṭu, cardamom seeds and big champaka buds should be supplied every year, as long as the moon and the sun endure. The great citizens of the great market (prajāyāli) (called after) Tribhuvanamahādevī within the limits⁴ of Taṅjavūr, (a city) in Taṅjavūr-kūṟṟam, have received these fifty-six kāṭu, in order to defray every year from the twenty-ninth year (of the reign) of the lord Śrī-Rājarājēdeva, as long as the moon and the sun endure, the expense (for) cardamom seeds and big champaka buds, for which he had made the deposit, from the interest (which amounts to) seven kāṭu.

3. Two thousand one hundred and sixty palam of khakhas (roots) are required per year, viz., six palam of khakhas (roots) per day, to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śrī-Rājarājēśvara (temple) at the three times (of the day). Ninety palam of khakhas (roots) are required per year, viz., (one) kāṭu of khakhas (roots) per day, to be thrown into the bathing-water and on the surface of the fresh water (of the image) of Dakshina-Mēru-Vīṭaṅkara. Eighteen palam of khakhas (roots are required) at the twelve saṁkrānas, viz., one palam and a half of khakhas (roots) at each saṁkrāma, to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śrī-Rājarājēśvara (temple) and (of the image) of Dakshina-Mēru-Vīṭaṅkara on the day of the saṁkrānti. Altogether, two thousand two hundred and sixty-eight palam of khakhas (roots are required) per year. At the rate of six hundred and five palam of khakhas roots for each kāṭu, three and three quarters of a kāṭu will pay for two thousand two hundred and sixty-eight palam and three kāṭu of khakhas (roots). At an interest of one eighth akkam per month for each kāṭu, thirty kāṭu yield forty-five akkam per year. As twelve akkam are equal to one kāṭu, this comes to an interest of three and three quarters of a kāṭu. In order to realize (these), thirty kāṭu were deposited. The members of the assembly of [Irā]mā[nur], a brahmudēya in Mi[r]ai-kūṟram, (a subdivision) of Vādakarai-Rājēndrasimha-valanāṉu, have received these thirty kāṭu, in order to defray every year from the twenty-ninth year (of the reign) of the lord Śrī-Rājarājēdeva, as long as the moon and the sun endure, the expense (for) khakhas (roots), for which he had made the deposit, from the interest (which amounts to) three and three quarters of a kāṭu.

¹ Viz., 4 kāṭu for cardamom seeds and 3 kāṭu for champaka buds.

² This translation of prajāyāli is conjectural. The same word occurs in No. 97, paragraphs 3 to 6, and in line 116 of the large Leyden grant.

³ See page 73, note 2.
No. 25. IN THE INNER GOPURA, ON THE LEFT OF THE ENTRANCE.

This inscription is engraved underneath No. 24 and is dated in the same year. It records that a musician of the Rājarājēśvara temple deposited a capital, the interest of which was to be paid to the musicians who beat the drum at the festivals of the two gods Rājarājēśvara and Ādavallār.

**TEXT.**

[31.] अभिषेक

[32.] [\

[33.] [\

[34.] [\

[35.] [\

[36.] [\

[37.] [\

[38.] [\

[39.] [\

[40.] [\

**TRANSLATION.**

1. Hail! There was engraved on stone (1) the money, which had been deposited until the twenty-ninth year (of the reign) of the lord Śrī-Rājarājadēva, to be put out to interest for the benefit of the god, by Rājakēśa[rī-Kō]dandarāma, alias Jayanakōṇḍa-Śīrakati)gai-mārayan, a musician from Nāṭṭārmaṅgalam in Mānini-nādu, (a subdivision) of Rājändrasimha-vaḷanādu, who proclaimed the sacred commands of the lord of the Śrī-Rājarājēśvara (temple), and (2) the village, which had received this money on interest.

2. Forty kōṭu were deposited (under the condition) that, as long as the moon and the sun endure, an interest of one eighth kōṭu per year should be paid for each kōṭu, so as to

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1 Continued from page 123.

2 जयाकोण्डा, whose plural जयाकोण्डां occurs twice in paragraph 2, seems to be connected with जयाकोण्ड, which corresponds to the Sanskrit сади or сади́к. With Kōdandaśka's title, 'the great king of the musicians of Jayanakōṇḍa-Chōḷa,' compare Rājarāja-brahma-mahārāja, a title which the Eastern Chalukya king Rājarāja I. conferred on the Brāhmaṇa Pōtana; Vol. I, p. 61, verse 25. The name Jayanakōṇḍa-Chōḷa-brahmaśrayan (भूत) occurs in Nos. 72 and 142 of Vol. I.
realize five kāsū. Of these, two and a half kāsū,—at the rate of half a kāsū each,—shall be paid to the five musicians, who beat the sacred drum (tiruppazai) on the day, on which the sacred banner (tirukkodi) is hoisted for the annual great festival (tiruvviri) of the lord of the Śrī-Rājarājēśvara (temple); and two and a half kāsū,—at the rate of half a kāsū each,—to the five musicians, who beat the sacred drum on the day, on which it has to be beaten (in order to announce); :—"(The image of) Āmatarā will be carried in procession on three days, including to-day." If persons, who have not previously performed this beating of the sacred drum, cannot be obtained, and one and the same person performs the beating twice, one kāsū shall be paid to each.

3. The members of the assembly of Śrī-Virānār[āyana-cha]turvēdimangalam, a free village in Rājōṇd rasiṭha-valanādu, have to deposit every year, as long as the moon and the sun endure, five kāsū into the treasury of the lord for the above-mentioned forty kāsū, which they have received in the twenty-ninth year (of the reign) of Śrī-Rājarājēśvarā.—the rate of interest being one eighth kāsū per year for each kāsū.

No. 26. In the inner gopura, on the right of the entrance.

The date and the historical introduction of this inscription are identical with those of No. 24. It records two deposits of money, which were made by a manager of the Rājarājēśvarā temple and lent out to the inhabitants of a certain village. The interest of the first deposit was to be paid in paddy and to be used for procuring various articles of consumption on thirteen yearly procession days. Paragraph 2 contains a list of these articles, which is as detailed as, and still more extensive than, the one given in the inscription No. 6, paragraphs 14 and 19. The interest of the second deposit was to be paid in money and to be used for purchasing camphor, which had to be burnt before the images of Rājarājēśvarā and Dakśina-Mēru-Viṭanār.

Text.

[8] மண்டிலையில் மரபு குறைக்கப்பட்டு செலுத்தப்பட்டதுப் பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[9] பூதனை குற்றகை மரபு குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[10] பூதனை குற்றகை மரபு குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.


[12] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[13] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[14] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[15] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[16] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[17] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[18] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[19] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[20] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[21] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[22] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.

[23] பூதனையில் வளி குறைக்கப்பட்டு பொருள் மட்டும், என்கிறது என்று பெருமளக்கும் கூற்று முடிக்கும் போது மட்டும் தன்மை காட்டப்படும்.
1. Hail! Prosperity! In the twenty-ninth year (of the reign) of Kō-Rājakēśarivarman, alias Śri-Rājarājādeva, who, while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kāndalār, he conquered by his army, which was victorious in great battles, Vēṅgai-nādu, Ganga-pādi, Tadiya-pādi, Nulamba-pādi, Kuḍamalai-nādu, Kollam, Kalingam, Iramaṇḍalam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakṣhas of Raṭṭa-pādi,—deprived the Ṣeriyas of their splendour, while

Read குடிகுடி, as in No. 27, line 14, and in No. 28, line 40.
(he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere;—there was engraved on stone (1) the money, which Ādittān (i.e., Āditya) Sāryān, alias Teppavan or Vēlān, a headman (kiranu) (of) Poygai-nādu, who carried on the management of the temple (śrīkārā) of the lord Śrī-Rājarājēsvara, had deposited until the twenty-ninth year (of the king's reign), (to be put out) to interest (for purchasing) camphor (karpura), to be burnt instead of the wick (tīri) in the lamp (dīpa), which is offered along with the incense (dānapa) to the lord of the Śrī-Rājarājēsvara (temple) and to (the image of) Dakshina-Māru-Vītānākar; (2) the money, which (he) had deposited, to be put out to interest for (providing) the offerings (tiruvamidu) and other requirements of the image (tiruvēnu) which is carried in procession (at) the monthly festival, and of (its) consort; and (3) the village, which had received this money on interest.

2. (One) padakku by the Ādavalam (measure) of old rice for boiling (phāga-payaram) (is required) for the offerings to the god who is carried in procession (at) the festival, and (one) kurumi of old rice for boiling (is required) by his consort, after (both) images have entered (the sacred hall) at the procession on (each of) thirteen festival days, viz., (at) the twelve festivals of Tiru-Sudaiyam, which are celebrated in the temple of the lord Śrī-Rājarājēsvara, and (at) the festival, which is celebrated on the single day of (the nakshaatra) Kārttiga in (the month of) Kārttigai; and (one) urakku and (one) drākku of old rice (are required) for appakkādy curry,—altogether, three kurumi, (one) urakku and (one) drākku of old rice for boiling, or,—as five (measures of paddy) yield two (measures of rice)—seven kurumi, four nāri, three urakku, (one) drākku, and two kevīdu and a half of old paddy for boiling, or,—having added an increment (vādi),—two tāni, four nāri, (one) uri and (one) drākku of mixed paddy (pāri-nellu). Five nāri, (one) uri and (one) drākku of paddy (are required) for (one) nāri, three urakku and (one) drākku of pulse (parappu), viz., (one) nāri and (one) uri of pulse (to be offered) with the boiled rice, and (one) urakku and (one) drākku of pulse for appakkādy curry. Five nāri and (one) uri of paddy (are required) for (one) drākku, one kevīdu, and three quarters of a kevīdu of pepper (milagu), viz., one kevīdu and a half of pepper for fruit curry (kēkkāri), three quarters of a kevīdu of pepper for appakkādy curry, three quarters of a kevīdu of pepper for tamarind curry (puliṅgari), three quarters of a kevīdu of pepper for curry cooked with tamarinds, and three kevīdu of pepper for pepper powder (milagu-poḍi). Two nāri, (one) urakku, (one) drākku and one kevīdu of paddy (are required) for (one) drākku and one kevīdu of mustard (kudugu), viz., three kevīdu of mustard for fruit curry, one kevīdu and a half of mustard for appakkādy curry, and one kevīdu and a half of mustard for tamarind curry. (One) nāri of paddy (is required) for three quarters, three twentieths and three eightieths of a kevīdu of cumin (jiraḥka), viz., three twentieths and three eightieths of a kevīdu of cumin for appakkādy curry, three twentieths and three eightieths of a kevīdu of cumin for curry cooked with tamarinds, seven twentieths and one fortieth of a kevīdu of cumin for pepper powder, and three twentieths and three eightieths of a kevīdu of cumin for tamarind curry. Two nāri, (one) uri, (one) drākku and four kevīdu of

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1 This word is usually spelled with a double l.
2 See page 123, note 8.
3 In order to make this sentence intelligible, I have left out some useless repetitions.
4 According to the Tamil dictionaries, is the name of a plant, which is also called . The Dictionnaire Tamoul-Français gives as 'a kind of edible fruit.' As is synonymous with , 'the apple fruit,' may be the same as , 'the gitti fruit.'
5 See page 74, note 2.
6 See page 75, note 1.
7 Accordingly, an increment of 7 nāri, 1 uri, 1 drākku and 2 kevīdu, or about , as in No. 35, paragraph 2, was added. A similar increment (śrīnam) is referred to in No. 8, paragraphs 14 and 19.
paddy (are required) for three palam and (one) katu1 and a half of sugar (šarkara), viz., (one) katu and a half of sugar for appakkādy curry, two palam and (one) katu of sugar for tamarind curry, and three katu of sugar for the offerings. (One) kurum and seven nāri of paddy (are required) for (one) urakkū, (one) arakkū, three ševidu, and three quarters of a ševidu of ghee (neg); viz., three quarters of a ševidu of ghee for appakkādy curry, three ševidu of ghee for fried curry (porikkāri), and (one) urakkū and (one) arakkū of ghee for the offerings. (One) nāri of paddy (is required) for eight palam of tamarinds, viz., one palam and a half of tamarinds for curry-cooked with tamarinds, three katu of tamarinds for tamarind curry, and five palam and three katu of tamarinds for the sacred bath. (One) kurum and one nāri of paddy (are required) for three nāri of curds (tayir), viz., (one) nāri and (one) uri of curds for tamarind curry, and (one) nāri and (one) uri of curds for the offerings. (One) urakkū of paddy (is required) for three ševidu of gram (kollu) for tamarind curry. Five nāri of paddy (are required) for eighteen plantrains (vētāpparam), viz., three plantrains for tamarind curry, and fifteen plantains for the offerings. Six nāri of paddy (are required) for curry. (One) urakkū and (one) arakkū of paddy (are required) for (one) urakkū and (one) arakkū of salt (uppū) for curry and curds. Two nāri of paddy (are required) for twelve young leaves (kurutta) on which the boiled rice (is offered). Four nāri and (one) uri of paddy (are required) for thirty areca-nuts (udaikkādy) and sixty betel-leaves (veññilai). (One) nāri of paddy (is required) for (one) katu of bark.2 (One) kurum and six nāri of paddy (are required) for fire-wood (viragū). Altogether, (one) kalam, (one) tēni and (one) padakkū of mixed paddy (are required) on each sacred day,3 or nineteen kalam, (one) tēni and (one) padakkū by the Adavālnā (measure) of mixed paddy for the thirteen monthly festivals, which are celebrated every year. In order to realize (these), seventy-eight katu were deposited (under the condition) that, as long as the moon and the sun endure, an interest of three kurum of paddy per year for each katu should be delivered into the large treasury of the lord (at) Tanjāvūr.

1 Katu is another form of katu, on which see page 76, note 2.
2 gēśi is probably the same as gēśi, 'the thin bark of certain trees,' which in the present case may have been used for lighting the kitchen fire.
3 The calculation of the amount of paddy, which was to be supplied on each of the thirteen occasions, is as follows :

<table>
<thead>
<tr>
<th>Paddy</th>
</tr>
</thead>
<tbody>
<tr>
<td>kalam</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>1</td>
</tr>
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</tr>
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<tr>
<td>1</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

For conversion into husked rice.
3. There were (further) deposited sixteen kāśu (under the condition) that, as long as the moon and the sun endure, an interest of one eighth kāśu per year for each kāśu should be paid for (purchasing) five karunā and three quarters, three mañjādi and two tenths of camphor; viz., (1) three tenths (of a mañjādi) of camphor per day, to be burnt instead of the wick, which is offered along with the incense to the lord of the Śrī-Rājarājēśvara temple and to (the image of) Daksha-Mēru-Viṣṇukār, or five karunā and eight mañjādi of camphor per year, and (2) three tenths (of a mañjādi) of camphor in excess of the daily rate, which is used for burning instead of the wick, on each of thirty-four days, viz., at the twelve festivals of Tiru-Sudaiyam, on the single day of (the nakshatra) Kārttikeyai in (the month of) Kārttikeyai, at the twelve yunānti, and on the nine days of the great sacred festival (utsava),—altogether, half a karunā and two tenths (of a mañjādi) of camphor. Altogether, ninety-four kāśu (were deposited).

4. The members of the assembly of [Perunagaimaṇ]galam, a brahmadaṇḍy in Venniki-kāṭram, in (a subdivision) of Nittavīḷa-vālanādū, have to measure every year, as long as the moon and the sun endure, nineteen kalam, (one) tāni and (one) padakku of paddy into the large treasury of the lord with the marakkōl called (after) Ādavallān, which is equal to a rājākasari, for the seventy-eight kāśu, which they have received (out of) this money after (the harvest of) the pātāl in the twenty-eighth year (of the king's reign),—the rate of interest being three karunā of paddy per year for each kāśu.

5. The same (villagers) have to pay every year, as long as the moon and the sun endure, two kāśu into the treasury of the lord for (the remaining) sixteen kāśu, which they have received after (the harvest of) the jīkṣu in the twenty-eighth year (of the king's reign),—the rate of interest being one eighth kāśu per year for each kāśu.

No. 27. IN THE INNER GOPURA, ON THE RIGHT OF THE ENTRANCE.

This inscription records, that a minister of Rājarājadeva deposited a sum of money, the interest of which was to be spent for purchasing camphor. The deposit was made in the 28th, and the inscription itself engraved in the 29th year of the reign of Rājarājadeva.

TEXT.

[1.] [2.]

1. Accordingly, 2 karunā and 1½ mañjādi of camphor could be purchased for 1 kāśu. In No. 27, paragraph 2, the rate is 3 karunā, and in No. 9, paragraph 2, 2½ karunā per kāśu.

2. See page 123, note 5.

3. Viz., 78 kāśu for paddy (paragraphs 2 and 4) and 16 kāśu for camphor (paragraphs 3 and 5).

4. Kāṭram is another form of kāṭaram or kāṭram; see page 74, note 1.

5. The breaks in the first lines of this inscription are filled up with the help of an incomplete inscription on the south face of the third pillar on the north side of the temple enclosure. The preserved part is as follows:

[1.] [2.]

[3.] [4.]

[5.] [6.]

[7.] [8.]

[9.] [10.]

[11.] [12.]

6. Read in śrīgōdātā.
1. There was engraved on stone (1) the money, which had been deposited until the twenty-ninth year (of the reign) of the lord Śrī-Rājarājadēva, to be put out to interest for the benefit of the god, by Kārāyi-edutta-Pādam, (who was a native of) Rājakē-sari-nallūr in Iṅgārāqu, (a subdivision) of Arumoridēva-valanādu, the headman (kīrana) of Rājakē-sari-nallūr, and the royal minister who wrote the orders of the lord Śrī-Rājarājadēva, and (2) the village, which had received the deposited money on interest.

2. Fifty kātā were deposited (under the condition) that, as long as the moon and the sun endure, an interest of one eighth kātā per year should be paid for each kātā, so as to realize six kātās for (purchasing)—at the rate of three karaṇā of camphor for each kātā,—eighteen karaṇā of camphor per year, viz., (one) mahādī of camphor per day, to be burnt instead of the wick in one perpetual sacred lamp for the benefit of the god.

3. The members of the assembly of Perunangai [mangalam], a brahmādēya in Veṇṇi-kīrām, (a subdivision) of Nittaviṇoda-valanādu, have to pay every year, as long as the moon and the sun endure, six and a quarter kātās into the treasury of the lord for these fifty kātās, which they have received after (the harvest of) the pakāsī in the twenty-eighth year (of the reign) of the lord Śrī-Rājarājadēva,—the rate of interest being one eighth kātā per year for each kātā.

No. 28. In the inner gopura, on the right of the entrance.

This inscription is engraved underneath the preceding No. 27. It is considerably injured, especially in the first ten lines. The date is only partially preserved, but, to judge from paragraph 6, it was the same as that of No. 27. The inscription records a deposit of money, the interest of which was to be used for feeding ten Śiva-yāgins on each of twenty-four festival days. The name of the donor is lost.

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1 See page 109, note 5, and page 112, note 5.
2 As stated correctly in paragraph 3, ¼ of 50 is 6¼. The inscription does not say what became of the additional ¼ kātā.
3 Or, as it is frequently spelled in inscriptions, is perhaps a corruption of a lamp, the wick of which need not be trimmed (because oil is continually supplied to it).
Text.

[19.]

[20.]

[21.]

[22.]

[23.]

[24.]

[25.]

[26.]

[27.]

[28.]

[29.]

[30.]

[31.]

[32.]

[33.]

[34.]

[35.]

[36.]

[37.]

[38.]

[39.]

[40.]

[41.]

[42.]

[43.]

[44.]

[45.]

Translation.

1. 

2. The twenty-four days on which festivals are celebrated, are:—Thirteen monthly festivals, [including the twelve festivals] of Tiru-Śudaiyam, (which have been instituted by) [the lord] Śrī-Śrājarājadēva; one festival, celebrated on the day . . . . . . . . . . . . . one festival, celebrated on the day on which (the temple) is circumambulated from left to right* at the hoisting of the sacred banner [for the annual great festival]; and nine days on which the annual festival is celebrated. 

3. On each of these festival days, ten Śiva-yogins who worship the lord, have to be fed in the hall (kōlam) of the temple.

4. Of twenty-five kālam of paddy per year, (one) kurumi and two nāri by the Ādavai-1ān (measure) of paddy have to be given for one meal to each of the two hundred and forty Śiva-yogins, who have to be fed on these twenty-four festival days.

continued from page 122.

Footnotes:

1 The break at the beginning of this line might be filled up by śīvādhehasubhānāmśaḥ; see No. 26, line 8.

2 This break might be filled up by śīvādhehasubhānāmśaḥ; see No. 26, line 34.

3 śīvādheha corresponds to the Sanskrit pradeśhātra.  

4 Compare No. 28, paragraph 3.
5. For this purpose, one hundred kāvu were deposited (under the condition) that, as long as the moon and the sun endure, an interest of three kuruni of paddy per year for each kāvu should be delivered into the large treasury of the lord (at) Taṇjavūr.

6. The members of the assembly of [Perúnañgaimalam, a brahmadeva in [Venuj]-kāram, [(a subdivision) of Nittavindā-vālanādu, have to measure] every year, as long as the moon and the sun endure, [twenty-five kalam of paddy] into the large treasury of the lord (at) Taṇjavūr with the marakāl called (after) Ādaśallāṇ, which is equal to a rājākāvā, for these one hundred kāvu, which they have received after (the harvest of) the pāṭa in the twenty-eighth year (of the reign) of the lord Śrī-Rājarājadēva,—the rate of interest being three kuruni of paddy per year for each kāvu.

No. 29. On a Pillar of the East Enclosure, to the Right of the Gopura.1

This inscription describes a number of copper images, which king Rājarājadēva had set up in the Rājarājesvara temple before the 29th year of his reign. These images were probably arranged in two groups, which represented two successive scenes from the life of the Śaiva saint Chaṇḍēvara, as described in the Periyapurāṇam.2 The first group may have consisted of a linga (Mahādēva, paragraph 8), of a statue of Chaṇḍēvara who worshipped it (paragraph 10), and of one of his father,3 who was killed by his own son, because he obstructed the worship of Śiva (paragraph 11). The second group was probably composed of Śiva and his consort (paragraphs 2 and 5), and of Chaṇḍēvara (paragraph 12), who received a flower-garland from Śiva as a reward for his devotion (paragraph 13).

Text.

West face.

[1.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[2.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[3.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[4.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[5.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[6.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[7.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[8.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[9.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[10.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[11.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[12.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[13.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[14.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[15.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[16.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]
[17.] [\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}][\text{...}]

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1 The inscriptions on the pillars and niches of the temple enclosure are arranged in the order, in which they successively meet the eyes of a person performing the pradaksinap of the central shrine.


3 He is called Echchadattan (i.e., Yaṭḍadatta) in the Periyapurāṇam.
South face.

South face.

East face.

East face.

1 Read இலந்து.
1. Hail! Prosperity! (The following) copper images (tiru-methu), which the lord Śrī-Rājarājadēva had set up until the twenty-ninth year (of his reign) in the temple of the lord Śrī-Rājarājēśvara, were measured by the cubit measure (nurum) (preserved) in the temple of the lord, and engraved on stone:
2. One solid image of Chandéśvara-Prasàdadéva,¹ having four divine arms (and measuring) twenty viral and four tóraí in height from the feet to the hair.

3. One lotus (padma) on which this (image) stood, set with jewels, joined to the feet of the god, (and measuring) [one] viral and two tóraí in height.

4. One solid (image of) Muśalagam,² having two arms (and measuring) three viral in height from the ear to the hair.

5. One solid image of his consort Umaparaméśvarî, (measuring) fifteen viral and three tóraí in height from the feet to the hair.

6. One lotus on which this (image) stood, set with jewels (and measuring) one viral and one tóraí in height.

7. One pedestal (pitha) on which the god and the goddess stood, (measuring) one muram and two viral in length, sixteen viral in breadth, and six viral in height.

8. One solid (image of) Mahádévâ, from which one divine arm was projecting (and which measured) one viral and two tóraí in height from the sacred pedestal (trí-páda-pítha) to the top (tirvârattói), and three viral and a half in circumference.

9. One solid pedestal, joined to this (image and measuring) two viral in height.

10. One solid (image of) Chandéśvara, having two arms (and measuring) five viral and five tóraí in height from the feet to the hair.

11. One solid (image of) his father, having two arms, represented as having fallen down and lying on the ground, (and measuring) six viral and seven tóraí in length from the feet to the hair.

12. One solid (image of) Chandéśvara, having two arms, represented as receiving a boon (from the god, and measuring) nine viral in length from the feet to the hair.

13. One flower-garland (pushpa-málâ), given to him as a boon (and measuring) sixteen viral and four tóraí in length, half a viral in breadth, and two tóraí in thickness.

14. One solid aureola (prabhâ), covering these (images and measuring) two muram and twenty-[three] viral in circumference.

No. 30. On a pillar of the south enclosure.

This inscription gives the dimensions of a copper image of Pañcapadéha, i.e., Śiva with five bodies, which king Rájarájadéva had set up in the Rájarájéśvarâ temple before the 29th year of his reign. One of the five bodies was larger than the others and had ten arms, while the four smaller bodies had four arms each.

Text.

North face.

²⁴²

²⁴²

²⁴²

²⁴²

¹ I. e., 'Śiva, represented in the act of conferring a boon (prakāra) on Chandéśvara;' compare paragraphs 12 and 13 of this inscription.

² This word may be either connected with the Sanskrit putalé, 'a pestle, a club,' or with the Tamil mutal, 'a hare.' In the Taḥjávûr inscriptions, Muśalagam is always represented as lying on the ground. In No. 50, paragraph 7, and in No. 51, paragraph 2, it is distinctly stated that he was lying under the foot of Śiva. He therefore appears to be a demon who was conquered by the god.

³ This pronoun refers to paragraph 2.
[6.][7.][8.][9.][10.][11.][12.][13.][14.][15.][16.][17.][18.][19.][20.][21.][22.][23.][24.][25.][26.][27.][28.][29.][30.][31.][32.][33.][34.][35.]

TRANSLATION.

1. Hail! Prosperity! (The following) copper image, which the lord Śrī-Rājarājadēva had set up until the twenty-ninth year (of his reign) in the temple of the lord Śrī-Rājarājēśvara, was measured by the cubit measure (preserved) in the temple of the lord, and engraved on stone:

2. One solid image, (forming one) of the (five) bodies (mūrti) of Paṇḍhadeha, having ten divine arms, (and measuring) twenty-two virāl and four tōrai in height from the feet to the hair.

3. Four solid images, (joined) to this (image), having four divine arms (corresponding) to each of the four faces, (and measuring) fourteen virāl in height from the feet to the hair.

4. One pedestal (surmounted by) a lotus (padma-pīṭha) on which this (image) stood, (measuring) three virāl and four tōrai in height, and fifteen virāl and four tōrai square.
No. 31. INSCRIPTION OF RAJARAJA.

This inscription opens with the same Sanskrit śloka as No. 1. The remaining portion, which is in Tamil, records that the enclosure of the temple was built by order of king Rājarājadeva, and under the superintendence of the commander of his army, Kṛṣṇa Rāma. The same person is mentioned three times in the large Leyden grant.

TEXT.

1. Hail! Prosperity! This (is) an edict of Rājarāja, (alias) Rājakēsarivarman, which is cherished by the multitude of the diadems of (i.e., which is obeyed by) the crowd of all princes.

2. By order of the lord Śrī-Rājarājadeva, this hall which surrounds the temple (tiruv-suru-māligai) was caused to be built by the general (sēnāpati) Śrī-Kṛṣṇa Rāma, alias Mummaḍi-Śōra-brahma-mārāyaṇ,1 (a native) of Aṃkuda, alias Kēralāntaka-chaturvēdimāṅgalam, in Vennādu, (a subdivision) of Uyyakkōndān-valanādu in Śōra-manḍalam.

TRANSLATION.

1. Hail! Prosperity! This (is) an edict of Rājarāja, (alias) Rājakēsarivarman, which is cherished by the multitude of the diadems of (i.e., which is obeyed by) the crowd of all princes.

2. By order of the lord Śrī-Rājarājadeva, this hall which surrounds the temple (tiruv-suru-māligai) was caused to be built by the general (sēnāpati) Śrī-Kṛṣṇa Rāma, alias Mummaḍi-Śōra-brahma-mārāyaṇ, (a native) of Aṃkuda, alias Kēralāntaka-chaturvēdimāṅgalam, in Vennādu, (a subdivision) of Uyyakkōndān-valanādu in Śōra-manḍalam.

1 On similar surnames see p. 125, note 2. In the large Leyden grant the same surname of Kṛṣṇa Rāma occurs twice (lines 131 and 163), while he is called Rājendra-Śōra-brahma-mārāyaṇ at the end of that inscription (line 487 4.). In the first two instances, he is designated as chief secretary (śalai-nāyak) of Rājarāja, who, according to an inscription at Mēlpēdēi (No. 87 of my Progress Report for October 1890 to January 1891, G.O., dated 11th March 1890, No. 189, Public) had the surname Mummaḍi-Śōpadēva. Consequently, the first surname of Kṛṣṇa Rāma means 'the great king of the Brāhmaṇas of Mummaḍi-Chōla, i.e., Mummaḍi-Chōla or Rājarāja.' The third occasion, on which Kṛṣṇa Rāma's name occurs in the Leyden grant, shows that, after the accession of Rājendra-Chōla, who issued the grant after the death of his father Rājarāja, the original surname was changed into 'the great king of the Brāhmaṇas of Rājendra-Chōla.' This change is an additional proof of the identity of Rājendra-Chōla with Madhurāntaka (Vol. I, p. 99).
No. 32. ON A PILLAR OF THE SOUTH ENCLOSURE.

This inscription describes a group of copper images of Śiva, his wife, and their two sons, which had been set up by an officer of Rājarājadēva before the 29th year of the king's reign.

TEXT.

North face.

