MEMOIRS OF THE
ARCHAEOLOGICAL SURVEY OF INDIA

No. 79

KARANDAI TAMIL SANGAM PLATES
OF RAJENDRACHOLA I

By
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CHIEF EPIGRAPHIST (RETD)
ARCHAEOLOGICAL SURVEY OF INDIA.
PREFACE

The preparation and publication of this 'Karandai Tamil Sangam Plates of Rajendra-Chola I : 8th Year' has a long history. It has passed through several hands and it was ultimately finalised and made ready for the press by Shri K. G. Krishnan, Superintending Epigraphist for Dravidian Inscriptions. Although some notes have appeared about the importance of this record, the critical edition of the entire text has not been published so far. It was first thought that this should be published in Epigraphia Indica, in several parts by giving separate pagination. But finally, considering the nature and volume of the materials, it has been decided to publish it as a Memoir of Archaeological Survey of India so that the entire material could be made available in one place. Though delayed the publication of the text of this important set of Copper Plates will, I am sure, be welcomed by all scholars of ancient Indian History. By the discovery of these plates we have now got the longest and heaviest set of Copper Plates so far discovered in India.

Mysore—5
1.3.1976.

G. S. GAI
Chief Epigraphist
(Since Retd)

Post-Script:

The proofs for this Memoir started arriving when Shri K. G. Krishnan was the Chief Epigraphist. Even after his retirement from that post in March 1981 Shri Krishnan continued to evince keen interest in its printing and had also gone through the entire proof including those of the index. I am thankful to Dr. S. Subramonia Iyer who carried on the entire correspondence with the Press regarding this publication.

Mysore—5

K. V. RAMESH
Chief Epigraphist.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>iii</td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>1. A. Findspot</td>
<td>1-5</td>
</tr>
<tr>
<td>B. Description</td>
<td>6-7</td>
</tr>
<tr>
<td>C. Palaeography and Orthography</td>
<td>7-8</td>
</tr>
<tr>
<td>(i) Words</td>
<td></td>
</tr>
<tr>
<td>(ii) Object</td>
<td></td>
</tr>
<tr>
<td>(iii) Date</td>
<td></td>
</tr>
<tr>
<td>II. Summary of Sanskrit section</td>
<td>8-10</td>
</tr>
<tr>
<td>III.A. Discussion-Historical</td>
<td>10-17</td>
</tr>
<tr>
<td>B. Grant</td>
<td>17</td>
</tr>
<tr>
<td>(i) Occasion</td>
<td>18</td>
</tr>
<tr>
<td>(ii) Procedure</td>
<td>19</td>
</tr>
<tr>
<td>(iii) List of Officers</td>
<td>22</td>
</tr>
<tr>
<td>(iv) Nature of the grant</td>
<td>29</td>
</tr>
<tr>
<td>(v) Comparison with other Charters</td>
<td>30</td>
</tr>
<tr>
<td>(vi) Outline of Draft of Tamil Text</td>
<td>31</td>
</tr>
<tr>
<td>(vii) Parties addressed</td>
<td>32</td>
</tr>
<tr>
<td>(viii) Details of lands</td>
<td>34</td>
</tr>
<tr>
<td>(ix) Extent</td>
<td>37</td>
</tr>
<tr>
<td>(x) Aravaiolai</td>
<td>37</td>
</tr>
<tr>
<td>C. Topography</td>
<td>39</td>
</tr>
<tr>
<td>(i) Boundaries</td>
<td>40</td>
</tr>
<tr>
<td>(ii) Signatories</td>
<td>44</td>
</tr>
<tr>
<td>(iii) List of Villages</td>
<td>44</td>
</tr>
<tr>
<td>D. Formation of the agrahāra</td>
<td>47</td>
</tr>
<tr>
<td>(i) Terms and Taxes explained</td>
<td>48</td>
</tr>
<tr>
<td>(ii) Composer</td>
<td>53</td>
</tr>
<tr>
<td>(iii) Engraver</td>
<td>54</td>
</tr>
<tr>
<td>(iv) Donees</td>
<td>55</td>
</tr>
<tr>
<td>Text-Sanskrit portion</td>
<td>69-76</td>
</tr>
<tr>
<td>Tamil portion</td>
<td>77-193</td>
</tr>
<tr>
<td>Translation—Sanskrit Text</td>
<td>194-201</td>
</tr>
<tr>
<td>Translation—Tamil Text</td>
<td>202</td>
</tr>
<tr>
<td>List of villages and details</td>
<td>204-229</td>
</tr>
<tr>
<td>List of Donees</td>
<td>230-65</td>
</tr>
<tr>
<td>Index</td>
<td>267-312</td>
</tr>
<tr>
<td>Maps of the area</td>
<td></td>
</tr>
<tr>
<td>1) Modern</td>
<td></td>
</tr>
<tr>
<td>2) Contemporary</td>
<td></td>
</tr>
<tr>
<td>PLATES</td>
<td>I to LVIII</td>
</tr>
</tbody>
</table>
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I : 8th YEAR

I. INTRODUCTION

A. Findspot

The copper-plate charter edited here was secured in 1950 by the late Shri N. Lakshminarayan Rao (Government Epigraphist for India) from the Karandai Tamil Sangam at Karunathangudi near Thanjavur. The plates are reported to have been unearthed in a field in the village of Puttur¹ in Papanasam Taluk in Thanjavur District, about a mile from the Ammapet railway station on the Tanjore-Nagur line. According to the owner of the land Shri Sevu Pandiyar, they were found sixty or seventy years ago and had since been in the possession of his family. The Karandai Tamil Sangam having learnt about the existence of these plates, secured them through the good offices of the local Firkka Development Officer.

The charter was originally proposed to be published by Shri N. Lakshminarayan Rao and Shri M. Venkataramayya. Shri Rao read a short paper entitled ‘Some new facts about Chola history’ based on this inscription in the sixteenth session of the All India Oriental Conference, 1951 and published the same in the Journal of Oriental Research, Madras (Vol. XIX, Part II, pp. 148 ff.). Both of them having left the epigraphic branch, the former on retirement and the latter on transfer to the main branch of the Archaeological Survey, it had devolved on me to proceed with the publication of the entire material. The Sanskrit text and its translation were finalised before Shri Rao left in 1955.²

B. Description

The set consists of 57 plates and two massive rings. Since one of the rings, which is complete was found cut when received, we are not in a position to determine how the rings were used in hanging all the 57 plates of the set. The other ring is broken on both sides of the seal. On a close examination it was found that the set contains three sections. The first section comprising of three plates serially numbered contains the Sanskrit text. The second section of 22 plates independently numbered contains the details of the grant proper in Tamil. The third section of 32 plates also independently numbered contains the

¹ The plates which may be legitimately called Puttur plates are named here after the Karandai Tamil Sangam who were kind enough to lend the plates to us for sometime. (Tamilpojil, Vol. 33, p. 63).
² Shri V. S. Subrahmanyan prepared the list of donees and also helped me considerably in preparing the Sanskrit text.
list of all the Brähmana donees, the temples and other services—all that received shares of the granted land. In addition, each of the 54 plates forming the second and third sections bears on its obverse the letters Tribhu or Tiripu near the ring-hole and to the right of the number of the plate. Tribhu or Tiripu indicate that these plates belong to the village Tribhuvanamahādevīch-chaturvēdiṅgaṅgalam whose foundation is recorded in the copper-plates.1

The following measurements of these have been noted²:

**Section I (3 plates)**

<table>
<thead>
<tr>
<th>Weight</th>
<th>450 tolas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Measurements</td>
<td>16.5&quot; × 9.5&quot; (42 × 24 cms)</td>
</tr>
<tr>
<td>Ring-hole diameter</td>
<td>1.2&quot; (3 cms)</td>
</tr>
<tr>
<td>Thickness of each plate</td>
<td>0.05&quot; (0.13 cm)</td>
</tr>
</tbody>
</table>

**Section II (22 plates)**

<table>
<thead>
<tr>
<th>Weight (1-5)</th>
<th>765</th>
</tr>
</thead>
<tbody>
<tr>
<td>(6-10)</td>
<td>795</td>
</tr>
<tr>
<td>(11-15)</td>
<td>780</td>
</tr>
<tr>
<td>(16-20)</td>
<td>807</td>
</tr>
<tr>
<td>(21-22)</td>
<td>260</td>
</tr>
<tr>
<td>Measurements : 1-21</td>
<td>16.5&quot; × 9&quot; (42 × 22.9 cms)</td>
</tr>
<tr>
<td>22</td>
<td>13.8&quot; × 9&quot; (35 × 22.9 cms)</td>
</tr>
</tbody>
</table>

The right end of this plate has been cut off entailing the loss of a few letters and hence it is shorter than the rest.

<table>
<thead>
<tr>
<th>Ring-hole diameter</th>
<th>1.3&quot; (3.2 cms)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thickness of plate</td>
<td>0.05&quot; (0.13 cm)</td>
</tr>
</tbody>
</table>

---

1 This charter is registered as two sets bearing Nos. A 57 and 58 of the A.R. Ep. for 1949-50. The A.R. Ep., treating the last two as forming another set, observes: "The remaining two of the 57 plates are obviously stray leaves. One of them is numbered 21 and the other 22 and they contain a portion of a list of the donees in Tamil. It may, therefore, be presumed that there was another equally bulky copper-plate charter of which we have only the two leaves and a seal available, the rest of the document having now been lost." But, as stated by me, the last two plates bearing numbers 31 and 32 (and not 21 and 22) are also marked with the syllables Tribhu on the obverse of both the plates, thus confirming that these two plates also belong to the same set concerning the creation of the new agnāhāra of Tribhuvanamahādevīch-chaturvēdiṅgaṅgalam of which Tribhu is a contraction. The contents of these two plates also amply bear this out. They record the assignment of lands for the temples and other allied services such as the priests, cook, accountants etc., within the area, while the plates 1-30 of this section give only the names of the Brähmana donees. Regarding the two rings with a seal for each, there is perhaps nothing unusual in that such a heavy load of 57 plates was required to be hung in two rings for convenience.

² The measurements given here are quoted from the label prepared by the late Sri M. Venkataramayya.
INTRODUCTION

Section III (32 plates)

<table>
<thead>
<tr>
<th>Weight</th>
<th>842</th>
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</thead>
<tbody>
<tr>
<td>(7-12)</td>
<td></td>
</tr>
<tr>
<td>(19-18)</td>
<td>827</td>
</tr>
<tr>
<td>(19-24)</td>
<td>865</td>
</tr>
<tr>
<td>(25-30)</td>
<td>895</td>
</tr>
<tr>
<td>(31-32)</td>
<td>285</td>
</tr>
</tbody>
</table>

\[
\text{4470 tolas}
\]

Measurements: All plates except 14, 15, 31 and 32—16.3\(\times\)9 (41.4 \(\times\) 22.9 cms) 14 and 15—16\(\times\)8 (40.7 \(\times\) 20.3 cms) 31 and 32—15.2\(\times\)8.3 (38.6 \(\times\) 21 cms)

13th plate is broken a little and damaged at right bottom corner. 27th plate is broken a little and a part about 1-1/2\(\times\)1 is cut off and lost.

Ring-hole of all plates except 31 and 32—1\(\times\) in diameter; for 31 and 32—1\(\times\)

Thickness: some .1\(\times\) and others .05\(\times\).

**Full ring with seal**

<table>
<thead>
<tr>
<th>Weight</th>
<th>750 tolas</th>
</tr>
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<tbody>
<tr>
<td>Thickness</td>
<td>.9(\times) Diameter—18(\times)</td>
</tr>
<tr>
<td>Circumference of the ring</td>
<td>5(\times) 1.1/2(\times)</td>
</tr>
<tr>
<td>Thickness at base</td>
<td>.4(\times)</td>
</tr>
<tr>
<td>Height from ring</td>
<td>2.75(\times)</td>
</tr>
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</table>

**Broken ring**

<table>
<thead>
<tr>
<th>Weight</th>
<th>505 tolas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thickness</td>
<td>.6(\times)</td>
</tr>
<tr>
<td>Circumference of the ring</td>
<td>5(\times) 1(\times)</td>
</tr>
<tr>
<td>Thickness at base</td>
<td>.4(\times)</td>
</tr>
<tr>
<td>Height from ring</td>
<td>2.5(\times)</td>
</tr>
</tbody>
</table>

It may be seen from the above measurements that the plates, rings and seals are not uniform in size and weight. This is perhaps due to the fact that they were prepared at different times. It is clear that Section I containing the Sanskrit text of the grant must have been prepared much later than the following sections since it embodies the description of events that occurred after the 8th year of the king's reign in which Section II is dated. The reverse of the 22nd plate contains only 7 lines of writing. It is incomplete, though only a few more lines may be wanting.

The second side of the 30th plate of the donees' section contains 3 erased lines at the end and there is a statement at the commencement of the erased portion obviously inserted later, to the effect that the sheets engraved with the names of the Brähmanas are thirty. It is clear that it was intended to avoid further mistakes or tampering. In spite of this the number of Brähmanas actually comes to 1083 instead of 1080 as stated in the record. Further, the third section of donees does not begin on the reverse of the 22nd plate at the end of the second section nor do the contents of the 31st plate of the third section.
begin at the end of the 30th plate. The sizes of the 14th, 15th, 31st and the 32nd plates also differ from the size of the other plates of the set. Besides, the syllable śika of Kauśika at the end on the reverse of the 14th plate, is again repeated at the beginning of the 15th plate. At the end of the 15th plate 2nd side, the expression Kesava-kramavatitanukṣa is engraved in bigger characters so as to fill up the space correctly, thus indicating that this plate was prepared later. All these seem to prove clearly that the several plates of the grant were engraved at different times thus leaving room for discrepancies to creep in.

Thus for its sheer size and bulk not to speak of its important contents this copper-plate charter is unique. Hitherto the Tiruvalangadu grant of Rājendra I which weighed only 7980 tolas (93.05 kilograms) was considered to be the biggest of the copper-plate grants. But it diminishes in size and weight when compared with the present charter weighing 9582 tolas (111.73 kilograms), which is now the biggest ever discovered so far in the wide range of historical documents.

The ends of the ring are secured at the base of a 16 petalled lotus (eight full-blown and eight partly visible) supported on the thickened segment of the ring. The circular royal seal rising high from the base of the ring rests on the expanded lotus mentioned above. In the centre of the seal is the Chōla tiger with its mouth open, seated facing the proper right on its hind legs with its forelegs raised and claws drawn out and with tail drawn through and reaching to very near its mouth. On its front are two fish, the Pāṇḍya crest. Behind the tiger are a lampstand, a flag, a dagger in scabbard pointed downwards and a goad. A lampstand, a flag and a goad are represented behind the fish. Over the fish and the tiger is a parasol (chuttra) with a fly-whisk (chauri) on either side of it. Underneath the fish and the tiger and separated by a line1 across the seal are the following: from left to right, a drum, a low chair standing perhaps for a śīṁhāśana, a boar facing proper right and a svarṣṭikā. The boar evidently stands for the Chāluksya crest. Apart from the parasol and the fly whisk which stand for the royal paraphernalia, and the tiger, the fish and the boar which stand for the dynastic emblems, the rest of the objects evidently stand for the eight auspicious objects (aṣṭāmaṅgalam). All these symbols are figured in relief on a countersunk surface.2 Outside this surface bordered by a circle, the following legend in Sanskrit verse in anushṭubh metre is found in embossed characters of the Grantha alphabet, starting

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1 This line forms the base of an inverted semi-circular arc in the seals of other copper-plate charters of the dynasty, which is considered to be a representation of the bow, the Chāra emblem. See Ep. Ind., Vol. XXV, Plate opp. p. 264, No. 3; XV, Plate opp. p. 65; XXII, Plate opp. p. 213; SH, III, Plate opp. p. 413. The seal of the Smaller Leiden Plates of Kulōṇuṅga I has only a line as in the present charter (Ep. Ind., vol. XXII, Plate opp. p. 277). The only seal of the Pāṇḍyas discovered so far (A.R.Ep., 1958-59, Negative No. 3903), contains all the three emblems of the Tamil kings, viz., the tiger, the fish and the bow. It appears that the exclusion or inclusion of one or the other may not have any bearing on the independence or subjection respectively of the dynasty indicated by the emblem. For instance neither Sundaraśēla nor Uṭtamaśēla could be considered to have conquered the Chāras, even though their seals bear the emblem of the bow. Perhaps we may have to seek the origin of this to the confederacy of the Three Tamil kings known to have existed in the days of Khāḷavēla. It is clear that in the present case it is just an omission. No Chāra seal has been discovered so far.

2 Cf. The Colas, 2nd edition, p. 765 where also the seal is described.
INTRODUCTION

just above the parasol and running round the margin of the seal in a clockwise direction:¹
Rājad-rājanya-makuta-sreni-ratneshu sāsanam [?]  
ētad—Rājendra-chōlasya Parakēśarivarmanmaṇaḥ [?]

"This is Parakēśarivarman Rājendrabhōja's edict (to be borne) on the glittering 
jewels of the row of royal diadems (i.e., to be respected by them)."

The other seal exhibits very minor differences such as crude presentation of the 
objects below the line, marked tapering of the flame in the lamp behind the tiger and the 
beginning of the legend at a point to the right of the top above the parasol.

The first section of three plates is in Sanskrit language and is engraved in Grantha 
characters relevant to the period. It comprises of 76 verses with a short prose passage at 
the end together running to 131 lines. It contains a genealogical account of the Chōlas, 
mythological as well as historical, upto Rājendra I giving a short reference to some of the 
important achievements of some of the kings and also contains a short account of the details 
of the grant appearing in the second section of 22 plates which is in Tamil prose of 1042 
lines and engraved in Tamil characters with an admixture of Grantha here and there. 
The third section of thirty two plates also in Tamil in 1456 lines records the details regarding 
the beneficiaries of the grant. All the plates are written on both sides.

C. Palaeography And Orthography

The following palaeographical and orthographical peculiarities in respect of the 
Sanskrit portion may be noted. The letter śā is written in two ways: one by a curve drawn 
upward from the bottom of the vertical stem at the right of the letter (garuṇā, l.2) and the 
other in the usual way (mipānā, line 6). The finals of consonants are in most cases indicated 
by a slight vertical stroke marked on the right top corner (for instance Sūrya, line 5; iat, 
line 7). This stroke occurs also in some cases right on the top of the letter (uvula, line 20, 
pratāpa, line 24 etc.) even though the same stroke on the top should ordinarily represent 
the rṣpha (line 5, line 13). In the case of samarttha in line 13, the stroke has been placed to 
the right instead of on the top. The sign for medial long i indicated by a loop is placed on 
either end of the sign for i tathi, line 1; pitthā, line 7, pīna, line 1; niša, line 2.² There are

¹ Stone inscriptions of this king give this legend in this form (SII, V, Nos. 513, 578 and 579). This 
legend appearing also on the seal of the Larger Leiden Plates has been read with the hemistichs interchanged. 
The legend on the seal of the Smaller Leiden Plates of Kāluttunga I has also been similarly read. The legend 
on the seal of the Tiruvallangadu Plates of this king begins with the invocatory expression 'Vasti Śri' at XII 
as any circular legend on coins or seals should normally begin. However, the legends on the seals of the Anbil 
plates of Sundarachōla and the Madras Museum plates of Uttarachōla begin at VI and run in an anticlock-
wise direction. The recently discovered Dalavaypuram plates having the only seal of the Pāṇḍyas known to 
us contains a legend starting at VIII and running in an anti-clockwise direction. A comparison of these 
legends with some more of their kind (one of Rājarāja I available only in stone inscriptions—SII, II, 
p. 2 and a few of the deities in temples fashioned on this model in later times—ibid., V, Nos. 435, 450, 764, 
766-67; VIII No. 441) indicate that the latter half of the verse uniformly gives the name or title of the issuer 
of the grant. See Efp IND., Vol. XXV, p. 242, footnote 1, for the text of all the legends on the Chōla seals.

² This applies to the Tamil section also. See line 578.
instances where the medial short i has been used for long i (āsid, lines 6, 10, etc.). The letter bhū is written with a flat elongated base instead of the usual curved form (bhūmipāla, lines 7-8; bhūmim, line 87; bhūtāni (lines 18-19). The writer has used voiceless stops in the place of voiced ones ("ibhāsinah, line 4; satbhīh, line 11). In the case of conjunct letters ksha is often written as tsha except in three cases (lines 1, 80 and 108). The letters tsa, kta, tga are not written one below the other as usual but are written horizontally close to each other (lines 22, 48, 61, 69, 72, 73, 87, 96). In one case a slight vertical stroke is placed at the top between the two letters ("utsuka, line 84). The letter hri is formed not by adding the ri sign to the loop-less curve at the right end of ha but by a full-drawn loop-less ri apart and below the full form of ha (line 62. Cf. Larger Leiden text, line 44, above XXII, plate ii. b).

The Tamil portion does not show any distinctly peculiar features regarding palaeography. The following features peculiar from the point of view of orthography may be noted. Nellu for nel (lines 75, 79, 85 etc.) is an instance of the typical Dravidian euphonic u. The use of the two types of the dental ṣ and the medial and final ṣ is not uniform. In one case, however, of the use of ṣ for final m (nilam, lines 33, 37, 40, 449 etc.) it should be treated as an instance of kānapoṭi, while nilam (line 76) is an instance of maṇapōṭi. Nilam (lines 825, 826 etc.) and nokki (line 385) are clear cases of mistake. The use of i in the place of ai, the particle for the 2ndcase is evident in purīy—urī (line 708, cf. vraiy—urī in line 4, 62; see also lines 402, 403, 407 etc.). The tendency of adding y to words ending in e as in vaḍa—vaṇambē (lines 420, 431, 442, 568, 617 etc.) appears to show the influence of the hiatus (uḍamb-aḍu-mey) applicable in the cases of the joining of two vowels one at the end of the word and the other at the beginning of the next word. Ivaridēy (line 38) is another instance of this type. The expression kilakku-merkēy (lines 436, 477 and 576) is written also as kilan-mēlāy (lines 587) and kiṭal-mēlāy (lines 441, 446, 469, 59 and 801). Ten-naḍal is uniformly used (lines 451, 455, 463, 574 etc.). The expression uṣchiru-vāykkāl is spelt as vaḍa or uṣchiru-vāykkāl up to line 436 and thereafter it is correctly spelt. The form idaminnirum (lines 482-83) is noteworthy. Ivaridē (line 103) and pīyar (line 28) are instances of popular forms for ivaridu and pīyar. Euphonic particle in um is used in the case of directional names such as vaḍakki rum, terki rum (lines 854, 858 and 860).

D. Words

Words of lexicographical interest are dealt with in appropriate places since they are best understood in their proper context. Some other words are discussed here. The use of both viḍu and māligai in line 5 is noteworthy. It is obvious that the former stands for the whole campus and the latter for the mansion, inside the same. Pottandum and pottaga are used in lines 360-61. The former occurring in other records has been wrongly read as pērtandum¹ and translated—'furnished the names'. The latter is stated to be made up of pōga and tage.² The correct root for both is a composite one of pō and tā (tara). Pottandum

¹SII, III, p. 404, line 128, translated "nominated"; above. XXII, p. 245, lines 48 and 50 and foot note 8. Both the reading pērtandum and the correction pēr tandum are untenable.
²Ibid., foot note 10.
will mean 'we gave (i.e. appointed them) to go with you'. Pottaga is a contracted form of podruga or pottaruga (go and get). The second component in both these cases is just an auxiliary that extends the meaning of the first in accordance with the context. In the section dealing with the boundaries, some lands belonging to merchants are described and the following words are used in that connection. Mānāyan (line 687), Saṅkarappādiyān (line 687), chadukkam (line 676) or chadukkattār (1.633) and manippēru (1.634). Mānāyan is evidently an abridged form of mahānāyakan. Mānāyakan appears to occur as an intermediary between these two. Regarding the word Saṅkarappādiyān, attention may be drawn to the full discussion of the term leading to the conclusions that Saṅkarappādiyā as a group 'formed part of the kudi (inhabitants), that they were chiefly in big cities, that some of them at least, if not all, were merchants and took part in the transactions of the Nagara constitution which we find prevailing in such cities and that they had a corporate body among them. The etymology of the word seems to point out that this group might have consisted of persons born out of the mingling of the castes (varna-saṅkara) in which case they might have been allowed to live only in their own quarters (pādi) and to follow apparently the profession of trading. Chadukkam is no doubt a tatsama of Chatuskham referring to the area around a square or quadrangle where four roads from different directions meet. Manippēru referring to the land under description obviously means (that which) was enjoyed as house-site.' The distinction made in the use of the words ella and varambu also may be noted (line 865).

E. Object

The object of the grant is the creation of an agrahāra by the king at the instance of Narākaṇa Mārāyaṉ Jananāthan alias Rājendraśāla-Brahmādhirājan. The agrahāra was named Tribhuvanamahādevī-chaturvedimaṅgalam after the king’s mother. The lands within this agrahāra were distributed to 1080 Brahmānas and provision was also made for the maintenance of essential services in the agrahāra.

F. Date

The grant was made in the 8th year of the king’s reign. The proceedings in connection with the formation of the agrahāra were begun on the 107th day of the year and the whole transaction was entered into the register of lands (vari) on the 380th day after the

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1 Silappadhikāram, Pukārkkāṇḍam, Maṅgaalvāṭuppādal, line 23; Vaṇijjikkāṇḍam, Vaṭṭukkāṇḍai. Printed editions of this work give the reading māṇḍyakaṅ. This form was adopted evidently by introducing a dot over ya which alone could have been written in the manuscripts which do not use dots just like stone inscriptions. The reading māṇḍyakan will not offend the metre in which saṅghīch-chhr is mixed up. Nāyak is a well-known word used in Vaishnavu parlance. The attribution of this word to māṇḍyakā (Ep. Ind., XXVII, p. 2, note 3) though tempting is not conclusive.

2 Ibid., XXII, pp. 146-147.

3 Ibid. The references cited therein seem to indicate that this word along with the rest such as śyāhāri, tāliyar, sullāvar and jāṭhināvar was evidently the name of a class or caste rather than that of a profession.
procedure was completed, covering the period from July or October 1019 to May or August in 1021 A.D.¹

A short preface for the whole record by the late Shri T.V. Sadasiva Pandarattar and a Tamil translation of the Sanskrit text by Shri Devanathachariyar of the Sarasvati Mahal Library with comments by the former were published in Tamil ppalit.² A note on the seal of the plates by Shri C. Govindarajan of the Karandai Pulavar Kalluri and the text up to part of the second side of plate IX of the second section were also published in the same journal.³ A thesis on this is said to have been submitted to the Annamalai University for M. Phil by Shri G. Deivanayagam.

II. SUMMARY OF THE SANSKRIT SECTION

In the Sanskrit portion, the first verse is in praise of Vishnu while the second verse which is not found in the Larger Leiden plates,⁴ draws a comparison in double entendre between the Chola race and its progenitor, the Sun. Verses 3 to 6 describe certain mythological ancestors of the family viz. Manu; his son Ikshvaku; Mandhatri born in his family; his son Muchukunda; and Sibi born in his family. The eponymous Chola is then introduced in verse 7. From this Chola was born a son Rajakesarin by name and from the latter was born king Parakesarin (verse 8). In the next verse (9), it is clearly stated that the names Rajakesarin and Parakesarin were borne alternately by kings born in this family. Verses 10 and 11 describe how the next king Suraguru born in that family acquired the name Mrityujit by defeating the god of death in a great battle. The next king described in verse 12 is king Uparichara Vasu. The Larger Leiden plates do not make any mention of this king who is here stated to have travelled like the sun in the celestial car above the heaven as fast as the mind.

From the next verse (13) the charter continues to describe the historical figures of the Chola dynasty. Karikala is first described as having raised embankments to the Kaveri river. The next person born in this family after innumerable kings of this line, was Vijayalaya (verse 14). From him was born Aditya like the sun rising from the eastern mountain and he destroyed his enemies even as the sun dispels the darkness (verse 15). After describing the birth of Aditya's son, Parantaka I (verse 16), the charter continues to say that the latter conquered the king of Ceylon (Simha), the Pandyra ruler, the far-famed and unconquerable Keral king and the Pallava king and also captured their fame, territories, their wealth and their vehicles (verse 17). Parantaka covered the temple of Siva at Vayghragrahara (i.e. Chidambaram) with pure hajaka gold brought from all the quarters conquered by him (verse 18).

³ Ibid., pp. 193-195, 289-292, 321-324, 358-356 and Vol. 34. (1958), pp. 30-31. On p. 30 it is stated that further publication of the record is stopped since it is proposed to be published in the form of a book.
⁴ Ep. Ind., XXII, pp. 213 ff. See also p. 94 below.
The next verse (19) records that Parântaka founded after his own name, a village Viranārāyaṇa-agrāhāram (which evidently refers to Viranārāyaṇa-chaturvēdimaṅgalam) and also several other villages (verse 20). The charter further adds (verse 21) that he caused to be excavated hundreds and thousands of deep channels with a view to make the earth very fertile. After Parântaka, Ariṇjaya is said to have ruled the kingdom (verse 22). The next three verses (Nos. 23-25) describe the achievements of his son Parântaka II. It is stated that he waged a fierce war with his enemies at the town named Chēvūr. It is added that he raised his fame very high by defeating the fierce Vira-Pâṇḍya. Then the exploits of his son Rājarāja are described in detail. After describing his birth in verse 26, the poet goes on to say that he conquered the kings of all the quarters viz. Śimhala, Pâṇḍya, Kērala, Koṅka, Mālava, Andhra etc., along with their territories and their wealth (verse 27). The next verse (28) in apparently introducing his encounter with the Western Châlukya deals with the play of the elephants on the banks of the river Tuṅgabhadra. Rājarāja is stated to have fought alone on the horseback with the onrushing army of Satyārāya in the same manner as Lord Śiva controlled the Gâṅgâ (verse 29). In verse 30, he is said to have uprooted the Bāna king and cut off a certain Bhâgadēva's head. The poet again reverts to the description of his fight with Satyārāya in the next verse (31) stating that Rājarāja captured alive, Kēsava, the commander under Satyārāya. He is, in the next verse (32), compared to Pīṇākin (Śiva) in the work of destruction, which is said to be so complete that no person was to be seen on the battle field without the loss of some limb or other (verse 33). His war with Satyārāya is further described in verses 34-35. Verses 36-37 describe how he proved to be the refuge of all the kings that surrendered themselves to him. In the next verse (38) he is stated to have completed the conquest of all the quarters.

To Rājarāja was born Madhurântaka (i.e. Râjendra) who appeared on the earth like Hari to destroy the force of Kâlī (verse 39). The next three verses (40-42) describe how, even as a boy, Madhurântaka proved a source of pleasure to his parents and a terror to his enemies and how he was trained well in all arts and crafts. Then the poet refers to Râjarāja's death and to Râjendra's statecraft (verses 43-47). In the next verse (48) it is stated that the Kâmbója king, with a view to gain Râjendra's friendship and thereby save his fortunes, sent him a triumphant chariot with which he had conquered the armies of his enemies. The lord of Chakragoṣṭha is also similarly stated to have saved his fortunes by pleasing Râjendra with a huge gift of a number of good elephants (verse 49). The next verse (50) states that Mahêndra bears on his head even now the command of Râjendra thus leaving other kings to follow him. The next verse graphically describes how Râjarâja, Râjendra's father, took a vow that he would never have any recreation till he captured the city of Mânyakhêta and how since the father could not fulfil the same, the son undertook to do it (verse 51). The poet then describes the city of Mânyakhêta in flames, while it was being burnt by Râjendra's army (verses 52-54). The women moving in frantic terror in the high burning mansions at Mânyakhêta are likened to the lightning moving in the midst of thick clouds i.e., the smoke rising out of the fire. The next three verses (55-57) say that Râjendra even remaining in his own capital captured the city along with its wealth and thereby fulfilled his father's vow. Then Râjendra's conquest of Ceylon along with the capture of the king of Ceylon, his crown, queen and daughter and also the crown of the Pâṇḍya king
is described (verses 58-59). The next verse (60) reports the conquest of Purāṇādvipa by Rājendra. The poet then (verses 61-62) describes the defeat of Jayasimha and the conquest of Kādāha in double entendre. It is said that the fire of Rājendra's prowess burnt the race of Taila and it also crossed the ocean and burnt Kādāha. The next verse (63) registers the conquest of Kērala and the next one (64) reports that Rājendra caused the waters of the Gaṅgā to be brought by the kings on the banks of that river.

The next few verses (65-69) record the grant of a whole village formed by clubbing fiftyone villages in Virachōla-valanādu, a subdivision of Nityavinoḍa-valanādu to 1080 Brāhmaṇas very well-versed in all the Ṛgvedas and Ṛṣisthas in the eighth year of his reign (verses 681 and 69). It is stated that the newly formed village was named Tribhuwanamahādevīchaturvedīmatigal, after the king's mother Tribhuvanamahādevī (verse 67). Jananātha was the viṇāupti of this grant (verse 70). Krishnapura-Nārāyanavanavāgrahāra (i.e. Puttūr), a resident of Madhyāśikā2 was the executor (ājāupti ?) of the grant (verse 71). His good qualities are described in the next verse (verse 72). Verse 73 records the king's appeal to the future kings to protect this newly-formed village. The next two verses (74-75) contain an invocation for the continued prosperity of the village and the continued rule of this king. The last verse (76) states that this charter was composed by Kaeri Nārāyaṇa, son of Śamkarārya and a resident of Pārśva-grāma. The short prose passage at the end states that it was engraved by Tribhuvanamahādevī-mahāchārya and Rājendrasimha-Pērāchārya.

III. DISCUSSION

A. Historical

Let us now proceed to discuss the fresh information forthcoming from this charter about some of the important events during the reign of this dynasty. It is stated in verse 17 that Āditya's son Parāntaka conquered the king of Ceylon (Śīhala), the Pāṇḍya ruler, the far-famed and unconquerable Kērala and the Pallava king and also captured their fame, territories, their wealth and their vehicles. Parāntaka (I)’s success against a Pallava is revealed here for the first time. It was believed so far, according to the statements made in the Tiruvāḷaṅgādu plates of Rājendra I and the Kanyakumari inscription of Virarājendra3 that Āditya I put an end to the Pallava supremacy by his signal success in killing Pallava Aparājīta. The epithets Tondai-nādu paraviṇa Chōlan, Palyānuicko-śukanand—āyina Irājakesari4 given to Āditya I in the Tilaisthanam inscription imply that Āditya I had completed the conquest of Tondai-mandalam by annexing it to his own dominions. This combined evidence from the copper-plates and the stone inscription that Aparājīta was the ruler of Tondaimandalam and that his territory was annexed by Āditya I is fairly

1 There is some confusion in the Tamil translation of this verse in Tamilpatit (Vol. 33, p. 134).
2 Ibid., p. 135. This is translated as ‘a resident of this king’s prathāna-śihāna’.
3 The genealogy in the section preceding this verse has been thoroughly discussed by scholars while editing the other Chōla copper plates. Hence it is not dealt with here.
5 SII, III, p. 221.
attested to by the provenance of Aparājita’s records which are confined roughly within the limits of Saidapet, Ponneri and Kanchipuram Taluks of the Chingleput District in Madras State and within some portions of Tiruttani Division of the Chittoor District in the Andhra State. It is known from the Udyanendiram plates of Prithivipati I that Aparājita fought successfully against Varaguṇa II, the Pāṇḍya king, with the help of his Gaṅga ally Prithivipati I who, however, lost his life in the great battle of Śripurāmbiyan. It may be added here that Varaguṇa II was a contemporary and friend of Nṛpatuṅgavarman as revealed in the latter’s inscription1 from Tiruvadi dated in the 18th year of his reign. Thus it will be seen that in the political life of this period Nṛpatuṅga and Varaguṇa II arrayed on one side, had to fight against Aparājita and his allies. This is also supported by the statement made in the Bāhūr plates of Nṛpatuṅgavarman that he helped the Pāṇḍya king (Varaguṇa ?) with an army to fight. In this connection, we may notice an inscription2 from Mathavaḷam, Tiruttani Division in Chittoor District, Andhra State. It is engraved on a hero-stone lying near the ḍhuvajastambha in the Gōvardhanāthēvarā temple and it is dated in the 41st year (in words) of Nṛpatuṅga-Vikramavarmar. It records the death of some persons in the course of a skirmish in a cattle raid at Ālagam. This record is engraved above and by the side of a panel of sculptures depicting the heroes. Thus Nṛpatuṅga’s rule lasted for at least 41 years. It is supposed that this line of later Pallavas from Nandivarman II to Nṛpatuṅga held the kingdom in continuous succession without any interruption. But the absence of Nṛpatuṅga’s records dated after the 26th year of his reign and before his 41st year, the latest known regnal year, when considered along with the facts that Aparājita’s rule extended only for 18 years and that his rule was confined within Tondai-mañḍalam seems to indicate that there was an eclipse in the reign of Nṛpatuṅga which was caused probably by Aparājita with the help of his allies of whom Gaṅga Prithivipati I was the most prominent. It has been strongly surmised already that Āditya I was not slow to take advantage of this situation and that he might have joined the cause of Aparājita against the (regular) Pallava and the Pāṇḍya, the hereditary enemies under whom the Chōlas were long suppressed and were biding their time.3 Hence it will be clear that though Aparājita, whose position in the Pallava genealogy is not yet known, was killed by Āditya I, the main line of the Pallava power represented by Nṛpatuṅga and supported by the Pāṇḍya king Varaguṇa II continued to exist and the Chōlas had yet to clear their way to a settled and independent monarchy. Viewed against this background of the state of political affairs during this period, one can realise the significance of the passage in the Karandai plates pertaining to the conquest of the Pallava by Parāntaka I. Yet another person claiming to have conquered the Pallava during this period was Bhūti Vikramakēsari, the Koṭumbāḷur chieftain4. Thus it is possible that Parāntaka I and Bhūti Vikramakēsari on behalf of the former fought with the Pallavas.

1 STI, XII, No. 71. B
2 A.R.Ep., 1943-44, No. B. 130
4 Considering his feudatory status under the Chōlas as defined by us (Ep. Ind., XXXII, pp. 99 ff), Bhūti might have fought the Pallavas (cf. Pallavaya dhajinyāḥ, J.O.R., VII, pp. 1 ff) under the banner of his Chōla overlord.
Another Pallava ruler of this period should also be considered in this context. There is a hero-stone inscription\(^1\) in Śennivāykkāl in Lalugudi Taluk in Tiruchirappalli District. The hero-stone bears the figure of a Brāhmaṇa being pierced by an arrow near the neck. It is dated in the 21st year of Nandippōttariyar who obtained the kingdom after defeating (his enemies at) Tellāṟṟu. The inscription, which is slightly damaged records the death of Śattimurragattēvan, a Brāhmaṇa disciple of the pontiff (guravār) in the course of a raid on the matha by Māvali who came with the Sēyunā horses. The inscription also refers to the people bound over in the service of the temple of Arindikai-Iśvaram in Parāntakapuram, though their connection with the event recorded is not clear due to the damaged nature of the record. The mention of Parāntakapuram and Arindikai-Iśvaram in this epigraph which is a hero-stone inscription indicates that the date of this record should be placed late in the reign of Parāntaka I after whom the place was named.\(^2\) Another inscription\(^3\) from Lalugudi nearby, dated in the 31st year (937-38 A.D.) of the reign of Maduraikōnda Parākēsari i.e., Parāntaka I refers to a gift of land by a member of the Nitta Vīraśāla-aṇukkār of the Ariṅjigai-Iśvaram in Parāntakapuram in Iḍalaiyarū-nādu for burning a lamp in the temple of Tiruttavatturai-Iśvara-bhaṭṭāraka. Nitta Vīraśāla aṇukkār\(^4\) is evidently a body of military guards. Thus the temple of Arindikai-Iśvaram named after Ariṅjaya, a son of Parāntaka I where the military out-post was stationed appears to have been the target of attack by the invaders, in the course of which the matha which was perhaps attached to the temple was destroyed. The contents of the two inscriptions given here prove that Nandippōttaraiyar of the Śennivāykkāl record must be considered to be a contemporary of Parāntaka I. Whether he could be the Pallava king whose fame, territory, wealth and vehicles are reported to have been captured by Parāntaka I in the present charter, remains to be confirmed by future researches and discoveries.\(^5\)

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\(^1\) SII., XII, No. 56; South Indian Temple Inscriptions, Vol. III, Part I, p. XLVIII.
\(^2\) Contra. SII., XII, No. 56. The author of the Volume has stated that this inscription 'appears to be a later copy of the original record'. The fact that the inscription is engraved on a hero-stone militates against this view as pointed out by Shri T. N. Subramaniam.
\(^3\) A.R.Ep., 1928-29, No. 103.
\(^4\) For more details on this body, see SII., XVII, Int. p.v.
\(^5\) See The Čīḷas, 2nd edition, p. 114 where Prof. Sastri says that it is not easy to decide if Parāntaka's war with the Pallava was undertaken by him as yuvarāja in his father's reign or if vestiges of Pallava independence survived into Parāntaka's own reign'. Shri N.L. Rao has stated that by adding the known regnal years of Nripatunga's predecessors to the date of accession of Nandivarman II (731+65+52+23) Nripatunga's date of accession may be fixed as 870-71 A.D. Shri K. R. Srinivasan has proposed c. 859 A.D. as the date of Nripatunga's accession (Case Temple of the Pallavas, pp. 13-14) and has also proposed that this Nandivarman (of Telḷāṟṟu) is identical with the Pallava mentioned in our grant (ibid., p. 20). Shri T. N. Subramaniam and Shri K. R. Srinivasan (ibid., pp. 18-21) have proposed on the basis of some identical evidence that Kampavarman commenced to rule in c. 948 A.D. and was, therefore contemporaneous with Parāntaka I. This cannot however be accepted. The evidence cited in support of this contention consists of two inscriptions: (1) the Madras Museum Plates of Utramaśāla (SII Vol. III, No. 128). This is stated to refer to the transaction of the previous regimes in the chronological order. If so, they have considered the sequence only in parts, i.e., only with reference to the first two (one in the 22nd year of Parākēsavarman and the second in the 9th year of Kampavarman) while there are four transactions on the whole, of which the third
INTRODUCTION

Parāntaka's conquests over the Simhaḷa and the Pāṇḍya are otherwise too well-known to us to be discussed here. His conquest over the Kērala (verse 17) is however, referred to here for the first time. The Anbil plates of Sundararāja states that Parāntaka married the daughter of the Kērala prince described as Paḷuvēṭṭaraiyar. Another princess Iravi Nili, the daughter of the Kērala king Vijayarāgā figures as a donor in an inscription of Parāntaka I from Tiruvōṭṭiyūr. It is well-known that Āditya, the father and predecessor of Parāntaka had friendly relations with the Chēramān (i.e. Kērala) Sthānu Ravi. As against these indications it is difficult to believe that Parāntaka defeated the Kērala king as claimed here. However, an explanation can be ventured. Rājasimha, the Pāṇḍya contemporary of Parāntaka is known to have proceeded to Kērala from Ceylon after his futile attempts to stem the latter's invasion with Ceylonese help. Rājasimha's mother is stated to have hailed from Kērala. It is a matter of conjecture whether the Kērala king took up Rājasimha's cause in spite of the friendly relations existing between the Kērala and the Chōla and whether as a result of this, Parāntaka had this encounter with the Kērala. It is not known whether the Kērala in this record refers to the ruler of the northern or southern parts of the Kērala country.

Verse 18 states that Parāntaka embellished the Śiva temple at Vyāghrāgraḷa with the gold acquired from his campaigns. Vyāghrāgraḷa is the Sanskrit rendering of the Tamil name, Puliyūr (called also Perumparṇappuliyūr in inscriptions) of Chidambara. Verse 19 refers to the formation of a colony of Brāhmaṇas called after his name. Verse 20 refers to the formation of several such villages and the Kanyākumāri inscription of Virarājendra also refers to the same and adds that one such village was Viranārāyanat. Therefore the village (agrahāra) founded by Parāntaka in his own name was evidently

belongs to the 16th year of Parākkēsaṟivarman and the fourth which is dated in the 18th year of Mādhurāyam Ijamum koṇḍa Parākesari (i.e., Parāntaka I). It should be noted that this record does not at all help to fix Koppavaraman's period. (2) The other record (Ep. Ind., Vol. VII, pp. 192-93) cited is from Sōjapuram, the text of which has not been properly analysed. The name Rājaditya Mahādēvan occurring in the record should be split up to be understood as Rājadityan, the father and Mahādēvan, the son. The former is described in the Sanskrit part of the record perhaps as the son of At(vi)varma and as the husband of Nāgaiti. Mahādēvan is referred to also in the records of Āditya I (SII, Vol. XIII, No. 319) and of Parāntaka I (ibid., Vol. XIX, No. 286-see also A.R.Ep., 1930-31, pp. 40-41; Ep. Ind., Vol. XXXIII, pp. 22-26). Hastivarman (Ativarma?) cannot be identical with Hastimalia, a subordinate of Krishna III as proposed by them. Above all Koppavaraman's record can never be palaeographically attributed to the middle of the tenth century—an evidence which cannot be ignored. Further, attention may be drawn to an inscription from Tiruvōṭṭiyūr (SII, Vol. XII, No. 90) dated in the 6th year of Aparājītavarman which is engraved on a slab in continuation of another inscription dated in the 7th year of Koppavaraman thus indicating that Koppavaraman was a predecessor of Aparājītta. Thus all evidences indicate that Koppavaraman ruled before Aparājīta and was a senior contemporary of Āditya I.

1 Above, XV, pp. 44 ff., verses Nos. 22-23, SII, II, 383, verse 8.
2 SII., III, No. 103. It is dated in his 29th year (935-36 A.D.).
3 Ibid., No. 89.
4 See The Colas, 2nd edition, pp. 123-24, where it is suggested that the Pāṇḍya could have gone to Kērala only as a last resort.
5 Ep. Ind., XVIII, p. 43, verse 60.
Viranārāyaṇaṇa-chaturvēdimaṅgalam which may be identified with Udaiyarugūdī and Kāṭṭumannārkkōyil in Chidambaram Taluk, South Arcot District. This village was perhaps formed sometime before the 33rd year of his reign, the earliest date available in the inscriptions mentioning this name. Viranārāyana is well-known to have been one of the titles of Parāntaka. Verse 21 states that Parāntaka caused to be excavated hundreds and thousands of deep streams to make the earth fertile. A lake Viranārāyaṇapārērī is known to us to have been caused to be formed by Parāntaka to the west of Chidambaram. The Chōḷa-vārīdhī of Chōḷalasingapuram (Shōlinghurst) also owed its creation to him. A canal named Virasōḷa-vāykkāl was evidently caused to be excavated in his name. Three channels named after this king are mentioned in the present charter: (1) Siṅgalāntakan (1,567), (2) Śrī-Parāntakāṅ (line 583), and (3) Irumadīsōḷaṅ (line 587). These instances in point amply prove that Parāntaka, even while engaged in warfare against a number of his enemies, was not unmindful of the steps that he should take for the prosperity of his subjects.

Omitting any reference to the other sons Rājāditya and Gaṇḍarāditya, the charter next (verse 22) refers to Ariṇjaya as the ruler, though no event of his reign is recorded. The exploits of his son Parāntaka (II) are then described in some detail (verses 23 to 25). The well-known battle of Chēvūr is referred to though the foe is not mentioned. The next verse (25) however describes the fight between Sundara-chōḷa and Virapāṇḍya. The verse implies that Sundara-chōḷa forced the Pāṇḍya to seek refuge in the heights of Sahyādri and raised his own fame to the heavens. The flight of the latter to the forest or hills is known to us also from the descriptive phrase Pāṇḍyaṇaṇa-churam-irakkiṇa (i.e. (who) drove away the Pāṇḍya to the forest, attributed to him in another inscription. The identity of this Pāṇḍya is revealed here for the first time thus also confirming the suggestions that Sundarachōḷa and his son Āditya II had separate encounters with Virapāṇḍya and that the Pāṇḍya died in the later encounter.

The next important event to be discussed here belongs to the reign of Rājarāja I. He is stated to have uprooted (samutsāya) the Bāna chief and to have cut off the head of a Bhōgadēva (verse 30). It is well known that in spite of a similar claim that two Bāna chiefs were uprooted by Parāntaka I, the Bānas survived as loyal vassals of the Chōḷas till at least towards the close of Sundarachōḷa’s reign. An inscription from Tirunāgēsvaram refers to an endowment for worship and offerings to the deity called Amarasundaradēvar

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3. SII, XIII, No. 115. This lake is now called Virāṇamērī.
5. This suggests that there was no interval between the battle of Chēvūr and Virapāṇḍya’s flight.
8. It may be noted here that this verse creates a break in the description of Rājarāja’s encounter with the Chāhukyvas of Kālyāṇa from verses 28-35.
10. Ibid., XIII, No. 197.
INTRODUCTION

whose image was set up by Ariṇjigaip-pirāṭiyār, the Bānapperundēviyār and the daughter of Pillaiyār Arikulakēsariyār. The Sanskrit preamble to the inscription, though damaged, seems to refer to the part played by the Bāna prince in the expedition to Ceylon sometime before the ninth year of the Rājakēsari of the inscription who is identified with Sundara-chōla. However, during this period the princes of the main branch of the Bāna stock had changed their loyalty to the Rāṣṭrkūṭa monarch Kṛishṇa III as is attested to by the phrase Kṛishṇarāja-priyāḥ used in describing Vikramaditya. Though it is possible that the Bāna ally of Sundara-chōla and the Bāna ally of Kṛishṇa III belonged to different families, the change of loyalty on the part of the latter might have given cause to Rājarāja to bring them into the fold of the Chōlas. In this connection it may be pointed out that during the reign of Uttamachōla, Rājarāja’s predecessor, no inscriptions of the Chōlas are traceable in the Chittoor District and the north. Chōla inscriptions appear in this region only during the reign of Rājarāja. It is possible that Jatāchōda Bhīma’s activities might have prompted the Bānas to raise their heads and that Rājarāja had to fight them in course of his northward expansion in support of Saktivarman and Vimalāditya of Vēngi. Though the necessity for Rājarāja to fight the Bāna long after the reign of Parāntaka I is thus clear, the identity of the Bāna however remains obscure. It has been pointed out that there might be during this period a few Bāna chiefs, one of whom was Aggapa whose inscription dated Śaka 930, Vaisākha, Paurnimā, Friday (1008 A.D., April 23) is found at Sammārū in the Podili Taluk, Nellore District. It has been rightly suggested that if Bhīma, the Telugu-chōda had the title of Bhōgadēva as is common among the Telugu-chōda rulers, Bhōgadēva of our record may be identical with Jatāchōda Bhīma as he is known to have been killed by Rājarāja. The fact that both the defeat of the Bānas and the beheading of Bhōgadēva are mentioned together, seems to lend support to this reconstruction of the events.

In continuing to recount the events in Rājarāja’s reign connected with his encounter with Satyāśraya from verse 29, the charter says in verse 31 that Rājarāja captured alive Kēśava, the commander of Satyāśraya’s army. The identity of this general remains obscure. There was, however, a general Kēśava-daṇḍanāyaka by name, who was attacked by Virarājendrā sometime before the 2nd year (1063-64 A.D.) of his reign, in the battle of Kūḍal-Saṅgamam. Rājarāja’s campaign against Satyāśraya is described in verses 28 to 35 (except verse 30). In spite of this graphic description it is clear that Rājarāja could not succeed in accomplishing his main aim, i.e., the capture of Mānyakhēṭa and his efforts

1 SII., III, pp. 77 and 79.
2 Maravan Narasimhavarman alias Rājarāja Vānakaṭatariyan, a feudatory of Rājarāja was evidently a descendant of a different Bāna family which migrated and settled in Vānakaṭṭadā in the south. The Colas, 2nd edition, p. 188.
3 The earliest inscription in this area is dated in the 9th year (993-94 A.D.) (A.R.Ep., 1921, No. 97).
4 Ep. Ind., XXI, pp. 29 ff. The date 1000 A.D. of the Kāṇchipuram inscription of Jatāchōda Bhīma indicates the latter’s intrusion into the Chōla territory possibly with the help of the Bāna, one of the local rulers.
6 SII., V, No. 976.
7 See below p. 29
ended up only in capturing huge treasures and in the capture of Kesava, the Chalukyan general. That he captured huge treasures in the course of this war is evident from the Tatlavaru inscription which lists the gold flowers contributed by him before worshipping the sacred feet of the god after his return from the conquest of Satyarsaya. Verse 37 explains his title Rajarsaya as he was really the refuge of kings. This title of Rajaraja is already known to us from an inscription of Tenkarai in Madurai District, which is dated in the seventeenth year of the reign of Rajarsaya. Besides, there were several villages named after this title of the king such as Rajarsaya-chaturvedimaangalam alias Karkudi i.e. Uyyakkondan-Tirumalai in Tiruchchirappalli District and Agaram Kurrattur mentioned in a later inscription from Padri in Chingleput District. Salem, the headquarters of Salem District was also called Rajarsaya-chaturvedimaangalam, though it is uncertain whether the place was so called due to its association with Rajaraja. Melpad in Chittoor District, Andhra was also called Rajarsayapuram after him.

The charter then proceeds to describe Madhurantaka, i.e. Rajendra's birth (verse 39) and his achievements. There is no chronological sequence of these achievements as given by the author. The first which was perhaps the last, is the gift of a chariot by the Kamboja king soliciting Rajendra's protection and friendship (verse 48). Kamboja is evidently the kingdom of Angkor in Indo China in South East Asia and this contact would have been possible only as a result of Rajendra's expeditions in the intervening area of Malaya and Indonesia sometime before the 13th year (1024-25 A.D.). This is the earliest direct reference to a ruler of the overseas seeking the friendship of the Chola, an earlier but indirect reference being available in the Larger Leiden grant made by Rajaraja I in his 21st year of reign (1005-06 A.D.). Kamboja better known as Kambuja was ruled at the time by Suryavarman I (1002-50 A.D.). The Kambuja king sought perhaps the friendship of the Chola king just to ward off any possible danger from the emperor of Srivijaya whose army was sweeping across the peninsula of Malaya. This friendly contact appears to have continued for a long time for, we get the evidence of its occurrence in the reign of Kulottunga I when the Kambuja king sent a present of a stone (precious) which was inserted in the wall of a hall in front of the shrine at Chidambaram as ordered by the Chola king.

Verse 49 refers to the supplication of the ruler of Chakragoosta (i.e. Chakkarakkottam in Tamil) with presents of numerous elephants to Rajendra. According to the Tamil Praasasti 'Tirumanni-valara' of this king, which grew in its length with the addition of the account of events as they move on in the course of his reign, the subjugation of Chakkara-

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1 SII, II, pp. 7-8, from line 3 of the third section to line 4 of the fourth section.
2 A.R.Ep., 1910, No. 132.
3 Ibid., 1908, No. 457. It appears that this village was formed before the seventh year in which it is dated. A grain measure named Rajarsayan-marakkal is mentioned in an inscription of Rajaraja I from Kottamaangalam (Ibid., 1962-63, No. 635).
4 Ibid., 1910, No. 220.
5 SII, IV, Nos. 143, 144, 151 and 160.
6 A.R.Ep., 1921, No. 96.
9 Ibid., IX, pp. 178 ff.
INTRODUCTION

kkōttam is placed at the beginning of Rājendra's campaign to the north between the 8th and the 11th year of his reign, i.e. 1020-1022 A.D. Chakkarakkkōttam is identified with the area around Bastar in Central India. The next verse (50) appears to contain a veiled reference to Rājendra's inscription on the Mahendragiri referring to his conquest of the Kūlāta king. The statement that "even now Mahendra bears his command on his head" is significant. The said inscription in Sanskrit written in Telugu characters is on the Yudhishthira temple on the Mahendragiri hill. A Tamil version of this is also found on three fragments near the Kunti shrine in the same place. The context supports this meaning. The next stage of this northward expedition is not dealt with by the poet. But he reverts to an event which should be placed at an earlier date according to the king's Tamil prāsasti, i.e. the burning of Mānyakhēta, the capital of the Chālukyas. As a preamble to this we are told that Rājarāja had taken a vow not to rest and enjoy the sporting pleasures of an easy life until and unless he captured the city of Mānyakhēta and that the vow was fulfilled only by his son Rājendra (verse 51). The latter's expedition to Mānyakhēta referred to as Māṇaikaḍakkaṇam in the Tamil prāsasti is described very graphically (verses 52 to 55). Verses 56 and 57 describe how after accomplishing his object of destroying Mānyakhēta Rājendra revelled in pleasant sports (vidākritā) and thus made Rājarāja fulfill his vow (i.e. satisfied). The conquests of Sinhalā (Ceylon), Pūrāṇadvīpa and Kāḍāha, i.e. Kāṭāha, his victory over Jayasimha, the Western Chālukya king and the Kēraḷa and the subjugation of the kings of the Gangetic plains who were forced to carry on their heads the sacred waters of the Gaṅga down to the Chōla country are all too well-known to be discussed here. The king of Ceylon referred to in verse 59 is no doubt Mahinda V. It is evidently the prostration of this king at the feet of Rājendra that is referred to in a version of the king's prāsasti as recorded in two inscriptions of the 7th year and therefore this event will have to be placed sometime between July 1018 and July 1019 A.D.

B. Grant

Coming to the grant portion we may discuss here the facts as stated in both the Sanskrit and Tamil sections of the charter. The king, says the charter, while dining in the mandapa called Rājendraśōla-brahmādhırājan situated to the east of the mansion within the palace at Perumparrappuliyār (Chidambaram), i.e., Vyāghrāghāra according to the Sanskrit section, on the 107th day in the eighth year of his reign, issued oral orders that the villages (enumerated) in Viraśōla-valanādu and Vēṇnikkūrūm in Nityavinōdavālanādu be formed into one unit and named Tribhuvanamahādevich-chaturvedimaṇ-

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4 Sastri, op. cit., p. 195.
5 S.I., IV, Nos. 1351 and 1352. This is pointed out by the late Shri T. V. Sadasiva Pandarattar (Tamiljfolil, Vol. 33, p. 131). 'Mahendra-malai' is however not mentioned in the text, as the Tamil translation (ibid.) makes it out.
6 The import of this word is not quite clear.
7 A.R. Ep., 1909, No. 642; 1956-57, No. 166. The actual expression is 'Hankēsvaram vand-inaiy-adī iṟaṇṭā inudu nangu-irundā'. This passage is, however, dropped in the later versions of the prāsasti.
galam after his mother (verse 67). It is stated in the Sanskrit section that 51 villages were granted and apportioned among a thousand and eighty Brāhmaṇas. The villages are enumerated in the Tamil section along with the extent of lands excluded from this grant such as those that were granted to the temples and other allied institutions in the villages and the tax in kind and cash assessed on the extent of lands granted to the Brāhmaṇas. According to the Sanskrit section Jananātha was the vijñapti of the grant and Krishnapura-Nārāyaṇa-yajvan, the executor. The latter is usually called ajñapti or anatti in Tamil in copper-plate grants, though this term is not mentioned in either section of this charter. The Śāsana (i.e. the Sanskrit praśasti) is stated to have been composed by Nārāyaṇa, son of Śamkarārya and a resident of Pārvavārama i.e. the adjacent village. This grant was engraved by Tribhuvanamahādevi-mahāchārya and Rājendraśimha-pērāchārya.

(i) Occasion

The first noteworthy fact about the grant is the occasion on which it was made. The king is stated to have been dining. Kings of ancient India were enjoined to attend to State affairs at all times of the day and a number of such instances where they actually followed are found recorded in inscriptions. While a number of these records refer to the king's oral orders issued from his palace at the camping place on the occasion, the present charter is one of the few instances where it is stated that the king attended to the transaction even while he was taking his food. An inscription from Uyyakkondan-Tirumalai in Tiruchchirappalli District dated the 61st day in the 3rd year of the reign of Rājendra I refers to a similar occasion when the grant was made from the palace at Palaiyāru. Another inscription belongs to the reign of Kulottunga I who is stated to have made a grant while he was taking his light refreshments (śirārū) in his camp at Ambiltūppu in Kāncipuram. The king in the present record is reported to have camped in the mandapa called Rājendraśōla-Brahmādhīrājan which was evidently named after a high Brāhmaṇa officer of the king. Jananātha, the vijñapti referred to in the Tamil section (line 314) as Narākkan Māraṇājan Nānaḷāthaṇ aliās Rājendraśōla-Brahmādhīrājan of Keralāntaka-chaturvedi-manaṅgalam in Vēn-nāḍu was evidently the officer after whose title the mandapa was named. This person is stated to be an officer who 'examines our (i.e., the king's) affairs' (nam-karumam-ārayum) in the Tamil section (lines 313-14) and as a mantri in the Sanskrit section. In the Sanskrit

1 Cf. Tamilppolit, Vol. 34, p. 135. That our translation is correct is proved by the discussion on the identification of this place (see p. 53 below).
2 CII, I, Rock Edict VI.
5 SII, XVIII, No. 207.
6 This means 'the grove or garden at Ambil'. Ambil, may then be identified with Kiḻ-Ambi, three and a half miles west of the modern Kāncipuram of which it might have formed a part in ancient times.
7 There was another Brāhmaṇa officer of this king hailing from the same place Narākkan Krishnan described as Rājendraśōla-Brahmāmārayan (lines 307-08).
8 Such instances are numerous in the case of the medieval Pāṇḍya inscriptions where thrones or royal seats were named after Maḷavaraṇa, Maṇaiyadaraṇa or Kāḷingarāṇa.
section the village Tribhuvanamahādevīch-chaturvēdimaṅgalam is stated to have been
so named after the king’s mother whose actual name appears to be Tambirāṇaṅgīḷal as
recorded in an inscription from Tiruvēṇkāṭu in Tanjavur District where she is
also described as Vāṇavāṇīmaṅdevīyar and Tribhuvana-mahādeviyyār. The 51 villages
that were grouped to form the new agrahāra and the 1080 chaturvedi-bhāṭṭas who received
shares of the lands included in them will be discussed in the sequel.

(ii) Procedure

In connection with the procedure observed in the case of this grant it may be noted
that while the Sanskrit section confines itself as usual to only two officers respectively
designated as viṇāpta and āṇīṇapī, the Tamil portion deals with the procedure (lines
304-380; lines 1006-1041) more elaborately giving full details about the hierarchy of officials
right from the minister, in this case the viṇāpī of the grant, to the local assembly of the
division (nāṭītār). The king issued the oral order on the 107th day in the eighth year at the
instance of Nārākkan Mārāyaṉ Jānaṉāthan alias Rājēndra śōla-Brahmāndhirājaṉ. The expression
parādetōtī cheṇnadu (line 1034) at the end of the grant would seem to imply that
this officer was the real founder of the agrahāra and that the king stepped in only to ratify
the scheme and to grant the necessary exemption from the taxes. The order was
first committed to writing by an officer who is designated as olai eḻudum (line 305) or Tiru-
mandiravolai (line 362). This order which is called tīṭṭu (line 312) was attested to by officers
described as olai-nāyakan (line 306-07) or Tirumandiravolai-nāyakan. This order contained
in the tīṭṭu specifies the villages included in the new colony, the lands of these villages
excluded for the purpose of this grant, the assessment of paddy made in respect of them and
the total assessed amount of paddy and cash to be paid in progressive stages by the new
tenants, after removing the rights of old tenants. This tīṭṭu was issued by a group of officers
consisting of the sections designated respectively as karumam-āṟṟyyum and as nāduvērakkum
to another group of officers who are also described as karumam-āṟṟyyum with instructions to
have the necessary entries made in the zāri in accordance with the tīṭṭu (lines 312-13). This
group instructed accordingly the next group of officials consisting of puravuvari-tinaikka/attuk-
kanāṅi, puravuvari tinaikkalam, varippottagam, varippottakkanakku, variyilēda and pattolai
who sat together (irantu) and made the entries on the 110th day of the eighth year. Then the
tirumugam was issued by the king deputing one Kāṅkāṇi officer who attends to the affairs
of the district (nādu vagai ēykinra), one officer of the puravuvari-tinaikkalam and one Bhāṭṭa
for the purpose of marking the area of the villages mentioned in the grant by

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1 SII, V, No. 982. See also A.R.Ep., 1919, Nos. 442, 448 and 460 of 1918.
2 An inscription from Tiruvāṭuṭurai in Tanjavur District (A.R.Ep., 1925, No. 184) is stated to
attribute the title Trailōkāymādeviyār to Rājēndra’s mother. A closer examination of the inscription
reveals that the title belonged to Rājēndra’s queen and not to his mother.
3 See ante, p. 18.
and line 133.
circumambulating a female elephant and instructing the nāṭṭār to accompany the said persons and specify the area by marking the boundaries with stones and milk-bush. This tirumugam was written by tirumandiravōlai and attested to by the same officers mentioned above. It was received by the nāṭṭār respectfully and placing it on their heads they marked the boundaries as instructed. The nāṭṭār drew up and signed the document called araṇvōlai containing the details of the boundaries, the levies exempted and the rights and privileges granted. This araṇvōlai (araṇyolai) was ordered to be entered in the vari, by Jananātha alias Rāṇḍrasōla-Brahmādhārāja. This araṇvōlai was accordingly entered into the register by the last mentioned group of officers as described above after passing through the intermediary groups on the 380th day of the 8th year (line 1034) and was issued to the donees after it was attested to by the Tirumandiravōlai and Ōlaināyakaṇ officers. Thus in the course of this procedure three documents tiṭṭu, tirumugam and araṇyolai are drafted and these make up the entire Tamil section of the charter.

A comparison of the procedures as laid down in lines 304-380 before the marking of the boundary and in lines 1006-1041 after the marking of the boundary brings out the hierarchy of officers as represented below:

```
Uḍaṅkūṭṭam (Karumam-ārāyum)
   ┌──────────────────────────────────┐
   │ Viḷḷaiyil (Karumam-ārāyum)      │ Ölaināyakaṇ
   │                                │
   │ Puravuvari-tiṇaiikkalattuk-kaṅkāṇi │ Tirumandiravōlai
   │                                │
   │ Puravuvvari-tiṇaiikkalām         │
   │                                │
   │ Varippottagam                   │
   │                                │
   │ Mugaveṭṭi                       │
   │                                │
   │ Varippottaggakkanakkuk          │
   │                                │
   │ Variyillū                        │
   │                                │
   │ Paṭṭōlai                        │
```

The two batches of officers designated as karumamārāyum³ in lines 313 and 320 are described in lines 1008 and 1013 as Uḍaṅkūṭṭam naḥ-karumam-ārāyum and Viḷḷaiyil naḥ-karumamārāyum.

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³ Tamil text, line 361. See p. 37 below for a discussion on this word.
² This tiṭṭu is called kīṭai in some other inscriptions: (1) from Konerirājapuraṃ (SH, III, pp. 300 ff.); (2) from Tirumukkūṭal (above, XXI, p. 233, text line 12).
³ The Tiruvalangadu plates also refer to two different groups though not by these names. SH, III, p. 403, line 37; line 44.
mam-ārāyum respectively. Lines 313 to 319 suggest that the former issued the tiṭṭu as drawn up by Tirumandiravolai and as attested to by themselves, to the latter giving the necessary instructions. This indicates that the status of the former is higher than the latter, though both of them should be taken as executive officers of the state (karumam-ārāyum). Therefore, between the two, the former may be understood to be always on immediate attendance on the king as the term udankūṭtam may imply and were evidently functioning in an advisory capacity in matters of high policy while the latter were probably only charged with carrying out the orders as and when assigned. The importance of udankūṭtam can be very well realised from a later instance when Pallavarāyar, an officer under Rājarāja II had to carry the udankūṭtam with him to set Rājadhirāja II on the throne, even though Rājarāja II had appointed the latter heir-apparent during his lifetime.\(^1\) Regarding the latter, the exact meaning of the term Viḍaiyil is not clear.\(^2\) The Leiden plates of Rājarāja I\(^3\) generally support the hierarchy of these officers as understood by us. The Tirumukkūṭal stone inscription of Virarājendra\(^4\) also refers to the two groups of executive officers (karumam-ārāyum) with the same nomenclature. This hierarchy appears to have been evolved during this period from the one that was prevalent till the reign of Uttamaśāla when the order was ānattī, vāykkēḷi, olaḷiyaṇḍum and olaḷi-nāyakaṇ, before the issue of kēlāi (like our tiṭṭu).\(^5\) The word tiṇaikkalam is not used, though it could not have been a new word. There was no difference in the lower ranks.

Another group of officers designated as naḍuvirukkum (naḍiyastha \?) has not been shown in the order. They are ranked with the udankūṭtam. But their actual function is not clear. It may be noted, however, that early Chōla inscriptions were often attested to or were written by such officers under the orders of local village assemblies,\(^6\) and it is interesting to note that the persons designated as naḍuvirukkum in all these inscriptions were Bhaṭṭas or Brāhmaṇas irrespective of the nature of the grant. It is not unlikely that they formed the judiciary. The functions of the other officers down from Viḍaiyil karumam ārāyum officers have been discussed clearly elsewhere\(^7\) and are otherwise also well-known.

The names of these officers are tabulated in the list below followed by another giving the identification of places to which they belonged.

\(^1\) Ep. Ind., XXI, p. 184 f.
\(^2\) Later inscriptions use the expression Tānattār kaṇḍu viḍai (SII, XVII, No. 729) apparently conveying the sense of ‘issuing’.
\(^3\) Ep. Ind., XXII, pp. 213 f.; SII, III, p. 383 f.
\(^4\) Ep. Ind., XXI, p. 220. Since this inscription did not involve any grant of land, there are no counterparts in it corresponding to the boundary (aṇaiyāla) section of the present record.
\(^5\) SII, III, p. 300 f.
\(^6\) The Cālas, 2nd edition, p. 468, where the term has been understood in the sense of a liaison officer appointed for the occasion. Rājendraśāla-Brahmādhārāja was one of the two naḍuvirukkum officers of the Tiruvalangadu plates (SII, op. cit., Plate x. b. lines 7-8).
\(^7\) The Cālas, pp. 469-70.
(iii) List of Officers—A.

(The places mentioned here are all identified in another list below)

<table>
<thead>
<tr>
<th>Designation</th>
<th>Name of Person</th>
<th>Village</th>
<th>Sub-Division</th>
<th>Division</th>
<th>Text Lines</th>
<th>Other References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ēlai-yūdum</td>
<td>Ariyān Muḍikondasālojaḥ</td>
<td>Pālaiyūr</td>
<td>Pālaiyūr-nādu</td>
<td>Uyyakkōṭamūk-kōṭtam in Jayaṅgondasālojaḷaman-</td>
<td>305-306</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Pāḷavaṇa Pāḷavaṇa</td>
<td>Nemmala-nādu</td>
<td>Arumojīḍevā-valanādu</td>
<td></td>
<td>311-312,</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Janaṅalayaṇa aliya</td>
<td>Nenmaḷa-jaḷanallūr</td>
<td>Nenmaḷi-nādu</td>
<td>Arumojīḍevā-valanādu</td>
<td>311-312,</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Udaiyadivakaran Tillaṇya-</td>
<td>Uttamaśojaḷanallūr</td>
<td>Nenmaḷi-nādu</td>
<td>Arumojīḍevā-valanādu</td>
<td>311-312,</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Rājādītan Kūṭtādi aliya</td>
<td>Ilaiyān-gudī</td>
<td>Ilīga-nādu</td>
<td>Arumojīḍevā-valanādu</td>
<td>316-317,</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Tattu-sarvakṣrāryāyāji</td>
<td></td>
<td></td>
<td></td>
<td>1011</td>
<td></td>
</tr>
<tr>
<td>Vīḍaiyīl karumān-āḍyum</td>
<td>Sadaṅśivapa(bha)-</td>
<td>Tiṭṭāikudī</td>
<td>Ugalāṅ-kūṟram</td>
<td></td>
<td>318-319</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tattaratan Śendan</td>
<td>Vayaṅūr</td>
<td>Vēṇnādu</td>
<td>Uyyakondar-valanādu</td>
<td>320-231,</td>
<td>Ibid., SII, op. cit., line 45,</td>
</tr>
<tr>
<td></td>
<td>Iḷaṅḍraḷa-anukkappālavaṇa</td>
<td></td>
<td></td>
<td></td>
<td>1041</td>
<td></td>
</tr>
</tbody>
</table>

1 This officer had perhaps served Rājarāja and had not yet changed his title.
<table>
<thead>
<tr>
<th>Puravavari tāṇai-ikkhatukkaṅkām</th>
<th>Vīsālūr</th>
<th>Panāyīr-nādu</th>
<th>Palaśa (Vānīśāntakī)</th>
<th>1015</th>
</tr>
</thead>
<tbody>
<tr>
<td>Puravavari tāṇai-kalaṅ</td>
<td>Nakkan Aragana</td>
<td>Ṛsūrīitṛ</td>
<td>Kīlār-kūṛam</td>
<td>Nīttavinōda-vālanādu</td>
</tr>
<tr>
<td>Do.</td>
<td>Nakkan Dāmōdiran</td>
<td>Ṭalaīyūr</td>
<td>Ambar-nādu</td>
<td>Uyakkōṇḍar-vālanādu</td>
</tr>
<tr>
<td>Do.</td>
<td>Ṉāgā-Nakkan</td>
<td>Āḷjījī-</td>
<td>māṅgalam</td>
<td>Māgapūr-nādu</td>
</tr>
<tr>
<td>Do.</td>
<td>Bhāṭaṭ Nāyūdēvan</td>
<td>Perumbēdu</td>
<td></td>
<td>Jayāṅgondaśōla-</td>
</tr>
<tr>
<td>Varipattagam</td>
<td>Puḷamadanimāram</td>
<td>Igaiyāṃchēri</td>
<td>Panāyīr-nādu</td>
<td>Khaṭirāyaśākhamāṇi-</td>
</tr>
<tr>
<td>Do.</td>
<td>Araiyaṇ Kanaṇuṇa</td>
<td>Uvakkudi</td>
<td>Paṭṭinakk-kūṛam</td>
<td>Khaṭirāyaśākhamāṇi-</td>
</tr>
<tr>
<td>Do.</td>
<td>Irāmaṇ Amalān</td>
<td>Ḫūppaṇyūr</td>
<td>Ārvālak-kūṛam</td>
<td>vālanādu</td>
</tr>
<tr>
<td>Do.</td>
<td>Nūgṛnmaṇ Karṇākāraṇ</td>
<td>Viṇāṇam</td>
<td></td>
<td>Rājendraśīga-vālanādu</td>
</tr>
<tr>
<td>Do.</td>
<td>Kāvīrī Veṅkādan</td>
<td>Panāyīr</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Varipattagam-kahakāka</td>
<td>Naratōuṇ Kurattān</td>
<td>Chelkār</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Varūṭtda</td>
<td>Chāṇaṇ Puliyaṇ</td>
<td>Pōdūgudi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paṭṭālai</td>
<td>Chahl Irāmaṇa</td>
<td>Narikkudi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nādu vaga chekānarya</td>
<td>Chōriyāṇ Āditāṇa</td>
<td>Kāḷaiṭōre</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Kāṅkāya Kṛishṇaṇ</td>
<td>Rājendrasa-Śatāchāṭha-vēdīmāṅgalam</td>
<td></td>
<td>Khaṭirāyaśākhamāṇi-</td>
</tr>
<tr>
<td>Do.</td>
<td>Māga-bhaṭṭan</td>
<td>Vēlā-nādu</td>
<td></td>
<td>vālanādu</td>
</tr>
<tr>
<td>Udaṇ-kaṭṭattu</td>
<td>Kurukūr Chōriyāṇa-</td>
<td></td>
<td></td>
<td>Arumōḷāḍa-vālanādu</td>
</tr>
</tbody>
</table>

1 He is described as tāṇaiikkhaṇa-nāyukam in line 946.
2 He is called Mādava (Mādhava-bhaṭṭaṇ) in line 950.
<table>
<thead>
<tr>
<th>Karumam-ārāya</th>
<th>chōlavelaṅ</th>
<th>Kāḷattūr</th>
<th>Kēralāntaka-</th>
<th>Vēḷaṅ Kuttan alias</th>
<th>Pēṇaṅgaṅak-Kūṟram</th>
<th>Do.</th>
<th>1016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vēḷaṅ Kuttan alias</td>
<td>Irumadiśōla-Vijupparaiyaṅ</td>
<td>Paḻuvūr</td>
<td>Periyāṅ Kuttādi</td>
<td>Nūṟṟenman Vāsudēva</td>
<td>Pāṭikudī</td>
<td>...kūṟram</td>
<td>1017</td>
</tr>
<tr>
<td>kūṟumam-ārāya</td>
<td>Tūraiyāṅ Nilaitāṅgi alias (Ja)......vēḷaṅ</td>
<td>Pulivalam</td>
<td>Arumōḷi Vāraiyāṅ</td>
<td>Araiyan Arumōḷi alias</td>
<td>Veḷḷūr</td>
<td>...</td>
<td>1018</td>
</tr>
<tr>
<td></td>
<td>Tēvan Chāttan</td>
<td>Puliyūr-nādu</td>
<td>Rājēndraṅgaṅ-valānaṅu-</td>
<td>Rājēndraṅgaṅ-valānaṅu</td>
<td>Nadār</td>
<td>Tiraṅmūṛnādu</td>
<td>1019</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(Uyyakkondār-valānaṅu)</td>
<td>1020</td>
</tr>
<tr>
<td></td>
<td>Taḷi-Vēṅkādaṅ</td>
<td>Pulivalam</td>
<td>Vāṇjyūr</td>
<td>Muḻaiyūṛ</td>
<td>Tiruvindaljūr</td>
<td>Rājēndraṅgaṅ-valānaṅu</td>
<td>1031</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1032</td>
</tr>
<tr>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>1033</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1035</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>1037</td>
</tr>
<tr>
<td>Village or Kovil</td>
<td>Nādu or Kōram</td>
<td>Identification or location</td>
<td>Reference and Remarks</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>-----------------</td>
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<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Pérvār-nādu</td>
<td>Vayalār, Nānālam Taluk</td>
<td>Mayavaram Taluk</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Tiruvaṇḍūr-nādu</td>
<td>Parakēsari-nallūr</td>
<td>Mayavaram Taluk</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Ambar-nādu</td>
<td>Tālayār, Nānālam Taluk</td>
<td>Ambar is Amal in Nānālam Taluk.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Tiraimūr-nādu</td>
<td>Naḍār</td>
<td>Mayavaram Taluk</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Chāttamāngalam</td>
<td>Chāttanūr (?), Kumbakonam Taluk</td>
<td>A.R.Ep., 1925 Nos. 73, 80 and 98.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cheṅgāṭuk-kōṭam</td>
<td>Māgānār-nādu</td>
<td>Perumbēdu, Chingleput Taluk</td>
<td>A.R.Ep., 1909, Nos. 306 and 311; 1933, No. 44.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nittavīnīḍa-valanādu</td>
<td>Pāmbunikkūr-kōṭam</td>
<td>Araśūr, Pāmbungudi Taluk, Tanjavur District</td>
<td>Pāmbunikkūr-kōṭam lay to the east of Veṇnik-kūr-kōṭam (see map), Pāmanī (Pāmbunī) in Mannargudi Taluk gave the name to this sub-division. Rishiyūr was in this sub-division.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>Pūnjiṛēr</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Narikkudi is stated to be in Panaiyur-nādu in a much later inscription A.R. Ep., 1922, No. 79. There is a village of the same name within about three miles north of the area under grant.

Nenumeli (Nenmai), east of Kōrāiyārū in Mannargudi Taluk lent its name to this sub-division. Kötuṟ and Tiruvaraṇāvāram were in this sub-division.

Iṅga may be the same as Eŋkaŋ in Nannilam Taluk.

Periṅār was a village in Idaīyāla-nādu. A.R. Ep., 1928, No. 85; S.I. XVII, No. 509. Both Chiriṅār and Periṅār may be identified with Talaṅāyār in Tirutturaippundi Taluk.

This is perhaps the same as Mēṟpūdamān-galam. A.R. Ep., 1911, No. 143.

This sub-division lay on the borders of Mannargudi, Nagapattanam and Tirutturaippundi Taluk. Tirunellikāval, Tirukkollākkādu (Teḻkukkādu) and Puḷalāṅ-gudi were in this sub-division.

This sub-division lay south of Tiruvārur in the western parts of the Nagapattanam Taluk.

This subdivision extended from Srīvānjiyam to the east up to Viṣalūr.

Aḷaṅādu included Kiḷaiyūr in Nagapattanam Taluk. A.R. Ep., 1947, Nos. 81-99. This village must be located on the borders of Aḻaṅmaṅgalam. A number of villages including this are mentioned in the Larger Leiden Plates, Ep., Ind., XXII, p. 237, List B.
This was different from Ayyampēṭṭai which may also be identified with a village of the same name, *A.R.E. Ph.*, 1928, Nos. 112-30. Ayyampēṭṭai is in Pāpanāsarma Taluk. Tirumallūr was in this sub-division, above, XXII, p. 236. This village on the north bank of Veḷḷar was attached to Mērkā-nāḍu in later periods (*III, VIII*, Nos. 273-300). Āḍuturai in Perambālur Taluk in Tiruchirappalli District on the southern bank of Veḷḷar was in this sub-division.

The name of the division was perhaps Iruṅgōlappāṭi.
The identity of some of the officers may be discussed here. Two of them hail from the same place Kēralāntaka-chaturvēdimaṅgalam in Vēṇaṇaidu in Uyyakondār-vaḷaṇaṇaidu. One of them Narākkan Kṛishṇa Irāmaṇ alias Rājendrasōla-Brahmāṇarājan was holding the office of Uḷaṇāyaka, while the other Narākkan Mārāyaṇa Janaṇaṭhaṇ alias Rājendrasōla-Brahmāṇarājan is designated as karumam-ārāyaṇam, i.e., probably the executive officer attending to state affairs. It may be noted that it was at the instance of the latter that this grant was made. Another officer of this family Narākkan Irāmaṇ Arumolī alias Uτtamaṇaṇa-Brahmāṇaraya described as a daṇḍaṇāyaka is mentioned in an inscription of Rājarāja I and also in another inscription of Rājendra I. Narākkan occurring as part of the names of these brāhmaṇa officers evidently stands for the name of their family. An inscription from Tirumalavāḍī records gifts made by Śrīkṛishṇa Kauśalai, wife (devīya) of Kṛishṇa Irāmaṇ who caused a prākara to be built around the big temple at Taṇḍavūr and set up also several richly embellished images and who is described in the inscriptions from Taṇḍavūr as belonging to perundaram (senior nobility) of Rājarāja, as a sēnāpati and as Mummudisōla-Brahmāṇa. The title Rājendrasōla-Brahmāṇa of this person occurring in this inscription indicates that he continued to serve also Rājendra as olai-nāyakaṇ. This change of the title in respect of this person and also of another officer is noticed in the Larger Leiden plates of Rājarāja I which was actually issued by his son Rājendra. The other officer who had also changed his title was Irāyirān Pallavan alias Uttamachōlap-pallavaraṇaṇa. He had the title Mummudisōla-Poṣaṇ under Rājarāja I. This officer is stated to have set up an image of Chaṇḍēṣvaradēva in the Rājarājēsvaram at Taṇḍavūr and is also described as perundaram. The next important officer is Araiyan Rājarājan alias Vikramachōlach-chōḷiyavaraiyanaṇ. While we do not know more about the activities of other officers, we happen to know more about this Chōḷiyavaraiyanaṇ. He is no doubt identical with the general of the same name who is endowed with several distinguishing epithets such as Nāḷmaṇi-Bhima, Sāmantaḷharaṇa, Edirttavār-kālaṇ etc., on account of his having led the campaign against the Western Chāḷukya along the coast and as far up to Kalinga and Odḍa countries. Udayadīvākaraṇa Tīlaivājai alias Rājarāja-mūvēndāvelaṇ, another officer described as karumam-ārāyaṇam is referred to as udhikārīgai in an inscription from Taṇḍavūr and is stated to have set up an image of Kirāṭarjunaṇi-ḍēvar in Rājarājēsvaram. It will be seen from list A that four of these officers served Rājarāja and continued under Rājendra and that the titles in respect of three of them changed accordingly.

1 The difference in these two titles is indicative of the status enjoyed by the concerned persons.
2 SII, V, Nos. 651 and 637.
3 Ibid., No. 636.
4 Ibid., II, Nos. 31, 33, 39 and 45.
5 SII, II, p. 139 and n; Ep. Ind., XXII, p. 234.
6 A.R.Ep., 1917, Nos. 23, 24, 30, 31 and 751.
7 SII, II, p. 97.
8 A.R.Ep., 1917, Nos. 23, 24, 30, 31 and 751.
9 SII, II, p. 91 line 2 and p. 93, line 4.
(iv) Nature of the grant

The nature of the grant and the fiscal aspect of the same may be discussed. The villages that were proposed to be included in the brahmadēya were first removed from vellāṉ-vagai and the rights of the existing tenants (kudi) who held the land as proprietors (kāṉy-udaiyār) were therefore cancelled (lines 27-30). The brahmadēya that was constituted thus was required to pay permanently the agricultural rent fixed and laid down in this record. The rent thus fixed was required to be paid progressively at one fourth for the 8th year, one-half for the 8th+1st i.e. 9th year, three-fourths for the 8th+1st+1st year i.e. 10th year and in full for the 8th+1st+1st+1st year i.e. 11th year. It is evident that the rates were increased only progressively in order to reduce the difficulties that might result out of the change of proprietorship and it was perhaps expected that by the beginning of the eleventh year the brāhmaṇas who were now the new proprietors would have settled on their new possessions. Thus the brahmadēya was not an irāyiti brahmadēya. It is stated that those Brāhmaṇas who were already tenants of the localities specified in the record (lines 282-301) before the formation of this big new agrahāra were required to continue to pay the rent on their lands, since their tenancy was not cancelled. The reference to the previous tenants and the description of the land indicate that the lands were not lying uncultivated and that on the other hand they were put to fairly good use so as to fetch the assessed paddy in question. It is not known whether the cancellation of the proprietary rights of the old tenants involved any payment of compensation or whether those rights were purchased outright from the old tenants by the officer at whose instance the brahmadēya was formed. It is just possible that only the proprietary rights of the existing non-brāhmaṇa tenants were bought off and transferred to the brāhmaṇas. It is apparent that the assessment on these lands must have been at a rate lower than that obtained for the lands under vellāṉ-vagai and in addition, the donees were also allowed to enjoy the lands under certain conditions (vyavasthai line 926). They were also exempted (parihāram line 937) from several dues payable to the state.

Lines 27-30 of the Tamil text state that having cancelled the proprietorship of the existing tenants, these villages enumerated (in the previous lines) were removed from vellāṉ-vagai and transferred to the class of brahmadēyas which were exempted from the payment of the mariyādi irai which such villages usually pay. The exemption from tax (mariyādi irai) referred to here does not relate to the agricultural rent (niṟṟirai or kāṇikkādan) for, in lines 280-83 it is stated that the agricultural rent shall be paid in progressively increased rates from the eighth year up to the eleventh year and in full thereafter as permanent rent (niṟṟirai). Therefore, the mariyādi irai referred to in line 30, from which the

1 The expression edirāmāṉa is used to denote these years. It is significant that though this expression is not used generally in reckoning the regnal year of the Chola kings while giving the dates of inscriptions, it has been used here in reckoning the period covered by the stipulated rates of tax to be paid.

2 Mariyādi which may be taken to be a corruption of mariyādi means rule or custom. The word appears also in another corrupted form of mariadī (perhaps through marchedī). CII, XIII, Nos. 208, 215 and 344. As a result of further corruption the form mahāṭhā appears in late inscriptions (ibid., I, No. 65, Text lines 7 and 8) though it is not widely used.
exemption is granted evidently refers to \( \text{parihrām} \) exemption from the other dues in kind and cash detailed in lines 937-40. The total extent of land available for grant was about 2516 \( ēlī \) and odd. This was required to fetch as rent 51050 \text{kālam} \ and odd of paddy and as \( \text{miś-pāṭam} \) of 32-1/2 \( kāśa \) and 65 \text{akkam}. This works out to slightly more than 20 \text{kālam} \ of paddy per \( ēlī \) on an average. A reference to the Table A reveals that the rate of rent varies from one village to another ranging from 1-1/5 \text{kālam} \ (No.1) to 60 \text{kālam} \ (No. 35) per \( ēlī \). There is no doubt that this rate is related to the factors such as the soil, the irrigation facilities etc. It is difficult to judge these rates of assessment in the absence of the details such as the gross produce, cost of production, cultivator's share etc. One of Rājarāja's inscriptions\(^1\) in Taṇjavūr indicates that the rate of assessment was roughly 100 \text{kālam} \ per \( ēlī \). Given the same conditions of cultivation,\(^2\) a comparison of these two rates will point to a very low rate of assessment. It is not known whether this is the special rate obtained for \text{brahmādeyas}.\(^3\)

**(v) Comparison with other charters**

This charter is unique among the Chōla copper-plate grants since this is the only copper-plate grant which records the creation of a \text{brahmādeya} \ benefitting 1080 \text{brahmanas}, which was however not exempted from agricultural rent. It is but natural that it could not be otherwise; for a complete exemption from payment of rent in this case unlike in the cases that follow, would have meant a considerable loss of revenue for the state. The earliest Chōla copper-plate\(^4\), the Anbil plates dated in the 4th year of Rājakēsari Sundarachōla (Parāntaka II) records the grant of land in Naṅmulāṅkuḍī in Tiruvalṉūṟū-nāḍu as \text{ekabhāga-brahmādeya} \ to Nārāyaṇa-Aniruddha-Brahmādhīrājar of Anbil on almost the same conditions and with similar exemptions. The expression \text{ekabhāga} \ clearly indicates that the grant was made over to the exclusive enjoyment of the whole by the donees. It is clear that the agricultural rent was not required to be paid as the inscription does not make any reference to it at all and the term \text{saṛṇa-parihrām} \ (line 181) supports this inference. The next Chōla copper-plate charter arranged chronologically is the Paḷḷanaṅkōyil grant\(^5\) which, though fragmentary, records sufficiently clearly the gift of lands in Umbala-nāḍu and in Daṇṇamalippūṇḍi in Puraṅkarambai-nāḍu as \text{paḷḷāchanda-irjugili} \ to Sundaraśōḻap-perum-pallī without removing the tenant proprietor (\text{kudi-nīṅgā}) Śelēṭṭi-Kuḍiyan who was himself, the founder of the Jain institution and who was cultivating the lands in Umbala-nāḍu. It is stated that in the case of the lands in Puraṅkarambai-nāḍu the tenants were removed.

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\(^1\) Ibid., II, No. 4; see also Economic Conditions in Southern India p. 676-78, where different rates are tabulated.

\(^2\) If the modern maps are reliable for our purpose, the profuse net work of irrigation channels, the usual feature of the delta area, is conspicuous by its absence in the area of grant.

\(^3\) Contra. Paṇḍāratiṭṭir op. cit. p. 74-75; History of the Later Chōla, Part I, p. 194. His statement that the \text{brahmanas} received the paddy is not correct. Text lines 273-283 are clear on this point.

\(^4\) Ep. Ind., XV, pp. 44 ff. (barring the recently discovered Vēlauncheri grant of Parāntaka I.)

and the lands were exempted from rent (*iraiyili)*. Due to the fragmentary nature of the grant we are not in a position to know the conditions and exemption under which they were given. The Madras Museum plates of Uttamachōla do not belong to this category because it lays down only the details of assignment (*nivandam*) of the incomes previously donated to a particular temple. The Larger Leiden plates of Rājarāja I issued by Rājendrā I record the grant of the income, i.e. the agricultural rent due to the state from the lands accruing as *kōnkanṭaṭ* as *patṭichehanda-iraiyili* to the Chullāmani Varma-vihāra, a Buddhist institution at Nāgapatīnām, under the same conditions and along with the same exemptions. The Tiruvallāṅgadu plates of Rājendrā dated in the 6th year of his reign record a similar assignment of the dues from the lands in Palaiyānuṟū collected as nivirai to the temple. The lands are stated to have formed part of the brahmadēya village called Śiṅgalāntaka-chaturvēdimaṅgalam in Perumūr and now separated from it. The revenues were assigned to the temple of Tiruvallāṅgadu-udaiyār at Palaiyānuṟū. The present charter comes next. The later records i.e. Charala plates of Vira-Rājendrā and the Smaller Leiden Plates of Kulōttuṅga I record respectively the grant of villages to three Brāhmanās and to a Buddhist institution respectively. The former does not contain the usual formula adopted in the case of grants to Brāhmanās. Thus it will be seen that the present charter is the only Chōla copper-plate grant dealing elaborately with the formation of a brahmadēya which was not free from agricultural rent (*irai*).

Among the stone inscriptions comparable with the present charter in so far as their procedure and form are concerned, the Kōnerirajapuram inscription of Uttama-chōla provides an instance of devadāṇa-iraiyili. Another from Gaṅgaikondachōlapuram dated in the reign of Virarājendrā also contains a similar instance. A third from Tirumukkūḍal, of the same king also is one such record.

The form of the draft and its details are discussed here.

**(vi) Outline of draft of the Tamil Text**

The Tamil portion of the charter is a long document containing 1043 lines. For ready

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5. Ibid., XXIII, p. 264 f. There are seven more Chōla copper-plate grants published in *SII*, III, p. 465 f, which are a class by themselves without having the Sanskrit preamble or the *nirayōti* in Tamil as obtained in the copper-plate charters listed here.
6. The only other grant (of the Pāṇḍyus) which can vie with this in two respects only, i.e. (1) number of donor’s (1080) and (2) number of villages (140) is the Tiruppuvannam plates (c. 1214 A.D.) of Jatāvarman Kulaśēkhara I. The number 1080 of the Brāhmaṇa donors is noteworthy. In other respects, i.e. the details, name, etc. and therefore its size, it does not bear any comparison with the present charter.
8. Ibid., IV, No. 529.
reference a precis of the entire matter without the details is given below with a view to bring its form in perspective. The numbers in brackets indicate the lines in the text.

1. Kōneriṁmaikondān (2) nāṭṭārkkum (2) brahmedēyakkilavarkkum (2) urkaiḷaiārkkum (3) nagaraṅgalīrkkum (4)
2. namakkku yāndu etṭāvadu nāl nu pēlīnal nam (4) vīṭṭin uḷḷāl (5) unnāvirundu (6)
3. āṭṭāṅgudōrri niṟṟiraippa= (300) iruppādāga ivvūrgal (301)3 mudal tavitiru (302) orūrāga ippāḍi variyilittuk-kolgevetiṟu cholla (305) pukka tīṭṭu paṭidīye (313) nāl uṇṇorupadaniṟ variyilittuk-kudutta ṭaṅgal nāṭṭu (317) ivvūrgal pidiśūlndu pidāgai
4. nadappiippadāga pōttandōm [1*] tāṅgalum (360) aravōlai cheydu pōttaga [2*] ippaḍi variyilittuk-kolgevetiṟu cholla (362) nāṭṭomukku-tirumugam vara (379) kanda nāl vāṅgitaralaimēl vaittu . . . aravōlai cheydu Tribhuvanamahādēvich-chatuvēdimāṅgalattukku

4. kilpārkellai (382) tenpārkellai (568) mēlpārkellai (722) vādappārkellai (754) ivvūsātta

This Tamil porton may be divided into several convenient sections: Section 1, the parties addressed (lines 1-4), 2. the occasion (4-6), 3. the proposal giving the names of the villages included in the brahmedēya and the terms (6-30), 4. details about lands in all the units forming the new Chatuvēdimāṅgalam including the assessment (30-280), 5. details about the manner of payment (280-83), 6. details about the existing Brahmedēya lands and their absorption into the new agrahāra (283-304), 7. the procedure from the issue of the original oral order to the issue of tirumugam (304-369), 8. the aravōlai issued by the nāṭṭār containing the boundaries and the terms (370-946), 9. the signatures of the persons who were present when the boundaries were marked (946-1006), 10. the signatures of the officers of the revenue department. Of these, sections 2, 3, 5 and 7 have already been discussed. The other sections are dealt with, below in their order.

This section begins with the word Kōneriṁmaikondān (kō nēr ili-mai kōndān) 'one who has no equal'. This occurs as 'kō nō ili-mai kōndān' in an early Pāṇḍya record from Sālai-grāmam3 and as 'kō nōn ili-mai kōndān' in a record of Uttamachōla,4 Later inscriptions give the form obtained in the present record. The other which occurs rarely meaning 'one who had no ill health' is considered to be an equivalent of kuśali of Sanskrit inscriptions.

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1. The subject matter of lines preceding this is represented in Table A.
3. SII, III, p. 288 f.
INTRODUCTION

However the context of their occurrence in Tamil records does not seem to support this. The Pāṇḍya inscription cited above may be split up into two sections, the first containing the proposal and the second commencing with this word conveying the order to the concerned parties. Later inscriptions support this reconstruction.¹

The document in Tamil called *titu* (line 312) is addressed to four groups such as *Nāṭṭār, Brahmadēyak-kilavar, the Urgalilār, and the Nagarangalilār.* Each one of these four groups is evidently exclusive of the other three. *Nāṭṭār* is the name of the assembly representing the *nādu* excluding the others. Brahmadēyak-kilavar refers to the Brāhmaṇas who hold title to the lands involved in the transactions. *Urgalilār* consists of the following classified entities: *devadānām, palichezhandam, kanimurruttu, vetṭappērum, pālavarchēchālahāhōgan.* These terms refer to the lands endowed on different classes to institutions such as temples of the gods of the Vedic faith, the monasteries or temples of the non-Vedic faiths such as Buddhism and Jainism, the learned of the country, the plantations and forests, and the free feeding houses respectively. It is significant that these were managed by the *Urgalilār.* *Kanı-murruttu* was perhaps a perpetual complete endowment made for *kanı* i.e., learned men.² It may be noted that inscriptions in the Tamil country rarely refer to the educators of the people in those days and to the provision made for their maintenance. Therefore it is quite likely that this *kanı-murruttu* may stand for such endowments administered by the *Urār* for the benefit of the learned people undertaking to educate the members of the communities other than the Brāhmaṇas who had their own organisation of the Ghaṭikas or vidyāsthānas.³ *Murruttu* means complete enjoyment, perhaps equivalent to *ēka-bhōga.* The term *vetṭappērum* seems to stand for plantations and forests. Line 7 of the Tamil text in the present charter reads: *Tribhuvana-mahādevippēriyium ivēri araiyargal kamugu kōlli vetṭappērum,* while listing the lands included in the newly established colony. This phrase makes it certain that *vetṭappērum* included under *uğa ilār* discussed above has something to do with arecanuts (*kamugu*) and firewood (*kōlli*) etc. thus indicating that plantations and forests were connoted by this word. Whatever was felled (*vetṭa*) for the purpose of being utilised and whatever was replanted were brought under this class of land.⁴

¹ Cf. A.R.Ep., 1936-37, Nos. 40, 41, 39, 37 and 38. In most cases the identity of Kōnēriqmaikoṇḍan is made difficult because the continuity of the transaction is lost. On the other hand copper-plates, as the present one, embody the whole in one place.

² *Kanı,* according to the various dictionaries, may mean learned men, astrologer, dancing, time-keeping, accounting etc. If this stands for astrologers, as it is usually interpreted, it is difficult to account why the science of astrology or astronomy, though part of Vedic studies, should be given a separate treatment. Brāhmaṇas well versed in Vedic studies were cared for through the establishment of chaturvēdimāṅgalam. (See A.R.Ep., 1909, No. 30; 1932-33, No. 31.)


⁴ The readings *vetṭappērum* Service ṇaṃs (SIL, III, p. 389); Tamilppōṣil, tunar 53, p. 291, note 8 and *vetṭappērum* and the consequent interpretations offered do not appear to be correct. *Vetṭappērum* has been interpreted as tax-free gift village in connection with Vedic sacrifices. Trans. Arch. Soc. of S.I., 1958-59, pp. 91-92. This meaning cannot be correct since, as indicated above, the groups addressed in the charter were each exclusive of the others and there is no reason why endowments for sacrifices should be treated separately, *vetṭal* i.e., performing sacrifices being one of the six functions of the Brāhmaṇas for whose living brahmadeyas were created.
Pāḻa-varaṭh-chāḷā-bhōgam stands for lands given for maintaining the old charity (feeding) houses. In the same village it is possible that there were some lands given as brahmadeya, some others as devadāna, etc. and therefore the document was addressed to āṟgalilār under whose administrative control the lands other than the brahmadeya lands, that are involved in the transaction were placed. In the enumeration of the lands or the villages in which the lands are included, this charter denotes also the lands that fall under the first four classes viz., devadāṇam (Tamil text, line 24), paḷlichchandam (line 26), kanimurttu (line 25) and veṭṭappēru (lines 7, 31). The next group Nagaṟngalilār represents the administrative bodies concerning the nagaram.

(viii) Details of lands

A preliminary list of the villages is given followed by a statement of the proposal to form the new brahmadeya and details are given next in the following order: 1 the unit, the total extent of land, description of land to be excluded, extent of the same land, total extent of land included, and the assessment in kind and cash. This information is tabulated for the purpose of reference. Table A shows 54 units while the Sanskrit section of the charter (verse No. 69) states that the king granted 51 villages. The 54 units contain really only 51 villages while the three extra units are not villages. They are 1) No. 1—Tribhuvanamahādēvi-pērēri and perquisites, 2) No. 2—Lands leased to three individuals and 3) No. 50—Kanimurttu-irāṅgal of Venni. The last mentioned is a particular class of land which was only part of the town Venni. The identification of these places is discussed separately in the sequel.

It will be seen from Table A and from the summary in lines 264-273 that the lands excluded (col. 4) are the sites where people reside (nattam), common tanks and ponds, the sites where temples of Mādevar, Vishnukkal, Gaṇapati, Ayap, and Pidi are situated, gardens, courtyards and tanks or ponds attached to them, the quarters of the paraiyars (paraicēri), of the washermen (vaṇṇaṟarachēri), of the artisans (kaṇmaṇaṟachēri), channels and cremation grounds. It is found that the residential site is not indicated under column 4 for units nos. 2-43 except for No. 31. The residential sites for the units Nos. 2-43 appear to have been included under the first unit since these 43 units fall under the division of Viraśōla-valanāḍu in Nittavinōda-valanāḍu. From unit No. 44 which up to the end fall under Vennikkūṟam, this detail is given in the corresponding column. The temples (Ṣīkōḷ) referred to above are mentioned along with their enclosed courtyards (tirumārram), tanks and lands.

1 In accordance with the size of the new agrahāra, the passages in this section constitute the biggest, though similar passages are not unknown. See S.I.I., II, No. 5; IV, No. 529. The latter from GaṇaṅkaṆḍa-śōjapuram, is very much damaged and incomplete and appears to contain a considerable number of such villages enumerated in the same manner as in the present charter.

2 This is not included in the summary (lines 264-73), evidently because only a mound (ṭidal) remained of this chēri (see lines 221-22).

3 nattār kudiy-iṟukkai nattam nilam (lines 40-41).

4 Venkayya’s observation that ‘the shrines of the village deities (tirumārram) are distinguished from
INTRODUCTION

While it is well-known that the deities or the temples ordinarily bear names, only two names, one of a Śiva temple Tiruvirāiyāṅkūḍi-mādevar inside the Tībhuvanamādevipperēri (lines 36-37) and another of a Vishnu temple Śrī-Vaikundam (Śrī Vaikuṇṭham) (line 151), in Puligaikkudi are met with. The name of a Pidāri deity Kavirinaṅgai is given in lines 639 and 912 in the section dealing with the boundaries. The name Kavirinaṅgai appears to indicate that this has some connection with the river Kāvēri or Kāviri both the forms being used in literature. It may be noted that there is a territorial division known as Kavira-nādu covering portions of Tiruchchirappalli and Alangudi Taluks of Tiruchchirappalli District.

The assessment in cash is uniformly charged against mig-pāṭṭam i.e., levy collected on the lease of the rights of fishing in the tanks, ponds and channels of the villages. This assessment is reckoned in terms of kāsu which is known to be equivalent to 12 akkam according to a contemporary inscription from Tāṉjāvūr. It is however not quite clear why the total given in this record (col. 7) as 31 1/2 kāsu and 65 akkam is not enumerated as 36 kāsu and 11 akkam. Another Chōla inscription from Gaṅgaikondan in Tirunelveli District dated about 20 years earlier than the present record equates one kāsu with 8 akkam.

Columns 3, 5 and 6 of Table A give the extent of land as surveyed, the extent of lands excluded and the extent of land considered for grant and assessment respectively for each unit. It will be seen that the measurement is given in terms of vēli, mā, kāni and mundirigai carried down to the still lower denominations of measurement. One vēli is equal to 20 mā, one mā to 4 kānis and one kāni to 4 mundirigais. For the purpose of measuring fractions of a mundirigai the mudirigai is reckoned as one vēli. i.e., 20 mā and the extent is expressed in terms of its proportion to the converted vēli which is indicated by the word kil. One mundirigai is equal to 1/320 of a vēli and one kil mundirigai will be 1/320×1/320. Thus the reckoning is extended to as many degrees as the extent of land in question becomes smaller and smaller. The smallest extent given in the present record is three kāni, of kil, up to two degrees. This expressed in fractions, will be 1/320×1/320×3/80=3/819200. The smallest extent of land ever reckoned in Chōla inscriptions is mentioned in an inscription of Rājarāja I from Tāṉjāvūr. It is expressed as four mā of kil, up to four degrees of secondary

orthodox Brahmanical temples to which the term śrīkāvēl is applied (SII., II, p. (41) is incorrect, contra his own translation as 'sacred courts' (ibid., p. 53); Pidāriyār Śrīkōyil (ibid., p. 56, lines 1 and 3). Tirumēram may also stand for a maṇḍapa where assemblies used to be held (A.R.Ep., 1938-39, No. 204).

1 The same name, perhaps of another deity occurs in line 286.
2 One inscription from Tāṉjāvūr (SII., II, p. 57) gives interesting names of Pidāri deities in Tūṟaiyūr such as Pūnnaitturai-naṅgai, Pōduvagai-udaiyai, Kāḷantai Kāḷapidāriyār, Kuduravaṭṭamudaiyai etc. Similarly an inscription from Tiruvānaikkāval refers to Aiyyanār Kuṟravaḷanādār (ibid., VIII, No. 340, line 6).
3 Ibid., II, p. 71, line 6 and p. 76.
4 Ibid., V, 724.
5 Tamil text, lines 214 and 218.
6 SII., II, No. 5.
fractions\(^1\) and its equivalent in fraction is \(\frac{32}{438,000}\). This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet \textit{ulaga anda} (who measured the world) as surmised by Venkayya.\(^2\) Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed \textit{agrahāra}, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: “Ādanallūr aḷandapadi nīlāṇi enbattirāṇḍēy-arai-mā-araikkāṇi-kīl mukkāle nāṅgū mā mukkāniy-araikkāṇi mundirigaikkīl mukkāle mukkāṇi”. This is the total land surveyed in this village. In order to represent these details as shown below the fractions like kāl, arai, mukkāl are avoided by converting them into full integers of the next lower denominations and the values obtained thus under kīl, as secondary fractions are divided into sections as shown below:

<table>
<thead>
<tr>
<th></th>
<th>vēli</th>
<th>mā</th>
<th>kānī</th>
<th>mundirigai</th>
<th>mā</th>
<th>kā</th>
<th>mu</th>
<th>mā</th>
<th>kā</th>
</tr>
</thead>
<tbody>
<tr>
<td>(44) Ādanallūr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. 3</td>
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<td>2</td>
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<td>3</td>
<td>3</td>
<td>15</td>
<td>3</td>
</tr>
<tr>
<td>Col. 5</td>
<td>2</td>
<td>10</td>
<td>0</td>
<td>3</td>
<td>16</td>
<td>3</td>
<td>0</td>
<td>19</td>
<td>3</td>
</tr>
<tr>
<td>Col. 6</td>
<td>79</td>
<td>10</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>0</td>
<td>2</td>
<td>16</td>
<td>0</td>
</tr>
</tbody>
</table>

According to the values given above ‘araimā’ becomes 2 ‘kānī’; ‘araikkāṇi’ becomes 2 ‘mundirigai’; ‘kīl-mukkāle nāṅgū mā’ is converted into \(\frac{3}{4}\) of kīl vēli i.e., 15 ‘mā’ + 4 ‘mā’ i.e., 19 ‘mā’ and so on. Following this method the deduction can be made in respect of each item in the Table and the results arrived at may be verified with the text. This method of conversion of the measurements given in the text in words into numerals as explained here will enable readers to calculate and verify each entry in the Table, which summarises this portion (lines 30-277) of the Tamil text thus avoiding a translation which will be far less useful in this case. On calculating each of the 51 items according to the method illustrated above,\(^4\) it is found that the figures in respect of items Nos. 3, 8, 22 and 53 given in columns 3, 5 and 6 do not tally. While the sum total given at the end (lines 262-277) tallies

\(^1\) ibid., No. 5, p. 56, line Venkayya has shown the operation of the total in respect of certain items in the inscription under reference in a tabular form using fractions for the values expressed in the text (ibid., 66 n.). But the method of operation given and explained by us in the sequel is much easier to follow.

\(^2\) \textit{SIL}, II, p. (6).

\(^3\) To deduct 19 from 15, 1 out of the 3 mundirigai of the preceding column is converted into one vēli i.e., 20 mā. The next calculation 20 + 15 = 35 — 19 yields 16 as shown in the table and kīl ‘mukkāle oru mā’ as expressed in the text (line 219).

\(^4\) ibid., Col. 3 minus Col. 5 = Col. 6 in respect of each item, after converting them into numerals under each head.
INTRODUCTION

horizontally, the vertical totals of columns 3, 5 and 6 also do not tally with the actual totals arrived at by adding up all the entries under these 3 columns. Thus the need for some adjustments in respect of items Nos. 3, 8, 22 and 53 arises. The adjustments are made with a view to arrive at the grand totals given at the end and they are indicated both in the text and in the table. It is not possible to say whether these mistakes of omission and commission crept in at the drafting stage of the original document or at the time of writing it out on the copper sheets before engraving them.

Two more villages which lay in the area under the grant but which were excluded from the enumeration of the fifty four units because they were already brahmādeyas, are listed at the end of this table. Here again the total of land assessed (Col. 6) in respect of the first of the two i.e. Udaivārattandach-chaturvedināgalam does not tally with the entries under columns 3 and 5, thus requiring an adjustment which is indicated both in the table and in the text.

(ix) Extent

The total extent of land covered by the grant is 3135 vēli and odd. During the Chōla times and before the reign of Kulottunga I the standard measuring rod appears to have been a rod of 12 feet length. One square of this i.e., 144 sq. ft. made up a kuli and 14, 400 sq. ft. made up one mā which was equivalent to 100 kulis. Thus this will yield 6-74/121 acres for one vēli. Applying this value, the extent of land covered by the present record would be more than 20,305 acres of which about 619 vēli and odd i.e. about 4107 acres were excluded thus leaving about 16,698 acres and odd for actual grant to 1080 brāhamaṇas and for other services.

(x) Arivōlai

The tirunāgam containing the royal order as prepared according to the procedure already discussed was then received by the naṭṭār (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

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1 The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in any one column only as correct.
2 Paṇṇīṭhākkōḷ (S.I.I., V, 702). Adi may be considered to be equivalent to 12" (12 angulas, see Sanskrit-English Dictionary by Monier Williams under pāda). Rods used for these purposes were named differently: One such name was Svīpedākkōḷ (ibid., VIII, 96).
3 ibid., V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. ibid., V, 411 where 18' rod and 256 kulis for one mā are reckoned; VI, 440 where 16' rod and 128 kulis are mentioned (See also A.R.Ep., 1920, No. 521).
4 This will be only slightly less than 35 sq. miles.
5 The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (Ep. Ind., XXII, p. 251, lines 207-9). The present record does not contain such a statement.
fractions\(^1\) and its equivalent in fraction is \(\frac{32,425,950}{90,000,000}\). This bears eloquent testimony to the very careful survey effected for the first time by Rājāraja I and this gave him the epithet ulaga anda (who measured the world) as surmised by Venkayya.\(^2\) Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed agrahāra, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr alandapadi nilaṅ embattirandey-arai-mā-araikkāṇi-kīl mukkālē nāngu mā mukkāniy-araikkāṇi mundirigaikkil mukkāle mukkānī". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like kāl, arai, mukkāl are avoided by converting them into full integers of the next lower denominations and the values obtained thus under kīl as secondary fractions are divided into sections as shown below:

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<td>2</td>
<td>2</td>
<td>19</td>
<td>3</td>
<td>3</td>
<td>15(^2)</td>
<td>3</td>
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<tr>
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<td>2</td>
<td>10</td>
<td>0</td>
<td>3</td>
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<td>0</td>
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<td>3</td>
</tr>
<tr>
<td>Col. 6</td>
<td>79</td>
<td>10</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>0</td>
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<td>0</td>
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According to the values given above 'araimā' becomes 2 'kānī'; 'araikkāṇi' becomes 2 'mundirigai'; 'kīl-mukkālē nāngu mā' is converted into (3/4 of kīl, vēli i.e. 15 'mā' + 4 'mā' i.e.) 19 'mā' and so on. Following this method the deduction can be made in respect of each item in the Table and the results arrived at may be verified with the text. This method of conversion of the measurements given in the text in words into numerals as explained here will enable readers to calculate and verify each entry in the Table, which summarises this portion (lines 30-277) of the Tamil text thus avoiding a translation which will be far less useful in this case. On calculating each of the 51 items according to the method illustrated above,\(^4\) it is found that the figures in respect of items Nos. 3, 8, 22 and 53 given in columns 3, 5 and 6 do not tally. While the sum total given at the end (lines 262-277) tallies

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\(^2\) SII., II, p. (6).

\(^3\) To deduct 19 from 15, 1 out of the 3 mundirigai of the preceding column is converted into one vēli i.e., 20 mā. The next calculation 20 + 15 = 35—19 yields 16 as shown in the table and kīl 'mukkālē oru mā' as expressed in the text (line 219).

\(^4\) I.e., Col. 3 minus Col. 5 = Col. 6 in respect of each item, after converting them into numerals under each head.
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Two more villages which lay in the area under the grant but which were excluded from the enumeration of the fifty four units because they were already brahmadesyas, are listed at the end of this table. Here again the total of land assessed (Col. 6) in respect of the first of the two i.e. Udayamārtṛndach-chaturvedimaṅgalam does not tally with the entries under columns 3 and 5, thus requiring an adjustment which is indicated both in the table and in the text.

(ix) Extent

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(x) Aṟaiyolai

The tirumugam containing the royal order as prepared according to the procedure already discussed was then received by the nāṭṭar (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

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2 The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in any one column only as correct.

3 Panṉiraḏakkōl (S.I.I., V, 702). Āṭi may be considered to be equivalent to 12" (12 angulam; see Sanskrit-English Dictionary by Monier Williams under pāḍi). Rods used for these purposes were named differently. One such name was Śriṉāṭakōl (ibid., VIII, 96).

4 ibid., V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. ibid., V, 411 where 18' rod and 256 kulis for one mā are reckoned; VI, 440 where 16' rod and 128 kulis are mentioned (See also A.R. E., 1920, No. 521).

5 This will be only slightly less than 33 sq. miles.

6 The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (Ep. Ind., XXII, p. 251, lines 207-9). The present record does not contain such a statement.
same in what is called aravolai. Aravolai means a 'document (recording the) charity'. This section contains the boundaries of the new agrahara marked by the parties appointed for the purpose in the order of the circumambulation. In the last section of the charter each of the names of signatories attesting to the delimitation of the boundaries is prefixed by the statement ‘ippārisu natārōdu umāṇiru (or nāttāraikkōndu) pidisāndu pidāgai naṅandu kallum kāliyum nāṭṭi aravolai śeddu kudutten (or kuḍuttom), ivai enru-cluṭṭu’ i.e., thus I (or we) accompanied the nattār, had (also) the female elephant go round along the boundary, marked the boundary with stones and milkbush and gave (this) document (recording the charity). It is clear that the word, ‘āram’ does not suit well with the context. The signatories attest only to the delimitation and not to the grant of the lands within this boundary. It appears that the intended expression is ‘āraiy-ōlai’ and not ‘aravolai’. The Anbil plates which record a similar grant use the expression ‘āraiy-ōlai’.

Several other instances where this expression is used are known to us. It may be noted that in all these cases this expression has something to do with that section of the inscription where the boundaries are specified as marked on the lands by the parties according to the royal order. Arai-ōlai may thus mean the document where the boundaries are specified. It will be seen from line 1006 of the text that this drafting of aravolai (for araiyolai) represents a separate stage in the procedure for the grant and that it is followed by the order requiring it to be entered into the accounts (vari). It is clear therefore that this section has nothing to do with the grant proper which is an act of charity (aram) and it pertains very relevantly to the delimitation of the boundaries. This is further supported by the fact that this section is attested to only by the parties that were witnesses to the marking of the boundaries, thus indicating the purpose of this so called aravolai. Thus araiyolai has in course of time transformed itself into aravolai. The Chola grant from Paljāṅkōyil refers separately to araiyolai and tirumugam. The nattār received the tirumugam after the 110th day (line 336) from the king and completed the marking of the boundaries and drew up the araiyolai before the 380th day (line 1034) when it was entered into the vari after proper attestation.

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1 Text line 361, lines 945-1006.

2 This term has been translated as araiy-ōlai = an ōlai which is meant to be preserved in a room (above, XV, p. 65, l. 181-182; and p. 72, n. 5). The meaning ‘room’, though etymologically is not wrong, is however late.


4 S11, III, p. 305, line 115. The expression is araiyolai which appears to give a clue to this process of transformation.


6 While the context appears to support the meaning proposed by us, there is, however, one instance (Ep. Ind., XXXVI, p. 158, lines 123-4) of the Pullur plates of Nandivarman II using the expression ‘ivargaljukk-ārāndu i.e. having told these donees). But the word araiyolai said to have been issued by the nattār is also referred to (ibid., line 103). This term has been understood in the sense of ‘the order proclaimed by beat of tom-tom; proclamation’ (S11. Temple Inscriptions, II, Pr. II, Epigraphical glossary p. 404, ).
C. Topography

The main topographical features occurring in this section of the inscription, which will enable us to follow the boundaries are listed below in the same order:


**Southern.** Irājarāja-İsvaṇapuram in Rājarāja-valanādu, Arideśigaṇpuram in Viraśōla-valanādu, smaller inner channels called Tiruvāḷaṇ, Aineṅgriṅvaṇ, Mayāmāliyaṇ, Śīriy-Parāntakaṇ and Parīvattāṭi, channel called Irumaṇḍiśolap-peruvaṇa-vāykkāl, Kāḍukālkulam, tank called Tiruvēṅkaḍaṇ, channel called Madurāntaka-vadi, Kāmapatāka-vāykkāl, Aruṇolīḍēvaṇ, land in Rājarāja-İsvaṇapuram belonging to the Paḍīriyār called Kavarinagai on the bund of Tirhuvaṇumahādēvīp-pērēri, channel called Mahimāliyaṇ, Śīngalāntakaṇ-vāykkāl, channel called Irumaṇḍiśolāṇ that flows east from the southern curve (tirivu) of the Śīngalāntakaṇ-vāykkāl, Mēṭṭu-vāykkāl, Irājarāja-İsvaṇapurattu-vāykkāl, Śīngalāntakaṇ-vāykkāl, Śivapadāśēkharan-vāykkāl, Udaikulam, Teṇ Śēndaṅkudī in Rājarāja-valanādu.

**Western.** channel flowing into the Tirhuvaṇumahādēvīp-pērēri, Vaḍa Śēndaṅkudī, Paṇāṅgudī, Veṭṭīttūmbu on the north bank of Tirhuvaṇumahādēvīp-pērēri, Koḻumudi-

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1. Most of these features do not by themselves form the boundaries unless otherwise specified. Only the lands lying in or belonging to those items form the boundaries.
2. This occurs again in the course of the boundary from Venkuḍu-dēva-vāykkāl around several pieces of lands belonging to a few merchants (names given) towards the land on the northern bank of Paṇḍanāgaṇ-vāykkāl.
3. This *pērēri* is crossed on the whole five times beginning from the north bank to the south (lines 462, 505, 521, 534 and 545) till the boundary reaches down to the northern outskirts of Pūvaṇūr along the southern bank of the *pērēri*.
4. After a plot of land in this village is reached the course of the boundary is stated to have crossed the Pulvelīr-vāykkāl twice (lines 533, 554-5) before it reaches Mūndanēri, the next important feature. On the whole this vāykkāl is crossed four times up to this point (line 391 from north to south, line 547 from west to east, line 533 from the north-east to the south-west and lines 554-55 from west to east). This suggests that the section of Pulvelīr-vāykkāl delineated here runs east-west and then takes a southerly course.
5. The name vadi for a vāykkāl is unusual.
Alattur, Vijayalayach-chaturvedimaṅgalam in Kāndāra-nādu, uppukkuḷam, Karikālaśolap-peruvāykkāḷ alias Mummaṭiśolap-pērāru.

Northern.—channel flowing eastwards into Neṭkuṟṟam in Vennikkurram, that takes off from Karikālaśolap-peruvāykkāḷ alias Mummaṭiśolap-pērāru at its south-eastern curve, another channel taking off from its eastern curve, peruṅgaṇāṟṟu-vāykkāḷ, stream called paḷa-Vēṇ, Vēṇ (river), Avaliṭalaiṇallūr alias Jāṭiyāsach-chaturvedimaṅgalam, Kaviṇiyakkudi in Vennikkurram, Maruvāy (channel), Pulvēḷur-vāykkāḷ, Itṭikaikkudi, Naṁmulakkudi, Tēvāṇmaṅgalam, Chāṭṭaṅguḍi, Pāṟṟuyai alias Marudattur, Vadaśāṭṭamaṅgalam, Pūvaṅṇur-vāykkāḷ.

After delineating the boundaries as detailed above the charter gives the details of those lands (1) that belong to the new agrahāra but fall outside this boundary (lines 848-894) and (2) that fall within this boundary but belong to the villages lying outside the agrahāra, (lines 895-920). Under the first category fall three plots of land in Vēṇṇi, a nagaram in Vennikkurram and a devadāna of Irājrāja-Īsvaramaṇḍaiyār. The second category includes the lands that belong to (1) Vēṇṇi (as described above), two pieces of which one is stated to be mixed up with lands in Kādaṇ Kārikkūr near in Pūdanaṅgalam, in Gunaśilanallur and Cheyyānallur and the other in Kulappāṇu and Cheyyānallur; (2) Irājrāja-Īsvarapuram, a nagaram in Irājrāja-valaṅnaṇḍu-seven pieces of land mixed up with lands in Nittavinoṅdanallur, Puligaiṇkuḍu, Igalanilainallur, the setippēru of the naṟu, land of Kaviramaṅgalai, the pīḍaṇiyār on the bund of Tribhuvaranamahādevipperēri. One of these pieces is stated to have contained land that belongs to Aṟiṇjigaippuram, a nagaram in Viraśolaj-valaṅnaṇḍu.

(i) Boundaries

The boundaries may now be identified. The boundaries as given in the text commence from the north-eastern point of the area. The northern boundary, according to the text (lines 790-839), aligns nearly with the river Vēṇ for its major part. This river is crossed eight times\(^1\) in the course of the boundary before it reaches the point of commencement. The river now called Vēṇṇār, a branch from the Kāvēri formed the boundary between the old Kumbakonam Taluk and old Tanjavur Taluk and between Nāṁilam and Mannargudi Taluks of the Tanjavur District, before the formation of the Papanasam Taluk of the same District.\(^2\) This indicates that the area to the south within the present Papanasam Taluk bordering the north-western boundary of Mannargudi Taluk was formed into the new agrahāra as recorded in the charter. The boundary may now be followed by the identifications suggested below :—

From the north-east Nagar, Maṇalur, Vēṇṇi, Paḷḷimēl-Ādanaṅgalam alias Chāṭṭamaṅgalam, a tirappu of Pulvēḷur in Vennikkurram and Pūvaṅṇur may be identified with the places of the same name in the north-western portion of the Mannargudi Taluk. Of these, Vēṇṇi is now known as Kōvilveṇṇi and Paḷḷimēl-Ādanaṅgalam as Paḷḷimaṅgalam

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\(^1\) Text, lines 790, 794, 795, 806, 817, 823, 828 and 839.

\(^2\) The old maps (prepared in 1891) preserved in the office of the Chief Epigraphist show this position.
INTRODUCTION

(spelt also as Pannimaṅgalam) to the east to Kövilvenni. Pulvēḻur cannot however be identified. Nagar is also called Chōḷajjādhirach-chaturvēdimaṅgalam¹ and Pūvaṇūr as Avanikēṣarich-chaturvēdimaṅgalam.² The latter is referred to in some of the contemporary inscriptions³ from Taṇjāṉūr. Venṭi described as a nagaram in Veṇṇikkuram and also as a devadāna of Rājarāja-Isvaramudaiyār is referred to in an inscription of Rājarāja I from Taṇjāṉūr. This inscription⁴ which should be dated sometime about the 29th year (1013-14 a.d.) of his reign i.e. seven years before the date of this charter specifies the revenue in paddy and the revenue in gold, to be paid by a number of villages which Rājarāja had given to the temple including this Venṭi which was required to pay 93 kaḷanju, 3 manjāḍi and 4 mā and 1 kāni of gold to the temple at Taṇjāṉūr. Thus Venṭi became a devadāna of Rājarāja-Isvaram, the temple at Taṇjāṉūr which is referred to in the present record. The modern name Kövilvenṇi of this village is perhaps derived from the fact that it was endowed as a devadāna to god Rājarājīsvaram-udaiyār whose temple at Taṇjāṉūr, being a unique temple in the area came to be known as Kövil. It should be noted however that no inscriptions, not even those later inscriptions⁵ copied from the walls of the Ikshupurisvar temple at Kövilvenṇi itself, give the name Kövilvenṇi or refer to its being a devadāna of the temple.⁶ The names of the place Venṭi and of the river Veṅṇaṟu appear to indicate that the river lent its name to the other.⁷ The place Venṭi in its turn gave its name to the territorial division around it as Veṅṇik-kurram. Venṭi and Pūvaṇūr were honoured by sacred hymns sung in praise of the local deity (Śiva) by both Tirūṉānasambandhar and Tirunāvukkarāsār.⁸ The southernmost point reached on the eastern boundary is the Singalantakaṉ-vāykkāl which is stated to form the northern boundary of Kīl-Pūndi alias Olōkamahādevich-chaturvēdimaṅgalam which cannot be identified. The adjective kil for Pūndi appears to indicate that it should be located somewhere between Pūvaṇūr and Rāyaṉpuram of Mannargudi Taluk as against Pūndi to the west of Śaliyamaṅgalam on the way to Taṇjāṉūr.

Rājarāja-Isvarapuram, Arinjiṟkaṉpuram and Teṉ-Śendangudi lay in the southern boundary. The first two may be identified respectively with Rāyaṉpuram south of Pūvaṇūr

¹ The identity of the king or kings after whose titles Chōḷajjādhira (Chōḷa-vidyādhara) and Avanikēṣarī, the villages Nagar and Pūvaṇūr were named respectively, is not known.
² SII, II, pp. 228, 320, 446 and 473.
³ ibid., No. 5, pp. 57-58.
⁵ Chidambaram is generally referred to as Kövil. But since Venṭi has nothing to do with Chidambaram, Kövil has been explained thus.
⁶ Compare also the name Venṇipputtūr occurring elsewhere and shown on the map.
⁷ Some poems in the Saṅgam anthologies (Putanāṉuru, No. 66; Ajanāṉuru, No. 246; Poonarattippadai, 11. 143-8) refer to a battle fought at Venṭi by Karikāḷāṉa against a confederacy of the Pāṇḍya, the Chēra and seven Veḷḷir chiefs. One of the poems (Putanāṉuru, No. 66) is stated to have been composed by Venṇippuyattiyār, a poetess evidently hailing from this Venṭi. In the Teṉtram Venṭi is described as tannagar i.e., the ancient city and also as nannagar i.e., the good city. Pūvaṇūr is spelt as Pūvaṇūr. Some scholars hold that Venṇāṟu got the name because a certain Venṉiyan caused this river to be formed (Tamilppolil, Vol. 34, p. 122). No source is quoted. Literature and epigraphy do not support this contention.
in Mannargudi Taluk and Arindavapuram in the west in Papanasam Taluk. Both are described as a nagaram in Rājarāja-valanādu and Viraśōla-valanādu respectively. Both are evidently named after Rājarāja and Arikāja. Ten-Śendāngudi which is also stated to be in Rājarāja-valanādu cannot be identified, though its location on the south-western corner of the new village which can however be fixed, is clear. A channel carrying water to Tribhuvanamahādevippērēri is said to form the boundary on the north east of a plot of land in Ten-Śendāngudi and when the channel is crossed towards the north, it is said that another plot of land in Vada-Śendāngudi is reached, thus indicating that the channel is the dividing line that cuts across Śendāngudi. This helps us to locate the Tribhuvanamahādevippērēri which is no doubt the same as the one which now forms the western boundary of the modern village called Vaḍapādi in Papanasam Taluk and the channel that feeds the lake is perhaps the one which takes off the Vaḍavār which is itself a branch of the Veṇnār. The village Paṇaṅgudi in Rājarāja-valanādu which is stated to be the next cannot be identified. The next village Vijayālaya-chaturvēdimaṅgalam is stated to be in Kāndāra-nādu. This is perhaps identical with Śāliyamaṅgalam in Papanasam Taluk. The conquest of Taṇṭāvār by Vijayālaya is known to us from a stone inscription which is dated in the reign of Taṇṭāikottā Parakēsari and the Tiruvanangadu Copper-plates. But the name Vijayālaya-chaturvēdimaṅgalam given in the present record as situated on the western boundary and now identified by us with Śāliyamaṅgalam affords a strong local evidence of Vijayālaya's conquest of Taṇṭāvār. Śāliyamaṅgalam is only about nine miles east of Taṇṭāvār. The next important topographical feature is the Karikālaśōlap-peruvēykkāl alias Mummadīsōlappērāru. This canal was crossed five times on the eastern boundary and it should have been crossed along the western boundary finally to the north towards the river Veṇnār, at the turn of the boundary from the western to the northern border. This Karikālaśōlap-peruvēykkāl alias Mummadīsōlappērāru is also referred to in the earlier section of the text where the villages and the details of the lands that are excluded are given, as Karuvēykkāl for short. What was originally a peruvēykkāl (a big canal) excavated by and named after the famous Karikālaśōla of the Saṅgam times, became Mummadīsōlappērāru i.e., a big river (!) evidently named after Rājarāja I who had this title. It is clear that Rājarāja might have effected some improvement to it by way

1 It is spelt as Arundavapuram in the latest map.
2 A minor topographical feature as Puṅgaṅkaṭṭai (a grove of Indian Beech trees) is the actual place where the boundary on the west turns to the north.
3 *SIL*, II, pp. 319, 443 and 469. This nādu spelt as Kāndāra in the present record and the Tiruvanangadu plates of Rājendra I (ibid., III, p. 383, text l. 56) is spelt as Kāndāra nādu-in the references cited. Another village known to have been situated in this nādu is Rājamahēndra-chaturvēdimaṅgalam (*A.R.Ep.*, 1936-37, No. 31).
5 *SIL*, III, p. 383 f.
6 The association of Karikāla with Veṇnī as attested to by Tamil Literature (above, p. 41, n. 7) clearly points to this.
7 Truly some of the channels in the delta of Kāverī look more like small rivers impassable during freshes.
of desilting, extension, widening etc., thus justifying this new name. This canal is stated to have flown through Chembaṅgudi (lines 54-55), Kūṭtaṅgūr (line 99-100), Urattūr (line 133), Kīl-Chōṟṟutturāi (line 140-41), Mūndāṅgūr (line 163) Udaiyamāṟṟāṅgach-caturvedigālam (line 288) and Śripūḍi (line 295). Of these Kīl-Chōṟṟutturāi can be identified. It is no doubt the same as Chōṟṟutturāi, a hamlet of Kāḷāchēri in Mannargudi Taluk. This identification enables us to identify this channel in turn with the one which takes off at a point on the Venṇār in Iḍaiavēkkudi in Papanasam Taluk, and flowing almost parallel to Venṇār cuts through the lands in Paḷḷiyūr and Neḻūvāsāl in Papanasam Taluk and Kōvilsēṟu in Mannargudi Taluk. It takes a southerly turn at a point about half a mile south of Nagar in this taluk.

Along the northern boundary the channels that flow into Nēṟkuṟṟam from the Karikāḷāsōḻappu-vēkkal alīs Mūmmanūṟuk-pēṟuṟu are crossed. Nēṟkuṟṟam stated to be in Venṇikkuṟṟam is identical with Neykkuṟṟam in Papanasam Taluk south of the river Venṇār. After crossing these channels the course of the boundary reaches the banks of Venṇār and hereafter it aligns almost with the river, now and then swerving slightly to the north or south and east or west in accordance with the course of the river and with the lands belonging to the villages on either side. But the record refers only to those villages which are outside the boundary and which are traversed along their southern boundaries occasionally running to the south of the river. Avaiḷuṟannallūr alīs Jāṭiyāsach-caturvedigālam, a brahmādevyam in Avūṟ-kūṟṟam is first referred to. This can be easily identified with Avaiḷuṟannallūr in the Papanasam Taluk on the north bank of Venṇār. The Tēvāṟam refers to this place as Avaiḷuṟannallūr and the Chōḷa inscriptions1 including the present record spell the name as Avaiḷuṟannallū. Kaviṇiyakkuḍi in Venṇikkuṟṟam is the village that is mentioned next.2 This is perhaps the same as Kīḷavaniyakkuḍi, a hamlet of Raghunāthapuram nearby. Iṭṭigakkuḍi is the next. The location of these two is clear though they cannot be identified. The next village Nāṟmvēkkudi in the same territorial division (i.e. Venṇikkuṟṟam) is no doubt the same as Nermēḻikkuḍi in the east. The next three villages Tēvaṇmēṟgālam, Chāṭṭaṅgudi,3 Pāṟṟuṟai alīs Marudattūr, and Vadaṭṭamaṅgālam all in Venṇikkuṟṟam should be located towards the east, though they cannot be identified.

Some of the channels bore the following names of the kings noted in the brackets perhaps suggesting their association with them: Śrīkaṇṭha (Śrīkaṇṭha), Śiṅgaḷāṃtakāṁ, and Irūmaṇiśṭhā (Parāntaka), Śivāpāḍaśēkhara and Aruṃōḷīḍēvaṅ (Rājarāja I).

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1 Sīhi. VIII, No. 210. No. 207 (ibid.,) a later Chōḷa inscription refers to Jāṭiyāsach-caturvedikālam (line 42) and also Avaiḷuṟannallūr (line 100).
2 Since Avaiḷuṟannallūr in Avūṟkūṟṟam and Kaviṇiyakkuḍi in Venṇik-kūṟṟam, are both adjacent, the boundary line that divides Avūṟ-kūṟṟam and Venṇikkūṟṟam should lie between these two villages.
3 When Chāṭṭaṅgudi be the same as Sāṭṭanūr, now a hamlet of Pūṇḍūṟam to the north east of Nermēḻikkuḍi? Pāṟṟuṟai is according to the inscription to the south of Venṇār since it is reached after crossing the river finally. Therefore Vadaṭṭamaṅgālam also the next village where the northeast corner of the boundary is placed should be located to the south of the river. It may be tentatively identified with Vāsudēvamaṅgālam in Mannargudi Taluk.
(ii) Signatories

The araiyolai was attested to by representatives of some of the outlying villages who accompanied the nāṭṭur since their lands were involved or were just adjacent to the boundary (lines 953-1005). The following villages are mentioned in this connection: Kuvalaiveli, Veṇṇi, Pulįngudi, Uṟrattur, Mullaivaiyil, Madanălayamaṅgalam, Păppärkulkattur, Pūvaṇūr alias Avaṅkēsarich-chaturvēdimañgalam, Koṭṭaiyur, Nagar alias Chōḷavaṅchādirach (vidyādhara)-chaturvēdimañgalam, Tēvaṅmaṅgalam, Perumaṅgainañgalam, Aravur alias Ālavāy-chaturvēdimañgalam, Nīḍalmaṅgalam, Kilppuṇḍi alias Olōkamahādevich-chaturvēdimañgalam, Veṇṇupputtur, Neṟkuṇṟam—all in Veṇni-kūṟam and Aṟiṅjigaipuram in Vīraśōla-vaḷaṇādu. Those that can be identified are listed below:

<table>
<thead>
<tr>
<th>Village</th>
<th>Modern name</th>
<th>Tatuk</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuvalaiveli</td>
<td>Teṅkuvaḷaiveli</td>
<td>Papanasam</td>
<td>north of the Veṇṇāru and to the east of Nemmelikkudhi (See northern boundary discussed above) halmet of Chittamalli-mēḻpādi</td>
</tr>
<tr>
<td>Veṇṇi</td>
<td>Kövilvenṇi</td>
<td>Mannargudi</td>
<td></td>
</tr>
<tr>
<td>Uṟrattur</td>
<td>Orattur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mullaivaiyil</td>
<td>Mullaivāsal (I)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Păppärkulkattur</td>
<td>Păppaṅamōdu(?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pūvaṇūr</td>
<td>Pūvaṇūr</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koṭṭaiyur</td>
<td>Koṭṭaiyur</td>
<td>Papanasam</td>
<td>northern</td>
</tr>
<tr>
<td>Nagar</td>
<td>Nagar</td>
<td>Mannargudi</td>
<td></td>
</tr>
<tr>
<td>Aravur</td>
<td>Aravur</td>
<td>Papanasam</td>
<td>northern</td>
</tr>
<tr>
<td>Nīḍalmaṅgalam</td>
<td>Nīḍalmaṅgalam</td>
<td>Mannargudi</td>
<td>eastern</td>
</tr>
<tr>
<td>Veṇṇupputtur</td>
<td>Viṇṇapputtur</td>
<td></td>
<td>north-western</td>
</tr>
<tr>
<td>Neṟkuṇṟam</td>
<td>Neykkuṇṟam</td>
<td>Papanasam</td>
<td>north-western</td>
</tr>
<tr>
<td>Aṟiṅjigaipuram</td>
<td>Arindavapram</td>
<td></td>
<td>south-west</td>
</tr>
</tbody>
</table>

Other villages cannot be identified in the present state of our knowledge. These villages as identified here and as marked in the map confirm the boundary as discussed by us:

(iii) List of Villages

With the boundary thus marked, the following villages that fell within this boundary were clubbed into the new agrahāra:

Tribhuvanamahādevippērēri and the adjacent plantations and forest lands, lease lands of three persons (names specified), Cheṃbāṅgudi, Kulappādu, Tülār, Nallambar, Tribhuvanamādeviṇalėr, Vichehūr alias Śīkkar, Muṇnāval, Kūṭṭanūr, Kamugaṅcēnḍan-

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2 The contents of these lines are presented in List B (p. 51).
INTRODUCTION


Ādanallur, Śirumunniyur, Mēṭtu-Mērkudi, Kāṭan Kārikurichchi in Pūdamaṅgalam, Dēvaṇākkudi, a devāṇām and tirappu of Parutti-Niyamam, Viḷāṅgudi, Kaṇi-murruttiru-iruṅgal of Venī, Nedunγanakkudi, Ayalāṭtkāṇi in Pūdamaṅgalam, Śrīkaṇaṇa-maṅgalam alias Koṭṭārakkudippalī removed from Paḷlichchandam, Purkkuḍi—all in Veṇnik-kūṟṟam.

Uḍaiyaṃartṭāṇḍach-chaturvēḍimaṅgalam in Vīraśōla-vaḷanāḍu and Śripūḍi in Veṇnikkūṟṟam (—these two were already brahmādeyas and now included in the new village).

Tribhuvana-mahādevip-pērēri2 the first unit in this list is, as indicated above, identical with the big lake marked on the map to the east of Śāliyaṇaṃgalin Papanasam Taluk. Among the lands excluded from this unit is mentioned the site of the temple of Tiruviraiyāṅkudi-mādevar which is said to be inside the lake (line 36). Inscriptions3 copied from the walls of the Karavandiśvara temple at Uḍaiyārkōyil speak of the temple as Tiruviraiyāṅkudi-udaiyar Tirukkilāv-udaiyar in Vīraśōla-vaḷanāḍu. One of these two (the latter) refers to the temple as lying inside the Tribhuvanamaḥādevip-pērēri in Tribhuvaṇamaḥādevi-chaturvēḍimaṅgalam. Another inscription4 from the same place dated in the 31st year of the reign of Rājendra I (and therefore a contemporary record) describes the temple of Tirukkilāv-udaiya mahādevar as one lying inside the Tribhuvana-mahādevi-pērēri in the same village. Thus the identity of the Tiruviraiyāṅkudi mādevar temple inside the above mentioned lake mentioned in our record with the Karavandiśvara temple at Uḍaiyārkōyil5 in Papanasam Taluk is very clear. The lease lands of three individuals next mentioned cannot be located.

A reference to Table A will indicate that there are 54 units forming the new brahmādeya, while in the Sanskrit section 51 villages are stated to have been grouped into this big brahmādeya. Nos. 1, 2 and 50 of the table are not apparently villages, and this

---

1 This and Veṇnik-kūṟṟam that follows are stated to be situated in Nittavinōda-vaḷanāḍu. In the case of the former the word ‘vaḷanāḍu’ is used, though it was only a sub-division.
2 Two sluices of this lake are mentioned in inscriptions: (1) setṭittāmbu in the present record (line 729) and (2) Kaṇavadiyar (Gaṇapatiyar) tumbu (S.I.I., VII, No. 1038, lines 38-39).
3 ibid., Nos. 1035 and 1038 (dated respectively c. 1173 and c. 1136 A.D.).
4 ibid., VII, No. 1036. No. 1034 of Kulōṭṭuṅga II refers to Ediritiśōla-tiruvēṭṭatuṅkaiṭti (a maṇḍapa) in this temple where the members of the assembly of Tribhuvana-mahādevi-chaturvēḍimaṅgalam gathered.
5 The inscriptions in this temple were copied in 1902 when this village was in Tanjavur Taluk. This area was subsequently transferred to the newly formed Papanasam Taluk. C. R. Krishnamacharulu’s List of Inscriptions confuses this with another place of the same name, a hamlet of Tiruchchirai far to the north.
will make the total agree, as already pointed out. Before proceeding to identify these 51 villages, contemporary or later references testifying to the locale of this new brahmadya may be noticed. The inscription from Udayaköyil referred to above contains the only contemporary reference to this village. Other later inscriptions copied from the place indicate that this lake along with the temple was within Sripūdich-chaturvēdimāṅgam or Sripūḍī alias Rajanārayanach-chaturvēdimāṅgalam from about the reign of Kulottunga II. Sripūḍī is itself clubbed with this new village as indicated above. A more specific but later clue to the actual locale of this village is available from an inscription\(^3\) from Munīyur in Papanasam Taluk, dated in 1220 A.D. The inscription refers to Puttūr alias Tribhuvanamahādevich-chaturvēdimāṅgalam. There is a village named Puttūr\(^2\) in Papanasam Taluk right in the heart of the area granted as we have marked it and this is referred to also in two other inscriptions.\(^4\) Among the villages listed above the following can be identified.

<table>
<thead>
<tr>
<th>Village</th>
<th>Modern name</th>
<th>Taluk</th>
<th>Remarks or reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Viṣṇūjāvalanādu</td>
<td>Mūnāval kōḻai</td>
<td>Mannargudi</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Kamugaḻ chēndalaṅguḍi</td>
<td>Papanasam</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Mahimālayanallūr(^4)</td>
<td>Papanasam</td>
<td>SII, VIII, No. 204</td>
</tr>
<tr>
<td>Do.</td>
<td>Kil-Chōrgutturai(^5)</td>
<td>Mannargudi</td>
<td>hamlet of Kālāchēri. See discussion on eastern boundary</td>
</tr>
<tr>
<td>Do.</td>
<td>Neṇuvāsāl</td>
<td>Papanasam</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Puligaṅkuḍi</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>Veṇṭikkōṟram</td>
<td>Ādanaṅur</td>
<td>Mannargudi</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Śitumunmiyur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Kārikupichci</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Pudamaṅgalam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do.</td>
<td>Veṇṭi Kōvilveṇṭi</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(\text{\textsuperscript{3}}\) SII, VIII, No. 204.

\(\text{\textsuperscript{4}}\) This is in fact the findspot of this copper-plate grant. See p. 1.

\(\text{\textsuperscript{5}}\) ibid., No. 206; VII, No. 1028.

\(\text{\textsuperscript{4}}\) This village which is stated to be a northern hamlet of Tribhuvanamahādevich-chaturvēdimāṅgalam in the reference cited is also called KulottungaśōJanallūr.

\(\text{\textsuperscript{5}}\) See p. 43. The adjective kil appears to have been used with reference to its location in the east as against Tiruchchatturai to the west in Tanjavur Taluk. The latter is called Tiruchēṅgutturai in inscriptions (S.I.I., V, Nos. 611, 613-18).
Regarding Śripūdi, the evidence available is somewhat conflicting. It is stated to be in Viraśōḷa-valanāṇḍu in a later inscription\(^1\) while the present record states that it is in Veṇṇik-kūṟram (line 292). Since the identification of the temple of Tiruṅkilav-uṭḍaivār in Śripūdi with that of Tiruvirāiyāṅkudi-māḍēvar inside Tribhuvanamahādēvīppērērī is based on the inscriptions as discussed above, the location of Śripūdi in the south-west of the area of the grant where the lake is situated is beyond doubt, in which case this Śripūdi will be in Viraśōḷa-valanāṇḍu as recorded in later inscriptions. If it is in Veṇṇik-kūṟram as the present record would have it, it must be another village of the same name.

The other villages cannot be identified, though the location of some of the villages can be indicated. Their location is based on two considerations: (1) the territorial division to which they belonged such as Viraśōḷa-valanāṇḍu or Veṇṇik-kūṟram. These two divisions can be clearly made out at least in so far as their boundaries involved in the area of the grant are concerned. A reference to the list and the map will point out that the southern boundary of Veṇṇik-kūṟram runs across roughly from Pūvaṉūr to Kavuniyakkuḍi lying on the north of Veṇṇāru to the south east of Aḻivanallūr in Āvūr-kūṟram. Viraśōḷa-valanāṇḍu, covers the rest of the area of the grant as far up to the northern boundaries of Rāyapuram and Arindavapuram (Rājāraṉa-Iśvarapuram and Aṭṭilīṇāpuram) which are stated to be in Rājāraṉa-valanāṇḍu. The correct western boundary of this nāḍu cannot however be ascertained in the present state of our knowledge. (2) The second consideration is the possible contiguity of most of the other un-identified villages as indicated by the various channels that flow through them and by the lands required to be excluded from the area since they belonged to villages outside the area (lines 895-920). Chembāṅguḍi, Viraśōḷanallūr, and Tūḷār may be located between the Veṇṇāru and the Karikāḷaṉipp-peruvāykai. Kulappāḍu, Guṇāṅșilanallūr and Cheyyanallūr may be located along the eastern boundary from the north west of Veṇṇi towards Ādanūr. Nittavinōdanallūr and Igalāṅilainallūr were perhaps situated between Puligaṅkuḍi and Rājāraṉa-Iśvarapuram. The rest do not admit of their easy location. However the actual location of most of these villages is tentative and only future researches or discoveries can confirm them.

### D. FORMATION OF THE AGRĀHĀRA

Thus these villages were formed into a new agrāhāra. The lands were distributed among the 1080 brāhmaṇas. The charter does not say anything about the settlement of the brāhmaṇas in the residential areas of the village. However the contemporary inscription\(^2\) dated in the 31st year of Rājendra I from Uḍaiyārkoḻi in the area throws indirectly some light on this. The inscription which records the grant of land as tiruvilāppuram to god Tirukkilavuḍaiya-mahādēvar whose temple is stated to be situated within the Tribhuvanamahādēvīppērērī by the perukguri-mahāsabhai of Tribhuvanamahādēvī-chaturvēdīmaṅgalam, is said to have been written by madhyasthan Veṅṇaṅḍavan Vēṁba......tappiriyan,

\(^1\) ibid., VII, No. 1032.
\(^2\) SII, VII, No. 1036.
a kaṇakkān of the village under the orders of several brāhmaṇas. These brāhmaṇas are stated to be residents of Śrī Rājendraśoṭākachērī, Tribhuvanamādevīchērī, [Arumō] Jīdevachērī, Madhurāntakachērī, Janaṇathachērī, and Pavitramānīkkachērī. These quarters are referred to also in some later inscriptions. One of them dated in the reign of Kulottuṅga II lists these in the same order and numbers them as the first, second, etc. These six quarters were evidently named after the king, Rājendra (Madhurāntaka Janaṇatha, and Pavitramānīkka) his mother (Tribhuvanamādevī) and his father Rājarāja I (Arumōli). It seems that this big new village contained only six such quarters. It appears that this practice of dividing and naming the quarters was an old one, the earliest instance available being the case of Uttaramēruch-chaturvedimāṅgalam which was formed sometime before the 25th year of Pallava Nandivarman II. The names of the quarters such as Padmaṇabhachērī, Śrī Gōvindaclachērī, Śrī Vāmaṇachērī, Madhusūdanaclachērī, Tirunārachērī, and Kēsavachērī are however mentioned first in the inscriptions of Kampavarman. A contemporaneous instance is available in an inscription from Ambāsamudram.

(i) TERMS AND TAXES EXPLAINED

Thus the lands within these boundaries were distributed among the brāhmaṇas along with all the types of lands put to different use. They include among other things temples, quarters of Kammāṇas and Paraiyars etc. These were excluded for purposes of assessment as indicated in Table A. It is evident that these were put under the control of the donees for purposes of administration. This list of the different types of physical features nearly agrees with that in the Larger Leident grant and the variations are noticed under the text. Kōṭṭagāram (line 922) included in this list has been translated as ‘palaces’. The reading kōṭṭagām of the Tiruvalangadu plates is translated as ‘cow-pens’ (Gōshṭaka). The same word appearing as kōṭṭāgāram in the Koṇērājapuram inscription of Uttamachōla is translated as threshing floor. Apart from all these, the meaning of ‘granary’10 appears to be the best.

1 The identity of these brāhmaṇas with their namesakes mentioned in the list of donees is discussed below.
2 SH, Nos. 1034, 1035, 1038, and 1040.
3 No. 1034, lines 28-30.
4 ibid., VI, No. 356.
5 ibid., Nos. 286, 287, 337 and 347. It may be noted that these were named after god Vaiśṇu and are the same as those recited by brāhmaṇas in their daily ritual and the quarters of Tribhuvanamahā-
6 devīchaturvedimāṅgalam were named after royal personages.
7 Ep. Ind., Vol. XXII, p. 262, S.I., II, p. 55, line 5; p. 57, line 3 It is translated as stables.
8 ibid., III, p. 436 and n 2; above, XV, p. 65 11. 169-70. Both the words kōṭṭagāram and
9 kōṭṭagām occur here and are translated as palaces and minor temples respectively.
10 SH, III, p. 305, l. 100 and p. 310.
11 Tamil Lexicon, see under kōṭṭagāram and kōṭṭagām. It appears that there is some confusion between the two words kōṭṭagāram and kōṭṭagām. The word kidaṅgu (storehouse) occurring in the text following kōṭṭagāram appears to support this meaning.
INTRODUCTION

Terri (line 922) may mean elevated ground. The meaning of ‘piḍilīgai’, also written as piḍilīgai (line 922-3) is not quite clear. The context here appears to indicate that this stands for a topographical feature or a land mark. A word piḍilīgāvāri occurs in an inscription of Rājarāja I as apparently a designation of an officer of the Śiva temple.\(^2\)

These lands were required to be enjoyed by the donees under certain conditions. Some of these conditions pertain to irrigation. It is laid down that fresh channels may be dug up so as to admit of easy flow of water. It is also stated that kil-naḍai-nir may be allowed to flow and get collected through the channels that flow towards the lands of the village (line 928), also through the channels that flow into the village from outlying villages and from the villages into the outlying villages. All other copper-plates of this period use the expression mēl-naḍai-nir in this connection which is translated as waste or excess water.\(^4\) The expression kil-naḍai-nir is used here for the first time. It is clear that these two terms are juxtaposed to each other. The passage containing these terms can, however, be explained with the help of another passage occurring in a similar context in one of the Pallava copper-plate grants. The passage is kūran-vāy-miḍēy uvoṇi cheydu niṛ-kōṇdu pondu pāyapt-pāruṇadā-gamon\(^3\) and it is translated as ‘a head of water (uvoṇi) shall be constructed above the main sluice (kūran-vāy) only, and water taken (from it) for irrigation’.\(^4\) The emphasis of the word miḍēy,\(^5\) is better translated as ‘itself’ instead of ‘only’. When the water is allowed to be drawn off above the main sluice itself the donee is assured of the maximum amount of water from the canal. This was perhaps allowed only when the main sluice did not have an ayacut beyond the lands under grant. In that case we can equate the expression miḍēy with mēl-naḍai. As against this, kil-naḍai would mean that no head of water shall be constructed above the main sluice of the canal and that water irrigated through the main sluice (kil-naḍai-nir) only shall be used for irrigating the lands. Thus the common purpose of ensuring regular supply of water to all the villages in the lower reaches of the main canals is served by this condition. Since there are several villages included in this single but big unit to be served by the channels that figure in the Table A, this condition was perhaps necessitated in order to see that the capacity of the main sluices all along the channels serving villages of the self-same unit and the outlying villages as well, was not affected. It will be seen on

\(^1\) A.R.Ep., 1914, No. 9. Cf. No. 10.

\(^2\) T. N. Subramaniyan, South Indian Temple Inscriptions, Vol. III, Part II, epigraphical glossary, s.v., ‘an officer of the temple, probably entrusted with the removal of flowers of the previous day, i.e., nirmālyā. See also Trans. of the Arch. Soc. of South India, 1958-59, pp. 66-68 where further references to the term are discussed and it is shown that piḍilikai denoted balīṭha or land on which it stood. The etymology of this term is however not quite clear. Appadorai (Economic conditions in Southern India 1000-1500 A.D., p. 76) interprets it tentatively as plants inter-twined. If this term is connected with piḷākkai-ṇaṛī occurring in the Tēvārām (of Tiruvottiyur by Sundaramūrti nāyaṇār) the meaning of nirmālyā suggested can be extended to cover all sorts of rubbish including cowdung etc. heaped up and sometimes used as manure or sometimes burnt up. The meaning nirmālyā could then be derived only in the context of its use in respect of temples.

\(^3\) Ep. Ind., XXI, p. 250, lines 178, 187, 188-9 and pp. 233 and 262; SII., III, p. 411, lines 448 and 450.

\(^4\) SII., II, p. 521, text line 29-30; p. 530.

\(^5\) For the use of ṣy for ñ see above p. 9.
a reference to the map that the area of the grant is bounded very nearly by the Veṇṇānu, Veṇṇāru and the Pāmaniyāru. It is clear that if the use of mālaṇḍai-nīr, as we understand it, is provided for, the areas in the lower reaches of these three rivers would be affected. The rest of the conditions are well explained elsewhere and a translation also is given in the sequel.

This section is followed by the list of taxes which are due to the king (ka) i.e., the state, and from which the donees are exempted. While other copper-plates of the period state explicitly that the income from such taxes or levies shall go to the donees, the present record does not say so. It is of course, conventionally implied that the mahāsabhai of the newly formed village should have the right of collecting the same and spending the income for various public purposes. The exemption therefore really relates to the share of their contribution to the central revenues, which otherwise they would have to pay as individuals or as any other local body. The nature of some of these taxes may be discussed here:—

Vattī-ṇāli: 'Vattī is a big basket which could hold 6 kuruni or 48 measures of grain and one nāli paid for selling such a quantity cannot be considered heavy'. An inscription of Rājarāja I refers to the collection of paddy at the rate of one nāli per vattī sold by merchants and realised from them as payment towards certain taxes. This appears to make it clear that this vattī-ṇāli was a levy made on the sale of paddy.

Pūḍā-ṇāli: This occurs also as pūḍā-ṇāli in the Tandantottam plates of Nandivarman II and also in the Tirvalangadu plates of Rājendraśoḷa I. There is another word pūḍāppu-ney occurring in a stone inscription of the 10th century A.D. which may be assigned to Pāṭṭhivēndravarman. This inscription records the foundation of a village called Śrīkaraṇachchēri and the assignment of the income from levies such as [ku] dimanai-arikkāl, chirukudi-maṅgendhi, vāgat-chāru and pūḍāppu-ney for food-offerings and lamp to the god at Tiruppānanjikuru. While the first two appear to be collections in cash, the others are apparently in kind i.e., in the form of paddy or rice and clarified butter. It is possible that the rice is expended for the food-offerings and the clarified butter for the lamp. Pūḍā, pūḍacu or pūḍavam means the gate or the door. If the terms pūḍā or pūḍā-ṇāli and pūḍāppu-ney are connected, as they appear to be, we may construe the term to mean 'clarified butter collected at the rate of one nāli per house for the purpose of lighting'.

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1 Ep Ind., XXII, p. 250, lines 176-190 and pp. 233 and 262; SII, III, p. 411, lines 449 and 450.
2 Ep Ind., op. cit., lines 197-98; SII, op. cit., line 443, p. 343.
4 SII, XVII, No. 235.
5 SII, II, p. 521, line 33.
6 Ibid., III, p. 411, line 437.
7 Ibid., XVII, No. 260, line 10.
8 Contra: C. Minakshi in Administration and Social Life under the Pallavas, p. 78 where the term is interpreted as 'a nāli for one pudā or mārakkāl'.
INTRODUCTION

Ilaikkūlam: This occurs in Pallava grants as kālam and is translated as 'the bazaar', 'from the stalls and also as fee on bazaars of betel leaves'. Kūlam means grains.1 Ilaikkūlam perhaps refers to tax on grains (sold in retail) in receptacles. This has excluded paddy since the term vaṭṭī-nāḷi covers paddy as explained above.

Āṭṭukkrai: The correct form is probably āṭṭukkrai which may mean a levy on fodder for sheep. Kirai obviously stands for grass or any green foliage that will serve as food for sheep. This should be different from idāppāṭṭam which precedes this term on the list and which was evidently a fee on shepherds in respect of their profession.

Ūduppokku: This is interpreted as tax on 'new reaped grain, unsifted, unpicked and fresh from harvest or tax in the form of a mixture of grains'.2 Since vaṭṭī-nāḷi and ilaikkūlam cover all the taxable grains at the stage of selling, this ūduppokku, if it has anything to do with grains may be interpreted as tax on grains at the stage of production or storage. If it is the former it possibly refers to whatever was cultivated in between the main crops of the season and brought under this head (short-term crops)3 and in the case of the latter it may refer to a levy on the transit of any grain from the field to the market through the public granaries that might have existed then.

Mangupāḍu: This has been interpreted as 'fee for maintaining justice' and also as 'fee raised for assembly'.4 The former is nearer to the point. This is supported by numerous inscriptions.5 They use this expression always in connection with the undertaking given by the sabhā to the effect that they will pay a fine (daṇḍa) to the dharmāśāna i.e., a court of justice if they fail to carry out an endowment entrusted to them and also a specified amount as mangupāḍu to the king (ko i.e., the state). One6 of them appears to imply that mangupāḍu is of greater import because it is said to include daṇḍam.

Māvirai: Mā means animals. So the term may mean a levy on stray animals which have to be controlled by being pounded till they are claimed by their real owners. This appears to have changed into māvāda in later times.

Terms other than those explained here are translated on the basis of interpretations offered elsewhere.

LIST B : Signatories to the Aravolai7

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Village</th>
<th>Brahmadīya, Ūr or Nagaram</th>
<th>Designation</th>
<th>Name of person</th>
<th>Lines</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-3</td>
<td>See List A (p. 22)</td>
<td></td>
<td></td>
<td></td>
<td>945-954</td>
</tr>
<tr>
<td>4</td>
<td>Kuvaḷaiyar in Vempikkūram</td>
<td>...</td>
<td>...</td>
<td>Köyilkuppari</td>
<td>934 f.</td>
</tr>
</tbody>
</table>

1 The famous poet Chittdiś-Čhattundr is stated to be a kūla-vāṇikau.
2 Minakshi, op. cit.
3 See also T. N. Subramaniam, op. cit.
4 SII, III, p. 311; above, XXII, p. 263.
5 SII, II, index, s.v.
6 Ibid., No. 93
7 This is to be read with (ii) Signatories on p. 44.
<table>
<thead>
<tr>
<th>No.</th>
<th>Place</th>
<th>Note</th>
<th>Representative</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Pulangudi</td>
<td></td>
<td>Pakkarar (Bhaskara) 956 f.</td>
</tr>
<tr>
<td>7</td>
<td>Uraitür</td>
<td></td>
<td>Chūrri</td>
</tr>
<tr>
<td>8</td>
<td>Mullaivāyil</td>
<td>Brahmadēya</td>
<td>Āchehun Arāṅgaṉ 960 f.</td>
</tr>
<tr>
<td>9</td>
<td>Mananālaya-mangalam</td>
<td>Do.</td>
<td>Kaviśiyaṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Narayanaṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Moguliyāṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Maudgalayaṉ) 963 f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Chētana Cēgandī</td>
</tr>
<tr>
<td>10</td>
<td>Pāppārkulattūr</td>
<td>Do.</td>
<td>Vēyaṉ Aridāśan 967 f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Perumāṉ</td>
</tr>
<tr>
<td>11</td>
<td>Pūvāṉūr alias</td>
<td>Do.</td>
<td>Vadugāṉ</td>
</tr>
<tr>
<td></td>
<td>Avanikēsarich-chaturvēdimangalam</td>
<td></td>
<td>Oṛīyūradīga</td>
</tr>
<tr>
<td>12</td>
<td>Koṭṭiyūr</td>
<td>Īr (?)</td>
<td>Īsvaṅ Kāḷarāṉ alias 974 f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Alakāṅkāppīryaṉ</td>
</tr>
<tr>
<td>13</td>
<td>Nagar alias Chōḷa-vijjādhirach-chaturvēdimangalam</td>
<td>Brahmadēya</td>
<td>Mārasaṅgalūr 976 f.</td>
</tr>
<tr>
<td>14</td>
<td>Tēvaṅmangalam</td>
<td>Ur</td>
<td>Nārāyaṉa-kramavittāṉ</td>
</tr>
<tr>
<td>15</td>
<td>Venūṉi, a dēvadāṉa of Rājaraṉa-Iślaraṁ</td>
<td>Nagaram</td>
<td>Vēḷaṉ Veṅkāḷan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>of Tēvaṅmangalam</td>
</tr>
<tr>
<td>16</td>
<td>Perunaṅgal-mangalam</td>
<td>Brahmadēya</td>
<td>Āṭūr Kaḷaṅvadi 981 f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Gaṅgāpati) 984 f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Pāradāyāṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Jaṭāmenkūṭaṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Tirūvēngagāṉa</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Nārāyaṉaṉ</td>
</tr>
<tr>
<td>17</td>
<td>Aravūṉ alias</td>
<td>[Do.]</td>
<td>Vēṛkīṉaṉ</td>
</tr>
<tr>
<td></td>
<td>Áḷalavāy-charuppēdimangalam</td>
<td></td>
<td>Dāmōdaraṉ 986 f.</td>
</tr>
<tr>
<td>18</td>
<td>Nidāḷmangalam</td>
<td>[Do.]</td>
<td>Chūvāṉaṉ</td>
</tr>
<tr>
<td>19</td>
<td>Kīḷp-Pūpdi alias</td>
<td>[Do.]</td>
<td>Bhāradvāji Mādaṉ 989 f.</td>
</tr>
<tr>
<td></td>
<td>Olōkamaḥādeviḥ-chaturvēdimangalam</td>
<td></td>
<td>Gaṅgādharāṉ 991 f.</td>
</tr>
<tr>
<td>20</td>
<td>Aṭīṇjigaipuram in Vīrāṉōḷaḷaṅnadu</td>
<td>(Nagaram)</td>
<td>Vaiṅkāṉaṉ 991 f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Kāsyapaṉ Dēvaṅdattaṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Anantapīḷāraḥbhāṭṭaṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Sāvitraṅ Nānuṅguvaṉ 995 f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Kūṭṭaṅ alias</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Eḷunīṅguvaḥbhāṭṭaṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Kūmāḷa Chaṇḍira-sēkhaṛaṅ 999 f.</td>
</tr>
<tr>
<td>21</td>
<td>Vēṇuṅuppottūr</td>
<td>[Īr]</td>
<td>Eĉecherumāṅ 1002 f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Dāmōdaraṉ</td>
</tr>
<tr>
<td>22</td>
<td>Neṟkūṟṉam</td>
<td>[Do.]</td>
<td>Viraṇaṉ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ambalaiṭṭaṉ 1005 f.</td>
</tr>
</tbody>
</table>

List B represents the contents of lines 945-1005 and shows that the places from where the representatives hailed, are described as Brahmadēya, Īr and Nagaram. The representatives of the former two took part and signed on behalf of the Sabhāi and the Īrār, the governing bodies of their respective places. The third one Nagaram should have Nagaratār.
as its governing body, though the record does not mention this. It is well known that these three local bodies were meant for the Brāhmaṇas well-versed in veda, the non-brāhmaṇa professional classes and the merchants respectively. These persons set their signatures to this document called áryavolai (áryiyolai) because, as already explained above, the villages from where they hailed were just on the boundary of the new agrahāra and therefore their presence and their attestations were required. But it should however be noted that this list does not contain the names of a few of the villages that were situated on the western boundary such as Chēndaṅguḍi, Paṅaṅguḍi, Vijayālaya-chaturvēdīmaṅgalam etc. In the case of the áryavolai (áryiyolai) drawn up for the grant of Āṇaimaṅgalam, according to the Larger Leiden Plates, the corresponding section of the signatories does not also contain the names of the representatives of a few of the villages. Perhaps, in spite of their absence the presence of the nattār and the officer designated as nādu vagai cheyyiṟu and their signatures were considered enough in their places. The Larger Leiden Plates give the designation of most of the signatories and add that they signed at the bidding of their respective governing bodies. Though the present charter does not explicitly say so, the signatories figuring there must have also adopted the same procedure. The identification of the places has already been discussed.²

(ii) Composer

The Sanskrit portion of the charter is stated to have been composed by Nārāyana, son of Śaṅkarārya and a resident of Pārśvagrama. The Sanskrit section in the Tiruvalangadu grant issued in the seventh year of the reign of Rājendra is stated to have been composed by Nārāyana, the son of Śaṅkara evidently the same person mentioned in this record. The Larger Leiden Plates state that the prāsasti was composed by Anantanārāyana of Koṭṭaiyūr belonging to the Vasiṣṭha lineage (i.e. gōtra). Verses Nos. 1, 3, 5, 6, 7, 9, 13, 15, 16, 18, 23, 24 and 26 of the present charter are respectively identical with Nos. 1, 3, 5, 6, 8, 11, 14, 15, 17, 24, 25 and 30 of the latter. A comparison of the final portion of the Sanskrit section of the Larger Leiden Plates and the Sanskrit verses quoted at the end of the Tiruvalangadu charter which pertain to the engravers of the respective documents brings out a hemistich 'A-krishṇa-charitaḥ Krishna-saṁbhavō-ḥi mahāmatiḥ' common to both the grants. If these correspondences are taken into account, we may probably conclude that Nārāyana of the present charter and of the Tiruvalangadu grant was the same as Anantanārāyana, (Nārāyana for short?) of the Leiden grant. If this is admitted Pārśvagrama which should be identified with Koṭṭaiyūr, would then mean the village nearby. A reference to the map will show that Koṭṭaiyūr is on the outskirts of the new agrahāra befitting its description as pārśvagrama. It may also be pointed out in his connection that a representative of this Koṭṭaiyūr had signed the áryavolai (See List B, No. 12). It is clear that the composer had chosen to concentrate on the elaborate description of the genealogy of the early Chōlas in the Tiruvalangadu plates, on the narration of the complete

¹ Ep. Ind., XXII, pp. 232 and 237.
² see above p. 44.
genealogy in the Larger Leiden Plates and on the more elaborate description of the contemporary events in the present charter, confining himself in the present case to the direct line in respect of the genealogy. Koṭṭaiyūr, the village to which the author belonged is different from another village of the same name stated to be situated in Innambar-nādu.1 This Koṭṭaiyūr according to the present inscription, was situated in Veṅnik-kūṟram. It will not be presumptuous on our part to infer that the poet who had composed the Sanskrit section of all these three important Chōla copper-plate grants was a court-poet and would have been amply rewarded for his labours, though we do not get any evidence of it.2

(iii) Engraver

This charter is stated to have been engraved by Tribhuwanamahādevip-pērāchārya and Rājendraśiṃhapaṇ-pērāchārya in the Sanskrit portion and, at the end of the donees' section their names are given respectively as Krishṇaṇ-Araṅgaṇ and Āravamudu-Puruśhottamaṇ. They are stated to have received each a plot of land to the extent of one vellī. These very persons are known to us also from the Larger Leiden and the Tiruvalangadu plates, though the titles mentioned here are not given there. It thus seems to indicate that these titles might have been conferred on them, if their absence in the other grants was not an omission, sometime in the interval between the dates of the Tiruvalangadu and Leiden grants and the present charter. A comparison of the details in all these three grants yields the following genealogy of these engravers:

1 Krishṇaṇ

2 Vāsudēvaṇ

3 Āravamudu

(Rājarājaip-
pērāchāryaṇ)

4 Araṅgaṇ

5 Dāmodaraṇ

7 Purushottamaṇ

(Rājendraśiṃhapaṇ-
pērāchāryaṇ)

(Tribhuwana

mahādevip-
pērāchāryaṇ)

6 Krishṇaṇ

The Tiruvalangadu plates are stated to have been engraved by four of these i.e., Nos. 3, 4, 5 and 7. The Larger Leiden grant was engraved by five i.e. 2, 4, 5, 6 and 7. The present charter was engraved only by two i.e., Nos. 4 and 7. The difference of at least two hands if not more, is clearly visible on the copper plate (compare plates, I, IV a, VII a, XXI with the rest).

1 Ep. Ind., XXII, pp. 222-23, where this identification has been suggested on the basis of an inscription dated in the reign of Rājadhirāja II copied from Koṭṭaiyūr (north of the river Kāvēri) in Kumbakonam Taluk. Koṭṭaiyūr of the present record as identified by us, is situated in Papanasam Taluk on the north bank of the Vennāgu and south of the river Kāvēri.

2 Two of the donees Trivikramaṇaṇaṇa Pāvattaṇa and Rāmaṇaṇa Śivaṇaṇa hailed from Koṭṭaiyūr which is perhaps the same as this village. One Pāvattabhaṭṭa-somayaṭiyār of Koṭṭaiyūr is reported to have audited the accounts from his camp at Mēlpāḍi in the 4th year of Rājendra I (A.R.Ep. 1921, No. 227).
INTRODUCTION

These engravers are called Chitrakāri and are said to have belonged to Hügyāvaya in the Larger Leiden Plates while in the present charter they are described as Kāshṭhakāri. This term is already known to us from the Kasakkuḍi and the Velurpalaiyam plates. It is clear that they were carpenters by profession and their ability to engrave well brought them this work on important Chōla grants and the consequent rewards of titles and grants of land.

(iv) Donees

The donees section consists of 32 plates of which thirty plates contain the list of the Brāhmaṇa donees numbering 1083 not 1080 as stated in the text who received each one share and the last two plates give the list of endowments for the temples, some social services such as the accountant, barber, the doctor etc., and for the vēdic institutions as also for the engraver. The number of the donees is three in excess of the number stated in the two previous sections and it is difficult to account for this discrepancy. It may be noted, as already explained that the plates are not of uniform size and if this can be taken as an indication that all the names were not engraved at a time, the possibility of the three names creeping into the list inadvertently may be granted. These three extra names cannot, however, be identified. The names of these donees are given in the following order: 1) the place of residence or where the donee had already one or more shares of land similarly granted on previous occasions 2) Gōtra 3) Sūtra 4) the place from where the donee hailed originally and 5) the name. All these are listed in a table with the first column giving the serial numbers.

Since this is the only Chōla charter listing a large number of donees, a comparison of this list with those of the Tandantottam plates of Nandivarmār (II) may be profitable and it reveals certain new features. In the earlier lists the name of the place pertaining to the donee is given whereas in the present charter there are names of two places in respect of each donee. These places mentioned first and listed separately are brahmādēyas, thus indicating that these brahmānas were settled in the said villages and that they owned one or more shares of land in those places. The places that are mentioned next in column 5 are mostly common to the present grant and the Tandantottam copper-plate grant. The forms of these names have, however, undergone some considerable change attesting to the influence of Tamil on them. Piṅukkipparu, Virparu, Vaṅgipparu, Aṭṭamparu, Muḍappar, Kariippar, and Pomampar etc., of the Pallava grant have become Piṅukkipparum, Virparum, Vaṅgipparum, Aṭṭamparum, Muḍapparam, Kariipparum and Pomamparam etc. With the efflux of time between the Pallava grant and the present one it is possible that they had commenced to stand merely for the house or family since these persons or their

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1 SII., III., p. 353, text, line 136. The word is muḥakāṣṭhāgarī. The emendation of muḥakāṣṭhāgarī suggested for this and its translation as 'great treasurer' are not correct.
2 Ibid., p. 510, text, line 69,
3 See p. 3 above.
4 SII., II., p. 531 ф, above, XXXVI., p. 159. ф. 

55
descendants might have ceased to have anything to do with those far off places from where their ancestors migrated during the reign of Pallava kings before Pallavamalla. These places are located in Andhra Pradesh.¹ There are some other names pointing to their location in the Tamil country such as iyaiyanaarasur, Tiruppur, Peruvalliyur, Pullur, Valavur, Nalur, Veelangudi, Idaiyarumangalam, Kiraanur, Nerkunram, Kottaiyur, Emappurur, Adaanur, Palavur, Pullamangalam etc. Thus these places had already become permanent places of residence of the persons stated to have hailed from them. In view of the absence of the names of places in the Telugu country in their cases, it may be surmised that these persons might have belonged to a far earlier stream of migrants from the Andhra country or might have taken to their new places sooner than the rest. Some of these names of places in the Andhra country have come down to some well known contemporary Shaivnava families as pointed out by H. Krishna Sastri.² These names are also found in later inscriptions. The total absence of the places of residence in the Pallava grants³ seems to point out that the process had just started about the reign of Nandivarman II Pallavamalla and that the brahmanas had come to stay in the Tamil country and organise themselves more effectively as the Uttaramallur inscriptions of Parantaka I indicate. The names of these places indicate that several brahmadeyas named as Chaturvedimaṅgalam and associated with the founders or the reigning kings sprang up in the meanwhile. These places of residence are listed separately and their identifications are also proposed there. Here some of the general features may be pointed out. All the villages except those numbered 30, 31, 32 and 122 are situated within the Chōla country. Among these Nos. 18, 76, 78, 81 and 98 were evidently named after royal personalities of the Pallava period. The queen after whose name Māripidugudēvar-chaturvedimaṅgalam (No. 18) was named was perhaps identical with Aggalanimmati, the Kadamba princess married to Dantivarman who had the title ‘Māripidugu’. Vallam alias Viḍēkviduguch-chaturvedimaṅgalam (No. 76) was evidently named after the title of Nandivarman III.⁴ The others (Nos. 78, 81 and 98) were perhaps named after Paramēvara, the predecessor of Nandivarman II. Malari alias Śrīkanthach-chaturvedimaṅgalam is the earliest of such villages formed into an agrabāra during the Chōla period. Śrīkantha was the name of Vijayaḻaya’s father according to the Anbil plates. No. 99 is the village named after Vijayaḻaya. Vīranārayanach-chaturvedimaṅgalam (1) Śrī-Parantakach-chaturvedimaṅgalam (6) and Simhalantakach-chaturvedimaṅgalam (69) were named after Parantaka I. Kōdaṇḍarṇamach-chaturvedimaṅgalam (70), Gaṇḍarādityach-chaturvedimaṅgalam (2), Ariṇjaya-chaturvedimaṅgalam (79) Uttamaśilich-chaturvedimaṅgalam (110), and Nāṅgai Brahmadeyaṁ alias Ariṇjigaiach-chaturvedimaṅgalam (114) were

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¹ Ibid., p. 519. Identifications already made or proposed now wherever possible are given under the text in their proper places with necessary references.
² Ibid., p. 519.
³ It is significant that the Pullur Plates also of the same king does not give such places of residence (Ep. Ind., XXXVI, p. 144 f.).
⁴ A Viḍēkvidugudēvar-chaturvedimaṅgalam is mentioned in an inscription from Tiruvilakkudi (A.R.Ep., 1926, No. 136).
INTRODUCTION

all named after the sons of Parāntaka I. Two bearing the name Uttamaśōljach-chaturvēdi-
maṅgalam (42 and 118) were probably named after Uttamaśōla. 1 Nos. 4, 5, 29, 32, 39,
60, 62 (?), 68, 72, 77, 80, 77, 80, 102 and 112 were all named after the Chōla queens and
princesses. Nos. 11, 31, 33 and 113 were all named after the titles of Rājarāja I. No. 97
is of Rājendra I. A few others (3, 51, 87, 93, 96, 101, 103, 106 and 116) are clearly Chōla
names though they cannot be attributed definitely. Kavaḷiyēri atis Vikramakēsarich-
chaturvēdi maṅgalam (115) at once reminds us of Kavaḷi, a queen of Bhūti Vikramakēsari,
the famous chieftain of Koḻumbūḷ. Besides these villages which were called chaturvēdi-
maṅgalam, there were many brahmadēyas without the suffix of chaturvēdi maṅgalam,
brāhmaṇa residents of which received shares of land under this grant. Thus it can be
seen that the practice of establishing Brahmadēyas which started during the Pallava period
was completely adopted by the Chōlas resulting in such a large number of Brahmadēyas listed
below. 2 Thus this phenomenal rise of Brahmadēyas during this period is a clear indication
of the fact that the ruling kings patronised the Brāhmaṇa settlers from the Andhra country
almost continuously. For, as evidenced by the present charter, no less than 775 Brāhmaṇas
among these 1083 donees bore names of villages in the Andhra country while it is possible,
as already pointed out, that in the case of the rest they had arrived in the Tamil country
much earlier and therefore had adopted the local village. The distinction made
here between the two groups is supported by another factor. The Brāhmaṇas who are stated
in this record as hailing from places with Tamil names referred to above belong mostly to
sūtras other than Āpastamba, i.e., Āśvalāyana, Drāhyāyaṇa, Satyāśādha, Jaimini etc.