[1.] நூற்று செய்து. [*] செய்து [—].
[2.] அந்த சோன்று வர்த்திள்ளை[கு].
[3.] அந்த வர்த்திள்ளை க.
[4.] அருள்தர டண்டு சுரு[கு].
[5.] பறவயுக்த முச்சைலை[*].
[6.] நெம்பைகளைகள் [கு].
[7.] நெம்பைகளைகள் குண்டு[கு].
[8.] அந்த டண்டுகள் [சு].
[9.] அந்த டண்டுகள் க.
[10.] பொருள்கள் முந்தைய[கு].
[11.] பொருள்கள் முந்தைய[சு].
[12.] பொருள்கள் முந்தைய[சு].
[13.] மோசமை [கு].
[14.] மோசமை [சு].
[15.] உணவ் தீவு உணவ்.
[16.] உணவு உணவு உணவு.
[17.] உணவு உணவு உணவு.
[18.] உணவு உணவு உணவு.
[19.] உணவு உணவு உணவு.
[20.] உணவு உணவு உணவு.
[21.] உணவு உணவு உணவு.
[22.] உணவு உணவு உணவு.
[23.] உணவு உணவு உணவு.
[24.] உணவு உணவு உணவு.
[26.] உணவு உணவு உணவு.
[27.] உணவு உணவு உணவு.

West face.

[30.] காசீர்வு காசீர்வு.
[31.] காசீர்வு காசீர்வு.
[32.] காசீர்வு காசீர்வு.
[33.] காசீர்வு காசீர்வு.
[34.] காசீர்வு காசீர்வு.
[35.] காசீர்வு காசீர்வு.

* Read u.
1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king's reign) by Vēlān Ādiṣṭṭha (i.e., Ādiṣṭha), alias Parāntaka-Pallavaraiya, a headman (kīraḍa) of . . . . . (and) a Perundaram of the lord Śrī-Rājarājadeva,—were engraved on stone, after they had been measured by the cubit measure (preserved) in the temple of the lord, and after the jewels (given to them) had been weighed without the threads by the stone called (after) Dakshina-Mēru-Vītānka—

2. One solid image of Śiva the husband of Uma, having four divine arms, comfortably seated and (measuring) fourteen vīraḷ and a half in height from the seat to the hair.

3. One solid image of his consort Umāparamāśṭvari, seated and (measuring) eleven vīraḷ and a half in height from the seat to the hair.

4. One solid image of the god Subrahmanya, having two divine arms, standing and (measuring) five vīraḷ and a half in height from the feet to the hair.

5. One solid image of Ganapati, having four divine arms and (measuring) five vīraḷ in height from the feet to the hair.

6. . . . . . . . . one mūrap and a half in length, fifteen vīraḷ . . . . . . . .

No. 33. ON A NICHE OF THE SOUTH ENCLOSURE.

This is another copy of the inscription No. 31.

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1 This word means 'of high rank' and appears to be the designation of some office.
2 This paragraph probably contained the measurements of the pedestal, on which the previously mentioned images were placed.
This inscription records that Lokamahādevi, a queen of Rājarājadēva, set up a copper image of Pichohadēvar, to which she presented a number of ornaments (paragraphs 9 to 19) and two vessels of gold and silver (paragraphs 20 and 21). The image was set up before the 29th year [of the reign of Rājarājadēva] and is referred to as having been set up by the queen in the inscription No. 9, which belongs to the 6th year of the reign of Rājēndra-Chōlādēva. From its attendants and attributes which are mentioned in the present inscription,—a goblin (Bhāda), an antelope and a skull (paragraphs 9, 5 and 21),—it may be concluded that the image was one of Śiva.¹

TEXT.

A. ON THE NICHE.

First section.

¹ No. 91 reads a:nu:Gāndhārī.-
² Of the etymologies of Pichchēdēvar, which were proposed on page 90, note 6, that from Bhikṣādēva appears now more probable.
Second section.

[20.]

[21.]

[22.]

[23.]

[24.]

[25.]

[26.]

[27.]

[28.]

[29.]

[30.]

[31.]

[32.]

[33.]

[34.]

[35.]

[36.]

[37.]

Third section.

[38.]

[39.]

[40.]

[41.]

[42.]

[43.]

[44.]

[45.]

[46.]

[47.]

[48.]

[49.]

[50.]

[51.]

[52.]

[53.]

\[4\] In the original, the end of this paragraph is marked by the figure of a lotus.
INSCRIPTIONS ON THE ENCLOSURE.


B. ON THE PILLAR.

East face.

[64.] [65.] [66.] [67.] [68.]

[69.] [70.] [71.]

Translation.

1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the Lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king's reign) by Lōkamahādevī, the consort of our lord Śrī-Rājarājēśvara,—were engraved on stone, after they had been measured by the cubit measure (preserved) in the temple of the lord, after the jewels (given to them) had been weighed without the threads by the stone called (after) Dakshina-Mēru-Viṣṇu-kāṇ, and after the gold and silver had been weighed by the stone called (after) Ādavallī—:

2. One solid image of Pichchadēvar, which was to be present at the offerings (bāli), having four divine arms, (measuring) one (mūram) and three quarters, two vīral and a half in height from the feet to the hair, and standing on a sacred pedestal (tīruvāṭṭiḻai), which measured two vīral and one tērval in height.

3. One solid goblin (Bhātā), standing near this (image), holding the vessel for the offerings (bāli-petra), and measuring fifteen vīral and a half in length.

4. One vessel for the offerings, held by the goblin (and measuring) ten vīral in breadth.

5. One solid antelope (māsī), standing near this (image and measuring) nineteen vīral in height.

6. One lower pedestal (upapṭha) on which this (image) stood, set with jewels (and measuring) one mūram and eleven vīral in length, three quarters (of a mūram) and five vīral in breadth, and seven vīral in height.

1 Compare No. 1, paragraph 3.  2 The height of the upper pedestal is already stated in paragraph 2.
7. One solid aureola, covering the god, consisting of two pillars (āramkkil) and one half-moon (ardhachandrika), and measuring six murum and two virāl in circumference.

8. To this (image) were given:

2. One ornament of seven strings (saptabari), weighing, with the lac, thirty-six karaṇja and three quarters, three mañjādi and (one) kugri, and worth one hundred kāśu. On (it) were strung three hundred and seventy-two pearls,—viz., round pearls, roundish pearls, polished pearls, small pearls, sappattī, sākkuṭā, crude pearls, nimbālaṁ, pugīṭṭam, (pears) resembling today in colour (pānichelāī), (pears) with rubbed surface and with cracked surface, (pears) of red water and old pearls,—fourteen corals and fourteen lapis lazuli. On the two front-plates were fastened eight crystals, eight patti, two lātimbham (each of) which consisted of seven (pieces) soldered together, one eye (padugan) and one hook (kōkkvuky).

10. One ornament of three strings (trīsvaru), weighing, with the lac, nine karaṇja and three quarters and (one) kugri, and worth twenty and a quarter kāśu. On (it) were strung ninety-nine pearls,—viz., round pearls, roundish pearls, polished-pearls, small pearls, nimbālaṁ, pugīṭṭam, ambanamu and sākkuṭā,—six corals and six lapis lazuli. Into the two front-plates were set two patti; and (on them) were fastened four crystals, two lātimbham (each of) which consisted of three (pieces) soldered together, one hook and one eye.

11. One sacred gold flower (tiruppattī), (consisting of one) karaṇja and a quarter of gold.

12. One sacred car-ring (tirukittumvai), (consisting of) two karaṇja and eight mañjādi of gold.

13. One car-ring (tūdā), (consisting of) two karaṇja and three quarters, four mañjādi and (one) kugri of gold.

14. Three strings of round beads (tirul-mani-cudam), containing twelve karaṇja and a half and two mañjādi of gold,—each (containing) four karaṇja and four mañjādi of gold.

15. Two sacred arm-rings (tirukkaikkhāṭi), consisting of nineteen karaṇja and three quarters of gold,—each (consisting of) nine karaṇja and three quarters, two mañjādi and (one) kugri of gold.

16. Two sacred arm-rings, consisting of twenty-four karaṇja of gold,—each (consisting of) twelve karaṇja of gold.

17. One sacred girdle (tiruppattīgu) ...... (consisting of) forty-nine karaṇja and three quarters of gold.

18. One sacred foot-ring (tiruvadikkṭaṁ), (consisting of) eleven karaṇja and three quarters, two mañjādi and (one) kugri of gold.

19. One sacred foot-ring, (consisting of) twelve karaṇja of gold.

20. One small receptacle for sacred ashes (kūṟu-mulā), (consisting of) twenty karaṇja and a half, two mañjādi and (one) kugri of gold.

21. One skull (kāpulā), (consisting of) thirty-four karaṇja, seven mañjādi and (one) kugri of silver.

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1 The literal meaning of pandadda is 'a fastening in the middle.'
2 In Part I the expressions ṣū. ṣū. were translated by 'set into (it).' Paragraph 10 of this inscription shows, that its technical meaning must be different from that of ṣū. ṣū., 'set,' which occurs immediately before it. Therefore translate it homoeoterically by 'fastened.'
3 To these seven pieces were evidently attached the seven strings, of which the ornament consisted. In the next paragraph, there are only three strings, and consequently each āśvaṇbhāva is composed of three pieces.
4 These meanings of padugan and kōkkvuky are established by several inscriptions of Part II. Cancel note 2 on page 19 of Part I.
5 The technical meanings of kāpulā, 'a flag,' and of the next word are not known.
No. 35. On a pillar of the South enclosure.

This inscription is engraved in continuation of the preceding one and records a deposit of money in favour of the image of Pichelladēvar, the setting-up of which is recorded in No. 34. The deposit was made by certain officers of King Rājarājadēva before the 20th year of his reign.

Text.

[71.] சுகம் சுகம் சுகம்[?].
[72.] சல்லார் மல்லா சல்லார்[?].
[73.] சல்லார் சல்லார்[?].
[74.] சல்லார் சல்லார்[?].
[75.] சல்லார் சல்லார்[?].
[76.] சல்லார் சல்லார்[?].
[77.] சல்லார் சல்லார்[?].
[78.] சல்லார் சல்லார்[?].
[79.] சல்லார் சல்லார்[?].
[80.] சல்லார் சல்லார்[?].
[81.] சல்லார் சல்லார்[?].
[82.] சல்லார் சல்லார்[?].
[83.] சல்லார் சல்லார்[?].
[84.] சல்லார் சல்லார்[?].
[85.] சல்லார் சல்லார்[?].
[86.] சல்லார் சல்லார்[?].
[87.] சல்லார் சல்லார்[?].
[88.] சல்லார் சல்லார்[?].
[89.] சல்லார் சல்லார்[?].
[90.] சல்லார் சல்லார்[?].

North face.

[91.] சல்லார் சல்லார்[?].
[92.] சல்லார் சல்லார்[?].
[93.] சல்லார் சல்லார்[?].
[94.] சல்லார் சல்லார்[?].
[95.] சல்லார் சல்லார்[?].
[96.] சல்லார் சல்லார்[?].
[97.] சல்லார் சல்லார்[?].
[98.] சல்லார் சல்லார்[?].
[99.] சல்லார் சல்லார்[?].
[100.] சல்லார் சல்லார்[?].
[101.] சல்லார் சல்லார்[?].
[102.] சல்லார் சல்லார்[?].
[103.] சல்லார் சல்லார்[?].
[104.] சல்லார் சல்லார்[?].
[105.] சல்லார் சல்லார்[?].
[106.] சல்லார் சல்லார்[?].
[107.] சல்லார் சல்லார்[?].

*Continued from page 144.
West face:

[118.] மூட்டு உண்டு.
[119.] மூல்லு ஏனென்.
[120.] உன் ஒளிவந்து.
[121.] உன் அம்து.
[122.] உன் மும்பாய் முதலை.
[123.] உன் வரலை வரும்.
[124.] உன் குரும முன்னை.
[125.] உன் குரும முன்னை.
[126.] உன் அறிவு.
[127.] உன் பாச்சை பெண்கள்.
[128.] உன் பாச்சை பெண்கள்.
[129.] உன் அழந்து இளைய.
[130.] உன் கருத்துகள் உண்டு.
[131.] உன் கருத்துகள் உண்டு.
[132.] உன் கருத்துகள் உண்டு.
[133.] உன் கருத்துகள் உண்டு.
[134.] உன் கருத்துகள் உண்டு.
[135.] உன் கருத்துகள் உண்டு.
[136.] உன் கருத்துகள் உண்டு.
[137.] உன் கருத்துகள் உண்டு.
[138.] உன் கருத்துகள் உண்டு.
[139.] உன் கருத்துகள் உண்டு.
[140.] உன் கருத்துகள் உண்டு.
[141.] உன் கருத்துகள் உண்டு.
[142.] உன் கருத்துகள் உண்டு.
[143.] உன் கருத்துகள் உண்டு.
[144.] உன் கருத்துகள் உண்டு.

South face:

[145.] உன் கருத்துகள் உண்டு.
[146.] உன் கருத்துகள் உண்டு.
[147.] உன் கருத்துகள் உண்டு.
[148.] உன் கருத்துகள் உண்டு.

1 Corrected by the engraver from உன்.
2 Read கருத்து.
1. Hail! Prosperity! There was engraved on stone (1) the money, which the Vala[a]gai-paramba[dai]galilār of the lord Śrī-Rājarājadēva had deposited until the twenty-ninth year (of the reign) of the lord Śrī-Rājarājadēva for the offerings and other expenses required by (the image of) Pichechādēvar, which was attached to them (and) which had been set up in the temple of the lord Śrī-Rājarājēswara by Lōkamahādēvi, the consort of our lord, and (2) the village, which had received this money on interest.

2. Seven hundred and forty-three kāśu were deposited (under the condition) that, as long as the moon and the sun endure, an interest of three kuvu of paddy per year for each kāśu should be delivered into the large treasury of the lord (at) Tānjāvūr, so as to realize one hundred and eighty-five kalam, seven kuvu and four nāri of paddy per year, or (one) tšai, (one) padakkā, one nāri and (one) nāri per day of paddy (measured) by the marakkāl called (after) Ēdavallāū. (Of this daily rate) two nāri of old rice for boiling (are required) by (the image of) Pichechādēvar at sunrise, four nāri of old rice for boiling at noon, and two

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1 Read ॥.
2 See No. 9, paragraph 4.
3 As stated in paragraph 3, 140 kāśu at the rate of 3 kuvu per kāśu yield 165 kalam, 2 täni and 1 kuvu, or 1 'u, and 4 'ṣi in excess of the required amount.
nāri of old rice for boiling at night; altogether, (one) kurumi of old rice for boiling, or—as five (measures of paddy) yield two (measures of rice), (one) padakku and four nāri of old paddy for boiling. The increment (vādi) of one eighth¹ (which has to be added) to the old paddy for boiling, (comes to) two nāri and (one) urī of paddy. (One) kurumi of paddy (is required) for (one) urakku of ghee; three nāri of paddy (are required) for (one) nāri of pulse; three nāri and (one) urī of paddy for curry; six nāri of paddy for two nāri of curds; (one) nāri of paddy for pepper, mustard, cumin and tamarinds; (one) nāri and (one) urī of paddy for twelve areca-nuts and twenty-four betel-leaves; and four nāri of paddy for fire-wood.

3. The members of the assembly of Śrī-Virānārayana-chaturvēdimangalam, a free village in Rājendrasinī-valamādu, have to measure every year, as long as the moon and the sun endure, one hundred and eighty-five kalum, two tūni and (one) kurumi of paddy into the large treasury of the lord (at) Taṇjāvūr with the marakkal called (after) Áдавallāy, which is equal to a rājakāpa, for these seven hundred and forty-three kātu, which they have received in the twentieth year (of the reign) of the lord Śrī-Rājarāja-deva,—the rate of interest being three kurumi of paddy per year for each kātu.

No. 36. ON THE FIRST NICHE OF THE WEST ENCLOSURE, FIRST INSCRIPTION.

This inscription records, that the chief manager of the Rājarāja-deva temple dedicated a brass spitoon to an image of Pillaiyār² Gaṇapati. From an inscription on the first pillar of the west enclosure, which is partially covered by a mud wall, it appears that this image had been set up by king Rājarāja-deva before the 29th year of his reign. It was made of copper and measured 14 virūl in height.

TEXT.

[1.²] ॥ (i) ॥ [||*] ——

[2.²] ——

[3.²] ——

TRANSLATION.

Hail! Prosperity! Aravaṇai,³ alias Māḷ-Ari-Kēśava, the headman of Pāḷār (and a native of) Pāḷāri in Tirukkēnαppery-kūram,⁴ (a subdivision) of Pāṇḍi-nāḍu, alias Rājarāja-mandalam,⁵ who held the office of head-overseer (kēnār nāyagam) of the management of the temple (śrīkērṇya) of the lord Śrī-Rājarāja-deva, gave to (the image of) Pillaiyār Gaṇapati in the surrounding hall (parivāradaya) of the temple of the lord

¹ See page 129, note 8.
² Pillaiyār, 'the son (pillai) par excellence,' is the popular designation of Śiva's elder son Gaṇeśa.
³ Throughout this line, the superscribed vowels (i and i) are very faint.
⁴ Read καναπεράσατ.
⁵ Aravaṇai, 'the whose couch is the serpent (Śeṇa),' is an epithet of Viśnu, as well as Māḷ, Ari (i.e., Harī) and Kēśava.
⁶ According to the list of Śrīvedhalai, which is prefixed to the Mādras edition of the Periyapuranam, Kānāppēr is the name of a place in Pāṇḍi-nāḍu, i.e., the Pāṇḍya country.
⁷ From this surnames of the Pāṇḍya country, we may conclude that Rājarāya really conquered it, as hinted in the panegyrical preamble of his inscriptions by the words śrīmad gāva ēsār. 38.
Sri-Rajarañāvāra one brass spittoon (padikham), which he had caused to be made of octagonal shape in the Ceylon fashion (Īru-paritu) (and) which weighed sixty-nine palam. It was worth three kāsu.

No. 37. ON THE FIRST NICHE OF THE WEST ENCLOSURE, SECOND INSCRIPTION.

This inscription records that king Rājarājaṇēva deposited a sum of mony, which was lent to the inhabitants of four bādāra at Taṇāvār in the 29th year of his reign. Instead of the interest, these people had to supply daily a fixed number of plantains to the image of Pillaiyār Gaṇapaṭi, which is mentioned in the preceding inscription.

Text.

First section.


Second section.

[22] [23] [24] [25] [26] [27] [28] [29] [30] [31] [32] [33]
No. 37. INSCRIPTION OF RAJARAJA.

1. Hail! Prosperity! There was engraved on stone (1) the money, which the lord Śrī-Rājarājādēva had been pleased to deposit in the treasury of the lord, to be put out to interest (for supplying) plantains, to be offered to (the image of) Pillaiyār Gaṇapati in the (surrounding) hall (ālaya), 1 and (2) the markets, which had received this money on interest.

2. Three hundred and sixty kāsu were deposited (under the condition) that, as long as the moon and the sun endure, an interest of one eighth kāsu per year should be paid for each kāsu, in order to realize forty-five kāsu for (purchasing)—at the rate of one thousand and two hundred plantains for each kāsu,—fifty-four thousand plantains per year, viz., one hundred and fifty plantains per day, to be offered to (the image of) Pillaiyār Gaṇapati in the (surrounding) hall.

3. The citizens of the high-street (perunderu) (called after) Nittaviṇḍa within the limits of Taṅjavūr, (a city) in Taṅjavūr-kūṟam, have to supply every day, as long as the moon and the sun endure, twenty-five plantains to the treasury of the lord in payment of the interest,—which amounts to seven and a half kāsu (per year),—on the sixty kāsu, which they have received out of this money after (the harvest of) the paśaṅg in the twenty-ninth year (of the reign) of the lord Śrī-Rājarājādēva,—the rate of interest being one eighth kāsu per year for each kāsu.

4. The citizens of the high-street (called after) Mummūdi-Śūra within the limits of Taṅjavūr, (a city) in Taṅjavūr-kūṟam, have to supply every day, as long as the moon and the sun endure, fifty plantains to the treasury of the lord in payment of the interest,—which amounts to fifteen kāsu (per year),—on the one hundred and twenty kāsu, which they have received after (the harvest of) the paśaṅg in the twenty-ninth year (of the reign) of the lord Śrī-Rājarājādēva,—the rate of interest being one eighth kāsu per year for each kāsu.

5. The citizens of the high-street (called after) Viraśikhamani within the limits of Taṅjavūr, (a city) in Taṅjavūr-kūṟam, have to supply every day, as long as the moon

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1 Aelay has the same meaning as perīvedayaga in No. 36, and as tiru-sṛṣṭa-māligai in No. 31, paragraph 2.
2 See page 124, note 2.
and the sun endure, fifty plantains to the treasury of the lord in payment of the interest,—which amounts to fifteen kâsu (per year),—on the one hundred and twenty kâsu, which they have received after (the harvest of) the paṭās in the twenty-ninth year (of the reign) of the lord Śrī-Rājarājadēva,—the rate of interest being one eighth kâsu per year for each kâsu.

6. The citizens of the great market (pēr-āṇgādi) (called after) Tībhuvanamahādēvi¹ within the limits of Tānāvār, (a city) in Tānāvār-kūram, have to supply every day, as long as the moon and the sun endure, twenty-five plantains to the treasury of the lord in payment of the interest,—which amounts to seven and a half kâsu (per year),—on the sixty kâsu, which they have received after (the harvest of) the paṭās in the twenty-ninth year (of the reign) of the lord Śrī-Rājarājadēva,—the rate of interest being one eighth kâsu per year for each kâsu.

No. 33. On the first niche of the west enclosure, third inscription.

This inscription describes seven images, which had been set up before the 29th year [of the reign of Rājarājadēva] by the same manager of the Rājarājēvara temple, who is mentioned in the inscription No. 26, and a number of ornaments, which had been given to these images by the same person (paragraphs 23 to 50) and by the inhabitants of two towns (paragraphs 51 and 59). The images represented Nambi-Arūranē (paragraphs 2, 23, 55, 59), Nangai-Paravaiyēr (3, 25, 57, 60), Tīruṇāvukkaraiyēr (8, 29, 53), Tīruṇāsambandaṟi (11, 36, 51), Periya-Perumāl (14, 44), his consort Lōkamahādēvi (17, 47), and the god Chandrasekharē (20). Of these, Periya-Perumāl, 'the great king,' and his consort Lōkamahādēvi are perhaps identical with king Rājarājadēva and his queen Lōkamahādēvi,¹ both of whom may have been represented as worshipping the god Chandrasekharē, i.e., Śiva, in whose honour the king had built the temple.

The inscription is of great importance for the history of Tamil literature, as it forms a terminus ad quem for the time of the reputed authors of the Dēvarēm or Mūsv-pāṭal, a collection of hymns in honour of Śiva. Dr. Caldwell was inclined to assign this poem to the end of the thirteenth century. But the present inscription shows, that it must have been written before the time of Rājarājadēva. For the inscription mentions each of the three authors of the Dēvarēm, viz., Tīruṇāsambandaṟi, Tīruṇāvukkaraiyēr (ātis Appar) and Nambi-Arūranē (ātis Sundaramūrti), also the latter's wife Nangai-Paravaiyēr.

'It is not improbable, that the sixty-three Tiruttōṭi or Śaiva devotees, among whom the three authors of the Dēvarēm are reckoned, belong to a much earlier period than that of Rājarājadēva. For one of them, who is mentioned along with the rest in Sundaramūrti's hymns,¹ was Kōchhehγanānū,³ the son of the Chōla king Subhadēva and of his queen Kamalavati.⁵ This Kōchhehγanānū appears to be identical with the Chōla king Seṅgan, the hero of Poygaiyēr's contemporaneous Tamil poem Koḷavari, which was recently translated by Mr. V. Kanakasabhai Pillai. * The same scholar

¹ The same market is referred to in No. 24, line 19 f.
² This image consisted of brass, while the other six were of copper.
⁴ See No. 34, above.
⁵ Page 239 of the Madras edition of the Periyapuranē.
has published extracts from a later Tamil poem, the Kalingattu-Parani, which alludes successively, without mentioning the names themselves, to the three Chōla kings Kōkkilli Köchehaṅganaṅ and Karikāla. In the two only copper-plate grants, which contain a genealogical account of the Chōla dynasty, the same three kings are mentioned, though in different order, as ancestors of Vijayālaya, the grandfather of Parāntaka I. The grant of the Bāna king Hastimala enumerates them thus:—Kōkkilli, Karikāla and Köchehaṅganaṅ; and in the large Leyden grant, they are arranged as follows:—Karikāla, Köchehaṅganaṅ and Kōkkilli. To the time of Karikāla er, as he is also called in Tamil, Karikāla belongs the Tamil poem Pattippadai by Rudraṅganaṅ, and to that of Śoṅgaṅ the above-mentioned Kalavari. As poems in the Tamil language are thus proved to have been composed in the time of the early Chōlas, there is no objection to assigning the authors of the Dēvaram to the same period.

The legendary history of the sixty-three Tiruttōṇdar,—and, among these, of the three authors of the Dēvaram,—is narrated in the Periyapurāṇam by Śākkiṟur, who is said to have composed it during the reign of the Chōla king Anāpaya. The Tyāgarājasvāmin temple at Tiruvārur contains an inscription of this king. The name Anāpaya occurs in each of two Sanskrit verses at the end of the inscription, while in the introductory passage the king is called Kō Rājakēsari varman, alias Trivihvanachakravarthin Śrī Kulottunga-ChōlaṆēva. In the 7th year of his reign, he made gifts to four images, which had been set up in the Tiruvārur temple. As in the Taṅjavur inscription, these were images of Āḷudaiya-Nambi (i.e., Sundaramurti), Paravai-Navēchiyār (the latter's wife), Āḷudaiya-Pillaiyar (i.e., Tiruṅaṅgaṅbandar) and Tirunāvukkarauṣudēvar. The concluding portion of the inscription runs thus:—

<table>
<thead>
<tr>
<th>śrīmadbhaktavāyanippalippaḻyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>teppiyō</td>
</tr>
<tr>
<td>āhāvathiyam [[puṇṇa]</td>
</tr>
<tr>
<td>bhadraḥ</td>
</tr>
<tr>
<td>śćitiṣṭhaṇkṣāṣṭhamaṇvantaḥ</td>
</tr>
<tr>
<td>sāsmanāṅ</td>
</tr>
<tr>
<td>śrīvācaśivapati</td>
</tr>
<tr>
<td>mūlakavati</td>
</tr>
<tr>
<td>sāvattamaṇ</td>
</tr>
<tr>
<td>kṣatraśčyām [ṣc]</td>
</tr>
<tr>
<td>vyākramābhavakṛṣṭamāṇeṣu</td>
</tr>
<tr>
<td>paṇḍavavāpyu</td>
</tr>
<tr>
<td>[ha] [p]</td>
</tr>
<tr>
<td>sāvattamaṇ</td>
</tr>
<tr>
<td>jannī bahūlo</td>
</tr>
<tr>
<td>anahpāvaṇeṣikaṇṭhebhadraḥ</td>
</tr>
<tr>
<td>śārve śrī</td>
</tr>
<tr>
<td>śāotchāā</td>
</tr>
<tr>
<td>sāvattamaṇ</td>
</tr>
<tr>
<td>sāvattamaṇ</td>
</tr>
</tbody>
</table>

3. Published by Paṇṭīt Śāmikāiyār in his *Pattippadai*, Madras, 1889. According to the commentary on the *ParAm-Aṭṭippadai*, another of the *Pattippadais*, the name of Karikāla's father was Taṅjanēthaṅgi.  
4. Both poems are referred to in the *Kalingattu-Parani*, canto 8, verses 18 and 21.  
5. In the Nāgaṅaṭṭanaṅ (Nagapatam) tilluṅga of the Tanjore district.  
6. In the Taṅjavur inscription, she is called Naṅgai-Paravaiyār, and in the *Periyapurāṇam*, Paravaiyār.  
7. Read 'tayi' kū.  
8. The composer treats both ṛṣṭi and ṛṣṭi as masculines!  
9. This is a mistake for saktam, which would not have suited the metre.  
10. The neuter āṃśaka is wrongly used as a masculine, and the compound ending in śīla must be connected with śīla, though grammatically dependent on āṃśaka.  
11. This word seems to be used in the sense of nangalō,
"King Anapāya, whose head glitters when placed at the feet of the lord of the Golden Hall, gave land, gold, brass, silver (and) other excellent treasures to the blessed Brahmapurīśa, Vāgadhipati and Svāsvāminītra at the shrine of the blessed lord of Ārūr.

*I,* called Anapāya, the bee at the lotus feet of Naṭēṣa (i.e., Śiva) at the Golden Hall in the excellent Vyāgrāgrāhāra, bow my head at the lotus feet of (future) princes, who are disposed to protect the charitable gifts made at Lakṣāmyālāya by other (kings)."

"The mother of Ājīvaiya-Nambī (was) Iṣaināūryīyar."

"The mother of the saint (viz., Sundaramūrti), called Nāni, was born at this (town of) Kamalāpura, in the family of Nānāśivācāraya, in the Śiva (doctrine and) in the Gautama-gītra."

The above passage shows that king Anapāya was a worshipper of the Śiva temple at Chidambaram, and adds the name of Iṣaināūryīyar, the mother of Sundaramūrti, to those of Brahmapurīśa (i.e., Tiruvāṇāmbandar), Vāgadhipati (i.e., Tirunāyukkaraiyar) and Svāsvāminītra (i.e., Sundaramūrti).

Another inscription of the Tiruvāṇār temple, which is dated in the 5th year of Kō-Parakāśarivarman, alias Tribhuvanachakravartin Śri-Vikrama-Choladeva, contains a second reference to the subject of the Periyapurāṇam. From a written copy, which my assistant prepared during the few hours we could devote to the temple, it appears that the inscription relates to the legend of the calf, which was accidentally run over by the chariot of the son of the Chōla king Maṇu. The same legend is located at Tiruvāṇār and told in other words in the introduction of the Periyapurāṇam (pages 10 to 12).
Second section.