This leads us to the discussion of the gōtras and sūtras mentioned in this list. Here
again a comparison with the earlier lists leads us to certain interesting conclusions, first
regarding the names of Sūtras. Prāvachana of the Pallava grants is represented by
Baudhāyana and Hiranyakēśi by Satyāśādha. Paviliya and Chhandōga mentioned in
earlier grants are not found in the present one; but Drāhyāyaṇa is quoted as the sūtras of
several brāhmaṇas. 3 The following sūtras are not at all mentioned in the earlier grants:
1) Bhāradvāja 2) Śā(Ja)mavaya 3) Jaimini 4) Kātyāyana 5) Āgnivēṣya and 6) Āgastya.
The following is the sūtra-wise break-up of the 1083 brāhmaṇas: (1) Āpastamba-615,
(2) Āśvalāyana-154 (3) Drāhyāyaṇa-77, (4) Kātyāyana-50 (5) Baudhāyana-54, (6) Satyā-
Āgnīvēṣya-2. For four of the donees (Nos. 936, 940, 942 and 946) the details about sūtras
are not available, since the plates are broken at the relevant places. Regarding the diffusion
of the gōtras and sūtras the following groupings may be observed with reference to a few
places from where the donees are stated to have hailed (col. 5);

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1 Rājendra I is also known to have had this title.
2 This list pertaining only to this charter cannot be exhaustive since several other brahmadeyas might
have come up during this period in different parts of the country.
3 It may be noted that nearly all the modern Śāmavēdins belong to this sūtra.
<table>
<thead>
<tr>
<th>Place</th>
<th>Gotra</th>
<th>Sūtra</th>
<th>Ref. (Nos in the List of donors)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nellūr</td>
<td>Gautama</td>
<td>Āpastamba</td>
<td>44, 562</td>
</tr>
<tr>
<td>Ambikkuravaśāri</td>
<td>Hārita</td>
<td>Do.</td>
<td>461, 912</td>
</tr>
<tr>
<td>Tiruppēr</td>
<td>Pārśāra</td>
<td>Āśvalāyana</td>
<td>5, 11, 426, 601, 603, 852, 1012</td>
</tr>
<tr>
<td>Valavūr</td>
<td>Āṅgirasa</td>
<td>Jāmbhavya</td>
<td>10, 268, 269</td>
</tr>
<tr>
<td>Nālūr</td>
<td>Kuṇḍiṇa or</td>
<td>Āśvalāyana</td>
<td>12-15, 854-857, 859-61</td>
</tr>
<tr>
<td>Vēlaṅgudi</td>
<td>Dēvarāta</td>
<td>Do.</td>
<td>16, 997</td>
</tr>
<tr>
<td>Itlaiyārumanāgalam</td>
<td>Rāthitāra</td>
<td>Do.</td>
<td>17, 19, 20, 713, 844</td>
</tr>
<tr>
<td>Kiraṇūr</td>
<td>Āṭrēya</td>
<td>Do.</td>
<td>18, 189, 605, 1001</td>
</tr>
<tr>
<td>Kūṭṭappavil</td>
<td>Gārga</td>
<td>Āpastamba</td>
<td>36, 226, 301, 306, 666, 722, 888, 993</td>
</tr>
<tr>
<td>Kōrōvi</td>
<td>Bhāradvāja</td>
<td>Do.</td>
<td>37, 42, 200, 256, 334, 357, 358, 364, 468, 501, 573, 601, 754, 758, 759, 915</td>
</tr>
<tr>
<td>Vaṭṭalūr</td>
<td>Gārga</td>
<td>Do.</td>
<td>48, 359, 362, 366, 367, 370, 649</td>
</tr>
<tr>
<td>Niṅgai</td>
<td>Kuṇḍiṇa</td>
<td>Satyāśādha</td>
<td>625, 685, 732, 736, 738, 811</td>
</tr>
<tr>
<td>Tiruṇaṅgalam</td>
<td>...</td>
<td>Drāhyāyaṇa</td>
<td>140, 141, 678, 862</td>
</tr>
<tr>
<td>Neḻkuṇṭam</td>
<td>Gautama</td>
<td>Satyāśādha</td>
<td>142, 737, 740, 810</td>
</tr>
<tr>
<td>Koṭṭaiyūr</td>
<td>Bhrārgava</td>
<td>Jāmīnī</td>
<td>143, 447, 454</td>
</tr>
<tr>
<td>Āḍanūr</td>
<td>...</td>
<td>Do.</td>
<td>145, 173, 176, 273, 274, 677</td>
</tr>
<tr>
<td>Pulḷamaṅgalam</td>
<td>...</td>
<td>Do.</td>
<td>147, 190, 422, 1016-20, 1023</td>
</tr>
<tr>
<td>Anbil</td>
<td>Viśvāmitra</td>
<td>Do.</td>
<td>177, 966, 1031</td>
</tr>
</tbody>
</table>

This table makes it clear that the donees from most of the places in the Tamil country had moved in a group belonging to a particular combination of gotras and sūtras other than Āpastamba.

The names of these brāhmaṇas reveal that, most of them must have been learned men as the titles forming part of their names indicate. The titles, as they occur, are Sōma-yāji, Vasantayāji, Sarvakratuyāji, Agnīcīt, Vājapeyī, Shaḍaṅgavi (vid), Bhaṭṭa, Kraṇavīta, and Chaturvēdi. Of these the first five refer to the performance of Vedic sacrifices and the rest refer to their learning. These two occur in combination with each other (lines 891, 948, 987, 1004, 1304 and 1377). Two other titles which do not have any bearing on their learning are Daśapuriya and Sahasra. ‘Daśapuriya’ means ‘belonging to or an emigrant from Daśapur’ a village identified with Mandasor in Malwa. The spurious grant of Dharasēna II of date Śaka 400, also mentions a corporation of the Chautrvēdins of

1 Two more (751; 922) belonged to Āśvalāyana.
INTRODUCTION

Dašapurā.¹ The other title Sahasra has obviously nothing to do with learning nor with any place. This name ‘Sahasra’ appears to refer to the number of Brāhmaṇas that formed a group by themselves. This suffix is not met with in any other inscription.² It is not known whether this was the beginning of the formation of the subsects among the members of this community. It should be however noted that epigraphy does not offer any evidence regarding this formation at any period. The names of these Brāhmaṇas contain two parts, the first obviously being the father’s name. In Vāsudeva Śrikrishnaphaṭṭan (No. 2) it is evident that Vāsudeva must be the father’s name and Kṛṣṇa, his own. Bhaṭṭan is a title attached to any learned Brāhmaṇa. Tamil influence is seen in many names such as Tiruvarānaṇarāyaṇaṇ (9), Tirumālphaṭṭan (19) Tirumāl-Subrahmanyāṇ (20), Śrīmadhavaṇ Ādittapiḍāra-daśapurīyaṇ (23), Śrikrishṇa Vēṇnambidaśapurīyaṇ (26), Puṣāpōṣaṇ Tiruvaṇaktaṭaḍgala Bhaṭṭanambi-daśapurīyaṇ (28), Mādhavaṇ Tirumālirunjoḷai-sahasraṇ (42), and Tirukkuṟṟunpoḍu Śriṇaṇa-Rudra-kramavittāṇ (651) etc. It is evident that considerable time must have elapsed before the families of these Brāhmaṇas could adopt such Tamil names.

It is interesting to note that four of these names are traceable in the only one contemporary inscription³ referring to Tribhuvanamahādēvīch-çaturvyēdimaṅgalam which has been identified above with Puttūr in Papanasam Taluk in Tanjavur District. It is engraved on the south wall of the Karavandiśvara temple at Udaiyarkōyil. It is stated at the end of the inscription that the transaction recorded in it was written by the kaṇṭakkaṇ of the place under the orders of the representatives of the six quarters (one from each) whose names are also given and who have also signed at the end of the record. It may be generally expected that the names of these representatives should be traceable in the long list of donees. Indeed at least four of them can be identified in spite of the absence of the patronymic and other connected details such as goṭra and sūtra and their previous place of residence. In evaluating the possibilities of these identifications it must be remembered that stone inscriptions do not give in similar context the connected details referred to here. The identifications are proposed below:

1) Piṟāṇḍūr Tiruviṇṇagar-nilγān-bhaṭṭa-sōmayājiyāṇ⁴ representing Rājendraśōla-
chcheri. This person may be identified with Tiruvarāṇaṇarāyaṇaṇ Tiruviṇṇagar-nilγān-
daśapurīyaṇ (No. 889) of Piṟāṇḍūr and of the Vādhūla goṭra and the Āpastamba sūtra, who is stated to be a resident of Kilp-Pūṇḍi alias Lōkamahādēvīch-çaturvyēdimaṅgalam or Dāmōḍaraṇ Tiruviṇṇagarnilγān-daśapurīyaṇ (No. 906) of Piṟāṇḍūr and of the Kapigōtra and the Āpastamba sūtra, a resident of the same village as in the case of the former. 2) Tekkūr Kūṭṭādi-dipran (for daśapurīyaṇ ?) or bhaṭṭa representing Tribhu-

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¹ SII., II. 519, n. 1.
² A group of Brāhmaṇas from Vīrāṇarāyaṇaṇaṭaṭjurtvēdimaṅgalam is called Perumbaḍi-Sahasra-
dānap-perumakkal (ibid., XXXI, No. 146).
³ SII., VII, No. 1036
⁴ These titles are not given in the copper plate. It may be a simple omission or the concerned persons might have acquired them later by performing the sacrifices. The present charter and the stone inscription cited here are separated by an interval of 23 years.
vanamahādēvichchēri. This person may be identified with Vaikunṭhāna Kūttādichchēri. This person may be identified with Vaikunṭhāna Kūttādidaśapuriyaṇ (No. 575) of Tekkūr and of the Gautama gōtra and the Āpastamba sūtra, who is stated to be a resident of Pīrāyakkudī in Marugal-nādu. 3) Śrī Rāmadēva-bhaṭṭa of Prēmapuram representing Arumolidēvachchēri. He may be identified with Śrīdharaṇ Rāmadēvavṛhattan of Prēmapuram (No. 111) and of the Hārita gōtra and Āpastamba sūtra and a resident of Vīranārāyanach-chaturvēdimāṅgalam. 4) Naḍādūr Kumārasvānumbhāṭṭa-vasantayājyāvī representing Pāvitraṃāṇipākkachchēri may be identified with Aṣṭchivaṇaṃ Kumārasvānumbhāṭṭa of Naḍādūr (No. 89) and of the Vatsa gōtra and the Āpastamba sūtra and a resident of the same village as in the case of No. 3. Two more signatories Agni-chattabhaṭṭa of Vāṇāppuram representing Madhurāntakachchēri and Tiruppēr Chēndan Tirunilakanṭhabhāṭṭa representing Jananāthachchēri of the stone inscriptions cannot be identified with the donees from the respective places.

The last two plates give the details regarding the allotment of lands in shares to various institutions for the maintenance of stipulated services as follows: Two shares (pahgū) were allotted to the following temples which were evidently situated within this new village for maintaining the priests doing worship (archanābhōgam):

(1) Śrī-Kailāsam alias Śrī-Rājarāja-Iśwaram-uḍaikīr (i) Subrahmanyaṃ Nambisāmbhāṭṭaṇ of the Bāhadvāja-gōtra and the Baudhāyana-sūtra, a śivabrāhmaṇa of ‘Irumbulai, a hamlet of Janaṇāthach-chaturvēdimāṅgālam¹ in Muḍichchōṇḍu in Nittavaṇḍa-vālanādu (ii) Tōṇri-Iśvarabhaṭṭan of the Kāṣyapa-gōtra and the Baudhāyana-sūtra, a śivabrāhmaṇa of ‘Maṅgala-nādu in Arumolidēva-vālanādu.


(4) Jananātha-viṇṇagar-dēvar (i) Chēndan Śiṅgabhāṭṭaṇ of the Bhārgava-gōtra

¹ For the identification on this place see No. 97 of list below.
² This must be located in Naminilam Taluk near the border of Mannargudi Taluk. Tiruvidavāsal is said to be in the same nādu (A.R.Ep. 1918, No. 12).
³ Vide list below, No. 102.
⁴ Do. No. 29. The name Subrahmanyaṃ is interesting, since the Vaishnavaśas do not adopt this name nowadays.
⁵ Do. No. 59.

Of these four temples mentioned in this section the first is a Siva temple and the other three are Vishnu temples. Inscriptions copied from the walls of the Karavandiśvara temple at Udaiyarkōyil³ referred to above mention only one Siva temple i.e., Tiruviragaykūḍit-Tirukkilāvudaiya mahādevar temple inside the Tribhuvanamahādevipperēri, which is identical with the temple on the walls of which the inscriptions are engraved. They refer to three Vishnu temples: (1) Naḍuvir-tirumurram alia Śri-Muḍikondasōla-vinnagarāḻvār-kōyil which is no doubt identical with the second of the four temples listed here and called Naḍuvir-Śrīkōyil⁴ and (2) Tiruppārkaḍal-āḻvār⁵ and (3) Śrī Purushottamatt-āḻvār.⁶ It is not certain whether the latter two can be identified with the other two Vishnu temples in this list.

The two priests who conducted the worship and got the shares allotted to the Siva temple are described as Śivabrāhmaṇas distinguishing them from the donees of the main grant. It may be also noted here that no place of origin or name of house or family is mentioned in their cases.⁷ Regarding the priests of the Vishnu temple it may be observed that all of them are stated to have belonged to Vaikhāṇasa sūtra. The signatory of one of the inscriptions referred to above is stated to have the rights of worship in the temple of Purushottamatt-āḻvār and is also described as Śrī-Vaikhāṇasan. There is not a single Brāhmaṇa, among the donees, who belongs to Vaikhāṇasa-sūtra. Thus it appears that these members of the priestly class may not belong to the same group to which the donees belonged. This distinguishing feature is evidently based on their Vaishnava leanings in accordance with the extant text of Vaikhāṇasa-sūtra which lays more stress on faith in and devotion to Vishnu unlike in other texts and which is said to be ‘saturated with the idiom of a Dravidian language’.⁸ It will not be unreasonable to surmise that the Śivabrāhmaṇas and Vaikhāṇasas functioning as priests of Siva and Vishnu temples respectively had formed themselves into separate groups long before the period of this charter.⁹

¹ See No. 96 of List.
² See p. 45 above
³ Sit., VII, Nos. 1032 to 1041.
⁴ Ibid., No. 1038.
⁵ Ibid., No. 1035.
⁶ Ibid., No. 1036, line 81.
⁷ This cannot be considered as similar to the omission of such names in the case of a few among the donees of the main grant.
⁹ The association of Vaikhāṇasas with the Vishnu temples is well attested to by two Chōla inscriptions from Tirumukkōdai (A.R.Ep., 1915, Nos. 172 and 182), Nos. 287 (line 6), 288 (lines 3-4) and 347 (lines 3-4) of Sit., VI, provide earliest epigraphical instances of this association.
The next endowment of three shares is made for tirumāṇṭai [p] pāṭṭi i.e., (the maintenance of) kitchen. This apparently includes provision for this service in all the abovementioned temples, though only one person is mentioned in this connection. Jōṭisappāṇgu i.e., (one) share for the astronomer occurs as the next. The incumbent of this share was Ādittan Gaṇapuram of the Bhāradvāja-gōtra and the Āśvalāyaṇa-sūtra, from Pidāṇgudi which is perhaps identical with Pūṇāgudi in Mayavaram Taluk in Thanjavur District. Ampaṭṭan Aṃpattadigal Śiṅgam of Manukulachūrāmanich-chaturvēdi-māngalam in Avūrkkārum is next stated to have got the share due for Ashta pāṭṭan which is evidently wrong for Aṃpattan which in turn is a tattana of Sanskrit Ambashtha. According to the Manusmṛti an ambashtha is one born of a Brāhmana by a Vaiśya woman and his duty is laid down to be the curing of diseases. It is interesting to note that the meaning of ‘barber’ for ambattan, as is understood to-day, is not applicable here, since nāviḷappāṇgu occurring later precludes that possibility. This share should be treated as different from the one allotted for viṣhubhāga and mentioned at the end (line 1452) which is self-explanatory. Kanakkappāṇgu i.e., share for the accountants occurs as the next. Six persons are mentioned in this connection. They are all described as madhyasthas of the respective places referred to therein. Three of them also bear names connected with numbers such as Mūṇṇārakuva, Irūṟṟuppadin-āruva and Nānuṟṟuva perhaps as their patronymics. The first of these three is called Mūṇṇārakuva Nāṟṟattumūva. Numerous Chōḷa inscriptions are stated to have been drafted by persons bearing such names and described as madhyasta; thus indicating that one of their important duties was the writing of documents. One of these (line 1408) is stated to be the madhyasta of Papparkudi in Alunādu in Kshatriyaśikhamani-valanādu which may be located in Nagapattinam Taluk. Another (line 1410) was the madhyasta of Śripūdu whose location is dealt with above. The rest of the places have been identified in the List. The next item of endowment called kāvidaippāṇgu is also one similar in all respects to the kanakkappāṇgu except that each of the four individuals got only half a share instead of one. The number of shares for the next ugaṭhaippāṇgu (i.e., for the drummer) was made as eight, one for each of the two drummers for their service in each of the four temples mentioned above. Nāviḷappāṇgu (for the barbers) was allotted to four persons at the rate of half a share per person. One of them is stated to have belonged to Uṟṟukkādu which is identical with Uṭṭukkādu in Papanasam Taluk. The following allotments reckoned in vēli and not in shares are made in respect of various deities including those of the four important temples referred to above. Of the four, Tirumāṇraḷḷi āṭha Tribhuvanamādēvi-viṇṇagar-dēvar was assigned four vēli of land and the other three eight vēli each. Among the rest the other deities which were apparently in the village proper (i.e.,) are Kēralañka-viṇṇagar-dēvar, Sūryadēvar, Subrahmaṇya-dēvar, Durgaiyār, Mahā-Sāstā, Piḍāriyār and Gaṇapatiyār on the bund of Tribhuvanamādēvip-perēri.

1 See No. 96 of List for the identification of the place.
2 10, 9, 13, 15.
3 SII, XIII, index, s.v.
4 supra p. 47.
INTRODUCTION

Lands were allotted also for Mādēvar, Vishnukkal and Pidāriyar of 13,3 and 9 hamlets (paddāgai) of the village respectively.

Endowments for Vedic studies were also made in the following manner: for Mimamsa-5 veli, for Vedanta-5 veli and for Vyakarana-4 veli—these three are described as bhattāvrittī. The following described as kidaippuram (ghatikaippuram) get each 2 veli: 1) Paviliyam, 2) Taittirom 3) Vājasanēyam, 4) Chandōgam (Chhandōgam), 5) Athārvam, 6) Talavakāram and 7) Rūpavatāram. Paviliyam derived from Bahrīcha stands for Rīgveda. Taittirom and Vājasanēyam represent respectively the Krishna and Sukla Yajurveda. Chhandōgam and Talavakāram are of Sāmaveda. Rūpavatāra is a work on grammar stated to have been composed by Bhaṭṭanāṝyaṇa and Dharmakīrti. Two veli of land were assigned to the person teaching the recital of Smritimala-grantha and to the person reciting Bhāratam. The person appointed for cleaning the hall (ambalam) and for filling the troughs with water was allotted 2 veli of land. Visha-Bhōga was another endowment with 2 veli. The potter, carpenter and blacksmith were also given land. In all these cases the names of persons are not given. The engravers' shares are given at the end.

The extent of land that is covered by one pāngu is not given. 86 1/2 veli of land are accounted for by lands allotted to the deities, Vedic studies and other services that are mentioned next in the text. It is not known whether pāngu represents the same extent in the case of the priests, cook, accountants, drummers and barbers as in the case of the Brāhmaṇa dōnees. The total number of pāngu reckoned in the grant comes to 1116 (1083+33). If all the shares may be considered as equal, the value of each pāngu will be about 2 veli and odd.

Maps:—Two maps are published here. One is of the area of grant as represented in modern maps. The other is a map of the same area incorporating as many features as possible from details furnished in the inscription and the list that follows.

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2 See supra, p. 54, for a full discussion on this.
3 This may be more than 4000 kuṭi. But pāngu works out to 2400 kuṭi according to the Kuram and Pullur plates (Ep. Ind., XXXVI, page 199 and note 4).
List of places mentioned in the donors' section

<table>
<thead>
<tr>
<th>Division and Sub-division</th>
<th>Village</th>
<th>Identification or location</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rājēndrasimha-valānādu</td>
<td>Tāṇiyār Vīrānārayaṇačhaturvedimāṅgalam</td>
<td>Udaiyargudi (Kāṭṭumamārkōyil), Taluk, South Arcot District</td>
<td>SII, XIII, No. 17</td>
</tr>
<tr>
<td>3. Do.</td>
<td>Madhurāntakach-chaturvedimāṅgalam</td>
<td>Alambākkam, Tiruchchirappalli Taluk, Do.1</td>
<td>Ibid., 1909, No. 719</td>
</tr>
<tr>
<td>4. Do. Miśaik-kūṟṟam</td>
<td>Kāmarasavallich-chaturvedimāṅgalam</td>
<td>Kāmarasavalli, Udaiyarpalaiyam Taluk. Do.</td>
<td>Ibid., 1914, No. 78</td>
</tr>
<tr>
<td>5. Do. Iūṟambar-nādu</td>
<td>Paḷaiya-Vāṇavāṇ-mahādevich-chaturvedimāṅgalam</td>
<td>Kumbakonam Taluk, Tanjavur Dt.</td>
<td>SII, XIII, No. 172;</td>
</tr>
<tr>
<td>6. Do.</td>
<td>Śrī-Parāntakach-chaturvedimāṅgalam</td>
<td>Gövindaputtur (?), Udaiyarpalaiyam Taluk</td>
<td>A.R.Ep., 1925, No. 112</td>
</tr>
<tr>
<td>8. Do. Miḻalai-nādu</td>
<td>Chēnālūr</td>
<td>Kumbakonam or Udaiyarpalaiyam Tk.</td>
<td></td>
</tr>
<tr>
<td>9. Do. Maṇṇī-nādu</td>
<td>Ēmānallūr</td>
<td>Kumbakonam or Udaiyarpalaiyam Tk.</td>
<td></td>
</tr>
<tr>
<td>10. Do.</td>
<td>Iḍaiyarınallūr (for Iḍaiyaṟṟunallūr)</td>
<td>Vēppattūr, Kumbakonam Tk.</td>
<td>A.R.Ep., 1907, No. 1</td>
</tr>
<tr>
<td>11. Do.</td>
<td>Vēmbarūr alias Chōḷamārttanachchaturvedimāṅgalam</td>
<td>Mullaṅguḍi, Do.</td>
<td></td>
</tr>
<tr>
<td>12. Do.</td>
<td>Muḷḷilaṅguḍi</td>
<td>Mullaṅguḍi, Do.</td>
<td></td>
</tr>
<tr>
<td>17. Do.</td>
<td>Tiruniggyiūr</td>
<td>Mayavaram Tk.</td>
<td></td>
</tr>
<tr>
<td>19. Do. Kūṟukkai-nādu</td>
<td>Kāḍalaṅguḍi</td>
<td>Panḍāravādai, Māppadugai Do.</td>
<td>Ibid., 1925, Nos. 8 and 10</td>
</tr>
</tbody>
</table>

1 'Do' stands for Taluk and/or District of the preceding item.
<table>
<thead>
<tr>
<th>Page</th>
<th>Place/Location</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Do. Adigaɪmaɪaɪ-nά́dु</td>
<td>Perumotθam, Shiyali Tk.</td>
</tr>
<tr>
<td>22</td>
<td>Do. Tirukka jumal-a-нά́dु</td>
<td>Shiyali Tk.</td>
</tr>
<tr>
<td>23</td>
<td>Do. Nallά́r-gur-nά́dυ</td>
<td>Kaŋjanjūr, Kumbakonam Tk.</td>
</tr>
<tr>
<td>24</td>
<td>Do. Mahendrा Koʃtůr</td>
<td>Kόṣṭůr, Do.</td>
</tr>
<tr>
<td>25</td>
<td>Do. Nάŋgůr-nά́dυ</td>
<td>Shiyali Tk.</td>
</tr>
<tr>
<td>26</td>
<td>Do. Kuŋгaм</td>
<td>Do.</td>
</tr>
<tr>
<td>27</td>
<td>Do. Mάrūdůr</td>
<td>Do.</td>
</tr>
<tr>
<td>28</td>
<td>Do. Tάνiyār Perumbāṟappuliyůr</td>
<td>Šōdiyakkūdi, Do.</td>
</tr>
<tr>
<td>29</td>
<td>Do. Љǒティykkkūdi</td>
<td>A.R.Ep., 1912, Nos. 327-29 and 538.</td>
</tr>
<tr>
<td>30</td>
<td>Do. Paṇchhavamahādevichchaturvēdimāngālam</td>
<td>Tīṭakūdi, Vṛidhachalam Tk.</td>
</tr>
<tr>
<td>31</td>
<td>Do. Ugalūr-kūrgaṃ</td>
<td>South Arcot Dr.</td>
</tr>
<tr>
<td>32</td>
<td>Do. Vēsālpāḍdi</td>
<td>Viluppuram or Cuddalore Tk. Do.</td>
</tr>
<tr>
<td>33</td>
<td>Do. Iruōgālappāḍdi</td>
<td>A.R.Ep., 1913, No. 398</td>
</tr>
<tr>
<td>34</td>
<td>Do. Uyyakkǒndār-valānaud, Tirunagaɪyyr-nά́dυ</td>
<td>Vaḷaiyamādevi or Erumbūr, (?) Chidambaram Tk. Do.</td>
</tr>
<tr>
<td>35</td>
<td>Do. Kāḍaįyakkūdi</td>
<td>Taŋḍanottōṭṭam, Kumbakonam Tk. Do.</td>
</tr>
<tr>
<td>36</td>
<td>Do. Tirukkuṭdamūkku</td>
<td>Kumbakonam</td>
</tr>
<tr>
<td>37</td>
<td>Do. Āḷattūr</td>
<td>Šālūtūr, Nannilam Tk.</td>
</tr>
<tr>
<td>38</td>
<td>Do. Pējaikkūdi</td>
<td>Pōjaikkūdi, Do.</td>
</tr>
<tr>
<td>41</td>
<td>Do. Tirumāḷalai</td>
<td>Tiruviljumīḷalai, Nannilam Tk. A.R.Ep., 1908, Nos. 423 and 435</td>
</tr>
<tr>
<td>42</td>
<td>Do. Vāṇṇakkūdi</td>
<td>Kumbakonam Tk.</td>
</tr>
<tr>
<td>44</td>
<td>Do. Akkaūr</td>
<td>Do.</td>
</tr>
<tr>
<td>45</td>
<td>Do. Vīḷal alias Vāmana-mangai</td>
<td>Šākakkūdi, Pondicherry State SII, VII, No. 1024</td>
</tr>
<tr>
<td>46</td>
<td>Do. Kāγākkūdi</td>
<td>Kumbakonam or Nannilam Tk.</td>
</tr>
<tr>
<td>48</td>
<td>Do. Śrī-Tōṅgamaṅgālam</td>
<td>Pāpanasam or Nannilam Tk. Nālūr, Pāpanasam Tk. SII, XIII, No. 309</td>
</tr>
<tr>
<td>50</td>
<td>Do. Nālūr</td>
<td>Do.</td>
</tr>
<tr>
<td>No.</td>
<td>Location</td>
<td>Text</td>
</tr>
<tr>
<td>-----</td>
<td>---------------------------------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>51</td>
<td>Do. Vēḷā-nāḍu</td>
<td>Rājamallach-chaturvēṭi-māṇgalam</td>
</tr>
<tr>
<td>52</td>
<td>Do.</td>
<td>Tirumallur</td>
</tr>
<tr>
<td>53</td>
<td>Do.</td>
<td>Vilāṅguḍi</td>
</tr>
<tr>
<td>54</td>
<td>Do.</td>
<td>Vilamar</td>
</tr>
<tr>
<td>55</td>
<td>Do. Tiruvārārk-kūṟram</td>
<td>Kurukkattī</td>
</tr>
<tr>
<td>56</td>
<td>Do. Marugal-nāḍu</td>
<td>Adiyappimāṇgalam</td>
</tr>
<tr>
<td>57</td>
<td>Do.</td>
<td>Pīrāyakkudi</td>
</tr>
<tr>
<td>58</td>
<td>Do.</td>
<td>Ildiyāṟṟukkudi</td>
</tr>
<tr>
<td>59</td>
<td>Do. Tēvūr-nāḍu</td>
<td>Āḷariṭur</td>
</tr>
<tr>
<td>60</td>
<td>Do. Muḷaiyūr-nāḍu</td>
<td>Kūndavaich-chaturvēṭi-māṇgalam</td>
</tr>
<tr>
<td>61</td>
<td>Do.</td>
<td>Chāṭṭamāṇgalam</td>
</tr>
<tr>
<td>62</td>
<td>Do. Panaḷiyūr-nāḍu</td>
<td>Bhūlokaṇāṅikkach-chaturvēṭi-māṇgalam</td>
</tr>
<tr>
<td>63</td>
<td>Do.</td>
<td>Mūḷamāṇgalam</td>
</tr>
<tr>
<td>64</td>
<td>Do.</td>
<td>Eyiṅuṛu</td>
</tr>
<tr>
<td>65</td>
<td>Do. Aḷa-nāḍu</td>
<td>Āṭṭipulūṛu</td>
</tr>
<tr>
<td>66</td>
<td>Do. Pāṭṭanak-kūṟram</td>
<td>Koṭṭārakkudi</td>
</tr>
<tr>
<td>67</td>
<td>Do.</td>
<td>Chāṇṇamāṇgalam</td>
</tr>
<tr>
<td>68</td>
<td>Do. Arumojidēva-vāḷaṇāḍu, Puṟaṅkarambhai-nāḍu</td>
<td>Chembiyamahādevīch-chaturvēṭimāṇgalam</td>
</tr>
<tr>
<td>69</td>
<td>Do.</td>
<td>Siṁhajāntakach-chaturvēṭi-māṇgalam</td>
</tr>
<tr>
<td>70</td>
<td>Do.</td>
<td>Kōdaṇṭaramach-chaturvēṭi-māṇgalam</td>
</tr>
<tr>
<td>71</td>
<td>Do.</td>
<td>Panaḷiyūṛ</td>
</tr>
<tr>
<td>72</td>
<td>Do.</td>
<td>Paḷaiya-Vāṇaṇmahādevīch-chaturvēṭimāṇgalam</td>
</tr>
<tr>
<td>73</td>
<td>Do.</td>
<td>Perumbal-Marudūr</td>
</tr>
<tr>
<td>74</td>
<td>Do. Vandāṭai-Vēḷjūrk-kūṟram</td>
<td>Koṇṇūṛ</td>
</tr>
<tr>
<td>75</td>
<td>Do.</td>
<td>Kuruppu</td>
</tr>
<tr>
<td>76</td>
<td>Do.</td>
<td>Vallaṁ aḷai Vidēḷvidēguch-chaturvēṭimāṇgalam</td>
</tr>
<tr>
<td>77</td>
<td>Do. Aḷanāḍu</td>
<td>Chembiyamahādevīch-chaturvēṭimāṇgalam</td>
</tr>
<tr>
<td>78</td>
<td>Do.</td>
<td>Kīḷaiyūṛ aḷai Paramēvaramāṇgalam</td>
</tr>
<tr>
<td>79</td>
<td>Do. Idaḷiyāḷa-nāḍu</td>
<td>Aṭṭiṇayavach-chaturvēṭimāṇgalam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nannilam Tk.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Agaraṭṭirunallur, Do.</td>
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<td>Do.</td>
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<td>Do.</td>
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<td></td>
<td></td>
<td>Do.</td>
</tr>
</tbody>
</table>

Cf. *SII*, XVII, No. 590

*SII*, XVII, No. 617

*A.R.Ep.*, 1925, No. 199

*A.R.Ep.*, 1910, No. 106

*A.R.Ep.*, 1927-28, Nos. 44 and 52

*A.R.Ep.*, 1946-47, No. 89


*A.R.Ep.*, 1925, No. 199

*SII*, XIII, No. 72

*SII*, XVII, No. 72
<table>
<thead>
<tr>
<th>Page No.</th>
<th>Location</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>80</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>Do. Mulakkātta-nādu</td>
<td>Kundavaich-chaturvedī-māngalam</td>
</tr>
<tr>
<td>82</td>
<td>Do. Pa(Va)llivalak-kūram</td>
<td>Kādvavatīdāl alias Paramēsvaramāngalam</td>
</tr>
<tr>
<td>83</td>
<td>Do.</td>
<td>Kāmpāpil</td>
</tr>
<tr>
<td>84</td>
<td>Do. Takkaḷur-nādu</td>
<td>Iraiyaṅkudi</td>
</tr>
<tr>
<td>85</td>
<td>Do.</td>
<td>Attikēsamaṅgalam</td>
</tr>
<tr>
<td>86</td>
<td>Do. Inganaṇu</td>
<td>Tāḷaṅkudi</td>
</tr>
<tr>
<td>87</td>
<td>Do.</td>
<td>Nēkkupai</td>
</tr>
<tr>
<td>88</td>
<td>Do. Tēvūr-nādu</td>
<td>Vimalachitta-māngalam</td>
</tr>
<tr>
<td>89</td>
<td>Do.</td>
<td>Kēḷiṅkudi</td>
</tr>
<tr>
<td>90</td>
<td>Do. Arvalakkōram</td>
<td>Mārakkamaṅgalam</td>
</tr>
<tr>
<td>91</td>
<td>Do. Neṭumali-nādu</td>
<td>Kōṛṇkūṭi</td>
</tr>
<tr>
<td>92</td>
<td>Do.</td>
<td>Ārāyūr</td>
</tr>
<tr>
<td>93</td>
<td>Do.</td>
<td>Kuṭṭyūr</td>
</tr>
<tr>
<td>94</td>
<td>Do. Nittavinoda-valanādu, Āvūrk-</td>
<td>Nēṭumānāl alias Māṇasamaṅgalyārīch-</td>
</tr>
<tr>
<td>95</td>
<td>kūṛram</td>
<td>chaturvedīmaṅgalam</td>
</tr>
<tr>
<td>96</td>
<td>Do.</td>
<td>Amīravallīch-chaturvedī-māngalam</td>
</tr>
<tr>
<td>97</td>
<td>Do. Muḷaṅchōnādu</td>
<td>Narasiṅgamaṅgalam</td>
</tr>
<tr>
<td>98</td>
<td>Do.</td>
<td>Irumpulal alias Manukulachudiṅkamaṅgalam</td>
</tr>
<tr>
<td>99</td>
<td>Do. Kāndānanaṇu</td>
<td>Janaṅnathacch-chaturvedīmaṅgalam</td>
</tr>
<tr>
<td>100</td>
<td>Do. Vennikkōram</td>
<td>Chīḻrinnāḷ alias Paramēsvaramaṅgalam</td>
</tr>
<tr>
<td>101</td>
<td>Do.</td>
<td>Vijayālayach-chaturvedīmaṅgalam</td>
</tr>
<tr>
<td>102</td>
<td>Do.</td>
<td>Oḷiṅmādi</td>
</tr>
<tr>
<td>103</td>
<td>Nāḷūr-nādu</td>
<td>Pūvaṅgūr alias Aṇantikēsārīch-chaturvedī-</td>
</tr>
<tr>
<td>104</td>
<td>Pāṇḍikulāsini-valanādu, Purak-</td>
<td>Kēḷ-Pūḍi alias Lokamahādvīch-chaturvedī-</td>
</tr>
<tr>
<td>105</td>
<td>kīḷiyūr-nādu</td>
<td>maṅgalam</td>
</tr>
<tr>
<td>106</td>
<td>Do. Idaḷiyāṛru-nādu</td>
<td>Kōyil-Tēvarāyanpēṭai, (near Pāṇḍāravaḍai)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pāṇḍāravaḍai, Papanasam Tk.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tanjavur or Tiruchiṟappalli Tk.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mārneri, Tanjavur Tk.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lalgudi Tk.</td>
</tr>
<tr>
<td>Page</td>
<td>Place/Town</td>
<td>Details</td>
</tr>
<tr>
<td>------</td>
<td>---------------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>107</td>
<td>Do.</td>
<td>Idaiyárrumañgalam</td>
</tr>
<tr>
<td>108</td>
<td>Do. Árkkátuk-kúrgam</td>
<td>Chandiralékhaich-chaturvédimangalam</td>
</tr>
<tr>
<td>109</td>
<td>Do. Eyi-nádu (Evil-nádu)</td>
<td>Tiruppér</td>
</tr>
<tr>
<td>111</td>
<td>Do.</td>
<td>Malari alias Śríkaṇṭhach-chaturvédimangalam</td>
</tr>
<tr>
<td>112</td>
<td>Do. Mikōḷai</td>
<td>Chōḷamádevich-chaturvédimangalam</td>
</tr>
<tr>
<td>113</td>
<td>Kēralántaka-valánádu, Uragiyürk-kúrgam</td>
<td>Rājāśrayach-chaturvédimangalam</td>
</tr>
<tr>
<td>114</td>
<td>Do.</td>
<td>Nāṅgai-Brahmádyam alias Agítigeich-chaturvédimangalam</td>
</tr>
<tr>
<td>115</td>
<td>Kōndu, Uragtųrk-kúrgam</td>
<td>Kāṟaṅiyēri alias Vikrama-makarsarich-chaturvédimangalam</td>
</tr>
<tr>
<td>116</td>
<td>Śūralıkṛkkúrgam</td>
<td>Chōḷakulakita-Uttamaśilīch-chaturvédimangalam</td>
</tr>
<tr>
<td>117</td>
<td>Rājāśraya-valánádu</td>
<td>Tāṇiyēr Tiruvelḷaarai</td>
</tr>
<tr>
<td>118</td>
<td>Mūnāḷai-vallavāyā-nádu</td>
<td>Uttamaśilīch-chaturvédimangalam</td>
</tr>
<tr>
<td>119</td>
<td>Rājāśraya-valánádu, Pāchchilik-kúrgam, Kēḷpalāru</td>
<td>Pērumārudūr</td>
</tr>
<tr>
<td>120</td>
<td>Do. Kalārkkúrgam</td>
<td>Tīruvängalam</td>
</tr>
<tr>
<td>121</td>
<td>Do. Veḷḷalaiyürk-kaṇḍam</td>
<td>Sāṅkēṭuvaṅgalam</td>
</tr>
<tr>
<td>122</td>
<td>Rājarājap-Pāṇḍimañgalam, Kalakkudi-nádu</td>
<td>Māṉaimuliṇavūr</td>
</tr>
<tr>
<td></td>
<td>Do.</td>
<td>Vīḍā (or Edāi)yāttumaṅgalam, Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chendalai, Tanjavūr Tk.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tiruppūr, hamlet of Kāṭchhā-mangalam, Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tiruppalattūṟai, Tiruchirappalli Tk, Tiruchirappalli District.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tiruverumbūr, Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chōḷamādevi (?), Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Uyyakōṇḍam-Tirumalai, Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Naṅgavaram, Kulittalai Tk.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tīruviḷḷāgudi, Kalattu Tahluk</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tīruvelḷaṟai, Lāḷgudi Tk.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lāḷgudi or Musāri Tk.</td>
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<tr>
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<td></td>
<td>Tīruvaṅgalam, Lāḷgudi Tk.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Saṅgēndi, Do.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Māṉūr, Tirunelveli Tk.</td>
</tr>
</tbody>
</table>
Sanskrit Portion

[Metres: Verses 1, 2, 27, 29, 34-36, 46, 58, 68, 70 Sāḍālavrīkṣīdīta; Verses 3, 47, 53, 55-57, 75 Sṛgadharā; Verses 4, 9, 11, 13, 15, 20-22, 28, 30-32, 40, 50, 52, 60, 69, 76 Anushtūh; Verses 5, 14, 17, 24, 25, 49, 64, 71, 73 Vasantatilākā; Verses 6, 7, 16, 18, 19, 33, 37, 38, 41, 44, 48, 51, 65 Upanṛtī; Verse 8 Viyogīnti; Verses 10, 54 Mālinī; Verses 12, 43 Pushptāgrā; Verse 23 Ruchirā; Verses 26, 66, 67, 72 Mandākrānī; Verse 39 Pramitākṣharā; Verse 42 Vamśaavatirā; Verses 45, 61 Mañjubāhūṣhīni; Verse 59 Prithvī; Verse 62 Svāgatā; Verse 63, Rathoddhātā; Verse 74- Praharshini.]

First Plate; First Side

1 Svasti śri | Lakṣmi-pīna-payō-dhara-dvaya-taṭi-kāśmiṇa-prahūk-āmkitā bhrāmyat(n)-mandara-tumgā-
2 śṛṅgā-kasliṇa-bhrājishnu-hēm-āṅgadāh | [1*] rakṣhantō hari-nilā-nilā-vapushō lōka-trayam śā-
3 [r*]ṅgiṇas = sāṅg-ādy-āyudha-sōbhinaś = sriyam = alam pushnu tu vō bāhavaḥ | [1*] Patmā(dn-ā)nda-kara nirasta-tamasas[ś*] = svā(sa)
4 nmārgga-sōbhā-kara nī[r*]ddhōtākṣhila-rāja-māṇḍala-ruchō nity-āday-ōt bhā-
   (dbhā)sināh | [1*] yaj-jatā dadhati āsva-
5 varma-gurumā sāmyam savitrā yugam pāyād = arūvaya-mēkhalam vasumatim śrimān sa Chōl-ānva-
6 yah | [2*] Ādir(śi)d = ādyō nripaṇām Manuṛ = Ahiṁakaraṅ = viśva-lōk-aika-
   nērād = Ikshvākūs = tat-tanṭjō =
7 janī nripa-makuta-śṛṇi-ilēṭ-āṁghri-pāṭhaḥ | [1*] Māṇḍhātā dhāṭri-kalpō guṇa-
   nīḍhir = abhavat = tat-kule bhū-
8 mīpālo yō Lōkālōka-saś-āvadhi: vidhivad = inām(mām) pālayāmāsa bhūmim | [3*] Muchukundō
9 Mukunda-śrı = ajaṇiṣṭha tatō nripaḥ | [1*] Yas = sur-āśura-saṁgrāṃe surālayam = apālayat | [4*] Prakhyā-
10 ta-tad-vimala-vaṁśa-maṇa(ṇi)-pradi(dī)pō rājā babhūva Śībīr - apratima-pra-
   bhāvah | [1*] Yasy = ā[vaḍana*]-mahimā
11 mahani[ya*]-kṛttēs = saṁgiyatē jagati santatam = ēva sathbhīḥ(dbhīḥ) | [5*] Par-ārttha-saṁrakṣhita-ujīv-
12 tasyā tasyā = āti-gam(m)bhūra-guṇasya rājṅah | [1*] Vyāsām kavīmām = rishabhām (bham) vihāya kō vā guṇā(n*)

1 The close correspondence between some of these verses with those in the Leyden grant is pointed out on p. 53 above.
13. varṇayitum samarthah | [6*] Tad-varṇa-vårākara-purṇa-chandrō nidihi-kā(ka)lānām = ajanishta Chō-
14. lah | [1*] Tad-varṇa-jātā yad-upajñam = iva Chō]-abhūdhana = dadhañ kshirsāh | 7* Para-vāraṇa-
15. rāja-kēsari tanayō = iva ajani Rājakēsari(rī) | [1*] nṛpatiḥ Parakēsari(rī) tataḥ para-chakr-ōnumathan-ō-
16. nmukkō bali | [8*] Rājakēsari(rī) nāma Parakēsari(rī) = iva = aṭaḥ | [1*] sva-varṇa-
17. janmanāṁ rājñām = aji = aśī- | [9*] Sura-gurur =īti rājā tat-kulē prādūrāsit sura-gurur =īva | buddhyā bhāsamanō samā-
18. nah | [1*] avaḥ bhuvaḥ = aśēhām yattra [1]vra-pratāpē padam = akrita na mṛtyu [r*] = bhūta-bhūta[h*] = prajāsu | [10*] Yato bhīyāri bhū-
19. tāni tan = nīji(nirjī)ya mah-āhavē | [1*] lēbbē sa Mṛtyujīn = nāma du[r*]略bhān = tridaśāir = api | [11 *] Vasur = Ūparichāras = tad-anva-
20. yē = bhūn = narapātir = Arkka iv = őj[j]valan sadhāmmām = arāchara nṛpati (svadhāmmā | [1*] achara = upari) yō = dhīrūhyā diyaṃ sura-sadānasya mandō-
21. javam vimānam | [12*] Arikālo mahl(hi)-pālaḥ Karikālaś tad-anvayē | [*] prādūr-ābāhva[va ya]Ś = chakrī Kāvē[rī]-ūra-ba-
22. nhānam | [13*] Tad-varṇaśajēhu nṛ-panthav = amatēhu mā(tā)kām prāptēhu bhukta-sakal-āvani-matha[du]lēshu[1*]j[r[a]-

First Plate; Second Side

23. j = ajanishta Vijayālaya-nāmadhēyō yō = ratsha(kha)d = atsha(kha)ta-balah tshi(kshi)tim = arṇav-āntām | [14*] Ādity[ō] ā-
24. bhūrītās = tasmād = udgād = auta-dyutih | [1*] dvastārī-mahi-pāla-dhānta-
25. chakra[h*] = prāta patāpa[vān | [15*] Ananta-ratnā-
26. prakar-aika-vāsād = udāra-satvād = udīyāya tasmāt | [1*] Parāntakō viśva-hūtyā 
27. rājā rāj = ē-
28. va dugdham(m)bhu-nidhēh kalābhīh | [16*] Nirjītya Simha[ha]-patin yudhi Pāṇḍya-
29. rājan prakhyāta-ki[r*]tī-
30. m = atha Kērālaṃ = apy = ajayam | [1*] Viras = sa Pallava-nṛpati = cha yasā (śā)tuśe tēshām rāṣṭrāṇi ch = ādita va-
31. sūni cha vahānāni | [17*] Sva-bāhu-v[r*]yy-āvajīt-ākhil-āśā-mukh-ōpanit-
32. ānala-hātakēna | [1*] sa-
33. māvṛṇī[∩*] = mandiram = Indumaulēr = Vyāgghr-āgrahārē Ravi-vamsa-dipāḥ | [18 *] Sa Viranārāyanam = agra-
34. hāram rājā sva-nām[∩*]ā tilakam prithivyāh | [1*] nívēyāmāsa mahā-vibhūtim 
35. kalp-āvasānēshv = a.
31 pi nirvikāram | [19*] Śrīmatō mahātā[ś*]-śrīmān=agrahārā[n*] = nyavī-
śāta(t) [t*]tathā(nyā)n = api sa rāj-ēndras = ta-
32 tra tatra mahitač | [20*] Mahīm=mahā-phalāṁ karttm=agādhā- vimalā-
(lō)dakāḥ [t*] naddī = sa khānāyā-
33 māsā śustā = tuḥ sahastasāh | [21*] Sura-pō(lō)ka-paritrāṇa-paś tasmin Parānt-
takā [t*] na-
34 ra-lōka-paritrāṇan=tat-sutō-riṇi-jayō = karōt | [22*] Aṛiṇjayaōd = ajani purānt-
35 k-ōpamah Parāntakāḥ para-nripa-chakra-marddanaḥ [t*] apālayaj=ja-la-nidhi-
mēkhāλ-
36 m = mahīm sūkṣēna yō nija-guna-riṇī-jita-praśaḥ | [23*] Chēvūra-nāmāni1 purē-
niṣācā-
37 ru-chāpa-mukt-ātisāta-sara-tāśi-nirantar-āśaḥ [t*] śāt-āśi-bhīnna-sripu-danti-giri-
(t-)ndra-nirvyayd-rakt-āpagā-ba-
38 hu-vidhā nirvarttayad = yah | [24*] Yo mandal-aṇga-pari-khaṇḍita-vairi-shan-
dān = chāṇḍam vijītya tarāsa yudhī Vi-
39 ra-pāṇyām [t*]ārōpayat sapadi Saṁhya(hya) = nagendra-tuṅga(ṅga) = śrīṃgān-
= divās = cha vimalān = nija-kittim (kīrttim) =
uechchāi | [25*]
40 Tasmin ja(yā)te tridaśa-nilayan = trātum = urvṛ-padī(t-)ndre tattuttō = sa-
nirpati-makuta-sṛṣṭī-li(lī)/ dh-ā-
41 ुग्री-pīṭhaḥ [t*] dōšinā Śēshō = 'rāga-pati-tanu-śrīmushā Rājārājō gurvvīm =
urvṛtim = udavahad = imāś Chō(mām chō)ja-
42 varṣa-padīnā | [26*] Jītvā Simhāla-Pāṇḍyā(ṇḍya)-Kērala-nripān Kōmkē-
śvarān = Mālavān = Andhrān Gāmga-Ka-
43 līṅga-Vaṅga-Magadhāṁś = Chālukya-rajān Kurūn [t*] anyān = apery = akhilān-
= raṇē bhūja-balā[ś]ān(lāt) = teśhāṁ gaṛā-
44 n vājīnō dēṣā[ś] ratna-dhanāṁ vikrama-dhanāś = śrī-Rājarājō = grahīt  | [27*] Vard-danti-danta-tsha (ksha) tayō rājantē = ny(dy) = ā-
45 pi sa[rvv]ātah [t*] Tuṅgabhaṭadrā-nādi-[to*]yō(ya)-drō(rō) ḍhō jaga(gha) na-bhū-
nishu | [28*] Kalp-ānt-ā[ṛ]nuva-sambhitā-nija-balām yas = sammīr[tya]

Second Plate; First Side

46 tsha(ksha)nād = āruhya svayām = ēka ēva tūragam Satyaśray-ānīkīṁ | [t*] ayanīṁ = ati-vēgaṭ = 'ti-latavā
47 pratyagraḥiḥ li(t-)lāya Gaṅgāν = dēva iv = Ėśvaras = sva-jaya vēgāt = pada (t)aṁtān = divāḥ | [29*] Bānāraja-
48 m samutsārya bāṅer (nair-) Bānāsura-dytum [t*] Bhogadēva-sīraś-chhēdam =
[a*]karōt = sa mahā-bhujāḥ | [30*] Satya-
49 śrayasya sēnānīḥ Kēśavah Kēśav-ōpamah [t*] Rājarājēna tēn = ājau jiva-grāham =
auri(gri)byata | [31*]

1 for nāmāni which violates metre.
50. Arājata sa Rājendras = sainharān = ari-vāhinī [I*] yug-ānta-samayē sarvvāh praṇā [I*] yavā Pinākagri (bhri) r [32*]

51. Achchhinna-pād-ōru-yug-ōdar-ōraḥ-kar-ōttam-āṅgō yudhi tatra tatra [I*] ekō = 'pi n ālatsiya (kshiya) ta tē

52. na rājā nihanyamānē dvishataṃ = anikē | [33*] Aśva-śrēni-parampar-ōṛmni-valayam = mātāṅga-nakrā-

53. kulam patti-vrāta-vilōla-vāri-nikaram prachchhanna-bhūmaṇdalam [I*] ādatt = āśu jaya-śrīyaiḥ saha yāsā-

54. ś-Čandrēṇa Satyāśray-ānīk-āṃḍim (bdhim) bhuja-mandarēṇa tarāśī nirmma-

55. thya vēgēna yah | [34*] E-

56. kēn = aiva turaṁγamēṇa balinaṁ Satyāśrayan = tam tsha(ksha)-nā[bd*] = vidrāvy = Āntaka-sannibhō raṇa-

57. mikhād = rakt-āpāga-sa [r̥d*] kulāt [I*] tan-mutta-dvīpa-vājī-rama-vanit = anēk = ātapatra-dhvajān = yō-

58. grihītāt(n) = Mana-vanśa-kētur = akhilānās(r̥s) = tad-bāhu-vīryy-ārjjitān | [35*] Ā-sālitā = tapan-ōda-

59. yō[j]vala-taṇād = ā datsha(kshi)pāmbhōṇidhēr = ā cha (ch-ā)st-āchala-rāja(ji)nō gri-panē(tē) r = ā Śam-

60. bhun = ādhshīṭjan(t) [I*] rājānō niśa(ja) = vanśa-ratsha (ksa)ni(ṇa) = parā bhōktuṇ = cha bhōgāna(n) bahūn = nity-ānitya-vinōda-pā-

61. da-kamala-dvando-ān sam-āśiṣri śriyan | [36*] Yatas = sa rājā nīja-pāda-bhājāṁ tēnām = udārō bahudh = āarayō-

62. bhūta(t) [I*] atāḥ prithivyām = atula-prabhāvam Rājāśrayan = tan = nigadāntī saṁtaḥ | [37*] Sampat = surēndraśaya yamasa cha = ā-

63. pi Prachētasō Vaiśra[va]*nāsya ya(yā) yā [I*] sa sā hrīt = āsīn = ni-vaṁdā tēna kramēṇa jītva hari-

64. tas = tadi(dr)īvāḥ | [38*] Samajjanat sa nripatim-mahimān(ma)nMadhurāntakam Mana-kul-ābharanam [I*] pravadantī yam Kali-ba[I*]

65. m = mathiham Harir = ēva bhūmim = avat(r̥)ṇa iti | [39*] Śmitēna. vepushaḥ kāntyā pitrōs = sa mudam = āvahan [I*] bhūyasī-

66. n = cha dvishām bhūtim = avardhata dinē dinē | [40*] Śanaiś = śanair = bhūmi-

67. tē padāni nyadhata dhātri-kara-sāṃgi-

68. hasta[bd*] sōdhum gir(ki)m = ishtē garimaṇam = uvi(urvī) na vā mam = ēt = iva sa sarāṣṭrayānaḥ | [41*] Sa bāla ēv = ākhī-

69. la-vēda-śāstra-vit = turāṅga-mātāṅga-rava(th-ā)dhīrōhāṇē [I*] kṛita-śrāmaṇa = 

Second Plate: Second Side

68. dāraś prakṛti-priyō = bhavat | [42*] Gatavati sati tatra Rājarājē bhuvaṁ = anubhūya divaṁ sukhēna bhō-
69 ktum [l] guṇa-maṇi-gaṇa-sindhur = ḍsha dhūrō dhuram = adadhā[n] = Madhurāṅtakā dhārayāṇā | [43*] Saroja-rāga-
70 dūtī-dīpti-āśām bhai(hai)mam sa mūrdhṇā makuṭan = dadhānāḥ [l] rājat =ōchchhais-śiras = ārkka-bimbam samudva-
71 han prāṭar =īv =ōdāy-ādhriḥ | [44*] Dadhati tridhāma-charitē mahī-dhuram mahatā bhujēṇā Madhurāṅtakē uṛi-
72 pē[l] Kali-Rāhu-vakra-ru(ku)harād = vinirggataṇ = jagad = indumāndalam = [iva] vrājyata | [45*] Lōkā dharmma-paras = sva-karma-ni-
73 ratō dūri-krit-ōpaplagō nīṭya-śīr = nniyāt-ōtsavah pramuditas = saty-ābhīrāmas = sukhī [l] kālē vrīṣṭhi-
74 samāgamaś = Siva-jalā nādyō = bhavat(n) sarvvaṭō nānā-sasya-vibhūṣhitā vasumati yasimā(n) mahīṁ śā-
75 sati | [46*] Labdhā dharmm-ōday-ādṛāv = udayam = anu-dinam viśva-lōk-aikavandyo nānā-bhāhīrīt-sahasri-ā-
76 maṇi | la -maṇi-vilasan-mūrddha-vinyyasta-pādah [l] dēvas = ti(t) vrā-pratāpo nīja-kara-vihūt-āśē-
77 sha-lōk-ōpakāras = sō = yam san-mārgga-vartti Raviṛ = īva jagad = ādyōtāyat svāṇvāy-ā-
78 dyāh | [47*] Kāmbōja-rājō ripu-rāja-sēnā-jaiṭrēṇā yēn = ājaya-
79 d = āhavēshu [l] tam(m) prāhiṇōt prāttthita-mitra-bhāvō yasmai ratham ratshī (kshi)tum = ātma-
80 lakshmī | [48*] Samprēshitaīr = abhinav-ābhra-nibhair = asamkhyaïr = bhadraïr = ggajair-qqiri-charair = a-
81 bhishēka-yōgyai[l] [l] yañ = Chakragōṣṭha-patir = apratima- prabhāvaṁ santōshya sampadam = avāpad = ativa dhīmā-
82 n | [49*] Śāsanān = tasya rājānas = sarvve bhīt = āvaham = iti [l] n = ātbhu (dbhu) tam śiras = ādy = āpi Mahēndrō = pi bibhartti yat | [50*]
83 Tāvan = na kurvve girīk-viḥārāṃ yāvan = na gṛihāṃy = atha Māṇā(nya) khētam [l] iti pratijnām sa samāva(pa)yishya-
84 n [pi]tur = nṛripas = tat(tad)-grahaṇ-ōtsukō = bhūt | [51*] yad = viḥāti parītshi (kshi)ptaṃ śālēn = āmbuda-chu[m]binā [l] lō-
85 k-ālōkāchalēn = ēva parītaṁ tshi(kshi)ta(t) maṇḍalam | [52*] Tasmin = ādīpyamāṇē satī mahātī purē yat(d-) bala-tshi(kshi)-
86 pta-valhi-jvāla-mālā-sahasraīr = vvividha-maṇi-may-ōttuṅga- hal[r]mya-sthalē shu [l] vyadyōtant = ēndra-nī-
87 la-dūṭiḥḥir = apīhuṭēś = ūta(d)gaitair = dduhūma-jālaiss = sīma[n]tinyaś = chalant yas = taṭita īva muhu [r] = mēgha-brind-ō-
88 darēshu | [53*] Trīṭi(di)vam = api nitāntan = tat(t) pura-prōṭthīt-ōgra-jvalad anala-śikhābhir = grasyamānam viḥāya [l] sura-pa-
89 rishad = adhāvati(t) prāyaścī = 'kāṇḍa ēva prala[ya] -samaya- vi(va)hin = tarkka-
yantī bhavēṇa | [54*] Chālukyānām Yadū-

1 This śī is unnecessary.
90 nām = api vimala-yaśō-laṁkṛit-āśā-mukhāṇām = āvāsam = Mānyakṛtētan = triḍīvam = iva paraśar = māna- 
91 sēn = āpy = adhṛishyam [I*] dēvō daṇḍēna dagdhyā saha vimala-yaśō-rāśībhīr = 
vastu-vāhāms = tē- 
92 shām = ādatta vīra[h*] svā-puram = adhivasan = ēva līlā-parō yaḥ | [55*] 
Ājānēyam = manōjīṇām pavana-sama- 
93 javam pāṇcha-dhārāsu s[ddha]ṁ = dhīmāṁ = āruhya tādṛk(g)-vidha-turaga-gatai = 
rājabhis = sv-ānurūpāpam [I*] 
94 yuktaiś = chitra-dvayādau yuvabhīr = abhimatai = iṁgitajñāi[h*] kritajñāiḥ 
prajñāvat(d)bhiḥ kalājñai- 
95 r = ati-vimala-kulaiś = chāraṇāyam pravīṇaiḥ | [56*] Sāmantair = apy-ananta- 
pravara-guṇa-gaṇairasa(n)ṁ = sa- 
96 mmukh-ādi-prahāra-vyāpāra-vyākula-āṅgai = rāṇa-bhuvī-nipuṇais = svā-sva-varṇo- 
ōkta-dandai [h*] viđā-kri- 
97 dām vitanvan = jana-nayana-manohāriṇīm rājamāṇō bā(व) hyālyām sa-pratijñāṇām 
sva-pitaram = akarō- 
98 d = Rājarjām savi(v)raḥ | [57*] Jītvā Simhala-bhūpatim sahilanan = 
(balinan =) daṇḍēna chandaṁna ta- 
99 t(d-)bhūmin = tan-makutam = tadiya-mahishīn = tasyāś = cha mauliṁ balī [I*] 
tat-pūrīṁ = cha tadiya- 
100 vastu-nivahan = tad-vāhanān = agrahīt = tat-sainrakshitam = Indraḥāram = amalaṁ 
Pāṇḍyasya 
101 mauliṁ raṅg | [58*] Yadisyā-charaṇa-dvayām saraṇam = ētya Laṁk-ādhīpah 
prati(t)īta-bala- 
102 vikramō yuddhī (dhiḥ) yajī[di]ya-sa(sē)nā-jitaḥ [I*] pranāmam = akarō(t)ī = bhayād = 
= dhrīta-kaḷatra-putr-ādikas = ta- 
103 diya-mahimā mayā katham = iḥ = ādya varṇyō bhavēt | [59*] Purāṇa-dvīpam 
= ākramya daṇḍē- 
104 n = ākhaṇḍa-pauruṣaḥ [I*] ādāya sārān = tad-dvīpam = akarōt svavaśam vaś | 
[60*] Jayasiṁha-simham = ati-pauruṣamb ha- 
105 lād = avajītya vītrasad-ārāti-manḍalaḥ [I*] Jayasiṁha-simha-śarabhō = bhavat = 
tadā svā-yaśō-vitāna-vitat-ākh- 
106 lāṁbaraḥ | [61 [*] Tat-pratāpa-dāhanō = dahad = uchchais = Taila-santanīm = it = 
īdam = achitra[I*] chitrām = anyad = aṭilāṅghya samudra- 
107 n = dagdhavān = yad = uta sādhū Kādāham | [62 [*] Bhārggavasya tapas = ābhira- 
kshtām vī(व) vārāja-vaḍha-dikṣhitasya saḥ [I*] kshāmām viji- 
108 tya sakala-ksht-śvara-pritiḍō = bhavad = akhaṇḍa-vikramah | [63*] Gāmg- 
āvatiṛa-niyama-vrata-karṣit-āṅgam śrutvā Bhagiratham = anala-gu- 
109 ṇa[s*] = svaṇa(yatī) saḥ [I*] tat-tīrṇa-vartti-nṛpa-maulībhīr = ēva tāṁ svām 
bhūmim samāṇayad = aśeṣha-nṛpa-pradīpam | [64*] Vyāghra(ghṛā)graḥā-
110 rē krita-sannivāsas = sa Rājachūḍāmanir = agraḥāram [I*] adatta sarvya-āgama-
[pā]ragēbhīyō dvij-āgraṇībhya = sa-jalam samagra-
111 m | [65*] Dhairyṛē sthāryṛē tapasi mahasi praśrayē ch-ādvitiyās = sarvya-
Vēdaṇ sva-mati-vibhavāt svalpaṃ = āmānymānā-

Third Plate: Second Side

112 ḍ[+]sāstr-āṛttha-śri-viharaṇa-grihāḥ pāvanāḥ pāvanān[+m*] nityāṃ yatra
sv-ati-mati-ratiṃ kurvvaṭe bhūmīdvēḥ | [66*] Nāmā
113 mātus = Tribhuvanamahādevy-ābhiky-agrahāram tāṃ Kāvēri(ri)-sarasa-salila-
syanda-sandōha-sāram [I*]grāmāir = anyai-
114 s = samuditam = asau Rājājāsya sūnurv = vēd-ot(d)[ghō]shair = badhiritad-
diṣam viṉvasām vyadhatta | [67*] Śrīman-Nitya-vi-
115 nōda-pūrva-vaḷa-ṛāṣṭra-antataḥ prīthivyāṁ sthitasthāsau sampadi Vira-
Chōlāvala-ṛaṣṭa(shṛṭa-ā) ntargatāna(n) grām[ā]na | [I*]
116 ēbhyaś = śri = Madhurāntara(ka)ṃ = samati(di)ṣa(sa)ta(t) = sāmrājya-varṣhē svayam
prāptō vatsaram = ashtamam(mam) saha nripō = sītyā saha-
117 srāya saḥ | [68*] Ėkēṇ = ādhika-pañcāṣat(d)-grāmān tat-rāṣṭa(tad-rāṣṭra-)
madhyagān [I*]dvij-āgraṇībhya = tēbhyaṣ = saḥ prādāt prītyā kṣhit-i-
118 śvaraḥ | [69*] Mantri mantri-brihaspatir = nnarapatēr = asya dvitīyam
vapūs = smārīgg-āsrayīnām satām = adhipatiṛ = vvidyā-nādi-vāri-
119 dhiḥ [I*nāmā śri-Jananātha ity = abhijñātiḥ krīḍā-viḥāra[s*] = śriyō grāmasy=
= āgama-vēdīnān = nivasaṣtēr = Vījñātpir = asy = ābhvata(t) | [70*]
120 Madhyāśikām = adhibasan = nṛipatēr = amushya prājñō
Navāguna(ha)ra-dugdha-
mah-ārṇa(ṇa)yēnetu[h*] [I*]grāmasya kṛityāṃ = a-
121 khilaṃ vyadhita = asya yajvā Nārāyaṇaḥ prathita-Krīṣṇa-pur-ādi-śabdaḥ | [71*]
Vidyā-hamsī-viharaṇa-saṛō vāda-
122 lakṣmī-veśāla-krīḍā-sthānam dhṛtī-ṛati-ṛi-sīryāj ∧ Janma-bhūmī [I*]vidvat
(d)-gōśiṭhyāṁ nikashaṇa-śilā pa-
123 ōḍitānāṃ prāmṛti dṛka-ṛiṣṭha-ṛuti-patha-guḥā-tatva(ṛtva)-vījñāna-dīpaḥ
| [72*] Āgāminō nara-pati(t)ūm = abhiyā (yā)cha-
124 tē = sau Rājendra-Chōla-nṛipatir = nnamit-ōttaṃ-āṅgaḥ [I*] grāmō = yam = astu
paripālaya iti pratita-namāvān-ṃdra
125 makut-ōḷasad-amghripīthāḥ | [73*] Grāmō = yam vividha-makha-jvalat-kṛṣāṇu-
jvalābhīḥ prakāṭita-divya-puṇya-mārgagah [I*]a-
126 kalpaṃ vilasatu sat-path-ōpadēṣa-vyāpāra-sthira-mati-bhūsūr-ōpāṣevyāḥ | [74*
Trailōke-ānḍ-ātirikta-sva-
127 guṇa-maṇi-gaṇas = sarvva-sāstr-ātirikta-prajñāḥ prajñāḥ[h*] kalāsu kṣhiti-pat-
makuṭa-śrēṇi-ghrisṛ-āmghri-pīṭhāḥ [I*]sṛi-

¹ Read rāṣṭra-antah for the sake of metre.
² " grāmakān for the sake of metre.
128  mān Rājendra-Chōla[s*]-sphurad-uru-mahima-stutya-parvyaṁ-kāvyah pāyāda-ā-chandra-tāram sakala-vasumati-manḍalam

129  khaṇḍita[ṛi[h*]] / [75*] Śaṁkarārya(ry)-ātmajēn = ēdām Pārśva-grāma- nivāsinā

130  Triḥhuvanamahādēvi-mahāchā[r*]yyō Rājendraśimha-Per-āchāryyaś = cha śaṇanam = ēdam = alikha-

131  tāṁ śilp-āgama-tatva-kuśalau dvau | 2 | 2 | 2 | 2
TEXT

Tamil Portion

First Plate: First Side

1. Svasti śrī | Kōnēriṅmaikondāṅ Nityavinōda-valanāṭṭu Vīrāsöla-vala-
2. nāṭṭum Venūk-kūṟṟattum nāṭṭarkkum brahmadēyak-kilavarkkum dēvadāṉap-pałḷi
3. chchandak-Kaṉūmūṟṟattu-veṭṭappēṟṟup = palav-arach-chālābōgam ulliṭṭa ūrgali-
lārkkum
4. Nagaraṅgalilārkkum [I*] Namakkku yāṇḍu eṭṭāvadu nāḷ nūṟṟēliṅāḷ nām Perumparṇa
5. ppulyūr viṭṭa-vitṭiṅ uḷḷāl māḻgaiyīṅ kilai-maṇḍapam Iṟaiṇdra-sōḷa-brahmādirā-
6. jaṅil nāmm = uṇṇāv-iruṅdu Nittya-vinōda-valanāṭṭu Vīrāsöla valanāṭṭu nāṭṭup-
podu-
7. Tribhuvanamahādēvip-pērēriyum iv-vēri arayarkaḻ kamugu kolli veṭṭappēṟṟum
nāṭṭuppō-
8. du ūr-nattamum nāṭṭup-poduch-chiruparraiṅkādūm eḻṟu = āḻandu vanda nilamum
in nāṭṭu Nerku-
9. ppail = Tirumāl-Kaṅḍānum Taṅjai-nāṭṭu nāṭṭuk-kōṇum Vēḻaṅ Arāṅgaṉum ulliṭṭar
parṟṟum in nāṭṭu-
10. ch-Chembaṅguḍiyum in nāṭṭuk-Kuḷappādum in nāṭṭut-Tulārum in nāṭṭu Nallam-
barum
11. ināṭṭut-Tiri (ru) buvaṇamaḥādēvinallūrum in nāṭṭu Vichchūr – aṇa Śikkarum in-
na–
12. ṭṭu Muṇṇāvalum in nāṭṭuk-Kūṭṭaṇūrum in nāṭṭuk-Kamugaṅchēndāṅkuḍiyum
in ēnā
13. ṭṭu-Vaikundanallūrum in nāṭṭu Mayimālayanallūrum in nāṭṭu Kiḻ-Maṇḍūrum
in nāṭ-
14. ṭṭup-Parakēsarīnallūrum in nāṭṭu Peṇṭāgaḍānum in nāṭṭu Uṛattūrum in nāṭṭu
Chiṟai-
15. yūrum in nāṭṭu Kiḻ-Śoriousūraiṟum in nāṭṭu Neḻuvāyilum in nāṭṭu – Egupāḍiyu-
16. m in nāṭṭup-Puligaṅkuḍiyum in nāṭṭup-Perūṅguḍiyum in nāṭṭu Muṇḍaṅṇūrum
in nāṭṭut-Tamōdarana-
17. llūrum in nāṭṭu Araśūrum in nāṭṭu Vāluṉanallūrum in nāṭṭuk-k-Kuṇaṅsilanallūrum
in nāṭṭuch = Chey-
18. yāṅallūru[m*] in nāṭṭuch-Chirṛālina[*] lirum in nāṭṭu Nīṭtávinōda-nallūrum in-
nāṭṭu Vēṅgūrum in nā-
19. ṭṭu Niyāyaṉadainallūrum in nāṭṭuch-Chēnḍamaṅgalānum in nāṭṭu Igaḷānilai-
nallūrum in nāṭṭu Vira-
20 nārāyaṉamaṅgalamum in-nāṭṭuk-Karuvurum in-nāṭṭuk-Kōvindanallurum in-nāṭṭu Virasōḷanallurur-
21 m in-nāṭṭuk-Kōṇnāppūrum in-nāṭṭu Manimaṅgalamum in-nāṭṭut-Turaiyana-
22 llurum in-nāṭṭu Vā-
23 maṅgalallurum āga iv-vūrgalum in-nāṭṭu Veṇnikkurrattu Ādnallurum in-nāṭṭuch-
24 Chirunumniyūrum
25 in-nāṭṭu Meṭṭu-Mērkudiyum in-nāṭṭup-Pūtamaṅgalattup = pālk = Kādaṉ Kāri-
26 kūrjichiyum in-nāṭṭup-Paru[4]-
27 ti-Niyamattut-tirapp-āna dēvadāṉam Dēvadāṉakkudiyum in-nāṭṭu Vilāṅguḍiyum in-nāṭṭu Veṇ-

First Plate: Second Side

28 niik-kaṇi-μουτ[i]t-irangalum in-nāṭṭu Neḍunγaṅkuddiyum in-nāṭṭu Pūdamaṅ-
29 galattup = pāl Ayalū-
30 tī-kāṇiyum in-nāṭṭup-Pallichchandam-irangina Śikaraṇamaṅgalam = āṇa Koṭṭā-
31 rakkudippalliyum in-nāṭ(nā)-
32 tūp-Pura[k]küdiyum āga iv-vūrgal Veṇnik-kūrrattu mudal-tavirnda iv-vū-
33 rgalum kāṇiy-uḍaiyā-
34 rai ma(mā)ṛgik = kuṭi-ṇikkik = kāṟunmai-miyāḷchchiyum migudik-kūṟaimaiyum
35 ull(u)|)-aḍaṅga Vellāṅ va-
36 gaiyil mudal yāṇu etṭēvadu mudal tavirndu Vellāṅ ĕrgalai Brahmadēyam = āgach
37 = chēvāṇa brahmādē-
38 yam-mariyādi-irai-kaṭuṃbada ivvūrgalukkut = tavirndu ivvūrgalil nāṭṭuppodut-
39 Tiriṭu[pu]vana-mahā-
40 dēvippērēriyum iv-vēriy-arayargal kamugu-kolli vetṭappērum nāṭṭupe (ppo-
41 du īr-nattamum nāṭṭu-
42 ppo득chüriparrāikkādi-um-cuṛ = aḷandu vanda paḍi nilattil in-nāṭṭu Nittavinō-
43 danallur-ōdum
44 kūḍa variyil = īṭṭa īr-nattam nilam nikki niṅga nilaṁ patt-oṅbădey namāvarai
45 mundirigai-
46 k-kiḷ-mukkālē oru mā-mukkāṅik kiḷ-mukkālē orumāвиlum Tiri(Tiru)bhuvanama-
47 hādéippēre-
48 rēriyum = karaṇiyum nilaṁ aṁṇūṛc-upatt-ēṭṭe-mum-māvaraiy-araiṅkgāṅik-kiḷ nā-
49 ngu mā mukkāṅik-kiḷ mukkālē orumāvi ivvēriyin uḷḷal Tiruviraiyāṅkudi mā-
50 dēvar śri-kōyilum-turumṛṟamum nilaṁ mukkāṅi mundirigaṅk-kiḷ (kiḷ) ēṭṭumā-
51 mukkāṅi
52 k-kiḷ-mukkālē orumāvi ivaridēy-irāyīyil tēngu-ᵐāvum uḷḷa nandava um nilaṁ
53 oru-māv-araiy mundirigaṅk-kiḷ iraṅgumāṅ-kāṇi ariṅkgāṅik-kiḷ(kiḷ)-ēṭṭu māvum
54 ivvēr-araiya-

1 Read sūnṭṭu-￢imbat-￢bādey. See pp. 36-37 on the readings suggested in these pages.
40 rga[l] vetṭappēru kamugu-kollā-nilattil nir-nilai Ṩdai nilan arumāvaraiyum nāṭṭār
[kudiyi-]
41 rukkai nattam nilan padin-ounē-mukkāle mummāv-arai kil orumāv-arai mundirigaik-kil-araivyē-
42 y-irandu-māvum nāṭṭup-poduk-kulamum karaiyum nilan kāle araimāvum-aṅga
nīṅgu nilan aṅnū- ..........................................
43 rūuttoṇūrr-aṅnēy mukkāle irumā[va*]raik-kil mukkāle irumāvarai mundirigaik-kil
arai-
44 yē irandumā[1] nikki nilan nūṟṟaṟupattu-mūṅcē ēlumāvīṅ kil mukkāle nāṅgu māv-
arai-
45 kkāni mundirigaik-kil nāṅgu māvināl nellu īru-nūṟṟuk-kalamum Nēṟkuppait-
Tiru-
46 māl-Kādaṇum Taṇjai-nāṭṭuk-kōnum Vēḷaṇ Aṟaṅgaṇum ullēṭār parru alandapadi
ni-
47 laṅ nūṟṟaṟupadaraivyē irumāv-araiķ kil ēlumāv-araiķ-ḵāṇi mundirigaik-kil-nāṅgu
māvilum
48 sīṟ-kōyilun = tirumurramum ivvūr Māḍēvar-kulamun = karaiyum nilan arumāvarai
mundirigaik-kil-a-

Second Plate: First side

49 raiyē-irandumāvum nikki nilan nūṟṟaṟupadēkāle-mukkāṇi araikkāṇik-kil
mukkā
50 lēy-araikkāṇi mundirigaik-kil nāṅgu māvināl nellu ayirattainūṟṟuk-kalamum
mīṅ-pā-
51 tṭaṇ-kāsāi onṟum Šembaṅgūdi alandapadi nilan-nūṟṟu-muppattēlēy-aṟu mākkāṇiy-
araikkāṇi
52 mundirigaik-kil nāṁmāv-araiyilum ivvūrp-Piḷārī-kōyilun = tirumurramum Aḷyān-
kōyilun[n*] = ti-
53 rumurramum ivvūr nilattai ūd = aruttup = pōṇa Sīṅgalāntakaṅ-vāykkālum ivvūr
nilattai ū-
54 daṟuttup = pōy Māyimālayanallūrkkip = pāyum vā[y*]kkālum ivvūr nilattai
ūd = aruttup = pō-
55 na Karuvā[y*]kkāl = āna Mūmmaṅgūṭap-pēṟṟāḷum ivvūr nilattai ūd-aruttup =
pōṇa Sundaraśōla-
56 vā[y*]kkālum ivvūrch-chudugādum = āga nilan araiyē mummāvarai mundirigaik-
kkēṭṭumā-mukkā-
57 nik-kil-mukkāle orumā nikki nilan gūṟṟumuppattār-araiyē-irandu nā mukkāpi
mundirigaik-
58 kil-arai[2] māv-araik-ḵāṇi mundirigaik-kil nāṅgu māvināl nellu nāḻāyirak-kala-

[1] This is in excess of the actual total of lines 35-42.
[2] Read kil-mukkāḷį arai
59. mum mın-pāṭṭan-kāṣu mū[ṅ]*rum Kuḷappāḍu aḷandapaḍi nilaṅ nūṭṣirupatton-
60. kadē māgā-
61. niy-araikkāṇi mundirigaik-kīl-araiyē y mūṅrumā-makkāṇiyilum ivvūr kuḷamunāk1
   =ka-
62. raṭṭavum ivvūr-nilattaiy =ūḍ =aratupp =pōna Śiṅgalāntaṅkan vāykkāḷum ivvūr ni-
63. latai ūḍ =aratupp =pōna Śeyyanallūr-vāykkāḷum ivvūr nilattai ūn-
64. ḍarutupp =pōy Vāḷuvanallūrkkup =pāyum vāykkāḷum ivvūr-nilattai ūḍ =arat-
65. ṭup =pōyp =Perungudiikkup =pāyum vāykkāḷum ivvūr Māḷēvar śrī-kōyilum
   tirumurramum ivv-
66. riḍē iṟaiyili kuḷamun =karaiyum ivvūr Aiyyan kōyilum tirumurramum ivv-Ayyanār
   iṟaiyili
67. kuḷamun =karaiyum ivvūrPaṭṭi kōyil-iraṇḍināḷum ivvūr sūḍugāḍum =ēga
   nūṅgum nilaṅ on-
68. ye makkāḷe iraṇḍumā mukkāṇi mundirigaik-kīl-araiyē y mūṅru mā mukkāṇi ara-
69. īkkāṇi mundirigaik-kīl
70. gaik-kīl nāḥumā nīkki nilaṅ nūṭṣirupattējē-mumnāvārair mundirigaik-kīl mukkāḷe
   nān-
71. gumā mukkāṇik-kīl mukkāḷe orumāvīṇāl nellu mūvāyī[r*]tt-ōru-nūṟṟuk-kala-
72. mum Tuḷār-aḷa-
73. ndapaḍi nilaṅ nūṭṣirupattunāḷē mukkāḷe kāṇi mundirigaik-kīl-mukkāḷe orumāv-a-
74. raikkāṇi mundirigaik-kīl nāṅgumāvīḷum kuḷamun =karaiyum Paṭṭi kōya(y)i)lun
   =tirumurramum Ai-
75. yyan kōyilun =tirumurramum ivvūr nilattai ūḍ =aratupp =pōna Pulvējur vā[y*]k-
6. kāḷum

Second Plate: Second side

77. Ivvūr nilattai ūḍ =aratupp =pōy Maṅagal-Munniyūrkkup =pō(pā)yum vāy-
67. kkāḷuṇi =chuḍugāḍu-
78. m āga nilaṅ araiye mūṅrumāk-kāṇik-kīl mukkāḷe nāṅgumāv-araik kāṇi mundiri-
79. gaik-kīl
80. nāṅgumā nīkki nilaṅ nūṭṣirupattu nāḷēy-iraṇḍumāvīn kīl mukkāḷe iraṇḍumāvīnāl
   nel-
81. lu mūvāyiratt-exṇūṟṟuk-kalamum mīn-pāṭṭaṅ-kāṣu mīṅrum Nallambar aḷandapaḍi
   nilaṅ nū-
82. rūṭṣirupattiraṇḍaraiye nāṅmāv-araik-kīḷ-araiyē nāṅmāv-araik mundirigaik-kīḷ-araiyē
   iraṇḍu
83. māvīḷum kuḷamun =karaiyin nilaṅ mūṅrumā nīkki nilaṅ nūṛṛ-iruṭṣirupattiraṇḍaraiye
   oru

1 k is redundant.
79 மாவராக்கி-கிழ-காய்யெ நாய்மாவ-காய் முந்திரக்கி-கிழ-காய்யெ இராண்டுமாவில் நேலு
80 ரங்ககலம் முன்-பாத்தம் காசு ஓர்வம் திரிது(துரு)புவனாகமந்துள்ளவு ஆண்டாபடி
81 நிலன் தோட்டழியெ என் முக்காக்கிகிழ-காய்யெ முன்றுமாவ-ஆறிக்கை் முந்திரக்கி-கிழ
82 நான் கோண்னவள் வான்கல் நிலவு புதுக்குண்டம் அனி நிலன் என் முக்காக்கிகிழ-கிழ
83 நாய்மாவ இராண்டுமாவில் நேலு விழியெ நல்தவறை் போனா ஸிங்காளத்த்மக்
84 இராண்டுமாவி் இராண்டுமாவில் நேலு ரெண்டாய்
85 நான் கோண்னவள் வான்கல் நிலவு புதுக்குண்டம் அனி நிலன் விழியெ நல்தவறை்
86 ரங்ககலம் முன்-பாத்தம்-காசு ஓர்வம் விச்சுர் அநா ஸிக்கா ஆண்டாபடி
87 நில" என்பத்தை கோண்னவள் முக்காக்கி் முந்திரக்கி-கிழ என்பமா முக்காக்கிகிழ-கிழ
88 நிலன் எண்குள்ளும் பிளடிய் கோயில் தீரமுற்கண் பிளடிய் ரார்கு குளமுன்
89 கிளையெ பொறுமருக்கு் வான்கல் நிலகன் எறும்பை நாய்மாவ
90 மானா நிலர் என்பத்தெ முந்திரக்கி-கிழ-கிழ-கிழ ஆறிமா முந்திரக்கி-கிழ-காய்யெ
91 இராண்டுமாவில் நேலு மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ
92 என்பத்தெ மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ
93 என்பத்தெ மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ
94 என்பத்தெ மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ
95 என்பத்தெ மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ
96 என்பத்தெ மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ
97 என்பத்தெ மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ
98 என்பத்தெ மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ
99 என்பத்தெ மானா என்பத்தெ முந்திரக்கி-கிழ-காய்யெ என்பத்தெ

Third Plate: First side

1 Read 'ra or 'raṇdu.
100 Munkmadisöla-pärätālum ivvur nilattaiy = ūḍa[ru]ttup = pōṇa Śiṅgalāntakaṇṭh-vāykkā-
101 lālum ivvur Mahādēvar śrī-kōya(yi)lum ti[ru*]mūṟṟamum ittevar īraiyili-nanda-
vāṇamum it-
tēvar1 kulamun = karaiyum ivvur Aiyāṅ-kōyilum = tirumūṟṟamum ivvur Piḍāri kōyilum = tirumūṟṟamum [iv]-
103 vūr Kanavadīyār śrī-kōyilun = tirumūṟṟamum īvarīdēy = īraiyili nandavāṇamum ivvūr-chuḍuṅgāṭum-āga nilaṅ
darigai-kīl-araiyē māṇgaṇi-araiṅkāṇi-kīl ettu māvināl nelli irandāyiraṅ-kalam-
um mūn-pāṭ-
ta[n]-kās-ōrurn akkam-ēttum Kamugūchēndāṅkuḍi aḷandapāḍi nilaṅ elupatt-
āiñjēy mū-
ṇṛnumāṅ-kāṇi araiṅkāṇi-kīl-ēḻumāv-araiṅkāṇi mundirigai-kīl nāṅgumāvilum iv-
108 vūr kulamun = karaiyum śuḍuṅgāṭum ivvur nilattaiy = ūḍ = aruttup = pōṇa Ven-nil-
nirūdu kālum
109 ivvur ni[la]ttaiy = ūḍ = aruttup = pōṇa Ādanallūrkkup = pāyum vāykkālum āga nilaṅ of[n]-
110 ēy-ēḻumāvraraiy-araiṅkāṇi-kīl-ēttumā niki nilaṅ elupattunāl-araiyēy-araiṅmāv-
a[r]ai-
111 kāṇi mundirigai-kīl mukkālē nāṅgumāv-araiṅkāṇi mundirigai-kīl nāṅgu-
112 māvīnāl nil-
113 lu irandāyiratt-aiṅṅūṛṛuk-kalamum mūn-pāṭṭaṅ-kās-īraṇḍum Vaikundanallūr a-
landapāḍi nilaṅ elupadarai
114 yē-araiṅkāṇi mundirigai-kīl mūṇṛnumāv-araiṅkāṇi mundirigai-kīl nāṅgu māvilum ivvūl[r*]k-kulamun = karai-
115 yum nilaṅ kāl niki nilaṅ elupadē kāḷēy-araiṅkāṇi mundirigai-kīl mūṇrūnumāv-
116 araiṅkāṇi mundirigai-kīl-
117 l nāṅgu māvināl nellu āyiratt-iruṅṅūṛṛuk-kalamum mūṅpāṭṭaṅ-kāsu īraṇḍum Mahi-
mālaiyanallūr a-
118 landapāḍi nilaṅ arupattonbadē [c]ṭṭu māvin kīl-araiyē mūṅru mā mukkāṅi-kīl-
mukkālēy-orumāv-
117 lum ivvūr Mahādēvar śrī-kōyilu[n] = tirumūṟṟamun = chuḍuṅgāṭum nilaṅ mūṇrūnum-
118 āraiṅkāṇi-kīl araiyē nāṅgumāṅ-kāṇi-
vāraikāṅkāṇi kīl y-śriṅkāṇi-kīl ēttu mā niki nilaṅ arupatto[n]badē nāṅgu mā mukkāṅi mundir-
118 gai-kīl mukkālē nāṅ-
119 gumāṅ-kāṇi-śriṅkāṇi-kīl-ēttu māvīnāl nellu i[ra]nḍāyiratt-aiṅṅūṛṛuk-kalamum mūṅ-pāṭṭā-

1 The sign for ū is written at the end of the previous line.
120 ұ-қәшұ өңұм Қил-Мәндұр аландапағи ңилаң аибattaғғы-іранұмәв-араік қәңік-кіл-елумә ғу-

Third Plate: Second side

121 қәңік-кіл-мұққәлә өрүмәвіңіл ғеллу әңұрүүк-кәламұм мің-пәттан-қәшұ өңұм Пәраке[са]-
122 қиналұр-аландапағи ңилаң аибаттетге-мұғүрмә мұққәңі әраіққәңі мудирігақ-кіл кәлілім ів_venta-
123 қің Піңәі-қөйілүң = ғірумұрамұм кұлаңұң = қарайым івүр ңилатағй = ұд а[р*]түп = ңәүл = қүр-ұркку нұрпайұң = Қә-
124 мапатақай-выйкәлұм івүр Мәдәв әрі-қөйілүң = ғірумұрамұм іттөв кұла-
125 кәлгі-араймәв-араіққәңі мүндирігақ-кіл мұққәңік-кіл мұққәләғ-ору мә ңіккі ңилаң аибаттеле-
126 мұққәлә ғірумәв-қәңік-кіл ңәңгүмәв-араіққәңі мүндирігақ-кіл ңәңгүмә-
127 қуңқәл-кәламұм мің-пәттан-қәшұ өңұм Пәңіғағатам аландапағи ңилаң аибатт-
128 қің қәңік-кіл ғірумәв-қәңі-араіққәңік-кіл әттү ғауылұм івүр ңилатағй = ұд а[р*]түп = ңәңа Қәматақай-вай-
129 қыққал ңилаң өрүмә құлаңқәңі мүндирігақ-кіл-арайбей-іранұмә ңіккі ңилаң аибатту
130 ұң құлаңқәңі мүндирігақ-кіл арғу қәңі-қәңікқәңік-кіл-әттү ғауыліл ғеллу
131 ғәмірүүк-
132 кәламұм мің-пәттан-аккәм әттү Урратұр аландапағи ңилаң аибатту ғале кәлгі
133 қәңік-кіл-қәлbbc-ә-
134 қәңікқәңі мүндирігақ-кіл ңәңгүмәвілұм івүр Мәдәв әрі-қөйілүң = ғірумұрам-
135 қүр құлаңұң = қарайым івүр ңилатағй ұд = арүтүп-ңәңа Ғыұмағісёлап-пәрәрүм
136 қыққал ңилаң арай[ы]-
137 қыққал құлаңқәңі мүндирігақ-кіл ңәңгүмәвілұм нәрпая-ға құлаңқәңік-кіл-арайбей
138 қыққал құлаңқәңі мүндирігақ-кіл ңәңгүмәвілұм нәрпая-ға құлаңқәңік-кіл-әттү ғауыліл ғеллу
139  மின்பாத்தான்காஸ்நூற்றை கிலோ - காவேறுவிருக்கவேளை அலங்கப்பட்டவரையெழும் கொடும் முன்னினிக்கைக்கிள்
140  யே மும்மாவராயாக்கினி முன்னினிக்கைக்கிள் நாண்டுவிளைச் குலமுன் கராய்கிள் முயற்சிக்கையே நுழையெழுவில் போன் கருவாை
141  யாக்கை அந்தமும்பாது - பராணதலும் எங்கு நிலை எளுவாய் முடுநாய் முடுநாய் கொடும் முன்னினிக்கை
142  ராய் - முடுநாய் முன்னினிக்கை கிள் நாண்டு மின்பாத்தான்காஸ் - ஓர்தை நூற்றேயில் அலங்கப்பட்ட நிலாய் முப்பட்டேந்தை
143  கோயில் முடுநாய் எண்மும் நாற்கேட்டு முக்கோட்டை எண்மும்முறையே பிள்ளை முக்கோட்டை எண்மும்முறையே பிள்ளை
144  எண்மும் கோயில் முடுநாய் இரண்டும் முக்கோட்டை எண்மும் முக்கோட்டை எண்மும்முறையே பிள்ளை எண்மும்முறை

Fourth Plate: First Side

145  கோயில் - நாண்டு மாந் கொடும் முப்பட்டேந்தை
146  முடுநாய் முக்கோட்டை
147  மின்பாத்தான்காஸ் ஓர்தை
148  கோயில் - முடுநாய் இரண்டு 
149  புராண இரண்டு
150  கோயில் - முடுநாய் இரண்டு 
151  இது வைக்குண்டியுடன் 
152  வாழ்கியான் 
153  கோயில்
154  ராய் - முடுநாய் 
155  புராண இரண்டு
156  நாண்டு முப்பட்டே
157  இரண்டு 
158  முக்கோட்டை
159  மாக்காய்ப்-அறிக்காய் கிள் எழுதமா நிக்கின் நிலாள் முப்பாத்தூர் அவர்யே முன்ரு-மா
160  க்-காய்ப்-அறிக்காய் முண்டிரிஅக்-கிள் முக்கள் ஒருமா முக்காய்-கிள் முக்கள் ஒருமா-

161  கிள்-நின்தை கலாமம் மின்-பாட்சு-காசு ஒரும முண்டனார் அலங்கசி நிலாணுடன் இறுப்பதன்பாடி
162  அறீயே நான்மாணைக்-கிள்-எழுதமா்-அறிக்காய் முண்டிரிஅக்-கிள் நாண்பும் மாவிலம் இவ்வு

163  து-அதுட்டை-போன் கார்வீயர்காடு-ஏன் மும்மாத்தையல்-பேர்மா நிலான் முன்ரு-
164  க்-காய்-அறீயே நான்மாண்-காய்-அறிக்காய்-கிள்-எழுதும் மா நிக்கின் நிலாணுடன் இறுப்பந்தை

165  ஒரு மா முண்டிரிஅக்-கிள்-அறீயே மின் மா முக்காய்-கிள் முக்கள் ஒருமாவினாள்
166  நிலாவு அறீத்தை
167  க்-கிள் முங்ஙும்-அறிக்காய் நின்றை முண்டிரிவா(கை)க்-கிள் நாண்பும் மாவிலம் இவ்வு நிலாணுடை
168  போன் ஸ்ரீத்துரை-வாய்க்கால் நிலான் முக்காய் அறிக்காய்-கிள்-எழுதும் மா நிக்கின் நிலாண்

Fourth Plate: Second Side

169  தாற்றுக்காய் முண்டிரிஅக்-கிள் முக்கள் அறிக்காய் முண்டிரிஅக்-கிள் நாண்பும் மாவினா
170  நெல்
171  லு மின்-நுற்றுக்-கலாமம் மின்-பாட்சம் அகக அரண்டும்-அராசு[ர] அலங்கசி நிலாண
172  நெல் முப்பாத்தூர்
173  யா-ங்மா்-அறிக்காய் காய்-அறிக்காய்-கிள்-எழுதும் மாவினாள் நெல் நெல்-நுற்றுக்-கை
174  கிள்-கலாமம் மின்-
175  பாட்சம் க்காம்-அருண் மெல் மும்மா்-வாரை முண்டிரிஅக்-கிள-அரீயே
176  ஓரண்டும் மா்-வாரை
177  நின்றை கார்வீயர்
178  க்காம்மா்-வாரை முண்டிரிஅக்-கிள்-வாரை

1) அ ஆக்க இந்தை உண்மையானை.
179 y-iraṇḍu māvināl nellu āvirattorumūṟṟuk-kalamum mūn-pāṭtam akkaṇ [ā]ruṇum
180 Chirṛalinnallūr-ālāndapaṭi nilaṅ īrupatt-arjē mukkāḷēy-irumāvaraya-raik-kāṇi-kī
181 | mummaṉarai mundiraigai-kīl-lraiyaie-iraṇḍu māvilum īvvūṟk-kuḷamuṁ =
182 karaṇyum
183 īvvūr Aiyyata-kōyilum = tūrumūṟṟaṁmum īvvūr nilattai ūd = aruttuppona Sundara-
184 sōlaṇ [vā]ykkālum īvvūr nilattai ūd = aruttup = pōṭ = Tūḷārakkup = pāyum vāy-
185 kkālum = āga nilaṅ nālumāviṇ kīl mukkāḷēy-orumā ākkāṇi-kīl mukkāḷēy-orumā
186 nikki
187 nilaṅ īrupattanjaraiye mummaṉarai mundiraigai-kīl-arūmā ākkāṇi-kīl mukkāḷēy
188 orumāviṇā-
189 1 nellu āyirak-kāḷa]mum mūn-pāṭṭan-kās-oṛṛum Nitta-vinōdanallūr-ālāndapaṭi
190 nilaṅ īrupattu-
191 mūvēliyilum ūr-iruκkai nattam nilaṅ mūvēli nikki nilaṅ īrupadīrruvēliyīṉāl nellu
192 āyirak-kalamum Vēṅgūr ālāndapaṭi nilaṅ muppādey-ēnu māvararivīṇ kīl nālu
193 mākkāṇi-y-a-
194 raikkāṇi-kīl-ētu māviṇāl nellu = toḷāyirak-kalamum mūn-pāṭṭam akka-nālum
195 Niḻayaṇa-
196 dainallūr ālāndapaṭi nilaṅ īrupattiruaṇḍē kāḷē kāṇi araikkāṇi-kīl nālumā mukkānī-
197 k-kīl mukkāḷēy-orumāvināl nellu āyirakkalamum mūn-pāṭṭam-akka-mūṇrum Chēn-
198 damangala-
199 m ālāndapaṭi nilaṅ padinoṇgaraiye mūṇrumā mukkāṇi mundiraigaiikk-kīl-kāḷē
200 araį-mā

Fifth plate: First side

193 [mu]ndiraigai-kīl-lraiyaie irandumā[vi]nāl nellu ārunūṟṟuk-kalamum Igalānlai-
194 nallū ala-
195 ndapaṭi nilaṅ eṭṭey-āru māvin kīl irumāvarai mundiraigai-kīl-lraiyaie-iraṇḍu
196 māvināl nellu
197 aṁnūṟṟuk-kalamum mūn-pāṭṭam-akkaṁ ārum Viranārayanaṁgalam-ālāndapaṭi
198 nilaṅ
199 īrupattu-mūṇgaraiye mūṇrumā mukkāṇi mundiraigai-kīl mukkāṇi-kīl mukkāḷēy
200 oru māvināl
201 nellu munnūṟṟuk-kalamum Karuvūr-ālāndapaṭi nilaṁ padinoṇṭey-arumāvarai
202 mundiraigai-kīl-mu-
203 kāṇi-kīl] mukkāḷēy-orumāviṇā]lum īvvurch-chuḍugatṭāl nilaṅ kāṇi mundiraigai-
204 kīl mu-
205 kāḷēy-araikkānī mundiraigai-kīl nāngu mā nikki nilaṅ padinoṇṭey-arumāv-araik-
206 kāṇi mun-
207 dirigai-kīl kāḷēy-araimā mundiraigai-kīl-lraiyaie i[ra*]nāl māvināl nellu clunūṟṟuk-
208 kalamum mi-
Tamil Portion

201 ந-பத்தம் அக்கம் முன்றம் கோவிணன்லி அலங்குள் நிலா பாது ஜலறையெ மக்காகக்கில் ஓபாுமாம்.
202 வ-அராக்கணி முந்திரிகைகிள் நாங்முவினால் நூல் முன்புருக்-கலாமும் மின்-பத்தம்
203 அக்கம் நாளும் விரான்லி அலங்குள் நிலா பாது ஜலறையெ மக்கானி முந்திரிகைகிள்.
204 ச-கோயில் நாங்மாக்-காணி-அராக்கணி-கிள்-சுத்தம் மாவில் இவ்வூர் நில்டைய் = உட் = அறு*]
205 துட்டு = போ
206 ய மைமல்லைண்ணாக்குப் = துயூம் வாய்க்காலம் இவ்வூர்-சுதுக்காட்டாலம் நிலா அறிம
207 வ-அராக்கணி முந்திரிகைகிள் நாங்மா நிக்கி நிலா பாது ஜலறையெ-அராயிபவா-அரா
208 க்காக்கில்-
209 ரேத்தி காய்-அராக்கணி-கிள்-சுத்தம் மாவில் நூல் முன்புருக்-கலாமும் மின்-பத்தம் அக்கம் முன்றம் மா-
210 னிமாக அலங்குள் நிலா பாது ஜலறையெ-அராயிபவா நாங்மா-மக்கானி முந்திரிகைகிள்
211 கை வாய்க்கால இலான பாது ஜலறையெ கிள் கை வாய்க்காக்கிள்
212 சுத்தம் மாவில் நூல் விராண்டரைம்பச் கலாமும் மின்-பத்தம் அக்கம் இரந்தாம் வுரா
213 யண்ணால் அலங்குள் நிலா பாது ஜலறையெ கிள் நாங்மாவினால் நூல் நு[ உ]க்-கலாமும்
214 னமசாண்ணால் அலங்குள்
215 பாதிநிலா பாது ஜலறையெ கிள் முக்காக்கில் ஓருமாவரை
216 முந்திரிகைகிள் முந்திரிகை நாங்மா மக்காய்-அராக்கணி முந்திரிகைகிள்
217 முந்திரிகை மா
218 Fifth Plate: Second side

Fifth Plate: Second side

217 லுன் = குளமுன் = கார்யம் தானாந்தாமுன் = சுதுக்காடும் இவ்வூர்
218 ஜலறையெ = உட் = அறுர்த்தை = போன
219 Pulvēltu-vā[y*]kkālam Veṇṇin-nirūtum-udaittu ivvūr nilatt-ārēy = a(y = u)
220 த்தினா Mauguvalkkā-
221 சுத்தம் நூல் விராண்டரையெ-அராக்கணி முந்திரிகைகிள் மாக்கெய்- ஓருமா- மக்காக்கில்
222 முந்திரிகை
220  lē nāngu mā mukkāni nikki nilaṅ topattonbad-araiyē kāniy-araikkāni mundirigaik-kīl
221  mūṟumāv-araikkaṇīk-kīl mukkāle orumāvināl nello āyirak-kalamum Chir courageous-urañ-
222  dapadi nilaṅ nārppattunāl-araiyē nāngu mā mukkāni mundirigaik-kīl-ettu mā-
223  kāniy-araik-
224  kāniy-kīl āttumāvilum ívvūr ērikaraiyum nīr-koppum īr-nattamunā = kulaṅgalum
225  visit-archchherit- 
226  tīdalum ívvūrai-ūd = aruttup-poy Nagarakkapp = páyum váykkālālum āga nilaṅ
227  irand-araiyē
228  mūṟumā mukkāniy-araikkāṇīk-kīl mukkālēy-orumā nikki nilaṅ nārppattirandē
229  mukkāniy-araikkaṇīk-kīl-araiyē irandumā mukkāniy-araikkāṇīk-kīl āttumāvināl nello
230  nānūṟruk-kalamum mīn-pāṭṭaṅ-kāṣu irandum Mēṭṭu-Mēṟkuḍiy-alaṇḍapāṭi nilaṅ
231  muppattā-
232  -araiyē nāṟṟumāvariya-āraikkāṇi mundirigaik-kīl onbadu māmā¹ varaiyilum iv-
233  vūṛp-Paraicchēriyān = kulaṅgalum karaiyum Vennin-nilnum pirūju ívvūr nilat-
234  tāre
235  y = odiṇa nīr-ōdu-kālum = āga nilaṅ mukkālē nāŋumāk-kāṇi-kūk-kālē mukkāni
236  kil-
237  mukkālē orumā nikki nilaṅ muppattāṇjē mukkāle kāniy-araikkāṇi mundirigaik-kīl-
238  [kī*]-
239  l mūṟmāvariya-araikkāṇi mundirigaik-kīl nāngu māvināl nello āyirak-kalamum
240  mūṉ-pāṭṭaṅ-kāś-irandum Pūtamaṅgalattup-pāl-Kaḷaṣṭīn
241  Karikurichi alaṇḍapaṭi nilaṅ īrupattonrē orumāṉ-araik-kāṇi mundirigaik-kīl-
242  āttumāk-kāṇi-araikkaṇīk-
243  ni mundirigaik-kīl āttumāvilum īr-nattamunā = kulamuṇ = karaiyum nilaṅ vēlil-kīl
244  mukkāle nāŋumā-
245  v-araikkāṇi mundirigaik-kīl nāŋumā nikki nilaṅ īrupadēy-orumāṉ-araikkāṇīk-kīl
246  onbadu māk-
247  kāṇi-kīl nāngu māvināl n[e[1*]]lu ‘āiṉūṟruk-kalamu = mūṉ-pāṭṭaṅ-kāṣu irandum
248  Paruttī-Niyamattuttīṟa-
249  pp = Áŋa dēvadāṇam Dēvadāṇakkuḍiy-alaṇḍapaṭi nilaṅ padineḷē mūṟmāvariya-
250  arikkāṇīk-kīl irandum[ā]-
251  k-kāṇi-araikkāṇīk-kīl āttumāvināl nello nūṟruk-kalamum Viḷaṅguḍiy-alaṇḍapaṭi
252  nilaṅ āṟēy-e-
253  tūṟmāk-kāṇi-kīl araiyē kāniy-araikkāṇīk-kīl = āttumāvilum = kulamuṇ = karaiyum
254  nilaṅ kāḷēy-a-
255  raikkāṇīk-kīl āttumā nikki nilaṅ ārēy [rē] mūṟumāv-araikkāṇīk-kīl irandumāk-kāṇi-
256  y-araik-kāṇi-kīl-

¹ This mā is redundant.
Sixth Plate: First side

241  இ-து மாவினல் நனு நுற்றைம்பாணின் கலாமம் வேன்க்காணி-முருத்து குர்கா அலந்தக்கட் நிலாம்
242  லன்சு முன்னையே நான்புமக்காணி முண்டிரிகாய்-கில் நாங்கு மாவினல் நனு ஆயைம்பான்
243  மும் நூத்னான்குதி-அலந்தக்கட் நிலாம் படிகுமுன்பு முன்ஸ்ரு மா முக்கானிக்-கில்
244  முக்கண்டை-இராய்கைக்கும் கில்-இது மாவிலும் குட்டாகழும் உர்நாட்டாகழும்
245  ஆயையாண்டை-இடும் உடுக்காண்டு நன் நான்புமாவாய்-இராய்கைக்கிள் இராண்டுமாவ்-இராய்கைக்கும்
246  மா நிக்கி நிலாம் பான்நெடும் முக்கண்டை நான்புமாவாய்-இராய்கைக்கிள் இராண்டுமாவ்-இராய்கைக்கும்
247  நூடிகாய்-கில் நாங்கு மாவினல் நனு இருண்டைம்பாணின் கலாமம் புத்தாண்டாழுட்டுத்து-பால்
248  ஆயை-இடும் குட்டான்கக்கும் நிலாம் செழு நான்புமாவாய்-இராய்கைக்கும் மா முக்கானிக்
249  கில் முக்கண்டை-காவும் இவ்வுறையான் காழியம் நிலம் நாங்கு மா முக்கானிக்
250  நூடிகாய்-கில் மாமுண்டிரிகாய்-கில் இராய்கை இராண்டு மா நிக்கி நிலாம் அரிகை
251  முக்கண்டை நாங்கு மாக்கன் கை ஊடான்கைக்கும் மாமுண்டிரிகாய்-கில் இராண்டு
252  நாங்கு மாவினல் நனு ஆயைம்பாணின் கலாமம் பால்தெய்வாதாண்டரங்கு திரடகராண்டாழுட்டம்
253  இடும் அஞ்ச
254  கூட்டாண்டு பட்டைம்பாணின் நிலாம் நார்ப்பத்தாண்டு மும்மாவாய் அரிகை
255  நூடிகாய்-ஆயை
256  புத்தாண்டாண்டாய்
257  புத்தாண்டாய்
258  புத்தாண்டாய்
259  புத்தாண்டாய்
2510  புத்தாண்டாய்
2511  புத்தாண்டாய்
2512  புத்தாண்டாய்

1 Read elumavaraik
262  மா நிக்கி நிலன் பானிரண்டு முன்பும்க்காண் கணிப் குடியிறக் கிண்டு முன்புயர் முற்காண் முற்பாண்
263  கண்டு கிண்டு லுடு மாவிறல் நீ முன்புற்றுக் கலாம் அக்கு நுழுவ்கால் எவ்வரும் முதலும்
264  பாண் பியூரது தண்டு எடுவை முதல் தவிர்ந்து எறு எய் அலாண்டுடில் ஊர் குண்ட் முற்பாயிர்த்து
265  உரு முறு ந்ரு

Sixth Plate: Second Side

265  முப்பட்டண்டு நிங்க நைய்மாறளையும் முந்தியக் கிண்டு முற்பாண் மா முற்காண் மாயிறக்
266  குண்டு கீழ் முற்பாணியல் தர் நாதாங்கலம் மாதோவர் கிண்டு கோயிலகும் தரமுற்பாண்
267  விஷ்ணு நகல் கிண்டு கோயிலகும் காணவதிச் கிண்டு கோயிலகும் தரமுற்பாண்
268  மும்பாண் முப்பாண் கோயிலகும் தரமுற்பாண் இடே தாண்டவாங்கலத்
269  தேஷ்வர் தாண்டு மாவும் உள் தாண்டவாங்கலத் காட்டிச் செரியலத் பாய்ச்சீ
270  குளாங்கல் காறகலம் திரிபுவனமக்கேவிப் பேர்றியும் காறற்கு புரவாங்கலகுக் நிர்த்தவ =
271  போன் சுந்தரச்சோல் வையக்கலம் ஸிங்கல்கண் வையக்கலம் காருவையக்கல் அணா
272  மும்மதித்தேல்
273  பேர்ண காமபத்காய் வையக்கலம் வானின் = நின்து ஒலிந் நிறோடு கலாம் உள்ளிட்டவ =
274  ருகாலாம் வையக்கலகலம் நிற் நிலை ஓளியாளம் அக்கு நிற்கும் நிலாய்ரு
275  ஓர்பாண்
276  தோன்படைய கண்டு முந்தியக் கிண்டு மாக் கண்டு முந்தியக் கிண்டு முற்பாண் முற்பாண்
277  கண்டு நிக்க நிலன் பாய் தயரைந்த நிற்கு நிற்கு முற்பாண்
278  கேகு கண்டு கிண்டு முற்பாண் முற்பாண் கேகு கண்டு கிண்டு முற்பாண்
279  தேஷ்வர் தாண்டு நின்து எடுவை முதல் தவிர்ந்து எறு எய் அலாண்டுடில் ஊர் முற்பாயிர்த்து
280  உரு முற்பாண் நெற்றுடில் தண்டு தவிர்ந்து எறு எய் அலாண்டுடில் ஊர் முற்பாயிர்த்து
281  எடுவை நலோ குர்தியா தேஷ்வர் முற்பாண் தவிர்ந்து எறு எய் அலாண்டுடில் ஊர் முற்பாயிர்த்து
282  ருத் முற்பாண் தவிர்ந்து எறு எய் அலாண்டுடில் ஊர் முற்பாயிர்த்து
283 ரைய்—அய்=இறுப்பாடகவும் [I*]இன்னீட்டு உதாயமாட்டாங்கண்டச்-சதுர்வெதி-மாங்கலம்-நாண்டகாதி நிலாக் நஉற்கர்-
284 ராண்டு முக்கால் காணி-அர்க்கண்ட் முந்திராக்கி-கிள்-அரேய் இறாண்டு மா-
285 விலம் உரு-இருக்கை நாண்டமும் இவ்வொர்-மாடெவ்வாங்-கோயிலும் எடு-வீரா- கீழ்க்குறியது இன்று ஏற்று 
286 வாணானம் இவ்வொர் விஞ்ஹுங்கை இரி-வாைக்கும்படுத்தாயியர் இரி-கோயிலும் 
287 இந்து இறாண்டு இரிசுசு-பியரிக் கோயிலும்-இரும்புராமும் 
288 லியே நந்தாய்-நானும் இவ்வொர் பியரிக் 
289 தாய்—யுத்=அறுடுப்=பொன்னா கருவாய் கை—ஏனா மும்மமய்யோஜ்-অ்ப்-பேர்ரும் =ஏக் நிம்பும் 
289 நிலாக் எனறு-அரேய்

Seventh Plate: First Side

289 யே-இறாண்டும் கொஞ்சால் அரங்க்கண்ட் மக்-கணிய அரங்க்கண்ட்- 
290 கிள்-எடும் மா நிகில் 
291 ந்ல நஉற்கர்-கோய்-ஏஸ் மா முந்திராக்கி-கிள் முந்திராக்கி- 
292 நான் முந்திராக்கி-கிள் நான் மாவு
293 அ நுற்றே எடும் மா முந்திராக்கி-கிள் 
294 முந்திராக்கி- 
295 கிள்-எடும் மாவு 
296 வாண்-நாண்டு மாவு 
297 வாண்-நாண்டு 
298 முந்திராக்கி- 
299 முந்திராக்கி- 
300 ம் இறாய்=அய்=இறுப்பாடகம் 
301 பேர் தாண் நில்தல் 

1 This is 4 mā in excess of the actual total.
262  மா  நிக்கி  நிலாத்  பாணிராண்டே  முந்துமாக்க்-காணி  முந்திரிக்கள்-கில்-அறாய்ல்  முந்துமா  முந்தி  அறாய்ல்
263  கந்திக்கிகள்-சுத்து  மாவினல்  நல்லு  முந்துருக்கு-கலமும்  அகக்  வீருமக்  வீர்வீரும்  முதலும்  
264  பாலா- 
265  முப்பாண்டு-அன்னா  நாம்பாராய்  முந்திரிக்கள்-கில்-முந்திரிக்கள்  இராண்டு  மா  முந்தி-நியா- 
266  காணி-அறாய்ல்
267  கிளை-சுமா முந்திரியிலியும்  உந்தானாற்றும்  மாதேவ்-சிர்-கோயில்களும்  திருமுற்றாங்களும்
268  விஷ்மூக்கால்  சிர்-கோயில்=திருமுற்றாமுன்=கனவடியார்  சிர்-கோயில்=திருமுற்றாம 
269  முன்முன்யக்கோயில்கள்
270  டுந் திருமுற்றாங்களும்  பிளைக்கோயில்களும்  திருமுற்றாங்களும்  இருக்கு வந்தவானாங்க 
271  டுந்  குலாங்களும்=கரைகளம்  திருபுந்தகமயத்தேற்று=பேர்கேற்று= 
272  பொணா  சுந்தரசோலோன்-வாய்க்காலும்  சிங்கல்லாண்டான்-வாய்க்காலும்  கார்வாய்க்கால்- அஞா 
273  மும்மகிலண்டு-பாலா- 
274  பெர்ன் கட்னபட்டாகு-வாய்க்காலும்  ஒசுன்= வின்= ஓளியோ நிர்தோ காலம் உள்ளிட்டம்= 
275  அட்டா- 
276  ராஜாலம் வாய்க்காலாலம்  நிர-நிலை  ஓடசியலும்  அககக்  நிலா  அறாயிருற- 
277  ரேபாலா 
278  தொந்஬ாத்ம-அருமாக்க-காணி  முந்திரிக்கள்-கில்  மாக-காணி  முந்திரிக்கள்-கில்  முந்திரிக்கள் மு- 
279  காணி  நிலா  இராண்டே அய்யையார்-அய்யையார்-உற்பாண் முந்திரிக்கள்  முந்திர்  மா- 
280  கிளை-கந்திக்கள்-முந்திரிக்கள்-அய்யையார்-கில்-அறாய்ல்-இராண்டு  மாவினல்  நல்லு  அய்யையார்- 
281  கந்திகிக்கள்-முந்திரிக்கள்-அய்யையார்-கில்-அறாய்ல்-இராண்டு  மாவினல்  நல்லு  அய்யையார்- 
282  ரே இன்னும்  குற்றான்  குற்று  இராண்டு  இறாய் குற்று  இறாய்- 
283  சுயர்சர்மிருக் குற்று  இராண்டு  இறாய் குற்று  இறாய்- 
284  பாலா- 
285  நாலு  குற்றான்  குற்று  இராண்டு  இறாய் குற்று  இறாய்- 
286  சுயர்சர்மிருக் குற்று  இராண்டு  இறாய் குற்று  இறாய்- 
287  பாலா- 
288  நாலு  குற்றான்  குற்று  இராண்டு  இறாய் குற்று  இறாய்- 
289  சுயர்சர்மிரு 
290  நாலு  குற்றான்  குற்று  இராண்டு  இறாய் குற்று  இறாய்- 
291  சுயர்சர்மிரு 
292  நாலு  குற்றான்  குற்று  இராண்டு  இறாய் குற்று  இறாய்- 
293  சுயர்சர்மிரு 
294  நாலு  குற்றான்  குற்று  இராண்டு  இறாய் குற்று  இறாய்-
283 ரைய் = அய் = இறுப்பாட்டகவும் [1*]இன்பத்து உத்தைமாத்தாங்சசுதுர்வ்த்தி-மாங்களமாக்கப்படா நிலாது நூற்றாண்டு
284 ரண்டு முக்களே காநிய்-
285 ராக்கும் முந்திய கிளோருடயரை முந்திய கிளோராய்ச்
286 தூண்டு இருக்காய் நாட்டும் ஈவர்-மாதுற தீவர்
287 இறக்கியில் சிவன் குறித்து சிவன் குறியும் தீவர்
288 தேய்வ உட்சு ஊட்சு பொங்கா காருவைக்கால் = அநா 
289 மும்மாடிஸ்வா-பெரார்டு = ஆக நின்னு 
290 கிளோர்க்கும், கிளோரில் மாதுற நாட்சிய
291 வன்னிக்கட்டு ப்ராஹ்மசெயம் 
292 இயுட்டு முடல் 
293 தவிருட்செடும் மாதுற கிலோர்க்கும் கிளோரே 
294 நார்ப்படுத்து கிளோர் கிலோர் 
295 கிளோரில் மாதுற குண்டும் குண்டும் சிவன் குறியில் 
296 தீவர்-மாதுறார்கள் தீவர் 
297 கிளோர்க்கும் 
298 குண்டும் குண்டும் கிளோரே 
299 மாதுற வருத்துர் 
300 முன்நிறங்கு 
301 பொங்கா ஆக கிளோர் 

Seventh Plate: First Side

1 This is 4 mā in excess of the actual total.
302  ரு முதலும் பலம்-பியரும் யாழு எட்டாவுதயம் முதல் தவிர்ந்து நித்தவின்னாடை-வல்லான்-விரா-
303  சோலா-வல்லான் ராக்ச்யம் திருப்புவனமக்கதாவிச்-சதுர்வெட்ட்மானக்கல்தோள்-முந்தோங்கு யாழு-
304  எட்டாவுதயம் முதல் குத்து ஒரு எக்காவன எக்கா இப்பாதி வடிவைக்-இட்டுக்கோல்஗ாவு என்று நம் சோலா நம்மோலை சுத்தேது ஜயாகர்கோடாசோலா-மாண்டாலடி உருக்கக்களூக்-கொட்டத்தாப்-பல்லாய்-
306  உராசியர்-பல்லாய்-கிளவன் ஓர்கீவோகும் உராவோகும் முதிகோவோகும் சிக்கியுவரோகும் நம்மோலை- 
307  இ உய்யக்கூங்கள்-வல்லான் வேப்பாடுக்குராங்கூத்தகக்-சதுர்வெட்ட்மானக்கல்தோள் நாரக்காக் க்ரிஷ்ணா-
308  இ இராமன்-அனா இராஞ்சியுதோலா-ப்லக்கராயான் உய்யக்கூங்கள்-வல்லான் து திரைமுறா- 
309  நாற்சதை-சுத்து சுத்தமரகமுடியான் ஓர்கீவோகும்-ராஜாயர் அனா விக்கிரமாசோலாச்சோகியவரோகும் நித்தவினியோ-
310  அவன ராஜஸ்லோக்-பல்லாய்-உதோலா இராயிற்று பல்லாய் தன் தந்தியர் பல்லாய்-
311  அவன உன்னோர் சுத்தமரகமுடியான் சுத்தமரகமுடியான் சிக்கியுவரோகும் நம்மோலை பராடோ-
312  ற் அம்பக்கலாடியோகம் அனா முதிகோவோகும்-விலுப்பரோகும் ஓளிக்கலும் புக்கா நண்டித்தின் பாதியecd- 
313  உராசியர் நாக்கு மாராவு ஓர்கீவோகும் உய்யக்கூங்கள்-வல்லான் வேப்பாடுக்குராங் க்ரிஷ்ணாங்கு 

**Seventh Plate : Second Side**

314  க்கம்-சதுர்வெட்ட்மானக்கல்தோள் நாக் க்காண் மாராகு யாராண் யாராண்-யாராண் மெருநாடு- 
315  க்குக்காண்-வல்லான் துப்-க்காண்-காண்-குவாயு உதோலா உதோலாவியன் தில்லை யார்கு 
316  யார்கு-அனா ராஜாயர் முவயோகும் முவயோகும் முவயோகும் முவ்யோகும் இராசாங்கு இராசாங்கு 
317  க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் 
318  நாக்கு க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் 
319  துத்-துத் துத் துத் துத் துத் துத் துத் துத் துத் துத் 
320  நாக்கு மாராவு ஓர்கீவோகும் உய்யக்கூங்கள்-வல்லான் வேப்பாடு வேப்பாடு தாடோ 
321  சிக்கியுவரோகும் சிக்கியுவரோகும் சிக்கியுவரோகும் சிக்கியுவரோகும் 
322  க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் க்காண் 

92
323  தெரு[*]-வலன்று இடையா-நாட்டுச்-சிரிமார்-கிலாவன் தங்சிசை-அத்தாண்டும்
            கிருஷ்டிராசிக்கார்
324  மண்டு-வலன்று வாய்ப்பு-கிலாவன் திராப்ப் ரேக்-புராவுரிட்-தியைக்-
            கால்துறு
325  காந்த்(காண்)கான் கிருஷ்டிராசிக்காணி-வலன்று-பாண்டையாற்-நாட்டு விஷலூர்-கிலாவன் காண்
            அவணிய-அ-
326  லாவியாண் புராவுரிட்-தியைக்-காலம் கித்திவேத்-கிலாவன்-கிளார்க்-குற்றாது-புன்-
            ஜிரு-
327  ரு-தையாண் நக்காய் ஆராங்காம் உயாக்கொண்டு-வலன்று அம்பர-நாட்டு-தலை-
328  மூர்-தையாண் நக்காய் வங்குலிசிக் தாண்டு தாண்டு ராண்-அரின்
329  சிற்றாலம-தையாண் நாகா-நக்காம் ஜாயாங்கொண்டு-சோல்-மாண்டலாட்டு செங்கண்
            குற்றுக்கோ-
330  தத்து மாநாயு-நாட்டு பரூமிடு-கிலாவன் பாத்தன் வாசுத்துவாண் வாய்ப்(ப)் ப்ப்ட்டார்க்
            கிருஷ்டிரா-
331  சிக்காணி-வலன்று-பாண்டையாற்-நாட்டு இக்கடய்சீர் கிலாவன் புலமடாண்டிராணமுன்
            முகவெண்டிக்
332  கிருஷ்டிராசிக்காணி-வலன்று-பாத்தாடங்-குற்றாது [U] வார்க்குண்டி கிளாய் அரையாண்
            க்காப்புராமும் ஆருமோ
333  தெரு[*]-வலன்று அரவாக்-குற்றாது இலுப்பாயு-தையாண் இராணக்-மா[1*]லணம்
            கிளாயம்-தையாண் து(னு)-
334  ருணாண்-கார்ராங்கும் பாண்டையாறு[யா*]ு காவிரி-வேண்காண் வாய்ப்போட்டா-
            காக்-கான்கு ஸ்லே-
335  குரு-தையாண் நராத்தாண்-கருட்டையம் வாயில்[தியு]டு புத்குடாயாய் சிங்கா-
            புலியாண் பாட்டே-
336  லாய் நரக்குடாயாய் ஸ்டாய்-இராணகும் இருண்டு யாண்டேச்சவு நாடு நுரூரேத்
            படியல்
337  க்குழித்து தாண்டல்நாட்டு[நா]ட்டு புட்டு-பின்வு திற்குவணமாைத்தள் -
            பெரேகிய(ரி)யம் இவ்வீரிய-
            ஆரையைஞ் கமுகு-கோ-

**Eighth Plate: First Side**

338  இல்வீற்றத்தாம் நாட்டு-பின்வு உர்வகணம் நாட்டு-பின்வு-புட்டு-சுருப்பாற்றாக்கா சுடம்
            மொழி-நலண்டிக்
339  குண்டையாம் நராத்தாண்-திருமால்காண் தான்சிது-கொண்டு வேல்ளா-
            ஆராங்கும்-ுலே-
340  தார்-ப்ப்ட்டு-சுமாண்டு சேம்பாண்டு-புத்தாயும் துளாரும் நல்லம்பரும் திற்கு-
            வேளூந்தள் விச்சகு-
341  ர்-ாந்தச்சிக்காரம் முன்னாவலும் குடாந்துரும் குமாண்டுசேண்டகுடியம் வாயு-
            குண்டான்லூரும் மாய்மாலா-
342  வைனால்லுரும் கிளை-மண்டுரம் பக்கிங்கோணில்லுரம் பேண்டாகாண்டும் உராட்டுரும் சீ-
            ரியூரும் கிளை-
343  சோற்றுறுறுயம் நெதுவதிலும் எருப்படியம் புரிபாக்குடியம் பெருந்துடியம்
            முண்டான்லுரம் தா-
mōdaranallūrum Araśūrum Vāḻuvaṉallūrum Guṇaśilanallūrum Cheyyañallūrum
Chirṉalallūrum Nīṭtavīnō-
danallūrum Vengūrum Niyāyanadainallūrum Chēndamaṅgalamum Igalānilainallūrum
(t) Vī-
ranārāyaṇamaṅgalamum Karuvūrum Kōvinnada(na)allūrum Vīrāsōlanallūrum
Kōṇnāppūrum Mahi-
maṅgalamum Turaiyānallūrum Vāmananallūrum Ādanallūrum Chirumuppiyū-
rum Mēṭṭu-Mērkudiyum Pūtamaṅgalatt[tpl] Tup-pāl Kāḍan-Kārikurichchiyum
Parutti Nīya-
mattut-tirapp = āṇa deśadāṇam Dēvadāṇakkudiyum Viḷaṇgudiyum Veṇnik-
kaṇi-murṛutt-irāṅgalum Neṇuṅgaṇakkudiyum Pūtamaṅgalattup-pāl-Ayalōṭṭikāṇi-
yum Paḷḷiṭheṭṭhandam-irāṅgiṇa Śrīkanāraṅgalam = āṇa Koṭṭārakkudip-paḷliyum
Pūraṇ-
kuḍiyum āga ivvūrgaḷ Tribhuvanamahādevich-chaturvēdimaṅgalam ēṇṇum
piyaral yā-
uḍu ēṭṭāvalu mudal Brahmadēyam = āgavum ivvūrōḍuṃ u(mu)ṃuḍaiya brāhma-
nār tāṅgal-nilan
rāṅgal perṛt-tāṅgal nilattal vanda irai rāṅgal īṭuppadāga ūriṇa Udayamāṭṭā-
ūḍaṭḥ-chaturvēdimaṅgalamum Śrīpūḍiyum Vīrāsōla-vaḷanāṭṭu Brahmadēyam
Tribhuvanamahādevich-chatu-
rvēdimaṅgalattōḍum yāṇḍ-ēṭṭāvalu nu[da*]l kūḍi āga ivvūrgaḷ-piḍi-sūṅndu
piḍāgai-naḍappip-
padāgak-Kaṅgāṇi aṇ-ṇāḍu-vagaiśeygiṇa Kaḷattūrt-kilavan Chiriyān-Ādittanaiyum
Puravu-
vari tiṇaiṅkaḷam Pūṇiṁṟūr-uḍaiyāṇ Nakkan Āraṅgaṇaiyum Bhāṭṭaṅ Kshatriyāsikā
maṇi-vaḷanā-
ṭṭu Vēḷā-nāṭṭu Rājendraśōlach-chaturvēdimaṅgalattuk-Kaviṇiyan Kṛishṇaṅ
Mārapāṭṭaipiyum
pōṭtandōm tāṅgalum ivvargalōḍum uḍa-ṇīṇru elligai terittuk = kāṭṭi = piḍi-sūl-
ndu piḍāgai-naḍandu kallu = kalliyum nāṭṭi aṟav-ōḷai1 șeydu pōṭtagav = ēṇṇu-

Eighth Plate: Second Side

1 The etymology of this word is dealt with on p. 37 above.
366 துத-Tiraimūr-nāṭṭuch-Chāttamaṅgalam-uḍaiyān Araiyaṉ-Rājarājaṉ=அநா Vikra-
masōlach-chōliyavarai-
367 yaṉum Nittavinōḍa-valanāṭṭu-Pāmbugik-kūṟrattu Āraišur-uḍaiyān Î[rāyi]ravan-
Pallavāyaṉ-ā-
368 na Uttamāsōḷap-pallavaraiyaṉum Arumolīḍēva-valanāṭṭu Neṉmali-nāṭṭu Utta-
masō-
369 Īḻanallūr-uḍaiyān Paraḻur-Ambalattādiy=அநா Muṇḍikōṇdasōḷa-[vi]lu[p]paraiyaṉum oppinālum [l*]
370 Tiru maṇṉi valara iṟuniḷa-maṇḍandaiyuv, pōrch-chayap-pāvaiyūn=chīrt-tanich-
chelviyuv, =tan-peru-
371 ndēviyar-āği iṉbura, nedid =i[ya]ll-(l-)ōliyuv=Īḍaituṇaināduñ, tuḍar-vana-vēlipp-
pādar-Va-
372 naṉāsīyuv=, chullj-chūl-madit-Kollippākkiayuv=, Naṅmār =aru-mūraṉ-Maṇṇ-
aiṅkaṇṭakamum,
373 poru-taḍari(kaḍal) Īlatt-araiśarta-mudiyuv=, āṅg =avar-tēviyar-ōṅg- elil-mudiyuv=,
munṇavar-pakkal
374 Teṇṇavar vaitta, sundaramudiyuv Indirān-āramuntu=, teṇ-ḍirai-Īḷamandala =
muluvadu-
375 m=, ēri-paḍāik-Kēralar muṟaimaiyır =chūduṇ=, kula-daṇam =āgiya palar
pugal-mudiyuv=, chēṅ-
376 gadir-malaiyuvu-čhāṅ-adir-vēlait, tol-peruṅ-kāvar-pal-palān-dīvuṅ=, cheruvich
(vir)=chi-
377 naṉi[l]=irupattorukāl=, araiśu-kalai-kaṭṭa Paraśurāmaṉ, mēvaruṉ=chāndimāt-
tīv-aran-karudi-
378 y=,iruttiyva chembor-irut-tagu-mudiyuv=, māp =porut-(ru-)taṇḍar =konḍa Kō-
Parakēsā(kēsā)ri-varmann=அநா śrī-Rājē-
379 ndraśoḷadēvarkku yāṇdu etṭāvadu nāṭ-kīl nattōmmukkt =tirumugam vara
nattōmmu tirumugan-
380 kandu edir=elundo cheṇṟu toludu vāṅgit=talai-mēḷ vaittup =pidi-sūḻṇdu pidiāga-
nāda-
381 ndu kalluṅ=kalliyu-nāṭṭi arav-ōlai sēyda Nittavinōḍa-valanāṭṭu Viraśōla-valanāṭṭu Bra-
382 hmaḍēyam Tribhuvanamahādēvich-chaturvēdīmaṅgalattukkuṅ =kīl-pārk-e[l*]lai
ivvūr nilattukku va-
383 āḍakil-mūḷai ināṭtu Vennik-kūṟrattu Vāḍa-Śattamaṅgalattu mēḷ-ellai Pūvaṇūr
vā[y*]kkāl=e-
384 nṛ pēr kuvappadu vāykkālin ṭeṇkarai kūḍiṇa iḍamēy-tuḍāṅgi idaṇīṁ putum iv-
Vāḍa-
385 Śattamaṅgalattu mēḷ-ellai tān kiḍandav=āṟe teṇ-mēṛku nōkkiyuv=teṟku nō-

1 The comma is given to indicate the scanning of the metrical lines.
Ninth Plate: First Side

386 kkiyūṭ = cheṇṟu iv-Vaḍa-Śattamaṅgalattukku nir-pāyum Aramolidēva vāykkāl = e-
387 νṟu pēr kū[va*]ppaḍum vāykkālin vaḍa-karaivyē = urṟu mērkinnum vaḍakkinnumm = i-
388 daninnrum ivvāykkālai terku-nōkkīy = ilinju ten-karaikkēy = ēri iv-Vaḍa-
389 Śattamaṅgalattu mēl-ellaivyē terku nō[ka*]kēch = cheṇṟu Pulvēḻur-vāykkāl = e-
390 νṟu pēr kūvappaḍum vāykkālin vaḍa-karaivyē = urṟu mērkinnum idaniṁrum
391 ivvāykkālai = terku nōkkīy = ilinju ten-karaikkēy = ēri ivvāykkālin te-
392 n-karai tāṉ kiṇḍandavāṟu ivv-ellaivyē kilakku nōkkīch = cheṇṟu in-nāṭṭu Brahmādē-
393 yam Nagar = āgiya Chōlaviṭṭādhiraḥ-chaturvṛṇṭēṅgalattu vannāṛapprē = āṇa-
394 nilattīṉ vaḍa-
395 mēl-ellaivyē = urṟut = terkiṁnum idaniṁrum in-nilattīṉ mēl-ellaī tā-
396 n kiṇḍandavār āchē terku nōkkīch = cheṇṟu ich-Chōlaviṭṭādhiharach-chaturvṛṇṭēṅgal-
397 aṭtum nir pāyum Jayaṅgondasāḷap-peruvaṭṭēl = eṟṟu pēr kūvappaḍum
398 vāykkālin vaḍa-karaivyē = urṟu mērkinnum idaniṁrum iv-vāykkā-
399 liṅ vaḍa-karaiv = ivv-ellaivyē ten-kilakku nōkkīch = cheṇṟu i-
400 vāykkālai = terku nōkkīy = ilinju ivvāykkā(kā)liṅ ten-karai ich-Chōlaviṭṭā-
401 dharach-chaturvṛṇṭēṅgalattu Írāyūrt-Tiruvaranāṅa-kramavittāṉ nilattīṉ vaḍa-
402 mēl-ellaī
403 yēy = urṟut = terkiṁnum mērkinnum idaniṁrum in-nilattīṉ mēl-varambē ivv-ellaī
404 yē terku nōkkīch = cheṇṟu ich-Chōlaviṭṭādhiraḥ-chaturvṛṇṭēṅgalattukku nir pāyūn = Kaṭṭivāy-
405 kkal = eṁṟu per kūvappaḍum vāykkālin vaḍa-karaivyē = urṟu mērkinnum ivvāykkā-
406 lai = terku nōkkī ilinju ten-karaikkēy = ēriy = idaniṁrum ich-Chōla-viṭṭādhiraḥ-
407 ρvṛṇṭēṅgalattīṉ mēl-ellaī Alunḍūṟṟ-pilāṟṟu tāṉ kiṇḍandavāṟu ida-naḍuvēy te-
408 ku nōkkīyum ten-mērku nōkkīyun = terku nōkkīyun = cheṇṟu inmāṭṭu Māṇalūr-
409 nilat-
410 nīṉ vaḍa-mēl-ellaivyē = urṟu mērkinnum vaḍakkinnum idaniṁrum in-nilatti-
411 mēl-ellaī tāṉ kiṇḍandavārē terku nōkkīyun = ten-mērku nōkkīyun-cheṇ-
412 ru-im-Māṇalūr = ātiyāṉ vaḍa-karaivyil purañ-karaivyē = urṟu mērkinnum vaḍakkinn-
413 num

Ninth Plate: Second Side

410 idaniṁrum iv-vēri vaḍakaraivyil purañ-karaivyē = iv-ellaī tāṉ kiṇḍandavāre mērku nō-
411 kkiyum vaḍa-mērku nōkkīyun = cheṇṟu Rājarāja-Iśvaramuḍaiyār dēvadāṇam
412 Veṇnik-kū -
413 ṛattu nagaram Veṇṇi-nilattīṉ vaḍa-kīl-ellaivyē = urṟu vaḍakkinnun = kilakkinnum
414 ida-
413 பிற்பும் இந்நிறத்தின் வாடு-எள்ள தன் கிரண்டவ = எரு வாடக்கொரு நொக்கியு = சேறு ஐர்
414 வேலையில் நிற்பு பர்க்கே = உரு வாடத்கிப்பு = கிளாக்கின் இணிண்ட இவேலையில் தன்
415 கிரண்டவ = எரு மேர்கு நொக்கியும் வாடமேர்கு நொக்கியும் மேர்கு-நொக்கியும் வாட-
416 கொரு நொக்கியு
417 உரு வாடக்கின்ற கிளாக்கின் இணிண்ட இன்லாத்தின் மேல்-எள்ள தன்
418 கிரண்டவ = எரு டெய்-மேர்கு நொக்கியு டெய்கு நொக்கியு = சேறு ஐர்-வேணியில் சேறு
419 யில் வாய்க்கல = எரு போர் குவப்பாடும் வாட-சுருவாய்க்காலின் வாடபரம்பே = உரு மேர்
420 கிளாக்கின் வாடக்கின்ற இணிண்ட இவேலையில் வாடபரம்பே ஐர்
421 லைய் மேர்கு நொக்கிய = சேறு ஐவேலையில் டெய்கு நொக்கிய் எரு உடன்சுத்தின் ஐ-
422 வேல [y*] கண்ட டெய்-பரம்பே = எரு ஐவேணியில் வாய்ப்பிரி நால்கண்-னு ஒன்று
423 தியப்பர் = எரு இன்லாத்தின் மேல்-எள்ள லைய் டெய்கு நொக்கியு டெய்-மேர்கு நொக்கிய
424 கிளாக்கின் இணிண்ட இபேலையில் இணிண்ட இன்லாத்தின் கிளேலையின்
425 மண்டி வாடக்கின் மேர்கு கிளாக்கின் இணிண்ட இன்லாத்தின் இவேலை-எள்ள தன்
426 உரு வாடக்கின்ற கிளாக்கின் இணிண்ட இன்லாத்தின் இவேலை-எள்ள தன் கிரண
427 கங்க எரு மேர்கு நொக்கிய = சேறு ஐவேலையில் பரம்ப-அரழே நிற்பு பாட்டு வால்ட்டினை
428 ஐர்
429 வேல-லைய் டெய்-மேர்கு நொக்கியும் மேர்கு நொக்கியும் வாட-மேர்கு நொக்கியு = சேறு
429 உரு ஐவேணியில் சேறு-லைய்-ஐர்
430 வாடக்கின் கிளாக்கின் இணிண்ட இன்லாத்தின் இன்லாத்தின் கிளேலையின்
431 ய வாடக்கு நொக்கிய = சேறு ஐவேணியில் சேறு-லைய்-ஐர்
432 கிளாக்கின் இணிண்ட இவேலையில் வாடக்கு நொக்கிய = எரு உடன்சுத்து ஐவேணியில்
433 வாய்ப்பிரி தேவன்-புராண்மண்டி
433 நால்கண் மண்டிப்பர் = எரு இன்லாத்தின் கிளேலையின் வாடக்கு நொக்கிய = சேறு
434 ஐர்
435 லைய-ஏரு நிற்பு பாட்டு = இடாத்தினை ஐவேலையின் வாட-கிளக்கு-நொக்கிய-சேறு
435 இன்லாத்தின் வாடக்கு-கிளக்கு-நொக்கிய எரு கிளாக்கின் இணிண்ட இன்லாத்தின்
436 தியு வாடப்பராய கிளக்கு-நொர்க்-ஏய்க் கிரண்டவ வாட-நொர்க்கு வாடமேர்கு 
437 நொக்கியு மேர்கு
438 நொக்கியு மேர்கு நொக்கியு = சேறு ஐவேணியில் சேறு-லைய்-ஐர்
439 தேவன்-புராண்மண்டிய 
439 பாந்தாயன்-வாய்க்கால் வாடக்கு-காரை இன்லாத்தின் டெய்-கிளேலையின் = உரு
439 வாடக்கின்றumor

Tenth Plate: First side

1 The intended reading in the place of this expression occurring up to line 436 is utchiru-vaykkal.
2 Read pịr-āna
440 7=kilakkīṇum idaṇiṇrum in-nilattin vaḍav-ellaiyē vaḍa=mērku nōkkīyum mē-
441 rku nōkkīyun = cheṇru ten-vaḍal-āyk = kiḍanda ut-chiruvāyykkālai mērku nōkkīy=
442 ūd = arutt = ēri
443 iv-Venpī-nagarap-podu-nilattil vaḍav-ellaiyē mērku nōkkī = chechenru-in-
ilattu-
444 k-kiḷ-ellaiyē = urṟu vaḍakkīṇun = kilak-kilakkinnum idaṇiṇrum ivv-el-
445 lai varambu tān kiḍandav = ārē vaḍakkku nōkkich = cheṇru kilal-mēl-āyk = kiḍanda
ut-chiru-
446 vaṭykkālai vaḍakkku nōkkīy = ūd = arutt = ēri ivv-ellai varambu tān kiḍandav = ārē
vaḍakkku
447 nōkkīyum vaḍa-kilakkku nōkkīyun = cheṇru kilal-mēl-āyk = kiḍanda ut-chiru-vāyykkā-
448 lai vaḍakkku nōkkīy = ūd = arutt = ēri ivv-ellaiyē vaḍakkku nōkkich = cheṇru ivv-el-
449 laiyin mēl-aruge niṟṟa purraiy = _TOUCHED_ ivvūr-vyāpāri Divākaraṇ Paṭuvāṅ(van) maṅai-
450 ывают nilaṉ Arikulavāraṇa-vāyykkālīṉ vaḍa-karaṉ nilattin vaḍa-kil-ellaiyē = urṟuk
= kilakki-
451 7oun terkiṇnum idaṇiṇrum in-nilattin vaḍav-ellai tān kiḍandav = ārē mērku
452 nōkkich = cheṇru ten-vaḍal-āyk = kiḍanda ut-chiru-vāyykkāl naḍuvurru vaḍakkīṇum
idani-
453 urṟu ivv-ut-chiru-vāyykkāli = naḍuvē ivv-ellai tān kiḍandav = ārē terku nōkkīyum =
454 ten-
455 mērku nōkkīyun = terku nōkkīyun = cheṇru ivvāyykkālē mērku nōkkina tirivē = urṛ-
456 ru mērkkīṇum vaḍakkīṇum iv-vuṭ-chiru-vāyykkali = na[du]vē ivvēllai tān
kiḍandav ārē
457 mērku nōkkīyum vaḍavē = mērku nōkkīyum mērku nōkkīyun = cheṇru ten-vaḍal-
āga ki-
458 kiḍanda chaṅgarattān-vāyykkāl = ēṇru pēr kūvappādu māyykkāli = naḍuv-urrru vaḍa-
kkīṇun = kiḷa-
459 kīṇnum idaṇiṇrum ich-Chaṅgarattān vāyykkali = naḍuvē ivv-ellai tān kiḍandav =
ārē

_Tenth Plate: Second Side_

458 terku nōkkīyum ten-mērku nōkkīya(yu)n = ten-kilakkku nōkkīyun = cheṇru iv-vā-
459 kkāl-
459 7i mēl-varambēy = ēri im-mēl-varambu tān kiḍandavārē ten-kilakkku nōkkīyun =
terku
460 nōkkīyun = ten-mērku nōkkīyun = cheṇru Karikālaśōlap-peru-vāyykkāl = āna Mum-
maḍiō

* \* as is corrected out of ya.

* \* as is unnecessary.
461 லப்-பர்-ார்ன் வாதகராய்யு = உற்கு மர்க்கின்னும் வாதக்கின்னும் தர்க்கின்னும் இணநின்று
462 இம்-மு[ம்மா*]திரு-பர்-ார்ன் தர்க் நோக்கிய் = இண்ணும் இம்-மும்மாடித் சோப்-பர்-ார்ன்
463 உறுது = தோ-வாத –
464 இலை தான் கிளாட்டு அருத்-சிருவாய்க்காள் மெல்-கராய்யு = சோய் இவ்-சிருவாய்க்காள் மெல்-
465 கராய் இவ்-எ –
466 இலை தான் கிலாட்டு அருத்-சிருவாய்க்காள் = சோய் இவ்-சிருவாய்க்காள்
467 நோக்கிய் = உடருது இவ்-சிருவாய்க்காள் கிளாட்டு கிளாட்டு = சோய் இவ்-சிருவாய்க்காள்
468 நோக்கிய் = இவ்-சிருவாய்க்காள்
469 மெல்-கிலாட்டு மெல்-ாய் = கிளடக* இலை அருத்-சிருவாய்க்காள் = உடருது உறுது =
470 தர்க்கி –
471 உடருது இவ்-சிருவாய்க்காள் = உடருது இவ்-சிருவாய்க்காள்
472 நோக்கிய் = இவ்-சிருவாய்க்காள்
473 மெல்-கிலாட்டு மெல்-ாய் = கிளடக* இலை உறுது =
474 மெல்-கிலாட்டு மெல்-ாய் = கிளடக* இலை உறுது =
475 நோக்கியும் = சோய் -கிலாட்டு
476 நோக்கியும் = சோய் -கிலாட்டு
477 நோக்கியும் = சோய் -கிலாட்டு
478 நோக்கியும் = சோய் -கிலாட்டு

Eleventh Plate: First Side

482 உர் இன்னநாதன் மெல்லாய்யு = உற்கு தர்க்கின்னும் மர்க்கின்னும் இணநின்று
483 இவர் நாதன் மெல்லாய் தான் கிலாட்டு = ஆருத்-தர்க் நோக்கியும்
484 தர்க் நோக்கியும் = சோய் -கிலாட்டு

* The * sign at the end has been erased.
* The * sign erased at the end.
* Engraved over an erasure.
mēḷ-ellaivyē = uṟṟu mēṟkkiṇnum = terkiṇnum idāṇiṇurum in-nilattin teṇṇ-ellaivē
tāṇ kidandav = ēṟē teṇ-kiḷakkku nōkkīch = cheṇṟu iv-Vēṇṇi ilāchchēri nattattin vadvā-
mēḷ-ellaivyē = uṟṟut = terkiṇnum mēṟkkiṇnum ivv-ilāchchēri nattattin mēḷ-ellaiv tāṇ
kidandavaṇē terku nōkkīch = cheṇṟu Chōḷakōṇ-vāykkāl = eṇṟu pēr kūvappaḍum vāykkā-
lēy = uṛṟu mēṛkkiṇnum iv-vāykkālai terku nōkkīy = ūḍarutt = ērık = Kōḷippo kuḷam = eṇṟu
pēr kūvappaḍum = kulattin mēḷ karaiy-uḷvāyē terku nōkkīch = cheṇṟu ik-kulattin mēḷ-karai-
y-uḷvāyil niṇṟa ūṅgait-tūrrin vadav-arugēy = uṛṟu mēṛkkiṇnum ik-Kōḷip-
porkulattai teṇ-kiḷakkku nōkkīy = ilindu kil-karaikkēy = ērıi ivv-ellaivyē kilak-
ku nōkkīyum iv-Vēṇṇik-kūr-īd = āyē = kidanda pur-roṭṭattin teṇṇ-el-
llaivyē kilakku nōkkīyum iv-Vēṇṇik-kollan-kuḷu eṇṟu pēr kavuppa-
dum vilai-nilattin teṇṇ-ellaivyē kilakkku nōkkīyum vaḍa-kilakku nōkkīyum
n = teṇ-kiḷakkku nōkkīyun-cheru iv-Vēṇṇit-tiruvaraṅa-viḷāgam = eṇṟu pēr
kūvappaḍum nilattin teṇ-kiḷ-ellaivyē = uṛṟuk = kilakkkiṇnum mēṛkkiṇnum idāṇiṇurum
it-Tiruvaraṅa-viḷāgattin kil-ellaiv tāṇ kidandav = ērıe vaḍakku nōkkīch = cheṇṟu
it-Tiruvara-
ūṅga-viḷāgattup-puṇjeęt-tiḷai = āṇa nilattin teṇṇ-ellaivyē = uṛṟuk = kilakkkiṇnum ida-
niṇurum in-nilattin teṇṇ-ellaivyē kilakku nōkkīyun = teṇ-kiḷakkku nōkkīyun in-
ilattin mēḷ-ellaivyē vaḍa-kilakku nōkkīyum vaḍakku nōkkīyum vaḍa-kilakku
nōkkīyun=
cheṇṟu Isāṅum Pirāyum elunda tūrrai idatt = īṭu ivv-ellaivyē vaḍa-kilakku
nōkkīyum vaḍak-
ku nōkkīyum in-nilattin vaḍa-kilakku nōkkīyum vaḍakku nōkkīyun-cheru Kariṅāla-
sōḷap-pe-
ru-vāykkāl = āṇa Mummaḍiśōḷap-pēr-ārrṇi teṇ-karaiyē = uṛṟu terkiṇnum mēṛ-
kiṇnum-
i kilakkkiṇnum idāṇiṇurum im-Mummaḍiśōḷap-pēr-ārrṇai vaḍakku nōkkī ilindu
vaḍa-karaiyē

Eleventh Plate: Second Side

y = ērıi iv-vada-karaiyē ivv-ellaiv tāṇ kidandav = ērıe mēṛku nōkkīch = cheṇṟu iv-
Veṇṇiyil
maiṟiriṇṭu kuḷi eṇṟu pēr kūvappaḍum vilai-nilattin teṇ-kiḷai ellaivyē = uṛṟu vaḍa-
kkkiṇnum
idāṇiṇurum in-nilattin kil-varambē ivv-ellaiv tāṇ kidandav = ērıe vaḍakku nōkkīyum vaḍa-
mēṛku nōkkīyum in-nilattin vaḍa-varambu tāṇ kidandav = ērıe vaḍa-mēṛku nōkkī-
yum mēṛku nōkkīyun-

100
110 ᅠ=亲爱 PVC-φιλατ=encu pēr kūvappātum vāykkālin kīl-karaivyē = uṟṟuk = kīlakkānum va-
111 ᅠ=亲爱 idaiṇirm iv-vāykkālin kīl-karaivyē ivv-ellai tān kiḍandav = ārē vaḍaku
112 kār-
113 b=亲爱 idaiṇirm iv-vāykkālin teṇ-varambu tān kiḍandav = ārē iv-vellai
114 yē kilakku nōkkīch = che[ŋ*]ru iv-Veṇṇi-vyāpāri Kuṇā-Ḍā(ja)ṭavēdaṇ ṃanaip-pēr = āṇa nilattin vāḍa-mē-
115 l-ellyēyē = uṟṟut = teḳkiṇnum idaiṇirm mēl-ellai-
116 yē teṛku nōkkīch = cheṛru Isāṅ-gēndu niṇṇa purraiy = uṛru mērkkuṇum
117 idaiṇirm idaṅ kil-arugē pōṇa ǔl-śiru-vāykkāalai teṇ-kilakku-nōkkīy-ūḍa-
118 utt-ṛi iv-vellai tān kiḍandav = ārē teṇ-kilakku nōkkīch = cheṛru Karikālaś-
119 lap-peru-vāykkāl = āṇa mūmmaḍisōlap-pēṛāṛi vāḍa-karaiv = Isāṅ-oṇ-tūrēy = uṟṟut-
120 teḳkiṇnum mērkkuṇum idaṇi-nilırnum im-Mūmmaḍisōlap-pēṛ-āṛrāit =
121 teṛku nōkkīy = ḫiṇḍu teṇ-karaikkēy = āṛi it-teṇkaraiv tān kiḍandav = āṛu
122 ivv-ellaiyē kilakku nōkkīyun = teṇ-kilakku nōkkīyēn = cheṛru im-Mūmmaḍisōlap-
123 pēṛ-ār-
124 ṭraile talai-kōndu teṛku nōkkip = Paḷaṭakkudikkī nīr pāyap = pōṇa vāykkālin mēl-karaiyē = uṛṛu teḳkiṇnum mērkkuṇum idaiṇirm iv-vāykkālin mēl-karaivyē
125 ivv-ellai tān kiḍandav = ārē teṛku nōkkīyun iv-vāykkāl-ik-karaivyē teṇ-mērkku
126 nōkkīyun iv-vāykkāl-ik-karaivyē teṛku nōkkīyun = teṇ-kilakku nōkkīyun = terku nō-
127 kキーum iv-vāykkāl-ik-karaivyē ivvellaιyē kilakku nōkkīyun iv-vāykkāl-ik-karaivyē
terku nōkkīy(yu)ṁ = cheṛru Śrīkaṇḍa-vāykkāl = encu pēr kūvappātum vāykkālin
vaḍakaraiv-
128 yē = uṛṛu mērkkuṇum vaḍakkuṇnum teḳkiṇnum idaṇi-nilırnum iv-vāykkālai
129 terku nōkkīy = ḫiṇḍu teṇ-karaikkēy = āṛi iv-vāykkālin teṇ-karaiv tān kiḍa-

Twelfth Plate: First Side

311 nēv = ārē ivv-ellaiyē kilakku nō[k]kīch = cheṛru Karikālaśōlapperu-vāykkā-
312 l= āṇa Mūmmaḍisōlap-pēṛ-āṛrīṇ teṇ-karaivyē = uṟṟut = teḳkiṇnum it-teṇkaraiv
313 tān kiḍandavāṛē ivv-ellaiyē kilakku nōkkīch = cheṛ = im-Mūmmaḍisōlap-pēṛ-
314 āṛrai va-
315 ḍakku nōkkīy = ḫiṇḍu Nagā = āgiya Chōḷavijayādhiraṇchaturvvedi-maṅgalattup-
palapatāṇ-pattuvāy-
316 kār = encu pēr-kūvappātum vāykkālin kīl-karaikkēy = āṛi iv-vāykkālin kī-
317 kār = ivv-ellai tān kiḍandav = ārē vaḍaku nōkkīch = cheṛru Veṇṇik-kūṛṛat-
537  tupp-Pulvēḻurt-tirapp = āna Paḷḷimēl-Ādamaṅgalam = āna Chāṭṭamaṅgalattu nilattīṇ
538  ten-mēl-ellaiyē = urru = teṟkkinnu = kilakkittum idanīṟrum iṇ-nilattīṇ
539  teṇ-ellai tāṇ kiḍandav = ārē kilakku nōkkī = cheṟṟu Isāŋ = elundu nīnṟa
540  purrēy = urru-
541  t = teṟkkinnum idanīṟrum ivv-ellai tāṇ kiḍandav = ārē ten-kilakku nōk-
542  kiṟyum kilakku nōkkīyūn = cheṟṟu ip-Pulvēḻurt-tirappa = āna Paḷḷimēl-Ādamaṅ-
543  galam = āna Chāṭṭamaṅgalattu Iḷaiyaṟṟukulam = enṟu pēr kuvappuṟuṇ = kulattai
544  ida-
545  tt = ittu iv-vellaiyē teṇ-kilakku nōkkī = cheṟṟu Karikāḷaśolapperuvā-
546  ykkāl-āṇa Mummadiśolap-pēr-āṟṟu vaḍa-karaipēyē = urru = teṟkkinnum mē-
547  rēkkīnum idanīṟrum im-Mummadiśolap-pēr-āṟṟu = teṇ-kilakku nēkkiy =
548  ilinda
549  teṇ-karaikkēyē = ēri it-teṇkarai tāṇ kiḍandav = ārē ivv-ellaiyē kilakku nōkkī =
550  cheṟṟu Pulvēḻur-vāykkāḷīn mēl-karaikkēyē = urru = teṟkkinnum iv-vāykkāḷai =
551  kilakku nōkkī yē i-
552  ilinda ik-Karikāḷaśolap-pēru-vāykkāl = āṇa im-Mu[m*]maḍiśolap-pēr-āṟṟu teṇ-
553  karaikkēyē = ēri i-
554  t-teṇkarai tāṇ kiḍandav = ārē ivv-ellaiyē kilakku nōkkīyūn = teṇ-kilakku
555  nōkkīyūn = che-
556  ṛu in-nāṭtu Brahmāṉyam Pūvanūr = āgiya Aṉākēsārīch-chaturvvēdi-māṅga-
557  lattu nilattīṇ vaḍa-mēl-e-
558  llaipyē = urru = teṟkkinnum mērkkīnum idanīṟrum in-nilattīṇ mēlēlai tāṇ
559  kiḍandav = ārē
terkku nōkkī = cheṟṟu Pulvēḻur-vāykkāḷīn kil-karaipēyē = urru mērkkīnum
560  idanīṟrum ivv-vāykkā-
561  lait = teṇ-mērku nōkkīy = ilinda iv-vāykkāḷīn mēl-karaipēyē-ēri ivv-vāykkāḷīn
562  mēl-ka-
563  rai tāṇ kiḍandav = ārē ivv-ellaiyē terkku nōkkī = cheṟṟu Pulvēḻur-vāykkāḷai =
564  kilakku nōkkīj

Twelfth Plate : Second Side

555  ilinda ip-Pūvanūr = āgiya Aṉākēsārīch-chaturvvēdi-māṅgalattu nilattīṇ teṇ-
556  arugē kilakku [nō]-
557  kkip = poṇa ut-cheru-vāykkāḷīn teṇ-varam[bē]y = ēri iv-varambu tāṇ kiḍandav = ārē ivv-ellaiyē kil-
558  kku nōkkī = cheṟṟu ip-Pūvanūr = āgiya Aṉākēsārīch-chaturvvēdi-māṅgalattu
559  Muṇḍanēriy = enṟu
560  pēr kuvappuṟuṇ nilattī-nilēlaiy = urru mērkkīnum teṟkkinnum idanīṟrum
561  ivvēri nilat-
562  tīṇ mēl-ellaiyē terkku nōkkīyum ivv-ēri nilattīṇ vaḍa-vellaiyē mērku nōkkīyum iv-

102
560 வேரியில் மூலையே தொட்டு நோக்கியும் தொன்கிக்கு நோக்கியும் புரீயில் நிலத்தின் தொன்
561 தொலையே தொன்கிக்கு நோக்கியும் புரீ-அவந்திகேஷ சதுர்வுண்டி-மாங்கலாட்டி மூலை
562 இது தொட்டு நோக்கியும் = பூரதி புரீ-அவந்திகேஷ சதுர்வுண்டி-மாங்கலாட்டில் அம்பா
563 டுககுளம் = பூரதி பற் குடிப்
564 வைப்படு = குளத்தின் மூலையுத்த = [v]ர் குறி நீர் போது-வியம் தொட்டு-காயின் மூல
565 தொலையுத்த = பூரதி மூக்கின்
566 தும் வாத்கின் தும் இடாஞ்சும் இடிச் சிங்கலாண்டாக்-சார் காலில் நோக்கியும் = தொட்டு நோக்கியும்
567 கிள்ப்-புண்டிய = அறிய ஓலகமாதிரிசு-சதுர்வுண்டி-மாங்கலாட்டில் வாத்கா- விய
568 தும் இடாஞ்சும் இட்டு சிங்கலாண்டாக்-சார் கிளிளில் பூர்த்தியும்
569 தும் மூக்கின் நோக்கிகள் = பூரதி ராஜராய-வளனாத்து இராஜராய-சேரக-புராணத்து
570 நிலம் சிங்கலாண்டா-கான் சார்-வாக்கு-கால் நிலத்தின் தொன்-கை-வியம் = பூரதி வாத்கின் இடாஞ்சு
571 ம் புரீ-இராஜராய-சேரக-புராணத்து தும்-னிலத்தின் தொன்-கவியம் வாக்கு நோக்கிகள் = பூரதி
572 விராஷ்டோலா-வளன்கு
573 தும் புரீ-அவந்திகேஷ புராணத்து நிலத்தின் தொன்-யுத்து கை-வக்கு-மூக்கின் = கில் இடாஞ்சதாவது
574 தும் பூரதி நோக்கிகள் = பூரதி புரீ-அவந்திகேஷ புராணத்து நிலத்தின் கை-வக்கு-மூக்கின்
575 சதுர்வுண்டி-வளன்கு
576 இது பூரதி நோக்கிகள் = பூரதி அேன் புரீ-உருவர் = [v]ர் பற் குறியின் தொட்டு-காய்- வாக்கு
577 நோக்கிகள் = பூரதி விராஷ்டோலா-வளன்கு
578 தும் பூரதி நோக்கிகள் = பூரதி புரீ-அவந்திகேஷ புராணத்து நிலத்தின் தொட்டு
579 நோக்கிகள் = பூரதி மேய்மாளையன் = எ-

**Thirteenth Plate : First Side**

580 பூரதி பற் குறியின் தொட்டு-சு-உவாய்க்கண் = வர்கு-கிளிளின் இடாஞ்சும் இட்டு உவாய்க்கண்
581 காலில் வாத்கா-விய
582 தொட்டு நோக்கியும் = பூரதி மேய்மாளையன் = எ-
581  kki ūd-āṟutt-ēṟi ivv-Ariṇjigaiapurattu nilattīṇ kil-ellaiyē vaḍakkū nōkkīyum idanilī(ṇīṟum) vaḍav-ellaiyē
582  mēṟku nōkkīyum in-nilattuk-kil-ellaiyē vaḍakkū nōkkīyun = cheṟṟu ivv-ellaiyēl mēl-arugē niṟra pur-
583  raiy = idatt-ittu ivv-ellaiyē vaḍakkū nōkkīch = cheṟṟu Śri Parāntakaṉ = eṟṟu pēṟ-kūvappādu mēl-
584  gāla-vēṟṟuk = kilakkīnum terkīnum vaḍā(ya)kkīnum idanīṟru ivvēṟ-chēṟṟu[*] vaṭkkāḷiṇ naḍū
585  vē ivv-ellaiyē kilakkū nōkkīch = cheṟṟu ivv-Ariṇjigaiapurattu nilattīṇ kil-arugē teṇma(va)dal-āyk = kōḍanda Pa-
586  rīvaiyāṭṭan-kāl = eṟṟu pēr-kūvappādu mēl-āyk = kōḍanda Irumādi-
587  mī ivvēṟṟukkāḷiṇ naḍuvē ivv-ellai tān kōḍanda vēṟṟukkē vaḍakkū nōkkīch = cheṟṟu kītai-
588  mēl-āyk = kōḍanda Irumādi-
589  sōlap-peruvaṭkkāḷ = eṟṟu pēr-kūvappādu vaṭkkāḷēy = urṛuk = kilakkīnum idanīṟru
589  um iv-vāy-
589  kkāḷai vaḍakkū nōkkīy = ūd-āṟutt-ēṟi ip-Parivaittaṇ-kāl = eṟṟu pēr-kūvappādu vaṭkkā-
590  līṇ naḍuvēy = ivv-ellai tān kōḍanda vēṟṟukkē vaḍakkū nōkkīch = cheṟṟu ivvēṟ nilattīṇ
591  vaḍav-a-
591  rugē kīḷai [mēl]-āyk-kīṇḍanda vaṭkkāḷiṇ naḍuvēy = urṛuk = kilakkīnum idanīṟru
592  ivvā-
592  ykkāḷi = naḍuvēy = [ivv-e*]ḷḷai tān kōḍanda vēṟṟukkē mēṟku nōkkīyum iv-vākkāḷi =
593  naḍuvē vaḍa-
593  kku nōkkīyum ivvēṟkkāḷi = naḍuvē ivv-ellaiyē mēṟku nōkkīyun = cheṟṟu Kāḍukāḷ
593  kulam = eṟṟu pēr-kūvappādu kulattaṭṭai = idatt-ittu ivv-ellaiyē mēṟku nōkkīyum in-
594  nilattīṇ mēl-ellaiyē ten-mēṟku nōkkīyum ivv-Ariṇjigaiapurattu nilattukkē vaḍav-ellai tān kōḍanda vēṟṟukkē mēṟku nōkkīyum ivvēṟ nilattukkē mēl-ellaiyē terkē nōkkīyum
595  ivvēṟ nilattukkē vaḍav-ellai tān kōḍanda vēṟṟukkē mēṟku nōkkīya(yu)ṉ = cheṟṟu ivv-
595  ellaiyēn
596  tenn-arugē niṟra Aṟaṇāṅgarai idatt-ittu ivv-ellaiyē mēṟku nōkk[i]ch = cheṟṟu ivv-
597  ellai-
599  yin vaḍav-arugē niṟra pūliyāṅ-garai vaḷatt-ittu ivv-ellaiyē mēṟku nōkkīch = cheṟṟa Tiru-Ven-
600  kāḍan = eṟṟu pēr-kūvappādu vaṭkkāḷīnumaṇḍuvēy = urṛu vaḍakkīnumuṇ = kilakkī-
601  num idanīṟrum iv-vāykkāḷiṇ naḍuvēy ivv-ellaiyē vaḍakkū nōkkīyum iv-vāykkāḷiṇ
602  naḍuvē ivv-ellaiyē tān kōḍanda vēṟṟukkē mēṟku nōkkīyun = cheṟṟu tēn-vādālāyk =
602  kidanda Madurāntaka-va-
603  diy-enṟṟu pēr-kūvappādu vaṭkkāḷēy = urṛu kilakkīnum vaḍā(ya)k-kiṇnum idanīṟ-
603  rum im-Madu-

104
rāntaka-vadiyai mērku nōkkīy = ūḍ = aruttu Rājarāja-valanāṭṭu Rājarāja-Īsvarampurattu nilam it-Tiruvēnka-

605 da-vāykkāli nilattukku vaḍav-ellai it-Tiruvēnkaḍa vāykkāli-naḍuvē ivvel-

606 lai tān kidandavāre mērku nōkkīch = cheṇṟu iv-vāykkāli vādakaraiv ivv-Irājarāja-

607 -Īsvarampurat-

608 tiṇ nilattin teṇ-kēl-ellaiyē = ūṟṟu vādakkiṇum idaniṇṟum in-nilattin kēl-ellai

609 yē vaḍakku nōkkīyum vādakkiḷakkku nōkkīyum ivv-ellai tān kidandavāreq vaḍakku

609 nē cheṇṟu ivv-ellaiyin kēl-aruge niṟṟa Nāvar-kattaiyai vaḷatt-itṭu ivv-ellai tān

610 kidandavā-

610 vādakku nōkkīch = cheṇṟu iv-vellaiyin kēl-aruge niṟṟa Pungaṉ-kattaiyai vaḷatt-

611 itṭu ivv-el-

611 laiyē vaḍakku nōkkīch = cheṇṟu in-nilattin vādakkiḷ-ellaiyē = ūṟṟuk-kilakkinnum

612 terkinnnum i-

612 daninṟrum in-nilattin vaḍav-ellai tān kidandavāre mērku nōkkīch = cheṇṟu Rāja-

613 rāja-Īsvarampurat-

613 tu in-nilattin vaḍa-mēl-ellaiyē = ūṟṟu vaḍakkiṇnum idaniṇṟum in-nilattin

614 mēl-ellai tān kidandavāreq terku nōkkīch = cheṇṟu ivv-ellaiyin mēl-aruge

615 niṟṟa Pungaṉ-kattaiyai vaḷatt-itṭu ivv-ellaiyē terku nōkkīyūn = tenkliḷakkku nōkkī-

616 yun = terkunōkkīyun = cheṇṟu Tiruvē[ṇ]kāḍan = ennum vāykkāli naḍuvēy =

617 ūṟṟu mērkkī-

617 ūṇnum terkinnnum idaniṇṟum it-Tiruvēnkaḍan vāykkāli naḍuvēy ivv-ellai-

618 yē kilakku nōkkīch = cheṇṟu it-Tiruvēnkaḍan vāykkāli teṇ-karaiyin Rājarāja-

619 -Īsvara-

619 purattu nilattin vaḍa-mēl-ellaiyē = ūṟṟu = terkinnnum idaniṇṟum in-nilattin mēl-

620 ellaiyē

620 terku nōkkīch = cheṇṟu ivvūr-nilattu vaḍav-ellaiyē mērku nōkkīyum ivvūr nilattin

621 mēl-el-

621 laiyē terku nōkkīyūn-cheṇṟu ivv-ellaiyil niṟṟa purṟaiyi = ūṟṟu mērkkinnum vaḍa-

622 kkinnum idani-

622 ūṇnum ivv-ellai tān kidandavāreq nōkkīch = cheṇṟu Tiruvēnkaḍan = ennum

623 vēy = ūṟṟu vādakkiṇnum it-Tiruvēnkaḍan vāykkāli [na]duvē ivv-ellaiyē terku

623 nōkkīch = cheṇṟu Kā-

624 maṭatai vāykkāl-enru pēr kuvappadum vāykkāley = ūṟṟu mērkkinnum iv-vāy-

625 kkalait = te-

625 rku nōkkīy-ūḍ = aruttut = teṇ-karaikkkey = čṟi ivv-ellaiyē terku nōkkīch cheṇṟu ivv-

626 Irājarāja-Īsvara-

626 purattuk-kaṇakkappēr = āṇa nilattin mēl-ellaiyē = ūṟṟu mērkkinnum idaniṇṟum

ivvellai tān kiḍa-

105
627  நீண்டு மேர்க்கு நோக்கிய = சேர்த்து இவ்வ-ெல்லையில் வாடா அருகே நிற்றா புர்சய வளாத்தின்வு இவ்வ-ெல்லையே மேந்து

628  துறு நோக்கிய = சேர்த்து இவ்வ-ெல்லையில் நாதுவே நிற்றா புர்சய = உர்சு வாடாக்கின்னும் இவ்வ-ெல்லையே
629  மேர்க்கு நோக்கிய = சேர்த்து தொன்வாகல் -ஏக்கு கிடந்து உத் -சிறரு - வார்க்கல் - நாதுவே = உர்சு வாடாக்கின்று இ-
630  தந்தேப்பும் இவ்வ-வார்க்கல் நாதுவே இவ்வ-ெல்லையுட்கு தான் கிடந்த தாங்கோரே வாடாக்கு நோக்கிய = சேர்த்து காமாபக்
631  டாக் வார்க்கல் = நாதுவே = உர்சு = கிடந்தேப்பும் இக் - காமாபாத்தேக் வார்க்கல் நாதுவே இ-
632  வள்ளை தான் கிடந்ததாங்கோரே வாடாக்கு நோக்கியும் வாடாக்கு நோக்கியும் இவ்வ-வார்க்கல் நாதுவே
633  யாங்கோரே நோக்கியும் = சேர்த்து இவ்வ-உபாராஜா - இஸ்வராபருட்டு வ்யாப்பார் சிங்தாமாநியியருர் உள்ள்த்தா சாதுக்காத்தா.
634  ர மான் பீர் = யான் நிலாட்டு வாடாக்கற் - எல்லையே = உர்சு = கிடந்தேப்பும் = தேர்க்கின்று இணங்கும் இந்தேப்பும்
635  நிலாட்டு வாடா எல்லையே மேர்க்கு நோக்கியும் இந்தேப்புத்தேக் மேர்க்கு எல்லையே தேர்க்கு - நோக்கியும் இந்தேப்புத்தேக் வாடா எல்லையே மேர்க்கு நோக்கியும் = சேர்த்து ஆறுமர் குள்வா- பீர் குவா- பொடு வார்க்கல் கிட்டர் எல்லையே = உர்சு வாடாக்கின்றும் மேர்க்கின்றும் இணங்கேப்பும்
636  மேர்க்கு நோக்கியும் இவ்வ- வார்க்கல் மேர்க்கு எல்லையே தேர்க்கு - நோக்கியும் = சேர்த்து திருப்புராமாண்மாகத்தவ பெரெரிக்காரை (ஸ்கர்ப்) காவிரி - தாங்கே- இந்தேப்பும் முடியா- ஏன் பியா - பயா- ர் திலாம் ராஜாராஜா - இஸ்வராபருட்டு நிலாட்டு வாடா எல்லையே மேர்க்கு - நோக்கிக் = சேர்த்து மாமி - மாமி -
641  லாயா = சும் வார்க்கல் கிட்டர் எல்லையே = உர்சு மேர்க்கின்றும் வாடாக்கின்றும் இவ்வ- வார்க்கல்லை மேர்க்கு - நோக்கியும் = இலிங்கு மேர்க்கைக் கே இரு இவ்வ-எல்லையே மேர்க்கு -
642  நோக்கிக் = சேர்த்து இவ்வ- எல்லையில் நிற்றா புர்சய = உர்சு மேர்க்கின்றும் இணங்கேப்பும் இவ்வ- 
643  எல்லையே கிட்டக்கு - நோக்கிக் = சேர்த்து இவ்வ-எல்லையில் நிற்றா புர்சய = உர்சு மேர்க்கின்றும் இணங்கேப்பும் 
644  இவ்வ-எல்லையே கிட்டக்கு - நோக்கிக் = சேர்த்து மாமி - மாமி லாயா = சும் வார்க்கல் நாதுவே - உர்சு = தேர்க்கின்று 
645  நிலாட்டும் இவ்வ-வார்க்கல் நாதுவே இவ்வ-ெல்லையுட்கு தான் கிடந்த தாங்கோரே தேர்க்கு - 
646  கிடந்தேப்பும் இவ்வ-வார்க்கல் நாதுவே இவ்வ-ெல்லையுட்கு தான் கிடந்தேப்பும் இவ்வ- 
647  எல்லையே கிடந்தேப்பும் இவ்வ-எல்லையில் நிற்றா புர்சய = உர்சு மேர்க்கின்றும் இணங்கேப்பும்
648  நிலாட்டும் இவ்வ-வார்க்கல் நாதுவே இவ்வ-ெல்லையுட்கு தான் கிடந்த தாங்கோரே தேர்க்கு - 
649  வார்க்கல் நாதுவே கிடந்தேப்பும் இவ்வ-எல்லையுட்கு தான் கிடந்த தாங்கோரே 

106
650  ராஜாராஜீஸ்வரரு வைத்திரி வேகாதன் காமன் உட்டிய சதுக்கத்தர் மனைப்பர் = அந்த தோட்ட நிலாடிய வா-
651  த்தொலையே = உற்று மர்க்கியம் தர்க்கியம் இணங்கும் இன்னளியும் மெலொலையே

_Fourteenth Plate: Second Side_

652  தர்க்கு நோக்கியின் = தேன் கிளக்கு நோக்கியுண் சேன்று இவ்வர் வயப்போடா ரு ஒற்று அத்திய உட்டிய சதுக்கக்
653  த்தொலைப்பர் = அந்த தோட்டாண் நிலாடியும் வாக்கு தொலையே = உற்று மர்க்கியம் தர்க்கியம்
654  இணங்கும் இன்னளியும் வாக்கு தொலையே மெலொக்கிய் சேன்று தேன் வாதத்தொகுக்குக் = கிளந்தொகுக்
655  வாய்-
656  க்க்க்க் நோட்டுவே = உற்று வாக்கியம் இணங்கும் இவ்வர் கத்துக்கள் = நோட்டு இவ்வொலையே
657  தர்க்கு நோக்கியால் சிங்கல்காணம் வாக்க்கள் = நோட்டு உற்று மர்க்கிய இணங்கும்
658  இடநில்[n*] u[m*] ich-Chi-
659  உக்காடையின் வாக்கள் நோட்டு இவ்வொலையே கிளக்க்கு நோக்கியால் = சேன்று ich-Chiங்கலடை
658  க்க்கு மெலொக்கிய தொலையே திருப்பே தலைகொண்டு கிளக்கு நோக்கிய = பௌஹா இருமதிலோலன =
659  எஞ்சிய பெர் குவப்படங்கு வாக்களியத் தொலையே = உற்றூர் தர்க்கியம் இணங்கும் இவ்வர்
659  வாய்-
660  க்க்கு மெலொக்கியால் தொலையே கிளக்கு நோக்கியால் = சேன்று இவ்வர்க்கள் தொலையே
661  சேன்று இவ்வர்க்கள் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
662  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
663  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
664  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
665  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
666  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
667  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
668  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
669  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
670  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
671  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
672  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
673  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
674  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்
675  தன் தொலையே இவ்வொலையே கிளக்கு தொலையே சிங்கல்காணம் இணங்கும்

Chattan Thā-

668  லியுட்டூர் சதுக்கத்தர்-மாணைப்பேர் = அந்த நிலாடியும் தேன் மெலொலையே = உற்றூர் = தர்க்கியம்
669  மெலொலையே இணங்கும் இன்னளியும் தேன் மெலொலையே = உற்றூர் = தர்க்கியம்
670  மெலொலையே இணங்கும் இன்னளியும் தேன் மெலொலையே = உற்றூர் = தர்க்கியம்
671  மெலொலையே இணங்கும் இன்னளியும் தேன் மெலொலையே = உற்றூர் = தர்க்கியம்
672  மெலொலையே இணங்கும் இன்னளியும் தேன் மெலொலையே = உற்றூர் = தர்க்கியம்
673  மெலொலையே இணங்கும் இன்னளியும் தேன் மெலொலையே = உற்றூர் = தர்க்கியம்
674  மெலொலையே இணங்கும் இன்னளியும் தேன் மெலொலையே = உற்றூர் = தர்க்கியம்
675  மெலொலையே இணங்கும் இன்னளியும் தேன் மெலொலையே = உற்றூர் = தர்க்கியம்