[32.] எழும்புச் செய்யாந்தியம் பூர்வகுரு[தூக்]வராக உள்ளே முடியவும் இடங்கள் || [இயன்] [இயன்]

[33.] எழும்புச் செய்யாந்தியம் பூர்வகுரு[தூக்]வராக உள்ளே முடியவும் இடங்கள் || [இயன்] [இயன்]

[34.] எழும்புச் செய்யாந்தியம் பூர்வகுரு[தூக்]வராக உள்ளே முடியவும் இடங்கள் || [இயன்] [இயன்]

[35.] எழும்புச் செய்யாந்தியம் பூர்வகுரு[தூக்]வராக உள்ளே முடியவும் இடங்கள் || [இயன்] [இயன்]

[36.] எழும்புச் செய்யாந்தியம் பூர்வகுரு[தூக்]வராக உள்ளே முடியவும் இடங்கள் || [இயன்] [இயன்]
INSRIPTIONS ON THE ENCLOSURE.

[37.] அவர்கல்வில்லவம் கசேரியனால் அங்கேற்கும் பொருட்கள் இருந்தது -- [வ.உ.]* அவர்கல்வில்லவம் நூற்றாண்டு[ர] அரங்கிகள் இடிக்கப்பட்டு வருகின்றன.


[40.] அவர்கல்வில்லவம் வாழ்த்துகையும் கூறியுள்ள பொருட்களின் பக்கம் விளை வருகின்ற --- [வ.உ.]* அவர்கல்வில்லவம் முடிவு நூற்றாண்டு[ர] அரங்கிகள் இடிக்கப்பட்டு வருகின்றன.


Third section.


[44.] அவர்கல்வில்லவம் வாழ்த்துகையும் --- [வ.உ.]* அவர்கல்வில்லவம் முடிவு நூற்றாண்டு[ர] அரங்கிகள் இடிக்கப்பட்டு வருகின்ற --- [வ.உ.]* அவர்கல்வில்லவம் முடிவு நூற்றாண்டு[ர] அரங்கிகள் இடிக்கப்பட்டு வருகின்றன.


[47.] அவர்கல்வில்லவம் வாழ்த்துகையும் --- [வ.உ.]* அவர்கல்வில்லவம் முடிவு நூற்றாண்டு[ர] அரங்கிகள் இடிக்கப்பட்டு வருகின்ற --- [வ.உ.]* அவர்கல்வில்லவம் முடிவு நூற்றாண்டு[ர] அரங்கிகள் இடிக்கப்பட்டு வருகின்றன.
Fourth section.

1. Hail! Prosperity! The following copper images,—1 which had been set up in the temple of the lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king's reign) by

1 Throughout this inscription, the irregular neuter pratīna is used for the Sanskrit pratimā. It denotes the image of a human being, while the image of a god is called tirthāgā. See paragraph 20.
Adittan Suryan, alias Tenavan Mayenda-Velana, a headman (of) Poygai-nadu, who carried on the management of the temple of the lord Sri-Rajarajasesvara, were engraved on stone, after they had been measured by the cubit measure (preserved) in the temple of the lord, after the jewels (given to them) had been weighed without the threads by the stone called (after) Dakshina-Meru-Vitanka, and after the gold had been weighed by the stone called (after) Adavallan:—

2. One solid image of Nambi-Aruranar, having two sacred arms and (measuring) seventeen virai and two torai in height from the feet to the hair.

3. One lotus on which this (image) stood, (measuring) two virai and a half in height.

4. One pedestal on which this (image) stood, joined to this (lotus and measuring) eight virai square, and three virai and two torai in height.

5. One solid image of Nangai-Paravaiyar, having two sacred arms (and measuring) sixteen virai in length.

6. One lotus on which this (image) stood, (measuring) two virai and two torai in height.

7. One pedestal, joined to this (lotus and measuring) six virai and two torai square, and three virai in height.

8. One solid image of Tirunavukkaraiyar, having two sacred arms (and measuring) twenty-two virai and two torai in height from the feet to the hair.

9. One lotus on which this (image) stood, (measuring) two virai and six torai in height.

10. One pedestal, joined to this (lotus and measuring) eight virai and six torai square, and four virai in height.

11. One solid image of TirunagaSambandaDigal, having two sacred arms (and measuring) twenty-two virai and two torai in height from the feet to the hair.

12. One lotus on which this (image) stood, (measuring) two virai and two torai in height.

13. One pedestal, joined to this (lotus and measuring) nine virai and two torai square, and four torai in height.

14. One solid image of Periya-Perumal, having two sacred arms (and measuring) one murum, four virai and a half in height from the feet to the hand.

15. One lotus on which this (image) stood, (measuring) five virai and two torai in height.

16. One pedestal, joined to this (lotus and measuring) eleven virai square, and five virai and six torai in height.

17. One solid image of his consort Olagamadeviyar, having two sacred arms (and measuring) twenty-two virai and two torai in height.

18. One lotus on which this (image) stood, (measuring) five virai in height.

19. One pedestal, joined to this (lotus and measuring) nine virai square, and five virai and two torai in height.

20. One solid brass image of Chandrasekharadeva, set up as Devaradeva1 of Periya-Perumal, having four divine arms (and measuring) five virai and two torai in height from the feet to the hair.

21. One brass pedestal, (measuring) two virai and four torai square, and one virai in height, and (bearing) a lotus, which was joined to this (image and measured) one virai and a half in height.

1 This term might mean 'the god (before whom Periya-Perumal recited) the Dikaram.'
22. One solid aureola of copper, covering this (image and measuring) twenty-one viral in circumference.

23. The same person gave to (the image of) Nambi. Ārūraṇār:—

24. One necklace (tirukkuṭand) of ruḍākṣha (beads), weighing,—inclusive of fifty-six gold screws (sūri) and fifty-six ruḍākṣha (beads),—eight karāṇju and nine manṭjāḍi, and worth twenty-five kāṭu.

25. The same person gave to (the image of) Nangai-Paravaiyar:—

26. Two sacred arm-rings (tirukkaikāṟa), consisting of three karāṇju of gold,—each (consisting of one) karāṇju and a half of gold.

27. Two sacred foot-rings (tirukkaikōṟai), consisting of three karāṇju of gold,—each (consisting of one) karāṇju and a half of gold.

28. One ring (mudīvaṟ), (consisting of) half a karāṇju, (one) manṭjāḍi and (one) kuṟi of gold.

29. The same person gave to (the image of) Tirunāvukkaraiyar:—

30. A screw (fixed in) a ruḍākṣha (bead), weighing,—inclusive of one ruḍākṣha (bead) which was strung on a gold thread (nīl),—six manṭjāḍi and two tenths, and worth one kāṭu.

31. A screw (fixed in) a ruḍākṣha (bead), weighing,—inclusive of one ruḍākṣha (bead) which was strung on a gold thread,—six manṭjāḍi and two tenths, and worth one kāṭu.

32. A necklace (kanṭhikā), weighing,—inclusive of one ruḍākṣha (bead) [and one screw],—five kuṟ[i] of gold.

33. One sacred gold flower (tiruppoyṟi), (consisting of) three quarters (of a karāṇju), four manṭjāḍi and (one) kuṟi of gold.

34. One sacred arm-ring, (consisting of) two karāṇju of gold.

35. One sacred arm-ring, (consisting of one) karāṇju and three quarters and four manṭjāḍi of gold.

36. The same person gave to (the image of) Tirunā[naōsambandaigal]:—

37. A screw (fixed in) a ruḍākṣha (bead), weighing,—inclusive of one ruḍākṣha (bead) which was strung on a gold thread,—half a karāṇju and two manṭjāḍi, and worth one and a half kāṭu.

38. A screw (fixed in) a ruḍākṣha (bead), weighing,—inclusive of one ruḍākṣha (bead) which was strung on a gold thread,—half a karāṇju, (one) manṭjāḍi and (one) kuṟi, and worth one and a half kāṭu.

39. One necklace, weighing,—inclusive of fifty-six gold screws and fifty-six ruḍākṣha (beads),—eight karāṇju, four manṭjāḍi and (one) kuṟi, and worth twenty-five kāṭu.

40. One sacred gold flower, (consisting of one) karāṇju and (one) kuṟi of gold.

41. One sacred arm-ring, (consisting of) two karāṇju and (one) kuṟi of gold.

42. One sacred arm-ring, (consisting of one) karāṇju and three quarters and four manṭjāḍi of gold.

43. One sacred girdle (tiruppattīgal), (consisting of) two karāṇju of gold.

44. The same person gave to (the image of) Periya-Perumāl:—

45. Two sacred arm-rings, consisting of two karāṇju and a half, two manṭjāḍi and six tenths of gold,—each (consisting of one) karāṇju, six manṭjāḍi and three tenths of gold.

46. Two sacred ear-rings (tirukkuṭambai), consisting of three quarters (of a karāṇju), two manṭjāḍi and four tenths of gold,—each (consisting of) eight manṭjāḍi and seven tenths of gold.

47. The same person gave to (the image of) Olōgamādēviyar, the consort of this (image):—
48. Two sacred ear-rings, consisting of three quarters (of a karaṇju) of gold,—each (consisting of) seven marjadi and (one) kugri of gold.

49. One sacred arm-ring, (consisting of one) karaṇju, two marjadi and three tenths of gold.

50. One sacred arm-ring, (consisting of one) karaṇju and eight tenths (of a marjadi) of gold.

51. There were engraved on stone the jewels,—weighed by the stone called (after) Dakshina-Mēru-Vitānkaṇ, —and the gold,—weighed by the stone called (after) Āda-vallāu,—which had been given until the twenty-ninth year (of the king’s reign) to (the image of) Tirunāṅga-sambandadigal, which the same person had set up, by the citizens of Kuruvāṇiyakkudi, alias Parakēsarpuram, a dēvadāna to (the temple of) the lord Śrī-Rājarājaśvara, in Tiruvālī-nādu, (a subdivision) of Rājēndrasimha-valanādu:—

52. One gold screw fixed (in) a rudrākṣa (bead), weighing,—inclusive of a string (nān) (with) an eye and a hook,—(one) karaṇju and seven marjadi, and worth three and a quarter kāsu.

53. To (the image of) Tirunāṅgukkaraiyar, which the same person had set up, (the same citizens) gave:—

54. One gold screw fixed (in) a rudrākṣa (bead), weighing,—inclusive of a string (with) an eye and a hook,—(one) karaṇju and seven marjadi, and worth three kāsu.

55. To (the image of) Nambi-Āṟuṟaṉar, which the same person had set up, (the same citizens) gave:—

56. One gold screw fixed (in) a rudrākṣa (bead), weighing,—inclusive of a string (with) an eye and a hook,—(one) karaṇju and seven marjadi, and worth three kāsu.

57. To (the image of) Nāṅgai-Paravaiyār, which the same person had set up, (the same citizens) gave:—

58. One neck-ring (pattaiṇkkaḻai), (consisting of) three quarters (of a karaṇju) and (one) kugri of gold,—including one spiral.¹

59. There was engraved on stone the gold,—weighed by the stone called (after) Āda-vallāu,—which had been given until the twenty-ninth year (of the king’s reign) to (the image of) Nambi-Āṟuṟaṉar, which the same person had set up, by the citizens of Vennī,² a dēvadāna to (the temple of) the lord Śrī-Rājarājaśvara, in Venni-kāṟram, (a subdivision) of Nittaviṉoda-valanādu:—

60. One sacred ear-ring (tirukkambo), (consisting of one) karaṇju, (one) marjadi and (one) kugri of gold.

61. One sacred ear-ring, (consisting of one) karaṇju and (one) marjadi of gold.

62. One string of round beads (tirai-mani-vadam), (containing) two karaṇju, (one) marjadi and (one) kugri of gold.

63. One sacred arm-ring, (consisting of one) karaṇju and three quarters and four marjadi of gold.

64. One sacred arm-ring, (consisting of one) karaṇju and three quarters and four marjadi of gold.

65. Two sacred foot-rings, consisting of three karaṇju and three quarters and three marjadi of gold,—each (consisting of one) karaṇju and three quarters and four marjadi of gold.

¹ The gift of this town to the Taṉjāvūr temple is recorded in paragraph 4 of the inscription No. 5.
² From the context of other passages in which the word tiru occurs (e.g., No. 42, paragraph 12), it appears that it is used in the sense of tiruva, a spiral.
³ The gift of this town to the Taṉjāvūr temple is recorded in paragraph 17 of the inscription No. 5.
66. To (the image of) Naṅgai-Paṇavaiyār, which the same person had set up, (the same citizens) gave:

67. One sacred ear-ring, (consisting of) three quarters (of a karaṇju), two maṇḍi and (one) kuṇzi of gold.

68. One sacred ear-ring, (consisting of) three quarters (of a karaṇju) and two maṇḍi of gold.

No. 39. ON TWO PILLARS OF THE WEST ENCLOSURE.

This inscription records, that Rājarājadēva's sōndapati, who had built the enclosure of the temple,¹ set up before the 29th year of the king's reign an image of Ardhanāriśvara,² to which he presented a number of ornaments.

TEXT.

A. ON THE FIRST PILLAR.

East face.

[1.]  நதி... பந்தி... [2.]...  தை...
[3.]... தை...
[4.]... தை...
[5.]... தை...
[6.]... தை...
[7.]... தை...
[8.]... தை...
[9.]... தை...
[10.]... தை...
[11.]... தை...
[12.]... தை...
[13.]... தை...
[14.]... தை...
[15.]... தை...
[16.]... தை...
[17.]... தை...
[18.]... தை...
[19.]... தை...
[20.]... தை...
[21.]... தை...
[22.]... தை...
[23.]... தை...
[24.]... தை...
[25.]... தை...
[26.]... தை...
[27.]... தை...
[28.]... தை...

¹ See above, page 139.
² A form of Śiva, in which he is represented as half male and half female.
[29.] முன்னே சாம்பினே பொருள்.
[30.] வெள்ளை தில்லை சீவு.
[31.] என்னும் கைப்ப்ளோ நூ.

North face,

[32.] நறல்லெற்றை ந.
[33.] இன்றைய திருச்சிர.
[34.] மலர் போள்குறை சு.
[35.] கோ குப்பிய உயிரே.
[36.] புது குப்பிய உயிரே.
[37.] ஆல்லாலய உ.
[38.] பூச்சியம் முடிக.
[39.] நா எல்லா இடத்தில் நஞ்சு.
[40.] எல்லாவோ விளக்கு.
[41.] எல்லாவோ கிளை ப.
[42.] எல்லாவோ தோன்ற எ.
[43.] எல்லா கற்பு தோணம் [ெ*]
[44.] வந்தைப்பை செம்புக.
[45.] வந்தைப் பொருள் க.
[46.] பெரும் பொருள் நீர்.
[47.] என்ற அம்மன் புன.
[48.] கைத் தந்தை திறன்.
[49.] கைத்தையே நீர்.
[50.] புறுக்கு தோணம் || [ெ*] ப.
[51.] எல்லாவோ விளக்கு.
[52.] எல்லாவோ தோன்ற எ.
[53.] எல்லாவோ கிளை ப.
[54.] எல்லாவோ தோன்ற எ.
[55.] பெரும் பொருள் நீர்.
[56.] பெரும் பொருள் நீர்.
[57.] பெரும் பொருள் நீர்.
[58.] கைத் தந்தை திறன்.
[59.] எல்லாவோ விளக்கு.
[60.] எல்லாவோ தோன்ற எ.

West face,

[63.] எல்லாவோ தோன்ற எ.
[64.] எல்லாவோ விளக்கு [ெ*].
[65.] எல்லாவோ தோன்ற எ.
[66.] எல்லாவோ விளக்கு.
[67.] எல்லாவோ தோன்ற எ.
[68.] எல்லாவோ விளக்கு.
[69.] எல்லாவோ தோன்ற எ.
[70.] எல்லாவோ விளக்கு.
[71.] எல்லாவோ தோன்ற எ.
No. 39. INSCRIPTION OF RAJARAJA.

South face.

[72.] நு புரை வந்தான்.
[73.] வந்தான் பெருமான் அல்லது.
[74.] அடுக்கு வெளிப்பு கையாண்டு.
[75.] முடியான வெளிப்பு கையாண்டு.
[76.] அடுக்கு வெளிப்பு கையாண்டு.
[77.] அடுக்கு வெளிப்பு கையாண்டு.
[78.] அடுக்கு வெளிப்பு கையாண்டு.
[79.] பெருமான் வெளிப்பு கையாண்டு.
[80.] பெருமான் வெளிப்பு கையாண்டு.
[81.] பெருமான் வெளிப்பு கையாண்டு.
[82.] பெருமான் வெளிப்பு கையாண்டு.
[83.] பெருமான் வெளிப்பு கையாண்டு.
[84.] பெருமான் வெளிப்பு கையாண்டு.
[85.] பெरுமான் வெளிப்பு கையாண்டு.
[86.] பெருமான் வெளிப்பு கையாண்டு.
[87.] பெருமான் வெளிப்பு கையாண்டு.
[88.] பெருமான் வெளிப்பு கையாண்டு.
[89.] பெருமான் வெளிப்பு கையாண்டு.
[90.] பெருமான் வெளிப்பு கையாண்டு.
[91.] பெருமான் வெளிப்பு கையாண்டு.
[92.] பெருமான் வெளிப்பு கையாண்டு.
[93.] பெருமான் வெளிப்பு கையாண்டு.

South face.

[94.] பெருமான் வெளிப்பு கையாண்டு.
[95.] பெருமான் வெளிப்பு கையாண்டு.
[96.] பெருமான் வெளிப்பு கையாண்டு.
[97.] பெருமான் வெளிப்பு கையாண்டு.
[98.] பெருமான் வெளிப்பு கையாண்டு.
[99.] பெருமான் வெளிப்பு கையாண்டு.
[100.] பெருமான் வெளிப்பு கையாண்டு.
[101.] பெருமான் வெளிப்பு கையாண்டு.
[102.] பெருமான் வெளிப்பு கையாண்டு.
[103.] பெருமான் வெளிப்பு கையாண்டு.
[104.] பெருமான் வெளிப்பு கையாண்டு.
[105.] பெருமான் வெளிப்பு கையாண்டு.
[106.] பெருமான் வெளிப்பு கையாண்டு.
[107.] பெருமான் வெளிப்பு கையாண்டு.
[108.] பெருமான் வெளிப்பு கையாண்டு.
[109.] பெருமான் வெளிப்பு கையாண்டு.
[110.] பெருமான் வெளிப்பு கையாண்டு.
[111.] பெருமான் வெளிப்பு கையாண்டு.
[112.] பெருமான் வெளிப்பு கையாண்டு.
[113.] பெருமான் வெளிப்பு கையாண்டு.
[114.] பெருமான் வெளிப்பு கையாண்டு.
[115.] பெருமான் வெளிப்பு கையாண்டு.
[116.] பெருமான் வெளிப்பு கையாண்டு.
INSCRIPTIONS ON THE ENCLOSURE.

B. On the second pillar.

East face.

1. Read காண.
1. Hail! Prosperity! The following copper image,—which had been set up in the temple of the lord Śrī-Ṛajarājaśvāra until the twenty-ninth year (of the king's reign) by Narākkanī Śrī-Krishṇa Rāma, alias the general (śīvāpati) Mūmmadi-Chōla-brāhma-mārāyan, a Pērundāram of the lord Śrī-Ṛajarājadēva (and a native of Kēralāntaka-ṛhaturvēdimangalam in Vēnpādu, (a subdivision) of Uyyakkōndar-valanādu,—was engraved on stone, after it had been measured by the cubit measure (preserved) in the temple of the lord, after the jewels (given to it) had been weighed without the threads and the frames by the stone called (after) Dukshīna-Mēru-Viṭānkaṇ, and after the gold had been weighed by the stone called (after) Ādavallān:

2. One solid image of Ardhanārīśvara, (measuring) three quarters (of a muram) and one virāl in height from the feet to the hair. The Ṭēvara half had two divine arms; the Umā half had one divine arm, and its copper was covered with brass.

3. One lotus on which this (image) stood, set with jewels (and measuring) two virāl and a half in height.

4. One pedestal on which this (image) stood, (measuring) three quarters (of a muram), two virāl and two tōrai in length, ten virāl and a half in breadth, and five virāl in height.

5. One solid aureola, covering this (image and measuring) two muram and a half and two virāl in circumference.

6. To this (image) were given:

7. One sacred crown (śri-natī), weighing, with the pātā and the lac, thirty karaṇjus and three mañjādi, and worth fifty kāsū. On (ii) were strung one hundred and twenty-one
pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls and *ambumudu*; (*into it*) were set seven small pearls and eleven diamond crystals; and (*on it*) were fastened thirty-four crystals.

8. One sacred garland (*tiru-mâlai*), weighing, with the *pûrû* and the lacs, six *kalana* and seven *mañjâdi*, and worth twelve *kâtu*. Into (*it*) were set ten small pearls, twenty-six diamond crystals and seven *potti*; and (*on it*) were fastened thirty-two crystals.

9. One front-plate (*vitra-pattu*), weighing,—inclusive of sixteen *neturâji*" flowers, made of gold,—four *karañja* and three *mañjâdi*, and worth three *kâtu*. On (*it*) were strung one hundred and eleven pearls, *viz.*, old pearls, round pearls, roundish pearls, polished pearls, small pearls, *ambumudu*, crude pearls, *sappatti* and *sakkattu*.

10. One sacred armlet (*thiru-kâhu-valaya*), weighing,—inclusive of three crystals, which were fastened on (*it*),—two *karañja*, eight *mañjâdi* and (*one*) *kuari*, and worth five *kâtu*.

11. One sacred armlet, weighing,—inclusive of three crystals, which were fastened on (*it*),—two *karañja* and a half, two *mañjâdi* and (*one*) *kuari*, and worth five *kâtu*.

12. One sacred waist-band (*udara-bandhana*), weighing,—inclusive of one crystal and two diamond crystals, which were fastened on (*it*),—three *karañja* and a half and (*one*) *mañjâdi*, and worth seven *kâtu*.

13. Sixteen sacred gold flowers (*tirupporpû*), consisting of sixty-four *karañja* of gold,—each sacred gold flower (*consisting of*) four *karañja* of gold.

14. Four sacred gold flowers, consisting of sixteen *karañja* and two *mañjâdi* of gold,—each (*consisting of*) four *karañja* and (*one*) *kuari* of gold.

15. One sacred gold flower, (*consisting of*) four *karañja* and (*one*) *mañjâdi* of gold.

16. Five sacred gold flowers, consisting of nineteen *karañja* and three quarters, two *mañjâdi* and (*one*) *kuari* of gold,—each (*consisting of*) three *karañja* and three quarters, four *mañjâdi* and (*one*) *kuari* of gold.

17. Three sacred gold flowers, consisting of eleven *karañja* and three quarters and two *mañjâdi* of gold,—each (*consisting of*) three *karañja* and three quarters and four *mañjâdi* of gold.

18. One sacred gold flower, (*consisting of*) three *karañja* and nine *mañjâdi* of gold.

19. One sacred arm-ring, (*tirukkuikkâcu*), (*consisting of one*) *karañja* and a half, three *mañjâdi* and (*one*) *kuari* of gold.

20. One sacred arm-ring, (*consisting of one*) *karañja* and a half and two *mañjâdi* of gold.

21. One sacred arm-ring, (*consisting of one*) *karañja* and a half, four *mañjâdi* and (*one*) *kuari* of gold.

22. One sacred girdle (*tiruappattigai*), (*consisting of one*) *karañja* and three quarters, two *mañjâdi* and (*one*) *kuari* of gold.

23. One sacred foot-ring (*tiruvadikkârâ*), (*consisting of one*) *karañja* and three quarters, four *mañjâdi* and (*one*) *kuari* of gold.

24. One sacred foot-ring, (*consisting of*) two *karañja*, seven *mañjâdi* and (*one*) *kuari* of gold.

No. 40. ON TWO PILLARS OF THE WEST ENCLOSURE.

This short inscription is dated in the 3rd year of the reign of Râjândra-Chôladêva and records the setting-up of a copper image by the same manager of the Râjârâjâsvarâ temple, whose name we have found in two inscriptions of the 29th year of the reign of

*Qâgâs* or *Qâgâsâ*, *vulgo Qâgâs*, is a kind of thistle, *Tribulus terrestris*, L. (Winslow).
Rajarajadāva. It commands considerable interest, because it refers explicitly to the legend of one of the Tiruttandar, as preserved in the Periyapurāṇam. In the 6th chapter of this book, we are told how Meypporunāyurāt, a Chēdi (!) king residing at Tirukkōvai-ūr, was stabbed by his enemy Muttanādū, who had managed to obtain a private interview in the disguise of a Śiva devotee. The door-keeper Tattāṇ, who intended to kill the murderer, was prevented by the dying king, who exclaimed:—"Oh Tattāṇ! he is a devotee of Śiva; therefore do not harm him!"—or, as expressed in the verse which is prefixed to the story:—"(He is) one of us, oh Tattāṇ!" In the subjoined inscription, the corresponding words are:—"Oh Tattāṇ! (he is) one of us; see!"— and the person who utters them, is called Mīlāḍ-udaiyār, 'the lord of Mīlāḍu.' This designation of Meypporunāyurāt is synonymous with Malāda-mangē, 'the king of the inhabitants of Malāda,' in the opening verse, and with Malāda-mangē-udaiyāra arādad, 'the king of the inhabitants of the great country of hills,' in the prose version.

In the introduction to No. 38, it was mentioned that Sēkkirār, the author of the original poetical version of the Periyapurāṇam, wrote during the reign of the Chēla king Anāpāya, alias Kulōttungā-Chelādēva. The characters of the Tiruvārūr inscription of this prince are decidedly more modern than those of the Taṉjavūr inscriptions of Rajaraja and Rājendrā-Chēla. Accordingly, the Periyapurāṇam must have been composed after their time. On the other hand, the subjoined inscription proves that the legends, which Sēkkirār embodied in his work, were not of his own invention, but must have grown up in the time of the predecessors of Rājendrā-Chēla.

TEXT.

A. On the east face of the first pillar.

[1.]

[2.]

[3.]

[4.]

[5.]

[6.]

[7.]

[8.]

[9.]

[10.]

[11.]

[12.]

[13.]

[14.]

[15.]

[16.]

[17.]

1 Nos. 26 and 38, above.

2 See the introduction to No. 38.

3 In the South Arcot district; see Mr. Sewell's Lists of Antiquities, Vol. I, p. 211.

4 The words kētēr ilukār arādar bear a close resemblance to those of the verse:—kētēr kētsēr.

5 Malāda is a High Tamil form of Malānaṉāṉu, 'the hill-country,' on the probable extent of which see page 2, note 1. In the present case it must have included South Arcot.
1. Hail! Prosperity! In the third year (of the reign) of Kō-Parakēsarivarman, alias Śrī-Rajēndra-Chōlēdeva, (the following) copper images,—which Ādittan Sūryaun, alias Tēnnavan Mūrenda-Vēlān, a headman (of) Poygai-nādu, who carried on the management of the temple of the lord Śrī-Rajārēśvara, had caused to be made until the third year (of the king's reign),—were engraved on stone, after they had been measured by the cubit measure (preserved) in the temple of the lord, and after the jewels (given to them) had been weighed by the stone called (after) Dakshina-Mēru-Vitaṅkan:—

2. One solid (image of) Milāndēyār, who said:—"Oh Tatthau! (he is) one of us; see!"—having two arms (and measuring) twenty vīral in height from the feet to the hair.

*Pemna* is a Tamil form of the Sanskrit *padma*, which, in other Taṇjavu inscriptions, is spelt *petma*. Compare Vol. I. p. 147, note 1.

* In the subsequent part of the inscription, only one image is described.
3. One pedestal on which this (image) stood, joined to a lotus (and measuring) ten vīral in length, eight vīral in breadth, and eight vīral in height.

4. The same person gave to this (image):—

5. One rudrāksha (head), weighing,—inclusive of seven maṇḍati of gold which was set into it,—half a karaṇju, four maṇḍati and (one) kuṣiri, and worth one kāsu.

No. 41. ON A NICHE OF THE WEST ENCLOSURE.

The date of this inscription is the same as that of the preceding No. 40. The inscription describes gifts that were made to four of the images, the setting-up of which is recorded in the inscription No. 38, by the temple manager who had set them up. The four recipients of the gifts were the images of Nambi-Ārārañār (alias Sundaramūrti), Tiruṇaṇaṣambandadigal, Tiruṇāvukkaraiyadēvar and Periya-Perumāl. The gifts consisted of two lamps and one stand for sacred ashes.

Text.

[1.] यदी उद [\*] । नायाक मृत्यु जियामांगलुः
[2.] नायाक मृत्यु जियामांगलुः तक्ष नायाक मृत्यु जियामांगलुः।
[3.] [\*]
[4.] [\*]
[5.] [\*]
[6.] [\*]
[7.] [\*]
[8.] [\*]
[9.] [\*]
[10.] [\*]
[11.] [\*]
[12.] [\*]
[13.] [\*]

Translation.

1. Hail! Prosperity! Adittaṛ Sāryan, alias Tenyavan Māvēnda-Valāu, a headman (of) Poygai-nādu, who carried on the management of the temple of the lord Śrī-Rājarājēśvara, gave until the third year (of the reign) of the lord Śrī-Rājendrā-Śrādēva to (the images of) Nambi-Ārārañār, Tiruṇaṇaṣambandadigal and Tiruṇāvukkaraiyadēvar, which he had set up himself, one fixed lamp (nīlai-vilakk) of zinc (tārā), which, together with an iron pin (nārāsam), weighed forty-one palam and a half.

2. The same person gave to (the image of) Periya-Perumāl, which he had set up himself, one fixed lamp of zinc, which, together with an iron pin, weighed one hundred and twenty palam.

3. (He further gave) one stand for sacred ashes of bell-metal (veṇukāla-madal), weighing four palam.

No. 42. ON A NICHE AND A PILLAR OF THE WEST ENCLOSURE.

This inscription is engraved on the same niche as the preceding No. 41; the last few line are on an adjacent pillar. The inscription records that, before the 29th year of the reign of Rājarājadēva, his queen Chōlamahādēvi set up copper images of Śiva, called Ādavallār, and of his consort and presented a few ornaments to these two images.
A. ON THE NICHE.

First section.

[1.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[2.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[3.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[4.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[5.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[6.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[7.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[8.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[9.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[10.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[11.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[12.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[13.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[14.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[15.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[16.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[17.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[18.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[19.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[20.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]

Second section.