107
Fifteenth Plate: First Side

676 bai śri-Kōvattanaṉ ullitṭa chadukkattu maṇippēr = aṇa nilam iv-vāykkālin teṇ-karaṇi nilattī-
677 ṣa vaḍa-mēḷ-ellaivyē = urrut = terkiṇṇu = mērkkiṇnum idaṇiṇrum in-nilattīn mēl-el-
678 laiyē terku nōkkich = cheṇru Rājarāja-Isvarapattu vāykkāl = enru pēr kōvappa-
679 ṇum vāykkā-
679 liṅ vaḍav-ellaivyē = urru mērkkiṇnum idaṇiṇrum iv-vāykkālin vaḍav-ellaivyē-mērkku-
680 nō-
680 kkic = cheṇru iv-vāykkālait = teṇ-mērkku-nōkkīy = uḍaruttu iv-vellaiyē teṇ-mērkku
681 nō-
681 kkic = cheṇru ivv-Īrājarāja-Isvarapattu ur-nattattil ivvūr vyāpāri Māraṇ-Kuppay
682 maṇai-nilai-
682 ttit mēḷ-ellaivyē = urru vaḍakkiṇṇu = mērkkiṇnum idaṇiṇrum im-maṇai nilattīn mē-
683 l-ellaivyē terku-nōkkich = cheṇru ivvellai-arugu niṅra īlluppaikaṭṭaiyai-idatt-ittu
684 i- vv-ellaivyē tērku-nōkkich = cheṇru ivvūr nāgarap-podu-kaṇḍru-mēy-pāl = aṇa
685 nilattīn te-
685 ṣa-mēḷ-ellaivyē = urru mērkkiṇnum idaṇiṇrum in-nilattīn teṇ-el-
686 laiyē teṇ-kilakkku-nōkkich = cheṇru ivv-Īrājarāja-Isvarapattucch-Chanhkarappādiyā-
687 ṣa-Māṇaḷaṉ-Nāmināgaṉ-maṇippēr = aṇa puṇjey-nilattīn mēḷ-ellaivyē = ur-
688 rut = terkiṇṇu = mērkkiṇnum idaṇiṇrum in-nilattīn mēḷ-ellaivyē te-
689 ṣa-kilakkku-nōkkīyum in-nilattīn teṇ-ellaivyē teṇ-kilakkku-nōkkīyu-
690 m in-nilattīn kil-ellaivyē vaḍa-kilakkku-nōkkīyun = cheṇru ivv-Īrājarāja-I-
691 śvarapattu nāgarap-podu-nilattīn teṇ-mēḷ-ellaivyē = urru mērkkiṇnum terkiṇ-
692 ṇuṇ = kilakkku-nōkkīyum = idaṇiṇrum in-nāgarap-podu-nilattīn teṇ-ellaivyē kilakkku nō-
693 kkiyun = teṇ-kilakkku nōkkīyun = cheṇru ivv-ellaivy-arugu niṅra purāiy = idatt-ittu
694 ivv-ellaivyē
ten-kilakkku-nōkkich = cheṇru iṇ-nilattu mēḷ-ellaivyē = urrut = terkiṇṇu mērkkiṇnum.
695 idaṇiṇrum in-nilattīn mēḷ-ellaivyē terku-nōkkich = cheṇru Śingalāntakan-vāy-
696 kkāli = naḍuvēy = urru mērkkiṇnum idaṇiṇrum Śingalāntakan-vāykkāli = naḍuvēy
697 ivvellai tā-
697 n kīḍandavārē mērkku nōkkich = cheṇru ivvā[*]kkālii vaḍakku nōkkīna tīrīvēy =
698 tīrīvēy = urru vaḍakkiṇṇu-
698 m idaṇi[n*]ru iv-vāykkālii kil-karaikkēy-ēri ik-kilkaraiyē-ivvellaitāṇ kīḍanda-
699 vārē vaḍa-
699 kku-nōkkich = cheṇru Śingalāntakan-vāykkāli = naḍuvēy-urru = kilakkku-mērkāga kī-
699 danda Śivapādaśē-

Fifteenth Plate: Second Side

700 iyy-ellaiv vaḍakku-nōkkich = cheṇru iv-vāykkālaiy = urru = kilakkku-mērkāga kī-
700 danda Śivapādaśē-
701  கரண் = சுரு பெற்குவ்பட்டும் வாய்க்களின் வாடகராய்யே = வரதுக்குக் = கிளக்கின்னும் இடாய்ந்து
702  வீ-வாய்க்களின் வாடகரை தண் கிடந்தவர்க்கையே வீ-வாய்லையும் மெருகு-நீக்கின் = சென்று
703  ராஜரா-சிஸவறுரு நின்று வீ-வாய்க்களின் வாடகரை நிலத்தின் தண்-கில்-எ
704  கையையுரு வாடக்கின்றும் இடாய்ந்து நின்றின் கில்-லையும் வாடக்கு நீக்கின் = சென்று
705  சிங்கல்லான்கை-வாய்க்களின் தண்-கராய்யே = உருகு = கிளக்கின்னும் இடாய்ந்து வீ-வாய்க்களை
706  வாடக்கு-நீக்கிய = தடை(ஜிஂ)நு வாடகராய்க்கையே = சியூ வீ-வாய்லையும் வாடக்கு நீக்கின் =
707  சென்று வீ-வாய்லையில் நின்று புர்சையும் = உருகு = கிளக்கின்னும் இடாய்ந்து வீ-வாய்லையும் தண்
708  கிடந்தவர்க்கை வாடக
709  கு-நீக்கியும் வாட-மெருகு நீக்கிய[யு*]இ = சென்று வீ-வாய்லையின் = அருக்கு நின்று புர்சை-
710  வித்தாது நின்றின் மெரு-வாய்லையும் தர்க்கு-நீக்கின் திரிவையும் = உருகு கிளக்கின்னும்
711  வாடக்கின்றும் இடாய்ந்து நின்றின் கில-லையும் தண் கிடந்தவர்க்கை தர்க்கு-நீக்கியையும்
712  தண்-மெருகு-நீக்கியையும் = தர்க்கு-நீக்கியை = சென்று சிங்கல்லான்கை-வாய்க்களின் நாடு
713  வீ= வரும் மெருகின்றும் வாடக்கின்றும் இடாய்ந்து வீ-வாய்க்களின் நாடுவையும் வீ-
714  வீ-வாய்லையும் மெரு-நீக்கின் = சென்று இசு சிங்கல்லான்கை-வாய்க்களின் தண்-கரை
715  வீ-இராஜரா-சிஸவறுரு நிலத்தின் வாட-மெரு-முலாயையும் = உரு வாடக்கின்றும் இடாய-
716  நின்றின் மெரு-லையும் தண் கிடந்தவர்க்கை தண்-மெருகு நீக்கியையும் = தர்க்கு
717  வின்றாயும் = நின்று இராண்டைப்புரையாய = இத்தாட்டையும் = சிவப்படைக்கரான-
718  மெருகின்றும் வாடக்கின்றும் இடாய்ந்து சிவப்படைக்கரான-வாய்க்களின் வாடகாய்யே வீ-எ
719  லை தண் கிடந்தவர்க்கை வாட-மெருகு-நீக்கின் = சென்று இசு சிங்கல்லான்கை-வாய்க்களின்
720  நாடுவையும் = உரு வாடக்கின்று
721  கிளக்கின்றும் இடாய்ந்து சிவ-சிங்கல்லான்கை-வாய்க்களின் நாடுவை = நாடு மெரு-நீக்கின்
722  சென்று புராண்டையழய = உரு வாடக்கின்று [மு*] மெல்பர்க்-லையும் (லை) இடாய்ந்து
723  க்கு கில்-லையும் வாடக்-கில்-குக்கியும் வாடக்கு-நீக்கியம் வாட-மெருகு நீக்கியை =
724  சென்று இசு-தோ

Sixteenth Plate: First side.
kālin ten-karaikēy = urru = kilakkinnum terkinnum vadakkinnum idāninnru
m iv-vāykkālai vaḍakkku-nōkki ilindu vaḍa-karaikkēy = ērī in-nāṭṭu Vāda-Śēndan-gudi nilatti-
ṅ kil-ellaiyē vaḍakkku-nōkkīch = cheṣṭru in-nāṭṭup-Paṅgaṇūḍi-nilattinī ten-kil-ellai-
yēy = urru = kilakkinnum idānīnrum iṅ-nilattinī kil-ellaiyē vaḍakkku-nōkkīch = cheṣ-
ru Tribhuvaṇamāḥādēvīp-pērēri vaḍakara Vēṭṭittumī = ēnnum tumbi mēl-arugē
ip-Paṅaṅ-
gudi nilam ivvēri-karaikkut = tērk-ūlla nilattinī vaḍa-kil-ellaiyēy = urru = kila-
kkinnrum i-
daṇīnrum ip-Paṅaṅūḍi nilattinī vaḍav-ellai āṇa ivvēri-vaḍa-kaari tāṇ kīḍandavārē mē-
ṟku-nōkkīch = cheṣṭru ip-Paṅaṅūḍi nilam ivvēri-karaikku vaḍakk-ūlla nilattinī teṇ-
kīl-e-
llaioyē = urru vaḍakkinnum idānīnrum iṅ-nilattinī kil-ellaiyē vaḍa-
kku-nōkkī ivv-ellaioyīn mēl-arugē niṅra Īṅgaiṭtūṟraiy = ēṭṭintṭu ivv-ellaio-
yēvaḍakkku-nōkkīch = cheṣṭru iṅ-nilattinī vaḍa-kil-ellaiyil niṅra purrēy = urru = kila-
kkinnrum idānīnrum iṅ-nilattinī vaḍav-ellaī tāṇ kīḍandavārē mērkuno-
kkich = cheṣṭru iṅ-nilattinī vaḍav-ellaioyum in-nāṭṭuk-Koḍumuḍiy-Ālattūr-nil-
lattinī kil-ellaiyum = āṇa ellaioyē = urru vaḍakkinnum idānīnru ik-Koḍumuḍiy-Ā-
lattūr-nilattinī kil-ellai tāṇ kīḍandavārē vaḍakkku-nōkkīch = cheṣṭru
ivv-ellaioy-araugē niṅra purrāi valatt-ītu-
ch-chaturvvediāngalattinī teṇn-ellaik-kulaik-karaikēy = urru = kilakkinnum
idānīnrum iv-Vi-
jaivyālayach-chaturvvediāngalattut-tenn-ellaik-kulaik-karaikē iyv-ellaī tāṇ kīḍan-
davārē kilak-
ku-nōkkīnum vaḍa-kilakkku-nōkkīyum kilakkku-nōkkīyum = cheṣṭru ivvūr-paṛaich-
chudugad = āṇa nilattinī
ten-kil-ellaioyē = urrut = terkinnum kilakkinnum idānīnrum ip-paṛaich-chudugad
āṇa nilattin-
ṅ kil-arugē ten-vadal-āy = kīḍanda vāykkālin mēl-karaikē iyv-ellaī tāṇ kīḍan
davārē va-
ḍakkku-nōkkīyum vaḍa-mērkku-nōkkīyum = cheṣṭru ivv-ellaioyil niṅra purrē = urrukk =
kilakkinnum vaḍakkku-
īnum = idānīnrum = iv-vāykkālin mēl-karaikē iyv-ellaioyē vaḍakkku-nōkkīyum vaḍamērkku-nōkkīyum-

Sixteenth Plate: Second side

m vaḍakkku-nōkkīyum = cheṣṭru ivvāykkāl ik-karaikē iyv-el-
laiyē mērkku kō(nō)kkīyum iv-vāykkāl-ik-karaikēy-iyv-ellaioyē vaḍakkku nōkkīyum
cheṣṭru ivv-ellaioy = niṅra purrēy = urru = kilakkinnum vaḍakkinnum ida-
751 ṇिरुम ivv-ellaiyē vaṭakku-nōkkīch = cheṇru Uppukkuḷam = enru pēr kūvappadum = kuḷa
752 ttiṇ ten-karaivalyē = urru = kilakkinnum = idaniṟrum ikkulattin ten-karaivalyē mērkun-
753 kulattin mēl-karaivalyē vaṭakku-nōkkīyun = cheṇru Karikālaṣālāp-peru vāykkāl = āṇa Mum
754 māḍiśolap-pērārī = naḍuvēy = urru vaṭakkinnum kilakkinnum vaḍapārkg-ellaiy =
755 māḍiśolap-pērārī = naḍuvēy = ivv-ellai tāṇ kiṇḍanavārē kilakku-nōkkīch = cheṇru ik-Karikāla-
756 lap-peruvāykāl = āṇa Mummadisolap-pērārī ten-kilakku-nōkkīṇa tirivilē talai-
757 nōkkic Venṇik-kurrauttu Nerkuṇṟattukku nīr pāyap = pōṇa vāykkālin ten-karaivalyē =
758 ur-
759 rut = teṟkkinnum idaniṟrum iv-vāykkālin ten-karaai tāṇ kiṇḍanavār = i-
760 vv-ell aiyē kilakku nōkkic-cheṇru ivvāykkāl vaṭakku-nōkkittirinda tirivilē talai-
761 koṇdu in-Nerkunṟattut-Tiruvanāṅkaṇ-kulattukku nīr pāyap = pōṇa vāykkāli-
762 nōkkic(yu*)n = cheṇru in-Nerkunṟattukkē nīr pāyak = Karikālaṣālāp-peruvāykāl =
763 āṇa Mummadisolap-pērārīlē talai-konoṇdu vaṭakku-nōkkip-pōṇdu kilakku-nōkkip = pōṇa vāy-
764 kāl kilakku-nōkkina tirivilē mēl-karaivalyē = urru = teṟkkinnum mērkkinnum idaniṟrum iv-
765 vāykkālaik = kilakku-nōkkīy = ūḍ = aruttu iv-vāykkālin ten-karaivalē ivv-ellaiyē kilak-
766 ku-nōkkic = cheṇru iv-vāykkālē vaṭakku-nōkkina tirivilē talai-konoṇdu kilakku-
767 nōkkiiy = in-
768 Nerkunṟattukkē nīr pāyap = pōṇa vāykkālin ten-karaivalē ivv-ellaiyē kilakku-nōkkich che-
769 nu in-Nerkunṟattuk-kāḍenru pēr kūvappadum vilai-nilattin ten-ellaiyē kilakku nō-
770 kkic = cheṇru vaṭakku-nōkkī in-Nerkunṟattukkēy nīr pāyap = pōṇa uthch-chiṟu-
771 vāykkālaik = ki-
772 ṇaṭkku-nōkkīy = ūḍ = aruttu in-Nerkunṟattu Vichchukkār-chēy = enru pēr kūvappa-
773 ḍum vilai-nilattii-
774 n ten-ellaiyē kilakku-nōkkic = cheṇru vaṭakku-nōkkī in-Nerkunṟattukkē nī[r pā]ya-

Seventeenth Plate: First side

772 p = pōṇa Perunāṇāṟru-vāykkāl = enru pēr kūvappadum vāykkālin mēl-karaivalyē =
urru = te-
773  ர்கினின் மேற்கின் உள்ளிட்டு வாட்கடயைளறு கிளாக் நோக்கியை உட்குற்றிவியக்கல்.
775  சோட்டு வாட்கடயைளறில்லை கிளாக் 
776  ர்கு கிளாக் கரையல் கிளாக் 
777  ந் கிளாக் 
778  த்து பியால்சத ந்து பர் குவண்டுப்ப விளை-னில்லாதின 
779  பர் குவண்டுப்ப விளை-னில்லாதின 
780  பர் குவண்டு 
781  கிளாக் 
782  கிளாக் 
783  கிளாக் 
784  கிளாக் 
785  கிளாக் 
786  கிளாக் 
787  கிளாக் 
788  கிளாக் 
789  கிளா 
790  கிளா 
791  கிளா 
792  கிளா 
793  கி 
794  கிளா 
795  கிளா 

1 Written over an erasure
Seventeenth Plate: Second side

976  kkēy = ērī Avalivalanallūr = ānā Jātvyāsach-chaturvēdimānğalattu tenñ-el-
977  laiyēy = urru ivv-ellai tāṅ kiṁdavārē kilakkū-nōkkīyum va-
978  da-kilakkū-nōkkīyun = cheṛu iv-Vēnīk-kōrrattuk-Kavīṇiyorukdu nilattin teṇ-mē-
979  l-ellaiyē = urrut = tērkīṇṇū = kilakkūnnum idanīṟnum in-nilattin teṇ-
980  n-ellaiyē teṇ-kilakkū-nōkkīyum in-nilattin mēl-ellaiyē terku nōkki-
981  yum cheṛu ivv-ellaiyil(k) kilal-mēl-āyk = kiḷanda Pāḷa-Vēnn-ēnru per-kūvappā-
         ̄duṁōdai-
982  yait-terku-nōkkīy = ūḍ = arutt = ērī ivv-ellaiyē teṇ-kilakkū-nōkkīyum in-nilattin te-
983  n-ellaiyē kilakkū-nōkkīyum cheṛu Pāḷa-Vēnniyorukrum arṟup = pōndu Vēnnuk-
984  kēy pāynda Maruvāyait = teṇ-kilakkū-nōkkīy = ūḍ = arutt = ērī Maruvāyit kil-
         ̄karaivalīe iv-
985  v-ellaiyē terku-nōkkīch = cheṛu iv-Vēnniyor vāḍa-karaiyēy = urrut = tērkī-
986  nnum mērkīṇnum idanīṟnum iv-Vēnnait = teṇ-kilakkū-nōkkīy = ilindu
987  iv-Vēnniyor nāduvēy teṇ-kilakkū-nōkkīch = cheṛu iv-Vēnniḷe talai-
988  kōnda Pulvēḷūr-vāykkāiḷi vāḍa-karaiyēyum = ānā iv-Vēnniyor teṇ kara-
989  yēy = urru idanīṟnum it-tenkarai tāṅ kiṁdavārē ivv-ellaiyē kilak-
990  ku-nōkkīch = cheṛu Kaviṇiyorukdu-nilam iv-Vēnniyor teṇkarai-nilattin-
991  n teṇn-ellaiyē teṇ-kilakkū-nōkkīch = cheṛu Itṭigaikkudi-nilam Vēnniyor teṇ-kara-
         ̄ni-
992  lattin teṇ-mēl-ellaiyēy = urrut = tērkīṇnum mērkīṇnum idanīṟnum in-nilattin
993  teṇn-ellaiyē kilakkū-nōkkīch = cheṛu in-nilattukkyē kil-ellai Pulvēḷūr-vāykkā-
994  l-nilum arṟu Vēnṇukē vilunda Maruvāyēy = urrut = tērkīṇnum idanīṟnum im-
         ̄maruvāyai-
995  t = teṇ-kilakkū nōkkīy = ūḍ = aruttu iv-Vēnniyor teṇ-karaiyēy = urrut = tērkīṇnum
         ̄mērkīṇnum in-
996  idanīṟnum iv-Vēnniyor teṇ-karai tāṅ kiṁdavārē iv-vellaiyē kilakkū-nōkkīch = cheṛu
         ̄iv-Vē-
997  nńai vāḍa-kilakkū-nōkkīy = ilindu vāḍa-karaikkēy = ērī in nāṭtu Naṁmūlakkudī
998  Nārāṇa-māsakkal = ēnru1
999  pēr kūvappādim vilai-nilattin teṇ-kīl-ellaiyēy = urrut = tērkīṇnum kilakīṇnum
         ̄idanīṟnum in-
1000 n-nilattin kil-ellaiyē vāḍakku-nōkkīyum ivv-ūrt-Tāḷimāsaakkal-ēnru pēr kūvappādim
         ̄vilai-nilattin kil-

Eighteenth Plate: First side

1001 llaiyē vāḍa-kilakkū-nōkkīyun = cheṛu in-nāṭṭu-Tēvānmanangalattin nilattin-mēl-ē-
1002 llaiyēy = urruk = kilakīṇnum tērkīṇnum idanīṟnum it-Tēvānmanangalattu nilattin-

1 The sign for  of  in next line is engraved here and erased

832 kkal = enru pēr kuvappātum nilattin teṅ-kil-ellaiyē = urru idanīnum i-
833 ṇ-nilattin kil-ellaiyē vaḍakku-nōkkīyum ivvūr nilattin teṅ-nilattin-
834 yē kilakku-nōkkīyum ivvūr nilattin mēl-ellaiyē terku nōkkīyum che-
835 ru Vēṇṇiṉ vaḍa-karaikēy = urruk = kilakkiṅnum terkiṅnum mērkēnnum idani-
836 rum iv-Vēṇṇait = terku-nōkkīy = īllandu iv-Vēṇṇiṉ naḍuvē kilakku-nōkkīch = che-
837 ru vaḍa-kilakku-nōkkī Vēṇṇiṉ vaḍa-karaikēy = ēri it-Tēvaṇmaṅgalattuk-kīlai-
838 chudu-
839 kād = āna nilattin teṅ-nilattin eṭṭum utru in-nilattin teṅ-nilattin-
840 in-nāṭṭuch-Chāṭṭāṅgudi[p]-puṇjey-nilattin teṅ-nilattin-
841 yē kilakku-nōkkīyum ivvūr nilattin mēl-ellaiyē terku nōkkīyum che-
842 ru Vēṇṇiṉ vaḍa-karaikēy = urruk = kilakkiṅnum terkiṅnum mērkēnnum idan-
843 rum iv-Vēṇṇait = terku-nōkkīy = īllandu iv-Vēṇṇiṉ naḍuvē kilakku-nōkkīch = che-
844 ru vaḍa-kilakku-nōkkī Vēṇṇiṉ vaḍa-karaikēy = ēri it-Tēvaṇmaṅgalattuk-kīlai-
845 chudu-
846 kād = āna nilattin teṅ-nilattin eṭṭum utru in-nilattin teṅ-nilattin-
847 in-nāṭṭuch-Chāṭṭāṅgudi[p]-puṇjey-nilattin teṅ-nilattin-
848 yē kilakku-nōkkīyum ivvūr nilattin mēl-ellaiyē terku nōkkīyum che-
849 ru Vēṇṇiṉ vaḍa-karaikēy = urruk = kilakkiṅnum terkiṅnum mērkēnnum idan-
850 rum iv-Vēṇṇait = terku-nōkkīy = īllandu iv-Vēṇṇiṉ naḍuvē kilakku-nōkkīch = che-
851 ru vaḍa-kilakku-nōkkī Vēṇṇiṉ vaḍa-karaikēy = ēri it-Tēvaṇmaṅgalattuk-kīlai-
852 chudu-

844 rkkēnnum idanīnum iv-Vēṇṇiṉ mēl-ellaiyē terku nōkkich = cheṅru PūvaṆūr-vāy-
845 kēlaiṉ vaḍa-karaikēy = urru mērkēnnum idanīnum ip-PūvaṆūr-vāykkālait = teṅ-
846 kilakku-
847 nōkkīy = īllandu ten-karaikēy = ēri it-teṅkaraikē kilakku-nōkkīch = cheṅru muṆ =
848 ruḍaṅgiṆa-
849 idamēy = urrut = terkiṅnum āga ivv-śaitta peru-nāṅg-ellai ullum agappata nilamum

Eighteenth Plate: Second side
Tamil Portion

848 ின்னும் விவர் நிலமேய்—ஏய் இராஜா-இவாம்-உதயாய் தவகாம் வேறுக்கு-குற்று நாகரா—
849  ம் வேறுப்பின் உட்பாத்துக்—கிண்டாண்டா நிலத்துக்குக்—கில்பார்க்-ஒளை இன்-நிலத்துக்கு வாடாகு-கிள்-மு—
850  லா இன்-நாகரத்தக்-மல்லிகாக்-குடி-சேய்வண்டுக் இறுநில்லாய்-செய்து குதுதா வேறுப்பில்—
851  இசுர் பெண்டுக்-ஆய்கூல்-என் புற் குவாபூட் ம் புடம் வாய்க்கைன் தொன்வாரை-நிலவ்று வாடாம்மே—
852 இ-முலாய்ச் சுடாண்டி இன்-நிலவ்று மெள்-எல்லாய் தொரு-நோக்கின் சென்று இய-வேறு—
853 சின்னில் வேறுகடுத்தைவாய்கூல்-என்று புற் குவாபூட் ம் புடம் வாய்க்கைன் வாடாகு-காரை—
854 யே உரு் மூர்க்கி ன் தொய் பார்க்-ஒளை இன் நிலச் சுரும் மெள்பார்க்-எளை—
855 வாடம்மே மெர்கு-நோக்கின் சென்று இய-விரூர் வியாபை-நாக் சென்னும் வேறு-மீந்து—
856 தா நிலவ்று தொன்-கிள்-எல்லாய்-என் வாடக்கின் மெள்பார்க்-எளை—
857 லை இன் நிலவ்று பிள்-எல்லாய் வாடக்கு-நோக்கின் சென்று சேரும் செப்பு-வேறு—
858 வாய்க்-வாய்க்கைன் தொன்வாரைம்-என்றுரு்கு்-கிள்க்கின் வாடபார்-ஒளை இன்—
859 நிலச் சுரும் இ-வாய்க்கைன் தொன்வாரைம் கில்கு-நோத்தின் சென்று முன்- ருதாங்கா இன் மெம்-ஏய்-யு—
860 என்று் தொரு் தொன் இன்-நிலமேய் இன் விவர் நிலமேய்—ஆய் இய-வேறு-னில-முட்டுக்—
861 சுட்டுக்-சுள்ளு நிலத்துக்குக்—கில்பாரக்-ஒளை இன்-நிலத்துக்கு வாடாகு-கிள்-முலாய்
862 இய-விரூர் சேரும் மார்புப்பில் மானய்ச் சுரும்—ஆந் நிலம் இய-விவர் வேறுகடுத்தை
863 வாய்கைன் தொன்-கால்—
864 ரை-நிலவ்று வாடம்-மெள்-எல்லாய் சுடாண்டி இன் நிலவ்றும் மெள்-எல்லாய் தொரு-கு-நோக்கின்
865 சென்று இய-விய-எல்லாயில் நின்று பர்ரையும்- உரு் மூர்க்கி ன் தொய் பார்க்-ஒளை
866 நிலவ்றும் இண்-சுடாண்டைவுநோக்கின் சென்று இய-வேறு-எல்லாய் ஆரூக் நின்று பர்ரை
867 வாடம்-தொன் கிள்-கிள்கூல்-நோக்கின்-சென்று இய-வேறு-வேறும் தொன்வாரை
868 இய-வேறு-புற் குவப்பாடும் வாய்க்கையும் தொன்-வாரைம்-என்-வரை-னும் தொக்-லிடம்
869 லின் தொன்-வாரைம்-என் இய-வேறு-கிள்கு-நோக்கின்-சென்று இய-வேறு-வேறும்
870 தொரு் வாடக்கின் மெள்பார்க்-ஒளை
871 நிலவ்று மூர்க்கி ன் தொய் பார்க்-ஒளை
872 உரு் வேறு-எல்லாயில் நின்று பர்ரையும்- உரு் மூர்க்கி ன் தொய் பார்க்-ஒளை
873 வேறு-எல்லாய் மூர்கு-நோக்கின்-சென்று இய-வேறு-வேறு வயப்பிள் ஆாரு-காவாதி-மானய்ச் சுரும்-பே்ம்
874 நிலவ்று கிள்-எல்லாய்
875 வாடக்கு-நோக்கின்

Nineteenth Plate: First side

868 தொரு் தொன் கிள்-கிள்கூல்-நோக்கின்-சென்று இய-வேறு-வேறும்
869 லின் தொன்-வாரைம்-என் இய-வேறு-கிள்கு-நோக்கின்-சென்று
870 வாடம்-தொரு் புற் குவப்பாடும் வாய்க்கையும்
871 நிலவ்று மூர்க்கி ன்
872 உரு் வேறு-எல்லாயில்
873 வேறு-எல்லாய்
874 நிலவ்று
875 லின்

115
876  raruṇ = uruk = kilakkinnum idaninnum iv-vayikkai vaṭakku-ṇokkay(kiy) = ud = aruttu vaṭa-ka[rai-]
877  kkey = ēri ivv-ellaiye vaṭakku-ṇokkik = cheṛu Venkāḍuḍēva-vaykkāli-
878  ṇ teṇ-varambēy = uruk = kilakkinnum ivvaykkai vaṭa-mērku ṇokkiy = ud = aru-
879  tū iv-vaykkālin vada-varambēy = ēri ivv-ellaiye vaṭakku-ṇokkik = che-
880  ṇru ivvur vyāpāri Sōla-Nambiyum Sōḷan Mānābaraṇṇum manaippēr = ā-
881  ūa nilattin teṇ teṇ-ellaiye = uruk = kilakkinnum vaḍapārk-ellai i-
882  daninnum in-nilattin teṇ-ellai tāṅ kidandavaṅṅē kilakku-ṇokki-
883  yun = teṇ-kilakku-ṇokkiyum kilakku-ṇokkiyum teṇ-kilakku-ṇokkiyum terku-ṇokki-
884  yun =
885  cheṛu mun = tudangina idamēy = urru terkinnum mērkinnum āga in-nilamum in-
886  nu-
887  m ivvur nilamēy-āy iv-Venni-nilattin = utppāṭuk = kidanda nilattukkuk = kilpārk-el-
888  lai in-nilattu vaṭa-kīl-mūlai ivvur vyāpāri Kolli-Malaiyan manaippēr = āṅa nilam ivvur
889  Damōdiran-vaykkālin teṇ-karai-nilattin vaṭa-mēl-ellaiyē tudangī idanīnnum-
890  m in-nilattin mēl-ellaiyē terku-ṇokkik = cheṛu iv-Venniyil Māchchāṭa-vā-
891  ykkāl = cṛru pēr kuvappadum vaykkālin vaḍa-varambēy = urru mērkinnum ten-pārk-el-
892  lai idaninnum im-mēl-ellaiyē mērku-ṇokkik = cheṛu ivvur vyāpāri Āḍittan Śulapa-
893  ni manāippēr = āṅa nilattin teṇ-kīl-ellaiyē = urru vaḍakkinnum mē[1*]pārk-ellai i-
894  Nineteenth plate: Second side
895  daninnum in-nilattin kil-ellaiyē vaṭakku-ṇokkik = che[n*]ru Damōdiravaykkā-
896  liu ti-
897  ṇ-varambēy = uruk = kilakkinnum vaḍapārk-ellai idanīnnum ivvarambē kilakku-
898  nokkik =
899  cheṛu mun[n] tudāṅgina idamēy = urrut = terkinnum āga in-nilamum āga ivv-
900  isaitta peru-nā-
901  ug-ellaiy-uljam agappaṭṭa ṇa-nilāṅgalil Rājarāja-Iśvaram-uḍaiyār devadānām Ven-
902  nik-kūṟṟattu ugaṟaram Venṇiyil nilam it-Triḥhuvaṇamahādēvich-chaturvēṃdīmān-
903  galattukku
904  agappaṭṭa Pūdamaṅgalattup-pāl Kāḍan-Kārikurichchi-nilattukkum Guṇaśīla-
905  ñallūr-nilattukku-
906  m Cheyyāṅallūr-nilattukkum ulppaṭṭuk = kidanda Ōmappuṇjiyy = cṛru pēr kuvappadum
907  pilamum iv-Venni-nilamē it-Triḥhuvaṇamahādēvich-chaturvēṃdīmāṅgalattukku
908  agappaṭṭa Kula-
909  ppāṭṭu-nilattukkum Cheyyāṅallūr-nilattukkum ulppaṭṭuk = kidanda onkēy-ārumāv
910  = e-
Tamil Portion

901 ஐறு பெற் குவப்பாடும் புண்யேய்-nilaiமும் ராஜராஜா-வலன்னாது நாகரம் ராஜராஜா
902 ஈஸ்வாப்புரட்டு நிலம் திருப்புவாணமாகாதேவிக்கு சதுர்வெட்டிமாங்கலடுக்கு அப்பாத்தா நித்தாவீ-
903 துடவியானல்லார்-nilaiதுக்கு உட்பத்துக்கு கிளாண நிலமும் ivv-இராஜராஜா-i-
904 ஈஸ்வாப்புரட்டு நிலமே திருப்புவாணமாகாதேவிக்கு சதுர்வெட்டிமாங்கலடுக்கு அப்பாத்தா நித்தாவீ-
905 நோடாணல்லார்-nilaiதுக்கும் புஷ்காக்குத்து நிலத்துக்கும் இங்கணிலைனானல்லார்
906 nilaiதுக்கு [கும்] நாட்டு-புத்து-காமுகூ-கோல்லி-வெட்டப்பெரு-nilaiதுக்கும் ulp-
907 பத்துக்கு-கிளாண நிலமும் ivv-இராஜராஜா-இஸ்வாப்புரட்டின் nilaiமே திருப்புவாண-
908 மாங்கலடுக்கு அப்பாத்தா புஷ்காக்குத்து-nilaiதுக்கும் nாட்டுக்கும் nாட்டுப்போடுகீ-
909 பெரு-nilaiதுக்கு-ut்பத்துக்கு-கிளாண நிலமும் ivv-இராஜராஜா-இஸ்வாப்புரட்டின் nilaiமே திருப்புவாண-
910 ஹாதேவிக்குச்சதுர்வெட்டிமாங்கலடுக்கு அப்பாத்தா புஷ்காக்குத்து nilதுக்கு ut்பப-
911 கு கிளாணம் மாவும் = தெங்கு-
912 முளை தோட்டே-nilaiமும் ivv-இராஜராஜா-இஸ்வாப்புரட்டின் nilaiமே-அய் திருப்புவாணமாகா-
913 ஹெட்விக்குச்சதுர்வெட்டிமாங்கலடுக்கு அப்பாத்தா நித்தாவியனல்லார்க்கு-ut்பத்துக்கு-கிளாண நிலமும் ivv-இராஜா-
914 யாஜா-இஸ்வாப்புரட்டின் nilaiமு-
915 ம்வாசோலா-வலன்னாது நாகரம் ஆரின்ஜிங்காப்புரட்டின் nilaiமும் it-திருப்புவாணமாகாதே-
916 vிக்குச்சதுர்வெட்டிமாங்கலடுக்கு-
Twentieth page: First Side

916 riyum ivv-சிர்யாரியால்-காமுகூ-கோல்லி-வெட்டப்பெரும் nாட்டு-புத்து-வு உரிய-நாட்டாமும் nா-
917 த்து-புத்து-சிர்யாட்சோருப்பாறக்காடு-என்ர-நாகவாண்டு நிலத்துக்கும் ut்பத்துக்கு கிளாண
918 நிலமும் ivv-இராஜா-
919 ja[ராஜா*-]-Iஸ்வாப்புரட்டு nilaiமே= it-திருப்புவாணமாகாதேவிக்குச்சதுர்வெட்டிமாங்கல-
920 tu�்கு அப்பாத்தா nாட்டு-
921 poduch = chirupa்பாறக்காடு-என்ர் நாகவாண்டு நிலத்துக்கு ut்பத்துக்கு = கி-[டா*]nd நாவர்ப்பாக்கு-எறு பெற் குவா-
920 ppa்பும் nilaiமும் nிக்கியநிர்த்தியநிர்-nilaiமும் puந்யேயும்* உரிய்கண்டையும் sிரிகோயில்லாலும்

1 Read: nilam.
2 உரியம் is left out here.
921  கம்மான்-ஷீர்கலும் பராங்க்-ச்ஷீர்கலும் சுட்காட்டுகோலும் மண்டயும் மண்டய்-பட்டையும் காடயும் காடயைத்தொழு
922  மானும்-காஞ்சு-மேய்ப்பாலும் குமாணும் கோட்டகாரமும் கிளாங்கும் கேண்ட்யும்
923  புரும்-தெற்பியும் காலரும் உவரும் உடையும் அரும் அர்-இட்யு-பட்டுக்கையும் அளநும்-மின்பயில்-உள்ளமு
924  தென்-ப்பயில்-போட்டொம்மு மே-னோக்கியா மரமும் கில் நோக்கியா கிணாரும் உள்ள்த்து நற்-புசி
925  நெழும்-பர்மு-போட்டொம்மு உண்-னிலம் ஒ[லிள்விற்றிக்=காரண்-மையா-]
926  ஃதியும் மிதிண்ணு குறும் குட்டிப்பு ப்பெறுடக்குப்=ப்பெற்றா யவாம்பி-
927  குள்ளு நிர்-இந்தவர் வாய்க்கல் குட்டிப்=பாய்ச்சவம் வார் [விளை]வும் பற்றுவதாகுவும்
928  மும் * இவ்வு-னிலை-
929  கு நிர் பாயும் வாய்க்கால் கில்-நாடை-நிர் பாயும் வாராய்கவும் பற்றுவதாகுவும் [1]
930  இவ்வியக்
931  கால் ராணியர்-குருங்காற்றுத்தக்=குட்டாவும் குயர்-செய்ம் பந்தவம் குட்டை நிர் இறாக
932  கவும்
934  அந்தியிர்
935  காத்தைப்
937  குட்டு=உருவு புரேவு உருவத்து நிற்பாயும் வா-
938  யூக்கட்டை கில்-நாடை-நிர் பாயும் வாராம் பற்றுவதாகுவும் [1] போரேவு-னித்தையே
939  போந்து இவ்வார்
940  நிலைத்துக்கு நிற் பாயும் வாய்க்கால் கில்-நாடை-நிர் பாயும் வாராம் பற்றுவதாகுவும்
941  [1] இவ்வார் இறா தெனு-
942  ம் பாண்டும் யல்வர் இறாபாரையிட்=அவர் [1] இப்போன் பெற்றாரக்குப்=பெர்ரா பற்றா-
943  ஹாரமும் நாள்-ஷீர்ச்சியம் உ-
944  ர்-ஷீர்ச்சியம் வாத்-நாண்யும்=காஞ்சுலக்-காஞ்சமும் வண்ணராப்பாண்டு
945  குணாப்[க்-காஞ்சமும் நிர-
946  ர்-க்குள்ளியம் இளாம்புற்ச்சியம் இலாக்-காலமும் தாய்-பாடவயும் தாராம் தாட்டறு-
947  பட்டமும் இடாய்-பட்டாமும் கட்-

_Twentieth Plate : Second side_

940  துக்கிராயியம் நால்-வும் நால்-ருதும் நாடு-காவலும் உடு-பொக்கும் விள-பியியும் வால்தம்-
941 ḥādiyum uḷgum ὦdvak-куluvum māṇṟupāḍum māv-iraiyum tiy-eriyum [kū]ttikālum uḷḷiṭṭuk = ṭoṭ-
942 ṭ = ṭoṭṭ = unṇarpāḷaḍ = evvaṇapṭṭadum kōk = kollādād = āgavum ippaṇi pṛṛad-
943 arkkup = pṛṛa vyaavasthaiyum
944 pārihāramum pṛṛa ivvūrk-kuṟṟaṅmai = miyāṭchiyyu = mi(mi)gudikkuṟaiṟaimaiyum*
945 uḷḷiḍaṅga Nitya-
946 vinōḍa-valanāṭṭu virāṣa-vālaṇāṭṭu Tribhuvanamahādēvich-chaturvēdimaṇ-
947 galam = enṟum Tiru-
948 nāmattāl brahmāyam = āga yāṇḍu etṭavadu mudal pidi-sūṇdu pidāgai-naḍandu
949 kallun = kalli-
950 yu = nāṭṭi arav-ōlai cheydu kuḍuttōm nāṭṭōm [ ] ip-parisu nāṭṭarōḍum uḍa = nīṅru
951 pidi-sūṇdu pida-
952 gai-naḍandu kallun = kalliyu = nāṭṭi arav-ōlai cheydu kuḍuttēn puravuvari-
953 niṇṭakala-ṇaẏakaṇ Ni-
954 ttavinōḍa-valanāṭṭu-Kilār-kūṟrattup-Pūnījīrūr-udaiyāṇ Nakkaṇ-Araṅgaṇeṇ iai
955 enu = elutt = c-
956 ṭum [ | * ip-parisu nāṭṭarōḍum = udāniṇru pidi-sūṇdu pida-gai-naḍandu kallun =
957 kalliyu = nāṭṭi
gai-ōlai cheydu kuḍuttēn Kṣaṭriyaśaṅkāmaṇi-valanāṭṭu Vēḷā-nāṭṭu Brahmāyam
958 Śrī-Rājēndrasōlach-chaturvēdimaṇgalattuk-Kaviṇiyāṇ-Krishṇaṇ-Mādavabhaṭṭa-
959 neṇi iai
960 enu = elutt = enṟum[ | * ip-parisu nāṭṭaṇaik = koṭdu pidi-sūṇdu pida-gai-naḍandu
961 kallun =
962 kalliyu = nāṭṭi arav-ōlai cheydu kuḍuttēn in-nāḍu-vāgai-cheyyiṅra Kalattūr-kīḷavaṇ
963 chirī-
964 yāṇ Ādittanēṇ iai enu = elutt = enṟum | *ji p-parisu nāṭṭarōḍum udāniṇru pidi-sū-
965 āṇdu pida-gai-naḍandu kallun = kalliyu = nāṭṭi arav-ōlai cheydu kuḍuttēn in-nāṭtu
966 Venṭik-kū-
967 rratuk-Kuvaḷaḷivēḷi-ṇdaːyāṇ Koyilkuṭpāḷiyeṇ iai enu = elutt = enṟum [ | ] ip-parisu
968 nāṭṭā-
969 roḍum udāniṇru pidi-sūṇdu pida-gai-naḍandu kallun = kalliyu = nāṭṭi arav-ōlai
970 cheydu kuḍuttēn Ven-
971 ṣṇiy-ṇdaːyāṇ Karuttan Cheyyaṇeṇ iai enu = elutt = enṟum | *iipparisu nāṭṭarōḍum
972 udāni-
973 ru pidi-sūṇdu pida-gai-naḍandu kallun = kalliyu = nāṭṭi arav-ōlai cheydu kuḍuttēn
974 Venṭik-kūṟrat-
975 tup-Pulliṅgudaiyāṇ Pākkaraṇ-Chūṟriyeṇ iai enu = elutt = enṟum [ | * ip-parisu
976 nāṭṭarōḍum udāni-
977 ru pidi-sūṇdu pida-gai-naḍandu kallun = kalliyu = nāṭṭi arav-ōlai cheydu kuḍuttēn
978 Venṭik-kūr-

* This is written in smaller characters.
* raṭi is redundant.
962  ராத்துர்-udaiyān Āchchan-Araṅgaṇēṅ ivai enn = elutt = enṟum [*] ip-pariśu nāṭṭāroḍum uḍaṇiṟṟu pidi-
963  sūṇdu pīḍāgai-naḍandu kallun = kāḷliyū = nāṭṭi arav-ōlai cheydu kuṭṭutṭom Venṅik-
       kūṛṛattu bra-


Twentyfirst Plate : First side

964  hmadēyam Mullaivāyil sabhaiyōm ivai ivvūr-Kaviśiyan Nārāyaṇan Tiruvenkā-
       ttadigale[ṛu | *].
965  ivai enn = elutt = enṟum [*] ip-pariśu nāṭṭāroḍum uḍaṇiṟṟu pidi-sūṇdu pīḍāgai-
       naḍandu kallun = ka-
966  īlyu = nāṭṭi arav-ōlai cheydu kuṭṭutṭom Venṅik-kūṛṛattu brahmadēyam Madanālay-
       amangalattu
967  sabhaiyōm [*] ivvūr Mogiliyaṇ Chēndaṇ Chiṅdiriyantēṅ ivai enn = elutt = enṟum
       [*] ip-pariśu
968  nāṭṭāroḍum uḍaṇiṟṟu pidi-sūṇdu pīḍāgai-naḍandu kallun = kāḷliyū = nāṭṭi arav-
       ēlai cheydu kuṭṭutṭom Ven-
969 ṅik-kūṛṛattu brahmadēyam Pāppārkuḷattūr sabhaiyōm [*] ivai ivvūr = Vēyaṇ
       Aridāsan-Perumāne-
970 ṇ ivai enn = elutt = enṟum [*] ip-pariśu nāṭṭāroḍum = uḍaṇiṟṟu pidi-sūṇdu pīḍā-
       gainaḍandu kallun = kāḷli-
971  yu = nāṭṭi arav-ōlai cheydu kuṭṭutṭom Venṅik-kūṛṛattu brahmadēyam Purvaṇūr =
       āgiya Avānīkēsarich = chatur-
972  ruvvēdimaṅgalattu sabhaiyōm [*] ivai ivvūr-karanattān madhyasthaṅ Vādugaṅ-
       Orțiyūradigale[k] ivai en-
973 ṇ = elutt = enṟum [*] ip-pariśu nāṭṭāroḍum = uḍaṇiṟṟu pidi-sūṇdu pīḍāgai-
       naḍandu kallun = kāḷliy-
974  nāṭṭi arav-ōlai cheydu kuṭṭutṭom Venṅik-kūṛṛattuk-Koṭṭaiyūṟōm [*] ivai ivvūr-
975  karaṇattān madhyasthaṅ Isvara-Kalāṅ = āṅa Alaṅkārappiriyantēṅ ivai enn =
       elutt = e-
976 ṇrum [*] ip-pariśu nāṭṭāroḍum uḍaṇiṟṟu pidi-sūṇdu pīḍāgai-naḍandu kallun-
       kāḷliyū = nāṭṭi a-
977  rāv-ōlai cheydu kuṭṭutṭom Venṅik-kūṛṛattu brahmadēyam Nagar-āgiya Chōlavi-
       chchādirach-char-
978  turvvēdimaṅgalattu sabhaiyōm [*] ivai ivvūr Māraṅgalūr Nārāyaṇakramamavitāṛaṇēṅ
       ivai
979  enn = elutt = enṟum [*] ip-pariśu nāṭṭāroḍum = uḍaṇiṟṟu pidi-sūṇdu pīḍāgai naḍand-
       u kallun = kāḷliyū = nāṭṭi a-
980  rāv-ōlai cheydu kuṭṭutṭom Venṅik-kūṛṛattut-Tēvaṇmāṅgalatt = ūrōm [*] ivai
       Tēvaṇmāṅgalam-udaiyā-
981 Ṛ Vēḷāṇ-Venkādaṇen ivai enn = elutt = enṟum [*] ip-pariśu nāṭṭāroḍum uḍaṇiṟṟu
       pidi-sūṇdu pīḍā-
TAMIL PORTION

982 gai-naṣaṇdu kallun = kaiḷiyu = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Rājarāja-Iṣvara-
muḍaiyār dēvadānām

983 Venṭik-kūṟṟattu Venṇī-nagarattōm [ ] iai ivvūr vyāpāri Ārūr-Kaṇavadiyen iai
enn = eḻutt = enn-

984 m[1*] ip-ṭariṇu nāṭṭāroḍum uḍaninṟu pidi-sūndu pidiāgai-naṣaṇdu kallun = kaiḷiyu
= nāṭṭi aṟav-ōlai cheydu ku-

985 duttōm Venṭik-kūṟṟattu brahmadēyam Perunāṅgaimaṅgalattu sabhaiyōm iai
ivvūrp-Pāradāyana Cēva (Ja)-

986 tēmakutam Tiruvēṅgaṇa-Narāyananaṇē iai enn = eḻutt = ennūm [ ] ji p-pariṇu nāṭṭā-
roḍum uḍaninṟu pidi-sūndu

987 pidiāgai-naṣaṇdu kallun = kaiḷiyu = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Venṭik-
kūṟṟattu Aṟavūr = āgiya [A]*

Twentyfirst Plate: Second Side

988 vāych-charuppēdimāṅgalattu-chchavaiyōm [ ] iai ivvūr Vērkkiyan Dāmōdanaṇ =
[I]juvāranaṇē

989 iai enn = eḻutt = ennūm [ ] ip-pariṇu nāṭṭāroḍum uḍaninṟu pidi-sūndu pidiāgai-
naḍa-

990 ndu kallum kaiḷiyum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Venṭik-kūṟṟattu Nh[Ni]
ḍāmāṅga-

991 lattuṭh-chchavaiyōm [ ] iai ivvūr Bhāradvāji Mādaṇ Gāṅgādharaṇē iai enn =
elu-

992 t = ennūm [ ] ip-pariṇu nāṭṭāroḍum uḍaninṟu pidi-sūndu pidiāgai-naṣaṇdu kallun =
kaḷli-

993 yum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Venṭik-kūṟṟattuk-Kil-Pūṇdiy = āgiya Olō-

994 kamahādēvich-chaturvēdimāṅgalattu savaiyōm [ ] iai ivvūr Vaikāṇasan
Kāṣyapaṇ Dē-

995 vadaṭṭaṇ Anantapiṭāra-bhataṭṭaṇē iaiy = enn = eḻutt = ennūm [ ] ip-pariṇu nāṭṭā-
roḍum u-

996 dānīnu pidi-sūndu pidiāgai-naṣaṇdu kallun = kaiḷiyum nāṭṭi aṟav-ōlai cheydu
kuḍuttōm

997 Virasaṇaḥ-valanāṭṭu Ārṇijigaipurattu Śrīkāṇṭa-gudaiya Śivabrahmaṉaṇ Śāvitttra-

998 n Nāṉṉurruvaṇ Kattan = āna Elunṉurruva-bhataṭṭaṇē iaiy = enn = eḻutt = e-

999 ennūm [ ] ip-pariṇu nāṭṭāroḍum uḍaninṟu pidi-sūndu pidiāgai-naṣaṇdu kallun = ka-

1000 līyē = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Venṭik-kūṟṟattu Venṇuppattū-

1001 rōm [ ] iai ivvūr Matyastan Kūndal Chandiraṅgekaṇe iaiy = enn = eḻutt = enn-

1002 Ṛum [ ] ip-pariṇu nāṭṭāroḍum uḍani[u*]ru pidi-sūndu pidiāgai-naṣaṇdu kallun =
kaḷli-

1003 yum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Venṭik-kūṟṟattu Neṟkuṇṟattu-ūrōm[ ] iai i-

* May be restored as Ālavāyō.
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA CHOLA I : 8th YEAR

1004 vvr Madhyastam Echerumam Dāmmōdaraneṇ ivay=enn=elutt=enrum [1*]
1005 ip-parisā nāṭṭa-
1006 Nerkuṟam-udaiyān Virāṇaṇ Ambalattāiyān [1*] ivay=en[ṇ]=elutt=enrum
1007 da arav-ōlaip-paḍiyē variyil=ittuk=koḷla(lu)gav=enru Uyyakkondar-valanāṭṭu
1008 k-Kēralāntakach-chaturvvēdimāṅgalattu Narākkan-Mārayaṇ-Jañanādha(thā)n=
1009 hmādhīrāyaṇun=cholla ivan chōṇapadiyē Uḍan-kūṭṭattu Naṇ=karumam-ārāyum
1010 koṇḍar-valanāṭṭup-Pērāvur-ṇāṭṭuk-Kāṇchivāyil-udaiyān Udaiya-divākaraṇ Tillaiyājiy=aṇa Rājarāja-muvendavēḷaṇum Arumolidēva-valanāṭṭu İnonganṭṭu Ilaiyānugu-

Twentysecond Plate: First Side

1012 ḍaiyān Rājādittan Kuttādiy=aṇa Parakēsari-viluppapairayānum innāṭṭu Ne-
1013 damāṅgalam-udaiyān Kurugūr Chūryiy=aṇa Chōla-velaṇum Naṭuv-īrūkkum
1014 Ugalūrk-kūṟattu-
1015 va-bhāṭtasōmayājiyum Vi[daiyi]l Naṇ-karumam-ārāyum Uyyakkondār-valanāṭṭu
1016 Venān-
1017 ndatțan [Chē]ndan=aṇa Rājendrasōla-aṇukkap-pallavairayānum Uyakkoṇ-
1018 jundūr-nāṭṭup-Parakēsarinallūr-udaiyān Māṇikkaṇu-Eduttapādam=aṇa Chōla-
muvēnda-
1019 līdēvavēlanāṭṭu İnonganṭṭu Ūrikudaiyan Vēḷan Kuttan=aṇa Irumañdichōla-vil-
1020 uppapairai-
1021 paddip-Pēnṇāgadak-kūṟattuk-Kaḷattur-udaiyan Turaiyan-Nilaitaṅgiy=aṇa-
1022 vēlānum Uttuṅgatunga-valanāṭṭup-Paluṉ-rudaiyan Tēvaṇ-Chāṭṭauṇum A[ru]
1023 nāṭṭup-Puliyūr-nāṭṭup-Pulivalam-udaiyān Tāḷi-Veṇkādaṇum innāṭṭu Vāṇįyūr-
1024 kilā-
1025 Nakkan=aṇa Rājakēsari-muvendavēḷaṇum chollap=Puravuvārī-tiṇai-
1026 ni Kṣhatriyaśikhamani-valanāṭṭup-Paṇaiyūr-nāṭṭu Visālūr-kilavan Kāṇavadi-
1027 ravuvārī-tiṇakkalam Nittaviṇḍa-valanāṭṭuk-Kīlar-kūṛattuk-Pūṇįyiru
1028 kaṇ=Arāṅgaṇum Uyyakkondar-valanāṭṭu Ambar-nāṭṭut-Talaiyūr-
1029 Dāmmōraṇum Kṣhatra(tri)yaśikhamani-valanāṭṭu Aḷa-nāṭṭu Aļiŋjilμ[al]n
1026 Nāga-Nakkanum Jayaṅgondasōla-mandalattuch=Chēṅgāṭṭuk-
1027 nāṭṭup-Perumbēdu-kīḷan Paṭṭan Vasudēvaṃ Varippottagam Arumolidēvava-
1028 nāṭṭuch-Chelgar-udaiyāṇ Naratoṅgan Karuttaṇum Mugaveṛṭṭi Kṣhatriyaśik-
hāmāṇi-
1029 kūṛattu Uvarkudi-kīḷan Araiyan Ganaṇapurumum Rājendrasiṅga-valanāṭṭu Virāṇa-
uḍaiy......
Tamil Portion

1030 न-करुणकरणुम अरुमोलिदे-वालनात्तु आरवलक-कृत्रत्तु इल्पपायुर-उदायिणि इ...
1031 न-पाणायुर-उदायिणि काविर-वेनकदांनुम वरिपपट्टाकक-कान्ककु राजेंद्रसरि..
1032 रुविंदलर-नात्तु मुलियुर-उदायिणि कुट्टन-पर्गानुम वरियिलु राजेंद्रसरमिका.
1033 क-कृत्रत्तु-पाणिकुदायिणि परियुर कुट्टादीयुम पाणिलाई नित्तविनोदा-वालनाति.
1034 त्तु नारिकुदायिणि चैत्ति-रामानुम वेलुर-उदायिणि नुस्तमन वासुदेवा..
1035 धु तंत्रलुड सल मुन्नुमरबादिनळ वरियु= इतुक = कुधुत्तु राल्लेन्ति चेन्रादु [ ]
ivai.....

Twenty-second Plate: Second Side

1036 वालनात्तु-तिरामुर-नात्तु नादर-किळङ आरायण अरुमोलिणि= अङा राजेंद्रसोलप-
palla......
1036 त्तु उयाकोड़र-वालनात्तु वेंणात्तुक= केलांत[का]*लच-चातूरव्वेदिमाण-
galattu......
1037 न्= अङा राजाराजा-ब्रह्ममाहाराजानुक्कुम ओक्कु [ ] नित्तविनोदा-वालनात्तुप-
पांबुनिक-[कु]......
1038 य= अङा इयायिरावण परानवाणि= अङा उत्तमसोलप-पल्लावायानुक्कुम ओक्कु.....
1039 वा-वालनात्तु नेथ्मली-नात्तु उत्तमसोलनालुर-उदायिणि पालुर अम्बा.....
1040 दी-कंजसोला-विलुप्पारायानुक्कुम ओक्कु [ ] उयाकोड़र-वालनात्तु-तिर[राइ].....
1041 त्तामाङगलम-उदायिणि आरायण राजाराजण= अङा विक्रामसोलच-चोलियव-अराई[या*]
nu......

Donees' Section

First Plate: First Side

1 Svasti śrī | Nittavinōda-vaḷanāṭṭu Virāśōla-vaḷanāṭṭu Tribhuvanamahādēvich-
chaturvēdimāṅgalallu-
2 p-paṅgu-pērrār | Rājēndrasimha-vaḷanāṭṭut-ṭaṇiyūr Viranarāyanaṇaḥ-chaturvē-
dimāṅgalallu Bha-
3 raggava-gōtrattu Āśvalāyaṇa-sūtrattu Iriyāṇarāraśār| Madiśūḍaṇa-Yajñappiriyā-
bhāṭṭanukkup=pā-
4 ōṅ-{oṅgu} | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Vāsūdevaṇ Śrīkṛishṇa
bhaṭṭanukku-
5 p=paṅg=ōṅgu | ivvūr Viśvāmitra-gōtrattu Āśvalāyaṇa-sūtrattu Kuśīṭhan
Dāmōdarabhaṭṭa-
6 nukkup=paṅg-ōṅgu | ivvūr-Parāśara-gōtrattu Āśvalāyaṇa sūtrattu Nārāyaṇaṇ Dā-

1 This is the same as Elavāmālu in Tirukkoiyilur Taluk, South Arcot District (A.R.Ep., 1906
No. 133).
7 mōdarabhaṭṭaṇukkup = paṅg-onṟu | ivvūr-Pārāśara-gōtrattu Āsvalāyaṇa-sūtrat
8 tut-Tiruppēr Tatta (Datta)-Nārāyaṇaṃ Dāmōdara-sahasranukkup = paṅg-onṟu |
   ivvūr Āṃgragisa-
9 gōtrattu Āsvalāyaṇa-sūtrattup = Peruvaḷḷiyūr Akkkicharmman (sarmāṇ) Paṇḍava-
   bhatta
10 nukkup = paṅg-onṟu | ivvūr-Pārāśara-gōtrattu Āsvalāyaṇa-sūtrattu Dā-
11 mōdaran Tirunārāyaṇaṇukkup = paṅg-onṟu | ivvūr Kāṣyapa-gōtrattu Āsvalāya-
   na-sūtrattuk-Koṭṭaperumāṇ Vimalāṇukkup = paṅg-onṟu | ivvūr Bhāradvāja-gōtrat-
   tu Āsvalāyaṇa-sūtrattup = Pullōrt-Tiruvāraṅganārāyaṇan Jātavedanaṇukku-
14 p = paṅg-onṟu | ivvūr Āṃgrīsā-gōtrattu Jāma(m)bavya-sūtrattu Valavūr Śrīrāma-
   Tirunilakaṇḍa-
15 bhāṭṭaṇukkup = paṅg-onṟu | ivvūr-Pārāśara-gōtrattu Āsvalāyaṇa-sūtrattut =
   Tiruppēr Tāya-
16 Nārāyaṇaṇabhāṭṭaṇukkup = paṅg-onṟu | ivvūr Kūndina-gōtrattu Āsvalāyaṇa-
   sūtrattu
17 Nāḷūr-Kamalanāṭaṇ (thaṇ) Śrīkarpabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Kāṣyapa-
   gōtrattu Āsvalāyaṇa-sū
18 trattu Nāḷūr Nārāyaṇaṇa Divākara-dasapuriṇaṇukkup = paṅg-onṟu | ivvūr Kāṣyapa-
   gōtrattu
19 Āsvalāyaṇa-sūtrattu Nāḷūr Rishikēsavaṇ Śrīvāśudeva bhāṭṭaṇukkup = paṅg-onṟu |
20 ivvūr Kūndina-gōtrattu Āsvalāyaṇa-sūtrattu Nāḷūr Aniyuruttan (Aniruddhan) Baladēvabhaṭṭaṇu-

First Plate: Second Side

21 kkup = paṅg-onṟu | ivvūrt-Tēvarāṭa-gōtrattu Āsvalāyaṇa sūtrattu Vēlaṅgudi
   Nilakaṇḍa-
22 n Gōvindabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Rāthitara-gōtrattu Āsvalāyaṇa-
   sūtrattu Idaiyār-
23 rumaṅgalattu Nandinārāyaṇabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Āṭraya-gōgrattu
   Āsvalā-
24 yaṇa-sūtrattuk = Kīraṇu Śrīkaṇḍana Śivādāsa-sahasranukkup = paṅg-onṟu | ivvūr
   Rāthitara-
25 gōtrattu Āsvalāyaṇa-sūtrattu Idaiyārīrumaṅgalattu Nārāyaṇaṇa Tirumāḷbhaṭṭa-
   ṇukkup =
26 paṅg-onṟu | ivvūr Rāthitara-gōtrattu Āsvalāyaṇa sūtrattu Idaiyārīrumaṅgalattut-
27 Tirumāḷ-Subrahmaṇyaṇukkup = paṅg-onṟu | ivvūr Āṭraya-gōtrattu Āpastambha-
   sūtrattu

¹ See No. 109 of the ‘List of Places mentioned in donces’ section. This list may be referred to for
the identification or location of some more places that follow in this text.
² This word is uniformly spelt thus instead of Āpastamba throughout this list.
28. முடபுர்த்து பாய்க்குட்டி-மாத்வா-தாசபுரியான்கூக்கு = பங்கோரு | சோனு அறாயகோட்டு டூ பாதம்பா சுறுப்பொடு சுறுப்பொடு குண்டூர். 
29. பராம்பு-சுறுப்பொடு குண்டூர் அண்டி துண்ட் இரா புரியான்கூக்கு = பங்கோரு | சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிரமாத்வாண் அருட்டு முகத் பாம்பு சுறுப்பொடு குண்டூர்நார் தொடார் முகத் பாம்பு சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குண்டூர் 
30. பொடு சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
31. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
32. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
33. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
34. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
35. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
36. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
37. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
38. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
39. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
40. பராம்பு-சுறுப்பொடு குண்டூர் சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு 

Second Plate: First Side

41. நங்கு-சுறுப்பொடு அபாம்பு-சுறுப்பொடு வங்கிப்பர்த்து கலாரன் கண்டு புன மோழயாத்தான்கூ கு = பங்கோரு. 
42. தொடு சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
43. தொடு சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு குண்டூர் 
44. தொடு சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு 
45. தொடு சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு 
46. தொடு சோனு ஹாரிதகோட்டு அபாம்பு-சுறுப்பொடு குற்றாசிரி. சிருமதான அந்தினர் பாம்பு சுறுப்பொடு 

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1 This has been identified with Kruñoru, Sattenapalle Taluk, Guntur District (above, XXIX, pp. 94-95).
2 This has been identified with Vaṅgipuram in Bapta Taluk, Guntur District. (above, XVIII, p. 228).
3 Identified with Kāraṇchēdū in the same Taluk and District (ibid.).
47  tu Āpastambha-sūtrattuk = kuṅjappavil Aiyappōrri Chaṇṇayadasaśapuriyaṇukkup =
   paṅ-ōŋ-
   ru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Nambitāli-
   Mādhava na-
   mbi-sahasraṇukkup = paṅ-ōŋru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu-
   k = Kārambichchetṭu Nārāyaṇaṇ Īrīkrishṇabhaṭṭa-sōmayājikkup = paṅ-ōŋru |
   ivvūr
48  Kāsyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichchetṭuk-Kumāra-Donāṇ Śrī-
   nārāya-
   na-sahasraṇukkup = paṅ-ōŋru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-
   p = Poṇḍampurattu Bhavarudraṇ Kāmaya-sahasraṇukkup = paṅ-ōŋru | ivvūr-
   Kuṇḍina-gō-
   trattu Āpastambha-sūtrattu Irūnganṭi Nandiperumāṇ Čhetṭayasaahasraṇukkup =
   paṅ-o-
   ūru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Mādhavaṇ Tiru-
   māliruṇ-
   jōlai-sahasraṇukkup = paṅ-ōŋru | ivvūr Hārita-gōtrattu Āpastambha-sūtrattup =
   Perēprēma-
   purattu Śrīraṅghavaṇ Govinda-sahasraṇukkup-paṅ-ōŋru | ivvūr Kāsyapa-gōtrattu
   Ā-
49  pastambha-sūtrattu Uviyūr Bhavaṣaṇman Dēvaratha-daśapuriyaṇukkup = paṅg-
   oŋru | ivvūr Mu-
   ruggala-gōtrattu Āpastambha-sūtrattu Uṇkupputṭūr1 Akkiṣaṇman Govinda-daśapuri-
   yaṇukku-
   paŋ = paṅ-ōŋru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Pinukkippu-
   rattu Nārā-

Second Plate: Second Side

61  yaṇaṇ Śrībhaktappiriyabhāṭṭaṇukkup = paṅ-ōŋru | ivvūr Kāsyapa-gōtrattu
   Āpastambha-sūtrattu
62  Atṭampurattu Vennaiyaṇ Atṭōṇabhāṭṭaṇukkup = paṅ-ōŋru | ivvūr Gergga-
   gōtrattu
63  Āpastambha-sūtrattu Varṇalurc-Chivadasaṇ Vishnudaśapuriyaṇukkup = paṅg-
   oŋru | ivvūr Vatsa-
   gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Akkōlaṇ Sarvvakratu-daśapuriyaṇu-
   kkup = paṅ-ōŋru | i-
64  vvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Akkōlaṇ Yajñātmā-
   daśa-
   puriyaṇukku-
65  p = paṅ-ōŋru | ivvūr Nidundina (Nitundila)-gōtrattu Āpastambha-sūtrattu Irāyūr
   Subrahmaṇyaṇ Tiruvē-

1 This is identified with Uṇkupputṭūr in Bapta Taluk, Guntur District (above, XXXII, p. 95).
67 ṭvikkūḍi-dasapuriyaṇaṇakkup = paṅg-ōṅru | ivvūr Atraya-gōtrattu Āpastambha-sūṭrattu
68 Dvēdaikōmapuṇṛattu Irāmadēvan Čaṇṇya-sahasraṇuṇkkup = paṅg-ōṅru | ivvūr Vatsa-gōtrattu Āpastambha-sūṭrattu
69 Vangippurattu Śiva[nā]rāyaṇaṇ Yajñaadattakramavitaṇṇuṇku
70 p = paṅg-ōṅru | ivvūr Bha(Bhā)radvāja-gōtrattu Āpastambha-sūṭrattuk = Kārambhichettu Sujental-svāmi Nārāyaṇabhaṭṭaṇuṇkkup = paṅg-ōṅru | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtra-
72 tu Vangippurattu Attoṇaṇ Śūryadēvakramavitaṇṇuṇkkup = paṅg-ōṅru | ivvūr Rāthi-
73 tara-gōtrattu Āpastambha-sūṭrattu Koṭṭaṇ-Gōmapurattut = Tirumāliruṇjōlai
74 Vēṇnambi-sahasraṇuṇkkup = paṅg-ōṅru | ivvūr Kūṇḍīṇa-gōtrattu Āpastambha-sūṭrattu
75 k = Kōmaḍattu Urudra-Nārāyaṇaṇ Patma(dma)nāba-dasapuriyaṇuṇkkup = paṅg-ōṅru | ivvūr Viśvāmitra-gō-
76 trattu Āpastambha-sūṭrattuk = Kirāṇjik[1] Kammattipōl Viśhnunambi-Eluvaḍiyān-sahasraṇuṇkkuk-
77 p = paṅg-ōṅru | ivvūr Vatsu-gōtrattu Āpastambha-sūṭrattu Uṛupputṭiurt-Tiru-
78 venkāṭadiga-
79 ] Śāṅkaranārāyaṇa-sahasraṇuṇkkup = paṅg-ōṅru | ivvūr Kauśika-gōtrattu Āpastambha-sū-
80 trattu Aranaippurattu Nārāyaṇaṇ Lakshmana-sahasraṇuṇkkup = paṅg-ōṅru | ivvūr Śāṭha-gōtra-
81 ttu Baudhāyaṇa-sūṭrattu Irāyurc-Chotṭai Yajñavīṣṇu-Iṣvarabhaṭṭaṇuṇkkup = paṅg-
82 onru [1][*]
81 ivvūr Atraya-gōtrattu Āpastambha-sūṭrattuk = Kīlakkīl-Nāgamaṇaṇ Dévaḍi-dasapuriyaṇuṇkkup = pa-

Third Plate: First Side

82 ūṅ-ōṅru | ivvūr Kūṇḍīṇa-gōtrattu Āpastambha-sūṭrattuk = Kūṇḍūr Vājapeji [2]
83 Kēṣava-daṣa-
84 puriyaṇuṇkkup = paṅg-ōṅru | ivvūr Atraya-gōtrattu Āpastambha-sūṭrattu Virpir-
85 rattu [3] Dāmōdara-

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[1] Kirāṇjī has been identified with Krāṇja Kāsa in Guntur Taluk in Guntur District (S.I.I., II, p. 519, n.2).
[2] for Vājapeya-yājī (Vājapeyi for short)
[3] Is it Virripuru identified with Vippurle in Narasaraopet Taluk, Guntur District? (above, XXI, pp. 48-49.)
84 ᵇ Bhāskara-kramavittanukkup = paṅg-ōṇṛu | ivvūr Vatsa-gōtrattu Āsvalāyaṇa-sūtrattu
85 Olikonrai Aiyyaṇperumān Śivāṇabhaṭṭaṇukkup = paṅg-ōṇṛu | ivvūr Vatsa-gōtrattu
86 Āpastambha-sūtrattu Vaṅgippurattu Śiṇāṇāyanaṇ Matirudāśa-daśapuriyaṇukkup = paṅg-ōṇṛu | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-sūtrattu Sāhaṇai Dāmōdaraṇ Śrīdhara-sahasraṇuk
87 kup = paṅg-ōṇṛu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Attāyana Dā-
88 mōdara-daśapuriyaṇukkup = paṅg-ōṇṛu | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-sūtrattu Muppirlāl
89 Śrīmadhavan Echchambi-bhaṭṭaṇukkup = paṅg-ōṇṛu | ivvūr Hārita-gōtrattu Āpastambha-
90 mbha-sūtrattu Āsūrīch-Channayan Tū( Dhū)rjaṭi-sahasraṇukkup = paṅg-ōṇṛu | ivvūr Hā-
91 rita-gōtrattu Āpastambha-sūtrattu Āsūrid-Dēvadhēvaṇ Śīrvadīgat(gal)-daśa-
92 puriyaṇukkup = paṅg-ōṇṛu | ivvūr Vāthū( dhū)la-gōtrattu Āpastambha-sūtrattu Uchchatāra-
93 pōṣaṇa
94 Nārāyanaṇa Śīrvāṇaṇadabhaṭṭaṇukkup = paṅg-ōṇṛu | ivvūr Bhāradvāja-
95 gōtrattu Bhārā-
96 dvāja-sūtrattu Ilakkandīrattu Rēvakumāraṇ Śīrkaṇṭha-bhaṭṭaṇukkup = paṅg-ōṇṛu | ivvūr
97 Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Dōṇakkuri Chandakumāraṇ Śrīdhara-daśapuriyaḥbhaṭ-
98 taṇukkup = paṅg-ōṇṛu | ivvūr Aupamanyu-gōtrattu Āpastambha-sūtrattu Uvīyūr-Chendippinkaraṇa
99 Nārāyanaṇabhāṭṭaṇukkup = paṅg-ōṇṛu | ivvūr Bhāradvāja gōtrattu Āśvala-
100 yaṇa-sūtrattu K = Kuravaśaric-Chaṅkaranārāyaṇaṇ Śrī-[Pa]rāṇkuṭa-kramavittanukkup = paṅg-
101 onṛu | ivvūr Kuṇḍīṇa-gō-
102 trattu Āpastambha-sūtrattu Nōṭṭūr Ejiṇakumāraṇ Nāgadatta-daśapuriyaṇukkup = paṅg-ōṇṛu | i-
103 vūr Bhāradvāja gōtrattu Āpastambha-sūtrattu = Kuravaśari Damōdaraṇ Nārāyaṇa
-bhaṭṭaṇukkup = paṅg-ō-
104 nu | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Trivikrama Śaṅkaranārāyaṇa-
105 daśapuriyaṇukkup = paṅg-ōṇṛu | ivvūr Gargga-gōtrattu Āśvalaṇa-sūtrattu Vaṅgippurattuk-Kandaya-
Third Plate: Second Side

104. நா சிராமப்பத்தாண்குள் = பாங்-ோங் | இவ்வர் கர்க்கவே டவூ ஒண்டு அவிலாயா ருளு வாங்கிப்பிருஷுந்-சான்கானா-  
105. ராயனா நாராயணப்பத்தாண்குள் = பாங்-ோங் | இவ்வர் லோஹிடா-கோட்டு பாத்தையா ருளு வாங்கிப்பிருஷுந்-சான்கானா-  
106. துக்காரம்சிசுது-துர்ப்பு எனா சிராமா தா புரியாண்குள் = பாங்-ோங் | இவ்வர் ஹரிதா-கோட்டு பாத் தையா ருளு வாங்கிப்பிருஷுந்-சான்கானா-  
107. துக்காரம்சிசுது-துர்ப்பு கப்புத்தார் கோதிக்கரான் கோஷாவா தா புரியாண்குள் = பாங்-ோங்  
108. ரு | இவ்வர் அற்பாய கோட்டு அப்பாம்பா ருளு வாங்கிப்பிருஷு விப்பாறு ரிஷிக்காவா சிராமச்சிசுத்திருவ்வேடியாண்டு  
109. போமாயாயிட்டு பாங்-ோங் | இவ்வர் ஹரிதா-கோட்டு பாத்தையா ருளு வாங்கிப்பிருஷு நாவாங்டு  
110. ருமா எனா தா புரியாண்குள் = பாங்-ோங் | இவ்வர் லோஹிடா-கோட்டு பாத்தையா ருளு வாங்கிப்பிருஷு  
111. துக்காரம்சிசுது-துர்ப்பு அதிகும்மான் சமாவா தா புரியாண்குள் = பாங்  
112. ஓண் | i-  
113. ரு போர்த்தாம்பா-கோட்டு அவிலாயா ருளு வாங்கிப்பிருஷு ஸ்வாமிகூர் கம்பார்கா  
114. த்தாண்குள் = பாங்-ோங் | இவ்வர் அற்பாய கோட்டு அப்பாம்பா ருளு வாங்கிப்பிருஷு  
115. து அப்பாம்பா ருளு நாகாதூ அசேயினான் குமாரச்சீமி கவத்தாண்குள் =  
116. ஓண் | i-  
117. ரு ஹரிதா-கோட்டு அப்பாம்பா ருளு குமின்சில் அதிகும்மான் கோஷா தா புரியாண்குள் =  
118. ஓண் | i-  
119. ரு வாங்கிப்பிருஷு ஆப்பாம்பா ருளு வாங்கிப்பிருஷு கோவின்சில் கசாவா தா புரியாண்குள் =  
120. க்குள் = பாங்-ோங் | i-  
121. ரு காஸ்யா த்தாண்குள் = பாங்-ோங் | i-  
122. ரு வாங்கிப்பிருஷு ஆப்பாம்பா ருளு வாங்கிப்பிருஷு கான்நாய் முதலியியிய  
123. ரு ரோ பாங்-ோங் | i-  
124. ரு வாங்கிப்பிருஷு பாத்தையா ருளு வாங்கிப்பிருஷு கான்நாய் முதலியியிய  
125. ரு காஸ்யா த்தாண்குள் = பாங்-ோங் | i-  
126. ரு வாங்கிப்பிருஷு பாத்தையா ருளு வாங்கிப்பிருஷு கான்நாய் முதலியியிய  
127. ரு காஸ்யா த்தாண்குள் = பாங்-ோங் | i-  
128. ரு வாங்கிப்பிருஷு பாத்தையா ருளு வாங்கிப்பிருஷு கான்நாய் முதலியியிய  
129. ரு காஸ்யா த்தாண்குள் = பாங்-ோங் | i-
Fourth Plate: First Side

124 Gargga-gōtrattu Āsvalayaṇa-sūtrattu Vaṅgippu[ṛa*]ttuch-Chaṅkaranārayaṇabhaṭṭaṁ-
kkup = paṅg-oṇṟu | ivvūr Gautama-gōtrattu Āpastambha-sūrattuk = Konṭam-
paṭṭi Orṟi-
yūradīgal Nāgambi-saharajukkukup = paṅg-oṇṟu | ivvūr Olōhita-gōtrattu Bau-
[dhā]yaṇa-
sūrattuk = Kārambicheṭṭu-Tūrppil Chi(Śri)rāma Attiṇḍa-daśapuriyaṇuṅkkukup =
paṅg-oṇṟu | ivvūr Loḥita-gōtrattu Āpastambha-sūrattuk = Kārambicheṭṭu-Tūrppil Gaṅ-
gādharan Dāṃḍharā-daśapuriyaṇuṅkkukup = paṅg-oṇṟu | ivvūr Hārita-gōtrattu
Baudhā-
yāṇa-sūrattuk Pasumurattuk-Kapōdiśvaran Śivarudra-daśapuriyaṇuṅkkukup = paṅg-o-
nuṁru | ivvūr Hārita-gōtrattu Āpastambha-sūrattuk-Kumundili Echchambi
Śrīdhara-da-
śapuriyaṇuṅkkukup = paṅg-oṇṟu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sū-
trattuk-Kirāṇji Erimilagū-pōsaṇ Nārāyanaṇ Śrīvaśudēvasahasraṇuṅk-
kkup = paṅg-oṇṟu | ivvūr Bhāradvāja-gōtrattu Apastambha sūrattukk-Ku-
ṇḍur Iśvaran Tīruvēṅkada-kramavittaṇuṅkkukup = paṅg-oṇṟu | ivvūr Hārita
gōtrattu Āpastambha-sūrattuk Surasāmbi or (sarāmbi)-Narasiṅgaṇ Madisūda[na*]
paṭṭanu-
kkup = paṅg-oṇṟu | ivvūr Loḥita-gōtrattu Baudhāyana-sūrattuk = Kārambiche-
ttut-Tūrppil Yajñānaṇ(tmaṇ) Mādhavabhaṭṭaṇuṅkkukup = paṅg-oṇṟu | ivvūr
Kauṣika-gōtrattu
Āpastambha-sūrattuch = Cēṭṭalūrt-Dāṃḍiran Śōlaippirāṅ-kramavittaṇuṅkkukup =
paṅg-o-
ṇṛṇu | ivvūr Kauṣika-gōtrattu Āpastambha-sūrattuch = Cēṭṭalūr Śrīmādhaṇaṇ
Tīruvaṇa-
ganārāyaṇabhaṭṭaṇuṅkkukup = paṅg-oṇṟu | ivvūr Vatsa-gōtrattu Āpastambha-
sūrattuk U-
ruṇuṭtūr-Kēśavaṇ Śrīdharabhaṭṭaṇuṅkkukup = paṅg-oṇṟu | ivvūr Kuṇḍina-gōtrattu
Āpa-
mbha-sūrattuch = Cāṇḍur Trivikraman Yajñāṇaṇ(dhā)ma-daśapuriyaṇuṅkkukup =
paṅg-oṇṟu | ivvūr-
Hārita-gōtrattu Āpastambha-sūrattuk = Perēmpurattu Śrīdharan Rāmādevaṭṭa-
aṇu-

Fourth Plate: Second Side

145 kkup = paṅg-oṇṟu | ivvūrk-Kuṇḍina-gōtrattu Āpastambha-sūrattuk Muppirāl
Sivadā-
146 ᵇண் விஷ்ணுகுமாரக்-காபுரியானுக்குப்-பாங்-ஓங் | இவ்வுர்-குஞ்சினக்-கொந்த்-ஏவலா-
147 யா-சுற்றுற்றுக்-கொம்பாருணத்துக்-திருவேங்ககாஞான் ஸ்வாநாயாக்-க்கிராமவிட்டானுக்குப்-பாங்-ஓங்-
148 ரு | இவ்வுர்-வத்வா-கொந்த்-அபாச்யம்க்-சுற்றுற்றுக்-குஞ்சினக்-கொந்த்-ஏடுங்கான் சோமோ-
149 ரா-காபுரியானுக்குப்-பாங்-ஓங் | இவ்வுர்-கதுorical-கொந்த்-அபாச்யம்க்-சுற்றுற்றுத்துக்-சேத்தா-
150 [துரு*]-போசான் எலுவியான் பாச்(பாஸ்)கரக்-க்கிராமவிட்டானுக்குப்-பாங்-ஓங் | இவ்வுர்-
151 ஹாரிடா-கொந்த்-
152 சுற்றுற்றுது-துருமந்தார் ஐத்தான் பாவச்காண்டா-பாங்-ஓங்-
153 திரு-காய்பா-கொந்த்-திரு-காய்பா-சுற்றுற்றுது-பாங்-ஓங்-
154 சுற்றுற்றுது-துருமந்தார் கேகுமர்ர் ஸ்ரீகுடாதி-பாங்-ஓங் | இவ்வுர்-
155 ராடை-கால்-கால்-திரு-காய்பா-சுற்றுற்றுது-துருமந்தார் நாராயானா-
156 ஸ்வாநாக்க்-பாங்-ஓங் | இவ்வுர்-ஹாரிடா-கொந்த்-திரு-காய்பா-சுற்றுற்றுது-
157 துருமந்தார் கேகுமர்ர் ஸ்ரீகுடாதி-பாங்-ஓங் | இவ்வுர்-
158 வாஸ்-கொந்த்-
159 ராடை-கால்-திரு-காய்பா-சுற்றுற்றுது-துருமந்தார் துருமந்தார் காபுரியானுக்குப்-பாங்-ஓங்-
160 துருமந்தார் துருமந்தார் காபுரியானுக்குப்-பாங்-ஓங் | இவ்வுர் ஹார்-ஆவேகா-கொந்த்-
161 றாதியா-சுற்றுற்று துறையார் தரண்டாரக்-காபுரியானுக்குப்-பாங்-ஓங் | இவ்வுர்-
162 ஹார்-ஆவேகா-கொந்த்-
163 றாதியா-சுற்றுற்று துறையார் தரண்டாரக்-காபுரியானுக்குப்-பாங்-ஓங் | இவ்வுர்-
164 ஹார்-ஆவேகா-கொந்த்-
165 றாதியா-சுற்றுற்று துறையார் தரண்டாரக்-காபுரியானுக்குப்-பாங்-ஓங் | இவ்வுர்-
166 மற்றை திரு-காய்பா-சுற்றுற்றுது-துருமந்தார் துருமந்தார் வாஸ்-கொந்த்-
167 திரு-காய்பா-சுற்றுற்றுது-துருமந்தார் வாஸ்-கொந்த்-
168 குஞ்சினக்-கொந்த்-
169 திரு-காய்பா-சுற்றுற்றுது-துருமந்தார் வாஸ்-கொந்த்-

Fifth Plate: First Side
170 ὶ ṛ | ivvvṛ Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattut-Turumundippurattu Bhava-
171 [suṭan Bhavaskandabhaṭṭanukkup = paṅg-oṇru | ivvvṛ Hārita-gōtrattu Drāhyāya-
172 ṇa-sūtrattut = Turumundūr Kēśavaṇ Narasingabhaṭṭanukkup = paṅg-oṇru | ivvvṛ Hārita-gōtrattu
173 Drāhyāyaṇa-sūtrattut = Turumundūr Bhāskaraṇ Mātriraśikara-nārāyaṇa-krama-
vittāṇuk-
174 kup = paṅg-oṇru | ivvvṛ Hārita-gōtrattu Drāhyāyaṇa-sūtrattut = Turumun-
175 ṇūr Saḍāṅgaṇi Rishikēsavabhaṭṭanukkup = paṅg-oṇru | ivvvṛ Kaḍaṣka-
176 gōtrattu Drāhyāyaṇa-sūtrattu Aranaiippurattuk-Kumārasvāmi Sūrya-
177 dēva-kramavittāṇukkup = paṅg-oṇru | ivvvṛ Hārita-gōtrattu Drāhyāyaṇa-sūtrat-
178 tuk = Kuṇḍūr Akkisarmaṇ Vāmaṇa-kramavittāṇukkup = paṅg-oṇru | ivvvṛ Bhrādvāja-gō-
179 trattu Drāhyāyaṇa-sūtrattup = Pāḍagattut-Tiruvaraṅganārāyaṇan Yajñabhaṭṭa-
180 ṇukku
181 p = paṅg-oṇru | ivvvṛ Hārita-gōtrattu Drāhyāyaṇa-sūtrattut-Turumundūr Śrīkutta-
182 ū Akkumārabhaṭṭanukkup = paṅg-oṇru | ivvvṛ Hārita-gōtrattu Drāhyāyaṇa-
sūtrattu
183 t = Turumundūrt-Tirukkadavaṇ Bhāskaraṇa dēva-sahasranukkup = paṅg-oṇru | ivvvṛ Vatsa-
184 gōtrattu Drāhyāyaṇa-sūtrattu Naḍādūr Śaṅkaranaṇāyaṇan(ṇ) Āiyappiraṇ-kra-
vittā-
185 ṇukkup = paṅg-oṇru | ivvvṛ Ātryēa-gōtrattu Drāhyāyaṇa-sūtrattut = Tirumaṅgal-
186 attu Nakkaṇ Nārāyaṇaṇukkup = paṅg-oṇru | ivvvṛ Ātryēa-gōtrattu Drāhyāyaṇa-

Fifth Plate: Second Side

186 sūtrattut = Tirumaṅgalattu Nandi-Ālaṇukkup = paṅg-oṇru | ivvvṛ Gautama gōtrat-
187 tu Satyāshēṭha(ḍha)-sūtrattu Neṭkunṛattu Eluvadiyāṇ Tirusvargganārāyaṇa-
sahasraṇu-
188 kkup = paṅg-oṇru | ivvvṛ Bhārggava-gōtrattu Jayimiṇi-sūtrattuk = Kōṭṭaiyūr Sadaśi-
189 vaṇ Pilaṇukkup = paṅg-oṇru | ivvvṛ Vāsiṣṭhatha-gōtrattu Jayimiṇi-sūtrattu Ėmap-
190 pērūr Nārāyaṇaṇ Nārāyaṇabhāṭṭa-vasantayājikkup = paṅg-oṇru | ivvvṛ Viśvā-
mitra-
191 gōtrattu Jayimiṇi-sūtrattu Ādaṇūrk-Kaṇṇaṇ Dhīrasahasra-sōmayājikkup = paṅg-o-
192 oṇru | ivvvṛ Bhārgga[va*]-gōtrattu Jayimiṇi-[ni]-sūtrattup-Pāluvūr Madiśudana-
Sūryadēvanukku-
193 p = paṅg-oṇru | ivvvṛ Vāsiṣṭha-gōtrattu Jayimiṇi-sūtrattup = Pūllamaṅgalattu Vāsu-
194 dēvaṇ Nārāyaṇaṇukkup = paṅg-oṇru | — | — Rājendrasi(ṅ* )havaḷanāṭṭu-Po-
195  ygai-ṉāṭṭuk-Kaṇḍarādittachi-chaturvvēdimangalattu Gargga-gōtrattu Āpastambha-sūtrattuk = Kārambiĉheṭṭu-Koṟuttaṇpōsān Dāmodiran Śrīkriṣṇa-Dāsa-
puriyāṅkuk | ivvur Kausika-gōtrattu Āpastambha-sūtrattuk = Kīrāṅji Gēlsa-Ṇōsān Annandī-Mahēśvara-daśapuriyāṅkuk = paṅg-onru | iv-vūr Ātreya-gōtrattu Āpastambha-sūtrattuk = Kaṇḍür Tōnayaṉ baṭṭanambi-daśapuriyāṅkuk = paṅg-onru | iv-
vūr Hārita-gōtrattu Āpastambha-sūtrattuk = Cheṭṭalūr Ven-
pippottuch-Cheṭṭayaṉ Nārāyanabhaṭṭanukkup = paṅg-onru | ivvūr Viśvāmitra-
gōtrattu Āpastambha-sūtrattuk Veḻppurattu Nārāyanṉ [Śrī]kriṣṇa-daśapuriyāṅkuk = paṅg-onru [I]
203 ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk = Pāmbuninṛī-Kēsava-bhaṭṭaṉ Śrīvishṇu-
daśapuriyāṅkuk = paṅg-onru | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṉa-sūtrattuk =
205 Kuravaśari Nilagrivaṇ Bhavaskanda-sahasraṇukkup = paṅg-onru | ivvūr Bhāra-
dvāja-gōtrattu Āpastambha-sūtrattuk = Makaśai Āpastambha-sahasraṇukkup = paṅg-on-
u | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kaṇḍūr Tirunilakaṇṭaṇ
211 Udayiavikarabhaṭṭanukkup = paṅg-onru | ivvūr Vatsa gōtrattu Baudhāyaṉa-
sūtrattu Āpastambha-sūtrattuk = Kāṛīrī Tiruvenkādaṇ Tiruvaramadēva bhaṭṭanukkup = paṅg-
oru | ivvūr Sanīkriṇi-gōtrattu Baudhāyaṉa-sūtrattu Iruṅgaṇḍį Kṛiṣṇaṇ statue is perhaps the same as Vēḻpūrā in Tanuku Taluk in West Godavari District.
218 Gövindabhatāṇaukkuṇkup = paṅg-onṟu | ivvūr Kauśika-gōttratu Āpastambha-sūṭrattuk = Kökkā-
219 rai Nārāyaṇa Nārāyaṇa-sahasraṇaukkuṇkup = paṅg-onṟu | ivvūr-Kuṇḍina gōttratu Ā-
220 pastambha-sūṭrattu Eṭṭukkūr Śridhāraṇ Vishṇunambi-sahasraṇaukkuṇkup = paṅg-onṟu | ivvūr Kāsyapa-
221 gōttratu Āpastambha-sūṭrattuk = Kāñjai Vishṇumādhava-sahasraṇaukkuṇkup = paṅg-
222 onṟu | ivvūr
223 Kāpi-gōttratu Āpastambha-sūṭrattuch = Chirupuluvilk = Keśavaṇ Āiyappōrri
daśapuriyaṇu-
224 kkup = paṅg-onṟu | ivvūr Kāsyapa-gōttratu Āpastambha-sūṭrattu Rāyūr Puli-
225 ngōroppa-
226 Vīṣṇu Bhavarudra-dāsapuriyaṇaukkuṇkup = paṅg-onṟu | ivvūr Bhāradvāja-
227 gōttratu Āpastambha-sūtra-
228 ttu Nambūr Mādhavaṇ Nāgayabhatāṇaukkuṇkup = paṅg-onṟu | ivvūr Āṭṛyā gōttratu Drā-