[21.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[22.] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном] [ном]
[23.] [ном] [ном] [ном] [ном] [ном] [nom] [nom] [nom] [nom] [nom]
[24.] [ном] [ном] [ном] [ном] [nom] [nom] [nom] [nom] [nom] [nom]
[25.] [ном] [ном] [ном] [ном] [ном] [ном] [nom] [nom] [nom] [nom]
[26.] [ном] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[27.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[28.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[29.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[30.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[31.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[32.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[33.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[34.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[35.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]
[36.] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom] [nom]

1 Read as "a".
B. ON THE SOUTH FACE OF THE PILLAR.

[47.] 1
[48.] 2
[49.] 3
[50.] 4
[51.] 5
[52.] 6
[53.] 7
[54.] 8
[55.] 9

TRANSLATION.

1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrī-Rājarājeśvara until the twenty-ninth year (of the king’s reign) by Śōramahādēviyār, the consort of our lord Śrī-Rājarājadēva,—were engraved on stone, after they had been measured by the cubit measure (preserved) in the temple of the lord, after the jewels (given to them) had been weighed without the threads, the frames and the copper nails by the stone called (after) Dakshina-Mēru-Viṭānkan, and after the gold had been weighed by the stone called (after) Ādavaṭṭān:

2. One solid image of Ādavaṭṭān, having four divine arms (the goddess) Gāṅgābhūtārakī on the braided hair, nine braids of hair (jatā) and seven flower-garlands (pāmālai), and (measuring), together with (an image of) Muṣalāppōr who was lying on the ground, three quarters and one eighth of a muram in height from the feet to the hair.

3. One lotus on which this (image) stood, set with jewels and measuring three virāl in height.

4. One pedestal, measuring five virāl in height, half a muram in length, and ten virāl in breadth.

5. One solid aureola (measuring), three muram and two virāl in circumference.

6. One solid image of his consort Umāparamēśvarti, measuring seventeen virāl and two tōrai in height from the feet to the hair.

7. One lotus on which this (image) stood, set with jewels and measuring two virāl and two tōrai in height.

* Perhaps u as has to be restored.
8. One pedestal on which this (image) stood, measuring three viral and six tōrai in height, eight viral and six tōrai in length, and seven viral and a half in breadth.

9. One solid aureola, measuring two muram, fourteen viral and a half in circumference.

10. To (the image of) Ādāvalī for the same (queen) gave one string of round beads (tirai-mani-vadām), (containing) six karṇīju and a half and (one) mahājādi of gold.

11. To (the image of) his consort Umāparamēśvar: the same (queen) gave:

12. One spiral (tiru), (consisting) of a ruby which was strung on a gold string, weighing, with the lac, (one) karṇīju and a half, two mahājādi and (one) kusā, and worth four kāsā. Into (it) were set three flint and round diamonds; (on it) were fastened one smooth ruby and one emerald (paścharak); and (on it) were strung one smooth ruby with [large] cavities, cuts and holes, two tājāmbām, one eye and one hook.

13. One ornament of three strings (triśāran), weighing, with the lac, three karṇīju and three quarters, four mahājādi and seven tenths, and worth eight kāsā. On (it) were strung eighty-seven pearls,—(viz.) round pearls, roundish pearls, polished pearls, small pearls, (pearls) of brilliant water, of red water, and resembling tody in colour,—six corals, two gold pins (nembū), two tājāmbām (each of) which consisted of three (pieces) soldered together, and two eyes.

14. One string of beads for the marriage-badgo (tāli-mani-vadām), (containing one) karṇīju and three quarters, two mahājādi and (one) kusā of gold.

No. 48. ON THE BASE OF THE WEST ENCLOSURE.

The date of this inscription and the name of the donor are only partially preserved, but were doubtless the same as in the inscriptions Nos. 40 and 41. It records the setting up of copper images of two gods,—Kṣētrāpaladēva (paragraph 2) and Bhairava (7),—and of three human beings, who were arranged in a group (24). These were Śīruttōndā-Nāmbi (12), his wife Tiruvenkāṭṭu-Nāngai (16) and their son Srālahēvēr (19), who, according to the Periyarpurānām, was killed by his parents and served up as a meal to Śiva in his form of Bhairava. Thus the inscription is an additional proof of the antiquity of the legends, which are embodied in the Periyarpurānām, and some of which are referred to in other inscriptions of Rājarāja (No. 38) and Rājēnāra-Chēlā (Nos. 40 and 41). Śīruttōndā is already mentioned in the Divyārañāsambhandar. a

TEXT.

[1.] 4

[2.] 4

[3.] 4

---

1 On these terms see No. 7, paragraph 3.
4 The commencement of this inscription, which is lost, was very probably identical with lines 1 to 12 of the inscription No. 40.
5 Read Gop. śr. nāmbā.
1. (The following) divine and human images of copper, which had been set up until the third year of the king's reign by Māvēndā-Vijāyū, were engraved on stone, after they had been measured by the cubit measure in the temple of the lord, after the gold (given to them) had been weighed by the stone called (after) Aḍavallāy, and after the jewels had been weighed without the threads by the stone called (after) Dakshina-Mēru-Viṭānkaṇā.—

2. One solid (image of) Kṣetrāpaladāva, having eight divine arms (and measuring) three quarters and one eighth of a mūram in height from the feet to the hair.

3. One pedestal on which this (image) stood, joined to a lotus (and measuring) nine virāl in height and nine virāl square.

4. To this (image) he gave:—One string of round beads (tirat-mani-vadām), (containing) a quarter (of a karunja) of gold.

5. One front-plate (utra-parṭa), laid (round the head of the image and consisting of) seven maṇḍjadi of gold.

---

1 On tirunāygi and pradrus see page 157, note 1.
6. Two plates (tyana), (used as) sacred ear-rings (tirukkadambai), (and consisting of) three manjîdî of gold.

7. One solid (image of Siva in his) form (murti) of Śrī-Bhairava, represented as dancing, having two divine arms (and measuring) eighteen virâl in height from the feet to the hair.

8. One pedestal on which this (image) stood, joined to a lotus (and measuring) nine virâl in height and eight virâl in breadth.

9. To this (image) he gave:—One string of round beads, (containing) four manjîdî of gold.

10. One string (vadam), weighing half a karâṇju, four manjîdî and (one) kugri, and (worth) a quarter kâsu. On (it) were strung thirty-three pearls, viz., crude pearls, twin pearls and sappatti.

11. One string, weighing eight manjîdî, and (worth) a quarter kâsu. On (it) were strung thirty-seven pearls, viz., crude pearls, twin pearls and sappatti.

12. One solid (image of) Śrîuttônâ-Nambi, having two arms (and measuring) seventeen virâl in height from the feet to the hair.

13. To this (image) he gave:—

14. One string of round beads, (containing) three manjîdî and (one) kugri of gold.

15. A collar (kârai) of rudrâksha (beads), (containing),—exclusive of the rudrâksha (beads),—half a karâṇju and (one) manjîdî of gold.

16. One solid (image of) Tiruvênkâṭṭu-Nêngai, (measuring) fifteen virâl in height from the feet to the hair.

17. To this (image) he gave:—

18. A neck-ring (patṭakkarâcâli), (consisting of) nine manjîdî and (one) kugri of gold,—including the marriage-badge (tûlî) which was strung on (it).

19. One solid (image of) Śirâlâdêvar, having two arms (and measuring) twelve virâl in height from the feet to the hair.

20. To this (image) he gave:—

21. One front-plate, laid (round the head of the image and consisting of) four manjîdî of gold.

22. Two plates, (used as) sacred ear-rings, (and consisting of one) manjîdî and (one) kugri of gold.

23. A neck-ring and a spear (tûlî), (consisting of) half a karâṇju, four manjîdî and (one) kugri of gold.

24. One pedestal on which the three images stood, joined to a lotus (and measuring) twenty-three virâl in length, seven virâl in breadth, and eight virâl in height together with the lotus.

No. 44. On a Pillar of the West Enclosure.

This inscription records that, before the 29th year of the reign of Râjarâjadêva, his queen Abhirîmânavalli set up a copper image, the name of which is only partially preserved. It seems however that it was a līṅga (paragraph 2) and that images of Śiva (3), Brahman (4), and Vishnû in his boar-incarnation (5) attended it.

The whole group probably referred to the following legend, which is narrated in the Arunâchala-Mâhātmya, a mythical account of the Saiva temple at Tiruvannâmalai in the South Arcot district:—“Śiva appeared as a fiery līṅga to Brahman and Vishnû, and
desired them to seek his base and summit, which they attempted in vain.\footnote{1} On this occasion, 
Vishnu is said to have assumed the shape of a boar,\footnote{3} as stated in the subjoined inscription.

**TEXT.**

**East face.**

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

**North face.**

[29.] 
[30.] 
[31.] 
[32.] 
[33.] 
[34.] 
[35.]

\footnote{1}{Wilson's *Mackinnon Collection*, Madras reprint, p. 191.} \footnote{2}{Taylor's *Catalogue*, Vol. III, p. 140.} \footnote{3}{Restore \textit{girm}, a spelling of \textit{ghirm} which occurs in paragraphs 4 and 5. The full name of the image may have been \textit{girm} = \textit{vishnu} \textit{ghirm}.}
1. Hail! Prosperity! (The following) copper image,—which had been set up in the temple of the lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king's reign) by Abhimānavalli, a queen (devī) of the lord Śrī-Rājarājadēva,—was engraved on stone, after it had been measured by the cubit measure (preserved) in the temple of the lord, and
after the jewels (given to it) had been weighed without the threads by the stone called (after) Dakshina-Meru-Vitanka.-

2. One [image of Lingapurana]na[dava], (measuring) twenty-one virai and six torai in height from the pedestal to the top, and one nalam, [eleven] virai and [two] torai in circumference.

3. One solid image (of Siva?), represented as appearing with this (image), having four divine arms (and measuring) twelve virai and four torai in height from the shank to the hair.

4. One solid (image of) Brahman, joined to the linga, having four divine arms (and measuring) seven virai in height.

5. One solid (image of) Vishnu with the head of a boar (varaha-makha), joined to the linga, having four divine arms (and measuring) seven virai in height.

6. One pedestal (surmounted by) a lotus, (measuring) two nalam, fourteen virai and four torai in circumference, and six virai and four torai in height.

7. One cow’s head,1 joined to this (pedestal and measuring) three virai and four torai in length, one virai and four torai in breadth, and one virai in height.

8. To this (image) were given:-

9. One necklace (toranam), weighing (one) karañja and a half, two matyadi and (one) kauri, and worth a quarter katu. On (it) were strung four hundred and thirty pearls in clusters (puñjai-muttu).

10. One necklace, weighing three karañjas and a half, and worth half a katu. On (it) were strung eight hundred and eighty-seven pearls in clusters.

No. 45. ON A NICHE OF THE WEST ENCLOSURE.

This inscription is another copy of Nos. 31 and 33.

Text.

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

1 According to the Dictionary Thesal-Français, Qa-a-ta or Qa-a-ta is 'an opening in the shape of the head of a cow, which serves as an outlet for the water of a sacred bath,' in the present instance for the water which is poured over the linga.
No. 46. ON TWO NICHEs AND TWO PILLARS OF THE WEST ENCLOSURE.

This inscription commences on the same niche as the preceding No. 45, is continued on the four faces of each of two pillars, and ends on another niche. It records that, before the 28th year of the reign of Rājarājadēva, his queen Chōlajāhādevī set up copper images of Rishabhadānaṇadēva, i.e., Śiva whose vehicle is the bull, of his consort Umāparamesvarī, and of their son Gaṇapati, and that she presented various ornaments to each of these three images.

TEXT.

A. ON THE FIRST NICHE.

First section.

[1.] दृश्य तिथि [---] राजसिंह ॥
[2.] राजसिंहबुध ॥
[3.] नामानं दृष्टबुध ॥
[4.] नामानं दृष्टबुध ॥
[5.] नामानं दृष्टबुध ॥
[6.] नामानं दृष्टबुध ॥
[7.] नामानं दृष्टबुध ॥
[8.] नामानं दृष्टबुध ॥
[9.] नामानं दृष्टबुध ॥
[10.] नामानं दृष्टबुध ॥
[11.] नामानं दृष्टबुध ॥
[12.] नामानं दृष्टबुध ॥
[13.] नामानं दृष्टबुध ॥
[14.] नामानं दृष्टबुध ॥
[15.] नामानं दृष्टबुध ॥
[16.] नामानं दृष्टबुध ॥
[17.] नामानं दृष्टबुध ॥
[18.] नामानं दृष्टबुध ॥
[19.] नामानं दृष्टबुध ॥
[20.] नामानं दृष्टबुध ॥

Second section.

[21.] नामानं दृष्टबुध ॥
[22.] नामानं दृष्टबुध ॥
[23.] नामानं दृष्टबुध ॥
[24.] नामानं दृष्टबुध ॥
[25.] नामानं दृष्टबुध ॥
[26.] नामानं दृष्टबुध ॥
[27.] नामानं दृष्टबुध ॥
[28.] नामानं दृष्टबुध ॥
[29.] नामानं दृष्टबुध ॥
[30.] नामानं दृष्टबुध ॥
[31.] नामानं दृष्टबुध ॥

Third section.

[39.] சேலூறன வந்துவன் செத்தும் அன்னங்கையுடன்
[40.] முடிய காட்சி முடிய காட்சி முடிய காட்சி
[41.] உற்ப திருத்தையோ உற்ப திருத்தையோ உற்ப திருத்தையோ
[42.] அவ்விய குரல் அவ்விய குரல் அவ்விய குரல்
[43.] ரசியான செய் மூன்று செய் மூன்று செய்
[44.] பற்றும் பற்றும் பற்றும்
[45.] தொடர்ந்து என்றால் என்றால் என்றால்
[46.] சொல்லாளும் சொல்லாளும்
[47.] சொல்லாளும் சொல்லாளும்
[48.] புதுக்கருக்கு புதுக்கருக்கு புதுக்கருக்கு
[49.] புதுக்கருக்கு புதுக்கருக்கு
[50.] புதுக்கருக்கு
[51.]
[52.]
[53.]
[54.]
[55.]
[56.]
[57.]
[58.]
[59.]
[60.]
[61.]
[62.]
[63.]
[64.]

B. ON THE FIRST PILLAR.

South face.

[05.] இ 
[06.]
Inscriptions on the enclosure.

Ext ends.

100.
101.
102.
103.
104.
105.
106.
107.
108.
109.
110.
111.
[112.] சனநாயக குருவி மா.
[118.] குன்றுபுராணகங்கு.
[114.] த விளை குற பொருள்கு [தார்க்]

North face.

[115.] சமேசர் வந்து மா.
[116.] இராசர் ரூப மன.
[117.] உம் உம் உம்.
[118.] உம் உம் உம்.
[119.] உம் உம் உம்.
[120.] உம் உம் உம்.
[121.] உம் உம் உம்.
[122.] உம் உம் உம்.
[123.] உம் உம் உம்.

[124.] உம் உம் உம் உம்.
[125.] உம் உம் உம்.
[126.] உம் உம் உம்.
[127.] உம் உம் உம்.
[128.] உம் உம் உம்.
[129.] உம் உம் உம்.
[130.] உம் உம் உம்.
[131.] உம் உம் உம்.
[132.] உம் உம் உம்.
[133.] உம் உம் உம்.
[134.] உம் உம் உம்.
[135.] உம் உம் உம்.
[136.] உம் உம் உம்.
[137.] உம் உம் உம்.
[138.] உம் உம் உம்.
[139.] உம் உம் உம்.

West face.

[140.] உம் உம் உம்.
[141.] உம் உம் உம்.
[142.] உம் உம் உம்.
[143.] உம் உம் உம்.
[144.] உம் உம் உம்.
[145.] உம் உம் உம்.
[146.] உம் உம் உம்.
[147.] உம் உம் உம்.
[148.] உம் உம் உம்.
[149.] உம் உம் உம்.
[150.] உம் உம் உம்.
[151.] உம் உம் உம்.
[152.] உம் உம் உம்.
[153.] உம் உம் உம்.
[154.] உம் உம் உம்.
C. ON THE SECOND PILLAR.

South face.

East face.

Read പി. 3. A second ẽ is engraved underneath the preceding ẽ.
[195.]. "..."
[196.]. "...
[197.]. "...
[198.]. "...
[199.]. "...
[200.]. "...
[201.]. "...
[202.]. "...
[203.]. "...
[204.]. "...
[205.]. "...
[206.]. "...
[207.]. "...
[208.]. "...
[209.]. "...
[210.]. "...
[211.]. "...
[212.]. "...
[213.]. "...
[214.]. "...
[215.]. "...
[216.]. "...

North face.

[217.]. "...
[218.]. "...
[219.]. "...
[220.]. "...
[221.]. "...
[222.]. "...
[223.]. "...
[224.]. "...
[225.]. "...
[226.]. "...
[227.]. "...
[228.]. "...
[229.]. "...
[230.]. "...
[231.]. "...
[232.]. "...
[233.]. "...
[234.]. "...
[235.]. "...
[236.]. "...
[237.]. "...

1 Corrected by the engraver from எத்தே.
D. ON THE SECOND NICHE.

First section.

[268] சதுரைக்கு தளைச்சலம் கைத்து என்.

[269] சுருந்து செய்யுங்கு கைத்து என்.

[270] அடியாக்கு சுளைச்சலம் பூதாங்கு என்.

[271] அடியாக்கு சுளைச்சலம் பூதாங்கு என்.

[272] அடியாக்கு சுளைச்சலம் பூதாங்கு என்.

[273] நான்கு அடியாக்கு சுளைச்சலம் பூதாங்கு என்.

[274] இல்லாமல் கைத்து என்.

[275] கைத்து என்.

[276] கைத்து என்.

[277] கைத்து என்.
Second section.

293. வருட [ட] சென்று வெளிய எழுத்தின் குறியை [ட] -
294. அவம் முடிய வெளிய எழுத்தின் குறியை -
295. போது குறியை எழுத்தின் குறியை -
296. முன்னே குறியை எழுத்தின் குறியை -
297. குறியை எழுத்தின் குறியை -
298. வருட [ட] வெளிய எழுத்தின் குறியை -
299. வருட [ட] வெளிய எழுத்தின் குறியை -
300. முன்னே குறியை எழுத்தின் குறியை -
301. முன்னே குறியை எழுத்தின் குறியை -
302. முன்னே குறியை எழுத்தின் குறியை -
303. முன்னே குறியை எழுத்தின் குறியை -
304. முன்னே குறியை எழுத்தின் குறியை -
305. முன்னே குறியை எழுத்தின் குறியை -
306. முன்னே குறியை எழுத்தின் குறியை -
307. முன்னே குறியை எழுத்தின் குறியை -
308. முன்னே குறியை எழுத்தின் குறியை -
309. முன்னே குறியை எழுத்தின் குறியை -
310. முன்னே குறியை எழுத்தின் குறியை -
311. முன்னே குறியை எழுத்தின் குறியை -
312. முன்னே குறியை எழுத்தின் குறியை -
313. முன்னே குறியை எழுத்தின் குறியை -

1. Read முன்.
2. The spelling பொருந்தே is intermediate between the original Sanskrit form பொருந்தே, which occurs in paragraphs 2, 6, 7, 8 and 13 of this inscription, and the Tamil isaihēh சிந்தனை
Third section.

[314.] நாட்கள் | - [ம.ம.][மு] [சு] [மு] [நன] [தன]
[315.] கல்வி கல்வி கல்வி கல்வி -
[316.] ஏறு ஏறு ஏறு ஏறு -
[317.] குழி குழி குழி குழி -
[318.] பெயராக்கியுங்கள் பெயராக்கியுங்கள் -
[319.] செய்து செய்து செய்து செய்து -
[320.] மேற்கு மேற்கு மேற்கு மேற்கு -
[321.] மேற்கு மேற்கு மேற்கு -
[322.] ஏறு ஏறு ஏறு ஏறு -
[323.] ஏறு ஏறு ஏறு ஏறு -
[324.] ஏறு ஏறு ஏறு ஏறு -
[325.] ஏறு ஏறு ஏறு ஏறு -
[326.] ஏறு ஏறு ஏறு ஏறு -
[327.] ஏறு ஏறு ஏறு ஏறு -
[328.] ஏறு ஏறு ஏறு ஏறு -
[329.] ஏறு ஏறு ஏறு ஏறு -
[330.] ஏறு ஏறு ஏறு ஏறு -
[331.] ஏறு ஏறு ஏறு ஏறு -
[332.] ஏறு ஏறு ஏறு ஏறு -
[333.] ஏறு ஏறு ஏறு ஏறு -
[334.] ஏறு ஏறு ஏறு ஏறு -

Fourth section.

[335.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[336.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[337.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[338.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[339.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[340.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[341.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[342.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[343.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[344.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[345.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[346.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[347.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[348.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[349.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[350.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
[351.] ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு ஏறு -
1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king’s reign) by Śrīramahādevīyār, the consort of our lord Śrī-Rājarājadēva,—were engraved on stone, after they had been measured by the cubit measure (preserved) in the temple of the lord, after the jewels (given to them) had been weighed without the threads, the frames and the copper nails by the stone called (after) Dakshina-Mēru-Viṭānkaṇ, and after the gold and silver had been weighed by the stone called (after) Ādavallān:—

2. One solid image of Rishabhavāhanadēva, having four divine arms and (measuring) one muram, ten viral and two tōrai in height from the feet to the hair.

3. One lotus on which this (image) stood, set with jewels and measuring three viral and a half in height.

4. One solid image of his consort Umāparamēśvarī, measuring one muram and five viral in height from the feet to the hair.

5. One lotus on which this (image) stood, set with jewels and measuring two viral and a half in height.

6. One bull (rishabha), (partially) solid (and partially) hollow, and measuring one muram, six viral and five tōrai in height from the hoofs to the horns.

7. One pedestal on which the god, his consort and the bull stood, (measuring) two muram, one viral and two tōrai in length, one and a quarter muram in breadth, and ten viral and one tōrai in height, and having on its two sides (netti) two lions (śimha), which jutted out five viral and six tōrai (and measured) four viral and a half in breadth, and eight viral and a half in height.

8. One solid aureola, covering the god, his consort and the bull, consisting of two pillars and one half-moon, and measuring six muram, nine viral and a half in circumference.

9. One solid image of Ganaṇapati, measuring half a muram and five tōrai in height from the feet to the hair.

10. One lotus on which (this image) stood, set with jewels and measuring two viral and a half in height.

11. One pedestal, measuring nine viral in length, eight viral in breadth, and four viral and two tōrai in height.

12. One solid aureola, measuring one (muram) and three quarters and five viral in circumference.

13. To (the image of) Rishabhavāhanadēva were given:—

14. One small sacred girdle (tiṟu- Directors), weighing, with the lace, six karaṇju and a half, four maṇḍādi and (one) kūri, and worth eleven kāśu. On (it) were fastened fifty-six crystals, twenty-four potṭi and thirty-six pearls, viz., polished pearls and small pearls.

15. One tuttuv, weighing, with the lace, (one) karaṇju and a half, three maṇḍādi and eight tenths, and worth three kāśu. On (it) were fastened one crystal and twenty-two pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, nimbatam, (pears) with

*Compare No. 34, paragraph 7.*
ruled surface, (pearls) resembling toddy in colour, and ambunudu,—two corals, two lapis lazuli, two tālimbam, one eye and one hook.

17. One string, weighing, with the lac, three karaṇju and three quarters, (one) maṇḍidi and eight tenths, and worth fifteen kāṣu. On (it) were strung thirty-five pearls,—viz., round pearls, polished pearls, small pearls, nimbolam, payiṭṭam, (pearls) with rubbed surface, with cracked surface and of red water,—two corals, two lapis lazuli, two tālimbam, one eye and one hook.

18. One string, weighing, with the lac, three karaṇju and three quarters, three maṇḍidi and one tenth, and worth fifteen kāṣu. On (it) were strung thirty-one pearls,—viz., round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payiṭṭam, (pearls) with cracked surface and with rubbed surface,—two corals, two lapis lazuli, two tālimbam, one eye and one hook.

19. One girdle,¹ weighing, with the lac, four karaṇju and three quarters, three maṇḍidi and (one) kuṛi, and worth eleven kāṣu. On (it) were strung ninety-nine pearls,—viz., round pearls, roundish pearls, polished pearls and small pearls,—six corals, two gold pins, two tālimbam (each of) which consisted of three (pieces) soldered together, and two eyes.

20. One ornament of five strings (porchakari), weighing, with the lac, eight karaṇju and a half, three maṇḍidi and six tenths, and worth eight kāṣu. On (it) were strung two hundred and forty-three pearls,—viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, sakkatu, sappatti, (pearls) with rubbed surface and with cracked surface,—ten corals, two gold pins, two tālimbam (each of) which consisted of five (pieces) soldered together, and one eye.

21. One sacred pearl ornament (sri-ehhanda), weighing,—with the lac (which was used) instead of the gold at the back of the chief jewel (nagaṅka),—twenty-six karaṇju and (one) maṇḍidi, and worth thirty kāṣu. On (it) were fastened twenty-one crystals, eight potti and thirteen gold pins; and (on it) were strung eight hundred and sixty-nine pearls, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payiṭṭam, crude pearls, sappatti, sakkatu, (pearls) of brilliant water and of red water, and ambunudu.

22. One bracelet (sulaiyiñ) of balls (gundu) soldered on a band (patiś) of gold, weighing eleven karaṇju and three quarters, (one) maṇḍidi and (one) kuṛi, and worth thirteen, one quarter and one eighth kāṣu. On (it) were strung three hundred and seventy-eight pearls, (viz.) round pearls, roundish pearls, polished pearls, small pearls, sappatti, sakkatu, (pearls) of brilliant water and of red water.

23. One bracelet of balls soldered on a band of gold, weighing ten karaṇju and a half, three maṇḍidi and (one) kuṛi, and worth thirteen kāṣu. On (it) were strung three hundred and seventy-six pearls, (viz.) round pearls, roundish pearls, polished pearls, small pearls, sappatti, sakkatu, (pearls) of brilliant water and of red water.

24. One bracelet of balls soldered on a band of gold, weighing nine karaṇju, nine maṇḍidi and (one) kuṛi, and worth six kāṣu. On (it) were strung two hundred and seventy-one pearls, viz., polished pearls, small pearls, crude pearls, sappatti and sakkatu.

25. One bracelet of balls soldered on a band of gold, weighing seven karaṇju and a half and (one) maṇḍidi, and worth seven kāṣu. On (it) were strung one hundred and forty-two pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, sappatti and sakkatu.

¹ sāvarasa is the same as sāvarasa.
26. One waist-band (udara-bondhana), weighing eight karaṇju, seven mañjādi and (one) kuṇri, and worth eight kāṣu. On (it) were fastened eight crystals and three potli; and (on it) were strung three hundred and six pearls, (viz.) round pearls, roundish pearls, polished pearls, small pearls, crude pearls, sāppatti, sakkattu, (pearls) of brilliant water and of red water.

27. One sacred girdle (tiruppatṭīgai), weighing, with the lac, forty karaṇju, and worth twenty-six kāṣu. In (it) were included one kimbirimugam, ten small flowers (mattappu), one bud (moppu) and four [si]dāṅgu; on (it) were fastened twenty crystals and twelve potli; and (on it) were strung seven hundred and thirty-four pearls, viz., crude pearls, sakkattu and sāppatti.

28. One sacred foot-ring (tiruvadikkārai) of balls soldered on a band of gold, weighing twelve karaṇju and a half and (one) kuṇri, and worth fifteen and a quarter kāṣu. On (it) were strung three hundred and seventy-five pearls, (viz.) round pearls, roundish pearls, polished pearls, small pearls, sāppatti, sakkattu, (pearls) of brilliant water and of red water.

29. One sacred foot-ring of balls soldered on a band of gold, weighing twelve karaṇju and (one) kuṇri, and worth sixteen kāṣu. On (it) were strung three hundred and seventy-two pearls, (viz.) round pearls, roundish pearls, polished pearls, small pearls, sakkattu, sāppatti, (pearls) of brilliant water and of red water.

30. One string of round beads (tiraḻ-maṇi-vaḍam), (containing) seven karaṇju and a quarter of gold.

31. One string of round beads, (containing) seven karaṇju, four mañjādi and (one) kuṇri of gold.

32. One sacred arm-ring (tirukkaikkārai), (consisting of) nine karaṇju of gold.

33. One sacred arm-ring, (consisting of) eight karaṇju and three quarters of gold.

34. One sacred arm-ring, (consisting of) eight karaṇju and a half, three mañjādi and (one) kuṇri of gold.

35. One sacred arm-ring, (consisting of) six karaṇju and three mañjādi of gold.

36. One sacred girdle, (consisting of) thirty karaṇju of gold.

37. One sacred foot-ring, (consisting of) ten karaṇju and a quarter of gold.

38. One sacred foot-ring, (consisting of) nine karaṇju and three quarters, two mañjādi and (one) kuṇri of gold.

39. One pair of sacred sandals (tiruvadd-nilai), (consisting of) forty-nine karaṇju and three quarters of gold.

40. One skull (kaḷaṇa), (consisting of) fifty karaṇju, seven mañjādi and (one) kuṇri of gold.

41. One handle (kaḻ) for a white chāmara (pen-kāmarai), (consisting of) twelve karaṇju of gold.

42. One handle for a white chāmara, (consisting of) nine karaṇju and three quarters, three mañjādi and six tenths of gold.

43. One small scimitar (kuṟṟ-vaḻaiṇal), the hilt (? āṣu) and blade (? kaṇṭam) of which were inlaid with gold.

44. One paradal, (consisting of) one hundred and five karaṇju of silver.

45. One bowl (maṇḍalai), (consisting of) one hundred and eighty-five karaṇju of silver.

46. One girdle (in the shape of) a snake (kaḷchh-ōlam), (consisting of) twenty-nine karaṇju and a quarter of silver.

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1 This term may be connected with ultuṭ, 'a knob or ring.'
2 Compare the Sanskrit veṭuṭu, 'the summit, top.'
47. To (the image of) Umaparameshvar, the consort of Rishabhinahanadeva, the same (queen) gave:—

48. One spiral (tiru), (consisting of) a ruby which was strung on a gold string, weighing, with the lac, two karadhu, two manjdi and (one) kugri, and worth eight kâsû. Into (ii) were set three flat and round diamonds, . . . . . . . . one ruby . . . . . . . with cavities and holes, one eye and one hook.

49. One bracelet of balls soldered on a band of gold, weighing seven karadhu and a half and (one) manjdi, and worth seven kâsû. On (ii) were strung one hundred and thirty-six pearls, viz., polished pearls, small pearls, crude pearls, tappatti and sakattu.

50. One bracelet of balls soldered on a band of gold, weighing ten karadhu and nine manjdi, and worth twelve kâsû. On (ii) were strung three hundred and seventy-six pearls, (viz.) round pearls, roundish pearls, polished pearls, small pearls, tappatti, sakattu, (pears) of brilliant water and of red water.

51. One sacred girdle, weighing, with the lac, twenty-four karadhu and a half, three manjdi and (one) kugri, and worth fifteen kâsû. In (it) were included one kimbhirimgam, ten small flowers and five buds; (on it) were fastened ten crystals and five poti; and (on it) were strung five hundred and forty-eight pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, tappatti and sakattu.

52. One sacred foot-ring of balls soldered on a band of gold, weighing ten karadhu, and worth ten kâsû. On (it) were strung one hundred and sixty pearls, viz., crude pearls, sakattu and tappatti.

53. One sacred foot-ring of balls soldered on a band of gold, weighing ten karadhu, two manjdi and (one) kugri, and worth fifteen and a quarter kâsû. On (it) were strung one hundred and fifty-eight pearls, viz., crude pearls, sakattu and tappatti.

54. One string of beads for the marriage-badge (tali-mani-vadam), (containing one) karadhu and three quarters, four manjdi and (one) kugri of gold.

55. One string of round beads, (containing) four karadhu and a half and two manjdi of gold.

56. One sacred arm-ring, (consisting of) five karadhu and three quarters, two manjdi and (one) kugri of gold.

57. One sacred arm-ring, (consisting of) six karadhu of gold.

58. One sacred girdle, (consisting of) twenty karadhu and a quarter of gold.

59. One sacred foot-ring, (consisting of) eight karadhu and three quarters of gold.

60. One sacred foot-ring, (consisting of) six karadhu of gold.

61. To (the image of) Gnaapatii, which the same (queen) had set up, were given:—

62. One sacred gold flower (drupperpi), (consisting of) three karadhu of gold.

63. One sacred thread (pâla-nâl), (consisting of) six karadhu, two manjdi and (one) kugri of gold.

No. 47. On a Pillar of the West Enclosure.

This inscription records that, before the 29th year of the reign of Rajarajadeva, an officer of the king set up a copper image of Bhringisa, to which he presented some ornaments.

Regarding Bhringi, I am indebted for the following information to Mr. P. Sundaram Pillai, M.A., Professor of Philosophy, Trivandrum College:— “Bhringi is one of the attendants (gana) of Siva. Allusions to his bigoted worship of Siva, which would not condescend even to acknowledge the godhead of Parvati, are frequent in Tamil literature.
According to the Skándapuránam, it was to annoy his exclusive spirit, that Párvati sought union with Śiva in the form of Ardhanárisvára. But Bhringi assumed the shape of a bee and pierced his way through the united body of the god and the goddess, going round and worshipping the Śiva portion only of the hermaphrodite. The goddess avenged herself then by withdrawing all sakti from the zealot, and he is now generally represented as a skeleton, supporting himself with a third leg, which Śiva, out of mercy, improvised for him." In accordance with this myth, three legs and three arms are attributed to the image of Bhringiśa in paragraph 2 of the subjoined inscription.

TEXT.

East face.

[1.] சூலியா கையில் திக் சி  ராமோஸ்
[2.] இ வகையானதுக்கில்
[3.] இல்லாமல்லும்
[4.] அண்டையில் அடை
[5.] அல்லாமல்லும் அடை
[6.] வாக்கள்ளிலும்
[7.] கோவனம் இறுக்கின
[8.] விரைவு ஏற்பாடு
[9.] குருந்திலிருந்து
[10.] தாண்டவைப் பிளைப்பே
[11.] குடியே மதியுன்னிட
[12.] சூலியா வனுடம்
[13.] குருந்திலிருந்து
[14.] நாதகக் கோவனம்
[15.] வாக்கள்ளிலும்
[16.] கோவனம் குன்று
[17.] சூலியா வனுடம்
[18.] குருந்திலிருந்து
[19.] வாக்கள்ளிலும்
[20.] குருந்திலிருந்து
[21.] சூலியா வனுடம்
[22.] குருந்திலிருந்து
[23.] எழுந்தும் கோவனம்
[24.] சூலியா வனுடம்
[25.] குருந்திலிருந்து
[26.] வாக்கள்ளிலும்
[27.] குருந்திலிருந்து
[28.] வாக்கள்ளிலும்
[29.] குருந்திலிருந்து

North face.

[30.] இ வாக்கள்ளிலும்
[31.] குருந்திலிருந்து
[32.] வாக்கள்ளில் கோவனம்

1 The Tamil சூலியா is synonymous with the Sanskrit bhringa, from which the above legend evidently derives the name Bhringi or Bhringin.
INSCRIPTIONS ON THE ENCLOSURE.

[33.] வாகம் வாகம் || [M] வாக
[34.] முகர்ந்தமயில் ஆ
[35.] என கண்டமையில் கொண்ட
[36.] மு முடும்பையில் கொண்ட
[37.] நீந்த நீந்த கொண்ட
[38.] கொண்ட கொண்ட கொண்ட
[39.] கொண்ட கொண்ட கொண்ட
[40.] வாகவு வாகவு [M]
[41.] குறுக்குக்குக்கு || [M] குறுக்குக்குக்கு
[42.] குறுக்குக்கு குறுக்குக்கு
[43.] குறுக்குக்கு குறுக்குக்கு
[44.] மும்பா மும்பா மும்பா
[45.] மும்பா மும்பா மும்பா
[46.] மும்பா மும்பா மும்பா
[47.] மும்பா மும்பா மும்பா
[48.] மும்பா மும்பா மும்பா
[49.] மும்பா மும்பா மும்பா
[50.] வாகம் வாகம் வாகம் [M]
[51.] வாகம் வாகம் வாகம்
[52.] வாகம் வாகம் வாகம்
[53.] வாகம் வாகம் வாகம்
[54.] வாகம் வாகம் வாகம்
[55.] வாகம் வாகம் வாகம்
[56.] வாகம் வாகம் வாகம்
[57.] வாகம் வாகம் வாகம்
[58.] வாகம் வாகம் வாகம்

West face.

[59.] வாகம் வாகம் வாகம்
[60.] வாகம் வாகம் வாகம்
[61.] வாகம் வாகம் வாகம்
[62.] வாகம் வாகம் வாகம்
[63.] வாகம் வாகம் வாகம்
[64.] வாகம் வாகம் வாகம்
[65.] வாகம் வாகம் வாகம்
[66.] வாகம் வாகம் வாகம்
[67.] வாகம் வாகம் வாகம்
[68.] வாகம் வாகம் வாகம்
[69.] வாகம் வாகம் வாகம்
[70.] வாகம் வாகம் வாகம்
[71.] வாகம் வாகம் வாகம்
[72.] வாகம் வாகம் வாகம்
[73.] வாகம் வாகம் வாகம்
[74.] வாகம் வாகம் வாகம்
[75.] வாகம் வாகம் வாகம்
[76.] வாகம் வாகம் வாகம்
[77.] வாகம் வாகம் வாகம் || [M]
No. 48. INSCRIPTION OF RAJARAJA.

TRANSLATION.

1. Hail ! Prosperity ! The following copper image,—which had been set up in the temple of the lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king's reign) by Kēvan (i.e., Gēpā) Anūmalai, alias Kēralantaka-Viruppamalai, a Perundaram of the minor treasure (tirudayam) of the lord Śrī-Rājarājadēva,—was engraved on stone, after it had been measured by the cubit measure (preserved) in the temple of the lord, after the jewels (given to it) had been weighed without the threads of the stone called (after) Dakshiṇa-Mēru-Vītākaṇa, and after the gold had been weighed by the stone called (after) Ādaśallāp—.

2. One solid image of Bhringīsa, (measuring) one muram, two viral and a half in height from the foot to the hair, and having a bush (bedi) of the height of one viral, three divine feet and three divine arms.

3. One pedestal on which this (image) stood, set with jewels (and measuring) twenty viral in length, twelve viral in breadth, and six viral in height.

4. To this (image) were given—

5. One ornament of three strings (trītaram), weighing, with the lac, five karaṇju and a quarter, and worth three and a half kävu. On it were strung one hundred and fifty pearls,—viz., rankuci and crude pearls,—(one) tālimbam and (one) eye.

6. One necklace (kanṭha-nāṇ), weighing,—inclusive of one rudrākṣa (bead), (one) eye and (one) hook,—(one) karaṇju, and worth five kävu.

7. One sacred arm-ring (tirukkaikkāral), (consisting of one) karaṇju and two manjādi of gold.

8. One sacred arm-ring, (consisting of one) karaṇju and four manjādi of gold.

9. One sacred arm-ring, (consisting of three quarters of a karaṇju), four manjādi and (one) kuṇiri of gold.

10. One sacred foot-ring (tiruvadikkāral), (consisting of one) karaṇju and four manjādi of gold.

11. One sacred foot-ring, (consisting of one) karaṇju, (one) manjādi and (one) kuṇiri of gold.

12. One sacred foot-ring, (consisting of one) karaṇju, three manjādi and (one) kuṇiri of gold.

No. 48. ON A NICHE AND A PILLAR OF THE WEST ENCLOSURE.

This inscription records that, before the 29th year of the reign of Rājarājadēva, his queen Trailōkyamahādēvi set up copper images of Śiva called Kalyāṇasundara, of his wife Umaparamēsvari, and of the two gods Vishnu and Brahma, who were represented

1 Anūmalai, after which the donor is named, 'the mountain which cannot be approached,' or Tiruvānaimalai is a famous Śiva shrine in the South Arcot district. Its Sanskrit name Arunāchala, 'the red mountain,' appears to owe its origin to the desire for finding an apparent Sanskrit etymology of the original Tamil name. In inscriptions of the first and second Vijayanagara dynasties, the temple is called Āravahala or Āravašāla, 'the red mountain.'

2 On Perundaram see page 141, note 1, and on tirudayam page 123, note 2.

3 A reference to paragraph 10 of No. 48 suggests, that the bush did not form part of the image, as the words of the text seem to imply, but was placed near the image on the pedestal, which is described in the following paragraph.

4 See page 191, above.

5 Three arm-rings and three foot-rings are provided, viz., one ring for each of the three feet and the three arms, which the image possessed according to paragraph 2.
as worshipping the first image, and that she presented a number of ornaments to the first two images. An inscription of the 10th year of the reign of Rājendrā-Chōḷadēva (No. 11) refers to these two images of Kalyāṇasundara and his wife as having been set up by Trailokyamahādēvi, the consort of Rājarājadēva.

***TEXT.***

**A. ON THE NICHE.**

***First section.***

[1.] சுவாமி தலை [ை*] சமாரம் மி.-
[2.] மாநிலயரசன் வரும.-
[3.] மார்காடர் குறுக்கூட்டும்-
[4.] காந்தியியக்கல் சிறப்புமங்கும்.
[5.] நல் சமாரம் குறிப்பிட்டு வரும்
[6.] மாகாண்டூர் மாலர் குறுக்கூட்டும்-
[7.] குலையில் குறிப்பிட்டு சமாரம் குறுக்கூட்டும்
[8.] இல் சிறப்புமங்கும் மூன்று முறையும்.
[9.] மான்ராஜி குறிப்பிட்டு வரும் வகையும்
[10.] குன்றிய முன்னிக்கொள்ள சிறப்புமங்கும் வகையும்
[11.] குன்றிய முன்னிக்கொள்ள சிறப்புமங்கும் [ை*] வருமங்கும்
[12.] செங்குறுக்கூட்டும் குறிப்பிட்டு வருமங்கும்
[13.] ராசியும் முன்னிக்கொள்ள குறிப்பிட்டு வருமங்கும்
[14.] பாலம் குறிப்பிட்டு வசதியும் வருமங்கும்
[15.] கோயில் குறுக்கூட்டும் [ை*] வல்லூர் முன்னிக்கொள்ள வகையும்
[16.] செங்குறுக்கூட்டும் முன்னிக்கொள்ள வகையும்
[17.] குன்றிய வகையும் [ை*] குறிப்பிட்டு வசதியும் வருமங்கும்
[18.] பாலம் குறிப்பிட்டு வசதியும் வருமங்கும்
[19.] [ை*] குறிப்பிட்டு வசதியும் குறிப்பிட்டு வருமங்கும்
[20.] செங்குறுக்கூட்டும் குறிப்பிட்டு [ை*] வல்லூர் வசதியும்

***Second section.***

[21.] மாந்தி மூல செங்குறுக்கூட்டும் [ை*] குறிப்பிட்டு வசதியான
[22.] கோயில் குறிப்பிட்டு வசதியான [ை*] குறிப்பிட்டு
[23.] [ை*] செங்குறுக்கூட்டும் குறிப்பிட்டு வசதியான
[24.] [ை*] செங்குறுக்கூட்டும் முன்னிக்கொள்ள வகையும்
[25.] தேவஸ்திராப்பின் மலர் குறிப்பிட்டு வசதியான
[26.] ராசியும் குறிப்பிட்டு [ை*] வம்சனம் [ை*] குறிப்பிட்டு
[27.] [ை*] குறிப்பிட்டு வசதியான குறிப்பிட்டு [ை*] குறிப்பிட்டு
[28.] [ை*] குறிப்பிட்டு [ை*] வம்சனம் குறிப்பிட்டு வசதியான
[29.] கோயில் குறிப்பிட்டு வசதியும் குறிப்பிட்டு வசதியான

[30.] மான்ராஜி குறிப்பிட்டு வசதியான குறிப்பிட்டு வசதியான
[31.] [ை*] குறிப்பிட்டு வசதியான குறிப்பிட்டு வசதியான

\* Read தேவஸ்திராப்பின்.
B. ON THE PILLAR.

South face.

[49.] உரு திருப்புருக் குறி.
[50.] சூட்டம் தாய் பொன்.
[51.] பருட் குறி திட்டவிட்டத்.
[52.] செங்குடி குறி சுற்று.
[53.] உயர் பற்றி தோன்றிய வேண்டா.
[54.] சுருக்குகுரு நூற்றாண்டு.
[55.] நீலகுருக் குறி.
[56.] உரு ராஜா பொன்.
[57.] சுமார் விழாவிடு.
[58.] புரி செல்லும் வகு.
[59.] ராணா விழாவிடு.
[60.] உரு பிற்பலை வகு.
[61.] சுருக்குகுரு குறி திட்டவிட்டத்.
[62.] உரு ராஜா பொன்.
[63.] குறிக்கு குறி திட்டவிட்டத்.
[64.] பார்ஸ்கு பாறையாண்டு.
[65.] சுருக்குகுரு திட்டவிட்டத்.
[66.] மேல்குறி திட்டவிட்டத்.
[67.] பொறுத்த பேருடை.
[68.] சுருக்குகுரு திட்டவிட்டத்.
1. Hail ! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king's reign) by Trailōkyamahādēvi, the consort of our lord Śrī-Rājarājadēva,—were engraved on stone, after they had been measured by the cubit measure (preserved) in the temple of the lord, after the jewels (given to them) had been weighed by the stone called (after)
Dakshina-Meru-Vijayan, and after the gold had been weighed by the stone called (after) Adavallap:—

2. One solid image of Kalvanasundara, having four divine arms (and measuring) one muram and three quarters, two viral and a half in height from the feet to the hair.

3. One lotus on which this (image) stood, set with jewels (and measuring) four viral and a half in height.

4. One solid image of his consort Umaparamesvari, (measuring) one muram, eleven viral and a half in height from the feet to the hair.

5. One lotus on which this (image) stood, set with jewels and measuring four viral and two torai in height.

6. One pedestal on which the god and his consort stood, (measuring) two muram and fourteen viral in length, twenty-two viral in breadth, and nine viral in height.

7. One solid aureole, covering the god and his consort, (consisting of) two pillars and one half-moon, and measuring seven muram in circumference.

8. One solid (image of) Vishnu, standing, pouring out water to this (god), having four arms (and measuring) twenty viral in height from the feet to the hair.

9. One lotus on which this (image) stood, set with jewels (and measuring) two viral and a half in height.

10. One four-legged pedestal, (which measured) three quarters (of a muram) and three viral in height up to the lotus, and which consisted of four legs and a bush (loot) which was one viral and a half thick.

11. One solid (image of) Brahma, represented as offering an oblation (huta), having [four] arms and four faces, comfortably seated (and measuring) half a muram in height from the feet to the hair.

12. One pedestal, joined to a lotus, set with jewels (and measuring) eight viral in height, twelve viral and a half in breadth, and three quarters (of a muram), three viral and a half in length.

13. To (the image of) Kalvanasundara were given:—

14. One sacred ear-ring (tirukkambal), (consisting of one) karaiju and a half of gold.

15. One sacred ear-ring, (consisting of one) karaiju, nine mañjädi and (one) kuñzi of gold.

16. One string of round beads (viral-maniviadam), (containing) five karaiju and four mañjädi of gold.

17. One string of round beads, (containing) five karaiju and (one) mañjädi of gold.

18. One string of round beads, (containing) five karaiju, two mañjädi and (one) kuñzi of gold.

19. One sacred arm-ring (tirukkaikkkarai), (consisting of) twenty karaiju and a half and (one) mañjädi of gold.

20. One sacred arm-ring, (consisting of) twenty karaiju and a half, two mañjädi and (one) kuñzi of gold.

21. One sacred arm-ring, (consisting of) twenty karaiju and six mañjädi of gold.

22. One sacred arm-ring, (consisting of) nineteen karaiju and three quarters of gold.

23. Two sacred foot-rings (tiruvadikkkarai), consisting of thirty-five karaiju and a quarter of gold,—each (consisting of) seventeen karaiju and a half, two mañjädi and (one) kuñzi of gold.

24. To (the image of) the consort of this (god) were given:—
25. A spiral (tīru), strung on a neck-ring (paṭṭai-kālam) of gold, weighing (one) karaṇja and a quarter and (one) kuṇri, and worth three and a half kālā. Into it were set three flat and round diamonds; and on it were fastened one crystal, one patti and one nālī-Gaṅgāpādikā.¹

26. One sacred ear-ring, (consisting of one) karaṇja and a half and (one) kuṇri of gold.

27. One sacred ear-ring, (consisting of one) karaṇja, nine maṇjādi and (one) kuṇri of gold.

28. One string of round beads, (containing) four karaṇja and six maṇjādi of gold.

29. One string of round beads, (containing) four karaṇja and a half of gold.

30. One string of round beads; (containing) four karaṇja and nine maṇjādi of gold.

31. One sacred arm-ring, (consisting of) eleven karaṇja and three quarters and four maṇjādi of gold.

32. One sacred arm-ring, (consisting of) eleven karaṇja and three quarters, two maṇjādi and (one) kuṇri of gold.

33. One sacred foot-ring, (consisting of) twelve karaṇja, two maṇjādi and (one) kuṇri of gold.

34. One sacred foot-ring, (consisting of) twelve karaṇja and a half and (one) maṇjādi of gold.

No. 49. ON A PILLAR OF THE NORTH ENCLOSURE.

This inscription records, that king Rājarājadēva set up a copper image of the god Subrahmaṇya before the 20th year of his reign.

TEXT.

South face.

[1.] மூலி விளை கோயில் இலை

[2.] கட்டியார் குரல் விளை

[3.] குரல் விளை

[4.] குரல் விளை

[5.] குரல் விளை

[6.] குரல் விளை

[7.] குரல் விளை

[8.] குரல் விளை

[9.] குரல் விளை

[10.] குரல் விளை

[11.] குரல் விளை

[12.] குரல் விளை

[13.] குரல் விளை

[14.] குரல் விளை

[15.] குரல் விளை

[16.] குரல் விளை

[17.] குரல் விளை

¹ i.e., the pearl (the) stone (from) Gaṅgāpādī. This expression perhaps refers to the beryl, which according to Mr. Wallhouse (Indian Antiquary, Vol. V, pp. 287 ff.) is found in no other locality in India besides Padiyūr or Puthiyūl in the Dhārāpuraṇa tiltloka of the Coimbatore district. The country of Gaṅgāpādī is one of the items in the list of conquests of Rājarājadēva.
1. Hail! Prosperity! (The following) copper image, which the lord Śrī-Rājarājadēva had set up until the twenty-ninth year (of his reign) in the temple of the lord Śrī-Rājarājēśvara, was measured by the cubit measure (preserved) in the temple of the lord, and engraved on stone:—

2. One solid image of Subrahmanḍyaḍēva, having four divine arms (and measuring) twenty virāl and five tōrai in height from the feet to the hair.

3. One lotus on which this (image) stood, set with jewels (and measuring) three virāl in height.

4. One pedestal, (measuring) ten virāl in breadth, eleven virāl in length, and five virāl and four tōrai in height.

5. One solid aureola, (measuring) three muram, five virāl and six tōrai in circumference.

No. 50. On a pillar of the north enclosure.

This inscription describes a group of copper images, which king Rājarājadēva had set up before the 29th year of his reign. The chief image was one of Dakshināmūrti, a form of Śiva, who was represented as seated under a banyan-tree on a mountain and as surrounded by several attendants and attributes.
[9.] بس * دارینیتیم سپور-  
[10.] سان * ماندیتیم صندی  
[11.] قارا * داریتیم سپور-  
[12.] دمک * ساختمانی دیتی  
[13.] از * دارینیتیم سپور-  
[14.] دارینیتیم سپور-  
[15.] از * دارینیتیم سپور-  
[16.] تا * دارینیتیم سپور-  
[17.] دارینیتیم سپور-  
[18.] دارینیتیم سپور-  
[19.] دارینیتیم سپور-  
[20.] دارینیتیم سپور-  
[21.] دارینیتیم سپور-  
[22.] دارینیتیم سپور-  
[23.] دارینیتیم سپور-  
[24.] دارینیتیم سپور-  
[25.] دارینیتیم سپور-  
[26.] دارینیتیم سپور-  
[27.] دارینیتیم سپور-  

**East face.**

[28.] دارینیتیم سپور-  
[29.] دارینیتیم سپور-  
[30.] دارینیتیم سپور-  
[31.] دارینیتیم سپور-  
[32.] دارینیتیم سپور-  
[33.] دارینیتیم سپور-  
[34.] دارینیتیم سپور-  
[35.] دارینیتیم سپور-  
[36.] دارینیتیم سپور-  
[37.] دارینیتیم سپور-  
[38.] دارینیتیم سپور-  
[39.] دارینیتیم سپور-  
[40.] دارینیتیم سپور-  
[41.] دارینیتیم سپور-  
[42.] دارینیتیم سپور-  
[43.] دارینیتیم سپور-  
[44.] دارینیتیم سپور-  
[45.] دارینیتیم سپور-  
[46.] دارینیتیم سپور-  
[47.] دارینیتیم سپور-  
[48.] دارینیتیم سپور-  
[49.] دارینیتیم سپور-  
[50.] دارینیتیم سپور-  

*The case of *s* and that of *s* in line 65 are expressed by a compound letter, which resembles the case of *s* in Vol. I. No. 85, line 13.*
North face.

61. ராஜரா சுமாராத்து
62. சென்கள் ராஜராச்சு
63. பாலேயூர் சென்கள்
64. முன்னையானம் குறிக்கல்லா
65. ஒருச்சுோர் விதைநூற்று
66. முறையீட்டு வாசனை
67. முப்புறை காணிக்கல்லா
68. நாம் கையூறு ராஜரா
69. அர்த்தம் வினையூறு
70. சுமாராத்து போட்டை
71. ராஜரா சுமாராத்து
72. கையூறு ராஜரா
73. சுமாராத்து போட்டை
74. அர்த்தம் வினையூறு
75. நாம் கையூறு ராஜரா
76. பத்துணை சுமாராத்து
77. சுமாராத்து போட்டை
78. வினையூறு ராஜரா
79. நாம் கையூறு ராஜரா
80. பத்தாண்டு வினையூறு
81. அர்த்தம் வினையூறு

West face.

82. முல்லூர் வினையூறு
83. பிறந்தை வினையூறு
84. ஆலயம் காணிக்கல்லா
85. முன்னையானம் குறிக்கல்லா
86. முறையீட்டு வாசனை
87. பாலேயூர் சென்கள்
88. அர்த்தம் வினையூறு
89. கையூறு ராஜரா
90. முன்னையானது குறிக்கல்லா
91. நாம் கையூறு ராஜரா
92. பத்துணை சுமாராத்து
93. வினையூறு ராஜரா
94. அர்த்தம் வினையூறு
1. Hail! Prosperity! (The following) copper images, which the lord Śrī-Rājarājadeva had set up until the twenty-ninth year (of his reign) in the temple of the lord Śrī-Rājarājēśvara, were measured by the cubit measure (preserved) in the temple of the lord, and engraved on stone:

2. One solid image of Dakshināmūrti, having four divine arms (and measuring) eighteen vīral in height from the mountain (parvata) on which (it) was seated, to the hair.

3. One mountain on which this (image) was seated, (measuring) at its foot one muram and ten vīral in length, one muram and four vīral in breadth, and twelve vīral in height.

4. Two mountain peaks (iśvara), (measuring) twelve vīral above it in height, nine vīral in length, and eight vīral in breadth.

5. Two solid Kīmāraks, joined to these peaks, having two arms (and measuring) four vīral in height from the feet to the hair.

6. Two solid Kīmāraks, having two arms (and measuring) three vīral and a half in height from the feet to the hair.

7. One solid (image of) Muśalaga, lying under the sacred foot of the god, having two arms (and measuring) ten vīral in length from the feet to the hair.

8. Two solid Rishis, having two arms (and measuring) twelve vīral in height from their seat to the hair.

9. Two solid Rishis, having two arms (and measuring) eight vīral in height from their seat to the hair.

10. One solid snake (pāmbu), (measuring) six vīral in height from the tail to the hood.

11. Two solid Karṇaprākṛita, having two arms (and measuring) three vīral in height from their seat to the hair.

12. One solid tiger (puli), lying on the mountain (and measuring) five vīral and a half in length from the tail to the forehead.

13. One solid banyan-tree (āla-veḷa), measuring one muram, eight vīral and a half in length from the mountain to the top, and six vīral and six tōrai in circumference. On (it) were sewn nine separately made large branches, and on these, forty-two minor branches.

14. One wallet (pekkānu), suspended (from the tree and measuring) three vīral and four tōrai in length, one vīral and two tōrai in breadth, and four tōrai in thickness.

15. A solid handle (kaṭi), (measuring) six vīral and six tōrai in length, and one vīral and a half in circumference; and, joined to it, one bunch of peacock’s feathers (tōrai), (to be carried in) the hand (and measuring) five vīral in length and three vīral in circumference.

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1 See page 137, note 2.
2 Karṇaprākṛita is the same as Karṇaprākṛara, 'a being whose ears are so large that it uses them as a cloak.'
This inscription records that, before the 29th year of the reign of Rājarājadēva, his queen Pañchavan-mahādevi (paragraphs 1, 36 and 37) set up copper images of Śiva called Taṅjaiyaragar, of his wife Umāparamēśvarī, and of their son Gaṇapati, to which she presented a number of valuable ornaments. The description of some of these ornaments is still more detailed than usual, and often obscure, because the meanings of part of the technical terms are unknown. As regards the name of the chief image, its first part, Taṅjai, is the same as Taṅjai or Taṅjavūr. The second part, Aragar, means 'the beautiful one.' The whole name would thus be synonymous with that of the god Taṅjai-Viṭānkar, who must, however, be distinct from Taṅjaiyaragar, as the image of his consort had been set up by Kundavaiyār, the elder sister of Rājarājadēva.  

TEXT.

A. ON THE FIRST NICHE.

First section.

Second section.

\[^{1}\text{, see also in No. 2, paragraph 43.}\]

\[^{2}\text{See No. 6, paragraph 1.}\]
[28.] [39.] [40.] [41.]

[30.] [31.] [32.] [33.]

[34.] [35.] [36.] [37.]

[38.] [39.] [40.] [41.]

[42.] [43.] [44.] [45.]

[46.] [47.] [48.]

Third section.

[49.] [50.] [51.] [52.]

[53.] [54.] [55.] [56.]

[57.] [58.] [59.] [60.]

[61.] [62.] [63.] [64.]

[65.] [66.] [67.] [68.]