Sixth Plate: Second Side

226 hyāyaṇa-sūṭrattu Maṇarpalli Rudraṇ Tirumālirunjōlai-sahasraṇaukkuṇkup = paṅg-
227 onṟu | iv-
228 vūr Āṭṛyā-gōttratu Drāhyāyaṇa-sūṭrattu Maṇarpalli Rudraṇ Rāmadēva-
229 sahasraṇaukku
228 p = paṅg onṟu | ivvūr Gautama-gōttratu Drāhyāyaṇa-sūṭrattu Nārāyaṇa-Nam-
229 pirāṇ-saha-
230 saṇaukkuṇkup = paṅg-onṟu | ivvūr Parāśara-gōttratu Drāhyāyaṇa-sūṭrattup = Pāḍakattu Nīlā-sāmma-
230 n Śrīrāma-kramavittanaukkuṇkup = paṅg-onṟu | ivvūr Gautama-gōttratu Drāhyāyaṇa-
231 sūṭrattu-
231 k Kirāṇji Vāsūdevan Śrīrāma-sahasraṇaukkuṇkup = paṅg-onṟu | ivvūr [Viśvāmitra-gō]
232 trattu Ja-
232 yimini-sūṭrattu Adaṉūr Nakkaṇ Sōlaippirāṇaukkuṇkup = paṅg-onṟu | iv[vūr Vi]svā-
233 mitra-gōtra-
233 ttu Jayimini-sūṭrattu Adaṉūr Nakkaṇ Āliyāṇaukkuṇkup = paṅg-onṟu | iv[vūr Vi]svā-
233 mitra-gō-
234 trattu Jayimini-sūṭrattu Aṉbil Māraṇ-Tāyanaukkuṇkup = paṅg-onṟu | ivvūr
235 Kauśika-gōttratu Āśvalāyaṇa-sūṭrattu Chirukōttaiyūr Nīlakaṇṭaṇ Pī-
236 tāmbara-bhaṭṭaukkuṇkup = paṅg-onṟu | innāṭtu Madhrāntakach-chatūrvvedi-
237 manglattu
237 Kāsyapa-gōttratu Āśvalāyaṇa-sūṭrattup = Perumarudūrp-Pāsūpati Śrīnārāyaṇa-
238 bhaṭṭaukkuṇkup = paṅg-onṟu | ivvūr Gargga-gōttratu Āśvalāyaṇa-sūṭrattu Vaṅgī-
239 ppūrattu Nā-
239 ராயணநூ திருவராங்கா-க்ரமவித்துன்குப் = பாங்க்-அங்கு | இவுர் பக்தற்று அபஸ்தம்
240 ஭ா-சுற்றுதுக் = கஞ்சன்பர் தோனாய் சான்ந்தாய்-சுப்பிரியான்குப்பு = பாங்க்-அங்கு | இவுர் ஹரிதா
241 சுற்றுக் அபஸ்தம்ச சுற்றுதுக் = கோமாப்புறா மதிருத்தன் ருத்ரா-க்ரமவித்துன்குப் = பா
242 வாங்கு | இவுர் பக்தற்று அயாகா-சுற்றுதுக் அபஸ்தம்ச சுற்றுதுக் = கஞ்சன் ஸ்ரீ
243 பர்க்கு எடுக்கு | இவுர் ஹரிதா-சுற்றுக் அபஸ்தம்ச சுற்றுதுக் = கஞ்சன்
244 எனும் சுற்றுக் திருவண்டாகா- சுப்பிரியான்குப்பு = பாங்க்-அங்கு | இவுர்
245 சுற்று அபஸ்தம்ச சுற்றுதுக் = கஞ்சன் திருவராங்கா நாய்-சுப்பிரியான்குப் =
246 வாங்கு | இவுர் பர்சாரா-சுற்றுக் ஧ர்மாயானா-சுற்றுது = பாதா குடு நொனா
247 கால்சாரம்மியாத்தான்

Seven Plate: First Side
247 குப் = பாங்க்-அங்கு | இவுர் பர்சாரா-சுற்றுக் ஧ர்மாயானா-சுற்றுது = பாதா குடு
248 மாரியுடன் பாங்க்கு் | இவுர் மறாக்-குர்க்குதுக் காமரவல்லிச்சுற்று வேட்டைக்களை குழ
249 து குருஷு-சுற்று இந்தோயா-சுற்றுது = கால்சாரம்மியாத்தான்
250 இவுர் அற்பை-சுற்று இந்தோயா-சுற்றுது = கிரந்தர்-தாய்-பான்மஸ்வரான்குப்
251 வாங்கு | இவுர் விழ்வாரியா-சுற்று தாய்முறியு-சுற்றுது = புல்லாங்களுடு ஸ்ரீகாண்டா
252 வினான்
253 குப் = பாங்க்-அங்கு | இவுர் காயபா-சுற்று அபஸ்தம்ச சுற்றுது = குண்டு நாயனான்
254 சுப்பிரியான்குப் = பாங்க்-அங்கு | இவுர் ஗ாவா-சுற்று அபஸ்தம்ச சுற்றுது =
255 சுற்றுது - சுற்றுதுக் சேன்பொது திருவண்டே
256 கர்ணன் ஸ்ரீத்ரோடல்-சுப்பிரியான்குப் = பாங்க்-அங்கு | இவுர் குண்டு
257 நியா-சுற்று பாத்து சுற்று நோக்னுர்சோ-சுண்ணாக்கள்-திருவராங்கா 
258 சுப்பிரியான்குப் = பாங்க்-அங்கு | இவுர் காயபா-சுற்று அபஸ்தம்ச சுற்றுது =
259 [குண்டு நாயனாந் தெய்வா- 
260 கர்நா-சுப்பிரியான்குப் = பாங்க்-அங்கு | இவுர் வாஸ்தா-சுற்று இந்தோயா-சுற்று-
260  து நாடுற் பொரியாண்மிக்காரு-நாரசிம்மா-க்ரமவித்தந்துறுக்கு = பாங்-ஒன்று | இவ்வர் கா-  
261  ஷ்யாபா-க்குற்று அப்பாச்சரோ-சுத்தறுக்கு = காண்நார் நார்கணான் [சா]ற்றகுமா-  
262  ரா-தசபுரியானுறுக்கு = பாங்-ஒன்று | இவ்வர் வாடக்குற்று அப்பாச்சரோ-சுத்தறு  
263  நாம்பர்-காட்டு[வா]க்க-  
264  காய் பாங் குற்றையும் பந்தகவுராக்குற்றையும் = பாங்-ஒன்று | இவ்வர் பாராவாயா-  
265  குற்றையும் காய் கரோம் சிர்குமரார் திருக்கரண்குற்றையும் = பாங்-ஒன்று | இவ்வர் கபில்  
266  குற்றையும் காய் பாங் குற்றையும் சிர்க்கிரிமா-க்ரமவித்தந்துறுக்கு = பாங்-  
267  ஒன்று | இவ்வர் ஹரிதா-கோ-  
268  குற்றையும் = பாங்-ஒன்று | இவ்வர் நாட்டு தான் தந்தர் என்று சர்மாம்மா-  
269  சரந்துறுக்கு = பாங்-ஒன்று | இவ்வர் பாங்-ஒன்று | இவ்வர் பாடயூர் பந்தாயாந் தந்தர்  
270  பந்தாயாந் தந்தர் நார்கணாந் திருமதவப்பகுத்துறுக்கு = பாங்-ஒன்று |  
271  இவ்வர் பந்தாயாந் தந்தர் பந்தாயாந் தந்தர் நார்கணாந் சிர்மாதவப்பகுத்துறு  
272  குற்றையும் = பாங்-ஒன்று | இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
273  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
274  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
275  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
276  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
277  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
278  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
279  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  

Seventh Plate: Second Side

271  சிவாந்தி-கண்டய்புரியானுறுக்கு = பாங்-ஒன்று | இவ்வர் வாதுஹா-குற்றையும் பந்தாயாந்  
272  பந்தாயாந் = பாங்-ஒன்று | இவ்வர் வாதுஹா-குற்றையும் பந்தாயாந் (**)  
273  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
274  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
275  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
276  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
277  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
278  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  
279  இவ்வர் வாடயூர் ஏச்சரோ-சுத்தறு வாடயூர் வாடயூர் எஸ்ரிலா-  

* Read Kāṭukkai
Urupp[ttur]-
280 k-Kēsavan Aiyyappirān-kramavittanukkup = paṅg-onru | ivvūr Muggala-ōṭrattu Āpastambha-sūtrattu Uruppṭṭur Rishikēsavaṇ Nārāyaṇa-sahasraṇukkup = paṅg-onru
281 g-onru | innāṭṭu Śri-Par[ā]ntakach-chaturvēddimēṅgalatu Śaṇḍīla-ōṭrattu Āpastambha-sūtrattu Vaṅgippurattu Gōvindaṇ Śrīdhara-dasapuriṇyanukkup = paṅg-onru | ivvūr
282 Ātṛyā-gōṭrattu Āpastambha-sūtrattu Māṅgaḷur Pūdīperumāṅ Akkāla-
283 bhaṭṭanukkup = paṅg-onru | ivvūr Bhārādvāja-ōṭrattu Āpastambha-sūtrattu
284 k = Kāṭṭukkuri Bhava(kuru)dran Vennāya-dasapuriṇyanukkup = paṅg-onru | ivvūr Bhārādvāja-ōṭrattu
285 Āpastambha-sūtrattuk = Kāṭṭukkuri Śōlaippirān Nārāyaṇa-bhaṭṭanukkup = paṅg-onru | ivvūr
286 Hārita-ōṭrattu Āpastambha-sūtrattu Oḍappurai Dōṇayaṇ Śrīrāmabhaṭṭanukkup = paṅg-onru | ivvūr
287 Ku[udi]na-ōṭrattu Āpastambha-sūtrattuk = Kōmaḍattu Māraiyan Śrīdatabhāṭṭa-
288 ūnukkup = paṅg-onru | ivvūr Kāṣyapa-ōṭrattu Āpastambha-sūtrattu Mūrīchcheṭṭu Śrīkrishṇa
289 Rāmadēvabhaṭṭanukkup = paṅg-onru | ivvūr Kāṣyapa-ōṭrattu Āpastambha-sūtrattuk = Kirāṇjaī
290 Tiruvarangāṇ Gōvrdhana-dasapuriṇyanukkup = paṅg-onru | ivvūr Vatsa-ōṭrattu Āpastambha
291 sūtrattuk = Kārabichcheṭṭup-Pōrdṛ(drō)nan Lakṣmībhaṭṭanukkup = paṅg-onru | ivvūr Gautama
292 gōṭrattu Āpastambha-sūtrattuch-Chēṭṭapōṣaṇ Aiyyana Nārāyaṇa dasapuriṇyanukku-

Eighth Plate: First Side

295 p = paṅg-onru | ivvūr Kāṣyapa-ōṭrattu Āpastambha-sūtrattuk = Tiruvē-
296 ukāḍaṇ Bhavakū[la]bhaṭṭanukkup = paṅg-onru | ivvūr Kapi-ōṭrattu Āpastambha-
297 sūtrattu Muṭṭappurattu Śivadēvaṇ Urdrapūdi-dasapuriṇyanukkup = paṅg-onru | ivvūr Gargga-
298 gōṭrattu Āpastambha-sūtrattuk = Kuḷuchappavvil Chaṇṇayaṇaṇa Periyarāmabhā-saha-
299 rāṇukkup = paṅg-onru | ivvūr Bhārādvāja-ōṭrattu Āpastambha-sūtrattuch = Chāṇḍīr-Ka-
300 nūnāpirāṇ Kēsava-sahasraṇukkup = paṅg-onru | ivvūr Kāṣyapa-ōṭrattu Āpastam-
301 bha-sūtrattuk = Kārabichcheṭṭu-Kapōṭaṇaṇa Śrīkrishṇapurāṅda-va-sahasraṇukkup = paṅg-on-
302 onru | ivvūr Gautama-ōṭrattu Āpastambha-sūtrattuch = Chēṭṭapōṣṇaṇ
303 Dāmōdiraṇ Jannarēvibhaṭṭa-Kāṭaka-sārvvakratu-vasantavājikkup = paṅg-onru | ivvūr
304 Ko(Kau)šika-gōtrattu ĀsvaḷaYaṇa-sūtrattu Iruṅgaṇḍi-Śrīmādhava[va*]n Tiruvārān-
305 ganāryaṇaḥbhaṭṭa-āhitāṅgnikkup = paṅg-onṛ | ivvṛ Kauśika-gōtrattu-
306 Āpastambha-sūtrattu Naṭādūr-Tiruvārūraṉ Mahādevabhaṭṭanukkup = paṅ-
307 g-onṛ | ivvṛ Kāśyapa-gōtrattu Āpastambha-sūtrattu Āṭṭāmperattu-
308 t-Tamādiraṇ Anuṇāga-chaturvēddhibhaṭṭanukkan = paṅg-onṛ | ivvṛ Kūṇḍi-
309 na-gōtrattu Āpastambha-sūtrattu Muppirāl Perumā-Nambi Śrīvāsulēva-
310 daśapuṛśṇaṇukkup = paṅg-onṛ | ivvṛ Āṭṛaya-gōtrattu Āpastambha-sūtrattu Mulappu-
311 rattu Bhavaṇāgan Vaṣaṇa-daśapuṛśṇanukkup = paṅg-onṛ | ivvṛ Rādhī(ṭh)tarā-
gōtrattu Ā-
312 pastambha-sūrattu Olikoṛai Jannyan Bhavarudra-daśapuṛśṇanukkup = paṅg-
onṛ | i-
313 vṛ Āṭṛaya-gōtrattu Āpastambha-sūtrattu Nandigāmattu Akkisarnaṉ Nārāyaṇa-
daśapuṛśṇa-
314 nukkup = paṅg-onṛ | ivvṛ Kapi-gōtrattu Āpastambha-sūtrattu ChíruppuṆuvil Yajñā-
315 nman(tmaṇ) Kāḷakochchabhaṭṭanukkup = paṅg-onṛ | ivvṛ Gō(Kau)šika-gōtrattu Āpastambha-sū-
316 trattu Irāṭṭakkurit-Tiruvārıṇaṅaraṇaṉ Śrīkṛishṇa-sahasraṇukkup = paṅg-onṛ | ivvṛ Kapi-
317 gōtrattu Āpastambha-sūkr(tr)aṭtuch = ChíruppuṆuvil Yajñānman(tmaṇ) Ananta-
318 nārāyaṇabhaṭṭanu-
319 kkuṇ = paṅg-onṛ | ivvṛ Hārita-gōtrattu Āpastambha-sūtrattuk = Kāṛambich-
320 cheṭṭu Vē-

Eighth Plate: Second Side

319ṇippōttut-Tiruवंगादavaṇ Gōvinda-daśapuṛśṇanukkup = paṅg-onṛ | ivvṛ Viśvāmi-
320 tra-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Pūṣa-Kaṇṇan Perumprakkādala-
daśa-
321 puṛṣṇanukkup = paṅg-onṛ | ivvṛ Viśvāmitra-gōtrattu Āpastambha-sūtrattuk-
Kaṇṇan
322 Śrīkumāra-daśapuṛśṇanukkup = paṅg-onṛ | ivvṛ Kūṇḍina-gōtrattu Āpastambha-
sūtrattuk-
323 ch = Chendirattu Panma(dma)nābhaṇ Chantradraśēkara-daśapuṛśṇanukkup = paṅg-onṛ | ivvṛ Murugala-gō-
324 trattu Āpastambha-sūtrattu Nelavaṅkāpōṣaṇ Śrīkrīṣṇa-Riṣhikēsava-daśapuṛśṇanu-
325 kkup = paṅ-
326 g-onṛ | ivvṛ Kauśika-gōtrattu Āpastambha-sūtrattup = Pāṛkonṛai Riṣhabha-
nandit-Ti-
326 ruveŋkādabhaṭṭanukupp = paṅg-oṅru | .ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Āli-
327  kkoṇrai Vāmaṇaṇa Yajñaya-sahasraṇukupp = paṅg-oṅru |  ivvūr Vatsa-gōtrattu Āpa-
328 stambha-sūtrattu Vangippurattuch-Chakrapāṇi-Tiruvārugaṇaṛayaṇa-daśapuriya-
329 nukkupp = paṅg-oṅru |  ivvūr Kāṣyapa-gōtrattu Āpastambha-sūtrattu Aṭṭamporuṇattu Mūttai-
330 Aṇṇakaṇa Aṇantanāraṇayaṇa-daśapuriyaṇukkupp = paṅg-oṅru |  ivvūr Śālavata-
331 gōtrattu Āpastambha-sūtrattu Verppurattuk-Kandaṇa Kēśava-bhaṭṭanukupp =
332 paṅ-g-oṅru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Aṅkārai Vāmaṇaiyaṇa-
333 Śrīvāsudēva-daśapuriyaṇukkupp = paṅg-oṅru |  ivvūr Parāśara-gōtrattu Āpastam-
334 bha-sūtrattuk = Kuravaśari Nāgaṇaṃ Ambalattāḍi-daśapuriyaṇukkupp = paṅg-oṅru |  ivvūr-Kuṇḍinḍi1-
335 ṇa-gōtrattu Āpastambha-sūtrattuk = Kōmādaṭṭu Madhusūdanaṇa Nārāyaṇa-
336 kramavittanukkupp= paṅg-oṅru |
337 g-oṅru | ivvūr Āṭrēya-gōtrattu Āpastambha-sūtrattu Vangippurattu Śāṅkaraṇa Ve-
338 nāmbhibhaṭṭanukupp = paṅg-oṅru | ivvūr Kāṣyapa-gōtrattu Aśvalaṇa-sūtrattu I-
339 rāyūr Yajñāṇa Kēśava-daśapuriyaṇukkupp = paṅg-oṅru |  ivvūr Vādhūla-gōtrattu Āpa-
340 stambha-sūtrattuk = Kārmabicheṭṭuk = Kandaṇa Kēśavaṇa Trivikrama-sahasraṇukkupp =
341 paṅg-oṅru | ivvūr-Bbh-
342 ārādvāya-gōtrattu Āpastambha-sūtrattuk = Korovit-Tiruvēṅkāṇa Nārāyaṇa-kra-
343 mavittā-
344 nukkupp = paṅg-oṅru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irūṅgandi-
345 Janārda-
346 ṇaṇa Paraṇjōṭi-daśapuriyaṇukkupp = paṅg-oṅru |  ivvūr Gautama-gōtrattu Āpas-
347 tambha-sū-

Ninth Plate: First Side

343 trattu Irāyūr Gaṅgādharaṇa Śrīyadēvabhaṭṭanukupp = paṅg-oṅru | ivvūr Gargga-gō-
344 trattu Āpastambha-sūtrattu Muluchchēṟuvi Vēṇṇaṇa Vīṣṇu-bhaṭṭanukupp =
345 paṅg-o-
346 ōru | ivvūr Āṭrēya-gōtrattu Āpastambha-sūtrattu Māṅgalūr Gārutha(da) vāhanaṇa Ulaga-
347 mundaṇbhaṭṭanukkupp = paṅg-oṅru | ivvūr Gargga-gōtrattu Aśvalaṇa-sūtrattu Vaṅgī-
348 ppurattu Aiyiṇa Paṭṭadigalpaṭṭanukkupp = paṅg-oṅru | ivvūr Hārita-gōtrattu Āpa-

1 ṇaṇi is redundant

-Ninth Plate: Second Side-

367 rāyaṇa-sahasraṇaṅkuṅkup-panṭ-onṛ | ippvṛr Inṇattu Miḻaiḷai-nāṭṭuch-Chēṇalūr Kuṇḍīṇa-gōtrattu
368 Baudhāyaṇa-sūtrattu Nakkaṉ Nāraṇaṉbhaṭṭaṅkuṅkup-panṭ-onṛ | ippvṛr Vāṣisṭhra-gōtrattu
369 tu Baudhāyana-sūtrattu Tattāpaṭṭaṇaṅkukup = paṅg-ōṅru | ivvūr Viśvāmitra-gōtrattu Bau-
370 dhāyaṇa-sūtrattu Nilan Ṭatta-sahasraṅkukup = paṅg-ōṅru | ivvūr Kuṇḍīṇa-gōtrattu
371 Baudhāya[ṇa*]-sūtrattu Nakkan-Mādēvaṅkukup = paṅg-ōṅru | innāṭṭu Mani-
372 nāṭṭu Emanallū-
373 r Bhāradvāja-gōtrattu Kātyāyana-sūtrattup = Pechchaṅkīḷaṉ Kēśavaṅ-nambi Kāli-
374 paṭṭaṇukanukup-
375 p = paṅg-ōṅru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk = Kārambicheṭṭu Šrīvāṣudē-
376 van Śrīkṛṣṇa-daśapuriyaṅkukup = paṅg-ōṅru | ivvūr Kuṇḍīṇa-gōtrattu Āpastam-
377 bha-sūtrattuk = Kā-
378 rambicheṭṭu Irāmadēvan Śrīdharabhaṭṭaṅkukup = paṅg-ōṅru | ivvūr Kuṇḍīka-
379 gōtrattu Āpastam-
380 bha-sūtrattuk = Kārambicheṭṭu Šrīdharan Irāma-
381 dēvabhaṭ-
382 taṅkukup = paṅg-ōṅru | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-sūtrattup =
383 Pāḍakattu
384 Akkumāraṇ Yajjukumāra-daśapuriyaṅkukup-paṅg-ōṅru | ivvūr Vatsa-gōtrattu Ā-
385 pastambha-sūtrattu Muḍumbāi Bhavarudraṇa-paṭṭaṇambi-kraṇavittaṅkukup =
386 paṅg-ōṅru | i-
387 vūr Kuṇḍīka-gōtrattu Āpastambha-sūtrattuk = Kārambicheṭṭu Šrīdharan Irāma-
388 dēvabhaṭ-
389 taṅkukup = paṅg-ōṅru | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-sūtrattup =
390 Pāḍakattu
391 māṇi Kaḷiṇi-gōtrattu Ṣātvāṣṭha(ṭha)-sūtrattu Šrīvarāhan Śaṅ-
392 karanārāyaṇa-daśapuriyaṅkukup-paṅg-ōṅru | ivvūr Kuṇḍīka-gōtrattu Satyā-
393 shāṭha(ṭha)-sūtrattu Viṣu-
394 dēvaṇ Śrīkṛṣṇabhaṭṭaṅkukup = paṅg-ōṅru | innāṭṭu Vēmbaṟṟūr = aṇa Chōla-
395 māṭṭaṅa(māṭṭaṅḍa) ch-chaturovvedima-
396 ngalattu Kuṇḍīka-gōtrattu Āpastambha-sūtrattu Śīkṣai Kēśavaṅ Bhavarudra-daśa-
397 puriyāṅkukup-
398 p = paṅg-ōṅru | ivvūr Saṅkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇdi Bhava-
399 rudraṇi Amuda-
400 kumāra-daśapuriyaṅkukup = paṅg-ōṅru | ivvūr Saṅkṛiti-gōtrattu Āpastambha-
401 sūtrattu Iruṅgaṇdi Śrī-
402 dharan Śrīmadhava-daśapuriyaṅkukup = paṅg-ōṅru | ivvūr Bhāradvāja-gōtrattu
403 Āpastambha-sūtrat-
404 tuk = Kārambicheṭṭu Aiyyaṅ Mādava-daśapuriyaṅkukup-paṅgonru | ivvūr
405 Lōhita-gōtrattu
406 Baudhāyana-sūtrattu Jaṅγaṇa Śrīvāṣudēvabhaṭṭaṅkukup = pa[ṅ]g-ōṅru | ivvūr
407 Māṇḍi(ṭhi)la-gō-
408 trattu Āpastambha-sūtrattuch = Cheruppūr Durggaṭi (Dhūrjaṭi) Ācheherumāṇ-
409 daśapuriyaṅkukup = paṅg-ōṅru |
Tenth Plate: First Side

391 ivvūr-Kuṇḍiṇa-güṭrattu Āpastambha-sūṟattu Sāha[nai] Vishṇambi¹ Tiruvinsi-lūrāradigal-daśapuriya-
392 ṇukkup-paṅ-gōṛu | ivvūr Śāḷavata-gōṭrattu Āpastambha-sūṭrattu Vēṟṟurattup-Paṭṭinārayana-
393 bhāṭṭanukkup = paṅ-gōṛu | ivvūr Hārita-gōṭrattu Āpastambha-sūṭrattu Irūṅgaṇḍi Śridharaṇ
394 Kēśavabhāṭṭanukkup = paṅ-gōṛu | ivvūr Vatsa-gōṭrattu Āpastambha-sūṭrattu Mōṟṟmpura-
395 ttut-Tiruvēṇkāḍaṇ Tirukkuriṅguḍi-daśapuriyauṇukkup = paṅ-gōṛu | ivvūr Gargga-gōṭrattu Āpastam-
396 mbha-sūṭrattuk = Kuṇchappavvil Vishṇu-Harisvāmbhāṭṭanukkup = paṅ-gōṛu | ivvūr Kāyapa-gōṭrattu-
397 Āpastambha-sūṭrattu Vaṭṭamāṇi Irāmadēvan Mahēndra-sahasraṇukkup = paṅ-gōṛu | ivvūr Kuṇḍi-
398 na-gōṭrattu Āpastambha-sūṭrattuk = Kīṟāṇjivādattu Yājnadattaṇ Tiru[Tri]vedi-
399 sahasraṇukkup = paṁ-gōṛu | ivvūr Kauśika-gōṭrattu Āpastambha-sūṭrattu Māvaṇḍūr Tiruvē-
400 kāḍaṇ Kēśava-
401 sahasraṇukkup = paṅ-gōṛu | ivvūr Vatsa-gōṭrattu Āpastambha-sūṭrattu Nambūr-
402 kkāṭṭukkai Uludaperumāṇ Śrīvāsudēva-kramavittanukkup = paṅ-gōṛu | ivvūr Kapi-
403 gōṭrattu Āpastambha-sūṭrattu Muṭṭaippurattu Māḍattu Nambi Adigāṇambi-daśapuriya-
404 ṇukkup = paṅ-gōṛu | ivvūr Gautama-gōṭrattu Āpastambha-sūṭrattuch = Cheṭṭa-
405 pōśa-
406 Kēśavaṇ Aṇkādu-sahasraṇukkup = paṅ-gōṛu | ivvūr Gargga-gōṭrattu Āpastam-
407 bha-sūṭrattuk = Kuṇchappavvil Vishṇumadisūḍa[na*]-sahasraṇukkup = paṅ-gōṛu
408 | ivvūr Gauta-
409 ma-gōṭrattu Āpastambha-sūṭrattuch = Cheṭṭapōśaṇ Dāmōdaraṇ Bhavaskandābha-
407 ṇukkup = paṅ-gōṛu
407 ṇu | ivvūr Gautama-gōṭrattu Āpastambha-sūṭrattu Vāṅgippurattuch-Chēṭṭapōśaṇ Aṇkādāma-
408 ṇ Dāmaṇambibhtāṇukkup = paṅ-gōṛu | ivvūr Hārita-gōṭrattu Baudhāyana-
409 sūṭrattu Ven-
409 īppōṭuk-Kēśa[va]dīga Āditappidāra-kramavittanukkup = paṅ-gōṛu | ivvūr Vatsa-gōṭrattu Ā[pa]-
410 stambha-sūṭrattu Nambūrkāṭṭukkai Vāsudēva Irāmadēva-sahasraṇukkup = paṅ-gōṛu | i-

¹ Read Vishṇu-Nambi
Tamil Portion

411 vvür Kuṇḍina-gōtrattu Āpastambha-sūtrattuk-Kōmapūrattu Jannayaṇ Vennayasaḥsranta
412 kkup=paṅ-g-oṇru | ivvūr Bhāradvā[ja*]-gōtrattu Āpastambha-sūtrattuch-Chāndūr Bhayadaṇḍaṇ
413 Panāma(dma)nābha-kramavittanukkup=paṅ-g-oṇru | ivvūr Saṁkriti-gōtrattu Āpastambha-sūtrattu Irūngai-
414 ndit-Tirumālirunjōlai Śrīnārayaṇa-sahasraṇukkup=paṅ-g-oṇru | ivvūr Kauṣika-gōtrattu

Tenth Plate: Second Side

415 Āpastambha-sūtrattu Māvandūr Harisvāmi-Viśnubhatṭaṇukkup=paṅ-g-oṇru | ivvūr Kauṣika-gōtrattu Āpastambha-sūtrattu Peruvalli Arijjunaṇ Divākara-bhaṭṭaṇukkup=paṅ-g-oṇru | ivvūr Hā-
417 rita-gōtrattu Āsvālayaṇa-sūtrattuk=Kumundili Īsvaraṇ Yajñasūryya-sahasraṇukkup=paṅ-g-oṇru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup=Piṇḍūr-Kumaraṇ Saṁkara-
419 nārayaṇa-sahasraṇukkup=paṅ-g-oṇru | ivvūr Bhāradvāja-gōtrattu Āsvālayaṇa-
420 Kūravaśarip-Pompāngi Bhavanandibhaṭṭaṇukkup=paṅ-g-oṇru | ivvūr Mitrayugōtrattu Āpastambha-
421 sūtrattup=Puṣāpōṣaṇ Jannayaṇ Tiruvishalūr-daśapuriyaṇukkup=paṅ-g-oṇru | ivvūr Kauṇḍi-
422 nya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavasandaṇ Bhāskara-daśapuriya-
423 yanukkup=paṅ-g-oṇru | ivvūr Kauṇḍinya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavas-
424 kandana Viṣṇu-daśapuriyaṇukkup=paṅ-g-oṇru | ivvūr Kauṣika-gōtrattu Āpastambha-sūtra-
425 ttu Māvandūr Vāmaṇa-Viṣṇubhatṭaṇukkup=paṅ-g-oṇru | ivvūr Viṣvāmitra-gōtrat-
426 ttu Āpastambha-sūtrattu Naḍādūr Bhavarudraṇ Tirukkurungudibhaṭṭaṇukkup=
427 paṅ-g-oṇru | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Saḥanaī Mādattai-
428 yana Tindadōṇa-kramavittaṇukkup=paṅ-g-oṇru | ivvūr Kauṣika-gōtrattu Āpastambha-sūtrattu Velavetti Uludaperumāṇ Māmadalaisahasraṇu-
430 kkup=paṅ-g-oṇru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Namburkkaṭṭukkai Śrīvās-
431 dēvan Uludaperumāṇbhaṭṭaṇukkup=paṅ-g-oṇru | ivvūr Gautama-gōtrattu Āpastam-
432 bha-sūtrattucch=Cheṭṭappōṣaṇ Jannayaṇ Dāmōdīra-sahasraṇukkup=paṅ-g-oṇru | ivvūr

143
433 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattuk = Kāṇṭakku-Kāḷaḷakochchaṇ Bhavarudra-
dasapuri-
434 yānukkup = paṅ-gōṇru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākaṇ-
dūr Nā-
435 rāyaṇaṇ Tiruviśalāradigalbhaṭṭanukkup = paṅ-gōṇru | ivvūr Vatsa-gōtrattu 
Āpastambha-
sūtrattu Nambūrkkāṭṭukkai Irāmaḍeṇaṇ Śrīvāsudēva-dasapuriṇaṇukkup = paṅ-gō-
437 ru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Pālaḍai Śrīvāsudēvaṇ Tiru-
vēṇkaṭa-dasa-
puriṇaṇukkup = paṅ-gōṇru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-

Eleventh Plate: First Side.

439 Nārsyaṇaṇ Āṛavaṇumu-sahasraṇaṇukkup = paṅ-gōṇru | ivvūr Viśvāmitra-gōtrattu 
440 Āpastambha-sūtrattu Chaṇṇakkūrī Dēvaratāṇ Pichchadhēva-kramavittenukkup = 
paṅ-gōṇru | ivvūr Kauṣika-
gōtrattu Āpastambha-sūtrattu Velaveṭṭi Madisūdana-mahādēva-sahasraṇuṇukkup = 
442 paṅ-
443 ru | ivvūr Hārita-gōtrattu Āpastambha-sūtrattu = Kuravaṇarī-Chaṇḍakāṇ Tiṇḍa-
dōṇa-sahasra-
444 nukkup = paṅ-gōṇru | ivvūr Kauṣika-gōtrattu Satyāshētha(dha)-sūtrattup = 
Perumpāṇḍūr Śrīkumāra-
444 n Kēśava-sahasraṇukkup = paṅ-gōṇru | innāṭṭu Mūḷḷilāṅgudi Kauṣika-gōtrattu 
Āpastambha-
445 sūtrattu Velaveṭṭi Vīṣṇu-Pṛṇāma-dasapuriṇaṇukkup = paṅ-gōṇru | innāṭṭu 
Iḍavai Bhāradvāja-
gōtrattu Āpastambha-sūtrattuk-Kēśavaṇ Śrīkṛṣṇa-bhaṭṭaṇukkup = paṅ-gōṇru | 
ivvūr Bhāradvāja-
gōtrattu Āpastambha-sūtrattup = Pṛṇṇaṇattu Saṅkaṇāraṇaṇaṇ Tiruvaṇkāḍa-
dasapuriṇa-
448 nukkup = paṅ-gōṇru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Naṭadūr Māda-
449 van Naraśingabhāṭtaṇukkup = paṅ-gōṇru | ivvūr Gautama-gōtrattu Āpastambha-
sūtrattu Irāyūr Viśnuḍēvaṇ Vindakumāra-kramavittenukkup = paṅ-gōṇru | iv-
451 vūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṛuṇpuṭṭur Kumāravāmi Adiγa-
452 ūmba-dasapuriṇaṇukkup = paṅ-gōṇru | ivvūr Hārita-gōtrattu Āpastambha-
sūtrattu Śūrīk-Karumāṇikan Nāraṇabhaṭṭaṇukkup = paṅ-gōṇru | innā-
454 Ṭtu Vīḷattūr-nāṭṭuk-Kāṭṭur Gautama-gōtrattu Āśvālayaṇa-sūtrattuk = Kārambi-
chechettu Adigal Chai-
nayyabhaṭṭaṇukkup = paṅ-gōṇru | ivvūr Kauṣika-gōtrattu Bhāradvāja-sūtrattup 
= Piṇḍūr
456  கரை நிர்஧ாரில் வந்துது-达apūruṇaṇukup = பாங்-onru | இவ்வர் ஹர்தடு
457  பட்டம்பா-sūtrattu ஓதபருநீயப்-பி-தொட்டிகள் நாராயாண-达apūruṇaṇukup = பாங்
458  onru | இவ்வர் ஹர்தடு
459  தா-sūtrattu பட்டம்பா-sūtrattu வாகபுருந்து முந்தசாரபோசான் திருவராணாயிருக்கு
460  திருப்பிதவூர்-sā-
461  hasraṇukkup = பாங்-onru | இவ்வர் குட்மி-sūtrattu பட்டம்பா-sūtrattu விருணை
462  ஆச்செட்டி-A-
463  tīṇda-达apūruṇaṇukkup = பாங்-onru | இவ்வர் லோபகு-sūtrattu பாுதாயாண

Eleventh Plate: Second Side

463  பாங்-onru | innattuk-காரா-nāṭṭu ஓீமானுபியுறு = அணா உலகாணகாசோ-
464  churuvvedimāng-
465  galattu பாராசரா-sūtrattu ஓசவலாயாண-சு-sūtrattu முட்டா தீகரணா நாவியா-nukkup =
466  பாங்-o-
467  onru | இவ்வர் ஹர்தடும்பா-sūtrattu ஓசவலாயாண-சு-sūtrattu அந்தா-Divakara ஹர்தடும்பா
468  sōmya
469  kkkup = பாங்-onru | innattut-Tiruvindalāṭur-தா-tuch = Chēndankudi ஹர்தடும்பா
470  ஗ோறு பட்டம்பா-sūtrattuk-காரம்பிச்செந்து-Tiruvaraந்தா அதிகும்பிகுகையுண்கூக =
471  பாங்-onru | innattut-Ti-
472  ru[ni]riyū விவகம்பா-sūtrattu ஓசவலாயாண-சு-sūtrattu அரணையுந்து யாஜந
473  ஹவவாசோ-sā
474  bhaṭṭanukkup= பாங்-onru | innattu மார்ப்பிச்சூமிக்குச்சு-churuvvedimānggalattu
475  ஹர்தடும்பா-gō-trat-
476  tu பட்டம்பா-sūtrattuk = கோரிச்சு சாக்கராநரயானா ஸ்வாக்கி (kra) tu-达-
477  pūrṇaṇukkup = பாங்-onru | இவ்வர் ஹர்தடும்பா-sūtrattuk = கோரிச்சு
478  ஸ்வாக்கி (kra) tu
479  Chendippirān-达apūruṇaṇukkup = பாங்-onru | இவ்வர் மர்க்கா-sūtrattu வாராயுத-
480  Tiruvēkakuțamādhava-达apūruṇaṇukkup = பாங்-onru | இவ்வர் குட்மி-sūtrattu அ-
481  appambha-sūtrattu Muppirāl Aiyappān கோசவா-达apūruṇaṇukkup = பாங்-onru | 
482  ivvū-
483  அதிர்யா-sūtrattu பட்டம்பா-sūtrattu வெங்கையைபவர்ட்டு பெயவகுமரர் பா-
484  llikoṇān-达apūruṇaṇukkup = பாங்-onru | இவ்வர் மர்க்கா-sūtrattu அப்பா-
485  mbha-sūtrattu வாராயுத் மாநப் ஸ்வாக்கி (kra) tu-达apūruṇaṇukkup = பாங்
486  onru | இவ்வர் கு-
478 ுதிந[ன*]-gótrattu Āpastambha-sūtrattuk-Kōmadattu Nāgayan Tiruvilār-kramavittāṇukku=pañ-
479 ɡ-ուռu | ivvūr Bhāradvāja-gótrattu Āpastambha-sūtrattuk=Korovich-Chau-
480 karaṇ Dāmō-
481 ɡo-ra-da-daśapuriyaṇukku=paṅ-ongu | ivvūr Vatsa-gótrattu Āpastambha-sūtrattu Vaṅgippuru-
482 ttu Gōvindan Bhavarudra-daśapuriyaṇukku=paṅ-ongu | ivvūr Gargga-
483 go-trattu Āpastam-
484 bha-sūrattu Varralūr-Kēsavan Madhavabhaṭṭaṇukku=paṅ-ongu | ivvūr Gargga-go-trattu Ā-
485 pastambha-sūrattu Varralūr-Kēsavan Trivikramabhaṭṭaṇukku=paṅ-ongu | ivvūr Bhāradvāja-gō-
486 trattu Āpastambha-sūrattuk-Kirāṇji Śrīkrishna Śrīkōva-daśapuriyaṇukku=paṅ-ongu | iv-
487 vūr Āṭrēya-gōtrattu Āpastambha-sūrattu Virupṇattatt-Tiruvadibhaṭṭaṇ Madhava-
488 daśapuriyaṇu-
489 kkup =paṅ-ongu | ivvūr Gargga-go-trattu Āpastambha-sūrattu Varralūr Rēvayaṇa Janna.

Twelfth Plate: First Side

487 rēvibhaṭṭaṇukku=paṅ-ongu | ivvūr Kāṣyapa-gōtrattu Āpastambha-sūrattu Āṭṭampura-
488 ttuk-Kēsavan Kundiśāmibhaṭṭaṇukku=paṅgonru | ivvūr Kauśika-go-trattu Āpastambha-
489 sūrattuk-Kōkkarai Veṇṇayaṇ Tiruvilār-daśapuriyaṇukku=paṅ-ongu | ivvūr Viśvā-
490 mitra-go-trattu Āpastambha-sūrattu Kumāṇḍūrt-Tiruvaraṅgadēvaṇ Śrīrāma-
491 daśapuriyaṇukku-
492 p=paṅ-ongu | ivvūr Vatsa-go-trattu Āpastambha-sūrattu Vaṅgippurattu Vishṇu-Kēsava-sa-
493 hasraṇukku=paṅ-ongu | ivvūr Kāṣyapa-gōtrattu Āpastambha-sūrattu Alutta-
494 ṇur Veṇṇayaṇ Yajñaya-daśapuriyaṇukku=paṅ-ongu | intattuk-Kuṛukkai-
495 nāṭtuk-Kaḍala-
496 ūgūdi Bhāradvāja-gōtrattu Āśvalāyaṇa-sūrattuk-Kuravaśarik-Kēsavan Nārāyaṇa-
497 daśapuri-
498 yaṇukku=paṅgonru | ivvūr Kāṣyapa-gōtrattu Āpastambha-sūrattu Uppu-
499 ttūr I-
496 laiyā-Bhavakūlāṇ Nārāyaṇa-daśapuriyaṇukku=paṅ-ongu | ivvūr Saṭha-gōtrat-
497 tu Baudhaṇa-sūrattu Irāyūrch-Chotṭait-Tiruvellvikkudi-Singa-daśapuriya-
498 nu[k]ku=paṅ-ongu | ivvūr Nitundina-gōtrattu Āśvalāyaṇa-sūrattu
499 Nimbai Yajñōṇa Nārāyaṇa-daśapuriyaṇukku=paṅ-ongu | ivvūr Bhāradvāja-
500  சற்று ஏபாஸ்தம்பா-சுற்றுட்டுக்-குராவசாரி நாராயான் வெங்கடுத்தவ-சாஸ்பரிஃ
501  யா்க்குப்=பாங்-ோறு | இவ்வீர் ஆற்சா-சற்றுட்டு ஏபாஸ்தம்பா-சுற்றுட்டு
502  முத்தற்பர்த்து-திருவரணக் காமோட்டா-சாஸ்பரியானுங்குப்=பாங்-ோறு | இவ்வீர்
      காச்யபா-சொற்று
503  து ஏபாஸ்தம்பா-சுற்றுட்டு உருப்புற்று சிராமண் சாஸ்கவஸ்வா-சாஸ்பரியானுங்குப்=
      பாங்-ோறு | இ-
504 மாட்ட்டுக்-காரிமானால் குண்டியா-சற்றுட்டு ஏபாஸ்தம்பா-சுற்றுட்டு முப்பிரால்(கால்)
      மாதவ வாமா
505  நா-சாஸ்பரியானுங்குப்=பாங்-ோறு | இவ்வீர் பார்காவா-சற்றுட்டு காத்யானா-
      சொற்றுட்டு = காக்கம்பிரா
506  விசு-சிரித்தார்-க்ராம்வித்தானுங்குப்=பாங்-ோறு | இவ்வீர் ராத்திரி(தி)டார்-
      சொற்றுட்டு காத்யானா-சொற்று
507  டெல்லி ருத்ரன் விஷால்வீன்-க்ராம்வித்தானுங்குப்=பாங்-ோறு | இன்றாட்டு ஆடி-
      காண்டாகூர்-னா
508  துப்-பேருன்ட்டுட்டு வாட்ஸ சற்றுட்டு ஏபாஸ்தம்பா-சுற்றுட்டு-குண்டுர் சிரிக்காண்
      ஆடிராடியா-சாஸ்பரியானுங்குப்=பாங்-ோறு | இவ்வீர் வாட்ஸாசற்றுட்டு ஏபாஸ்தம்பா-சுற்றுட்டு-
      குண்டுர் ருத்ரன் பு-க
509  வாச்காண்டா-சாஸ்பரியானுங்குப்=பாங்-ோறு | இவ்வீர் ஹாரிடா-சற்றுட்டு ஏபாஸ்தம்பா-
      சொற்று

Twelfth Plate: Second Side

511  முப்பிரால் நாராயான் (பாக கு) வருட்கா-சாஸ்பரியானுங்குப்=பாங்-ோறு | இவ்வீர்
      வாட்ஸாசற்று ஏபாஸ்தம்பா-சுற்றுட்டு-குண்டுர் பொர்க்கள் மாதவ சாஸ்ஸ்ரானுங்குப்=பாங்-ோறு | இவ்வீர்
      ஹாரிடா-சற்றுட்டு
512  சொற்றுட்டு ஏபாஸ்தம்பா-சுற்றுட்டு முப்பிரால் அலக்காண்-சாஸ்ஸ்ரானுங்குப்=பாங்-ோறு | இவ்வீர்
513  ஏபாஸ்தம்பா-சுற்றுட்டு முப்பிரால் அலக்காண்-சாஸ்ஸ்ரானுங்குப்=பாங்-ோறு | இவ்வீர்
514  ஗ாடாமா-சற்றுட்டு ஏபாஸ்தம்பா-சுற்று எறுமனாம்பித்யா-வெங்கடுத்தவண்
515  யா-சாஸ்பரியானுங்குப்=பாங்-ோறு | இவ்வீர் விஸ்வமித்தா-சற்றுட்டு ஏபாஸ்தம்பா-
      சொற்றுட்டு = கிராண்டி-கா
516  கம்மை வாணாண் சிவான்-சாஸ்ஸ்ரானுங்குப்=பாங்-ோறு | இவ்வீர் ஗ாடாமா-
      சற்றுட்டு ஏ-
517  பாஸ்தம்பா-சுற்று எறுமனாம்பித்யா-வெங்கடுத்தவண் லக்ஷ்மணா-சாஸ்பரியானு-
      குப்=பாங்-ோறு
518  | இவ்வீர் குண்டியா-சற்று ஏபாஸ்தம்பா-சுற்று எற்பகு வெண்மாண்-திருவரணக்
519  நாராயாணா
      சாஸ்ஸ்ரானுங்குப்=பாங்-ோறு | இன்றாட்டு-திருக்காயிய மாநாடு உடையாடித்தா
520 Gautama-gōtrattu Āpastambha-sūtrattuk-Kuravaśari Durggayaṇa Śaṅkarana- 
raṇa-da-
521 ṣapuriyaṇukkup-paṅgoṇru | innāṭṭu Nallāṛṛur-rāṭṭuk-Kaṅjaṇur Muggala-gō-
trattu Āpastambha-sūtrattu Ākki-Śrivāṣudēvaṇ Dōṇya-sahasraṇukkup = pa-
523 ōng-oṇru | ivvūr Muggala-gōtrattu Āpastambha-sūtrattu Ākki Viṣṇubhaṭṭaṇ 
524 Nrāyaṇa-sahasraṇukkup = paṅg-oṇru | ivvūr Āṭrēya-gōtrattu Āpastam-
525 bha-sūtrattu Dvēdaigōmapurattu Kochchibhaṭṭaṇ Svāmikumāra-kramavitta-
ṇukkup =
526 paṅg-oṇru | ivvūr Āṭrēya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapurattut-
Tammadi-
527 perumāṇ Kēsavakramavittaṇukkup = paṅg-oṇru | ivvūr Gautama-gōtrattu Kātyā-
yaṇa-sūtrat-
528 tu Ādambākkattu Śaṅkaraṇ Kuṇḍaperumāṇ-kramavittaṇukkup = paṅg-oṇru | 
innāṭṭu Mahē-
529 ndrakoṭūr Kuṇḍina-gōtrattu Āpastambha-sūtrattuk-Kuṇḍiyūrt-Tiruvīsālūrk-Kuṇ-
rattaya-krama-
530 vittanukkup = paṅg-oṇru | innāṭṭu Nāṅgur-rāṭṭuk Kuṇṛattu Kāśyapa-gōtrattu 
Āpaste-
531 mbha-sūtrattuk-Kaṅjai Atiṇḍaṭṭhaṇukkup = paṅg-oṇru | ivvūr Kāśyapa-
532 gōtrattu Āpa-
532 stambha-sūtrattu Murikkonraik-Kumāraṇ Bhavarudra-kramavittaṇukkup = paṅg-
oṇru | innāṭṭu 
533 Marudūr Viṣvāmitra-gōtrattu Jayimini-sūtrattuk = Kumāraṇ Nrāyaṇaṇukkup = 
534 paṅg-oṇru 
535 | innāṭṭut-Tāniyūr Perumbarrappuliyyūr Vāśishṭha-gōtrattu Baudhāyaṇa-sūtra 
[ttu*]

Thirteenth Plate: First Side

535 p-Puliyaṇ Nrāyaṇabhāṭṭaṇukkup = paṅg-oṇru | ivvūr Raushyāyaṇa-gōtrattu 
Baudhāyaṇa-sū-
536 trattu Iravikriṣṇa-daśapuriyaṇukkup = paṅg-oṇru | innāṭṭu Veṇṇaiyūr-nāṭṭu 
Jātiykuḍi Kā-
537 ṣyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kandāḍait-Tiru(Tri)- 
vēdi Yajñayabhaṭṭanuk-
538 kup = paṅg-oṇru | ivvūr Āṭrēya-gōtrattu Āpastambha-sūtrattuk = Kīlaṅkīl 
Dēvarathāṇ-Dē-
539 vadēvēśa-daśapuriyaṇukkup = paṅg-oṇru | innāṭṭup Paṅchavan-mahādevich-charu-
pōṇḍimangalat-
540 tu Māṭhala-gōtrattu Satyāṣṭhātha(dha)-sūtrattuk-Kommāraich-Chāṅgaṇ Śēndān 
Tiruppiṇḍavūr-daśapuriya-
541 ṣukkup = paṅg-oṇru | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Uvīyūr-
Kanṇasvāmi-
542 t-Tiruppundaiyadigal-dašapuriyaṇukkup = paṅg-ōṇṛ | ivvūr Kāsyapa-gōtrattu
Drāhyāyana-sū-
trattu = Turumundippurattu Achcetti-Chaṇnaperumāṅ-dašapuriyaṇukkup = paṅg-
ōṇṛ | ivvūr Kā-
544 śyapa-gōtrattu Drāhyāyana-sūtrattu = Turumundippurattu Achcetti Kumāraperumāṅ-kramavitta-
ṇukkup = paṅg-ōṇṛ | ivvūr Kauśika-gōtrattu Kātyāyaṇa-sūtrattu Vaṅgippurattu
546 Bhavasvāmi Dāmōdarabhaṭṭauṇukkup = paṅg-ōṇṛ | ivvūr Kāsyapa-gōtrattu
Kātyāya-
ṇa-sūtrattu Āttakkūr Vīśṇu Ādittapiḍārabhaṭṭauṇukkup = paṅg-ōṇṛ | ivvūr
Vatsa-
548 gōtrattu Kārtyā tyāyaṇa-sūtrattu Surasārambi Śaṅaperumāṅ Bhāskarabhaṭṭauṇuk-
kup = paṅg-ōṇṛ | ivvūr Bhāradvāja-gōtrattu Kārtyā tyāyaṇa-sūtrattu Uṛupputṭur-
550 ch-Chaṇnayaṇ Kālīṣaṇa-dašapuriyaṇukkup = paṅgōṇṛ | ivvūr Bhāradvāja-
gōtrattu Kārtyā tyāya-
551 yāṇa-sūtrattauk-Kākkambirāl Vīśṇu Rishikēśava-dašapuriyaṇukkup = paṅg-ōṇṛ | ivvūr
552 Bhāradvāja gōtrattu Kātyāyaṇa-sūtrattu Vēngai-Chaṇkaraṇārāyaṇaṇ Kumā-
rapurumāṅ-
553 Ṽ-kramavittaṇukkup = paṅg-ōṇṛ | ivvūr Bhāradvāja-gōtrattu Kārtyā tyāyaṇa-
sūtrattu Vaṅ-
gippurattu Hiranyaga[r*]bhāṇ Bhavarudra-kramavittaṇukkup = paṅg-ōṇṛ | ivvūr Bhāradvāja-gōtrat-
tu Kātyāyaṇa-sūtrattuk-Kākkambirāl Uṛudraṇ Sūryadēva-daśapuriyaṇukkup =
paṅg-ōṇṛ |
556 ivvūr Kauśika-gōtrattu Kārtyā tyāyaṇa-sūtrattu Vaṅgippurattu Bhavasvāmi
Mādhava-kramavitta-
557 Ṽukkup = paṅg-ōṇṛ | ivvūr Viśvāmitra-gōtrattu Jayimini sūtrattup = Pulla-
558 māṅgalattu Ma-
559 [hē]jīvaran Tattauṇukkup = paṅg-ōṇṛ | ivvūr Bhārggava-gōtrattu Jayimini-
sūtrattup - Paluvūr
560 [Dāmō]daraṇ Tiruvanāganārāyaṇaṇukkup = paṅg-ōṇṛ | Uga[ur]kūṛatattu =
Tīṭṭaiukudi Viśvāmi-

Thirteenth Plate: Second Side

560 [tra-gō]trattu Jayimini-sūtrattu Nārāyaṇan Mayūravāhaṇa-sahasraṇukkup = paṅg-
ōṇṛ | ivvūr Viś[vā]-
561 [mitra]-gōtrattu Jayimini-sūtrattu Māṇa-Nārāyaṇaṇaṇukkup = paṅg-ōṇṛ |
Vēsālippāḍī Jayaṅgo-
562 [uḍa]sōjach-chaturvēdimāṅgalattu Parāsara-gōtrattu Āśvalāyaṇa-sūtrattu =
Tirupper Jā-
563  tavēdaṇ Kaumārasvāmi-sahasraṇaṇukkup = paṅg-oṅru | ivvūr-Pāradāya-gōtrattu Åśvāla-
564  yaṇa-sūṭrattu Oymāṇpuliyūrk-Kaṇṇidāyapirāṇbhatṭanukkup = paṅg-oṅru | ivvūr Māṭhala-
565  gōtrattu Satyāśhāḍha-sūṭrattuk-Kommāraich-chivāḍaṇa Aṇantadēva-daśapuri-
566  yaṇukkup = paṅg-oṅru | ivvūr Gautama-gōtrattu Satyāśhāḍha-sūṭrattu Miḷalai Bhavagōpaṇ Veṅkā-
567  tṭudōvahatṭanukkup = paṅg-oṅru | ivvūr Māṭhala-gōtrattu Satyāśhāḍha-
568  sūṭrattuk-Kommā-
569  rai Aṇantaṇ Śivāḍaśa-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Kauśika-gōtrattu Drāhyāya-
569  na-sūṭrattu Prayāgai Sōmadēvaṇ Paṭṭaṇambhi-kramavīttaṇukkup = paṅg-oṅru | ivvūr Hārita-
570  gōtrattu Drāhyāyana-sūṭrattut-Tuṛumūṇḍūr Chivaṇaṇ Tiruppōrī-kramavīttaṇu-
571  kkup = paṅg-oṅru | ivvūr Gautama-gōtrattu Kārtṛyā(tyā)yaṇa-sūṭrattup = Pulippurattu
572  Vishṇukumāraṇ Tiruvēṇkāda-kramavīttaṇukkup = paṅg-oṅru | ivvūr Bhāradvāja-
573  gōtrattu Kārtṛyā(tyā)yaṇa-sūṭrattup = Pēchchaṅkīlaṇ Chiṅiyadīga Amāṭṭura-
574  adīgal-kra-
575  mavīttaṇukkup = paṅg-oṅru | ivvūr Rāṭhitara-gōtrattu Kārtṛyā(tyā)yaṇa-
576  sūṭrattu-Tā-
577  jāsirī Chōlaippirāṇ Viṇṇaveṭpai-kramavīttaṇukkup = paṅg-oṅru | ivvūr Bharad-
578  dvāja-gō-
579  trattu Kārtṛyā(tyā)yaṇa-sūṭrattup = Pēchchaṅkīlaṇ Mahēśvaran Mahēśvara-
580  kramavīttaṇukkup = paṅg-o-
581  Ṽru | ivvūr Hārita-gōtrattu Āpastambha-sūṭrattuk-Kumindilī Nārāyaṇa-daśapu-
582  riyaṇukkup = paṅg-oṅru | ivvūr Gautama-gōtrattu Āpastambha-sūṭrattu Irāyūr Śrīnārāya-
583  naṇ Śrīdhara-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Kapi-gōtrattu Āpastambha-
584  sūṭrattuk = Ku-
585  ndūṛch-Chivanāgaṇ Dāmōdara-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Kāṣyapa-
586  gōtrattu Bau-
587  dhāyaṇa-sūṭrattuk = Kūvaṇḍūṛch-Chivåḍaṇ Aṭṭamūṛtī-daśapuriyaṇukkup =
588  paṅg-oṅru | iv-
589  vūr Vatsa-gōtrattu Āpastambha-sūṭrattu Uṛupputṭūr Dāmōdana Akkāla-daśa-
590  puriyaṇukku-
591  p = paṅg-oṅru | ivvūr Kāṣyapa-gōtrattu Āpastambha-sūṭrattuk-Kārmaṇḍu-
592  cheṭṭuk-Kumāradē-
593  naṇ Tirukkadava-Nārāyaṇa-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Kāṣyapa-
594  gōtrattu Āpastam-
TAMIL PORTION

Fourteenth Plate (Smaller than the thirteenth Plate); First Side

bha-sūtrattuk-Kārumbichechetṭu Bhāskaratōnān Chakrapāṇi-daśapuriyaṇukkup = paṅg-ōṅru | ivvūr
Gautama-gōtrattu Āpastambha-sūtrattu Nellūrt-Tiruvenkāḍāṇ Subrahmanya-daśapuriyaṇukkup = paṅg-ōṅru [1*]
ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Īḍapuṇḍi Pōḍīgal Śrīkrishṇa-daśapuriyaṇukkup = paṅg-ōṅru [1*]
ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākkanḍūr-Chaṅkaratōnān Gōvindapattanukkup = paṅg-ōṅru [1*]
ivvūr Bhārggava-gōtrattu Jayimunī-sūtrattuk-Koṭṭaiyūr Trivikrama Pūvattanukkup = paṅg-ōṅru [1*]
ivvūr Nitūndina-gōtrattu Āpastambha-sūtrattu Irāyūr-Choṭṭai Dēvadē[ve*]śan Aiyāyambibhāṭanukkup = paṅg-ōṅru[1*] tu [1*]
ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk = Kumūḍili Nārāyaṇan Nārāyaṇa-sahasraṇukkup = paṅg-ōṅru [1*]
ivvūr Bhāradvāra(ja)-gōtrattu Āpastambha-sūtrattu Māṅgalūr Dōṇaiyyaṇ Sūrya-dēva-daśapuriyaṇukkup = paṅg-
g-ōṅru | ivvūr Mūrggala-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Rishikēsavaṇ Pōn-
malai-daśapuriyaṇukkup = paṅg-ōṅru | ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Nimbāī Śrī-
dhīran Trivikrama-sahasraṇukkup = paṅg-ōṅru | ivvūr, Vāsīṣṭha(thā)-gōtrattu Jayimunī (Javimīnī)-
sūtrattu Ādanūr Śrīdarāṇ Chakrapāṇikkup = paṅg-ōṅru | ivvūr Bhārggava-gōtrattu Jayimunī-sū-
trattuk-Koṭṭaiyūr Irāmaṇ Śivaṇukkup = paṅg-ōṅru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattut-Taṇukki-
1 Dēvadēvēśan Yajñaiya-kramavittanukkup = paṅg-ōṅru | ivvūr Kāsyapa-gōtrattu Baudhāyaṇa-sūtrattu-
k-Kūvanṇūr Eļuvidyāṇ Śivadāsa-sahasraṇukkup = paṅg-ōṅru | innōṭtu Irunōḷipāddīt-taniyūr Vāla-
vān-mahādēvich-chaturvēdīmaṅgalattu Vatsa-gōtrattu Āpastambha-sūtrattu Śāmidēvan Śhā-
skaradēvak-Kādaga-somayājikkup = paṅg-ōṅru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-
irāyūr Śrīkaṇḍandaī Nārāyaṇan Karumāṇikka-daśapuriyaṇukkup = paṅg-ōṅru | ivvūr Hārita-gō-
trattu Drāhyāyaṇa-sūtrattuk = Kundūr Yajñatman Kumārasvāmi-sahasraṇukkup = paṅg-ōṅru | iv-

1 This is perhaps Tanuku in Wess Godavari District.
604 vūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr Yajñatman Janārdana-kramavittanukkup = paṅg-onṛu [1*]

**Fourteenth Plate: Second Side**

605 ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Ambikkuravaśāri Iraviśāman Kumārasvāmī-daśapuriya-

606 ṇukkup = paṅg-onṛu | ivvūr Hārita-gōtrattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr Eluvadiyān Śīṅgappi-

607 rāṇ-sahasraṇukkup = paṅg-onṛu | Uyyakondār-valanāttut-Tirunaraiyūr-nāttut-

608 Tāndattōṭṭa-

609 m = ănga Mummadiśolach-charuppedimaṅgalattup = Parāśara-gōtrattu Āpastambha sūtrattuk = Kalavakkūrt-Tiruvā-

610 rūraṇ E[jnaya]-daśapuriyaṇukkup = paṅg-onṛu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Bhavakkuri-

611 Chakrapāṇi Śaṅkarapattanukkup = paṅg-onṛu | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-sūtrattuk [Gō[madattu

612 Keśavān Śrīvishṇubhaṭṭanukkup = paṅg-onṛu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāram-

613 bichchetu Vēngaiponsaj Pirā-Nambi Śrīmādhava-kramavittanukkup = paṅg-onṛu | ivvūr Hārita-gōtrat-

614 tu Āpastambha-sūtrattu Āsuri Mādhavaṇ Tiruvadigat-kramavippar(tta)ṇukkup = paṅg-onṛu | ivvūr

615 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kōrōvi Śappambi Dāmōdara-sahasra-

616 ņukkup = pa-

617 ng-onṛu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Chetṭapōṣan Keśavan Śrī-

618 kṛishnabhaṭṭanukkup = paṅg-onṛu | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-

619 sūtrattu Śaḥaṇai Śrī-

620 kṛishnān Ādivarāhabhaṭṭanukkup = paṅg-onṛu | ivvūr Kuṇḍīṇa gōtrattu Āpastam-

621 braha-sūtrattu

622 Sāhaṇai Vishnudēvan Dēvadēvēnasabhaṭṭanukkup = paṅg-onṛu | ivvūr Gautama-

619 gōtrattu Āpastambha-sūtra-

620 tu Vaṅgippurattuch = Chetṭapōṣan Śrīkālaiyān Śrīkumārabhaṭṭanukkup = paṅg-

621 onṛu | ivvūr Bhāradvāja-gōtrattu

620 Āpastambha-sūtrattuk-Kīrāṇjil Bhisamaṇakkan† Tīṇdatōṇa Madiśuḍa-bhaṭṭanuk-

621 kkup = paṅg-onṛu | ivvūr Kaū-

621 śika-gōtrattu Āpastambha-sūtrattu Bhavakkurip-Pottāmaṇ Tiruvārur-sahasraṇu-

622 Kauśika-gōtrattu Āpastambha-sūtrattu Bhavakkuri Aiyyaṇ Mādevabhaṭṭanukkup = paṅg-onṛu | ivvūr Kauśika gō-

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1 Read Bhūshman Nakkan

152
623 tratu Āpastambha-sūtrattu Bhavakkuri Bhavasvāmi Tiruvirāmēśvara-sahasra-ṇukkup = paṅg-onṛ | ivvūr Kauśika-
624 gōtrattu Āpastambha-sūtrattu Bhavakkuri Śrikumāraṇaḥ Bhavarudra-daśapuriya-ṇukkup = paṅg-onṛ | ivvūr Kauśika-
625 gōtrattu Āpastambha-sūtrattu Bhava[kku]ri Vāsudeva Bhavasvāmi-sahasraṇukkup = paṅg-onṛ | ivvūr Kuṇḍi-
626 ṇa-gōtrattu Āpastambha-sūtrattu Iruṇ[ga]ndi Bhavarudraṇaḥ Nārāyaṇa-sahasraṇu-κkup = paṅg-onṛ | ivvūr Kauśika-

Fifteenth Plate: (Smaller like 14th plate): First Side.

627 śika'-gōtrattu Āpastambha-sūtrattu Bhavakkurit-Tiruvirāmēśvaraṇaḥ Bhavasvāmi-sahasraṇukkup = paṅg-onṛ [1*]
628 ivvūr Kuṇḍina-gōtrattu Āśvalāyaṇa-sūtrattu Sāhanaī Sōmadēvaṇaḥ Śrītōnabhaṭṭa-sōmayājikkup = paṅ-
629 g-onṛ | ivvūr Kauśika-gōtrattu Āśvalāyaṇa-sūtrattu Bhavakkuri Dāmōdaraṇaḥ Anpāmalai-kramavi-
630 ttanukkup = paṅg-onṛ | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Ponnampuṟattu Nāgāperumā-
631 tu Dāmōdarabhaṭṭanukkup = paṅg-onṛ | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Krōṭṭa(k = Kōṭṭa)gaṃmapurattu Ya-
632 jñāyaṇī Tiruvenkēda-daśapuriyaṇukkup = paṅg-onṛ | innātī Pāmbūr-nāṭṭuk-
Kādaiyakkudi Viśvāmitra-gōtrat-
633 tu Āpastambha-sūtrattu Irāyūr Śrīdharaṇaḥ Śrīkumāra-daśapuriyaṇukkup = paṅg-onṛ | ivvūr Viśvāmitra-gōtrattu
634 Āpastambha-sūtrattu Irāyūr Śrīkumāraṇaḥ Śrīdhara-daśapuriyaṇukkup = paṅg-onṛ | innātī-
635 p-Pāmbūr-nāṭṭut-Tirukkuḍamākkil Murggala-gōtrattu Baudhāyaṇa-sūtrattu Vāḍu-
636 gaṇaḥ Śōla-i-
637 sahasraṇukkup = paṅg-onṛ | ivvūr Māṭhala-gōtrattu Baudhāyaṇa sū[trattu*] Pāṇḍ[n]nārāya-
637 ṇa-sahasraṇukkup = paṅg-onṛ | innātī Ambar-nāṭṭu Ālattūr Kuṇḍi-
638 ṇa-gōtrattu Āpastambha-sūtrattu Pulḷalūṛch-Chaṅkaraṇaḥ Chaṅḍaya-daśapuriya-
ṇukkup = paṅg-onṛ [1]
639 innāṭṭuch-Chirupuliyur Vāsiṣṭha-gōtrattu Āpastambha-sūtrattu Naḍerppalij-
Konḍayaṇ Mādhava-daśapu-
640 riyaṇukkup = paṅg-onṛ | innāṭṭup-Pēlaṅkudi Kāśyapa-gōtrattu Āśvalāyaṇa- 
641 sūtrattu Tattan Śa-
641 ṇamakutanaṇukkup = paṅg-onṛ | innātī Vēlaṅgudi Kauśika-gōtrattu Āgasty-
sūtrattu Jaṇīyatattu-

1 redundant, See above p. 4
642 Poṇṇambi Rudrabhattanukkup = paṅg-oṅṟu | ivvūr Vāsishṭha-gōtrattu Āgastyā-
   sūtrattu Poṇṇār-Nāgaiya Nārāy-
643 ya[ṇa]-kramavītaṇṇukkup = paṅg-oṅṟu | ivvūr Jāmba[v]iya-gōtrattu Āgastyā-
   sūtrattup-Pam[bi]-Mādhava-Nārasiṅga-kramavitta-
644ṇukkup = paṅg-oṅṟu | ivvūr Vāsishṭha(ṭha)-gōtrattu Āgastyā-sūtrattup = Poṇṇār
   Nārāyanaṇa Dāmodara-kramavitta-
645ṇukkup = paṅg-oṅṟu | innāṭṭu Veṇmāṭṭu Vaikal = āgiya Vāṇavaṇa-mahādevi-
   chaturvēśīmanīgalattuk = Kūṇḍina-
646gōtrattu Āpastambha-sūtrattuk = Kūraṇḍuṇār Nambi Eḻuva Chaṇḍaperumāṇa-sa
   pūriyaṇukkup = paṅg-oṅṟu-
647ṇru | ivvūr Vatsa-gōtrattu Āpa[sta]mbha-sūtrattu Nambūrī-Kaṭṭukkai Vīshnun-
648nambi Vāmāja-daśapūriyaṇukkup = paṅg-oṅṟu |  

_Fifteenth Plate: Second Side._

648 ivvūr Bhāravāja-gōtrattu Āpastambha-sūtrattu Pulḷūr Yajñān Aiyyaṇambi-daśa-
649 pūriyaṇukkup = paṅ-
650 goṅṟu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kāramidhchēṭṭu Bhāva-
   rudraṇ Mādhava-daśapūriyaṇukku-
651 p = paṅg-oṅṟu | innāṭṭu-Tirumalalai Hārita-gōtrattu Satyāśāda-sūtrattu Nārā-
652 yanaṇa-Koṇga-daśa-
653 pūriyaṇukkup = paṅg-oṅṟu | innāṭṭut-Tiraimūr-nāṭṭu Vaṇṇakkudī Bhāravāja-
654 gōtrattu Āpastambha-
655 sūtrattuk = Kōrōvi Tiruvēnkaḍavan¹ Antarinambi-sahāraṇukkup = paṅg-oṅṟu|
   innāṭṭut-Tiruvalu-
656 ndūr-nāṭṭu Uttamaśālačh-chaturvēśīmanīgalattu Bhāravāja-gōtrattu Āpastam-
657 bha-sūtrattuk = Kāramidhchē-
658 ṭtu Gaṅgaipañna Nambippirān Śrīdhara-kramavītaṇṇukkup = paṅg-oṅṟu | ivvūr
   Bhāravāja-gōtrattu
655 Kātyāyaṇa-sūtrattup = Pēchchāntilān Tiruvaiyāraṇ-Tiruvaramaghaṭṭhaṇukkup =
   paṅg-oṅṟu | innāṭṭu
656 Akkalūr Kūṇḍaṇga-gōtrattu Āpastambha-sūtrattu Eṭṭukkur-Tirupper [Śre]yajñaya-
657 daśapūriyaṇukkup = paṅg-oṅṟu [*]
658 innāṭṭu Vijal = āgiya Vāmāja-māṇgai Bhāravāja-gōtrattu Āpastambha-sūtrattup =
659 Pīṟa-
658 ndūr Veṇmāperuma(ma)ṇ Tirukkadavāṉaṇa-dāśapūriyaṇukkup = paṅg-oṅṟu |  
659 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Perungrai-Chinnaiyan Mādhava-
660 daśapūriyaṇukkup = paṅg-oṅṟu | innāṭṭuk-Kūṟambuṟ-nāṭṭuk-Kāyakkudī Vāsishṭha-
   gōtrat-

¹ There is a confusion between the names Tiruvēnkaḍavan and Tiruvēnkaḍa-dēvaṇ both of which occur in this grant.

154
661 tu Āpastambha-sūtrattuk = Kavaṭṭit-Tiruvēnkaṭān Bhavasvāmi-daśapuriyaṇuk-
kup = paṅ-gōṛu
662 ivvūr Kauśika-gōtrattu Satyāśāḍha-sūtrattuk = Perumpāṇḍūr Mādhavaṇ Suchēndra-daśapuriyaṇukku =
663 p-paṅ-gōṛu | ivvūr Ātraṇa-gōtrattu Sū(Ā)pastambha-sūtrattu Dvēdaigōmapuṛattu
Bhavarudrāṇ Nārāya-
664 na-daśapuriyaṇukku = paṅ-gōṛu | ivvūr Gautama-gōtrattu Satyāśāḍha-sūtrattu
Mīlalai Sōma-
665 dēvan Ellīvarabhaṭṭaṇukku = paṅ-gōṛu | Kshatriyaśīkhāmaṇi-vaḷāṇāṭṭu-
Pāmbūr-nāṭṭu Māṅgudi
666 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iļakkandīṛattu Bhāskaraṇ Yajñakumāra-
sahasraṇukku = paṅ-gōṛu [1*]
667 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iļakkandīṛattu Ādiṭṭaṇ Tiruvikra-
mahabhaṭṭaṇukku = paṅ-gōṛu [1*]
668 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iļakkandīṛattuk-Kumāraṇ Kēśava-
kramavittanuk-

Sixteenth Plate: First Side

669 kup = paṅ-gōṛu | ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iļakkandīṛattu
Dēvedattāṇa Chakrapāṇi-
sahasraṇukku = paṅ-gōṛu | innāṭṭut-Tirunārayur-nāṭṭuc-Chī(Śrī) toṃgaṃaṅ-
gallattuk Kupūṣṇa-
670 gōtrattu Āpastambha-sūrattuk = Kārambicheṭṭu Nārāyaṇaṇ Vishṇukumārabha-
ṭaṇukku = paṅ-
671 ḍēva-daśapuriyaṇukku = paṅ-gōṛu | ivvūr Mūrggalā-gōtrattu Āpastambha-
sūrattu
672 Uṛuppuṭṭūr Mādhavaṇ Bhavakūlabhaṭṭaṇukku = paṅ-gōṛu | ivvūr Vatsa-gōtrattu
673 stambha-sūrattu Uṛuppuṭṭūr Bhavakali-Bhavasēna-daśapuriyaṇukku = paṅ-
674 gōṛu | ivvūr Sā-
675 dha(ṭhā)-gōtrattu Baudhāyaṇa-sūrattu Irāyūr-Chottai Nārāyaṇan Dōna-
676 mbi-daśapuriyaṇukku = paṅ-gōṛu | ivvūr Hārīta-gōtrattu Āpastambha-
677 sūrattuk-Kāṇḍēṛu Nārāyaṇan Chaṇḍaya-kramavittanukku = paṅ-gōṛu [1]
678 ivvūr Ātraṇa-gōtrattu Āpastambha-sūrattu Dvēdaigōmapuṛattu-Tiruvē-
679 ṇaṭāṇ Tāmāḍi-sahasraṇukku = paṅ-gōṛu | ivvūṛc-Chaṇḍila-gōtrattu
680 Āpastambha-sūrattu Vaṅgippurattu Nārāyaṇaṇ Tatta-cha(ś)rmima-daśapuriya-
681 ṇukku-
682 p = paṅ-gōṛu | ivvūr Kauśika-gōtrattu Āpastambha-sūrattup-Piṟān-
683 dūr Nārāyaṇaṇ Vishṇu-bhaṭṭaṇukku = paṅ-gōṛu | ivvūr Vatsa-gōtrattu
684 Āpastambha-sūtrattu Uruppūṭṭūr Nambikāli Vaiyunda-krama-vitaṇaṇukku pariṇāṇam

685 vūr Kuṇḍinā-gōtrattu Āpastambha-sūtrattu Vangippurattut-Tammanā Thānpāya-

686 daśapūriṇaṇa

687 kkup = paṅg-oṇru | innāṭṭuḥ-Chērrūk-kūrattu-Chērrū Kuṇḍinā-gōtrattu

688 Asvalā-

689 yaṇa-sūtrattuk-Kālava(orīva)-nārāyanabhaṭṭaṇukku pariṇāṇam

690 ivvūr Kuṇḍinā-

691 shāhḍa-sūtrattu Nārāyanasvāmi Karumānīkkabhaṭṭa-sahasraṇaṇukku pariṇāṇam

692 ivvūr Kuṇḍinā-

693 goṭrattu Satyāśhāhḍa-sūtrattu Nakka-Nārāyanabhaṭṭaṇaṇukku pariṇāṇam

694 innāṭṭu Nālūr Ku-

695 kuṇḍinā-gōtrattu Āsvalāyaṇa-sūtrattu Kuṅjha Śrīradōmādara-bhaṭṭaṇu[k]kkup = paṅg-

696 oṇru | ivvūr

697 Kuṇḍinā-gōtrattu Āsvalāyaṇa-sūtrattuk-Kuttan [Sūrya]dēva-bhaṭṭaṇukku pariṇāṇam

698 paṅg-oṇru | ivvūr Kuṇḍinā-

699 goṭrattu Āsvalāyaṇa-sūtrattuch-Chivadēvan Sōmā (ma)ppa-bhaṭṭaṇukku pariṇāṇam

Sixteenth Plate: Second Side

693 Kuṇḍinā-gōtrattu Āsvalāyaṇa-sūtrattu Kuṅjha Śrīradōmādara-bhaṭṭaṇukku pariṇāṇam

694 ivvūr Kuṣapā-gō-

695 trattu Āsvalāyaṇa-sūtrattu Subra (ma)ppa-bhaṭṭaṇukku pariṇāṇam

696 Kāṣyapa-gōtrattu Āsvalāyaṇa-sūtrattu Tattan Śaṅkaranārāyaṇa-bhaṭṭaṇukku pariṇāṇam

697 paṅg-oṇru | ivvūr

698 Kuṇḍinā-gōtrattu Āsvalāyaṇa-sūtrattup-Puttaṇ Sarvākri (kra)tu-bhaṭṭaṇukku pariṇāṇam

699 paṅg-oṇru | ivvūr Ku(Kau)-

700 kuṇḍinā-gōtrattu Āsvalāyaṇa-sūtrattu Mudaṇ Agnīcha(śa) [r**]mna-sahasraṇa-

701 kkup = paṅg-oṇru | ivvūr Kuṇḍinā-

702 gōtrattu Āsvalāyaṇa-sūtrattuk-Kamalanābhaṃ Chakrapāṇi-bhaṭṭaṇukku pariṇāṇam

703 paṅg-oṇru | ivvūr

704 Kāṣyapa-gōtrattu Āsvalāyaṇa-sūtrattuch-Chetti Kumārasvāmin sahasraṇaṇukku pariṇāṇam

705 paṅg-oṇru | ivvūr

706 kuṇḍinā-gōtrattu Āsvalāyaṇa-sūtrattu Tān Śrīmadhavanaṇukku pariṇāṇam

707 ivvūr Kāṣyapa-gōtrattu Āsvalāyaṇa-sūtrattu-paṅg-oṇru pariṇāṇam

708 vūr Kāṣyapa-gōtrattu Āsvalāyaṇa-sūtrattut-Tān Śrīmadhavanaṇukku pariṇāṇam

709 paṅg-oṇru | ivvūr Kuṇḍinā-gōtrattu Āsvalāyaṇa-sūtrattu-[Ku]ttan A-

710 gnipidāraṇukku pariṇāṇam

711 156
705. நராயணன் ஸ்ரீயாஹ்த்தனுக்குப்-பாங்-பாறு | மூறு ம்வாண்டா(ுதிய)ந்யாே-ந்யே-ந்தர்
706. லாயா-சுற்றரு நாகன் தாதுகுகு=பாங்-பாறு | மூறு கந்தா(ுதிய)ந்யாே-ந்தர்
707. ம்வாண்டா(ுதிய)யா-சுற்றரு வாமன-நராயணனுக்கு=பாங்-பாறு | மூறு கு
708. உட்கு-ந்தர்த்து ம்வாண்டா-சுற்றரு மத்தவ-நாக்கக்கத்தனுக்கு=பாங்-பாறு 
[*]
709. மூறு கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று நராயணன் ப்ஹாக்கரக்கத்தனுக்கு=பாங்
710. பாறு | மூறு கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று சுவரான் திருவன்கத்தா
711. யா-கேக்கு=பாங்-பாறு | மூறு கந்தா(ுதிய)யா-சுற்று ஜா
712. ரா(ுதிய)நாந் அந்தந்தக்கக்கு=பாங்-பாறு | மூறு கந்தா(ுதிய)ந்தர்த்து 
713. ம்வாண்டா-சுற்று குமாரன் திருப்பா(ுதிய)காக நராயணா-கக்கு=பாங்-பாறு | மூறு
714. கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று செட்டிபூர்னம் மாடைக்கு=பாங்-பாறு 
[*]
715. மூறு கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று குட்டா மா்ல்-சத்தாராந்துக்கு=பாங்-
716. மூறு கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று ப்ளண்ய-யா=தா்நராயணாந்துக்கு= 
717. மூறு கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று ப்ஹாக்கரா-நராயணா(ு)கக்கு=பாங்
[*]

Seventeenth Plate: First Side

718. மூறு கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று ப்ளண்ய-ந்து ம்நருந்தமக்கத்தா
719. பாறு | மூறு கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று ப்ளண்ய-ந்து ப்ளியேராகக்கா
720. பாறு | மூறு கந்தா(ுதிய)ந்தர்த்து ம்வாண்டா-சுற்று ப்ளண்ய-ந்து ரிஷ்கே
721. ம்நாயுக்கு=பாங்-பாறு | மூறு கந்தா(ுதிய)ந்தர்த்து 
722. ம்வாண்டா-சுற்று செட்டிபூர்னம் 
723. க்குங்காயே மாரிய-தி-பாங்-பாறு 
724. ம்வாண்டா-சுற்று பிரன்கற்கானா- 
725. பிரன்கற்கானா-சுற்று ப்ளண்ய-ந்து தா்க்கரக்கத்தாந்துக்கு=பாங்-பாறு | 
726. [்நு]்ந்து ரைமாளுங-சுற்று-ந்து வின்லான் ப்ளன்மாகாலா்து கந்தா(ு)-பாங்-பாறு 
727. ம்வாண்டா-சுற்று வமா்னா- 

157
727 tu Irāyur Madisūdana Sugu(ku)māra-dāsapuriyāṇukkup = paṅ-gōrṇu | ivvūr Kāśyapa-gōtrattu
728 Āpastambha-sūtrattu Irāyur-Tōṇayana Dāmodara-dāsapuriyāṇukkup = paṅ-gōrṇu
729 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Nellūr Nārāyaṇan Mādhavaṇ Āhī-
tāṅgi(gni)kkup = paṅ-gōrṇu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattu Āsuri Yajñā-
731 ṇ Tiruvēṅkaṇḍa-sahasraṇukkup = paṅ-gōrṇu | ivvūr Hārita-gōtrattu Āpastambha-sū-
trattu Āsuri Achchhvīnaṇa Sarvakṛiti(kratu)-kramavīttaṇukkup = paṅ-gōrṇu | ivvūr Hāri-
ta-gōtrattu Āpastambha-sūtrattu Āsuri Yajñadattā Śrīkṛishṇa-sahasraṇukkup =
paṅ-gōrṇu | in-
nāṭṭu Tirunallūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrī-Kāṭṭukkai Śrī-
kṛishṇa Yajñā-dāsapuri-
yāṇukkup = paṅ-gōrṇu | innāṭṭu Vīlāṇgūḍi Rāthitara-gōtrattu Āpastambha-
sūtrattu Dvēdaig-
mapurattuch-Chānṭan Rishikēśa-dāsapuriyāṇukkup = paṅ-gōrṇu | innāṭṭu Vīlamār Śatāmāshana (Śatāmāshana)-gō-
trattu Baudhāyana-sūtrattu Irāyur-Chōttai Jāṅmayaṇa Veṇṇaya-dāsapuriyā-
ṇukkup = paṅ-gōrṇu | ivvūr Kūndīna-gōtrattu Drāhēyāapa-sūtrattuch-Chentaṅuvīr Vāmaṇaṇa Patma
(dmā)nābha-sahasraṇukkup = paṅ-gōrṇu | innāṭṭtu-Tiruvēṅkārūk-kurattuk-Kurukkattī Kūndīna-gōtrattu Āpastambha-sūtrattuk = Kūndī-
409 Īrāmadēva-dāsapuriyāṇukkup = paṅ-gōrṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu
741 Nambūrī-Kāṭṭukkai Yajñāṇ Śrīmādhaṇa-dāsapuriyāṇukkup = paṅ-gōrṇu | ivvūr Kāśyapa-gōtrattu Ā-
pastambha-sūtrattuk = Kūvāṇgūr Nārāyaṇan Urdhipāḍēra-dāsapuriyabhaṭṭa-
sōmayājikkup = paṅ-gōrṇu [1]

Seventeenth Plate: Second Side

743 innāṭṭu Adıyappīnāṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi-
Paṭṭaṅkumāra-sahasraṇu-
kkup = paṅ-gōrṇu | ivvūr Śaṅkha-tha-gōtrattu Baudhāyana-sūtrattu Irāyur-
Chōttai Yajñāṇ Śrīmādavan-da-
sūrīyanukkup = paṅ-gōrṇu | innāṭṭu Marugal-nāṭṭup-Pirāyakkudi Gautama-
gōtrattu Āpastambha-sūtrattuk = Tekkūr Vaiṅkunḍaṇ Kūttāṭi-dāsapurīyanukkup = paṅ-gōrṇu | innāṭṭu
Iḍāiyāṛukkudi Bhārgava-gō-
trattu Jayimīṇi-sūtrattu Mūṭṭa Dāmodaraṇ Pūvattāṇukkup = paṅ-gōrṇu | ivvūr Bhārgava-gōtrattu Jayimī-

158
748 逆袭trattup-पांडान नरायणानुक्कप=पांग-온루 | ивvूर Bhārgava-gōtrattu
Jayimīna(逆袭)-sūtrattu Janā-
749 rddanaMādhava-bhaṭṭaṇuukkup=पांग-온루 | ивvूर Bhārgava-gōtrattu
Jayimīṇi-sūtrattu Krishṇa Śrirangamāṭha-
750 nukkup=पांग-온루 | ивvूर Bhārgava-gōtrattu Jayimīṇi-sūtrattu Pūvattan
Jātavēdaṇuukkup=पांग-온루 | ipynt-Tēvūr-nāṭṭu Alattūr Suraṣārambi1 Maurggalya-gōtrattu Kimyayana-
sūtrattu Suraṣā-
752 rambi Tiruvenkādaṇ Vaiykunda-kramavittāṇuukkup=पांग-온루 | ipynttu
Mulaiyūr-nāṭṭuk-
753 Kundavaich-chaturvādimaṅgalattu Kūṇḍīna-gōtrattu Āpastambha-sūtrattu
Nāḍēspalū Tiru-
vāruṇa Tirunāga-viṣṇubhaṭṭaṇuukkup=पांग-온루 | ивvूर Bhāradvāja-gōtrattu
Āpastambha-sū-
trattuk=Kānjikkuri Lakṣmaṇaṇa Kākuttabhaṭṭaṇuukkup=पांग-온루 | ipynttuch-
Chātamaṅ-
galattu Bhārgava-dē(घो)trattu Jayimīṇi-sūtrattuch-Chattan Śaṅkaranārayana(ना)
śomayājī
c01-
757 kku=पांग-온루 | ipyntup-Pānaiyūr-nāṭṭup-Pūlōkaṃāṇiṅkach-charuppēdiṃgalattu Kauśika-gō-
trattu Bhāradvāja-sūtrattup=Pīrāndūrū=Chivadāsīn yajñavamaṇa-sahasraṇu-
kkup=पांग-온루 | ивvूr
759 Hārita-gōtrattu Drāhyāyaṇa-sūtrattu=Tuṟumundūr Divākaraṇ Śaṅkaranārā-
yāṇa-daśapuriyaṇu-
760 kku=पांग-온루 | ивvूr Hārita-gōtrattu Drāhyāyaṇa-sūtrattu-Tuṟumundūr
Śaṅgagi Tiruppu-
761 ɾambiya-daśapuriyaṇuukkup=पांग-온루 | ивvूr Hārita-gōtrattu Drāhyāyaṇa-
sūtrattu=Tuṟumund-
762 dūrū=Chādaṅgevi-Divākara-sahasraṇuukkup=पांग-온루 | ipynttu Mulamaṅ-
galattu Bhāradvāja-gōtrat-
tu Āpastambha-sūtrattup=Poṟpurattu Mādhavaṇa Cānṣya-sahasraṇuukkup=
=पांग-온루 | ipynttu E-
764 yinaṇūr Hārita-gōtrattu Āpastambha-sūtrattu Muṭṭirait-Tiruvaḍigal Dāmōḍara-
daśapuriyaṇu-
765 p=पांग-온루 | ipynttu Alāṇāṭṭu Attipuliyūr Kūṇḍīna-gōtrattu Āpastambha-
sūtrattu Patma(dma)nābaṇ-
766 Tiruvenkādaṭṭha-vasantavyajikkup=पांग-온루 | ивvूr Kūṇḍīna-gōtrattu
Āpastambha-sūtrattu-