[69.]
No. 31. INSCRIPTION OF RAJARAJA. 205

\[70.\] முன்னதுக் குருப்பன் மாலை கி.மு.ப கிருட்டிக் கருவைகளையே கொண்டிருந்தே

\[71.\] [தொண்டு முழுக்கு கும்பா முபி டே குட்டு][தொண்டு]

\[72.\] முழுக்கு முழுக்கு கலுவை

\[73.\] வன்மிகம் மீன்முடிகள் பலிகள்

\[74.\] [வர்க்கார பருந்து][தொண்டு]நீள்கள் பலிகள்

\[75.\] முன்ன் முழுக்கு முழுக்கு குருப்பன் முறை கிருட்டிக் கருவைகளை கொண்டிருந்தே

B. On the first pillar.

West face.

\[76.\] முன்னது குருப்பன்

\[77.\] முழுக்கு முழுக்கு

\[78.\] முழுக்கு முழுக்கு பலிகள்

\[79.\] முழுக்கு முழுக்கு

\[80.\] முழுக்கு முழுக்கு

\[81.\] முழுக்கு முழுக்கு

\[82.\] முழுக்கு முழுக்கு

\[83.\] முழுக்கு முழுக்கு

\[84.\] முழுக்கு முழுக்கு

\[85.\] முழுக்கு முழுக்கு

\[86.\] முழுக்கு முழுக்கு

\[87.\] முழுக்கு முழுக்கு

\[88.\] முழுக்கு முழுக்கு

\[89.\] முழுக்கு முழுக்கு

\[90.\] முழுக்கு முழுக்கு

\[91.\] முழுக்கு முழுக்கு

\[92.\] முழுக்கு முழுக்கு

\[93.\] முழுக்கு முழுக்கு

\[94.\] முழுக்கு முழுக்கு

\[95.\] முழுக்கு முழுக்கு

\[96.\] முழுக்கு முழுக்கு

\[97.\] முழுக்கு முழுக்கு

\[98.\] முழுக்கு முழுக்கு

\[99.\] முழுக்கு முழுக்கு

\[100.\] முழுக்கு முழுக்கு

\[101.\] முழுக்கு முழுக்கு

\[102.\] முழுக்கு முழுக்கு

\[103.\] முழுக்கு முழுக்கு

South face.

\[104.\] முன்னது குருப்பன்

\[105.\] முழுக்கு முழுக்கு

\[106.\] முழுக்கு முழுக்கு

\[107.\] முழுக்கு முழுக்கு

\[108.\] முழுக்கு முழுக்கு

\[109.\] முழுக்கு முழுக்கு
[110.] उर्ध्व अम्मन्त्रय प्रारम्भ
[111.] पूजित देवश्रीत्रुणपुरयः
[112.] में विजय वालकस्तोः
[113.] नित्य अयात्मक अस्त्रस्य
[114.] पुरावर्तनमिद्रूपः [क्रमे.] [तन्त्रे.]
[115.] कृत्यकृतादिनी नवं
[116.] सनातन न्यायम वादः
[117.] तेषां देवी श्रीरुपम व
[118.] यन्त्रम दुर्गा भावस्य
[119.] अनन्त असोम्य देवः
[120.] तदापि देवी श्रीरुपम
[121.] मं ब्रह्म देवी ब्रह्मणे
[122.] देवीनिधिभावम् देवः
[123.] अनुव आस्थेयकर्तरण
[124.] प्रेमिका कर गुणुः [क्रमे.]
[125.] अनुव श्रीनिधि तन्त्रे.
[126.] पुरातम् श्रीनिधि तन्त्रे
[127.] यवधिकार देवे देवः
[128.] अनुव श्रीनिधि तन्त्रे.
[129.] अनुव चलिन्तिका तन्त्रे.
[130.] अनुव श्रीनिधि तन्त्रे.
[131.] श्री श्रीनिधि तन्त्रे.

East face.

[132.] उर्ध्व अन्तर स्वरूपम व
[133.] भूरिश्रीमतिम वर
[134.] वीराधारम वर
[135.] वीराधारम वर
[136.] वीराधारम वर
[137.] वीराधारम वर
[138.] न युद्ध युद्ध युद्ध
[139.] न युद्ध युद्ध
[140.] युद्ध युद्ध
[141.] न युद्ध युद्ध
[142.] युद्ध युद्ध
[143.] युद्ध युद्ध
[144.] युद्ध युद्ध
[145.] युद्ध युद्ध
[146.] युद्ध युद्ध
[147.] युद्ध युद्ध
[148.] युद्ध युद्ध [क्रमे.]
[149.] युद्ध युद्ध
[150.] युद्ध युद्ध
[151.] युद्ध युद्ध
[152.] युद्ध युद्ध
[153.] युद्ध युद्ध
[154.] युद्ध युद्ध
C. ON THE SECOND PILLAR.

West face.

[188.] சென்றண மகிவை.
[189.] ச உலகக்கூறு.
[190.] வ உலகக்கூறு.
[191.] ராசியால்சைத தூ.
[192.] ராசியால்சைத தூ.
[193.] ராசியால்சைத தூ.
[194.] ராசியால்சைத தூ.
[195.] ராசியால்சைத.
[196.] ராசியால்சைத.
South face.

[215.] 
[216.] 
[217.]  உம்பன் எடுக்குறை 
[218.]  எம் முடி எடுக்குறை 
[219.]  பயணம் முடி எடுக்குறை 
[220.]  குற்றம் முடி எடுக்குறை 
[221.]  அய்யர்டலளியேடு 
[222.]  என் திற்போம் திற்புதின் 
[223.]  வீதிருவாய்வு வீதிருவா 
[224.]  அதிகள் தன் தமிழ்ச்சார் 
[225.]  க [ - - ] [ - ] [ - ] என்றுக்குறை 
[226.]  உரையல்கள் உரையல் 
[227.]  செக் இந்தியக் 
[228.]  இலங்கை காண்டை 
[229.]  எ விளையாட்டு இருப்போது 
[230.]  ஏகாளம் தமிழ்ச்சார் 
[231.]  எ பெரு பெரியேன் 
[232.]  தொடர்வர் தொடர் உள்ள 
[233.]  எஞ்சு அரசுலகம் 
[234.]  என்புதல் [ - ] [ - ] 
[235.]  உன்னுகுறை உன்னுகுறை 
[236.]  குற்றகைத் தொடர் 
[237.]  குற்றகைத் தொடர் 
[238.]  வாரத்தில் கலுந்து 
[239.]  செய்து இருபத்திட்டு செய்து 
[240.]  பார்வாடியும் பார்வாடியும் 
[241.]  எ விளையாட்டின் எூர்
East face.

North face.
D. On the second niche.

First section.

[296.] ṛṣṭhi vṛṣṭi vṛṣṭi vṛṣṭi vṛṣṭi vṛṣṭi vṛṣṭi vṛṣṭi
[297.] ṛṣṭhi vṛṣṭi vṛṣṭi vṛṣṭi vṛṣṭi vṛṣṭi vṛṣṭi vṛṣṭi
[298.] mṛṣṭi mṛṣṭi mṛṣṭi mṛṣṭi mṛṣṭi mṛṣṭi mṛṣṭi mṛṣṭi
[299.] ṛṣṭhi ṛṣṭhi ṛṣṭhi ṛṣṭhi ṛṣṭhi ṛṣṭhi ṛṣṭhi ṛṣṭhi
[300.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[301.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[302.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[303.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[304.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[305.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[306.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[307.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[308.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[309.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[310.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[311.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[312.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[313.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[314.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[315.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[316.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[317.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[318.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[319.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[320.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[321.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[322.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[323.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[324.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[325.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
[326.] bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ bhūḥ
Second section.

[327.] பரம்பரையச்ச புர்வர் சீன் [ூ.ை] சிற்ற.
[328.] குலம்பெருப்பு கரை மாற்றி சீன் 
[330.] குலம்பெருப்பு சீன் பிற்றா.
[331.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[332.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[333.] குலம்பெருப்பு சீன் பிற்றா. குலம்பெருப்பு சீன் 
[334.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[335.] குலம்பெருப்பு சீன் பிற்றா. 
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[337.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[338.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[339.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[340.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[341.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[342.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[343.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[344.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[345.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[346.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[347.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[348.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[349.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[350.] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[351:] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[352:] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.
[353:] குலம்பெருப்பு சீன் பிற்றா. [ூ] [ூ.ை] குலம்பெருப்பு.

Third section.

[354:] உதயம் நேற்று வருங்கால் ஆட்சிக்
[355:] உதயம் நேற்று வருங்கால் ஆட்சிக்
[356:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[357:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[358:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[359:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[360:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[361:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[362:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[363:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[364:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[365:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[366:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[367:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[368:] உதயம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
[369:] உத�ம் நேற்று வருங்கால் — [ூ.ை] ஆட்சிக்
INSCRIPTIONS ON THE ENCLOSURE

[370.]  ... [371.]  ... [372.]  ... [373.]  ... [374.]  ... [375.]  ... [376.]  ... [377.]  ... [378.]  ... [379.]  ... [380.]  ...

Fourth section.

[381.]  ... [382.]  ... [383.]  ... [384.]  ... [385.]  ... [386.]  ... [387.]  ... [388.]  ... [389.]  ... [390.]  ... [391.]  ...

[392.]  ... [393.]  ... [394.]  ... [395.]  ...

TRANSLATION.

1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king's reign) by Paṇehavan-mahādēvi, the consort of our lord Śrī-Rājarājadeva,—were engraved on stone, after they had been measured by the cubit measure (preserved) in the temple of the lord, after the jewels (given to them) had been weighed by the stone called (after) Dakshina-Mēru-Vīțaṅkā, and after the gold and silver had been weighed by the stone called (after) Ādvavallān:—

2. One solid image, bearing the sacred name of Taiṉjaiyaragar, having four divine arms and (measuring) two mūrṇa and four virūt in height from the feet to the hair,—including (an image of) Mušalaganu, who was lying under that sacred foot, on which (the god) stood.  

1. இசுருவு இருக்கும் means 'to stand on one foot (in dancing or penance). (Winslow).
3. One lotus on which this (image) stood, set with jewels and measuring [five virat] in height.

4. One solid image of his consort Umāparamēśvarī, measuring one (muram) and three quarters, [two] virat and a half in height from the feet to the hair.

5. One lotus on which this (image) stood, set with jewels and measuring four virat and a half in height.

6. One pedestal on which the god and his consort stood, measuring [two] muram and four virat in length, one muram . . . . . . . . . . . . in breadth, and eleven virat in height.

7. One solid aureola, covering the god and his consort, consisting of two pillars and one half-moon, and measuring seven muram in circumference.

8. One solid image of Gaṇapati, standing, having [four divine arms], and (measuring) three quarters and one eighth of a muram in height from the feet to the hair.

9. One lotus on which this (image) stood, set with jewels and measuring [two] virat and [a half] in height.

10. One pedestal, measuring [nineteen] virat in length, nine [and three quarters of a virat] in breadth, and five virat in height.

11. One solid aureola, measuring two, three quarters and one eighth of a muram in circumference.

12. To this (image of) Tāi [a]jaiyarāgar were given:—

13. [One] sacred garland (tira-mālīlā), hanging down, weighing,—inclusive of the pīṭha and of the lac, and exclusive of the threads,—ninety-one karīṭhu, and worth one hundred and twenty-five kās. On . . . . . . . . . . . and on the inner side? were strung . . . . . . . nine pearls, viz., round pearls, roundish pearls, polished pearls and small pearls; on twenty-one marriage-badges (āḍī), [two] . . . . ; on two marriage-badges which were soldered together, and on two chalas (each of) which consisted of five (pieces) soldered together, were fastened ninety-four crystals, eleven potti and four hundred and . . . . . . two diamond crystals; (and) on the [pd]īguit, it had one eye and one hook.

14. One ornament consisting of a single string, weighing,—exclusive of the threads used for stringing, and inclusive of the lac,—four karīṭhu, nine mahājādi and eight tenths, and worth six kās. On (it) were strung thirty-one pearls,—viz., polished pearls, small pearls, erud pearls and (pearls) resembling toddy in colour,—two corals, two lapis lazuli, two chalas, one eye and one hook.

15. One ornament consisting of a single string, weighing,—inclusive of the minute nails in the chalas and of the lac, and exclusive of the threads used for stringing,—four karīṭhu and a half, two mahājādi and four tenths, and worth eight kās. On (it) were strung twenty-eight old pearls,—viz., small pearls and erud pearls,—two corals, two lapis lazuli, two chalas, one eye and one hook.

16. One ornament consisting of a single string, weighing,—inclusive of the lac and exclusive of the threads,—four karīṭhu, nine mahājādi and nine tenths, and worth seven kās. On (it) were strung thirty-old pearls,—viz., polished pearls, small pearls and erud pearls,—two corals, one lapis lazuli, one sapphire, two chalas, one eye and one hook.
17. One ornament consisting of a single string, weighing,—inclusive of the lac and exclusive of the threads,—four karəṇju and two maṇḍi, and worth ten kāśu. On (it) were strung thirty-two old pearls,—viz., polished pearls, small pearls, (pearls) of brilliant water, of red water and of rubbed surface, and ṣappatti,—two corals, two lapis lazuli, two tālinamb, one eye and one hook.

18. One sacred pearl ornament (bṛṭ-chhanda), weighing,—inclusive of the lac, and exclusive of the threads used for stringing,—one hundred and six karəṇju, (one) maṇḍi and two tenths, and worth one hundred and forty-one kāśu. (It had) two clasps (? mungam), two pendants (tikkan), eight front-plates (ulakhattu), ten eyes, two front-plates with eyes, eight pins (nemhu) soldered together, four double pins, two karadigai, two double hooks, two treble hooks, and eight nails for pearls sewn on (taippu-muri-lāni). On (it) were strung two thousand five hundred and twenty-four pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, nimbojam, ambuṇudu and crude pearls. (On it) were sewn eight pearls, vis., sakkattu, ṣappatti, polished pearls and small pearls. On the two clasps, on the front-plates and on the pendants were fastened thirty-seven crystals, twenty-seven potti and seventy-five tarupṭu.

19. One Telugu ear-ring (‘Vaṭḍa-vadil), weighing, inclusive of the gold, two karəṇju and a half and three maṇḍi, and worth seven kāśu. On (it) were strung nine pearls, vis., small pearls, nimbojam and (pearls developed only) on one side (? puruppavu).

20. One sacred armetlet (bṛṭ-kāhu-vataya), weighing,—inclusive of the lac, and exclusive of the red stones (śvappu-nilai) affixed (to it) and of the threads,—forty-five karəṇju and a half, four maṇḍi and (one) kwar, and worth fifty-two kāśu. On two front-plates and on one clasp were fastened forty-nine crystals, six potti and one hundred and eighty-one diamond crystals. On (it) were strung as pendants (? kāl) two hundred and sixty-three pearls, vis., round pearls, roundish pearls, polished pearls and small pearls.

21. One sacred armetlet, weighing,—inclusive of the lac, and exclusive of the red stones affixed (to it) and of the threads,—forty-five karəṇju and three quarters and two maṇḍi, and worth fifty-two kāśu. On two front-plates and on one clasp were fastened fifty crystals, six potti and one hundred and ninety-five diamond crystals. On (it) were strung as pendants two hundred and sixty-five pearls, vis., round pearls, roundish pearls, polished pearls and small pearls.

22. One sacred arm-ring (tirukkaikkākai) of balls (gundu) and sockets (kēyapati) soldered on a band (paṭṭai) of gold, weighing,—exclusive of the threads used for stringing and of the copper nails, and inclusive of the lac,—twenty-two karəṇju, nine maṇḍi and (one) kwar, and worth twenty-eight kāśu. On eleven strings (vudum) (attached) to two points (tunda) were strung four hundred and eleven pearls, vis., round pearls, roundish pearls, polished pearls, small pearls, ṣappatti, sakkattu and crude pearls. On (it) were fastened thirty-two crystals and twelve potti.

23. One sacred arm-ring of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads,—twenty-two karəṇju and (one) kwar, and worth twenty-six kāśu. On eleven strings (attached) to two points were

1 See page 145, note 1.
2 Literally, 'pins of two (pieus) which had become one.'
3 According to the Dictionnaire Tamoul-Français, səṃkə is 'a stone resembling the diamond, but of inferior quality.'
4 Compare bid, səməkə, a Telugu ear, i.e., a large pendent ear, the lobe of which is artificially enlarged.
5 Compare səməka in No. 2, paragraphs 38 and 40.
strung three hundred and eighty-five pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, śakkattu, sappatti and crude pearls. On (it) were fastened thirty-two crystals and twelve potti.

24. One sacred arm-ring of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads,—twenty-two karaṇjū and six maṇjūdi, and worth twenty-seven kātu. On eleven strings (attached) to two points were strung four hundred and fifteen pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, sappatti and śakkattu. On (it) were fastened thirty-two crystals and twelve potti.

25. One sacred arm-ring of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads,—twenty-two karaṇjū and three quarters and four maṇjūdi, and worth twenty-nine kātu. On eleven strings (attached) to two points were strung four hundred and twenty-six pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, sappatti and śakkattu and crude pearls. On (it) were fastened thirty-two crystals and twelve potti.

26. A sacred girdle (tirappatīrṇa), weighing,—inclusive of the lac, and exclusive of the threads and of the stones (ākārāḥ),—eighty karaṇjū and three quarters, two maṇjūdi and (one) kugri, and worth fifty-five kātu. On one clasp were fastened twenty-four crystals, nine potī and fifty-six diamond crystals. On twelve flowers (put), (each of which consisted of) five pieces joined, were fastened fifty-four crystals and six potī. On eight small flowers (maṇiṇyā) were fastened four crystals and four potī. On one bud (mattu) at the top of the chief pendant (śaṇaitēkkam) which had the shape of a braided garland (śikṣātākṣa), were fastened one crystal, one potī, nine diamond crystals and eight bundles (ākṣi) of three strings (each). Into eight small pendants (śīru-tēkkam), in the middle of the bundles, (each of which) had three vidanā at the top of an end, were set eight potī, and (on them) were fastened sixteen crystals. On the body (twat), the points, the bundles, the pendants and the chief pendant were strung two thousand three hundred and forty-nine pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, śakkattu and sappatti. On the clasp were sewn nine sappatti pearls.

27. One sacred foot-ring (tiruvuṇḍiṇkārai) of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads,—thirty-one karaṇjū, six maṇjūdi and (one) kugri, and worth forty-four kātu. On twelve strings (attached) to two points were strung four hundred and sixty-nine pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, śakkattu and sappatti. On (it) were fastened forty-two crystals and thirty potti.

28. One sacred foot-ring of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads used for stringing,—thirty karaṇjū and a half, four maṇjūdi and three tenths, and worth forty-two kātu. On twelve strings (attached) to two points were strung four hundred and eighty-eight pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, sappatti and śakkattu. On (it) were fastened forty-two crystals and thirty potti.

29. One sacred arm-ring, (consisting of) eleven karaṇjū and a half of gold.

30. One sacred arm-ring, (consisting of) eleven karaṇjū, seven maṇjūdi and (one) kugri of gold.

1 See page 189, note 2. The phrase śakātēkkam occurs again in No. 66, paragraph 10.
31. One sacred arm-ring, (consisting of) twelve karanju and a half of gold.
32. One sacred arm-ring, (consisting of) twelve karanju and three quarters and two manjādi of gold.
33. One sacred foot-ring, (consisting of) fourteen karanju and a quarter of gold.
34. One sacred foot-ring, (consisting of) thirteen karanju and three quarters and (one) manjādi of gold.
35. One small scimitar, the hilt (?), blade (?) and knob? of which were inlaid with gold.
36. One plato (talga), bearing the illustrious name of Paśchavaṇ-mahādēvi (and consisting of) four hundred and nineteen karanju, seven manjādi and (one) kuṇri of silver.
37. One cup (vaṭṭil), bearing the illustrious name of Paśchavaṇ-mahādēvi (and consisting of) seventy-one karanju, six manjādi and four tenths of silver.
38. To (the image of) Umaparamēśvari, the consort of this Taikjaiyaragar,—the same (queen) gave:—
39. One pair of pearl sidakku, weighing, inclusive of the gold, two karanju and (one) kuṇri, and worth four and seven twentieths of a kāsu. On (it) were strung eighteen pearls, viz., sappatti and small pearls.
40. One pearl bracelet (sū⊆dham), weighing,—inclusive of the lac, and exclusive of the threads used for stringing,—twenty karanju and a quarter and (one) kuṇri, and worth thirty kāsu. To two points (were attached) six karanju, twenty-four potti which were soldered and set into sockets, and seventy fastened crystals. On fourteen strings were strung four hundred and eighty-one pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, takkattu and old pearls.
41. One pearl bracelet, weighing,—inclusive of the lac, and exclusive of the threads used for stringing,—twenty-one karanju and a quarter, and worth thirty kāsu. To two points (were attached) six karanju, twenty-four potti which were soldered and set (into) sockets, and seventy-nine fastened crystals. On fourteen strings were strung four hundred and eighty-five pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, takkattu and old pearls.
42. One sacred foot-ring, weighing,—inclusive of the lac and exclusive of the threads,—twenty karanju and three quarters and two manjādi, and worth twenty-five kāsu. To two points (were attached) six karanju, twenty-two potti which were soldered and set (into) sockets, and eighty-seven fastened crystals. On twelve strings were strung four hundred and sixty-seven pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, takkattu and old pearls.
43. One sacred foot-ring, weighing,—inclusive of the lac and exclusive of the threads,—nineteen karanju and eight manjādi, and worth twenty-four kāsu. To two points (were attached) six karanju, twenty-four potti which were soldered and set (into) sockets, and eighty-one fastened crystals. On twelve strings were strung four hundred and sixty-eight pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, crude pearls, takkattu and old pearls.
44. A collar (kacu), (consisting of) two karanju, seven manjādi and (one) kuṇri of gold,—including one spiral (tiru) which was strung on (it).
45. One sacred arm-ring, (consisting of) nine karanju and a half and (one) kuṇri of gold.
46. One sacred arm-ring, (consisting of) nine karanju and a quarter of gold.

1 Compare No. 46, paragraph 43.
2 According to Wulsow, kana means 'the nut or head of a spike.'
47. One sacred foot-ring, (consisting of) ten karaṇīju and a half, two maṇḍjādi and (one) kuṇī of gold.
48. One collar with a spiral (tirukkāvai), (consisting of) eleven karaṇīju and a quarter of gold.
49. To (the image of) Gaṇapati, which the same (queen) had set up, she gave:—
50. One sacred arm-ring, (consisting of) ten karaṇīju and a half of gold.
51. One sacred arm-ring, (consisting of) ten karaṇīju of gold.
52. One sacred foot-ring, (consisting of) eleven karaṇīju and three quarters of gold.
53. One sacred foot-ring, (consisting of) twelve karaṇīju, seven maṇḍjādi and (one) kuṇī of gold.

No. 52. ON A PILLAR OF THE NORTH ENCLOSURE.

This inscription records that, before the 20th year of his reign, king Rājarājadēva set up a copper image of Muhūr-Vishṇu.

Text.

South face.

1. [\[ \]
2. [\[ \]
3. [\[ \]
4. [\[ \]
5. [\[ \]
6. [\[ \]
7. [\[ \]
8. [\[ \]
9. [\[ \]
10. [\[ \]
11. [\[ \]
12. [\[ \]
13. [\[ \]
14. [\[ \]
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20. [\[ \]
21. [\[ \]
22. [\[ \]
23. [\[ \]
24. [\[ \]
25. [\[ \]
26. [\[ \]
27. [\[ \]
28. [\[ \]
29. [\[ \]

\* Compare paragraph 44.
East face.

1st line. [30.] ॐ देवगनिया-।
2nd line. [31.] श्रीराजिज्ञार्य-।
3rd line. [32.] राजाराजेश्वर-।
4th line. [33.] भक्ति-।
5th line. [34.] गोवा गोवा गोवा।

Translation.

1. Hail! Prosperity! (The following) copper image, which the lord Śrī-Rājarājadēva had set up until the twenty-ninth year (of his reign) in the temple of the lord Śrī-Rājarājēśvara, was engraved on stone, after it had been measured by the cubit measure (preserved) in the temple of the lord:—

2. One solid image of Mahā-Viṣṇu, having four divine arms (and measuring) nineteen viral and six tōrai in height from the feet to the hair.

3. One lotus on which this (image) stood, set with jewels (and measuring) three viral in height.

4. One pedestal, joined to it (and measuring) twelve viral square, and five viral and two tōrai in height.

5. One solid aureola, covering this (image and measuring) two muram, twenty viral and six tōrai in circumference.

No. 53. On a Pillar of the North Enclosure.

This inscription records the setting-up of a copper image of Patañjali śēva, who was represented as half man and half snake, before the 29th year of the reign of Rājarājadēva. The donor was one of the queens of the latter, whose name is obliterated, but, with the help of the inscription No. 51, may be restored as Pāñcavān-mahādēvi.

Text.

South face.

[1.] [ṣaṇḍhya] श्री[व] [भ] [भ]। [भोल-।
[2.] [व] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[3.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[4.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[5.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[6.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[7.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[8.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[9.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[10.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[11.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[12.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[13.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[14.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[15.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[16.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[17.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[18.] [श्री] [श्री] [श्री] [श्री] [श्री] [श्री]।
[19.] சூர்ய மண்டப [சுத்தை].
[20.] சோழ மண்டப சோழத்.
[21.] முதல் சும் மண்டப சுமண்.
[22.] முற்றிலும் பாழ்த்து.
[23.] நாஞ்சு வருவது வை.
[24.] முசுல்லிய விசாங்க.
[25.] முசுல்லிய விசாங்க.
[26.] முசுல்லிய விசாங்க.
[27.] முசுல்லிய விசாங்க.

East face.

[31.] [சுத்தை] முழுக்கம் சுத்தை.
[33.] [சுத்தை] முழுக்கம் சுத்தை.
[34.] [சுத்தை] முழுக்கம் சுத்தை.
[37.] [சுத்தை] முழுக்கம் சுத்தை.
[38.] [சுத்தை] முழுக்கம் சுத்தை.
[40.] [சுத்தை] முழுக்கம் சுத்தை.

[61.] [சுத்தை] முழுக்கம் சுத்தை.
[63.] சதுர சுத்தை.

North face.

[65.] சுத்தை முழுக்கம் சுத்தை.
[66.] சுத்தை முழுக்கம் சுத்தை.
[67.] சுத்தை முழுக்கம் சுத்தை.
[68.] சுத்தை முழுக்கம் சுத்தை.
[69.] சுத்தை முழுக்கம் சுத்தை.
[70.] சுத்தை முழுக்கம் சுத்தை.

1 See page 21, note 1. 2 Read சுத்தை. 3 Read சுத்தை.
1. Hail! Prosperity! The following copper image,—which had been set up in the temple of the lord Śrī-Śrī-Rājarājadēva until the twenty-ninth year (of the king's reign) by [Pañché]vā[mahādevī, the consort of our lord Śrī-[Rājarājadēva],— was engraved on stone, after it had been measured by the cubit measure (preserved) in the temple of the lord, and after the gold (given to it) had been weighed by the stone called (after) Ādavallā:—

2. One solid image of Śrī-Patañjalidēva, (measuring) one, [three] quarters and one eighth [of a muram] in height from the tail to the hoods (phana). It had five hoods, in the midst of these hoods one face, one crown (makuta), two divine arms, above the navel a human body, and below the navel three coils.

3. One lotus-seat (padmsana) on which this (image) rested, set with jewels (and measuring) nine vīral and a half in height, and three, three quarters and one eighth of a muram in circumference.

4. One solid aureola, covering this (image and measuring) four muram in circumference.

5. To this (image) were given:—

6. Twenty-two sacred gold flowers, consisting of forty-four karaṇju of gold,—each (consisting of) two karaṇju of gold.

7. One pair of sacred (ear-rings in the shape of) makara,3 consisting of (one) karaṇju and three quarters and four mahājāli of gold.

8. One sacred arm-ring, (consisting of) four karaṇju and three quarters, two mahājāli and (one) kuri of gold.

9. One sacred arm-ring, (consisting of) five karaṇju of gold.

**No. 54.** On the base of the North Enclosure.

This inscription opens with the same historical passage as Nos. 10 to 19, and records that certain persons deposited a sum of money in favour of the images of Chandraśekharadēva and of his consort before the 10th year of the reign of Rājendra-Chōladeva. The two images had been set up by king Rājarājadēva.4

**Text.**

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1. Pañché seems to correspond to the Sanskrit Bhaga.

2. According to Böhltingk and Roth's *Sanskrit-Wörterbuch*, makara alone is used in the sense of makara-kunjana.

3. Another image of Chandraśekharadēva, which had been set up by a different person, is mentioned in No. 38, paragraph 20.
TRANSLATION.

1. Hail! Prosperity! In the tenth year (of the reign) of Kō-Parakēsarivarman, alias Śrī-Rājendrā-Chōlādēva, who,—in (his) life of high prosperity, (during which he) rejoiced that, while Fortune, having become constant, was increasing, the goddess of victory in battle, and the matchless goddess of fame had become his great queens,—conquered with (his) exceedingly great army Iḏaituṟai-nādu; Vaṇavāsī, whose warriors (were protected by) walls of continuous forests; Kollippākkai, whose walls were surrounded by bulli (trees); Manṇaikkadakktam of unapproachable strength; the crown of the king of Írām, who came to close quarters in fighting; the exceedingly beautiful crown of the queen of the king of that (country); the crown of Sundara and the pearl-necklace of Indra, which the king of the South had previously given up to that (king of Írām); the whole Írām-maṇḍalām on the transparent sea; the crown praised by many and the garland of the sun, family-treasuries, which the arrow-shooting (king of) Kērāla rightfully wore; many ancient islands, whose old and great guard was the sea, which resounds with torches; the crown of pure gold, worthy of Lakshmi, which Paraśurāma, having considered the fortifications of Śāndimattivu impregnable, had deposited (there), when raging with anger, (he) bound the kings twenty times; the seven and a half lakhs of Irattapaḍi, (which was) strong by nature, (the conquest of which was accompanied) with immeasurable fame, (and which he took from) Jayasimha, who, out of fear (and) full of vengeance, turned his back at Muṇaṅgi and hid himself; and the principal great mountains, (which contained) the nine treasures;—there was engraved on stone (the name of) the village, which had received on interest from Chāndēśvaradēva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (the temple called) Śrī-Rājarājēśvarara,—(part) of the money, which had been deposited until the tenth year (of the reign) of the lord Śrī-Rājendrā-Chōlādēva for the offerings and other expenses required by (the image of) Chundraśeikhara-dēva,—which the lord Śrī-Rājarājēdēva had set up in the temple of
INSCRIPTIONS ON THE ENCLOSURE.

the lord Śrī-Rājarājēśvara, (and) which the lord Śrī-Rājendrā-Chōladēva had attached to the Perunāṇatnu Āvaiyālga, and by (the image of) his consort.

2. The members of the assembly of Perumikkalur, a brahmāyā in Kirārkūr, (a subdivision) of Nittāvīṇa-da-vaḷanādu, have received after (the harvest of) the pataṅga in the tenth year (of the reign) of the lord Śrī-Rājendrā-Chōladēva one hundred and twenty kāsā out of the money, which the Perunāṇatnu Āvaiyālga, who were attached to (the image of) Chandrasēkhara-dēva, which had been set up by the lord Śrī-Rājarājadēva, and to (the image of) his consort, had deposited for the offerings and other expenses required by these (two images). For (these one hundred and twenty kāsā), they have to pay every year, as long as the moon and the sun endure, fifteen kāsā into the treasury of the lord,—the rate of interest being one eighth kāsā per year for each kāsā.

No. 55. ON A NICHE OF THE EAST ENCLOSURE.

This inscription records that, before the 29th year of the king’s reign, an officer of Rājarājadēva, named Īrīvīraṇa Pallavāyana, alias Mummadī-Sōra-Pōsaṃ, set up a copper image of Chandēvāraddēva, to which he presented a few ornaments. In an inscription of the 10th year of the reign of Rājendrā-Chōladēva, this image is referred to as having been set up by the same officer, and his name occurs three times in the large Leyden grant.

TEXT.

First section.

[1.]
[2.]
[3.]
[4.]
[5.]
[6.]
[7.]
[8.]
[9.]
[10.]
[11.]
[12.]

1. ‘the elephant-troopers of the large treasure.’ Similar terms occur in the inscriptions Nos. 9 to 19.
2. Two other copper images of Chandēvāraddēva had been set up by king Rājarājadēva; see No. 29, paragraphs 10 and 12.
3. No. 12, paragraph 1.
4. See page 98, note 5. According to an inscription of the 14th year of the reign of Mummadī-Sōradēva (i.e., Rājārājadēva) at Māḷiṇḍi, six miles north of Tiruvallam in the North Arcot district, the same officer made a gift to the temple of Chōlendrēśhēvāra (now called Sōmadēshēvāra) at that village. This inscription calls him Īrīvīraṇa Pallavāyana, alias Mummadī-Sōra-Pōsaṃ, the chief of Arāṅīr (and a native of) Araiśuś in Tēk̄arā-Pambūn-kūrum, (a subdivision) of Śīpātu (i.e., the Chōla country).’ His surname Mummadī- or Mummadī-Sōra-Pōsaṃ must have been derived from Rājarāja’s surname Mummadī-Sōraddēva. After the accession of Rājendrā-Chōla, he appears to have adopted the new surname Īrīvīraṇa-Pallavāyana (No. 12, paragraph 1, and line 436 f. of the Leyden grant). A similar change of names is noticed on page 130, note 1.
[13.] மலர் சந்திரன் மத்தியும் பெருமாள் சுக்கம் ||—


[15.] வில்லும் கால்வாரம் தொட்டையை விள்ளியே கிளைகு பிளைக்கு தொறை

[16.] மலர் தொன்மலர் ||— [வி.] கால்வாரம் தொட்டைக்கு அச்சரானே

[17.] விள்ளியே கிளைக்கு பிளைக்கு தொறை ||— [வி.] [வி.] ||—

[18.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[19.] விள்ளியே கிளைக்கு பிளைக்கு தொறை ||— [வி.] அச்சரானே

[20.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[21.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[22.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[23.] விள்ளியே கிளைк்கு பிளைக்கு தொறை

Second section.

[24.] மலர் [மலையழி குறுநி] தளத்தையன் [புகழ் சோ] சேர்க்கு தொறை

[25.] [வறு] தளத்தையன் கிழக்கில் பிளைக்கு தொறை

[26.] [வறு] தளத்தையன் கிழக்கில் புகழ் சோ

[27.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[28.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[29.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[30.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[31.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[32.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[33.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[34.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[35.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[36.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[37.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[38.] விள்ளியே கிளைக்கு பிளைк்கு தொறை

[39.] விள்ளியே கிளைக்கு பிளைக்கு தொறை

[40.] விள்ளியே கிளைк்கு தொறை

Translation.

1. Hail! Prosperity! The following copper image,—which had been set up in the temple of the lord Śrī-Rājarājēśvarar until the twenty-ninth year (of the king's reign) by Tirayiravan Pallava Sālavan, alias Mummaçi Śora-Pōsan, a Perundaam¹ of the lord Śrī-Rājarājēśvara,—was engraved on stone, after it had been measured by the cubit measure (preserved) in the temple of the lord, and after the jewels (given to it) had been weighed without the threads by the stone called (after) Dakshine-Mēru-Viṭānkanu:—

2. One solid image of Chāndēśvaradhēva, having two divine arms and (measuring) one muram, six virāl and six tōrear from the feet to the hair.

3. One lotus on which this (image) stood, set with jewels (and measuring) three virāl and two tōrear in height.

¹ This word appears to be the designation of some office, as Perundaam (page 141, note 1). Its genitive case occurs in the two terms Perudaattatu Āyayaiyal (No. 54) and Perudaattta Vahalai-veḷaiikkārayapadaigal (Nos. 12 and 13).
4. One pedestal, having an auspicious mark (? bhadra) in the middle of its front side (and measuring) one [muram, four] viral and a half in length, [ten] viral in breadth, and seven viral in height.

5. One solid aureola, (measuring) four muram, eight viral and a half in circumference.

6. One solid axe (muru),¹ held by this (image and measuring) thirteen viral in length, and two viral and a half in circumference.

7. To this (image) were given:—

8. A girdle "of" three strings (vadam), weighing, with the lac, eight karayju and three quarters, (one) manjâdi and (one) kauri; and worth seven and one twentieth of a kâsu. On (these strings) were strung ninety-three pearls,—viz., polished pearls, small pearls, (pearls) resembling toddy in colour, with rubbed surface and with cracked surface, and old pearls,—six corals, six lapis lazuli, two tâlimbams (each of) which consisted of three (pieces) soldered together, one eye and one hook.

9. One ornament consisting of a single string ([ekâval]a), weighing, with the lac, two karayju, two manjâdi and (one) kauri, and worth one and a half kâsu. On (it) were strung ................. pearls,—viz., polished pearls, small pearls, (pearls) resembling toddy in colour, with rubbed surface and with cracked surface,—two corals, two lapis lazuli, two tâlimbams, one eye and one hook.

10. One string, weighing (one) karayju and (one) kauri, and worth half a kâsu. On (it) were strung forty-six pearls,—viz., polished pearls, small pearls, (pearls) resembling toddy in colour, with rubbed surface and with cracked surface, and old pearls,—and one coral.

No. 56. On a niche and a pillar of the east enclosure.

This inscription records that, before the 29th year of the king's reign, the same officer of king Râjarâyajadéva, who is mentioned in the inscription No. 47, set up a copper image of the sun-god, Sûryadéva, and presented some ornaments to this image.

Text.

A. On the niche.

First section.

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

Second section.

[15.] [16.]
[17.] [18.]
[19.] [20.]

¹ This attribute of the image is evidently intended for the axe (muru), with which Chândrâvara cut off the legs of his father according to the Periyâpurânam (page 81 of the Madras edition of 1888).
² On kalâram see page 188, note 1.
No. 36. INSCRIPTION OF RAJARAJA.

[21.] மரணத்தை
[22.] [ை] மரணத்தை
[23.] மரணத்தை
[24.] மூலக்குறிக்கை
[25.] மரணத்தை
[26.] மூலக்குறிக்கை
[27.] மரணத்தை
[28.] மூலக்குறிக்கை
[29.] முதல் போக்கு
[30.] முதல் போக்கு
[31.] முதல் போக்கு
[32.] முதல் போக்கு
[33.] முதல் போக்கு
[34.] முதல் போக்கு
[35.] முதல் போக்கு
[36.] முதல் போக்கு
[37.] முதல் போக்கு
[38.] முதல் போக்கு
[39.] முதல் போக்கு
[40.] முதல் போக்கு

Third section.

[41.] சூர்யோ இத்திரை
[42.] சூர்யோ இத்திரை
[43.] சூர்யோ இத்திரை
[44.] சூர்யோ இத்திரை
[45.] சூர்யோ இத்திரை
[46.] சூர்யோ இத்திரை
[47.] சூர்யோ இத்திரை
[48.] சூர்யோ இத்திரை
[49.] சூர்யோ இத்திரை
[50.] சூர்யோ இத்திரை
[51.] சூர்யோ இத்திரை
[52.] சூர்யோ இத்திரை
[53.] சூர்யோ இத்திரை
[54.] சூர்யோ இத்திரை
[55.] சூர்யோ இத்திரை
[56.] சூர்யோ இத்திரை
[57.] சூர்யோ இத்திரை
[58.] சூர்யோ இத்திரை
[59.] சூர்யோ இத்திரை
[60.] சூர்யோ இத்திரை
[61.] சூர்யோ இத்திரை
[62.] சூர்யோ இத்திரை
[63.] சூர்யோ இத்திரை
[64.] சூர்யோ இத்திரை
[65.] சூர்யோ இத்திரை
[66.] சூர்யோ இத்திரை
[67.] சூர்யோ இத்திரை

Fourth section.

[68.] சூர்யோ இத்திரை
[69.] சூர்யோ இத்திரை
[70.] சூர்யோ இத்திரை
[71.] சூர்யோ இத்திரை
[72.] சூர்யோ இத்திரை
[73.] சூர்யோ இத்திரை
[74.] சூர்யோ இத்திரை
[75.] சூர்யோ இத்திரை
[76.] சூர்யோ இத்திரை
[77.] சூர்யோ இத்திரை
[78.] சூர்யோ இத்திரை
[79.] சூர்யோ இத்திரை
[80.] சூர்யோ இத்திரை
[81.] சூர்யோ இத்திரை
[82.] சூர்யோ இத்திரை
[83.] சூர்யோ இத்திரை
[84.] சூர்யோ இத்திரை
[85.] சூர்யோ இத்திரை
[86.] சூர்யோ இத்திரை
[87.] சூர்யோ இத்திரை
[88.] சூர்யோ இத்திரை
[89.] சூர்யோ இத்திரை
[90.] சூர்யோ இத்திரை
[91.] சூர்யோ இத்திரை
[92.] சூர்யோ இத்திரை
[93.] சூர்யோ இத்திரை
[94.] சூர்யோ இத்திரை
[95.] சூர்யோ இத்திரை
[96.] சூர்யோ இத்திரை
[97.] சூர்யோ இத்திரை
[98.] சூர்யோ இத்திரை
[99.] சூர்யோ
Fifth section.

B. ON THE PILLAR.

TRANSLATION.

1. Hail! Prosperity! The following copper image,—which had been set up in the temple of the lord Śrī-Rājarājēśvara until the twenty-ninth year (of the king’s reign) by Kōvaṉ Anadhimalai, alias Kēralāntaka-Viruppapaiyāṉ, a Perumāram of the minor treasure (birudaṟṟāñ) of the lord Śrī-Rājarājēśvara,—was engraved on stone, after it had been measured by the cubit measure (praṣerved) in the temple of the lord, after the jewels (given to it) had been weighed without the threads by the stone called (after) Dakshina-Mēru-Vītānkaṉ, and after the gold had been weighed by the stone called (after) Ādavallāṉ:—

2. One solid image of Sūryadēva, having two divine arms (and measuring) one muraṉ and two virāl in height from the feet to the hair.

3. One lotus on which this (image) stood, set with jewels (and measuring) two virāl and a half in height.

4. One pedestal, having an auspicious mark\(^1\) in the middle of the front side (and measuring) one and one eighth of a muraṉ in length, nine virāl in breadth, and six virāl in height.

5. One solid aureola, (measuring) three, one half and one eighth of a muraṉ in circumference.

\(^1\) See No. 56, paragraph 4.
6. To this (image) were given:—

7. One garland of rays,¹ hanging down,² weighing, with the lac, ten karaṇṭu, nine maṇḍādi and (one) kuvari, and worth fifteen and one twentieth of a kāśu. It had seventeen marriage-badges (tāli) strung on (it), two front-plates (īḍāikkuṭṭu), two pālīgai (each of) which consisted of three (pieces) soldered together, five eyes, four kallippu and one hook. On (it) were fastened thirty-three crystals, twenty-one diamond crystals, twenty-three potti, and one hundred and seventeen pearls, viz., round pearls, roundish pearls, polished pearls, small pearls, tappottu and takkattu.

8. One koṭu,³ weighing,—inclusive of the gold (threads) on which it was strung,—(one) karaṇṭu and (one) kuvari, and worth three kāśu.

9. One girdle (kaḷāvam), weighing, with the lac, six karaṇṭu and four maṇḍādi, and worth eight kāśu. On (it) were strung ninety pearls,—viz., round pearls, polished pearls, small pearls and nimbofam,—six corals, six lapis lazuli, two pālīgai (each of) which consisted of three (pieces) soldered together, one eye and one hook.

10. One sacred pearl ornament (tri-chhaṇḍa), weighing, with the lac, eighteen karaṇṭu and six maṇḍādi, and worth fifteen kāśu. It had two clasps (nugam), eight front-plates and two chief pendants (nāyaka-tākkam), (each of) which had three vidāmṇu at the top of an enthū.⁴ On (it) were fastened twenty crystals, eight diamond crystals and twelve potti; and (on it) were strung five hundred and eleven pearls, viz., polished pearls, small pearls, takkattu, twin pearls and crude pearls.

11. One pair of sacred ear-rings (tirukkambī), (consisting of one) karaṇṭu of gold.

12. One pair of sacred arm-rings (tirukkaiṭhārāi), (consisting of) three karaṇṭu and three quarters, and two maṇḍādi of gold.

13. One pair of sacred foot-rings (tiruvadikkārāi), (consisting of) two karaṇṭu and three quarters, and (one) kuvari of gold.

No. 57. On the Outside of the East Enclosure.

This inscription is engraved on the left of the entrance to the second gopura,⁵ the inside of which bears the inscriptions Nos. 24 to 28. Paragraph 1 states, that it is the continuation of another inscription, now much obliterated, to the north of "the gate of Rājarāja," i.e., to the right of the second gopura. As the preserved portion of the inscription is not dated, it remains doubtful if it has to be assigned to the reign of Rājarājadēva or to that of Rājendra-Čhodādeva. It consists of a list of villages, which had to supply watchmen for the temple.

Text.

¹ See page 213, note 1.
² See page 214, note 1.
³ Qaraṇṭu means 'a circle.' It might also be a clerical mistake for Qarasu, 'an ear-ornament.'
⁴ See page 215, note 1.
⁵ On the View of the Tanjore Temples, which is prefixed to Part II of this Volume (Plate vi, page 121), the second gopura is visible between the central shrine on the right and the first gopura on the left of the beholder.
INSCRIPTIONS ON THE ENCLOSURE.

2. [Tamil text]

3. [Tamil text]

4. [Tamil text]

5. [Tamil text]

6. [Tamil text]

7. [Tamil text]

TRANSLATION.

1. Aśi—after the stone had been inscribed on the north of the sacred gate (tīrū-vēṭai) of Śrī-Rājarāja..... up to the shrine (ābya) of Īśānakārti,—the space at that spot was not sufficient, the portion which was missing there, was engraved on stone at this spot, (as follows):

2. The members of the assembly of Rājāśrava-chaturvēṭiṁgalam in Uraiyūr-kāram, (a subdivision) of Kēralāntaka-valanādu, have to supply two temple watchmen.¹

3. The members of the assembly of Arika-chaturvedimagalam² in the same nēla have to supply one temple watchman.

¹ Tīrū-may-kāpan, 'the sacred body-guard,' or, as they are now called, May-kāpāl are the watchmen of the temple. Three divisions of the May-kāpan, two of which guarded the Kēralāntaka gate and the Aṇiṇakāva gate, are referred to in No. 11, paragraph 1.

² A village of the same name is mentioned in No. 17, paragraph 1. The deserted Chūlēara temple at Mēlpāḷi, near Tirurakam in the North Aṉoṭ district contains three inscriptions of the 20th year of the reign of Rājarājadēva, according to which the temple was built by "the lord Śrī-Rājarājadēva" himself and was called Ānika-lēva or Ānika-lēva. The word Ānika may be a corruption of Āriniyā, the Sanskrit name of the grandfather of Rājā-jādēva.
4. The villagers of Va[yal]ār in the same nādu have to supply one temple watchman.
5. The villagers of Karappūr in the same nādu have to supply [one] temple watchman.
6. [The members of the assembly] of . . . . . . tandalai in Mi[kō]t[tanādu],¹ (a subdivision) of [Kēralāntaka-va]lanādu, have to supply one temple watchman.
7. The [members of the assembly of] Utta[mašili]-chaturvedimāṅgalam in Vīḷā-nādu, (a subdivision) of Pāṇḍyakulāśani-valanādu, have to supply one temple watchman.
8. The members of the assembly of Śoṛamahādevi-chaturvedimāṅgalam in the same nādu have to supply one temple watchman.
9. The members of the assembly of Idaiyār-gu-māṅgalam in Idaiyār-gu-nādu, (a subdivision) of Pāṇḍyakulāśani-valanādu, have to supply one temple watchman.
10. The members of the assembly of Nallār, alias Paṁchavu[mahādevi]-chaturvedimāṅgalam, in Nallār-nādu, (a subdivision) of Nittaviōda-valanādu, have to supply one temple watchman.
11. The villagers of Kundavai-nallār in Ka[rambai-nādu], (a subdivision) of Nittaviōda-valanādu, have to supply one temple watchman.
12. The villagers of Porumilaṭṭār in [Kī]rār-kūṟram, (a subdivision) of Nittaviōda-vala[nādu], have to supply one temple watchman.
13. The members of the assembly of Irumbudal, alias Maṇakulaḷāmana[chaturvedimāṅgalam, in A[vār-kū]ṟram, (a subdivision) of Nittaviōda-valanādu, have to supply one temple watchman.
15. The members of the assembly of Ja[nan]ātha-chaturvedimāṅgalam in Muḍichōṇḍādu,² (a subdivision) of [Nittavi]u[ōda-va]lanādu, have to supply one temple watchman.
16. The members of the assembly of Śiṛgū[va]r, alias Paramēśvara-chaturvedimāṅgalam, in the same nādu have to supply one temple watchman.
17. The members of the assembly of [KI] . . . . pūndi, alias Oḷokamahādev[i-chaturvedimāṅgalam, in Venni-kūṟram, (a subdivision) of Nittaviōda-valanādu], have to supply one temple watchman.
18. The members of the assembly of Pūva[nā]r, alias A[norikēsari-chaturvedimāṅgalam, in the same nādu] have to supply one temple watchman.
19. The members of the assembly of [P]erunāngai-māṅgalam in the same nādu have to supply one temple watchman.
20. The villagers of Śirrāmbar in Pāmbuni-kūṟram, (a subdivision) of [Nittavi]-u[ōda-va]lanādu, have to supply [one] temple watchman.

No. 58. On the outside of the north enclosure.

The outer face of the North wall of the temple enclosure bears five inscriptions, one of Kulōttuṅga and four of Rājārājadēva. Of these, only the top lines are visible, while the

¹ Compare Mi-Palāru on page 69, note 3.
² This is the same as Muḍichōṇḍādu in No. 6, paragraph 10. Śoṛa nādu is a contraction of Śilpa-nādu, as Mālaṇḍu of Malai-nādu; see p. 167, note 3, and Ind. Ant., Vol. XXI. p. 324, note 11.
lower portions are buried underground to a depth of about five feet. With the permission of the Municipal authorities, I excavated the whole of the first inscription, as it is the only inscription of Kulottunga at Tàñjāvūr. It is dated in the 15th year of the reign of Kō-Ṛāja-

kēśarivarman, alīs Kulottunga-Chōdadēva, and opens with a panegyric introduction, which describes the achievements of this king. Mr. V. Kanakasabhai Pillai has already published an inscription of the 42nd year of the same reign at Tirukkarukkuṟum in the Chingleput district. 1 I have copies of a number of others. Three of these have the same introduction as the Tañjāvūr and Tirukkarukkuṟum inscriptions, viz., one of the 18th year at the Raṅganātha temple, Śrīrangam, one of the 45th year at Álaṅgudi in the Tanjore district, and one of the 47th year at the Jambukēśvara temple, Śrīrangam. Others resemble the so-called smaller Leyden grant. 1

The king, to whose reign these inscriptions belong, is identical with the hero of the Kālingatū-Parāṇi, a historical poem in Tamil, extracts from which were published by Mr. Kanakasabhai. 2 This identity may be safely concluded from the mention of the following particulars both in the inscriptions and in the poem:—1. The conquest of Chākkakōṭta by Kulottunga, while he was still a Pāṇḍya. 3 2. The battle at Mānālār 4 on the Tungabhadra. 5 3. The defeat of the five Pāṇḍyas. 6 4. The conquest of Kōṭṭāra. 7 5. The conquest of Kalinga. 8 6. The name of one of Kulottunga's queens, Tyāgavallī. 9 7. His surname Jayadharā. 10

According to the Kālingatū-Parāṇi, Kulottunga's father belonged to the lunar race, and his mother was the daughter of Rājarāja or Gangaikonda-Chōla of the solar race. 11 As pointed out by Mr. Kanakasabhai and Dr. Fleet, 12 it follows from these statements, that the hero of the poem is identical with the Eastern Chāluṣy king Kulottunga-Chōdadēva I, who reigned from A.D. 1063 to 1112; that his unnamed father and mother were the Eastern Chāluṣy king Rājarāja I, 13 and Ammaṅgadēvi; and that his maternal grandfather, though inaccurately called Rājarāja in the text of the poem, was the Chōla king Rājendra-Chōdadēva or Gangaikonda-Chōla. A few important details regarding the reign of Kulottunga I. are recorded in the Chellār grant of Vira-Chōla. 14 He was originally called Rājendra-Chōda, 15 evidently after his maternal grandfather, the Chōla king Rājendra-Chōla, 16 and ruled over the country of Vēṅgli. Having conquered Kērala, Pāṇḍya and Kuntāla (the country of the Western Chāluṣyas), he ascended the throne of the Chōla kingdom under the name Kulottunga-Chōda. By his queen Madhurāntaki, the daughter of the Chōla king Rājaṅdradēva, he had seven sons. His original dominion, the country of Vēṅgli, he governed through viceroys, viz., 1. his paternal uncle Vijayā-

1. Ind. Ant., Vol. XXI, pp. 231 ff.
2. Dr. Burgess' Archaeological Survey of Southern India, Vol IV, pp. 224 ff. The introduction of the Tiruvārār inscription (p. 183, above) differs from both types of the introduction and appears to belong to a later king of the same name.
4. Text line 1 of the present inscription, and canto X. verses 18 and 23.
9. This is described in the twelfth canto of the poem and referred to in two of Mr. Kanakasabhai's inscriptions and in the Śrīrangam inscription.
10. She is mentioned in canto X. verse 53, in two of Mr. Kanakasabhai's inscriptions, in the Jambukēśvara inscriptions.
11. This bhumī occurs at xi. 68 and possīm, and in two inscriptions of the 30th and 44th years at Tiruvurirīyur and Chidambaram.
13. No. 27 of the Table in Vol. I, p. 32
ditya VII. (A.D. 1068 to 1077); 2. his son Rājarāja II. (A.D. 1077 to 1078); and 3. his son Vīra-Chola (A.D. 1078 to at least 1100). Some of these statements of the Chellūr grant are confirmed by the Kalīgattu-Parani and by the inscriptions of Kulottunga. His original name Rājendrā-Čhola-deva occurs in two inscriptions of the 2nd year of his reign at Kōḻar and at Tiruvorriyūr near Madras, while all later inscriptions call him Kulottunga-Čhola-deva. His early war with the king of Kuntala is referred to in the subjoined inscription (l. 3), and his subsequent accession to the throne of the Chola kingdom, which had fallen into a state of anarchy, is recorded by the same inscription (ll. 4 to 9) and by the poem (x. 26 to 32). Victories over the Pāṇḍyas are also narrated in the inscription (ll. 18 ff. and 39 ff.). The conquest of the Kērālas is alluded to by the mention of the Western region (l. 32), of the Western hill-country (l. 54) and of the Sahya mountain (l. 52). A short Sanskrit inscription at Chidambaram must be attributed to the same Kulottunga-Chola as the subjoined inscription, because it refers to the conquest of the five Pāṇḍyas, of Kōṭṭāru (i.e., Kōttāru), of the Kērālas, and of the Sahya mountain.

There is yet another source for the history of Kulottunga's reign,—Bilhana's Vikramāditya-vatxavakaraḥvita. In this poem he is called "Rājīga, the lord of Vēṅga," and his accession to the Chola throne is placed immediately before the defeat of the Western Chālukya king Sōmēśvara II. and the coronation of the latter's younger brother Vikramāditya VI. in A.D. 1076. According to the Vikramāditya-karaṇa, Rājīga was the ally of Sōmēśvara II. and was put to flight by Vikramāditya VI. while Sōmēśvara II. was taken prisoner. Those who know the habits of Indian court-poets, will not be surprised to find, that the inscriptions of Kulottunga differ from the Vikramāditya-karaṇa by claiming the victory for the Chōlas. In the subjoined inscription (l. 23 ff.) Vikkalau, i.e., Vikramāditya VI., is said to have fled before Kulottunga from Naṅgil (in Maṅḍira) to the Tūṅgabhadrā river, which appears to have then formed the southern limit of the Western Chālukya dominions. The smaller Leyden grant and a few similar inscriptions of Kulottunga couple the name of Vikkalau with that of Śīṅgana, i.e., Jayasimha IV. whom his older brother Vikramāditya VI. appointed viceroy of Banavāsē. As the Vikramāditya-karaṇa places Rājīga's usurpation of the Chōla throne shortly before A.D. 1076, it follows that the reign of 49 years from A.D. 1068 to 1112, which one of the Eastern Chālukya grants attributes to Kulottunga, must include the time during which he was only heir-apparent of the Chōla kingdom. The name of his predecessor on the Chōla throne is not mentioned in the two chronicles. The Vikramāditya-karaṇa relates that, before Rājīga usurped the Chōla throne, Vikramāditya VI. married the daughter of the then Chōla king, and that after the latter's death he secured the throne to his wife's brother, who shortly after lost his life. The Kalīgattu-Parani (x. 26) calls Kulottunga's predecessor "the king of kings" (maṅgar maṅgaṉaṉ). The eighth canto of the same poem contains a short summary of the history of the Chōlas. The last verse (30) of this poetical history probably refers to the reign of Kulottunga, and the preceding verse (29), which speaks of a king who defeated the Kuntalus (i.e., the Western Chālukyas) at Kudal-saṅgama, to Kulottunga's predecessor on the throne. The battle at Kudal-saṅgam-

1 Vol. I. p. 168 f. 2 This word was previously misread by me as Korggāra, i.e.
3 Rājīga is a familiar abbreviation of Rājendrā-Čhola, the original name of Kulottunga; Ind. Ant., Vol. XX. p. 281.
4 Dr. Bühl's introduction to the Vikramāditya-karaṇa, p. 37.
5 Ibid., p. 38, and Dr. Fisler's Kannarāse Dynasties, p. 51.
7 Dr. Bühl's introduction, p. 35.
ga, i.e., at the junction of the Tungabhādrā and Krishnā rivers, is referred to in unpublished inscriptions of the Chōla king Kō-Rājakēśarivarman, alias Vīra-Rājendrādēva, who claims to have defeated Ahavamallu (II.) and his two sons Vikkhalan and Śīnganā at Plagul-kādal-sāṅgama. An inscription of the 5th year of the reign of this king at Mārmaṅgalam in the Chingleput district proves that he was still reigning after A.D. 1063, the year of the accession of Vijayāditya VII. of Vēṅgī, whom he alleges to have re-established in his dominions. This Vīra-Rājendrādēva appears to be "the king of kings" who preceded Kulottunga, and the father-in-law of Vikramāditya VI. The verse of the Kaliṅgattu-Paronī which mentions the battle at Kādal-sāṅgama, is preceded by another verse (27), which speaks of a king who won the battle at Koppai. This statement must refer to the Chōla king Kō-Parakēśarivarman, alias Rājendrādēva, whose inscriptions record that he defeated Ahavamallu (II.) "at Koppam on the bank of the big river," i.e., at Koppa on the Tungā river in the Kāḍūr district of the Māisūr state. This Rājendrādēva is perhaps identical with that Rājendrādēva of the solar race, whose daughter Madhurāntakī was married to Kulottunga according to the Chellūr grant. The subjoined table shows the somewhat complicated relations between Kulottunga and his Chōla predecessors:

<table>
<thead>
<tr>
<th>Chōḷa</th>
<th>Eastern Chalukyas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājakēśarivarman, alias Rājanāja ṯumāda, married...</td>
<td>Dānāravā.</td>
</tr>
<tr>
<td>Parakēśarivarman, alias Rājendrādēva I.</td>
<td>Kōndāva, married... Vimalāditya.</td>
</tr>
<tr>
<td>Parakēśarivarman, alias Rājendrādēva</td>
<td>Ammanagodī, married... Rajurīja I.</td>
</tr>
<tr>
<td>Rājakēśarivarman, alias Vīra-Rājendrādēva</td>
<td>Madhurāntakī, married... Rājakēśarivarman, alias Rājendrā-Chaladēva II. or Kulottunga-Chaladēva I.</td>
</tr>
</tbody>
</table>

The last lines of the subjoined inscription contain the name of Arumori-Nāṅgai, the queen of Vīra-Rājendrādēva, who, as previously stated, appears to have been the predecessor of Kulottunga. There are no traces of letters after the word dēṇjārā in line 64, though there would have been sufficient room for further lines on the same panel. It appears, therefore, that the inscription was left unfinished by the engraver, perhaps because political or private reasons prevented Arumori-Nāṅgai from executing the donation, which she intended to make to the temple.

**Text.**

First section.

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[1.] [ COMMENTS ] [ COMMENTS ] [ COMMENTS ]
[ COMMENTS ] [ COMMENTS ] [ COMMENTS ]
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2 The fact that Vīra-Rājendra was still on the Chōla throne after A.D. 1063, confirms the account of the Vēṅgīfakkecharita, according to which Kulottunga took possession of the Chōla kingdom several years after A.D. 1063, the nominal date of his accession.
3 Having recovered the good country of Vēṅgī, (he) bestowed (it) on Vijayādityan, whose strong arm (bow) the weapon, and who had taken refuge at his handsome feet.” Another “protector” of Vijayāditya VII. was Rājanāja of Kaliṅganagāra (A.D. 1071 to 1078); Ind. Ant., Vol. XVIII, p. 171.
Second section.

[25.]

Third section.

1 Read aawu. (Ind. Ant., Vol. XXI, p. 284, text line 3), and compare the following passage in two inscriptions of the 2nd year of the king's reign.

3 Read Qaam, * * *.

* Three other inscriptions read Qaam.

* Three other inscriptions read Qaam.

* The Jambukeshvara inscription reads Qaam, read Qaam.

* Read am, am, am.
INSCRIPTIONS ON THE ENCLOSURE.