1 This is redundant.
Eleventh Plate: First Side

767 k = Kuṇḍūr Venęṇayān Achchāmi-sahasraṇuṅkkup = pāṅg-onṛu | innaṭṭu-Paṭṭanak-
768 kūrattuk-Koṭṭārakkudi Śāndilya-gōtrattu Āśvalāyana-sūtrattu Bhāskaraṇ Śrī-
769 krishṇaṇ Tiruvikramaṇuṅkkup = pāṅg-onṛu | innaṭṭu-Chaṇḍunāṁgalattu
770 Kāśyapa-gōtra-
771 tu Āpastambha-sūtrattu Muriceheṭṭu Arikumāran Tiruvenkāda-kramavittaṇu-
772 ukkup = pāṅg-
773 onṛu | Arumolidēva-vaḷanāṭṭup-Puṣṇkārambahai-nāṭṭuch-Chembilayān-mahādevi-
774 chchatu-
775 rvvedimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk - Kāṭṭukkuri Mahi-
776 nambi-Tiru-
777 malai-daśapuriyaṇuṅkkup = pāṅg-onṛu | ivvūr Kāśyapa-gōtrattu Āpastambha-
778 sūtrat-
779 tuk = Kuravaṣārip-Pokkumāraṇ Śrīmadhavabhāṭṭaṇuṅkkup = pāṅg-onṛu | ivvūr Viśvāmitra-gō-
780 trattu Āpastambha-sūtrattuk = Kāṇjai-Perumunjiṟauaṃ Kumāra-svāminārā-
781 yanar-daśapuriyaṇuṅkkup = pāṅg-onṛu | ivvūr [Kauja]ika-gōtrattu Āpastam-
782 bha-sūtrattu Velaveṭṭik Kommandai Śrīkrishṇa-daśapuriyaṇuṅkkup = pāṅg-o-
783 onṛu | ivvūr Kūtsa-gōtrattu Āpastambha-sūtrattu Odimūkkil Kaṇchi-
784 pōsaṇ Irāmadēvan Tōṇaya-sahasraṇuṅkkup = pāṅg-onṛu | ivvū[r*]p-Parāśara-
785 gōtrattu Āśvalāyana-sūtratt-Tiruppērt-Tiru(Tri)vikramaṇ Śrī Arunangā-
786 (dhatha)-sōmayajikkup = pāṅg-onṛu | ivvūr Māṭala-gōtrattu Āśvalāyana-
787 sūtrattut-Tī-
788 ruppēr Mahādevai Aravindalōja(chā)naṇuṅkkup = pāṅg-onṛu | ivvūr Māṭala-
789 gōtrat-
790 tu Āśvalāyana-sūtrattut-Tiruppēr Sōmadēvan Nārayaṇa-sahasraṇuṅkkup = pāṅg-
791 onṛu | ivvūr Hārīta-gōtrattu Āśvalāyana-sūtrattu Viśalūr Nārayaṇau Tattan-
792 uṅkkup = pāṅg-onṛu | ivvūr Āṭreyā-gōtrattu Āśvalāyana-sūtrattuk = Kiraṇūrt = Tāmō-
793 r'daṇḍaṇa Kūṭṭaṇuṅkkup = pāṅg-onṛu | innaṭṭu Simhajāntakach-chaturvvēdimaṅ-
794 galattu Bhāradvā-
795 ja-gōtrattu Āpastambha-sūtrattu-Chândur Bhavakōḷaṇ Sarvayaya-daśapuriya-
796 ūṅkkup = pāṅ-
797 onṛu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu = Paśumburattu-Tāmōdaraṇ Śrī-
798 Kāla-kramavittaṇuṅkkup = pāṅg-onṛu | innaṭṭu-Kōdaṇḍarāmam-chaturvvēdi-
799 maṅgalattu Hā-

¹ See Ep. Ind., Vol. XXIV, p. 301.
² Redundant
791  rita-gōtrattu Āpastambha-sūtrattu = Perēmapurattu [Dā]mōdaraṇ Kēśava-
sahasraṇukkup =
792  paṅg-onṛ | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrk-Kāṭṭukkaich-
Chōṃśi-
793  Dōnayaya-daśapuriyaṇukkup = paṅg-onṛ | innāṭṭup-Paṇaiyūr Bhāradvāja-gōtrattu
Āpast-
794  mbha-sūtrattu = Kumundilī Śrīkriṣṇan Dōnayabhāṭṭaṇukkup = paṅg-onṛ |
ivvūr Hārita-gōtra-
ttu Āpastambha-sūtrattu Īḍapurai Nārāyanan Dāmaya-daśapuriyaṇukkup =
paṅg-onṛ |
796  ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattup = Pāgalur-Kūṭṭaṇ Dāṃōdara-
daśapuriya-
797  ṇukkup = paṅg-onṛ | ivvūr Āṭrēya-gōtrattu Āpastambha-sūtrattup-Piṇukkippurar-
tuch-Chāṅkaraṇ Śūryadēvyabhāṭṭaṇukkup = paṅg-onṛ | ivvūr Kāṣyapa-gōtrattu
Āpast[ṃ]*-
799  bha-sūtrattu Irāyūr Śivarudraṇ Vaikunda-sahasraṇukkup = paṅg-onṛ | innāṭṭup-
Pala(la)iyā-
vaṇ-mahādevi1-chaturvvēdi-mangalattu Āṭrēya-gōtrattu Āpastambha-sū-
797  māṅgalūrt-Tiruvēṅkādaṇ Śrīmādhaṇa-daśapuriyaṇukkup = paṅg-onṛ |
798  ivvū[r*] Gautama-gōtrattu Āpastambha-sūtrattu Uruppūṭṭūr Śrīvāsadēvaṇ,
799  Sūryaḥbhāṭaṇukkup = paṅg-onṛ | ivvūr Bhāradvāja-gōtrattu Āpastambha-
sūtrattup = Pī-
804  rāndür Ilaiyaśōlai Chendip[pi]raṇ-daśapuriyaṇukkup = paṅg-onṛ | innāṭṭup-Pe-
805  rumbal-Marumadūr2 Kuṇḍina-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattu Na-
dīcha(sa)rmman-
806  Uludaperumāṇa-daśapuriyaṇukkup = paṅg-onṛ | ivvūr Kuṇḍina-gōtrattu Āpas-
tambha-sūtrattu Gō-
807  maḍattu Dōṇaṇ Nandiperumāṇa-daśapuriyaṇukkup = paṅg-onṛ | innāṭṭu Vandalai-
Vēḻūrk-kūṭṭattuk-Ko-
808  nūr Āṭraya-gōtrattu Āpastambha-sūtrattu Dvēdaṅmapurattu-Tiruppuṇjaiāḍiga-
809  t Chāriyanaṃbibhaṭṭaṇukkup = paṅg-onṛ | ivvūr Hārita-gōtrattu Āpastambha-
sūtrattu,
810  Īḍapuraik-Kēśavan Tiruvirāmiśvabhaṭṭaṇukkup = paṅg-onṛ | ivvūr Bhār-
dvāja-gōtratt-
811  t Āpastambha-sūtrattu Makaśrāj Jātavedan Aḍīgaṇambī-daśapuriyaṇukkup =
paṅg-on-
812  tu | innāṭṭuk-Kūṛuppil Kauśika-gōtrattu Āpastambha-sūtrattu Iruṅgandī Śrīdharaṇ
Chaṇ-

1 Read Paṭaiya Vaṅavaṇ-mahādevi
2 Read Marudūr
813 நாயா-சாப்பூரியானுக்குப்=பாங்-ஓன்று | இவ்வார் முர்க்கலா-கொற்றாட்டு அப்பாங்க்கா ஸாற்று-
814 p-பிப்பிரை-வேந்துடுடேவன் ஹாட்டாம்பிய (ஹாட்டாம்பிய)-சாப்பூரியானுக்குப்=பாங்-ஓன்று | இன்னாட்டு வால்லா-

Nineteenth Plate: First Side

815 m=அகையா விசேல்விசுக்-சாதுர்வேத்மானால்டு குண்டியா-கொற்றாட்டு சத்யாயப்பாங்கா ஸாற்று நியாயில்-
816 திருவராணாநாய்யான் நாகயாக்கா க்ரமவின்னானுக்குப்=பாங்-ஓன்று | இன்னாட்டு அலனாத்துச்-செம்பியா-
817 ந-மஹாதெவிச்-சாதுர்வேத்மானால்டு வாத்துலா-கொற்றாட்டு அப்பாங்க்கா ஸாற்று நம்புர்க்-காட்டு-
818 க்கை யாய்யா சர்வக்னிதை (க்ரா)துப்பாத்துன்னுக்குப்=பாங்-ஓன்று | இவ்வார் வாட்டுக் அப்பாங்க்கா-
819 ஸாற்று=பிப்பிரை-தொழனாண்டு யாய்யாவின்னச்-சாப்பூரியானுக்குப்=பாங்-ஓன்று | இவ்வார் காஉடத்தமா ஸாற்று அஸ்வலாயா-சாற்றுச்சுப்பிள்ளி ஸ்ரீதாரண் பெருமாண்டும்பியா-ந்துன்னுக்கு-
820 p= பாங்-ஓன்று | இவ்வார் ப்ளாத்வாயா-கொற்றாட்டு அஸ்வலாயா-சாற்றுக்கு=குராவாசரிச்-சாந்தா-
821 ரா-நம்பியி எழுவாச்-சாதுர்வேத்பியானுக்குப்=பாங்-ஓன்று | இவ்வார் வாட்டுக் அப்பாங்க்கா-
822 ஸாற்று நாம்புர்க்-காட்டுக்கை சிவரந்திர் ரேவாத்கா (காலு)-சாப்பூரியானுக்குப்=பாங்-ஓன்று | இவ்வார் அம்பிராஸ்டை-கொற்றாட்டு அஸ்வலாயா-சாற்று வாங்பிப்பாற்று ஸ்ரீநான் விஷ்ணுப்பாத்தா்
823 ந்துன்னுக்கு=பாங்-ஓன்று | இவ்வார் ப்ளாத்வாயா-கொற்றாட்டு அப்பாங்க்கா-சாற்று புனாம்பிராஸ்டை-
824 p= பொன்னாம்பிராஸ்டை வாட்தான் மிக்கரா ஹாத்துன்னுக்குப்=பாங்-ஓன்று | இவ்வார் ஸ்ராஜிரா-
825 ஸாற்று அஸ்வலாயா-சாற்று வாங்பிப்பாற்று ஸ்ரீநான் விஷ்ணுப்பாத்தா்
826 ந்துன்னுக்கு=பாங்-ஓன்று | இவ்வார் ப்ளாத்வாயா-கொற்றாட்டு அப்பாங்க்கா-சாற்று காண்டுர்ட்-இம்பாண்டியா யாய்யா நாய்யான் நாப்பூரியானுக்குப்=பாங்-ஓன்று | இவ்வார் குழாக்காப்-கொற்றாட்டு அப்பாங்க்கா-
827 ஸாற்று மாசாரை-நம்புர்க் ஸ்ரிரா-மா-சாப்பூரியானுக்குப்=பாங்-ஓன்று | இவ்வார் ஸாந்தா-கொற்றாட்டு பாட்டு ஹாயா-சாற்று ஸ்ராஜிரா-
828 ஸாற்று இராய்யார்-
829 ch-Chotthai ஸ்ரிகிரிஸ்னா ஸ்ரிராமா-சாப்பூரியானுக்குப்=பாங்-ஓன்று | இவ்வார் குண்டியா-
830 ஸாற்று அப்பாங்க்கா-கொற்றாட்டு வாங்பிப்பாற்று மாராட்டிய் ஹ்யூ (பா)தி-கேஸ்-சாப்பூரியா-
831 யானுக்குப்=பாங்-ஓன்று | i-
832 ஸாற்று ஹரிதா-கொற்றாட்டு அப்பாங்க்கா-சாற்று இருங்கடியு நாய்யான் வாண்டா-
833 ஸாப்பூரியானுக்கு=
834 பாங்-ஓன்று | இவ்வார் வாத்துலா-கொற்றாட்டு அப்பாங்க்கா-சாற்று நாம்பு விஷ்ணு- யாய்யா-சாப்பூரியா-
835 ந்துன்னு�்கு=பாங்-ஓன்று | இவ்வார் வாட்டுக் அப்பாங்க்கா-சாற்றுக்கு=கிரஞ்ஜி பாட்-
836 ஸாந்தா நாரா-
837 yana-சாப்பூரியானுக்குப்=பாங்-ஓன்று | இவ்வார் அற்றாயா-கொற்றாட்டு அப்பாங்க்கா-
838 ஸாற்றுது ப்வே-

162
daigōmapurattu Patma(dma)nāban Rēvakanda-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Bhāradvāja-gōtṛat-

tu Āpastambha-sūtrattu Mādhavaṇ Janā(nār)dana-daśapuriyaṇukkup = paṅg-
oṅru | ivvūr Bhāradvāja-gō-

tṛattu Āpastambha-sūtrattup = Pogṇampurattu Śrīkumāraṇ Utāṇa-bhaṭṭaṇu-

kkup = paṅg-oṅru | iv-

vūr Vatsa-gōtṛattu Āpastambha-sūtrattup-Pippurai Yajñppiriyaṇ Dōnanandi-

daśapuriyaṇukkup =

paṅg-oṅru | ivvūr Hārita-gōtṛattu Āpastambha-sūtrattu Iruṅgaṇḍi Urudrak-

umāraṇ Nārāyaṇa-daśa-

puriyaṇukkup = paṅg-oṅru | ivvūr Saṁkṛiti-gōtṛattu Baudhāyaṇa-sūtrattu

Iruṅgaṇḍi-Tamma-

 dl Yajñadāma-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Kūṇḍīṇa-gōtṛattu Āpa-

tambha-sūtrattuk = Kūṇḍī-

k-Kālamēgant Tiru(Tri)vikrama-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Gergga-

gōtṛattu Āśvalāyaṇa-sūtra-

 ttu Vangippurattu Nambūti-Urudramūra-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Kāsyapa-

gōtṛattu Baudhāyaṇa-sūtrattu Nimbai Kēśavaṇ A[ṇa*]ntamādhava-bhaṭṭaṇu-

kkup = pa-

ung-oṅru | ivvūr Gergga-gōtṛattu Āpastambha-sūtrattu Vargalūr Śrīkṛishṇaṇ Yajñ-

āṭma-

daśapuriyaṇukkup = paṅg-oṅru | ivvūr Nitumdiṇa-gōtṛattu Baudhāyaṇa-sūtra-

ttu Irāyūr-Chōṭṭai Yajñāṇ Kumārasvāminbhāṭṭaṇukkup = paṅg-oṅru | ivvūr Kūṇḍī-

na-gōtṛattu Āpastambha-sūtrattu Virinait-Tirukkuṇguṇḍi Śrīramaṇa Urtura-

cramavit-

tuṇukkup = paṅg-oṅru | ivvūr Gautama-gōtṛattu Āpastambha-sūtrattuk-Kāra-

mbichcheṭṭa Sabidayaṇaṇ Yajñāṭma-daśapuriyaṇukkup = paṅg-oṅru | ivvūr

Kūṇḍīṇa-gōtṛattu Ā-

pstambha-sūtrattuk-Kūṇḍūr Nṛduṅgaṇ-pōṣaṇ Pṛṣṭiperumān Kēśava-daśapuri-

yaṇukkup = paṅ-

g-oṅru | ivvūr Parāsara-gōtṛattu Āśvalāyaṇa-sūtrattu Virinai Jātavēdaṇ Kāṭaka-

sōma-

yājikkup = paṅg-oṅru | ivvūr Hārita-gōtṛattu Āpastambha-sūtrattu Vangippurattu

Intamukkil Śrī-

krishṇapuradēvahāṭṭaṇukkup = paṅg-oṅru | ivvūr Hārita-gōtṛattu Āpastambha-

sūtrattup = Pāgalūr-Chō-

laippirān Śirāla-da[ṇa*]puriyaṇukkup = paṅg-oṅru | ivvūr Gautama-gōtṛattu

Āśvalāyaṇa-sūtrattuch-Cheru-
858  பப்புண்டி சிற்கவர் தருமதிநந்தகுப்-பங்-நற் | இவ்வுர் காசிகா-வேற்று
அபாச்சியம்மா-வேற்று

859  வானியபுருஷ்டி சிற்கசை தொட்டாக்கள் தம்புரியாழுக்குப்-பங்-நற் | இவ்வுர் குண்டினா-வேற்று 
அபாச்சியம்மா-

860  சுற்றுக் குண்டினா விஷ்ணு-வன்னால் பெருமான் தம்புரியாழுக்குப்-பங்-நற் | இவ்வுர் துணாகன்

**Twentieth Plate: First Side**

861  மா-வேற்று அபாச்சியம்மா-வேற்று = குண்டினா ஸி஖ிஸ்யான் ஸ்ரீமாத்தஹ்தாழுக்குப் -
பங்-நற் | இவ்வுர் ஹா-

862  ராத்நாயாக் அபாச்சியம்மா-வேற்று = குராவாசார் நாராயானா் கேசவபாள்-
தாழுக்குப் -பங்-நற் | இவ்வுர் குண்டினா-வேற்று 
அபாச்சியம்மா-

863  ரு | இவ்வுர் குண்டினா-வேற்று அபாச்சியம்மா-வேற்று விரினை நாராயானா் ஸ்ரீப்பாக்கா-
தம்புரியாழுக்குப் -பங்-நற் | இவ்வுர் ஗ாஞ்சா-வேற்று 
அபாச்சியம்மா-வேற்று திருவேங்கை 
தாழுக்குப் -பங்-நற் | இவ்வுர் குண்டினா-வேற்று கொம்பேட்டு வேற்று 
அபாச்சியம்மா-வேற்று

864  இவ்வுர் மட்டையுட் அபாச்சியம்மா-வேற்று அபாச்சியம்மா-வேற்று துணாகன்சயானா் ஸ்லோயிப்பிராந் இஸ்வாரா-வன்னால் 
பங்-நற் | இவ்வுர் மட்டையுட் 
அபாச்சியம்மா-வேற்று 

865  நாள் அண்டனாராயானா் தாழுக்குப் -பங்-நற் | இவ்வுர் மட்டையுட் 
அபாச்சியம்மா-வேற்று 

866  இவ்வுர் மட்டையுட் அபாச்சியம்மா-வேற்று துணாகன்சயானா் தாழுக்குப் -பங்-நற் | இவ்வுர் 
அபாச்சியம்மா-

867  இவ்வுர் வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் இஸ்வாரா-வன்னால் 
பங்-நற் | இவ்வுர் மட்டையுட் 
அபாச்சியம்மா-வேற்று 

868  நாள் அண்டனாராயானா் தாழுக்குப் -பங்-நற் | இவ்வுர் மட்டையுட் 
அபாச்சியம்மா-வேற்று 

869  நாள் அண்டனாராயானா் தாழுக்குப் -பங்-நற் | இவ்வுர் மட்டையுட் 
அபாச்சியம்மா-வேற்று

870  நாள் அண்டனாராயானா் தாழுக்குப் -பங்-நற் | இவ்வுர் 
அபாச்சியம்மா-

871  இவ்வுர் வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் 

872  இவ்வுர் 
அபாச்சியம்மா-வேற்று துணாகன்சயானா் தாழுக்குப் -பங்-நற் | இவ்வுர் 
அபாச்சியம்மா-

873  வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் 

874  வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் 

875  வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் 

876  வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் 

877  வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் 

878  வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் 

879  வானியபுருஷ்டி-புச்சேஸ்வர் ஸ்லோயிப்பிராந் 

164
880  மோடரா-சஹாரான்குக்கு=பாங்-ஓந்து |  இவ்வு்- வாயிள்ளா-கொற்று சயினி-சுற்று மருது ரா.

881  விளைவான் மாயான்குக்கு=பாங்-ஓந்து |  இவ்வு்- வாயிள்ளா-கொற்று சயினிமி-சுற்று மருது.

882  மாய் சுப்பிரஹ்மான்ந்துக்கு=பாங்-ஓந்து |  இவ்வு்- விஸ்வாமித்தா-கொற்று சயினிமிஸுற்று ஆடூ.


884  துத்-தெருமாங்கலாடு நராயான் ஸ்ரிமாதவான்ந்துக்கு=பாங்-ஓந்து |  இன்னுது கிளாயில்.


twentieth Plate : Second Side

885  யா-பராம்பிறாமாங்கலாடு காஸ்யா-கொற்று அபாண்டம்பா-சுற்றுக்கு=குலாக்குடியாயாஞாயாவாக்காட்டா-அம்மா[சுழுக்கு].

886  ப்=பாங்-ஓந்து |  இவ்வு் காஸ்யா-கொற்று அபாண்டம்பா-சுற்றுக்கு இராய்வு்புள்ளா-ர்ப்பான் கிரிசிங் தலாமமின்பா.

887  ச் து-சமயாயிக்கு=பாங்-ஓந்து |  இவ்வு் பக்னர் ஆயா-கொற்று அபாண்டம்பா-சுற்றுக்கு=கோர்விமாதவ் மா்தவாஞா தம்ப்பாஞாஞா்சுப்பரியா அணு.

888  ந்துக்கு=பாங்-ஓந்து |  இவ்வு் காஸ்யா-கொற்று அபாண்டம்பா-சுற்றுக்கு=குலாக்குடியாயாஞாஞாவ்ஸ்வாமிகாமா.

889  க்கு=பாங்-ஓந்து |  இவ்வு் காஸ்யா-கொற்று அபாண்டம்பா-சுற்றுக்கு=குலாக்குடியாயாஞாஞாவ் நராயான்.

890  சஹாரா-ந்துக்கு=பாங்-ஓந்து |  இவ்வு் பயரார்-கொற்று அபாண்டம்பா-சுற்றுக்கு=ஆயாமா-ஞாவாஞாவாு் ஆட்டூர்.

891  ப்பும்ப்பியா-சுப்பரியா-சமயாயிக்கு=பாங்-ஓந்து |  இவ்வு் குண்டுஞா-கொற்று ஸ்யாய்தாள்மா-சுற்று நிகா.

892  உற்றையில் ப்பாவா்க்-மா்க்க்-கிரமாங்க்கு=பாங்-ஓந்து |  இவ்வு் ஹார்லா-கொற்று திரார்யானா-சுற்றுக்கு=கோர்விமாதவ் ஆயாஞா.

893  ச் சுற்றுக்கு=கோர்விமாதார் போஜ்ஸமா-சஹாரா-ந்துக்கு=பாங்-ஓந்து |  இன்னுது இடாய்யா-அந்து ஆஞ்சியாய் சங்கா-துர்க்குு் மாங்காக்லாடு கொற்று அபாண்டம்பா-சுற்றுக்கு=குண்டு விமாகிளாடு டோ.

894  ச் சுற்றுக்கு=பாங்-ஓந்து |  இவ்வு் சார்ஜ்ஜா-கொற்று அபாண்டம்பா-சுற்றுக்கு=குண்டு குண்டுஞா.

895  ச் சுற்றுக்கு=பாங்-ஓந்து |  இவ்வு் ப்பாங்காஞா ப்பால்க்-கிரமாங்க்கு=பாங்-ஓந்து |  இவ்வு் ஹார்லா-ஞாக்லா-கொற்று திரார்யாஞா-சுற்று இராயியார் மா்க்காஞா ஸ்ரிதராப்பாக்லாட்டுக்கு=பாங்-ஓந்து |  இவ்

898  ச் சுற்றுக்கு=பாங்-ஓந்து |  இவ்வு் ஹார்லா-ஞாக்லா-கொற்று திரார்யாஞா-சுற்று இராயியா இராமாடு மா்க்கா-ப்பாக்லாட்டு.
899 kkup=paṅg-oṅru | ivvūr Bhāradvāja-gōtrattu Āpastambha-ā(sū)trattu Uviyūr Vēdavyāsa-
900 ṇ Śrivāsudēva-daśapuriyaṇukkup=paṅg-oṅru | ivvūr Viśvāmitra-gōtrattu Āpa-
901 stambha-sūtrattuk=Kirāṇjik-Kambatti-Dāmanambi Nārāyaṇa daśapuriyaṇukkup
=paṅg-oṅru | ivvūr Kuṇḍīnā-
902 gōtrattu Āpastambha-sūtrattu Vāngippurattu Hūsāṇa-Śrīmādhavaṇi Divākarā-
daśapuriyaṇukkup=paṅ-
903 g-oṅru | ivvūr-Chaṇḍila-gōtrattu Āpastambha-sūtrattu Vāngippurattu Chaṇḍa-
dōṇaṇ śāttā-
904 māya-daśapuriyaṇukkup=paṅg-oṅru | ivvūr Saṃkrīti-gōtrattu Āpastambha-
sūtrattu Iruṅgandī-Nāra-
905 yanṇ Śrīrāma-daśapuriyaṇukkup=paṅg-oṅru | ivvūr Bhāradvāja-gōtrattu Āpa-
906 stambha-sūtrattu Arāṇaippurattuch-Chaṇḍana Nārāyaṇaṇi Aiyyanambi-daśa-
puriyaṇukkup=paṅg-oṅru | ivvūr
907 Hārita-gōtrattu Āpastambha-sūtrattuk=Kūmāpurattu Nārāyaṇaṇi Akkiśaṃma-
daśapuriyaṇukkup=paṅg-oṅru | i-
908 viyūr Śrivēdavyāsana Yajñaya-daśapuriyaṇukkup=paṅg-oṅru | ivvūr Bhāradvāja-
gōtrattu Āpa-
909 stambha-sūtrattu Arāṇaippurattuch-Chaṇḍana Nārāyaṇaṇi Aiyyanambi-daśa-
puriyaṇukkup=paṅg-oṅru | ivvūr

20th Plate: First Side

910 Hārita-gōtrattu Āpastambha-sūtrattuk=Kūmāpurattu Nārāyaṇaṇi Hiranyagarbha-
daśapuriyaṇukkup=pa-
911 ūṅg-oṅru | ivvūr Kāsyapa-gōtrattu Āpastambha-sūtrattuk=Karippurattu Dāṃ-
daraṇ-Īrāma-dēpa(va)-
912 daśapuriyaṇukkup=paṅg-oṅru | ivvūr Hārita-gōtrattu Āpastambha-sūtrattup=
PaṅΗρipurattu Nārā-
913 yanṇ-Māṭṭhaṇ Attiṇḍa-daśapuriyaṇukkup=paṅg-oṅru | ivvūr Hārita-gōtrattu Āpa-
914 stambha-sūtrattuk=Kūmāpurattu Nārāyaṇaṇi Kumāradēva-daśapuriyaṇukkup=paṅg-oṅru
| ivvūr Kuṇḍiṇa(ṇa)-gōtrattu
915 Āpastambha-sūtrattuk=Kirāṇi Kēśavān Yajñatma-daśapuriyaṇukkup=paṅg-
oṅru | ivvūr Kuṇḍiṇa-gō-
916 trattu Āpastambha-sūtrattuk=Kirāṇi Kēśavān Tiruvavanga-daśapuriyaṇukkup=
paṅg-oṅru | ivvūr Ātra-
917 ya-gōtrattu Āpastambha-sūtrattu Dwēdai-gōmapurattu Subrahmaṇyaṇi Aiyya-
daśapuriyaṇukkup=paṅ-
918 g-oṅru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Allūr Śrīmādhavaṇi Perumā-
919  நம்பி-தசுபுரியானுக்கு பங்-ஒன்று | இவ்வர் வாட்ஸா-கோற்று ஆஸ்தம்பகோ-ற்று அப்னூர்
920  லூர் சிரீகுர்மா சின்மாதவா-தசுபுரியானுக்கு பங்-ஒன்று | இவ்வர் பார்க்காகோற்று ஆஸ்தம்பகோ-ற்று
921  போன்னாப்புருந்து நாராயாண வெள்ளையா-தசுபுரியானு[கி-]
922  பங்-ஒன்று | இவ்வர் பார்க்காகோற்று ஆஸ்தம்பகோ-ற்று வங்கிப்புறந்து
923  கொக்கிறல்போ சங்காராயான தம்போரா-சாஹஸ்ரானுக்கு பங்-ஒன்று | இவ-
924  வர் பார்க்காகோற்று அஸ்வலாயா-சாற்று கோர்கோற்று குராவாசை-தீறூன்பாணாயா-
925  சாஹஸ்ரானுக்கு பங்-ஒன்று | இவ்வர் விய்வுமித்தோற்று ஆஸ்தம்பகோ-ற்று
926  வங்கிப்புறந்து
927  எரிவானான் சிளசுசோடை-தசுபுரியானுக்கு பங்-ஒன்று | இவ்வர் ராதினாக-
928  ஓற்று அஸ்வலா-
929  யா-சாற்று இந்தையர்ருமாணால்லுத்து-ச்சோல்லூர்ரூ சந்தாருதகாரா-தசுபுரியா-
930  யானுக்கு பங்-ஒன்று [1]*
931  இந்தூ க்குண்டாவிளை-சாண்ணாய் பால்லோமாறால்லூத் தாய்பா-கோற்று ஆஸ்தம்பகோ-ற்று
932  நான்து சேர்ப்போல்
933  பக்தாக்கல்கர்-சின்மாணாப்பூருமாக் சின்கிருஷ்ணா-சாஹஸ்ரானுக்கு பங்-ஒன்று | இந்தூ
934  பா(வா)லிலவல்குற்று-
935  க்-கண்டர் பார்க்காகோற்று ஆஸ்தம்பகோ-ற்று[1] து வங்கிப்புறந்து
936  கொக்கிறல்போசன் வாய்க்கு
937  நது மாக்கோரா பங்-ஒன்று | இவ்வர் மர்க்ளாகோற்று
938  ஆஸ்தம்பகோ-ற்று ஆஸ்தம்பகோ-ற்று
939  கொக்கிறல்போசன் வாய்க்கு
940  மா[விட்டு]நானுக்கு பங்-ஒன்று | இவ்வர் கர்ணாகோற்று ஆஸ்தம்பகோ-ற்று
941  கொக்கிறல்போசன் வாய்க்கு

Twentyfirst Plate: Second Side

942  ரி-நாராயாண சங்காராயாணா-தசுபுரியானுக்கு பங்-ஒன்று | இவ்வர் குண்டிஙா-
943  ஓற்று கோராபிருந்து சந்தாருதகாரா-சாஹஸ்ரானுக்கு
944  பங்-ஒன்று | இந்தூ
945  பா(வா)லிலவல்குற்று-
946  க்-கண்டர் பார்க்காகோற்று
947  ஆஸ்தம்பகோ-ற்று[1] து
948  வங்கிப்புறந்து
949  கொக்கிறல்போசன்
950  வாய்க்கு

1 Written as 1. oh. 
940 Koṇḍaya-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Saṁkṛiti-gōtrattu Baudhāyaṇa-
941 sūtrattu Iruṅgaṇḍi Tiruven(n)kāḍaṅ Arumolillēva-daśapuriyaṇukkup = paṅg-oṅru | i-
942 vvūr Murrggala-gōtrattu Āpastambha-sūtrattu Ākki-Nārāyaṇaṇ Vishnudēva-
943 daśapuriyaṇu-
944 kkup = paṅg-oṅru | innāṭṭut-Tālaikkūḍi Murrggala-gōtrattu Āpastambha-sūtra-
945 ttuk(k) = Kavi-
946 ni Atōṇaṇ Vāmaṇa-sahasaṇukkup = paṅg-oṅru | innāṭṭu Iṅgaṇāṭṭu-Nerkū-
947 ppai Hārita-gōtrattu Āpastambha-sūtrattup = Paśumpurattu Dāmōdanaṇ Mādhava-
948 saha-
949 srāṇukkup = paṅg-oṅru | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk =
950 Kārambichcheṭṭuk-Kandādai-
951 Angiperumān Tiruvārur-aḍīgale-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Hārita-
952 gōtrattu Āpastam-
953 bha-sūtrattu Oḍapurai Śridharaṇa Mahāśeṇa-kramavitta-sōmayājikkuṁ = paṅg-
954 oṅru | innāṭṭu Vima-
955 lasītattamangalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr-Tiruvaraṇ-
956 gan Śrikkumāra-daśapuri-
957 yaṇukkup = paṅg-oṅru | innā[t*]tut-Tēvūr-nāṭṭuk-Killikudi Ātraya-gōtrattu
958 Āpastambha-sūtrat-
959 tu Dvēdaigōmapurattu Śaṅkaraṇārāyaṇaṇ Nārāyaṇa-kramavittanuṇukkup = paṅg-
960 oṅru | innāṭṭu Māra-
961 kkamānagalattu Saṁkṛiti-gōtrattu Satyāśādha-sūtrattu Patma(dma)nābhaṇ
962 Yajñāttama-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Kuṇḍīṇa-gōtrattu Satyāśādha[dha]-sūtrattu Niṇḍayil Yajñāmādhava-
963 -daśapuriyaṇukkup = pa[ṅ]n-

Twentysecond Plate: First Side

954 g-oṅru | innāṭṭu Ārvalak-kūṛṛattuk = Koṟaṅkuḍi Gautama-gōtrattu Āpa-
955 stambha-sūtrattu Vangippurattup-Pāḻḍaṅaṇ Mahādevaṇ Dāmōdana-daśapuriya-
956 nyukkup = paṅg-oṅru | innāṭṭu Neṇmali-nāṭṭu Ārāṟūr Kāśyapa-gōtrattu Āpa-
957 stabha-sūtrattu Vangippurattu Ādittapiḍāraṇ Śōlaippiraṇ Bhaṭṭaṇukkup = paṅ-
958 g-oṅru | innāṭṭuk-Kuṇṭiyūr Gautama-gōṭrattu Āpastambha-sūtrattu
959 Irāyūṟu-Puṇiṭṭippōṇaṇ Chatṭii-Dōṇa-daśapuriyaṇukkup = paṅg-oṅru | innā-
960 ṭtu Neṭumāṇal = āgiya Mādāṇamaṇjarich-chaturvvedimangalattuk-Kuṇḍiṇa-
961 gōtrattu Sa-
962 tyāśāḍha¹ -sūtrattu Niṇḍayil Śrīkrishnaṇ-Kaṇaṇa-daśapuriyaṇukkup = paṅg-oṅru | i-
963 vvūr Gautama-gōtrattu Satyāśāḍha-sūtrattu Nerkūṛattu Ādivarāha Yajñā-
964 datta-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Kuṇḍīṇa-gōtrattu Sa(Sa)tyā-
965 shāḍha-sūrattu Niṇḍayil Śrīkrishnaṇ Dāmōdana-daśapuriyaṇukkup = paṅ-
966 g-oṅru | ivvūr Mādhala-gōtrattu Satyāśāḍha-sūtrattu Nellikku-
967 dirt-Tattapaṭṭan Śrīkrishṇa-daśapuriyaṇukkup = paṅg-oṅru | ivvūr Gautama-

¹ ḍha is written as ḍh
967 போற்றப் பாத்திரா(தா) - சுற்றப் பொருள் - குஞ்ஞகுமரர் - நிர்ம(கி) - மந்தா
968 கற்றவ்வாண்குக்கு = பாங்-ஒன்று | இற்கு வார்ப்புச் - சுற்று - பாங் - ஒன்று | இற்கு
969 சுற்று = குஞ்ஞர் - பாத்திரா - நிர்ம(கி) - அசாப்புண்ணாட்டு = பாங் - ஒன்று | இற்கு
970 பாங் - ஒன்று | இற்கு
971 பாங் - ஒன்று | இற்கு
972 பாங் - ஒன்று | இற்கு
973 பாங் - ஒன்று | இற்கு
974 பாங் - ஒன்று | இற்கு
975 பாங் - ஒன்று | இற்கு
976 பாங் - ஒன்று | இற்கு
977 பாங் - ஒன்று | இற்கு

Tamil Portion

Twentysecond Plate: Second Side

978 இருந்துத் - திருவணகாவண - நாராயணப்பாவன்பச் - பாங் - ஒன்று | இற்கு
979 இருந்து - திருப்பார் - சுற்று - மகாநாயா - யானை - சுற்று = பாங் - ஒன்று | இற்கு
980 இற்கு மாந்து - சுற்று - இராயு - எல்லுடன் - சுற்று = பாங் - ஒன்று | இற்கு
981 இற்கு மாந்து - சுற்று = பாங் - ஒன்று | இற்கு
982 நிற்பிதும் - வாழனாடு - அவர்கு - குருச் செழிக்கின்று - இருந்து - திருவணகாவண - நாராயணப்பாவன்பச் - பாங் - ஒன்று | இற்கு
983 இற்கு மாந்து - சுற்று - இராயு - எல்லுடன் - சுற்று = பாங் - ஒன்று | இற்கு
984 இற்கு மாந்து - சுற்று = பாங் - ஒன்று | இற்கு
985 இற்கு மாந்து - சுற்று = பாங் - ஒன்று | இற்கு
986 இற்கு மாந்து - சுற்று = பாங் - ஒன்று | இற்கு
987 இற்கு மாந்து - சுற்று = பாங் - ஒன்று | இற்கு
988 இற்கு மாந்து - சுற்று = பாங் - ஒன்று | இற்கு

169
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA CHOLA I : 8th YEAR

989 த ஆஸ்வத்தான ம சமாத்தாரசாக்சாராண்குப் = பாங்-ஓன்ரு | பி விருர பொ(பொ)க்குஸ்
990 ம பாண்டம்பாக்ஸர்கைது வந்திப்பர் துத்தார்ப்பாய் செத்தப்புச்சு பாண்டம்பாக்குக்கு பாங்-ஓன்ரு | பி விருர காய்யாப்
991 காத் மாரானநராயானப் | பாங்-ஓன்ரு | பி விருர காய்யாப்
992 பாண்டம்பாக்குக்குப் = குண்டூர்-காரும்பானக்கு மாரானநராயான-காண்டாசாக்ர்குக்கு
993 பாங்-ஓன்ரு | பி விருர பொப்பாத்தார்ப்பாய் துத்தார்ப்பாக்குக்கு பாங்-ஓன்ரு | பி விருர பொப்பாத்தார்ப்பாக்கு
994 காத் மாரானநராயான-க்காண்டாசாக்குக்கு
995 பாங்-ஓன்ரு | பி விருர பொப்பாத்தார்ப்பாக்கு
996 மாராநநராயான இலாக்கா-நாராயாணாங்காண்டாசாக்குக்கு
997 பாங்-ஓன்ரு | பி விருர பொப்பாத்தார்ப்பாக்கு
998 காத் மாராநநராயான-க்காண்டாசாக்கு
999 மாராநநராயான-க்காண்டாசாக்கு
1000 மாராநநராயான-க்காண்டாசாக்கு
1001 மாராநநராயான-க்காண்டாசாக்கு

Twentythird Plate: First Side

1002 மாராநநராயான-க்காண்டாசாக்கு
1003 மாராநநராயான-க்காண்டாசாக்கு
1004 மாராநநராயான-க்காண்டாசாக்கு
1005 மாராநநராயான-க்காண்டாசாக்கு
1006 மாராநநராயான-க்காண்டாசாக்கு
1007 மாராநநராயான-க்காண்டாசாக்கு
1008 மாராநநராயான-க்காண்டாசாக்கு
1009 மாராநநராயான-க்காண்டாசாக்கு

170
1010  trattu Vaṭṭamaṇi Kesavaṇi Dāmōdarabhaṭṭaṇukkup = paṅg-ōṇu | ivvūr Bhārādvāja-gōtrattu Āpa-
1011  stambha-ṇūrattuk = Kumilūr Nārāyaṇaṇi Kumārapurumāṅbhaṭṭaṇukkup = paṅg-
1012  onu | ivvū-
1013  t Kūṇḍina-gōtrattu Āpastambha-ṇūrattuk = Kōmaḍattuk-Kandayaṇi Yajñābhhaṭta-
1014  sōmayā-
1015  jikkup = paṅg-ōṇu | ivvūr Bhārādvāja-gōtrattu Āpastambha-ṇūrattuk-Kalava-
1016  kkūr-Tiru-
1017  varaṇganārāyaṇaṇi Vishṇunandibhaṭṭa-sarvvakratuyājikkup = paṅg-ōṇu | ivvūr
1018  Kūtas-gōtra-
1019  ttu Āpastambha-ṇūrattu Odumkkiḷi Tiruvīlārāḍaḷ | Śrī-Mādhava-kramavitta-
1020  ṇukkup = paṅ-
1021  g-ōṇu | ivvūr Lōhitā-gōtrattu Āpastambha-ṇūrattuk-Kārambichchetṭut-Tiru-
1022  ppil Lakṣmaṇaṇi Tirukkada-kramavittāṇukkup = paṅg-ōṇu | ivvūr Gautama-
1023  gōtrat-
1024  tu Āpastambha-ṇūrattu Mūṭṭa-Nārāyaṇaṇi Kumārakanda-kramavittāṇukkup =
1025  paṅg-ōṇu | ivvūr Gautama-
1026  gōtrattu Āpastambha-ṇūrattu Irāyūr Sūryyadēvan Kumārakanda-kramavittāṇu-
1027  kkup = paṅg-ōṇu | ivvūr Ātraya-gōtrattu Āpastambha-ṇūrattu Dvēdaīgōma-
1028  purattu Jāmṛ-
1029  revi Śrīkriṣṇabhaṭṭaṇukkup = paṅg-ōṇu | ivvūr Kauśika-gōtrattu Āpastambha
1030  sūrattu Mūtu-
1031  lämpurattu Dōṇaiyaṇi Vāmaṇa-daśapuriyāṇukkup = paṅg-ōṇu | ivvūr = Ātraya
1032  gōtrattu Āpas-
1033  tambha-ṇūrattu Irunγaṇḍi Nārāyaṇaṇi Tiruvaraṇganārāyaṇa-bhaṭṭaṇukkup =
1034  paṅg-ōṇu | ivvūr
1035  Nituniṇḍa-gōtrattu Baudhāyaṇa-ṇūrattu Irāyūr-Chōṭṭai Yajñātmaṇi Trivikrama-
1036  bhaṭṭaṇukku-
1037  p = paṅg-ōṇu | ivvūr Nituniṇḍa-gōtrattu Baudhāyaṇa-ṇūrattu Irāyūr-
1038  Chōṭṭai Yajñā-

Twentythird Plate: Second Side

1027  n = Ārāvamudha-bhaṭṭaṇukkup = paṅg-ōṇu | ivvūr Kāsyapa-gōtrattu Āpastambha-
1028  baṇaṇaṭṭuk = Kārambichchetṭu Nā-
1029  rāyaṇaṇi Tammaḍi-daśapuriyāṇukkup = paṅg-ōṇu | ivvūr Vatsa-gōtrattu Āpastambha-
1030  sūrattuk-Kirā-
1031  nji Adiḍaṇi Dēvēdevēsa-sahasraṇukkup = paṅg-ōṇu | ivvūr Gargya-gōtrattu
1032  Āśvalāyaṇa

171
1030  săṭṛattu  Vaṅgippuṟattu  Aiṅgandhi  Aiyyaṅambi-bhaṭṭaṅkukkup  =  paṅg-ōnu  |  ivvūr  Kauśika-gōṭrattu

1031  Āpastambha-sūṭrattu  Mutṭulāmpuṟattu  Atṭogāṇ  Dāmōdārakramavitanṭukkup  =  paṅg-ōnu  |  ivvūr

1032  Kauśika-gōṭrattu  Drāhyayaṅa-sūṭrattuk  =  Kuppetṭu-Yajnāsvāmi  Tiruvēṅkāda-saharanṭukkup  =  paṅg-ōnu

1033  īnu  |  ivvūr  Vāsīṣṭha-gōṭrattu  Jayima(mi)ṇi-sūṭrattu  Marudūr  Iravidevān  Śrīrāmaṇkukkup  =  paṅg-ōnu

1034  āru  |  innāṭṭu  Muṇḍichchēṇṭṭu  Janaṇāḍha(th)ach-chaturvēḍimaṅgaḷattu  Hārita-gōṭrattu  Āpastambha-sūṭrattuk

1035  Kuravāsārik-Kayilāṇi  Nārāyaṇa-dasaṇaṟiyanaṅkukkup  =  paṅg-ōnu  |  ivvūr  Bhāradvāja-gōṭrattu  Āpastambha-sūṭrattup  =  Paṅkuṅkippuṟattu  Vaḍuṅaṅpuruḥottama-sahā

1036  īnu  |  ivvūr  Kāṣyapa-gōṭrattu  Āpastambha-sūṭrattuk  =  Kākulurch-Chañañi  Nāṅaṅ  Nārāyaṇa-sahasraṅkukkup  =  paṅg-ōnu  |  ivvūr  Hārita-gōṭrattu  Āpastambha-sūṭrattuk

1037  truttu  =  Kaṇḍēṟṟu-Tēvan  Mādhava-sahasraṅkukkup  =  paṅg-ōnu  |  ivvūr  Kunḍina-gōṭrat-

1038  truttu  =  Āpastambha-sūṭrattu  Muṇḍicheṭṭu  Mādhavaṅ  Bhavarudra-sahasraṅkukkup  =  paṅg-ōnu  |  ivvūr

1039  Bhāradvāja-gōṭrattu  Āpastambha-sūṭrattuk  =  Kuṇḍūr  Muṇgirppadi-Māhāśēṇaṅ  Vaḍuṅaṅ

1040  ya-sahasraṅkukkup  =  paṅg-ōnu  |  ivvūr  Hārita-gōṭrattu  Āpastambha-sūṭrattu  Āṣuri-

1041  Ĉaṅaṅa-sahasraṅkukkup  =  paṅg-ōnu  |  ivvūr  Bhāradvāja-gōṭrattu  Āpastambha-sūṭrattup  =  Paṅkuṅkippuṟu-

1042  ttuch-Chañaṁmaṅ  Tirukkaṅnappuradēva-kramavitanṭukkup  =  paṅg-ōnu  |  ivvūr  Bhāradvāja-gōṭrattu  Āpastambha-

1043  sūṭrattup  =  Piṟu(ṇ)kkippuṟattuch-Chañaṁmaṅ  Nāṅaṅa-sahasraṅkukkup  =  paṅg-ōnu  |  ivvūr  Hārita-gōtra-

1044  ttu  =  Āpastambha-sūṭrattuk  =  Kuravaṉa  Uludāmaṅ  Yajñāṭma-kramavitanṭukkup  =  paṅg-ōnu  |  ivvūr  Vādhula-

1045  gōṭrattu  Āpastambha-sūṭrattu  Uĉchatarapōṉaṅ  Agnich(sa)-rmman  Kāḷi-Urudra-

1046  bhāṭaṅkukkup  =  paṅg-ōnu  |  ivvūr  Hārita-gōtra-

1047  āru  |  ivvūr  Vatsa-gōṭrattu  Āpastambha-sūṭrattu  Naṅbūr-Kāṭṭukai  Dāmōdaraṅ  Periyanambi-
1051. kramavittanukkup=paṅg-ōṇṟu | ivvūr Ṣārmāṭa-gōtrattu Āpastambha-sūtrattuk=Kuravaśaṇī Śīrāmaṇi Nārāyaṇa[ṇa*]-sahā -

Twentyfourth Plate: First Side

1052. sranaṇkkup=paṅg-ōṇṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūṟch-Chatanaṇag Aṇikumā-
1053. rabhatanukkup=paṅg-ōṇṟu | ivvūr Ṣārmāṭa-gōtrattu Āpastambha-sūtrattuk=Kandaṛruṭ-Tēvaṇ Maṇi-
1054. galanambi-dāsapuriyānukkup=paṅg-ōṇṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Munirippadi-
1055. Koṇḍaṭi-Tiruvēṅgada-sahastanaṇkkup=paṅg-ōṇṟu | ivvūr Ṣārmāṭa-gōtrattu Āpastambha-sūtrattu-
1056. k=Kuravaśaṇī[ṇa]t-Tiruvēṅkōṇaṇ Mādhava-kramavittanukkup-paṅg-ōṇṟu | ivvūr Bhāradvāja-gōtrattu Ā-
1057. [pa*]stambha-sūtrattu Munirippadi-Koṇḍaṭi Koṇḍibhaṭṭanukkup=paṅg-ōṇṟu | ivvūr Gautama-gōtra-
1058. ttu Sartya[tya]sādhana-sūtrattu Neṟkumṛṟattu Akkinārayaṇa Śīrikaṇa-sahasraṇukkup=paṅg-ōṇṟu |
1059. ivvūr Kuṇḍiṇa-gōtrattu Satyāṣhādha-sūtrattu Nīrṇayil Yajṇaṇ Chēntambibihaṭṭa-
1060. nuṇkkup=paṅg-ōṇṟu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup-Pulippuru-
1061. ttu Mahāśeṉa Śrīmādha-kramavittanukkup=paṅg-ōṇṟu | ivvūr Bhāradvāja-gōtrattu Kāṭṭayāṇa†-sūtrattu Pēchchaṅkīḷaṇ Mahēśvaraṇ Vīmadēvaṭhaṭṭaṇ-
1062. kkup=paṅg-ōṇṟu | ivvūr Śaṇḍilya-gōtrattu Kāṭṭayāṇa-sūtrattuch-Chiṅgarattu=Tō-
1063. 1064. gāḷpirāṇ Kēṣava-kramavittanukkup-paṅg-ōṇṟu | ivvūr Bhāradvāja-gōtrattu
1065. Kāṭṭayāṇa-sūtrattu Veṇṇicheṭṭu Gōvindaṇi Dāmōdana-kramavittanukkup=paṅg-ōṇṟu | ivvūr
1066. Bhāradvāja-gōtrattu Kāṭṭayāṇa-sūtrattu Vaṅgippurattut-Tāyāpirāṇ Śīrikaṇa-
1067. kramavittanukkup=paṅg-ōṇṟu | ivvūr Vatsa-gōtrattu Kāṭṭayāṇa-sūtrattu Suraśārambi Agniha[ṣa]
1068. mmāṇi Nāgatōṇa-kra-
1069. mavittanukkup=paṅg-ōṇṟu | ivvūr Lōhita-gōtrattu Kāṭṭayāṇa-sūtrattup=Pulippu-
1069. rattu Munḍi-
1070. śvaraṇ Ravidāsā-kramavittanukkup=paṅg-ōṇṟu | ivvūr Bhāradvāja-gōtrattu Kāṭṭayāṇa-sūtrattup-Pē-
1071. chchaṅkīḷaṇ Munḍiśvaraṇ Nāgasvāmi-bhaṭṭanukkup=paṅg-ōṇṟu | ivvūr Bhāradvāja-gōtrattu Kāṭṭayāṇa-sū-

† Read Kāṭṭyāṇa. This wrong spelling occurs in this and the following lines.
1072 கொட்டாட்டு கடியானசு-சுற்று: உருப்புத்துற்ற-திருவிழாகரின்சோன்: அதிர்க்கையாம்பிரங்காவிட்டுங்கு = பா.
1073 | கத்தாக-கொட்டாட்டு கடியானசு-சுற்று: ஸ்ரீகாண்டிககவையானசு-சார்மான்: ஸ்ரீத்து-ஸ்ரீகையா-
1074: பாங்-ஸ்ரோஷ் | கத்தாக-கொட்டாட்டு கடியானசு-சுற்று: புளிப்புரரு்வா நாகசு[வா]-

**Twentyfourth Plate: Second Side**

1075 மி வெடக்காரப்பான்்குக்கு = பாங்-ஸ்ரோஷ் | கத்தாக-கொட்டாட்டு கடியானசு-சுற்று: ஸ்ரீகாண்டிககவையானசு-சார்மான்: ஸ்ரீத்து-ஸ்ரீகையா-
1076: பாங்-ஸ்ரோஷ் | கத்தாக-கொட்டாட்டு கடியானசு-சுற்று: புளிப்புரரு்வா நாகசு[வா]-
1077 நிதிக்கின்சுகாவிட்டுங்கு = பாங்-ஸ்ரோஷ் | கத்தாக-கொட்டாட்டு கடியானசு-சுற்று: முடும்பூல்[பாய்] ஸ்ரீத்து-
1078 கான்சும் சிறித்-சிறித்துப் | அதிர்க்கையாம்பிரங்காவிட்டு: ஸ்ரீத்து-ஸ்ரீகையானசு-சார்மான்: ஸ்ரீத்து-ஸ்ரீகையா-
1079: பாங்-ஸ்ரோஷ் | கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1080: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1081: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1082: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1083: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1084: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1085: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1086: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1087: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1088: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1089: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1090: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-
1091: கத்தாக-கொட்டாட்டு: புளிப்புரரு்வா நாகசு[வா]-

174
1092 Bhāradvāja-gōtrattu Āpastambha-sūtrattu Uruppuṭṭur Ḫavām Aḍhavabhāṭṭa-
    ṇukkuṇṇu = paṅg-ōṛu | īvvuṛ
1093 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kārṇiṣṭa Paraṇjōti Attna-sahasra-
    ṇukkuṇṇu = paṅg-ōṛu
1094 īvvuṛ Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vāṅgippurattu Adigal Pa(Bha)vas-
    vāṁbhiṭṭaṭṭukkuṇṇu = paṅg-ōṛu
1095 ru | innāṭṭtu Vennik-kūṭattu Olimadi Vatsa-gōtrattu Āpastambha-sūtrattuk =
    Kuṇḍūrī-Tirukkumāraṁ
1096 Yajñaya-dāsapuriyaṇukkuṇṇu = paṅg-ōṛu | innāṭṭu-Pūvanūr = āgiya Avanikēsa-
    rīch-chaturvēdimaṅgalattu Dēva-
1097 rāta-gōtrattu Āsvalāyana-sūtrattuch = Chembūrī Mahādēvaṁ Nirēpavil[pi]bhāva
(?) nāvakkkuṇṇu = paṅg-

Twentyfifth Plate: First Side

1098 [nāvikkkuṇṇu = paṅg] g-ōṛu | īvvuṛ Ātraya-gōtrattu Āsvalāyana-sūtrattup = Pūvanūr
    Sōmayāji
1099 Jātavēdhabhaṭṭaṇukkuṇṇu = paṅg-ōṛu | īvvuṛ Ātraya-gōtrattu Āsvalāyana-sūtrattu
    Chandiraśē
1100 kharaṇ Śirunambhibhaṭṭaṇukkuṇṇu = paṅg-ōṛu | īvvuṛ Rāthitara-gōtrattu, Āsvala-
    yana-sūtra-
1101 ttu Iṭaiyāṟṟumaṅgalattu Nīlakaṇṭa Śrīvishnuṉuṇṇukkuṇṇu = paṅg-ōṛu | īvvuṛ
    Ātraya-gō-
1102 trattu Āsvalāyana-sūtrattuch = Chirunambi Chandiraśēkhaṇa-sahasraṇukkuṇṇu =
    = paṅg-ōṛu | īvvuṛ
1103 Bhāradvāja-gōtrattu Āsvalāyana-sūtrattu Anantaṇ Dāmōdaraṇukkuṇṇu = paṅg-ōṛu | īvvu- 
1104 r Rāthitara-gōtrattu Āsvalāyana-sūtrattu Eluvaṇpaṭṭaṇukkuṇṇu = paṅg-ōṛu | īvvuṛ
    Ātraya-
1105 gōtrattu Āsvalāyana-sūtrattu Vādavūr Maṅgaippirāṇ Śīvaṇukkuṇṇu = paṅg-ōṛu | īvvuṛ
1106 Ātraya-gōtrattu Āsvalāyana-sūtrattu Uraṇ Tatattuṇukkuṇṇu = paṅg-ōṛu | innā-
1107 ttuk-Kīḷp-Pūndiya (y = ā)giya Olōkamahādevič-chaturvēdimaṅgalattu Hāritagō-
1108 trattu Āsvalāyana-sūtrattuch = Chēndaṇ Śrikṛṣṭhāpura-Nāgaṇukkuṇṇu = paṅg-ōṛu | īv-
1109 vūṛ Kauśīka-gōtrattu Āsvalāyana-sūtrattuch = Chīru-Kōṭṭaiyūr Nārāyaṇan-
1110 Pallikondan-sahasraṇukkuṇṇu = paṅg-ōṛu | īvvuṛ Parāśara-gōtrattu
1111 Āsvalāyana-sūtrattutt-Tiruppa Subrahmaṇyāṇ Śrikṛṣṭhā-sahasraṇukkuṇṇu = paṅg-
    on-
1112 ru | īvvuṛ Kauśīka-gōtrattu Āsvalāyana-sūtrattuch = Chīru-Kōṭṭaiyūr Tattu
    Tatta-sahasra-

1 See note I, p-153

175
1113 țukkup = paṅg-oṇru | ivvūr Kuṇḍīṇā-gōṭrattu Āśvalāyaṇa-sūṭrattu Nālūr Venkāṭṭudēva-
1114 ș Cheṭtiperumānbhattachukkup = paṅg-oṇru | ivvūr Kāṇḍaṇā-gōṭrattu Āśvalāyaṇa-
sūtra-
1115 ttu Nālūr Śrīdharaṇ Trīvikrama-sahasraṇukkup = paṅg-oṇru | ivvūr Kuṇḍīṇā-
gōṭrattu Āśva-
lāyaṇa-sūṭrattu Nālūr Paḷḷavāḷavarāṇ Kōla-Vāmaṇabhāṭṭanukkup = paṅg-oṇru |
ivvūr Kā-
1117 śyapa-gōṭrattu Āśvalāyaṇa-sūṭrattu Nālūr Śrīdharaṇ Subrahmanyāṇukkup = paṅg-
-oṇru | i-
1118 ivvūr Kauśika-gōṭrattu Āśvalāyaṇa-sūṭrattu Vājayēji (pēyayējī)-Trīvikrama-sōmayā-
jikkup = paṅg-o-
1119 rnu | ivvūr Kuṇḍīṇa-gōṭrattu Āśvalāyaṇa-sūṭrattu Nālūr-Chettī Śrīvāsudēva-
nukkup =
1120 paṅg-oṇru | ivvūr Kuṇḍīṇa-gōṭrattu Āśvalāyaṇa-sūṭrattu Nālūr Māraṇ Trivi-
kramabha-

Twentyfifth Plate: Second Side

1121 țanukkup = paṅg-oṇru | ivvūr Kuṇḍīṇa-gōṭrattu Āśvalāyaṇa-sūṭrattu Nārāyaṇaśīp Yajñā-
1122 tma-sahasraṇukkup = paṅg-oṇru | ivvūr Kuṇḍīṇa-gōṭrattu Drāhyāyaṇa-sūṭrattu-
-Tirumangalattu Nārā-
1123 yanāṇ Vāsudēvanukkup = paṅg-oṇru | ivvūr Kauśika-gōṭrattu Drāhyāyaṇa-sūṭrattu-
Āraṇāp-
1124 purattu-Tiruvaramanā Saṇāyabhatṭa-sōmayājikkup = paṅg-oṇru | ivvūr-
Kauśika-gōṭrattu Drāhyāya-
1125 na-sūṭrattu Āraṇāppurattu-Chaṇḍayān Vīṣṇukāḍa-sahasraṇukkup = paṅg-
oru | ivvūr Kauśika-gō-
1126 trattu Drāhyāyaṇa-sūṭrattu Āraṇāppurattu-Tiruvaramanā Yajñāṭma-sahasraṇu-
kup = paṅg-oṇru | ivvūr Hā-
1127 rita-gōṭrattu Drāhyāyaṇa-sūṭrattu = Turumundūr Śaravaṇaṇ Narasimha-sahasra-
nukkup = paṅg-oṇru |
1128 ivvūr Hārita-gōṭrattu Drāhyāyaṇa-sūṭrattu = Turumundūr-Kālaperumāṇ Vāmaṇa-
-sahasraṇukkup = paṅ-
1129 g-oṇru | ivvūr Hārita-gōṭrattu Drāhyāyaṇa-sūṭrattu = Turumundūr Patmanābhaṇ-
Kumā-
1130 rāḍi-kramavittanukkup = paṅg-oṇru | ivvūr Kauśika-gōṭrattu Drāhyāyaṇa-
sūṭrattu
1131 Āraṇāppurattu-Tiruvāṭa Periyanaṇmi-daṇapuriya-sōmayājikkup = paṅg-oṇru |
1132 ivvūr Kauśika-gōṭrattu Drāhyāyaṇa-sūṭrattu Āraṇāppurattu = Periyanaṇmi Tiru-
vadigal Bhaṭṭa-
1133 ṇukku = paṅg-oṛu | ivvūr Kauṣika-gōtrattu Drahyāyaṇa-sūtrattu Aranaiippu-
1134 rattu-Periyanambi-Dāmodara-kramavittaṇṇukkup = paṅg-oṛu | ivvūr Vatsa-
1135 gōtrat-
1136 tu Kātyāyana-sūtrattu Surasārambi Nārāyaṇaśri kriṣṇabhāṭṭaṇkku = paṅg-
1137 -oṛu |
1138 ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Vaṅgippurattu Mādhavan Śrī-
1139 kumāra-kramavittaṇṇukku-
1140 p = paṅg-oṛu | ivvar(vvūr) Vatsa-gōtrattu Kātyāyana-sūtrattu Surasārambi Śrīkumāra śri
1141 Bhaṭṭaṇambibhaṭṭaṇkkup =
1142 paṅg-oṛu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Uṛuppuṭṭurt-Tāliper-
1143 umā-Nārāyaṇa-
1144 kramavittaṇṇukkup = paṅg-oṛu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu
1145 Vaṅgippurattu Yajñā-
1146 r Vishṇubhaṭṭaṇkkup = paṅg-oṛu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-
1147 sūtrattu Vaṅgippurattu Mādhavan-
1148 va-Nāgasvāmi-kramavittaṇṇukkup = paṅg-oṛu | ivvūr Dhanāṇjeya-gōtrattu Kātyā-
1149 yana-sūtrattu Sur-
1150 sārambi Kēṣavaṇ Śomāgaṇa-kramavittaṇṇukkup = paṅg-oṛu | ivvūr Dhanāṇjeya-
1151 gōtrattu
1152 Kātyāyana-sūtrattu Surasārambi Kumārapurumān Akkiṣaṇa-kramavittaṇṇu-
1153 kkup = paṅg-oṛu | ivvūr

Twentysixth Plate: First Side

1154 Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Uṛuppuṭṭurt-Tāliperumān Śrīdhara-
1155 kramavittaṇṇukkup = paṅg-o-
1156 ru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṣṭa-pōṇa śri kaiḷasan
1157 rāmadēva-dāsa-
1158 purīyaṇṇukkup = paṅg-oṛu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu
1159 ṇaiṇaṇai-Venudī-
1160 maṇ. Yajñabhaṭṭa-daśapurīyaṇṇukkup = paṅg-oṛu | ivvūr Vaiśisṭha-gōtrattu
1161 Āpastambha-sūtrattu Na-
1162 mār. Appayan Bhāskara-bhaṭṭaṇkkup = paṅg-oṛu | ivvūr Kuṇḍiṇa-gōtrattu
1163 Āpastambha-sūtrat-
1164 tuk = Kuṇḍiṇīr Dāmodarāṇ Āđitāpiḍāra-daśapurīyaṇṇukkup = paṅg-oṛu | ivvūr
1165 Kāśyapa-gōtrattu Āpastamba-
1166 bhā-sūtrattuk = Kuṇḍūr Mahādevaḥ Chandirākumāra-daśapurīyaṇṇukkup =
1167 paṅg-oṛu | ivvūr Vatsa-gōtrat-
1168 tu Āpastambha-sūtrattuk = Kuṇḍūr Perumāṇambi Sūryyadēvabhaṭṭaṇakkuk =
1169 paṅg-oṛu | ivvūr Kau-

\(^{a}\) For Sāhāṣai
1152 śīka-gōtrattu Āpastambha-sūtrattuk = Kāṇjaip-Perumuṇḍjuraṉ Dōṇaiyaṉ Trailō-
1153 kyalōchana-daśapuriyaṇukkup = paṅg-onṛu | ivvūr Gergga-gōtrattu Āpastambha-
1154 sūtrat | ivvūr Vādhūla-gō-
1155 trattu-Āpastambha-sūtrattup = Pirāndūr Tiruvaramanārāyaṇaṉ Tiruvīṇagarg-
1156 niṇṇār-āpastambha-sūtrattuk = paṅg-onṛu | ivvūr Kūndīna-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Hrisāla-Sūryyaku-
1157 māraṇ Gövindabhaṭṭanukkup = paṅg-onṛu | ivvūr Kauśika-gōtrattu Āpastambha-
1158 -sūtrattuk = Kāṇjaip-Pe-
1159 rumuṇḍjuraṉ Trailokyālochanaṉ Madiśūdabhaṭṭanukkup = paṅg-onṛu | ivvūr Kauśika-gō-
1159 trattu Āpastambha-sūtrattuk = Kirāṇjit-Tiruvenkādaṉ Yajñaya-sahasraṇukkup =
1160 paṅg-onṛu | ivvūr Kūndīna-
1160 gōtrattu Āpastambha-sūtrattu Uviyūṭr-Tiruvīṇagarniṇṇaṉ Śrīrāma-sahasraṇu-
1161 k̵ku = paṅg-onṛu | ivvūr Bhā-
1161 radvāja-gōtrattu Āpastambha-sūtrattuk = Kuravaśarit-Tammaḍiga Śrīdhara-saha-
1162 saṇṭukkup = paṅg-onṛu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaśari Śrīkṛṣṇaṉ Pottōṇa-
1163 sahasraṇukkup = paṅg-onṛu | ivvūr Aupamāṇya-gōtrattu Āpastambha-sūtrattuk Uviyūṛ Śrīrāmaṉ Yajñaya-
1164 kramavītaṇukkup = paṅg-onṛu | i-
1164 | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaśari Nārāyaṇaṉ Śrīkṛṣṇa-
1165 -sōmayājikkup = paṅg-onṛu | i-
1165 | ivvūr Kūndīna-gōtrattu Bhārajdvāja-sūtrattu Chhidukkāi-Navmi Taḷi-Śaṇkara-
1166 nārāyaṇa-kramavītaṇukkup = paṅg-onṛu | ivvū-
1166 r Murggal-gōtrattu Āpastambha-sūtrattu Ākki-Agničhatmaṉ (śaṟmaṉ) Śrīdhara-
1167 kramavītaṇukkup = paṅg-onṛu | ivvūr Kūndīna-
1167 gōtrattu Baudhāyaṇa-sūtrattu Nōṭṭūr Purushottamaṉ Vāsudēva-sahasraṇukkup =
1168 paṅg-onṛu | ivvūr

Twentysixth Plate: Second Side

1168 Hārita-gōtrattu Āpastambha-sūtrattuk = Kuṭṭakkuṉi Māheśvaran Periyamamba-
1169 daśapuriyaṇukkup = paṅg-onṛu [1*]
1169 ivvūr Kāṣyapa-gōtrattu Āpastambha-sūtrattuk = Kāṇjaik-Kumāraṇvāmi-Kiḍanda-
1170 perumāṅ-sahasraṇukkup = paṅg-o-
1170 ūru | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk = Kuṭṭakkuṉi Śūryyaṉaṉ
1171 Tiruvēṅkaṭa-daśapuriyaṇukkup = pa профессиональн-
1171 g-onṛu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Aranāippurattu Jātavēṇaṉ
1171 Vishṇudāśa-bhaṭṭanukkup = pa-
1172 செவுர் மாடகியாசு நோக்று குடும்பத்து கட்டும்பத்து குடுப்பு குடும்பத்து தமிழ் பகுதி
1173 மாடகியாசு நோக்று குடும்பத்து குடும்பத்து தமிழ் பகுதி
1174 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1175 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1176 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1177 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1178 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1179 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1180 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1181 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1182 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1183 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதி
1184 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதியறிவு
1185 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதியறிவு
1186 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதியறிவு
1187 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதியறிவு
1188 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதியறிவு
1189 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதியறிவு
1190 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதியறிவு
1191 மாடகியாசு நோக்று குடும்பத்து தமிழ் பகுதியறிவு

179
1192 dāmabhaṭṭa-sarvvakri(kra)tuyaṭṭikkup = paṅg-oṇḍru | Nallūr-nāṭṭu Rājakēśarich-chaturvēdimāṅgalattu Vatsa-

Twentyseventh Plate: First Side

1193 gōtrattu Satyāśhāḍha-sūṭrattu Vaḍugachērī Mādhavaṇ Aiyya-daśapūriyaṭṭu-kkup = paṅg-oṇḍru | i-
1194 vvūr Vatsa-gōtrattu Satyā[shā*]dha-sūṭrattu Vaḍugachērīt-Tālanambi Gōvinda-dabhaṭṭanṇukkup = paṅg-oṇḍru | i-
1195 ivvūr Kauṣika-gōtrattu Satyā[shā*]dha-sūṭrattup = Perumpāṇḍūr = Chaṇḍa-kumāraṇ Mahāśeṇa-sahi(ḥa)srā-
1196 ṇukkup = paṅg-oṇḍru | ivvūr Kuṇḍina-gōtrattu Satyāśhāḍha-sūṭrattu Nellikkudar Śrīkṛṣṭhaṇa Aiyyaṇ perumāṇ
dasapūriyaṇṇukkup = paṅg-oṇḍru | ivvūr Bhāradvāja-gōtrattu Satyā[shā*]dha-sūṭrattup = Puliyaṭṭu Śrīkṛṣṭhaṇa-
1198 ṇ Venṇaiyabhaṭṭa-sōmayaṭṭikkup = paṅg-oṇḍru | ivvūr Bhāradvāja-gōtrattu Satyāśhāḍha-sūṭrattu
1199 p = Puliyaṭṭu Śrīkṛṣṭhaṇa Śrī-Nārasimhach-chaturvēdibhaṭṭa-sōmayaṭṭikkup = paṅg-oṇḍru | ivvūr Kapi-gō-
1200 trattu Āpastambha-sūṭrattup = Piṇḍūr Nandiperumāṇ Upu(ṛu)dra-Mādhava-daśapūriyaṇṇukkup = paṅg-oṇḍru | i-
1201 vvūr Vāsishṭha-gōtrattu Āpastambha-sūṭrattu Vaṅgipputattu Nārāyaṇa Gōvinta (nda)-dasapūriyaṇṇukkup = paṅ-
1202 g-oṇḍru | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūṭrattu Nāḍērpalḷī Yajñayaṇ Śrāma-bha-
1203 ṇṭanṇukkup = paṅg-oṇḍru | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūṭrattu Gōmaḍattu-
1204 ch-Chetṭikumāraṇ Ag[nu]dāmabhaṭṭanṇukkup = paṅg-oṇḍru | ivvūr Kauṣika-gōtrattu Āpastambha-sūṭrattu-
1205 k = Kāṇjaip Pe[rumuṣa]ṭ̣uṇaṇ Kēśava-Nārāyaṇavāmi-daśapūriyaṇṇukkup = paṅg-oṇḍru | ivvū-
1206 [r] ............ Āpastambha-sūṭrattuk = Kaḍavuṭ-Paśumputattu Śrī Nārāyaṇaṇa Tiruvinnā-
1207 ................ ṇukkup = paṅg-oṇḍru | ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sū-
1208 ................ lūr = aṭīgāl Tiruvaraṅga-bhaṭṭanṇukkup = paṅg-oṇḍru | ivvūr Kauṣika-
1209 ................ k-Kāṇjaip-Perumuṇṭuṇaṇ Tiruvennāval Chiriyanambi-
1210 ................ [Ka*]pi-gōtrattu Āpastambha-sūṭrattup = Piṇḍūr Vishṇuṭ-Tiruvēṇkāṇḍa-sa-
1211 ................ vvūr Vatsa-gōtrattu Āpastambha-sūṭrattu Nambūr-Kaṭṭukkaṇ
Twenty-seventh Plate: Second Side

 Tup = Porpurattu-Tiruvendai Nārāyaṇa-daśapuriyaṇu-
yanamb-sarvva-
Sūryadē-
[go]ṇu | ivvūr Kausika-gottattu Āpastambha-sūtrattu
Uttuk-
tta-sōmayājikkup = paṇg-ōṇu | ivvūr Kausika-gottattu
mōdaraṇi Tiruvēṅgadanārāyaṇa-kramavittanukkup =
mbhā-sūtrattu Gōmadattu Akkidāmaṇi Śrikumārabhāṭṭanukkup = paṇg-ōṇu
[Ā]śvalayaṇa-sūtrattu Aranaippurattuk-Kandaj Kesava-
hāṭṭanukkup = pa-
rīta-gottattu Āpastambha-sūtrattu = Pasumpurattuch-
Chandiran Śrīnārā-
paṇg-ōṇu | ivvūr Kausika-gottattu Āpastambha-sūtrattu
U-
Perinappi-kramavittanukkup = paṇg-ōṇu | ivvūr
Bhāradvāja-gottarttu Bhāradvāja-[sūtrat]tu Ilakkandirattu Vāmanāṇi Tiruvaraṅga-dēva-daśapuriya-
riyanukkup = paṇg-ōṇu | ivvūr Śāndilya-gottattu Kārtīyā(tyā)yaṇa-sūtrattu
Uppa-Pambrāl-
[Gaṭasvāmī Nārāyaṇa-kramavittanukkup = paṇg-ōṇu | ivvūr Kapi-gottattu
Āpastambha-sūtrattu-
p = Pirandār Dāmōdaran Viṣṇu-bhāṭṭanukkup-paṇg-ōṇu | ivvūr Kāṣyapa-
gottattu Āpastambha-sūtrattu Va-
ḥtamaṇi Dēvakumāraṇ Śrīrāma-kramavittanukkup = paṇg-ōṇu | ivvūr Hārita-
gottattu Āpastambha-sū-
1233 trattu Āsurī Rāmaḍēvaṁ Periyambēbhāṭṭanukkuṁ =paṅg-onṟu | ivvūr Kūṇḍiṇa-gōṭrattu Āpastam-
1234 bha-sūṭrattu Eṭṭukkūr Dēvaskandaṁ Karuṇākarabhaṭṭanukkuṁ =paṅg-onṟu | ivvūr Bhāravāja-gōṭrattu Bhāra-
1235 dvāja-sūṭrattu Ilakkandīrattu Kēsavaṁ Dāmōdarabhaṭṭanukkuṁ =paṅg-onṟu | ivvūr Viśvāmitra-gōṭrattu
1236 Āpastambha-sūṭrattu Viṅgippurṛtattu Aiyyakutti Tiruvareṅga-bhaṭṭanukkuṁ =paṅg onṟu | ivvūr Kūṇḍiṇa-gōṭrattu
1237 tu Āpastambha-sūṭrattu Eṭṭukkūr Dēvaskandaṁ Tiruvareṅga-bhaṭṭanukkuṁ =paṅg onṟu | ivvūr Kūṇḍiṇa-
1238 gōṭrattu Āpastambha-sūṭrattu Gōmaḍattu Aiyyaṁ Sūryadēva-bhaṭṭanukkuṁ =paṅg-onṟu | ivvū-
1239 r Kūṇḍiṇa-gōṭrattu Āpastambha-sūṭrattu Gōmaḍattu Patma(dma)nābhaṁ Sūrya-bhaṭṭanukkuṁ =paṅg-onṟu |

Twenty-eighth Plate: First Side

1240 ivvūr Gautama-gōṭrattu Kātyāyaṇa-sūṭrattu Ālambākkattut-Tiruvareṅganārāyaṇaṁ Karuṇākikka-kramavittaṭukkuṁ =paṅg-onṟu [*]
1241 ivvūr Kauśika-gōṭrattu Kārtyā(tyā)yaṇa-sūṭrattu Peyvil Viṣṇumādhava-saharṣaṭukkuṁ =paṅg-onṟu | ivvūr
1242 Bhāravāja-gōṭrattu Kārtyā(tyā)yaṇa-sūṭrattu Viṅgippurṛtattu Bhaṭṭakumāraṁ Śrīkṛishṇa-kramavittaṭukkuṁ =paṅg-onṟu [*]
1243 ivvūr Viśvāmitra-gōṭrattu Jāyimini-sūṭrattu Aṭhil Ṣāṭtan Subrahmaṇyaṁ-sōmayājīkkuṁ =paṅg-onṟu [*]
1244 ivvūr Kālayāśi-gōṭrattu Āgastya-sūṭrattu Dhānyapurṛtattu Iraviṣaṇmaṁ Nārāyaṇa-kramavittaṭukkuṁ =paṅg-onṟu |
1245 ivvūr Kālayāśi-gōṭrattu Āgastya-sūṭrattu Dhānyapurṛtattu Nārāyaṇaṁ Śvāmīdāmōdarakramavittaṭukkuṁ =paṅg-onṟu [*]
1246 ivvūr Sā[r]ṇgīmitra-gōṭrattu Āgastya-sūṭrattu Jemaligrāmatu Brahmadattan Gōvinda-kramavittaṭukkuṁ =paṅg-onṟu |
1247 ivvūr Kutsa-gōṭrattu Āgastya-sūṭrattup =Poṇnār Raviṣaṇmaṁ Urudra-kramavittaṭukkuṁ =paṅg-onṟu | ivvūr-
1248 k-Kālayāśi-gōṭrattu Āgastya-sūṭrattu Jāniyattu Urudraṁ Muddaya-kramavittaṭukkuṁ =paṅg-onṟu | iv-
1249 vūr Viṣishta(shṭha)-gōṭrattu Āgastya-gō(sū)ṭrattup =Poṇnār Viṣṇuśōmadēva-kramavittaṭukkuṁ =paṅg-onṟu |
1250 ivvūr Kiraushṭra-gōṭrattu Āgastya-sūṭrattu Malapi-Nārāyaṇaṁ Attiyūr Nārāyaṇa-kramavittaṭukkuṁ =paṅg-on-
1251 ru | ivvūr Kālāśi-gōṭrattu Āgastya-sūṭrattup =Poṇnār Mārayaṁ Śrīkṛishṇa-kramavittaṭukkuṁ =paṅg-onṟu [*]
1252 .ivvūr Vāsīṣṭha(sītha)-gōṭrattu Āgastyā-gō(sū)[trattup-Pōṇār Brahmadattañ
Urudra-kramavitaṇṭanukkup = pāṅ-gōṇru [1*]
1253 .ivvūr Vāsīṣṭha(sītha)-gōṭrattu Āgastyā-sūtrattu Janīgattu Hariśarman Śrīdhara-
Kramavitaṇṭanukkup = pāṅ-gōṇru ]
1254 .ivvūr Kūtsa-gōṭrattu Āgastyā-sūtrattu = Pōṇār Śrīmadhavan Śrīkṛṣṇa-kramavi-
taṇukkup = pāṅ-gōṇru ]
1255 .ivvūr Vāsīṣṭha(sītha)-gōṭrattu Āgastyā-sūtrattu Janīyattu Śrīdharañ Urudra-
hāṭṭanukkup = pāṅ-gōṇru ] ivvūr
1256  Kūtsa-gōṭrattu Āgastyā-sūtrattu = Pōṇār Śōlaippirān Nārāyaṇabhaṭṭanukkup =
pāṅ-gōṇru ] ivvūr Śrāvīṣṭha-
gōṭrattu Āgastyā-sūtrattu Jemila-grāmattu Brahmadattañ Kumāraśaṭhamaṇukkup =
pāṅ-gōṇru ] ivvūr Śrāvīṣṭha-gōṭrattu Ā-
gastyā-sūtrattu Jemila-grāmattu Gōvindaṃ Śrīkṛṣṇabhaṭṭanukkup = pāṅ-gōṇru ] ivvūr
Kālayāsa-gōṭrattu Ā-
gastyā-sūtrattu Janīyattu Śrīmadhavan Channaya-kramavitaṇṭukkup = pāṅ-gōṇru ] ivvūr
1259  Śrāvīṣṭha-gōṭrattu Āg-
gastyā-sūtrattu Jemila-grāmattu Śrīkṛṣṇaṃ Bhaṭṭanambikkup = pāṅ-gōṇru ]
1260  Kūlāsī-gōṭrattu Āg-
astyā-sūtrattu Janīyattu Śrīmadhavan Śaṅkarānārayana-kramavitaṇṭukkup = pāṅ-gōṇru ]
1261  ivvūr Kālayāsa-gōṭrattu Āg-
astyā-sūtrattu Pōṇār Adjattu Śrīkṛṣṇaṇukkup = pāṅ-gōṇru ] ivvūr Kālayāsa-gōṭrattu Āg-
astyā-sūtrattu Pōṇ-
1262  nār Kanṭaratēvan Aiyyaṉ-adiga[*]-kra[mavitaṇṭukkup = pāṅ-gōṇru ] ivvūr
Kūlāsī-gōṭrattu Āgastyā-sūtrattu
1263  Janīyattu Muddayan Urudra-kramavitaṇṭukkup = pāṅ-gōṇru ] ivvūr Sārmig-
mitra-gōṭrattu Āgastyā-sūtrattu Jemila-grāma-

Twenty-eighth Plate: Second Side

1265  [*]tu Brahmadattañ Urudra-kramavitaṇṭukkup = pā[nt][g-ōṇru ] ivvūr Śrāvīṣṭha-
gōṭrattu Āgastyā-sūtrattu Jemila-grāmattu-
1266  ch-Chundara Śrīvāsudēva-kramavitta[nukku*]p = pāṅ-gōṇru ] ivvūr Vāsīṣṭha-
gōṭrattu Āgastyā-sū[trattu*]p = Pōṇār U-
1267  ru[dru*]nārayana-kramavitaṇṭukkup = pāṅ-gōṇru ] ivvūr Śrāvīṣṭha-gōṭrattu
Āgastyā-sūtrattu Jemila-grāmattu-
1268  Gōvindaṃ Śrīraṅganāḍha[tha)-kramavitaṇṭukkup = pāṅ-gōṇru ] Pāṇḍikulāśani-
valanattu-Purākkiliyōr-nāṭu-
1269  Malaiyakkach-chaturvēḷiṁangalattu Matridaśaṇa Nakkapirāṛhhaṭṭanuk-

KSyapa-gōṭrattu Āśvalāyana-sūtrattu

1 Plate broken here and in the next two lines below.
1270  kkup=paṅg-onṛu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk=Kuṇḍchappavīl Nārāyaṇan Śrimādhava-saha-
1271 sraṇukkup=paṅg-onṛu | innāṭṭu Māraṇēriy=āṇa Teṇūvānna mahādevi-
1272 chatuṛvēdimaṅgalattu Hara-
1273 gorattu Āpastambha-sūtrattu Nambūrk-Kāṭtukkai Nāgayan Channaya-kramavi-
1274 ttaṇukkup=paṅg-onṛu | innā-
1275 tu Īdaiyārru-nāṭṭu-Touḍavai-sūtrattu Bhāradvāja-gōtrattu
1276 Baudhā-
1277 yana-sūtrattu Īrāyūrp-Paṭṭambi-Śrīkriṣṇa-daśapuriyaṇukkup=paṅg-onṛu | ivvūr
1278 Kāśyapa-gō-
1279 trattu Āpastambha-sūtrattuk=Kuṇḍūrp-Paṭṭakumāraṇ Śrimādhava-daśapuri-
1280 yanukkup=paṅg-onṛu | in-
1281 nāṭṭu Īdaiyārrjumaṅgalattu Dēvarāṭa-gōtrattu Āśvalāyaṇa-sūtrattu Vēḷāngūḍī
1282 Nilakap-
1283 tāṇ Kumārasvāmi-bhaṭṭaṇukkup=paṅg-onṛu | ivvūr Rāṭhītara-gōtrattu Āśvalā-
1284 yaṇa-sūtrattu AŚVALAYAṆA-SŪTRA-
1285 tāṇu-Adīgaṇambī-daśapuriya-bhaṭṭaṇukkup=paṅg-onṛu | ivvūr Rāṭhītara-
1286 gorattu Āśvalāyaṇa-
1287 sūtrattu-Cheṇṇa-Śrīkaṇṭaṇukkup=paṅg-onṛu | ivvūr Rāṭhītara-gōtrattu
1288 Āśvalāyaṇa-sūtra-
1289 ttu-Chōḷai Tiruvirāṃśi varēbhaṭṭaṇukkup=paṅg-onṛu | ivvūr Ātraya-gōtrattu
1290 Āśvalā-
1291 yana-sūtrattuk=Kiraṇūr Nārāyaṇan-Atṭamūrtti-bhaṭṭaṇukkup=paṅg-onṛu | ivvūr
1292 Rāṭhītara-gōtrattu Āśvalāyaṇa-sū-
1293 trattu Mahādevan Tiruvanaṅganārāyaṇabhaṭṭaṇukkup=paṅg-onṛu | ivvūr
1294 Rāṭhītara-gōtrattu Āśvalāyaṇa-sūtra-
1295 ttu Subrahmanyaṇ Puṇyakirttikkup=paṅg-onṛu | ivvūr Ātraya-gōtrattu Āśvalā-
1296 yana-sūtrattu Vāḍavūr Nārā-
1297 yana-Atṭamūrtti-bhaṭṭaṇukkup=paṅg-onṛu | ivvūr Ātraya-gōtrattu Āśvalāyaṇa-
1298 sūtrattu Vāḍavūr-Chandirāśēkha-
1299 u Tiruvēppanterikkup=paṅg-onṛu | ivvūr Rāṭhītara-gōtrattu Āśvalāyaṇa-
1300 sūtrattu-Tōyaṇ Dāmōdara-
1301 bhaṭṭaṇukkup-paṅg-onṛu | ivvūr Rāṭhītara-gōtrattu Āśvalāyaṇa-sūtrattu
1302 Cheṇṇaśeyyan saha [sra*]ṇukku-
1303 p=paṅg-onṛu|innāṭṭu Ārkāṭṭuk-kūṛrattu-Chandiralēkaich-chaturvēdimāṅ-
1304 galattu Viśvāmitra-gōtrattu
1305 Drāhyāyaṇa-sūtrattu-Tirumangalattu-Kumārasvāminandikkup=paṅg-onṛu | in-
1306 nāṭṭu Eyi-ṇāṭṭu-Tiruppēr

**Twenty-ninth Plate: First Side**

1289 Parāsara-gōtrattu Āśvalāyaṇa-sūtrattu Iravitaṭṭaṇ Sōmadattan bhaṭṭaṇukkup=paṅg-aṇḍu (g-onṛu) | innāṭṭu Vi-
1290 ஜா-நாது உட்காரசிரமா singular in Buchner's sitramālattu | குண்டி-ஹோஸ்தூடு அப்பாயம்-sūrattuk = கொம்பைத்துண் கேஸ்வர்
1291 விஷ்ணுப்புத்தாண்டு பங்காண் | இவ்வுர் ஹாரிதா-ஹோஸ்தூடு அப்பாயம்-sūrattuk
-கொம்பைத்துண் ஐக்கியாத்தின் பெரவாட்டணா-ஹோஸ்தூடு
1292 பங்காண் | இவ்வுர் பாராசா-ஹோஸ்தூடு ஐசால்யாணா-sūrattut = தேற்றோர் ப்ரம்மன்
| திருநாதா-சாசாண்டு பங்காண் | இவ்வுர் அக்கோ
1293 இவ்வுர் மாக்யாமா-ஹோஸ்தூடு இசால்யாணா-sūrattu | நிலண்டான் பொன்னாய் ஹோஸ்தூடு
| பங்காண் | இவ்வுர் ஆக
1294 யா(ஸ்டா)-ஹோஸ்தூடு சாம்பாயா-sūrattup = பெருவேன்஗ுர் நராயானன் சுளபணிக்கு =
| பங்காண் | இவ்வுர் மாநீட்டா-ஹோஸ்தூடு
1295 து திருநாதாணா-sūrattu மாநைர்பாள்ள் கேஸ்வரா நயிலை-க் ராமசாகா-ஹோஸ்தூடு
| பங்காண் | இவ்வுர் துரிக்கா-ஹோஸ்தூடு ராயிடு
1296 இயிமி-sūrattuk = புல்லாமாலைலா வாசுதவான்
| இவ்வுர் பர்வாமா-ஹோஸ்தூடு சிரிமா-ஹோஸ்தூடு
1297 இமி-sūrattuk = புல்லாமாலைலா நராயானன் பாசுதவாண்டு பங்காண் | இவ்வுர் விஸ்வமித்ரா-ஹோஸ்தூடு
1298 இமி-sūrattuk = புல்லாமாலைலா ராஜ்ஹரானா தத்தாண்டுக் க்கு = பங்காண் | இவ்வுர்
| துரிக்கா-ஹோஸ்தூடு ராயிடு
1299 இயிமி[மி-]sūrattuk = புல்லாமாலைலா வாசுதவா-ன்னாண்டு பங்காண் | இவ்வுர்
| விஸ்வமித்ரா-ஹோஸ்தூடு
1300 ஗ோஸ்தூடு ராயிட்டு ராயிட்டு = புல்லாமாலைலா நராயானா அக்கியன்மாண்டு
| பங்காண் | [1]
1301 இவ்வுர் வாசுதவா(ஸ்தா)-ஹோஸ்தூடு ராயிட்டு ராயிட்டு மாருடையர் பாராண்டை
| பங்காண் | இவ்வுர் வாசுதவா(ஸ்தா)-
1302 ஗ோஸ்தூடு ராயிட்டு ராயிட்டு ராயிட்டு சுகுமாண்டு பங்காண் | இவ்வுர்
| விஸ்வமித்ரா-ஹோஸ்தூடு
1303 ராயிட்டு ராயிட்டு ராயிட்டு ராயிட்டு ராயிட்டு ராயிட்டு ராயிட்டு பங்காண் | இவ்வுர்
| ராயிட்டு
1304 இவ்வுர் வாசுதவா(ஸ்தா)-ஹோஸ்தூடு-சிராயிமி-sūrattuk = கடன் சிரிமாணா ஆங்கிச
| (சிரமா)யிக்கு = பங்காண் | இ-
1305 இனான்டு சாலாய் = அன்னா சிராகு[மி-]சுருசுந்தாசுந்தாசுந்தா பாலை-லோதியா-ஹோஸ்தூடு
| ஆசால்யாணா-sūrattu நராயா
-1306 பங்காண் புப்பாயமாய்ஹோஸ்தூடு
| இவ்வுர்
1307 ராயிட்டு ராயிட்டு ராயிட்டு ராயிட்டு-பெருவேன்கு
| இனான்டு மிக்காய்ச்சளமுடைய-சுருசுந்தாசுந்தாசுந்தா பாலை-லோதியா-ஹோஸ்தூடு
| ஆசால்யாணா-sūrattu பெருவேன்கு
1308 ஗ோஸ்தூடு அப்பாயம்-sūrattuk = கார்பாத்திசுது எங்கு பிரித்து சிராமா-ஹோஸ்தூடு
| ஆசால்யாணா-дसापुरियानुक्कु = பங்காண்
| இ-
1309 இவ்வுர் ஹாரிதா-ஹோஸ்தூடு அப்பாயம்-sūrattu முத்திரை ஆய்வா செந்தை
| பங்காண் | இ-

1 This letter is redundant.
1310  vvūr Kāśyapa-gōtrattu Kātyāyaṇa-sūtrattu Maṇimattī Nārāyaṇaṉ Tirumāli-
   ruṇjōḷai-sahasraṇaṇukkup = paṅ-
1311  g-ōṇu | ivvūr Kāśyapa-gōtrattu Kātyāyaṇa-sūtrattu Maṇimattī Tirumāli-
   ruṇjōḷai Dāmōdarabhaṭṭaṇukku-
1312  p = paṅ-ōṇu | ivvūr Vīśvāmitra-gōtrattu Jayimī-sūtrattu Aṇbil Gōvindan
   Jātavēḍaṇukkup = paṅ-ō-
1313  ūru | Kēralāntaka-valāṇāṭu Uṟaiyūr-Kūrattu Rājāśraya-chaturvēḍīmaṇ-
   galattu Rāṭhitara-gōtrattu Āśva-
1314  lāyaṇa-sūtrattu Nārāyaṇaṉ Subrahmanyabhaṭṭaṇukkup = paṅ-ōṇu | ivvūr
   Rāṭhitara-gōtrattu Āśvalāyaṇa-

Twentyninth Plate: Second Side.