(Line 1.) Hail! Prosperity! While the wheel of his (authority) rolled as far as the golden circle (i.e., Mount Meru) on the earth, which was surrounded by the moist of the sea, that was (again) surrounded by (his) fame,—Kō-Rājakēśarivarman, alius the emperor (chakravartin) Śrī-Kulōttuṅga-Chōlādeva,6 would first in the time (when he was still) heir-apparent (ilango), the brilliant goddess of victory at Šakkarakōṭṭam (Chakrakoṭṭa)7 by deeds of valour.

1 Read लक्षणकरमानिक.  
2 The Jaunbukhāvara inscription reads सदूर्देशब.  
3 The Alangudi inscription reads श्रीमन्नाथ.  
4 Three inscriptions read सदूर्देशब for सदूर्देशब.  
5 Two inscriptions read खरसर्वंद्रादि; read करसर्वंद्रादि.  
6 The Alangudi inscription reads मद्धोमानिक.  
7 Read लक्षणकरमानिक.  
8 The name of the king is taken from lines 59 ff. of the inscription.  
9 See Vol. I., p. 97, and Vol. II., p. 108. Two inscriptions of the 2nd year of the reign of Kō-Rājakēśarivarman, alius Rājēndra-Chōlādeva (i.e., Kulōttuṅga-Chōlādeva I.) at Kōlēr and Tiruvōṛiyōr read लक्षणकरमानिक.  
10 See Vol. I., p. 97, and Vol. II., p. 108. Two inscriptions of the 2nd year of the reign of Kō-Rājakēśarivarman, alius Rājēndra-Chōlādeva (i.e., Kulōttuṅga-Chōlādeva I.) at Kōlēr and Tiruvōṛiyōr read लक्षणकरमानिक.  
11 The Jaunbukhāvara inscription reads लक्षणकरमानिक.  
12 Accordingly, Chakrakoṭṭa must be looked for in the dominions of the king of Dhārâ; compare Ind. Ant., Vol. XIX., p. 310, and Vol. XX., p. 280.
(L. 2.) (He) seized a herd of mountains of rut (i.e., rutting elephants) at Vayirāgaram
(Vujrākara).

(L. 3.) (He) unsheathed (his) sword, showed the strength of (his) arm, and spurred (his)
war-steel, so that the army of the spear-throwing king of Kōndala (Kuntala) retreated.

(L. 4.) Having established (his) fame, and having put on the garland of (the victory over)
the Northern region, (he) put on by right (of inheritance) the pure royal crown of jewels, in
order to stop 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 Pouni (Kāvērī).

(L. 9.) The kings of the old earth placed (on their heads) his two feet as a large crown.

(L. 11.) The river (of the ruler), of the ancient king Manu swelled, (and) the river (of
the sinu) of the Kali (uge) dried up.

(L. 12.) (His) sceptre swayed over every region; the sacred shadow of (his) white
parasol shone (as) the white moon everywhere on the circle of the great earth; (and his)
tiger (banner) fluttered on the matchless Mēru (mountain).

(L. 16.) (Before him) stood many rows of elephants, unloaded from ships and presented
as tribute by the kings of remote islands whose girdle was the sea.

(L. 18.) The big head of the brilliant king of the South (i.e., the Pāndya) lay outside
his golden town, being pecked by kites.

(L. 20.) Not only did the speech of Vikkanā: — "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 Vikkanā was not (even) bent against (the
enemy).

(L. 23.) While (Vikkanā) lost his pride, and while the dead (bodies of his) furious
elephants (covered) the whole (tract) from Naṅgili of rocky roads to the Tungabhadrā,
which adorned the country (nādu) of Manalur, — (his) boasted valour abated; the mountains
which (he) ascended, bent their backs; the rivers into which (he) descended, eeddied and
breached (their banks) in their course; (and) the seas into which (he) plunged, became
troubled and agitated.

(L. 32.) Being desirous of the rule over the Western region, (he) seized simultaneously the
two countries (pāni) called Gūngamaṇḍalam and Śiṅgānam; 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, and the great goddess
of victory, who changed to the opposite (side) out of fear, because (Vikkanā) himself and
(his) father had turned their backs again and again on many days.

1 The mention of the Lakshmi of the South and of the goddess of the country on the banks of the Kāvērī
shows that the Chōla crown is meant.

2 Literally, "so that there might be removed."

3 This taunt appears to allude to the luumar (Eastern Chalukya) descent of Kulottunga and to his having
joined the Chōla, who belonged to the solar race.

4 Naṅgili appears to be the same as Naṅgali, a village on the eastern extremity of the Mulabīgal tāl-
ūgam of the Kōlār district of the Mālār state.

5 Another meaning of this sentence is:— "He seized simultaneously the two (right) hands (pāni) of,
i.e., he married, the female personifications of these two countries."

6 Śiṅgānam is probably intended for Śiṅgāna-vaṇḍalam, the country of Sinhasa, i.e., Jayasimha IV.;
compare line 2 of the smaller Leyden grant (Dr. Burgess' Archeological Survey of Southern India, Vol. IV.
p. 224), where the sea is said to have rushed over Vikkanā and Śiṅgāna, i.e., Vikramaditya VI. and Jaya-
simha IV.
(L. 39.) Being pleased (to resolve) in (his) royal mind to conquer with great fame the Pândimandalam (i.e., the Pândya country), (he) despatched his great army,—which possessed excellent horses (resembling) the waves of the sea, war-elephants (likewise resembling) waves, and troops (resembling) water,—as though the Northern ocean was about to overflow the Southern ocean.

(L. 43.) (He) destroyed the jungle which the five Pañchavānas (i.e., Pândyas) had entered as refuge, when they became much afraid on a battle-field where (he) fought (with them), turned their backs and fled.

(L. 46.) (He) subdued (their) country, made them catch hot fever (in) hills where woodmen roamed about, and planted pillars of victory in every direction.

(L. 50.) (He) was pleased to seize the pearl fisheries, the Podiyil (mountain) where the three kinds of Tamil (flourished), the (very) centre of the (mountain) Śayyām (Sahya, i.e., the Western Ghātu) where furious rutting elephants were captured, and Kaṇṇi.2

(L. 53.) After (he) had fixed the boundaries of the Southern (i.e., Pândya) country, every living being in the Western hill-country (Kuḍamalainādu) ascended to the great heaven.6

(L. 55.) (He) was pleased to bestow on the chiefs of the agricultural tracts of his (country) settlements on the roads, including (that which passed) Kōṭṭārū, in order that (his) power might rise (and) the enemies might be scattered.

(L. 57.) In the fifteenth year (of the reign) of (this king), who was pleased to sit (on his throne), while (his) valour and liberality shone like (his) pearl-necklace of great splendour, and like the flower-garland on (his) royal shoulders,—Arumori-Nāṅgaiyār, alias . . . . [simha] u-mahādēviyār, who was the consort of the lord Śrī-Vira-Rājendrādēva,

No. 59. ON THE EAST, NORTH AND WEST WALLS OF THE CHANDEVARA SHRINE.

This and the next inscription (No. 60) are engraved on the walls of the small shrine of Chandēvara, which is situated opposite to the North entrance of the central shrine of Rājarājēsvaram. No. 59 describes one diadem and nine girdles for the use of the image of Rājarājēsvara, the chief idol of the temple. These ornaments were made partly of gold and jewels from the temple treasury, and partly of pearls, which king Rājarājādēva had presented to the temple before the 20th year of his reign. A number of corals, which formed part of the ornaments, were purchased by the temple treasurers for gold, which the king had seized after conquering the Chēra king and the Pândyas4 (paragraphs 2, 3, 4, 9 and 11) in Mālanādu4 (paragraph 3).

This inscription is referred to as being engraved on the walls of the temple of Chandēvara in paragraph 1 of the inscription No. 3, which is a mere continuation of the present inscription.

1 This mountain, which is usually called Podiyam or Podiyan (Ind. Ant., Vol. XVIII, p. 241), is the source of the Ennavarpara river in the Tiruvelliy district.
2 The mountain Podiyam is supposed to be the residence of the sage Agastya, the reputed founder of Tamil grammar, who bears the epithets Tamil-muni, the Tamil sage, and Muttanmuni, the lord of the three kinds of Tamil.
3 Kaṇṇi, Kumāri or Kaṇṭhikumāri (in Sanskrit, Kanyākumārī) is the Tamil name of Cape Comorin.
4 This translation of āsāsa, 'devil of death,' is doubtful.
5 The same term occurs in the historical introduction of the inscriptions of Rājarājadēva, c. p. 6, above.
6 i.e., he exterminated the inhabitants.
7 This place is situated in the Travancore state; see Mr. Swell's Lists of Antiquities, Vol. I, p. 258.
8 Compare No. 3, paragraphs 5 and 6.
9 See page 2, note 1.
I. Lower tier.

A. East wall.

First section.


Second section.


[3.] கைமுடை கைமுடை கைமுடை[சுமார்] சுமார் கோப்பு[கோப்பு] சுமார் தொட்டை தொட்டை [சூழ்கள்] சுமாar

[4.] கைமுடை கைமுடை கைமுடை[சுமார்] சுமாar

[5.] கைமுடை கைமுடை கைமுடை[சுமாar]

The next letter which is visible on the stone, may be either க, the first letter of கோப்பு, கோப்பு, or ல, the second letter of கோப்பு.
II. Upper tier.

A. East wall.

First section.

[1.] சுமரக்குருசுரர் தலை வரும் முன்னெசு வருமாறுவர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமார் சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரக்குருசுரர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமரakensurar

Second section.

[1.] மலரகைச்சுரத்தவர் தலை வரும் முன்னெசு வருமாறுவர் என்னும் பலகுழி முன்னெசு கலனினால் என்னும் பரிமுறை சுமார் சுமரakensurar

1 These five letters are torn away on the impression; they may be all right on the stone.
No. 59. INSCRIPTION OF RAJARAJA.

Translation.

1. Hail! Prosperity! [The sacred ornaments] of jewels of the first quality, made (partly) of [gold] and jewels [of the first quality, which had accumulated] in the treasury [of the lord of the Śrī-Rājarājēśvara (temple)],—excluding those which [were exhibited (to the public) at the treasury of the lord of the Śrī-Rājarājēśvara (temple)],—and (partly) of jewels, which the lord Śrī-Rājarājēśvara had been pleased to give (to the temple) [until the twenty-ninth year (of the reign of)] Kō-Rājakēśarivarman, alias Śrī-Rājarājadēva, who,—while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to destroy the ships (of) Kāndalūr-Śālai,¹ he conquered by his army, which was victorious in great battles, Vēngai-nādu, Ganga-pādi, Tadigai-pādi, Nulamba-pādi, Kudamaiai-nādu, [Kollam, Kalingam], Īra-mandalam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakahas of Iraṭṭa-pādi,—deprived the Śēriyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped everywhere,—were weighed by the jewel weight called (after) Dakshina-Mēru-Viṭakaṭu, exclusive of the threads and of the frames, (but) inclusive of the lac and of the yēnu, and were engraved on stone] (as follows):—

¹ That this is the correct translation of the ambiguous words ādyēśya prakāra, may be concluded from two inscriptions of the Chōla king Kō-Rājakēśarivarman, alias Rājadhirajadēva, at Vēḷūr and Tiruppaṅgil, which read:— Gāmarāppa Īrāppa Mēru-Viṭakaṭa ādyēśya prakāra. "(he) caused to be destroyed the ships of Śēriya (i.e., the Chēra king) of Kāndalūr-Śālai, which is situated on the sea." Accordingly, Kāndalūr-Śālai appears to be a place on the Malabar coast. In the Kaḷikkattikka-Parayi (xi. 71) the shorter form Śālai is used for it.
2. One diadem (sri-patha),¹ made [for the lord of the] Śrī-Rājarājadeva (temples) (and containing) three hundred and forty-three karaṇjus and crystals, which were fastened (on it), weighed seven karaṇjus and (one) mañjādi. [Thirty potli] weighed (one) mañjādi. Ten diamond crystals weighed (one) mañjādi and (one) kugri. The lac in (it) and the bands (banitha) weighed two hundred and seventy-six karaṇjus and a half, and three mañjādi. [The pīṭha weighed seven karaṇjus and three quarters, four mañjādi and (one) kugri. Sixty-four corals, which were strung on it (and taken) from the corals, for which the treasurers [of the chief jewels] supplied the funds [from the gold], which the lord Śrī-Rājarājadeva [had seized after conquering] the Chēra king and the Pāṇḍyas, weighed seven karaṇjus, eight mañjādi and (one) kugri. [Thirteen thousand three hundred and [twenty]-eight [pearls], (which were taken from) the pearls of [the second quality], which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbalam, payīttaṃ, ambumudu, crude pearls, twin pearls, bappati, sakêtta, (pearls) of brilliant water and of red water, weighed five hundred and forty-seven karaṇjus. Altogether, (the diadem) weighed one thousand one hundred and ninety-seven karaṇjus, seven mañjādi and (one) kugri, and was worth kādu.

3. One sacred girdle,² made for the lord (and containing) eight hundred and three karaṇjus, nine mañjādi and (one) kugri of gold, which was a quarter inferior in fineness to the dandavāni. [Thirty] crystals, which were fastened (on it), weighed three karaṇjus and nine mañjādi. The pīṭha weighed (one) karaṇju and a half, three mañjādi and (one) kugri. Five thousand six hundred and eleven pearls, which were strung on it (and taken from) the pearls, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, pearls of brilliant water and of red water, weighed two hundred and thirty-five karaṇjus and three quarters, and two mañjādi. Fifty-seven corals, which were strung (on it and taken) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (the king) had seized after conquering the Chēra king and the Pāṇḍyas in Malainādu, weighed seven karaṇjus and (one) kugri. Altogether, (the girdle) weighed one thousand and fifty-one karaṇjus, nine mañjādi and (one) kugri, and was worth two thousand kādu.

4. One sacred girdle, made of gold which had been taken from the treasury, (and containing) ten karaṇjus and three quarters, and (one) kugri of gold, which was a quarter inferior in fineness to the dandavāni. The lac weighed nine karaṇjus and six mañjādi. The pīṭha weighed three quarters (of a karaṇju) and two mañjādi. Fifteen crystals, which were fastened (on it), weighed (one) karaṇju and three mañjādi. Three potli weighed four mañjādi and (one) kugri. Two thousand and seventy-seven pearls, which were strung (on it and taken from the pearls) of the second quality, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.), round pearls, roundish pearls, polished pearls, small pearls, nimbalam, payīttaṃ, ambumudu, crude pearls, bappati, sakêtta, twin pearls, pearls of brilliant water and of red water,

¹ In No. 8, paragraph 25, this ornament forms part of a crown (mañjādi).
² On the original stone are traces of the word śūkha before śūkha. Compare śūkha in No. 31, paragraph 26.
No. 59. INSCRIPTION OF RAJARAJA. 243

weighed fifty-four karṇāṇu and a half, and two manjādī. Thirty corals, which were strung (on it and taken) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (the king) had seized after conquering the Chātra king and the Pāṇḍyas, weighed three quarters (of a karṇāṇu) and two manjādī. Altogether, (the girdle) weighed seventy-seven karṇāṇu and three quarters, and was worth one hundred kāṣu.

5. One sacred girdle, made of gold which had been taken from the treasury, (and containing) ten karṇāṇu and three quarters of gold, which was a quarter inferior in fineness to the dandavāṇi. The lac weighed nine karṇāṇu, eight manjādī and (one) kuṣāṇ. The pihā Karṇāṇu weighed three quarters (of a karṇāṇu) and two manjādī. Fifteen crystals, which were fastened (on it), weighed (one) karṇāṇu. Three potti weighed three manjādī. [One thousand] five hundred and forty-one pearls, which were strung (on it and taken) from the pearls of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payītām, ambumudu, crude pearls, twin pearls, sappatti, sakkattu, pearls of brilliant water and of red water, weighed forty-three karṇāṇu and three quarters, and two manjādī. Twenty-four corals, which were strung (on it and taken) from the corals in the treasury, weighed (one) karṇāṇu. Altogether, (the girdle) weighed sixty-seven karṇāṇu and (one) kuṣāṇ, and was worth ninety kāṣu.

6. One sacred girdle, made of gold which had been taken from the treasury, (and containing) ten karṇāṇu and a half, four manjādī and eight tenths of gold, which was a quarter inferior in fineness to the dandavāṇi. The lac weighed eight karṇāṇu and a half, three manjādī and (one) kuṣāṇ. The pihā Karṇāṇu weighed three quarters (of a karṇāṇu). Fifteen crystals, which were fastened (on it), weighed three quarters (of a karṇāṇu), three manjādī and (one) kuṣāṇ. Three potti weighed three manjādī and two tenths. One thousand five hundred and ninety pearls, which were strung (on it and taken from the pearls) of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payītām, ambumudu, crude pearls, twin pearls, sappatti, sakkattu, pearls of brilliant water and of red water, weighed forty-five karṇāṇu, two manjādī and (one) kuṣāṇ. Twenty-four corals, which were strung (on it and taken) from the corals in the treasury, weighed three quarters (of a karṇāṇu), three manjādī and (one) kuṣāṇ. Altogether, (the girdle) weighed sixty-seven karṇāṇu and six manjādī, and was worth ninety-five kāṣu.

7. One sacred girdle, made of gold which had been taken from the treasury, (and containing) ten karṇāṇu and a half, and four manjādī of gold, which was a quarter inferior in fineness to the dandavāṇi. The lac weighed eight karṇāṇu and three quarters, and two manjādī. The pihā Karṇāṇu weighed three quarters (of a karṇāṇu), (one) manjādī and (one) kuṣāṇ. Fifteen crystals, which were fastened (on it), weighed (one) karṇāṇu and two manjādī. Three [potti] weighed two manjādī and (one) kuṣāṇ. One thousand six hundred and twenty-five pearls, which were strung (on it and taken from the pearls) of the second quality, which the lord Śrī-Rājarājadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbolam, payītām, ambumudu, crude pearls, twin pearls, sappatti, sakkattu, pearls of brilliant water and of red water, weighed forty-three karṇāṇu and (one) manjādī. Twenty-four corals, which were strung (on it and taken) from the corals in the treasury, weighed (one) karṇāṇu. Altogether, (the girdle) weighed sixty-five karṇāṇu and a half, and three manjādī, and was worth ninety kāṣu.
8. One sacred girdle, [made of gold which had been taken from the treasury], (and containing) ten karaṇju and a half, and four mahśidi of gold, which was a quarter inferior in fineness to the dandaśi. The lac weighed eight karaṇju and three quarters, and (one) kuṇrī. The pīṇju weighed three quarters (of a karaṇju). Fifteen crystals, which were fastened (on it), weighed (one) karaṇju and (one) kuṇrī. Three potti weighed two mahśidi and (one) kuṇrī. [One thousand] . . . . . . pearls, which were strung (on it and taken from the pearls) of the second quality, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pears, roundish pears, polished pears, small pears, pajiṣṭha, ambumuḍu, crude pears, twin pears, kappatti, sakkattu, pearls of brilliant water and of red water, weighed forty-one karaṇju and a half, and (one) kuṇrī. Twenty-four corals, which were strung (on it and taken) from the corals in the treasury, weighed (one) karaṇju. Altogether, (the girdle) weighed sixty-three karaṇju and three quarters, and three mahśidi, and was worth [ninety] kāsū.

9. One sacred girdle, made of gold which had been taken from the treasury, (and containing) ten karaṇju and three quarters, and (two) mahśidi of gold, which was a quarter inferior in fineness to the dandaśi. [The lac weighed eight] karaṇju and three quarters, two mahśidi and (one) kuṇrī. The pīṇju weighed three quarters (of a karaṇju) and two mahśidi. Fifteen crystals, which were fastened (on it), weighed (one) karaṇju, four mahśidi and (one) kuṇrī. Three potti weighed two mahśidi and (one) kuṇrī. One thousand five hundred and eighty-six pearls, which were strung (on it and taken from the pearls) of the second quality, which [the lord Śrī-Rājarāja]deva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pears, roundish pears, polished pears, small pears, pajiṣṭha, ambumuḍu, crude pears, twin pears, kappatti, sakkattu, [pearls of] brilliant water and of red water, weighed forty-one karaṇju, seven mahśidi and (one) kuṇrī. Twenty-four corals, which were strung (on it and taken) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (the king) had seized after conquering the Chāra king and the Pāndyas, [weighed half a karaṇju and four mahśidi]. Altogether, (the girdle) weighed sixty-four karaṇju, and was worth ninety kāsū.

10. One sacred girdle, made of gold which had been taken from the treasury, (and containing) ten karaṇju and three quarters, and (one) mahśidi of gold, which was a quarter inferior in fineness to the dandaśi. The lac weighed eight karaṇju and a half, and (one) kuṇrī. The pīṇju weighed three quarters (of a karaṇju). Fifteen crystals, which were fastened (on it), weighed three quarters (of a karaṇju), two mahśidi and (one) kuṇrī. [Three potti weighed] two mahśidi and three teuths. One thousand . . . . . hundred and thirty-four pearls, which were strung (on it and taken from the pearls) of the second quality, which the lord Śrī-Rājarājadeva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pears, roundish pears, polished pears, small pears, pajiṣṭha, ambumuḍu, crude pears, twin pears, kappatti, sakkattu, pearls of brilliant water and of red water, weighed forty-one karaṇju, four mahśidi and one teuth. Twenty-four corals, which were strung (on it and taken) from the corals in the treasury, weighed (one) karaṇju. Altogether, (the girdle) weighed [sixty]-three karaṇju and a quarter, and four teuths (of a mahśidi), and was worth ninety kāsū.

11. One sacred girdle, made of gold which had been taken [from the treasury], (and containing) ten karaṇju and three quarters of gold, which was a quarter inferior in fineness to the dandaśi. The lac weighed nine karaṇju and a half. The pīṇju weighed three quarters
(of a karaṇji) and two mañjādi. Fifteen crystals, which were fastened (on it), weighed (one) karaṇi, two mañjādi and (one) kuṣāri. Three potti weighed two mañjādi and (one) kuṣāri. [One thousand] five hundred and sixty-six pearls, which were strung (on it and taken from the pearls) of the [second] quality, which the lord Śrī-Ṛajarajadēva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (viz.) round pearls, roundish pearls, polished pearls, small pearls, nimbojūm, pavgījum, ambuṇudū, crude pearls, twin pearls, sahayattā, bakkattā, pearls of brilliant water and of red water, weighed forty karaṇi and three quarters, and two mañjādi. Twenty-four corals, which were strung (on it and taken) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (the king) had seized after conquering the Chēra king and the Pāṇḍyas, weighed three quarters (of a karaṇi) and four mañjādi. Altogether, (the girdle) weighed sixty-four karaṇi and three mañjādi; and was worth ninety kāśu.

No. 60. ON THE SOUTH WALL OF THE CHANDÉŚVARA SHRINE.

This inscription records that, before the 2nd year of the reign of Rājendrá-Chēlādēva, four water-pots of gilt copper were presented to the temple of Chandēśvara. The donor was a temple manager, whose name occurs in several other inscriptions of Rājaraṇja and Rājendrá-Chēla (Nos. 26, 38, 49, 41 and 43).

TEXT.

[Text in Tamil script]

TRANSLATION.

1. Hail! Prosperity! The water-pots (kūṭaṇ) of copper covered 1 with gold,—which had been placed in the temple (kōgil) of Chandēśvara until the second year (of the reign) of

1 kōvil must have the same meaning as kōvil in No. 1, paragraph 18, and No. 43, paragraphs 5 and 11.
the lord Śrī-Rājēndra-Śaradēva by Ādittau Sāryan, alias Teṇnavaṇ Māvēnda-
Vēlāy, a headman (of) Poygai-nādu, who carried on the management of the temple of the
lord Śrī-Rājarājēśvara,—were weighed by the stone called (after) Ādavaṇāyau, and
engraved on stone (as follows):—

2. One water-pot of copper covered with gold, which had been placed in the temple of
Chāndēśvara, weighed three hundred and ninety-seven karaṇja,—including five karaṇja
and a half, and two manijādi of gold which was laid over (ii).

3. One copper water-pot weighed four hundred and one karaṇja,—including six karaṇja
and two manijādi of gold which was laid over (ii).

4. One copper water-pot weighed four hundred and five karaṇja,—including five karaṇja
and three quarters of gold which was laid over (ii).

5. One water-pot of copper which was covered with gold, weighed three hundred and
eighty-five karaṇja,—including five karaṇja and three quarters, two manijādi and (one) kuari
of gold which was laid over (ii).

No. 61. On the West Wall of the Brihannayaki Shrine.

This and the next inscription (No. 62) are engraved on the west wall of a shrine, which
is situated on the north side of the large Nandi.1 No. 61 is dated on the 334th day of the
2nd year of the reign of a king, who styles himself Tribhuvanachakravartin
Kōṇeriṃmai-kouḍāya. As I have shown in the introduction to No. 21 (page 110), this is
not a proper name, but a title which is applied to various kings. The inscription records,
that the king had built the shrine on which it is engraved, and which was called Ulagu-
mupumun-uṇaiya-Nāchehiyār, i.e., “the goddess who owns the whole world,” within the
Rājarājēśvara temple at Taṇjāvūr, and that he presented to that shrine eleven vell of
land in the village of Koṭṭaγarkkudi, alias Ulag-āṇḍa-nāyaki-nallūr. The second
name, which means “the good village of the goddess who rules the world,” was evidently
bestowed on the village with reference to the goddess, to whose shrine it was given. The four
boundaries of the land which had been granted, were to be marked with stones, on which
a trident, the emblem of Śiva, was engraved2 (paragraph 6).

Text.


1 See Plate vi., page 121.

2 According to No. 59 of Vol. I, two of the boundaries of a village which had been granted to the Vishṇu
temple at Poygai, were marked by stones, on which a discus (dṛṇi), the emblem of Vishṇu, was engraved.

3 Read Ādavaṇāyau.
1. Hail! Prosperity! (The following are) the contents of an order, which was written concerning (the village of) Koṭṭagarkkudi, alias Ulagandanaayaki-nallur.

2. Tribhuvanachakravartin Kōnerinmai-kondan (addresses the following order) to the authorities (tāgattār) of the temple (kōvil) of the lord Śri-Rājarājēśvara (at) Tānjavur:

3. "From the month of Vaigaṉi in the second (year of our reign), we have given as tax-free land eleven villī in (the village of) Koṭṭagarkkudi in Vidaiyapura-purru, (which forms) the western portion (mēl-kāru) of Arumoridēva-valanādu, for (providing) raw rice (amudu-padi)⁶ and other requirements to (the image of) Ulagum-murudum-udaiyanaachchiyār, which we have set up in this temple.

4. "Let it be engraved on stone and copper, that these eleven villī of land shall remain (the property of that image) as long as the moon and the sun endure!

5. "We have ordered it to be engraved on stone and copper, that this land shall be free from taxes, including the tax in money (kābu-kādamai), (the taxes on) trees (maravāda), dry crops (pūra-püri), and tanks (kuva-vāda), the tax on measures (alaut-varyā), the share of (the village) watchman (who is placed) over the Veṭṭis, the eighth share (aramikkaḷ-vādi),⁷ and all other taxes (vargā), and including the dues (obtaining) within the site (nattam) of this village.

6. This is the signature of Parandīparāyar. "Let stones (marked) with the sacred trident (tiṟu-sāla) be set up at the four boundaries of this land!" This is the signature of the headman (udaiyāṇ) of Koḍumaḷār. This is the signature of the headman of Kayalūr. On the 334th day of the second year (of the king's reign).

**No. 62. ON THE WEST WALL OF THE BRIHANNAYAKI SHRINE.**

This modern inscription appears to record, that a certain Mallappa-Nāyakkar ordered the inhabitants of the village of Puliyūr to build the mandapa which adjoins the Brihan-
nāyaki shrine, and which was called "the mandapa of Mārti-Amman," and that he rewarded their services by assigning to them the remnants of the offerings to the goddess for "as long as the moon and the sun endure." The name which is applied to the god of the Tanjore temple in this inscription, Periya-Udaiya-nāyaṉār, "the great lord," is evidently the Tamil prototype of the present designation Brihad-Iśvara.

TEXT.

[1. ] மருதச்சியம்சுவவும வருவா ராம்பிரசாதமும முள்ளை மார்பும் முள்ளை முள்ளை
[2. ] ராம்பிரசாதமும முள்ளை முள்ளை மார்பும முள்ளை மார்பும
[3. ] ராம்பிரசாதமும மார்பும மார்பும மார்பும
[4. ] ராம்பிரசாதமும மார்பும மார்பும

TRANSLATION.

As the stones (for) the mandapa of Mārti-Amman,—a mandapa (which) Mallappa-Nāyakkar (had built in) the temple (of) Periya-Udaiya-nāyaṉār (at) Tanjāvūr,—were supplied gratis (by) the inhabitants of Puliyūr, and as these people did work (gratis), it was ordered that the remnants of the offerings (pradāṇa) before the shrine should be given (to them). Accordingly, let (these gifts) continue as long as the moon and the sun endure!
nāyakī shrine, and which was called "the mandapa of Mārṭi-Amman," and that he rewarded their services by assigning to them the remnants of the offerings to the goddess for "as long as the moon and the sun endure." The name which is applied to the god of the Tanjore temple in this inscription, Periya-Udaiya-nāyaṉar, "the great lord," is evidently the Tamil prototype of the present designation Brihad-Īsvara.

**TEXT.**

[1.] சூர்யன் பாபிலோன் மறவனின் வேலி மூலிகைத்துற்று மலநினே
[2.] நாயக்கர் வருவையின் பிற்புறத்து மலநினே சூர்யன் மலநினே
[3.] முதல் எளியது என்பது பெரியா நாயக்கர் என்பது
[4.] [து]டோல் சூர்யன் பாபிலோன் வேலி மலநினே சூர்யன் பாபிலோன்

**TRANSLATION.**

As the stones (for) the mandapa of Mārṭi-Amman,—a mandapa (which) Mallappa-Nāyakkar (had built in) the temple (of) Periya-Udaiya-nāyaṉar (at) Tanjāvār,—were supplied gratis (by) the inhabitants of Puliyār, and as these people did work (gratis), it was ordered that the remnants of the offerings (prasāda) before the shrine should be given (to them). Accordingly, let (these gifts) continue as long as the moon and the sun endure!

1 Read உங்களோர்.
"A book that is not is not a book.

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