1315  sūtrattu Nārāyaṇaṉ Chatrā(Chandrā)bharaṇabhaṭṭaṇukkup = paṅ-ōṇu | ivvūr-
   ch-Čandili-gōtrattu Drāhyāyaṇa-sūtrattu
1316  Maparpāḷji Kēśavaṉ Rishikēśa-kramavīṭṭaṇukkup = paṅ-ōṇu | ivvūr Kuṇḍiṇa-
   gōtrattu Āpastambha-
1317  sūtrattuk = Kōmadattuch-Chaṅkaranārāyaṇaṉ Śrīkṛṣṇa-dāsa-prīṇaṇukkup =
   paṅ-ōṇu | ivvūr Vatsa-gōtrattu Ā-
1318  pastambha-sūtrattuk = Kōkkarai-Kēśavanārāyaṇabhāṭṭaṇukkup-paṅ-ōṇu | ivvūr
   Kuṇḍiṇa-gōtrattu Āpa-
1319  stambha-sūtrattuk Ira(rū)ngāṇḍī Divākaraṉ Yajñātma-dāsa-prīṇaṇukkup = paṅ-
   ोṇu | ivvūr Vatsa-gōtrattu Ā-
1320  [pa*]stambha-sūtrattu Akkipurumāṉ Tiruvirāmilśvara-kramavīṭṭaṇukkup = paṅ-
   ोṇu | ivvūr Bādārāyaṇa-gōtrattu Ā-
1321  pastambha-sūtrattu Mayindakkurī-Tiruvaramagāṉ Tiruvaramayajñaya-dāsa-prīṇa-
   ṇukkup = paṅ-ōṇu | ivvūr Vatsa-
1322  gōtrattu Āpastambha-sūtrattuk = Kārambichchēṭṭu Nārāyaṇaṉ Dāmōdara-
   sahasraṇaṇukkup = paṅ-ōṇu |
1323  ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Māraṅaḷūr Mahēśvaran
   Veṇṭayabhaṭṭaṇukkup = pa-
1324  ūṅ-ōṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Paśīṇḍippūrattu
   Ambalattāḍi Dēṇa-
1325  ya-dāsa-prīṇaṇukkup = paṅ-ōṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu
   Ma(Va)ngā-
1326  ppuṛattuk-Kalaiśaṇpaṭṭaṅ Mādhava-dāsa-prīṇaṇukkup = paṅ-ōṇu | ivvūr
   Vīśvāmitra-gōtrattu
1327  Āpastambha-sūtrattuk = Kārambichchēṭṭu Yajñāpūti-Srīdhara-dāsa-prīṇaṇukkup
   = paṅ-ōṇu | ivvūr
1328  ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuravaśari Marggayaṉ Patma
   (dmā)nābha-dāsa-prī-
1329 ṇukkup = paṅ-ōṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kān-
1330 jikkuri Kēśavaṅ Śrīmadhava-sahasraṇukkup = paṅg-onṛu | innāṭṭu Naṅgai-
Brahmāde-
1331 yam = aṅa Aṛuṅjīgāch-chaturvēdimaṅgalattu Kāsyapā-gōtrattu Āpastambha-
sūtrattu Sūrāsārambhi Māda-
1332 pōṣan Uludan Bhavadrōṇa-daśapuriyaṇukkup = paṅg-onṛu | ivvūr Ātraya-
gōtrattu Āpastambha-sū-
trattu Dvēdaigōmapurattu Nārāyaṇaṅ Chakrapāṇi-sahasraṇukkup = paṅg-onṛu | ivvūr Murgga-
1334 la-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Nārāyaṇaṅ Tatta-sahasraṇukkup =
paṅg-onṛu | ivvūr Kundinā-gōtrattu Āpastambha-sūtrattu Uviarūch-Chanippaṅ Chakrapāṇi-daśapuriyaṇu-
1336 kkup-paṅg-onṛu | Kōṇāṭtu Urattur-kūrrattuk = Kṛṣṇalīyēṛi = aṅa Vikrama-
kesāri-chaturvēdimaṅgalattu Ātraya-gōtrattu Āsvalāyaṇa-sūtrattu Vādavūṛch-Chēnduṅ Chandirābharaṇa-
bhaṭṭaṇukkup = paṅg-onṛu | ivvūr Sūralūṛ-kūrrattuch-Chōla-Uttamach-chaturvēdimaṅgalattu Muruggal-
gōtrattu Āpastambha-sūtrattu Uruppuṭṭuṛ-Tirumalapadī Ādittapidāra-daśapuriyaṇukkup = paṅg-onṛu | Rājāśraya-valanāṭṭu-Taṇiyūr
1340 Tiruvellai Vāsisṭha sīṭha-gōtrattu Baudhāyaṇa-sūtrattu Jātavedaṅ Nārāyaṇa-
bhaṭṭaṇukkup = paṅg-onṛu |

Thirtieth Plate: First Side

1341 Ivvūr Vāsishta sīṭha-gōtrattu Baudhāyaṇa-sūtrattu Patma-(dina)nābhaṅ
Jātavedabhaṭṭaṇukkup =
1342 paṅg-onṛu | ivvūr Viśvāmitra-gōtrattu Baudhāyaṇa-sūtrattu Mādīśudāṇa-
Śaṅkaranāṛāya-
1343 nabhāṭṭaṇukkup = paṅg-onṛu | ivvūr Kāsyapā-gōtrattu Baudhāyaṇa-sūtrattu
Gōvindaṅ
1344 Kēśava-daśapuriyaṇukkup = paṅg-onṛu | ivvūr Viśvāmitra-gōtra -ttu Baudhā-
yaṇa-sūtrattu Tiya(Triya)-
1345 mbakaṅ Nilaṅkaṇa-daśapuriyaṇukkup = paṅg[onṛu] | ivvūr Viśvāmitra-gōtrattu
Baudhāya-
1346 ṇa-sūtrattu Paṅuvati-Nārāyaṇa-daśapuriyaṇukkup = paṅg-onṛu | ivvūr Kuṇḍinya-
gōtrattu
1347 Baudhāyaṇa-sūtrattu Paṅuvati-Sāṭtabhaṭṭa-sōmayājīkkup = paṅg-onṛu | ivvūr
Kāsyapa-
1348 gōtrattu Baudhāyaṇa-sūtrattu Śrīdharan Nakkapirāṅ-bhaṭṭaṇukkup = paṅg-onṛu | ivvūr
1349 Kāsyapa-gōtrattu Baudhāyaṇa-sūtrattu Nilakanṭaṅ Śrīkṛṣṇa-bhaṭṭaṇukkup =
= paṅg-onṛu | Mu-
1350 .FirstName-vallavāyanāṭṭu-Uttamaśōljach-chaturvyēdi-maṅgalattu-Vatsa-gōtrattu
1351 Āpastambha-sūtrattu Ādiyūr Raṇadhīramaṅgalattu Rudraṇ Kēsavakramavīt
   [ta]*ṇu-
1352 kkap = paṅg-onrũ | Ṛajāśraya-valāṇāṭṭu-Pāchchilk-kūrrattuk-Kiplalāṟṟup-Pē-
1353 rumarudūr Aṭṝeṇa-gōtrattu Aśvalāyaṇa-sūtrattu Haridāsaṇ Śrikanṭabhaṭṭa-
1354 ṇukkap = paṅg-onrũ | ivaṇ Kāṣyapa-gōtrattu Aśvalāyaṇa-sūtrattu
1355 Tāyaṇ Jaḍā(ṭā)dharāṇukkup = paṅg-onrũ | innāṭṭu-Kalāṛkūrrattut-Tiruman-
1356 gāṭattu Vā-
1357 sisṝṭa(ṣṭha)-gōtrattu Drāhyāyaṇa-sūtrattu Nandīsvaraṇ Nārāyaṇa-bhaṭṭaṇuṇkkup
   = paṅg-onrũ | i-
1358 ivaṇ Aṭṝeṇa-gōtrattu Drāhyāyaṇa-sūtrattu Vāsudevaṇ Nandīsvara-bhaṭṭaṇuṇkkup
   = paṅg-o-
1359 ṇuṇ | ivaṇ Vāsṝṭa(ṣṭha)-gōtrattu Drāhyāyaṇa-sūtrattu Brahmapyādevaṇ
   Udayādittabhaṭṭa-
1360 ṇukkap = paṅg-onrũ | ivaṇ Viśvāmitra-gōtrattu Drāhyāyaṇa-sūtrattu Śātana
   Śivagaru-
1361 Sa-sahasraṇukkup = paṅg-onrũ | ivaṇ Aṭṝeṇa-gōtrattu Drāhyāyaṇa-sūtrattu
   Nakkaṇ
1362 [Pṛ]ṭikkup = paṅg-onrũ | ivaṇ Kāṣyapa-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇa
   Tirumā-
1363 lirunjọlaikkup = paṅg-onrũ | ivaṇ Aṭṝeṇa-gōtrattu Drāhyāyaṇa-sūtrattuk-Ko-
1364 rṇaṇ Nilakaṇḍaṇuṇkkup = paṅg-onrũ | ivaṇ Kāṣyapa-gōtrattu Drā-

Thirtieth Plate: Second Side

1364 hyāyaṇa-sūtrattuch-Chōlai Mādhavabhaṭṭaṇuṇkkup = paṅg-onrũ | ivaṇ Aṭṝeṇa-
1365 gōtra-
1366 ttu Drāhyāyaṇa-sūtrattu Nakkaṇ Vāsudevabhaṭṭaṇuṇkkup = paṅg-onrũ | ivaṇ Viśvā-
1367 mtra-gōtrattu Drāhyāyaṇa-sūtrattu Nilakaṇḍaṇ Śiṅgappiraṇ-bhaṭṭaṇuṇkkup =
   paṅg-onrũ |
1368 ivaṇ Aṭṝeṇa-gōtrattu Drāhyāyaṇa-sūtrattuk-Kaḍaṇ Sōma-sahasraṇukkup =
   paṅg-o-
1369 ṇuṇ | ivaṇ Kāṣyapa-gōtrattu Drāhyāyaṇa-sūtrattu Kēsaṇ Kāṇkaṇuṇkkup =
   paṅg-on-
1369 ru | ivaṇ Kāṣyapa-gōtrattu Drāhyāyaṇa-sūtrattu Sōmāśi Sāṅkanarāyaṇuṇkkup =
   paṅg-o-
1370 ṇu | ivaṇ Aṭṝeṇa-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇa Vāmaṇasvēmi-sō-
1371 mayājikkup = paṅg-onrũ | ivaṇ Viśvāmitra-gōtrattu Aśvalāyaṇa-sūtrattu Maṇarkaḷ-
1372 Ūraṇ Nārāyaṇa-sahasraṇukkup = paṅg-onrũ | innāṭṭu Veḷḷalaiyūr-kaṇḍattu
   Šāṅkettimāṅgalattu Vatsa-
1373 gōtrattu Āpastambha-sūtrattu Vaṅgippuṭṭu Rishikēsvaṇ Ādigaṇambi-saha-
3174  sranaikkup - paang-onru  |  ivvuṛ  Hari[ta*]-goṭrattu Āpastambha-sūtrattuk = 
Kumun-
3175  diḷi Śrīkṛṣṇaṇ Dēvara(rā)ta-sahasraṇukku = paang-onru  |  Rājarāja[p-Pāḍi] 
madalattu-Kalā-
3176  kkudi-nāṭṭu Mānanaṁallūr Aṭrēya-goṭrattu Āpastambha-sūtrattuk = Ki-
3177  lakkil Gōvindaṇ Chēndappirāḥbhatṭa-sōmayāja(ji)kkup = paang-onru  |  iv-
3178  vuṛ Aṭrēya-goṭrattu Āpastambha-sūtrattuk-Kilakkil Chēndippirāḥ Gōvindaḥbhatṭa-
3179  ṛtāgnikkup = paang-onru  |  | Āga¹ Hrāma(Brāhma)nappēr-veṭtiṇa ēdu 
muppadu |

Thirtyfirst Plate: First Side

3180  Śrī'[a]yilāsam = āṇa Śrī-Rājarāja-īśvaramudaiyār-archchanā-bhōgap-paṅgu irāṇḍil 
Nīttavini[da]-
3181  vaḷanaṇṭṭu Mūḍichchōṇāṭṭu Jānanāṭṭhach-chaturvēdimagalattup-pidāgai Irumb-
3182  buḷai Śivabrā-
3183  Ṛmanṇaṇ Bhāravājā-goṭrattu Baudhāyaṇa-sūtrattu Subrahmaṇyaṇ Nambīśa-
mībhāṭṭanukku = 
3184  paṅg-onru  |  Arumōlidēva-valanaṇṭṭu Maṇgala-nāṭṭu Maṅgalattu Śivabrāhaṇṇaṇ 
Kāṣyapa-
goṭrattu Baudhāyaṇa-sūtrattut-Tōṇri-Īsvara-bhāṭṭanukku = paṅg-onru  |  Naḍuvir-
Śrī-
3185  kōyil = āṇa Mūḍikōṇḍaiōla-viṇṇagarkku archchanābhōgap-paṅgu irāṇḍil Nīttavinō-
3186  da-valanaṇṭṭu Venṇik-kōṛṛattu Clōkaṁmahādvīch-chaturvēdimagalattu Kāṣyapa 
goṭratt 
3187  tu Vaikhaṇṇa-sūtrattu Dēvadattaṇ Aṇanta-pidārabaḥṭanukku = paṅg-onru | 
3188  innāṭṭu Mūḍichchōṇāṭṭu Jānanāṭṭhach-chaturvēdimagalattu Aṭrēya-goṭrattu Vai-
3189  khāṇṇa-sūtrattu Kēsavaṇ Tiruvaramgabhaṭṭanukku = paṅg-onru  |  ivvuṛ-
Tirumēṟrali-
3190  y = āṇa Tribbuvaṇamahādvī-viṇṇagarkku archchanābhōgap = paṅgu-irāṇḍil 
Rājendrasi-
3191  mha-valanaṇṭṭu Veṇṇaiyūr-nāṭṭup-Paṁḥchavaṇmahādvīch-chaturvēdimagalatt-
3192  tu Gautama-goṭrattu Vaikhaṇṇa-sūtrattu Subrahmaṇyaṇ Āravamudu-bhaṭṭa-
nukku = paṅg-onru |

¹ This has been engraved over an erasure which continues for three more lines and which may be 
read as follows:
3179  . yanāṭṭu-Tiru-
3180  pper Bhāravājā-goṭrattu Īśvarāyana-sūtrattu Irāvi(bhā)-ṭīyan So-
3181  mada(ta)bhāṭṭanukku = paṅg-irāṇḍu  // Rājendrasimha-valanaṭṭup-Po(y)gaināṭṭuk-
3182  Kāṇḍarādiṭṭhach-chaturvedimagalattu Nambūr Nāgaiya-bhaṭṭanukku = paṅg onru
1393 Kshatriyasikhaṃaṇi-vālanāṭṭu-Tēvūr-nāṭṭu Ālattur Vāsishṭha gōtrattu Vaikhānasa-sūtrattu
1394 Amudanṉ Arumoljēdēvabhaṭṭanāṭānukkup = paṅg-onṛ | ivvūr Jananāṭha-viṇṇagar-dēvar-ar-
1395 rchchanābhōgap-paṅgu iranḍil Nittavinōda-vālanāṭṭu Āvūrk-kūrrattu Manukulā-chūlāmaṇiḍ-ch-
1396 [tur]vēdiṃaṅgalattu Bhārgava-gōtrattu Vaikhānasa-sūtrattuch-Chēndan Śīngabhaṭṭanāṭānukkup = paṅ-
1397 g-onṛ | innāṭṭu [Vī]raśōla-vālanāṭṭu Udayamāṭṭāḍ-chaturvēdiṃaṅgalattu Gautama-gō-
1398 trattu Vaikhānasa-sūtrattup-Parpanābāṅ Śrīvāsudēvaṇāṭānukkup = paṅg-onṛ | Tirumadāippalī
d

Thirtyfirst Plate: Second Side

1399 Vaidyaṉ Kaviṇiṉar Oṛriyūraṉ Ānāntagūṇan = āṅa Vaḷavaṇmaṅgalappērai-
1400 yanāṭānukkup = paṅ-
1401 gu mūṭṛu | Tiru-Rājēndrasiṃhavaḷaṇāṭṭuk-Kurukkai-nāṭṭup-Pidāṅgūḍi Bhāra-
1402 dvāja-gōtrattu [Āśvala]-
1403 yanā-sūtrattu Āḍēṭṭan Gaṇapurattukku Jōḍishap-paṅg-onṛ | Ashtapattan [***] Nityavinōda-valaṇā-
1404 tṭu Āvūrk-kūrrattu Manukula-chūlāmaṇa(m)ch-chaturvēdiṃaṅgalattu Amara-
1405 shōṭṭu-Āḷṇatāḍīgal Śiṅ-
1406 gattukkup = paṅg-onṛ | Kanakkappanṛu [***] Rājendrasiṃhavaḷaṇāṭṭup-
1407 Poygaināṭṭuk-Kaṇḍarāḍīyach-chaturvēdiṃaṅgalattu Madhyasthan Piḍāraṇ Śrīkurgūrkkuk = kanak[kap]paṅg-
1408 onṛ | Nityavinōda-valaṇāṭṭu Mu-
1409 ḍichchō-nāṭṭu Jananāṭhach-chaturvēdiṃaṅgalattu Madhyasthan Munṉūrρuvan Nāṟṟappatumuṇavāṭānukkuk = kaṇ-
1406 kap-paṅg-onṛ | innāṭṭu Āvūrk-kūrrattu Manukulāchūlāmaṇiḍ-chaturvē-
1407 dimaṅga-

1407 lattu Madhyasthan Vēmban Irunṟṟuppaṇaṉvaṇāṭānukkuk = kaṇakkap-paṅg-
1408 onṛ | Ksha-
1408 triyśikkāmaṇi-valaṇāṭṭu Aḷanāṭṭup-Pāppāruḍi-Madhyasthan Nāṉūṟρuvan Tiya (Trya)-
1409 mbakanuṭṭukuk = kaṇakkap-paṅg-onṛ | Nityavinōda-valaṇāṭṭu Veṇ-
1410 nik-kūrrattu Śrīpūṭi-Madhya[stha][*]j Aravannyaṁṭinaṉaṇuṭṭukuk = kaṇakkap-paṅ-
1411 g-onṛ | Rājēndrasiṃhavaḷaṇāṭṭup-Pol[y][*]gaināṭṭu Madhuṟṟantakach-chaturvē-
1412 dimaṅgalattu Madhyasthan Na-
1412 garattan Venkadaṇuṭṭukuk = kaṇakkap-paṅg-onṛ | Kāvidip-paṅgu [***] Nitya-

vinōda-valaṇāṭṭu Muḍichchō-nā-
1413  து ஜானாத்மச-சதுர்வ்வேடி-மஞ்சலம் மத்திய பிடாரன் வாட்பத்நாய்
       குக்கு = காவியின்-பாங்-ஆரை | ராஜேந்திரா-
1414  ஷிம்மா-வலனாது-பொ[ய]கைண்-நாது மத்தியாந்தாச-சஹார்வ்-வேடி-மஞ்சலம் மத்திய
       அச்சன் குமாரன் இராணாயிரா-
1415  வன்சுக்கு = காவியின்-பாங்-ஆரை | அருமோகிச்சை-வலனாது இருகா-நாது நெர்குப்பை
       மத்தியாந்தாச் புருஷ்வோட்டானம்
1416  நிலகண்டாப்புக்கு = காவியின்-பாங்-ஆரை | நித்தவின்-நாது வெண்புக்-குற்றாடு
       நெர்குறிட்டு மாச்யா(ஷ்ய)ாந்தம்
1417  நூ இச்சேருமான்-ஆரையுந்து காவியின்-பாங்-ஆரை | உக்கொன்பை-பாங் இடர்
       இவ்வுர் சிகையிலிதம் = அந்த சிரீ-ராஜராஜா-1.

Thirty-second Plate: First Side

1418  ட்வராட்டுக்கு உவச்சேற்பை-பாங் இடர் நித்தவின்-நாது வீராளிய-நாது
       உணவாமாடாத்ச-சதுர்வ்வேடி-மஞ்சலம் உவச்சேற்பை கா.-
1419  லன் சில்வ்புக்கு உவச்சேற்பை-பாங்-உறு | திற்புவானா-மகாதோர்-சக்கார்பெடியை
       மஞ்சலாடு-பிட்டார் குளப்பான் உவச்சேற்பை
1420  மாம் தேவணுக்கு உவச்சேற்பை-பாங்-உறு | நாடுவில்(ஷ)எஸ்கோயில் = அந்த முதிர்கொடாள்-வின்வார்க்கு உவச்சேற்பை
1421  பாங் இடர்.மகாதோர்பட்டு கால்சேற்பால்லை
       பாச்சுறுக்கு உவச்சேற்பை-பாங்-உறு | உணவாமாடாத்ச-சக்கார்பெடியை
1422  ச்சேற்பைக் கார்கான் தேவணுக்கு
       உவச்சேற்பை-பாங்-உறு | திருமாள்வில் = அந்த ஷிரீ-
       திருப்பான்-வின்வார்க்கு = உவச்சேற்பை
1423  மறைத்தயு உவச்சேற்பை 
       கார்கான் மாங்காவாுக்கு
1424  இடர் இவ்வுர் உவச்சேற்பை
       திருமாள்வில் = இவ்வுர் இடர்
1425  படிமானித்தல் உவச்சேற்பை
       பாங்-உறு | ச்சேற்பைக்
       மாங்காவா்
1426  பாங்-உறு | திருமாள்வில் = இவ்வுர்
1427  மறைத்தயு உவச்சேற்பை
       திருமாள்வில் = இவ்வுர்
1428  கு நாவிஷப்பாங் ஆரை | 
       இந்தை வெண்பு
1429  கு நாவிஷப்பாங் ஆரை | 
       இந்தை ஆவர்குர்ரடு மானுட[ஷ]லாமான-சக்கார்பெடியை
       நாவிஷப்பாங் மாங்காவா்
1430  கு நாவிஷப்பாங் ஆரை | 
       இந்தை உருக்குர்ரடு-நாவிஷப்பாங் வாவா்
       மாஙுடிக்கு
1431  இவ்வுர் சிகையிலிதம் = அந்த சிரீ-ராஜராஜா
       யிராண்மாடையார்க்கு

191.
1432  ரேசிராசியல் வினாகர்-தவர்க்கு நிலம் வேதியிருக்கும் திரும்பு-மே.
1433  ராலி சா திருப்புணாமணவங்கவர்-தவர்க்கு நிலம் நல்வேடு இவ்வர்
1434  தவர்க்கு நிலம் வேடு இவ்வர் கேராலாந்தாகவாரங்கவர் நிலம் முதலீடு
1435  இவ்வர் சுருங்காண்டாதொண்டாகவாரங்கவர் நிலம் வேடு இவ்வர்
1436  மாஹா-சந்தாவுக்கோ நிலம் வேடு இவ்வர் பிளாரியார்க்கு நிலம் வேடு
1437  இவ்வர் திருப்புணாது-மேடவர்க்கு நிலம் முதலீடு இவ்வர்
1438  கரைக்-காந்தவாயிர்க்கு நிலம் முதலீடு இவ்வர்-பிளார்கோ குளவாழ்த்து-மேட
1439  வர்க்கு நிலம் முதலீடு இவ்வர்-குடா- மேடவர்க்கு நிலம் ஆரை //
1440  சிரையார்-மாதாவர்க்கு நிலம் ஆரை // தால்சார் மாதாவர்க்கு நிலம்
1441  ஆரை // நாவார் (குடாநார்) மாதாவர்க்கு நிலம் ஆரை //
1442  வந்தர் (மாதாவர்) மாதாவர்க்கு நிலம் முதலீடு //
1443  வந்தர் (மாதாவர்) மாதாவர்க்கு நிலம் முதலீடு //
1444  வந்தர் (மாதாவர்) மாதாவர்க்கு நிலம் முதலீடு //
1445  வந்தர் (மாதாவர்) மாதாவர்க்கு நிலம் முதலீடு //
1446  வந்தர் (மாதாவர்) மாதாவர்க்கு நிலம் முதலீடு //
1447  வந்தர் (மாதாவர்) மாதாவர்க்கு நிலம் முதலீடு //
1448  வந்தர் (மாதாவர்) மாதாவர்க்கு நிலம் முதலீடு //
1449  வந்தர் (மாதாவர்) மாதாவர்க்கு நிலம் முதலீடு //

Thirtysecond Plate: Second Side

1439  சூர்த்துற்றுர்-மாதாவர்க்கு நிலம் ஆரை // முன்நாயில்-மாதாவர்க்கு
1440  நிலம் ஆரை // மேடு-மேந்துடி-மாதாவர்க்கு நிலம் கால // சிக்கல்-மாதாவர்க்கு
1441  நிலம் ஆரை // நியாயான //
1442  ரத்தார்-மாதாவர்க்கு நிலம் கால // பரகசாரினால்-மாதாவர்க்கு
1443  நிலம் ஆரை // குடா- மாதாவர்க்கு விஷுநுக்காளுக்கு
1444  நிலம் ஆரை // முன்நாயில்-மாதா-
1445  நிலம் ஆரை // சூர்த்துற்றுராய்-மாதா-
1446  நிலம் ஆரை // பெண்ணாகத்தட்டு-மாதா-
1447  குன் நிலம் ஆரை // கோவின்-ணாலாய்-மாதா-
1448  குன் நிலம் ஆரை // மேடு-மேந்துடி-மாதா-
1449  குன் நிலம் ஆரை // சூர்த்துற்றுராய்-மாதா-

1. The medial ம் sign is at the beginning of the next line.
1450 லியோதனவாக்கர்க்-கிர்கைப்புரம் நிலம் இரு வேளியாக்கர்க்-கிர்கைப்புரம்
1451 நிலம் இரு வேளியாக்கர்க்-அப்ரேமாய்க்
1452 நிலம் இரு வேளியாக்கர்க்-அப்ரேமாய்க்
1453 நிலம் இரு வேளியாக்கர்க்-கோல்கு நிலம் வேளியாக்கர்க்
1454 நிலம் வேளியாக்கர்க்-கோல்கு நிலம் வேளியாக்கர்க்
1455 நிலம் வேளியாக்கர்க்-கோல்கு நிலம் வேளியாக்கர்க்
1456 நிலம் வேளியாக்கர்க்-கோல்கு நிலம் வேளியாக்கர்க்
TRANSLATION

SANSKRIT TEXT

(I. 1). Hail [Prosperity!]

(V. 1) May the arms of Śāṅgīn (i.e. Vishnu), who has a body as blue as the sapphire (Indrani), which are resplendent with the Śāṅgī and other weapons, which are marked with the Kāśmīra ointment (smared) on the surface of Lakshmi’s two round breasts, whose golden bracelets glitter on account of their having rubbed against the high summits of the whirling Mandara (mountain), (at the time of the churning of the Milky Ocean) (and) which protect the three worlds, increase greatly your prosperity!

(V. 2). May the illustrious Chōla race, the kings born in which bear (in the scales) equality with their progenitor the Sun, who bring delight to the goddess of wealth (just as the rays of the Sun bring delight to the lotuses), who have expelled ignorance (just as the Sun expels darkness), who have illuminated his own (the right) path (just as the Sun illuminates the heavenly path), who destroyed the brilliance of all the circles of kings (just as the sun destroys the brilliance of the moon), who shine on account of their eternal rise (just as the Sun always shines after rising), protect for a long time the earth girdled by the Ocean.

(V. 3). From the Sun (Ahimakara), the sole eye of the whole Universe, was (born) Manu, the first of kings; (then) was born his son Ikshvāku, whose footstool was touched by rows of diadems of kings. In his family was (born) king Māndhātri, who was equal to Dhātrī (Brahman), who was a store-house of virtues, and who justly ruled this earth extending as far as the Lōkālōka mountain.

(V. 4). From him was born king Muchukunda as glorious as Mukunda who defended the abode of Gods (heaven) in the battle between the Gods and the Asuras.

(V. 5). Then came king Śibi of unequalled excellence, the jewelled light of the renowned and spotless race, whose fame is praiseworthy and the greatness of whose glorious acts are always praised by the pious in this world.

(V. 6). who, excepting Vyāsa, the best among poets, is able to describe the qualities of that profoundly virtuous king, who preserved his own life (only), for the benefit of others.

(V. 7). As a full moon to the ocean of that family, was born (king) Chōla, who was the repository of all arts (kalās) (just as the fullmoon is the repository of all its phases, i.e., kalās), and the kings born in that family thenceforward bore the name Chōla after his name.
(V. 8). Then was born to him a son, Rājakēsāriṇ (by name) who was lion unto the chiefs among elephants, the enemy (kings). From him was born king Parakēsāriṇ who was strong and eager or active in uprooting the enemy circles.

(V. 9). The name of Rājakēsāriṇ and (that) of this Parakēsāriṇ became alternately the order of kings born in their family.

(V. 10). Then was born in that family king Suraguru who was unequalled and who shone in intellect like the celestial preceptor (i.e. Bṛhaspati). While this daringly heroic king was ruling over the entire world, the exceedingly alarmed Mṛityu (Yama, the God of death) dared not creep among his subjects.

(V. 11). Having defeated in a great battle Mṛityu (Yama) of whom the mortals are terribly afraid, he (Suraguru) achieved the title of Mṛityujit, difficult even for the dēvās.

(V. 12). In that race was born king Uparichara Vasu who rode in the celestial car (vimāna) fast as the mind, above the celestial abode (heaven) shone by (his own) brilliance, like the sun.¹

(V. 13). In that family was born King Karikāla (the god of) Death to his enemies, who raised embankments to the Kāvērī (river).

(V. 14). When innumerable kings of this family, who enjoyed the whole earth, had gone to the heavens, there was born a king, Vijayālaya by name, who with his enormous strength protected the earth upto (the limits of) the ocean.

(V. 15). From that king came forth (king) Āditya (from that mountain rose the sun)—of great splendour, who possessed incomparable lustre and who destroyed the dense darkness in the form of the inimical kings.

(V. 16). From him who was the sole abode of countless heaps of gems (and) who possessed enormous strength, rose, for the benefit of the world, king Parāntaka endowed with arts, just as the moon rises with all his phases (kalās) from the milk-ocean (which contains within it countless heaps of gems and huge aquatic animals to give pleasure to the world).

(V. 17). Having conquered in battle the king of Simhāla (Ceylon), the Pāṇḍyan ruler, the farfamed and unconquerable Kērāla (king) and the Pallava king, that warrior (Parāntaka) captured also their fame, territories, their wealth and their vehicles.

(V. 18). With the pure hātaka (gold) brought from all the quarters which were subdued by the prowess of his own arm, this light of the solar race (i.e. Parāntaka) covered the temple of Chandraśēkhara (Śiva) at Vyāghrāgrahāra (i.e. Chidambaram).

¹ Tamiḻppolil, Vol. 3, p. 98 f. This act of riding on a celestial car is attributed to Karikāla mentioned in the next verse in the Tamil translation published in the reference cited.
(V. 19). That king established after his own name, a village, Viranārāyaṇa agrahāraṁ (Chaturvēdimangalam), a mark (on the forehead) of the earth, of great wealth immutable even at the end of the age (Kalpa).

(V. 20). This chief among the kings, himself prosperous founded many other prosperous and great villages (agrahāras) in various places of the earth.

(V. 21). He caused to be excavated hundreds and thousands of deep channels with clear water in order to make the earth very fertile.

(V. 22). When that Parāntaka directed his attention to protect the world of gods (i.e., died), Ariṇjaya, his son carried out the protection of the world of mortals.

(V. 23). From Ariṇjaya was born Parāntaka, (who was) equal (in prowess) to the destroyer of the (three) cities (i.e., Śiva), (who was) the crusher of the circle of enemy kings, (and) who, (causing his) subjects to be pleased by his good qualities, peacefully furled the earth girdled by the ocean.

(V. 24). At the city named Chēvūra, he (Parāntaka) who had the quarters filled with heaps of very pointed arrows sent forth from his own beautiful bow, caused to flow manifold rivers of blood springing from the high mountains, i.e., the enemies' elephants cut asunder by (his) sharp sword.

(V. 25). He (who) having quickly conquered in war Vīra-Pāṇḍya who was fierce on account of having shattered his many enemies by the tip of the sword, raised instantly his own spotless fame to the heights of the summit of the Sahya mountain and the heaven.

(V. 26). When that king, the foremost of the rulers of the earth, passed away to protect the abode of the gods, his son Rājarāja, the light of the Chōla race, whose footstool was licked (i.e. rubbed) by rows of crests of kings, bore the burden of the heavy earth on his arm which was surpassing the lustre of the body of Śeṣha, the lord of serpents.

(V. 27). The illustrious Rājarāja whose valour was his wealth, having conquered by the strength of his arms the Śimhala, Pāṇḍya, Kērala kings, the lords of Koṅkana (also) the Mālavas, Andhras, Gaṅgas, Kaliṅgas, Vaṅgas, (and) the Magadhas, the kings of Chālukyas, the Kurus and all others in battle, captured their elephants, horses, territories, diamonds and wealth.

(V. 28). The traces (left by the playful butting) of the tusks of his elephants are even today visible all over the mounds on the banks of the waters of the river Tuṅgabhadrā.

(V. 29). Just as God Īśvara received (controlled) the Gaṅga rushing down (falling fast) from the heavens in his own matted locks, so also Rājarāja mounted on a horse and alone having made to return his own army, that resembled (in vastness) the (very) ocean of the (time of the) end of the Age (Kalpa), withstood by (means of) his thin sword (alone) as if by sport, the onrushing army of Satyāśraya.
(V. 30). That great armed (king) after uprooting the Bāna king (equal in) prowess to Bāṃśa, cut off Bhogadēva's head.

(V. 31). Keśava, the commander of Satyāśraya, the equal of Keśava (i.e. Vishnu) was captured alive by Rājarāja in battle.

(V. 32). That chief among kings (Rājarāja) shone in brilliance while destroying the armies of the enemies like (Śiva) the bearer of Pīnaka, destroying all the souls at the end of the age (Yuga).

(V. 33). While the army of the enemies was being destroyed by that king in battle, not even a single person was seen anywhere without feet, thighs, stomach, chest, hands or head uncut.

(V. 34). He with his arms (resembling) the Mandara mountain rapidly and energetically churned the ocean of Satyāśraya's armies that had covered the whole earth and that had its rows of horses resembling the eddying waves, the crowds of elephants resembling the crocodiles, the multitudes of foot soldiers resembling the masses of waters and quickly seized the moon of fame along with the Lakṣmi of Victory.

(V. 35). Resembling Yama, this banner (kētu) of the race of Manu, with a single horse (i.e., riding on a horse) routed within a moment that powerful (potentate) Satyāśraya in battlefront in the midst of rivers of blood, captured all that were won by the prowess of his (Satyāśraya's) arms, the rutting elephants, horses, precious stones, women and numerous umbrellas and the banners.

(V. 36). Kings (hailing) from the (countries) as far as the mountain, whose slopes are lit by the rising Sun (i.e. all the eastern kings), as far as the southern ocean, as far as the mountain of sunset, and as far as that chief of mountains, that is (sanctified by) the seat of (Śiva) (viz. Himālayas), (i.e., kings of all quarters) so interested in saving their own race and enjoying the many pleasures (of life) sought refuge in the two lotus (like) feet of the perpetual sportsman (Nityānityavinōda, i.e., Rājarāja).

(V. 37). Since the king became the generous shelter for the kings who resorted to his feet, the enlightened call him whose prowess is unequalled in the earth, Rājaśraya.

(V. 38). The glory of Indra, Yama, Varūna and Kubera was taken away by the king once after another, the foremost among men, after having conquered their quarters.

(V. 39). Of him was born the great king Madhurāntaka, the ornament of the race of Manu, of whom they say that he was (the very) Vishnu come to the earth to destroy the force of Kali.

(V. 40). By his smiles and by the (bright) radiance of his body he brought delight to his parents and increased greatly the fear of his enemies from day to day.
(V. 41). Holding his foster mother’s hands with his, he placed his steps slowly on the earth as if doubting whether the earth will be capable of bearing his weight or not.

(V. 42). Even as a boy he became well versed in all the Vedas and Sāstras, well practised in riding horse, elephant and chariots, and well-versed in the use of arms and weapons (literally weapons held in hand and those hurled). For his generous qualities, he came to be loved by his subjects.

(V. 43). After Rājarāja had gone to enjoy the heaven after having enjoyed the earth, this brave Madhurāntaka, an ocean with precious stones of (good) qualities bore the the burden of the earth.

(V. 44). Wearing on his head the golden crown, shining on account of the radiance of the padmarāga (stone), he shone like the mountain of sunrise in the morning bearing aloft on its top the disc of the sun.

(V. 45). While the king Madhurāntaka who acted like Vishnu bore the earth by his great arm, the world shone like the orb of the moon emerging out of the cave of the mouth of Rāhu, the Kali.

(V. 46). When (the king) ruled this earth, the people were devoted to Dharma and their own duties, free from portentous happenings, ever wealthy and with pomp subdued, (had eternal wealth and subdued pomp) were exceedingly gay and happy, and took delight in truth; (there were) timely rains; the rivers had pure water, and the earth was everywhere adorned with varied yields (of grains).

(V. 47). This king who, like the sun, the progenitor of his race, reached the eminence of Dharma resembling the Udaya mountain day after day, who was bowed by the whole world, who set his feet (or rays) on the heads (or summits) of several kings (or mountains) decked with thousands of spotless jewels, who possessed fierce prowess (or great brilliance), who with his arms (or rays) favoured the whole world, and who following the good path (the heavens), illumined the universe.

(V. 48). Tha Kāmbōja king, aspiring for his (Rājendra’s) friendship (and) in order to save his own fortunes sent him a triumphant chariot, with which he had conquered the armies of the enemy kings in the battles.

(V. 49). Having pleased (the king) of unequalled prowess with countless good (or Bhadra kind of) elephants looking like fresh clouds that (elephants and clouds) sport on the mountains, and were worthy of being used for the coronation; (or were about to shower rains) the wise lord of Chakragōshṭha obtained immense wealth.

(V. 50). It is no wonder that all kings carried out his command out of fear, because even Mahendra bears it on his head even today.

\[1\] Tamilpolid, loc. cit., p. 130. It is stated in the Tamil translation that the Kāmbōja king conquered his enemies with the help of Rājendra which is not correct.
(V. 51). He became eager to capture Mānyakhēta to fulfill the vow of his father that he would never sport in the hills (for hunting) as long as he did not capture Mānyakhēta.

(V. 52). Which (Mānyakhēta) surrounded by the sāla trees kissing (i.e. touching) the clouds, shines like the expanse of earth surrounded by the Lōkālōka mountain.

(V. 53). While that great city was burning amidst thousands of series of flames of the fire thrown by his army, the women, moving in the open spaces of high palatial residences inlaid with varied jewels, appeared on account of the nets of smoke rising (from the fire) like the lightning moving frequently in the midst of groups of clouds.

(V. 54). The divine horde, abandoning even the celestial abode caught by the everconsuming flames of the terrible fire burning aloft from that city probably suddenly fled (away) out of fear, suspecting it to be the fire of the time of the deluge.

(V. 55). This sportive warrior king captured, even remaining in his own capital all their wealth and vehicles along with their spotless fame, after having burnt Mānyakhēta by his army (Mānyakhēta) which was the residence of the Chālukyas as well as the Yadus who have adorned the quarters by their spotless fame and which like the celestial city, was unassailable even in mind by the enemies.

(V. 56 & 57). The illustrious (Rājendrā), having mounted upon a horse of good breed, charming, (riding) fast as the wind, well trained in the five fold ways of galloping accompanied by young princes, with dignity befitting his own, mounted on horses similar (to the one he rode), attached (to him), accomplished in the two arts of painting etc., loved by him, understanding his mind intuitively, grateful, wise, versed in (all) arts, of spotless great families and skilful in the art of spying and also by feudatories, possessors of innumerable good qualities, with limbs afflicted by strokes (of weapons) on the foreshort (i.e. who had never shown their back) on the battlefields, experts (in fighting) and having arms befitting their rank, the hero in the midst of the cavalry (the illustrious Rājendrā) pleasing to the eyes and minds of the people and resplendent, displaying vidākriḍā made his father Rājarāja accomplished in his vow.

(V. 58). The strong (Rājendrā) having conquered the mighty Simhala king by a fierce army, captured in battle his territory his crown, his queen and her crown, his daughter, his mass of properties, his vehicles and also the garland of Indra and the spotless crown of the Pāṇḍya preserved by him (the Simhala king).

(V. 59). How can his greatness be described by me here and now, at whose two feet the king of Ceylon, of known strength and valour, his army having been defeated in battle and himself caught along with his wives, sons and others, made a bow out of fear.

1 The import of this word is not quite clear. It is related to the Tamil vidāyōrri intended to convey the the relaxed mood.
V. 60. He of the unshattered (i.e., unassailable) prowess and self-possessed made the Purâna-dvîpa his own having occupied it with his army and brought the spoils.

V. 61. He whose circle of enemies are frightened and whose canopy of fame was spread over all the skies, became a sarabha unto the lion of Jayasimha when he conquered the very powerful lion of Jayasimha by his strength.

V. 62. It is no wonder that the fire of his prowess burnt (i.e., consumed) the great race of Taila (i.e., 1. The Châlukya king of that name; 2. or oil); but it is a wonder that having crossed the ocean it burnt Kaâha (1. The island of Kedah; 2. The vessel of burning called Kaâhâi, Kaâhai, etc.), which is sealed (sa-mudram).

V. 63. He of the unshattered prowess, became the beloved of all the kings, having conquered the territory protected by the penance of Bhârgava avowed to kill the rulers of the world.

V. 64. He, the torch of all the kings and possessing innumerable good qualities, having heard of Bhagiratha as having emaciated his body in the penance (practised) for the sake of bringing down the Gaâgâ, himself caused her (the Gaâgâ) to be brought here to his territory (carried) on the heads of kings living on her banks.

V. 65. This crest jewel among the kings (Râjendra) staying at Vyâghrâgrahâra, gave away a whole village agrahâra with (the pouring of) water to the foremost of Brâhmaânas, masters of all the Vêdas.

V. 66. There the Brâhmaânas unequalled in courage, stability, penance, greatness and humility, who considered all the Vêdas as a trifle on account of the greatness of their intellect, who were the abodes where the wealth of the import of Sâstras sported, who were the holiest of the holies, daily display their extraordinary intellect.

V. 67. This Râjarâja's son made the village agrahâra called Tribhuvanamahâdévî (-chaturvêdimângalam) after his mother's name fertile by the flow of enormous and sweet waters of the Kâverî along with other villages with its quarters, deafened by the loud chantings of the Vêdas and (made it) the most beautiful place (literally essence) in the world.

V. 68. This illustrious Madhurântaka enjoying eternal wealth having reached the eighth year of his reign gave away to these thousand and eighty (Brâhmaânas) the villages included in Vîrachôla-valanâdu (râshtra), placed in the (division of) Valarâshtra with Nityavinôda as the first (word in its name, i.e., Nityavinôda-valanâdu) in (his territory)¹.

V. 69. The king granted out of love, fiftyone villages included in that Râshtra to those foremost of Brâhmaânas.

¹ There is some confusion in the Tamil translation (op. cit.) of this verse.
(V. 70). His minister called the illustrious Jananātha, Bṛhaspati among the ministers of the king, a second body of his, chief of the pious treading the virtuous path, an ocean for the streams of learning and the pleasure-grove of Lakṣmī was the viśuṇātī to the residents of this village versed in the Vēdas.

(V. 71). The wise man Nārāyaṇa, famous with Krishṇapura as the first word (in his name), the performer of sacrifice, living in Madhyāsikā of this king and a moon (from) the great milky ocean of Navāgrahāra (i.e. Putṭūr) did all that should be done for this village.

(V. 72). (He was) a pond for the playing of the swan of learning; a wide play-ground for Lakṣmī of Logic; the birth-place of courage, intellect, love, wealth and compassion; a touch-stone for assessing the Pandītas of the learned assembly; a lamp of learning unto the hidden truths of the course of Śrutis, known and unknown.

(V. 73). This king Rājēndrachōla, whose footstool is decked by the crown of the humble and bowing kings, himself with bowed head salutes the future kings and requests that this village be protected.

(V. 74). May this village, which has revealed the excellent and sacred path by the flames of the dazzling fire from the different sacrifices (and) which is served by the Brāhmaṇas always engaged in the activity of (giving) counsels in the good path, prosper till the end of the Kalpa.

(V. 75). May Rājēndra-Chōla, whose jewel-like qualities transcend beyond the three worlds, whose intellect exceeds all the Śāstras, who is well versed in the arts, whose footstool is rubbed by the rows of crowns of the kings, who has shattered the enemies and who has much literature worthy (on account) of his bright and great fame, rule the expanse of the whole earth till the sun and moon (last).

(V. 76). This everlasting grant was composed by the poet Nārāyaṇa, son of Śarhkarārya and a resident of Pārśva-grāma (the neighbouring village).

This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēntrasimha-
pērāchārya, both (being) well-versed in the art of sculpturing.

1 The Tamil translation (op. cit.) interprets this term as the pradhāna-sūhāna, i.e., the capital.
2 The text for this passage is in prose.
TRANSLATION

TAMIL TEXT

(Line 1.) Hail! Prosperity! (This is the order of) Könérénmaikondan {issued} to the nāṭṭār (i.e. members of the Divisional Assembly), the headmen of brahmadēyas and the representatives of the ār and nagaram in devadāna, paḷlichchanda, kaṇi-murrūṭu, veḻappēr and old arachchālābhōgam in Venkkōrram (situated) in Viraśōla-valanādu (a division) of Jayaṅaṅgondāsōla-mandalam. In the eighth year and the hundred and seventh day of Our (reign), when we were in the inner apartment of the mandapam (called Irājendrasōla-Brahmādhirajān) to the east of the mansion within the palace at Perumbarrappuliyūr, it being decided that Tribhuvanamahādēvippērēri, the public (lake) of the district in Viraśōla-valanādu in Nītyavinōda-valanādu, arēca and firewood plantations of the areyars of this lake, the common village sites of the district, public (chiruparrāri) forests of this district, land thus measured, the (pārri) leased-land of (persons including) Tirumāl-Kādan of Neṅkuppaḷ, Taṅjai Nāṭṭukōṇi and Vēḷāṅ Araṅgāṅ (the following villages, viz.) Chembangudi, Kuḷappāḍu, Tulār, Nallambam, Tribhuvanamahādēvinallūr, Vichchūr alias Chikkar, Muṅnāval, Kuṭṭanāḷ, Kamugānchēndaṅgudi, Vaikundanallūr, Mayimālayanallūr, Kīḷ-Māṇdūr, Parakēsarīnallūr, Pennāgadam, Urattūr, Chiraiyūr, Kīḷ-Chōrrutturūr, Neduvali, Erupāḍi, Puligakkūḍi, Perumgudi, Mūṇḍāṇi, Dāmōdanallūr, Ārasūr, Vāḷuvanallūr, Guṇāśilannallūr, Cheyyānallūr, Chirēḷinallūr, Nittavinōdanallūr, Vēṅgūr, Nīyānandaīnallūr, Chēndamangalam, Igālānilainallūr, Viranarāyanamaṅgalam, Karuvūr, Gōvindaṇallūr, Viraśōlanallūr, Koṅnāppūr, Manaṅmangalam, Tūṟaiyānallūr, Vāmananallūr—all these villages of this district (nādu), Ādānallūr Chirumünipūr, Mēḻtu-Mēṟkudī, Kādan Kārikurjichehī of Būtamaṅgalam, Dēvadāṇakkudi, a devadāna tirappu of Paruttī-Niyamam, Viḷāṅgudi, Kaṇimirūṭti-irangal of Vēṅpī, Neduṅgaṅakkudi, Ayalṉiṭṭi-kāṇi of Pūdamangalam, Śrī-karaṇamaṅgalam alias Kōṭṭirakkudippalī-removed from paḷlichchandam, and Purakkudi (all) these villages in Venkkōrrram of this district, after transferring the rights of the previous tenants and after taking away the Veḷḷōn-vagai including kāṟṇāṁai, māyēchi and migudikkuraimai, having converted from the eighth year into brahmadēya exempted from paying marjiyādi taxes, at the rate (at which they are collected from) brahmadēya, among these villages—

(Line 30.) Two hundred kalam of paddy by land (measuring) one hundred and sixtythree (veḷi), seven mā, kīl three-fourths, four mā, half kāṇi, mundirigai and kīl four mā (that remained) after excluding [1*] land (measuring) five hundred and seventyeight (veḷi), three and a half mā, half kāṇi, kīl four mā, three kāṇi, kīl three-fourths and one mā (comprising of) Tiribhuvanamahādēvip-pērēri and bund, [2*] land (measuring) three kāṇi, mundirigai, kīl eight mā, three kāṇi, kīl three-fourths and one mā (comprising)

1 See p. 31 supra for a constructional form of the Tamil text. The adverbial particles such as cholla, sara, etc., are translated as finite verbs to enable the readers follow the translation more easily.
the illustrious temple of Tiruviraiyakudi-mádēvar inside this lake, [3*] and (measuring) one and a half mā, mundirigai, kil two mā, kāñi, half kāñi, kil eight mā (comprising) garden containing tax-free (groves of) cocoanut and mango, of this (god), [4*] land (measuring) six and a half mā (comprising) ponds and streams in the land of areca and firewood plantations of the araiyars of this village, [5*] land (measuring) eleven and three-fourth (vēli), three and a half mā, kil one and a half mā, mundirigai, kil half and two mā (comprising of) the house-sites (for the) habitation of the nāṭjar, [6*] land (measuring) one-fourth (vēli), and half mā (comprising) the tank common to the nādu and the bund—thus the deductible land (measuring) five hundred and ninety-five and three-fourth (vēli) two and a half mā, kil three-fourth, two and a half mā, mundirigai, kil half and two mā (from the total of) land (measuring) seven hundred and fifty-nine (vēli), four and a half mā, mundirigai, kil three-fourths, one mā, three kāñi, kil three-fourths and one mā that remained after deducting the land (comprising) village residential site entered and included in Nittavinōdanallīr of this district from the land measured (under one unit) as Tribhuvanamahādevip-pērēri common to the district, the areca and firewood plantations of the araiyargal of this lake, village residential site common to the district, and the chiruparrak-kaḍu common to the district.1

(Line 263) Thus these villages (were) surveyed as one unit after cancelling the different assessments and old names from the eighth year (and) assessed a tax of fiftyone thousand and fifty kālam of paddy, thirtytwo and a half kāṣu of mín-pāṭam and sixtyfive akkam for land measuring two thousand five hundred and fifteen and three-fourth (vēli), three mā, kāñi, kil three-fourths and one and a half mā, kil half and two mā, after excluding from the (total) land (measuring) three thousand one hundred and thirtyfive (vēli) and four and a half mā, mundirigai, kil three-fourths and two mā, three and a half kāñi, kil three mā and three kāñi (the following portions, viz.), land comprising village residential sites, the illustrious temples of Mádēvar and open grounds, the illustrious temples of Vīshnukkal and open ground, the Gaṇapati temple and open ground, Aiyān temples and open grounds, Pēḍāri temples and open grounds, the gardens of these temples, cocoanut and mango gardens, quarters of Kammālars and Paraïyas, the cremation ground, tanks and bunds, rivers, channels and streams including Tribhuvanamahādevip-pērēri and its bund, Sundaraśōla channel, Śīngaḻantakan channel, Karuvāykkal alias Mūmmapōḻap-pērēru, Kāmapatākai channel, that flow to villages outside, the stream that flows out from Vēṇi-measuring (in all) six hundred and nineteen (vēli) and six mā, kāñi mundirigai, kil three kāñi, mundirigai, kil three-fourths and three kāñi. Of this tax which is fixed for this brahmadeya named Tribhuvanamahādevich-chatuvēdimangalam in Vīraśōla-valanādu in Nittavinōdad valanādu given to one thousand and eighty chaturvedi Bhaṭṭas from the eighth year, one-fourth should be paid in the eighth year, exactly half (cembādi) in the year opposite

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1 This is the first of the 54 units included in this agrahāra. Similar details are given for each unit. To avoid the tedious and cumbersome translation of these passages up to line 263, consisting mostly of figures, a tables is given representing all these passages. This section is only an example for the translation of the passages that follow.
### A. List of Villages and details

<table>
<thead>
<tr>
<th>No.</th>
<th>Village and land included in the newly formed agrahāra</th>
<th>Total extent land</th>
<th>Description of land excluded</th>
<th>Extant of land excluded</th>
<th>Extent of land assessed</th>
<th>Tax in kind and money</th>
<th>Reference to Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tribhuvanamahādēvip-pērēri, Areca and firewood plantations of the araiyars of the lake, the public Śīrappai forest</td>
<td>(75*)9 vēli, 4-1/2 mā, 1 mundirigai kil. 3/4, 1 mā, 3 kāṇi, kil. 3/4, 1 mā</td>
<td>Tribhuvanamahādēvip-pērēri and bund, Trirūgvinaiyāḷūdī-mādēvar temple and open ground, tax-free (cocoanut mango) garden of this temple, pond and stream in the areca and firewood plantations of the araiyars, public habitation site of the nāṭṭīr and public tank of this district and its bund.</td>
<td>595 3/4 vēli, 2-1/2 mā, kil. 3/4, 2-1/2 mā, mundirigai, and kil. 1/2, 2 mā</td>
<td>163 vēli, 7 mā, 1/2 kāṇi, and kil. 3/4, 4 mā</td>
<td>200 kalam</td>
<td>Line 30</td>
</tr>
<tr>
<td>2.</td>
<td>Pora land of Tirumālakāṭaṇ of Neṛkuippai, Tāṇjai-nāṭṭīrum and Velan Arāṅgai</td>
<td>160 1/2 vēli, 2-1/2 mā, kil. 7 mā, 1/2 kāṇi, 1 mundirigai and kil. 4 mā</td>
<td>Temple and open ground, tank and bund of this temple</td>
<td>6-1/2 mā, 1 mundirigai, and kil. 1/2, 2 mā</td>
<td>160 1/4 vēli, 3-1/2 mā, kil. 3/4, 1/2 kāṇi, 1 mundirigai, and kil. 4 mā</td>
<td>1500 kalam and myṭṭālam 1 kāśu</td>
<td>Line 46</td>
</tr>
<tr>
<td>3.</td>
<td>Cheṭmaṅgudi</td>
<td>137 vēli, 5 mā, 1-1/2 kāṇi, 1 mundirigai, and kil. 4-1/2 mā</td>
<td>Pidāri temple and open ground, Aiyyan temple and open ground, Singalānakan vēykkāl, channel towards Mayimālaiyanallur, Karu vēykkāl alias Mummudīṭṭaḷap-pērēru, Sundaraśōla vēykkāl and the cremation ground.</td>
<td>1/2 vēli, 2-1/2 mā, 1 mundirigai, kil. 3/4, 3 kāṇi, and kil. 3/4, 1 mā</td>
<td>136-1/2 vēli, 3 kāṇi, 1 mundirigai and kil. 4 mā</td>
<td>4000 kalam and myṭṭālam</td>
<td>51</td>
</tr>
</tbody>
</table>

1 The figure five is in excess of the actual total of lines 35-42, where the figures are given for each of the features described in column 4. From unit 2 onwards the figures for each of the items mentioned in column 4 are not given in the text.
<table>
<thead>
<tr>
<th>No.</th>
<th>Place</th>
<th>Description</th>
<th>Measurements</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Kulappadu</td>
<td>Tank and bund of this village, Singalantakaṉ vāykkāl, Seeyānallūr</td>
<td>1 3/4 vēli, 2 mā</td>
<td>3100 kalam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1/2 kānī, 1 mundirigai, and kil 1/2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Tulār</td>
<td>Tank and bund, Piḍārī temple and open ground, Aiyyaṉ temple and open ground, Pulvēśur vāykkāl, channel flowing towards Mannalur and cremation ground.</td>
<td>1/2 vēli, 3 mā, 1 kānī, kil 3/4, 2 mā, 1/2 kānī, 1 mundirigai, and kil 4 mā.</td>
<td>3800 kalam</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Nallambar</td>
<td>Tank and bund.</td>
<td>3 mā</td>
<td>800 kalam</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>122 1/2 vēli, 1-1/2 mā, kil 1/2, 4-1/2 mā, 1 mundirigai, and kil 4 mā.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Tribhuvanamadēvīnallūr</td>
<td>Singalantakaṉ vāykkāl, Koṇāppur vāykkāl, and cremation ground.</td>
<td>7 mā, 3 kānī, kil 1-1/2 mā, 1 mundirigai, and kil 1/2, rigai and kil 1/2, 2 mā.</td>
<td>2500 kalam</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>90 vēli, 7 mā, 3 kānī, kil 1/2, 3 mā, 1/2 kānī, 1 mundirigai, and kil 4 mā.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Vichchūr alias Chikkar</td>
<td>Piḍārī temple and open ground tank and bund of the goddess, tank and bund of the village and Kāmapattakai vāykkāl flowing towards the villages.</td>
<td>8 mā, 1 mundirigai, 79 vēli, 3 kānī, kil 1/4, 1/2 mā, 1 kil 3 mā, 1/2 mundirigai kil 1/2, kānī 1 mundirigai, rigai kil 1/2, 2 mā.</td>
<td>1100 kalam</td>
</tr>
</tbody>
</table>

4 Read 2 mā.
<table>
<thead>
<tr>
<th>No.</th>
<th>Place</th>
<th>Description</th>
<th>Area</th>
<th>Valuation</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>Muññāval</td>
<td>Tank and bund of the village, Mādhēvar temple and open ground, Pidāri, 1 mundirigai, kānī and kil.</td>
<td>3 mā, 3 kānī, kil.</td>
<td>400 kalam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kānī and kil.</td>
<td>8 mā.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Kūtañūr</td>
<td>Karu vaykkāl alias Mummudisō lap-mundirigai, kil. perāru, Singalāntakan vaykkāl, 1/2, 2 mā, 1/2 Mahādevar temple and open ground, kānī, 1 mundirigai, kil.</td>
<td>1/2 vēli, 1/2 mā, kil. 3 kānī, and kil. 3/4, 1 mā.</td>
<td>200 kalam, kānī and 8 akkam.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tax-free garden of this god and tax-free tank and bund of this god, Aiyar temple tank and open ground, Gañapati temple and open ground, tax-free garden of this god and the cremation ground.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Kamuganśendakkuḍi</td>
<td>Tank and bund of this village, cremation ground, Venmil nirādukāl, channel kānī kil. 7 mā, 1/2 mundirigai, kil. 4 mā.</td>
<td>1 vēli, 1/2 mā, 1/2 kānī and kil. 8 mā.</td>
<td>2500 kalam and mij-pāttam 2 kāsū.</td>
</tr>
<tr>
<td>12.</td>
<td>Vaikundanallur</td>
<td>Tank and bund of this village.</td>
<td>1/2 vēli</td>
<td>1200 kalam and mij-pāttam 2 kāsū.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1/2 kānī l. mundirigai, kil. 3 mā, 1/2 kānī, 1 mundirigai, kil. 4 mā.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Mahimālayanallur</td>
<td>Mahādevar temple and open ground, and cremation ground.</td>
<td>3 mā, 1/2 kānī, kil. 1/2, 3 mā, 3 kānī and kil. 3/4, 1 mā</td>
<td>2500 kalam and mij-pāttam 1 kāsū.</td>
</tr>
<tr>
<td>14.</td>
<td>Kīmāndūr</td>
<td>...</td>
<td>...</td>
<td>800 kalam and mij-pāttam 1 kāsū.</td>
</tr>
<tr>
<td>No.</td>
<td>Place</td>
<td>Details</td>
<td>Measurement</td>
<td>Tax Value</td>
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</tr>
<tr>
<td>15</td>
<td>Parakēsarinalū</td>
<td>Piḍāri temple and open ground, tank and bund, Kāmapatākai vāykkāl</td>
<td>1/4 vēli, 1/2 mā, 1/2 kāni, 1 mundirigai, kil 3 kāni, and kil 3/4, 1 mā.</td>
<td>57-3/4 vēli, 3 mā, 300 kalam and mā-pāṭṭam 1 kāsu, kāni, mundirigai, and kil 4 mā.</td>
</tr>
<tr>
<td>16</td>
<td>Pennāgadam</td>
<td>Kāmapatākai vāykkāl flowing through land of this village.</td>
<td>mā, 3 kāni, mundirigai, and kil 1/2, 2 mā.</td>
<td>54-3/4 vēli, 3 mā, 600 kalam and mā-pāṭṭam 8 akkam, kāni and kil 8 mā.</td>
</tr>
<tr>
<td>17</td>
<td>Uṟattūr</td>
<td>Mādēvar temple and open ground, tank and bund of this god, and Mummudisōjap-pēṟṟū flowing through land of this village.</td>
<td>1/2 vēli and kil 8 mā.</td>
<td>32-3/4 vēli, 1/2 mā, 1000 kalam and mā-pāṭṭam 1 kāsu, kāni, mundirigai, kil 3/4, 2 mā, 1/2 mā.</td>
</tr>
<tr>
<td>18</td>
<td>Chiraīyūr</td>
<td>Kāmapatākai channel flowing through land of this village.</td>
<td>mā</td>
<td>49 vēli, 1/2 mā, 1/2 kāni, kil 1/2, 4 mā, 1-1/2 kāni, and kil 8 mā.</td>
</tr>
<tr>
<td>19</td>
<td>Kīl-Chēṟrutturai</td>
<td>Tank and bund, Kāru vāykkāl alias Mummudisōjap-pēṟṟū</td>
<td>7-1/2 mā and 1/2 kāni</td>
<td>45 vēli, 3-1/2 mā, 1/2 kāni, mundirigai, kil 1/2, 3-1/2 mā, 1/2 kāni, mundirigai, and kil 4 mā.</td>
</tr>
<tr>
<td>20</td>
<td>Neḷuvāyil</td>
<td>Crémation ground</td>
<td>1/2 kāni, mundirigai and kil 4 mā.</td>
<td>39-3/4 vēli, 3 mā, 1750 kalam and mā-pāṭṭam 1 kāsu, 3 kāni and kil 3/4, mā.</td>
</tr>
<tr>
<td>No.</td>
<td>Place</td>
<td>Description</td>
<td>Area Information</td>
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<tr>
<td>21</td>
<td>Ėrupādi</td>
<td>Vishnu Temple and open ground, coconut and mango groves of this god, pond and stream.</td>
<td>1/2 vēli, 1/2 kāni, 4 mā, mundirigai, kil. 1/2 mā, 3-1/2 mā, mundirigai, kil. 1/2, 2 mā.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Puligaikkudi</td>
<td>Aiyya Temple and open ground, Pidāri temple and open ground, garden of this goddess, Kammāma quarters and Parāiyar's quarters.</td>
<td>1/2 vēli, 1/2 kāni, 4 mā, mundirigai, kil. 1/2 mā, 1-1/2 kāni, 3 mā, 3 kāni, kil. 3/4,1 mā.</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Perunžudi</td>
<td>Karuvāyakkāl alias Mummiņāṭapārānu flowing through land of this village.</td>
<td>1/2 vēli, 1 mā, 1-1/2 kāni, 3 mā, 1 mā, 1-1/2 kāni, 3 mā, 1 kātu.</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Munḍaṭūr</td>
<td>Karuvāyakkāl alias Mummiņāṭapārānu flowing through land of this village.</td>
<td>3 mā, 1-1/2 kāni, 1 mā, 1-1/2 kāni, 8 mā, 1 mā, 1-1/2 kāni, 8 mā.</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Dāmōdaranallūr</td>
<td>Sōrrurturai channel flowing through land of this village.</td>
<td>3-1/2 kāni, 8 mā, 1-1/2 kāni, kil. 3/4, 1/2 kāni, 2 akkam.</td>
<td></td>
</tr>
</tbody>
</table>

1. Read 3 mā, 3 kāni, kil. 1/2 4 mā instead of 3 1/2 mā, 1/2 kāni, kil. 1/2, 3 mā.
2. Read 1 mā, instead.
3. Read 1/2 kāni, kil. 3/4, 4 mā.
<table>
<thead>
<tr>
<th>No.</th>
<th>Village</th>
<th>Description</th>
<th>Area Details</th>
<th>Value Details</th>
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<tbody>
<tr>
<td>26.</td>
<td>Araşür</td>
<td>33 velli, 6-1/2 mā, kitil 1/2, 1-1/2 kāni, and kitil 8 mā.</td>
<td></td>
<td>400 kalam and mīn-pāṭṭam 3 akkam</td>
</tr>
<tr>
<td>27.</td>
<td>Vāhuvānnallūr</td>
<td>20 velli, 3-1/2 mā, mundirigai, and kitil 1/2</td>
<td></td>
<td>600 kalam and mīn-pāṭṭam 1 kātu.</td>
</tr>
<tr>
<td>28.</td>
<td>Guṇaśilānnallūr</td>
<td>24 velli, 4-1/2 mā, mundirigai, kitil 9-1/2 mā, mundirigai and kitil 1/2, 2 mā.</td>
<td></td>
<td>500 kalam and mīn-pāṭṭam 6 akkam</td>
</tr>
<tr>
<td>29.</td>
<td>Cheyyānnallūr</td>
<td>Tank and bund of this village</td>
<td>1/2 velli</td>
<td>1100 kalam and mīn-pāṭṭam 6 akkam</td>
</tr>
<tr>
<td>30.</td>
<td>Chirrālinallūr</td>
<td>24-1/2 velli, 4-1/2 mā, mundirigai, kitil 7-1/2 mā, mundirigai, and kitil 1/2, 2 mā.</td>
<td></td>
<td>1000 kalam and mīn-pāṭṭam 6 akkam</td>
</tr>
<tr>
<td>31.</td>
<td>Nittavinōdanallūr</td>
<td>25-3/4 velli, 2-1/2 mā, 1/2 kāni, kitil 3-1/2 mā, mundirigai, and kitil 1/2, 2 mā.</td>
<td></td>
<td>1000 kalam and mīn-pāṭṭam 1 kātu.</td>
</tr>
<tr>
<td>32.</td>
<td>Veṅgūr</td>
<td>Tank and bund. Aiyyaṇ temple and open ground, Sundrarājan channel flowing through land of this village, channel flowing towards Tulār through land of this village.</td>
<td>4 mā, kitil 3/4, 1 mā, 3 kāni, and kitil 3/4, 1 mā.</td>
<td>900 kalam and mīn-pāṭṭam 4 akkam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Residential site of the village</td>
<td>3 velli</td>
<td>1000 kalam</td>
</tr>
<tr>
<td>No.</td>
<td>Place Name</td>
<td>Details</td>
<td>Value</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>33</td>
<td>Niyāyannaṉaṉallūr</td>
<td>22-1/4 vēli, 1-1/2 kāṇi, klī, 4 mā, 3 kāṇi, and klī 3/4, 1 mā.</td>
<td>1000 kalam,</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>mit-pāṭṭam,</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>3 akkam.</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Chēndamaṉgalam</td>
<td>11-1/2 vēli, 3 mā, 3 kāṇi, mundirigai, klī 1/4, 1/2 mā,</td>
<td>600 kalam</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>mundirigai, and klī 1/2, 2 mā.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 35  | Igaṉaliṉaṉallūr               | 8 vēli, 6 mā klī, 2-1/2 mā, mundirigai, and klī 1/2, 2 mā.            | 500 kalam and | 193
|     |                               |                                                                        | mit-pāṭṭam    |
|     |                               |                                                                        | 6 akkam       |
| 36  | Viranāṭvāṉamaṉgalam            | 23-1/2 vēli, 3 mā, 3 kāṇi, mundirigai klī 3/4, 1 mā.                   | 300 kalam     |
|     |                               |                                                                        |               |
| 37  | Karuṉūr                       | 18 vēli, 6-1/2 mā, mundirigai, klī 3/4, 1/2 kāṇi, and klī 3/4, 1 mā.   |               |
|     |                               | Cremation ground                                                       | 700 kalam and |
|     |                               |                                                                        | mit-pāṭṭam    |
|     |                               |                                                                        | 2 akkam       |
| 38  | Gōvindanallūr                 | 17-1/2 vēli, mā kāṇi, klī 9 mā, 1/2 kāṇi, mundirigai, and klī 4 mā.   | 300 kalam and | 201
|     |                               |                                                                        | mit-pāṭṭam    |
|     |                               |                                                                        | 4 akkam       |
| 39  | Viraṉoṉaṉallūr                | 16-1/2 vēli mā, kāṇi, mundirigai, klī 1/2, 4 mā, 1-1/2 kāṇi and klī 8 mā. | 800 kalam and | 203
<p>|     |                               | Channel flowing to Mayimālayaṉallūr through land of this village and the cremation ground. | mit-pāṭṭam    |
|     |                               |                                                                        | 4 akkam       |</p>
<table>
<thead>
<tr>
<th>No.</th>
<th>Place Name</th>
<th>Land Description</th>
<th>Conversion</th>
<th>Measure</th>
<th>Amount</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
<td>Koṭhāppūr</td>
<td>Sinjalantakaṉ poykkoll flowing through land of this village.</td>
<td>1 mā.</td>
<td>16 vellī</td>
<td>3-1/2 kānī, muddirigai, and kil 1/2, 2 mā.</td>
<td>400 kalam and mūn-pāṭṭam 3 akkam</td>
</tr>
<tr>
<td>41</td>
<td>Maṇimaṅgalam</td>
<td>15-1/2 vellī, 4 mā, 3 kānī, kil 1/2, 1-1/2 kānī, and kil 8 mā.</td>
<td></td>
<td></td>
<td></td>
<td>250 kalam and mūn-pāṭṭam 2 akkam.</td>
</tr>
<tr>
<td>42</td>
<td>Turaṉiyañallūr</td>
<td>15 vellī, 7 mā, 1/2 kānī, muddirigai, and kil 4 mā.</td>
<td></td>
<td></td>
<td></td>
<td>100 kalam</td>
</tr>
<tr>
<td>43</td>
<td>Vāmaṉañallūr</td>
<td>14-1/2 vellī, 2 mā, 3-1/2 kānī, kil 1-1/2 mā, muddirigai, and kil 1/2, 2 mā.</td>
<td></td>
<td></td>
<td></td>
<td>500 kalam and mūn-pāṭṭam 3 akkam.</td>
</tr>
<tr>
<td>44</td>
<td>Ādanallūr</td>
<td>Temple (Śriköyil), tank and bund, garden, residential site, cremation ground, Pulvēḻur poykkoll and Maṉi-poykkoll flowing from Veṇṇi through land of this village.</td>
<td>2-1/2 vellī, 1/2 kānī, muddirigai, kil 3/4, 1 mā, 3 kānī, and kil 3/4, 4 mā, 3 kānī</td>
<td></td>
<td>79-1/2 vellī, 1-1/2 mā, 3 kānī, and kil 3/4, 1 mā.</td>
<td>1000 kalam</td>
</tr>
<tr>
<td>45</td>
<td>Chirumūṇiyūr</td>
<td>Lake bund, watercourse, residential site, tanks, mound in washermen’s quarters, channel flowing to Nagar through land of this village.</td>
<td>2-1/2 vellī, 3 mā, 3-1/2 kānī, and kil 3/4, 1 mā.</td>
<td></td>
<td>42 vellī, 3-1/2 mā, 3-1/2 kānī, and kil 3/4, 1 mā.</td>
<td>400 kalam and mūn-pāṭṭam 2 kātu.</td>
</tr>
<tr>
<td>No.</td>
<td>Village/Location</td>
<td>Description</td>
<td>Land Details</td>
<td>Value Details</td>
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<td></td>
</tr>
<tr>
<td>46</td>
<td>Mēṭṭu-Mērkudi</td>
<td>Paṭaiyar's quarters, tanks and bunds, channel flowing from Veṭṭu through land of this village.</td>
<td>3/4 vēlli, 4 mā, kāṇi, kīl 3/4, kāṇi, and kīl 1 mā.</td>
<td>35-3/4 vēlli, 1-1/2 mā, kāṇi, mundirigai, kīl 3-1/2 mā, kāṇi, mundirigai, and kīl 4 mā.</td>
<td>1000 kalam and min-pattam 2 kālu.</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Kāṇāṉ Kārikurichchi</td>
<td>Residential site, tank and bund</td>
<td>1 vēlli, kīl 3/4, 4 mā, 1/2 kāṇi, mundirigai and kīl 4 mā.</td>
<td>20 vēlli, 1 mā, 1/2 kāṇi, kīl 9 mā, kāṇi, and kīl 4 mā.</td>
<td>500 kalam and min-pattam 2 kālu.</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Dēvadāṇakudi, a dēvadānum and tirappu of Parutt-Niyamam</td>
<td></td>
<td>17 vēlli, 3-1/2 mā, 1/2 kāṇi, kīl 2 mā, 1-1/2 kāṇi, and kīl 8 mā.</td>
<td>17 vēlli, 3-1/2 mā, 1/2 kāṇi, kīl 2 mā, 1-1/2 kāṇi, and kīl 8 mā.</td>
<td>100 kalam</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>Viḷāṅgudi</td>
<td>Tank and bund</td>
<td>1/4 vēlli, 1/2 kāṇi, and kīl 8 mā.</td>
<td>6 vēlli, 3 mā, 1/2 kāṇi, kīl 2 mā, 1-1/2 kāṇi, and kīl 8 mā.</td>
<td>150 kalam</td>
<td></td>
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<tr>
<td>50</td>
<td>KaṉimurṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṛṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṛṝṇṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṝglyphofVenṇi</td>
<td></td>
<td>3-1/2 vēlli, 4 mā, kāṇi, mundirigai, and kīl 4 mā.</td>
<td>3-1/2 vēlli, 4 mā, kāṇi, mundirigai, and kīl 4 mā.</td>
<td>50 kalam</td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>Neṉṟṇuṟṇakudi</td>
<td>Tanks, residential sites, Aiyyan temple, cremation ground.</td>
<td>4 mā, 1/2 kāṇi, kīl 3/4, 1/2 kāṇi, mundirigai, and kīl 4 mā.</td>
<td>12-3/4 vēlli, 4-1/2 mā, 1/2 kāṇi kīl 2 mā, 1/2 kāṇi, mundirigai, and kīl 4 mā.</td>
<td>250 kalam</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>Ayaḷṗṭṭi-kāṇi in Pūdamaṉgalam</td>
<td>Stream and bund</td>
<td>4 mā, 3 kāṇi, mundirigai kīl 1/2, 1/2, 2 mā, 3 kāṇi, and kīl 3/4, 1 mā.</td>
<td>6-3/4 vēlli, 4 mā, 1/2 kāṇi, kīl 7 mā, 1/2 kāṇi, mundirigai, and kīl 4 mā.</td>
<td>50 kalam</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Location/Description</td>
<td>Measurement Details</td>
<td></td>
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<tr>
<td>53.</td>
<td>Šrīkaraṇamaṅgalam alias Koṭṭārakkudippallī removed from Pullichchandam</td>
<td>45 vēṭi, 3-1/2 mā, 1/2 kāñi, mundirigai, kil. 1/2, 1/2 mā, mundirigai and kil. 1/2, 2 mā.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pulvellur and Pūvaṅgur channels flowing through land of this village, residential site, tank, Aiyan temple and Pāṇiyar’s quarters.</td>
<td>2-1/2 vēṭi, 4 mā, kāñi, mundirigai, kil. 1/2, 2 mā.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>42-1/2 vēṭi, 3 mā, kāñi, mundirigai, kil. 3/4, 3-1/2 mā, mundirigai and kil. 1/2; 2 mā.</td>
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<td></td>
<td></td>
<td>350 kalam, min-pattam, 1/2 kāṭu.</td>
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<td>54.</td>
<td>Purkuḍi</td>
<td>12-1/4 vēṭi, mundirigai, kil. 1/4, mundirigai, and kil. 1/2, 2 mā.</td>
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<td></td>
<td>Residential site</td>
<td>1-1/2 mā, 1/2 kāñi, mundirigai, kil. 1/2, 1/2 mā, 1/2 kāñi mundirigai and kil. 4 mā.</td>
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<td></td>
<td>12 vēṭi, 3 mā kāñi, mundirigai, kil. 1/2, 3 mā, 3-1/2 kāñi, and kil. 8 mā.</td>
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<td></td>
<td></td>
<td>300 kalam, 259</td>
<td></td>
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<td></td>
<td></td>
<td>3135 vēṭi, 4-1/2 mā, mundirigai, kil. 3/4, 2 mā, 3-1/2 kāñi, kil. 7 mā, 3 kāñi.</td>
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<td></td>
<td></td>
<td>619 vēṭi, 6 mā, kāñi, mundirigai, kil. mā, kāñi, mundirigai, kil. 3/4, 1-1/2 mā, kil. 1/2, 2 mā.</td>
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<td></td>
<td></td>
<td>2515-3/4 vēṭi, 3 mā, kāñi, kil. 3/4, 1-1/2 mā, kil. 1/2, 2 mā.</td>
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<td></td>
<td></td>
<td>15050 kalam, 264-277</td>
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<tr>
<td></td>
<td></td>
<td>65 akkam</td>
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<tr>
<td>1.</td>
<td>Udaiyamāttanda-chchaturvedimāṅgalam</td>
<td>102-3/4 vēṭi, 1-1/2 kāñi, 1 mundirigai, kil. 1-1/2 mā, 1 mundirigai, kil. 1/2, 2 mā.</td>
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<td></td>
<td>Residential site, Mādēvar temple, open ground and tax-free garden, of the god Vishnuḷḷa Śrī-Vaikundaḷ-dāiyār temple, open ground and tax-free garden of the god Pidārī temple and open ground tank and bund of the village, Karuvāykkāl alias Mummadiśoḷappēṟu across this village.</td>
<td>1-1/2 vēṭi, 2 mā, 1-1/2 kāñi, mundirigai, kil. 2 mā, 1-1/2 kāñi, mundirigai, kil. 8 mā.</td>
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<td></td>
<td></td>
<td>101 vēṭi, 6 mā, 3-1/2 kāñi, mundirigai, kil. 3/4, 4 mā, 1/2 kāñi, 1 mundirigai, kil. 4 mā,</td>
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<td></td>
<td></td>
<td>5000 kalam, 283</td>
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<td></td>
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<td></td>
<td></td>
<td>32-1/2 kāṭu, min-pattam 2</td>
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<td>2.</td>
<td>Šrīpūḍi (Bhūi)</td>
<td>148 vēṭi, 8 mā 3-1/2 kāñi, mundirigai, kil. 3 mā 1-1/2 kāñi, kil. 8 mā.</td>
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<td></td>
<td>Residential site, Tank and bund, Śrīkēḻilgal and gardens, quarters of the untouchables, cremation ground, Karuvāykkāl, Kuṇjiṟamallappuṟu-vāykkāl flowing to Viraśōla-vālanañdu</td>
<td>5 vēṭi, 8 mā 3-1/2 kāñi, 1 mundirigai, kil. 1/2, 1 mā, mundirigai, kil. 1/2, 2 mā.</td>
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<td></td>
<td>142-3/4 vēṭi, 4 mā 3-1/2 kāñi, 1 mundirigai, kil. 1/2, 2 mā.</td>
<td></td>
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<td></td>
<td></td>
<td>5000 kalam, 252</td>
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</tbody>
</table>

1 Read 7-1/2 mā instead of 3-1/2 mā.
2 The entries in this item do not tally. Of this 4 mā is in excess of the actual total.
(i.e. 8th + 1st year), three-fourths in the year opposite (i.e. \(8 + 1 + 1\) st year) and the whole tax assessed for this village should be paid as permanent tax thereafter from the year opposite (i.e. \(8 + 1 + 1\) st year). Let the tax of five thousand kalms of paddy and 2 kāsu of \(mīn-pāṭṭam\) for land in Udaiyamattāndach-chaturvedimaṅgam of this nādu measuring one hundred and one (vēli) and six mā, three and a half kāni, mundirigai, kil of three-fourth and four mā, half kāni, mundirigai, kil four mā after excluding from the (total) land measuring one hundred and two and three-fourth (vēli) and one and a half kāni, mundirigai kil one mā, half mundirigai, kil half and two mā; (the following portions viz.) land comprising the village residential sites, the illustrious temple of Mādevar of this village and open ground, the tax-free garden of this god, the illustrious temple of Vishnukkal Śrīvaikundamudaiyar of this village and open ground, the tax-free garden of this god, the Pidāri temple of this village and open ground, tank and bund of this village, Karuvaikkāl alias Mummuḍiollappērāru cutting across land of this village measuring one and a half (vēli)—and two mā, one and a half kāni, mundirigai, kil two mā, one and a half kāni, kil eight mā, and of five thousand kalam of paddy and two and a half kāsu of \(mīn-pāṭṭam\) for land in Śrīpūḍi, a brahmadaśa in Venkiteśvara cancelling the previous assessment, measuring one hundred and two and three-fourth (vēli) and four mā, three and a half kāni, mundirigai, kil half and two mā after excluding from the (total) land measuring one hundred and forty-eight (vēli) and eight mā, three and a half kāni, mundirigai, kil three mā, one and a half kāni, kil eight mā (the following portions, viz.) land comprising the residential sites in the village, tank and bund, the illustrious temples, gardens, quarters of the paraiyars, the cremation grounds, Karuvaikkāl that flows through land in this village, Kuṇjiramallapp-peruvaikkkāl flowing towards Viśvārāla-valanādu measuring five vēli and eight mā, three and a half kāni, mundirigai, kil half and mā, one and a half kāni, kil eight mā, be paid as permanent tax from the eighth year. Let the brāhmaṇas having previous (tenancy) retain their own lands and pay themselves the tax assessed for their lands. Having cancelled the various assessments and old names of these villages, let this brahmadaśa Trihindumahādevi-chaturvedimaṅgam in Viśvārāla-valanādu in Nittavinoḍa-valanādu become one village from the eighth year. We order that it shall be thus entered into the accounts.

(Line 305). (This) our order was written by Araiyan Muḍiokuṇḍa-chōḷan, the headman of Pālaivūr in Pālaivūr-nādu (a sub-division) of Uṟṟukkattukkkōṭṭam in Jaṅgaṅḍaśoḷamangalām (who) writes our orders, signed by the superintendents of our writs (Olai-
nāyakan)\(^1\) and was issued and, in accordance with it, it was ordered to be entered in the accounts by our (Karumamārāyum) secretaries and the arbitrators; our secretaries having transmitted (this order), the superintendent of the Department of Purānuvari (Purānuvaritiṇaiikkatattu-kkāṅkāṇi), the officers of the Department (purānuvaritiṇaiikkalam) the varippottagam (i.e. officers in charge of Revenue registers), the mugavēṭṭi, the varippottagakkaṅkku (i.e. the accountant in the Department of Tax registers), the variyilīṭu (i.e. the officers who make entries in Revenue Registers) and the \(pattolai\) (keepers of Royal writs) being present. These villages\(^2\) were entered in the revenue register in the eighth year and the hundred and tenth

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\(^1\) The names of officers given in this section are listed separately, see supra, p. 22

\(^2\) The names of villages which are repeated in the text are not given here.
day and were formed into a brahmādēya named Tribhuvanamahādēvich-chaturvēdimangalam and to this village were added Udayamā[*]ttānda-chchaturvēdimangalam and Śrīpūtī, the Brāhmaṇas (of which villages) (were allowed) to retain their own lands and had to remit themselves the taxes on their lands.

(Line 356) (We) appoint (the following persons)—the administrator of the district (kānakāpi nādu vagai seykinga) and officers of the Department of Land tax (Puravuvaritinaikkalam) for going round the hamlets accompanying the female elephant.

(Line 360) A royal order (tirumugam) embodying the above and with the words "it behoves you also to be with these persons, to point out the boundaries, to go to the hamlets accompanied by a female elephant, to set up (boundary) stones and milk-bush and to draw up and give the deed of gift" in the writing of the Royal scribe (mandiravolai) Araiyān Mudikonḍasōlaṅ, headman of Pālaiyur in Pālaiyur-nādu in Uṟukkāṭukkōttam in Jayaṅgoṇda-Śōlamanḍalam, and with the signatures of the Superintendents of the Royal writs (tirumandirav-olai-nayagam) having been sent to us, we, the members of the District Assembly (the nāṭṭom) in the eighth year of the reign of the glorious king Śrī Rājendrachōḷajāliya alias Parakāsariyarman.

Who—in the longstanding era (of prosperity) while Fortune, having been constant, was increasing (and) while the damsel of the big earth, the woman of victory in war and the matchless lady of fame rejoiced having become his great queens—conquered with (his) big fighting army—Idaiturai-nādu; Vaṇavāśi covered (i.e. protected) by the fence (wall) of continuous forests; Kollippākkaṅ whose fort-walls were surrounded by thick small wood; Maṇḍaiakāṭakam (Maṇyakhēṭa)¹ very fierce to approach;² and captured (the hereditary) crown of the kings of Ceylon (Iḷam) (surrounded by the) surging sea and the exceedingly beautiful crowns of their consorts; the beautiful crown and the necklace of Indra deposited with them by Teṇṇavar (i.e. the southern king—the Pāṇḍya);³ the whole territory of Ceylon on the transparent sea; the crown praised by many, the garland (emitting) red rays⁴—the family treasures worn rightfully by (the king of) Kērala charged with armaments; many ancient islands (whose) old and great guard (was) the sea resounding with conches; and the crown of pure gold, worthy of Lakṣmī (Tiru), which Paraśurāma, who destroyed the pricks of twentyone generations of kings having fiery bows in battle, deposited having considered the fortifications of Sāndimattivu impregnable—

We, the nāṭṭom (i.e. the assembly of the district) seeing it (i.e. the order) being brought, respectfully advanced (towards), received and carried (it) on our heads and accompanying the female elephant, walked round the hamlets, set up (boundary) stones and milk-bush and drew up and gave the deed of boundary for the brahmādēya Tribhuvanamahādēvich-chaturvēdimangalam.

¹ The composer has cleverly translated Maṇyakhēṭa. It is very doubtful whether he would have meant 'the camp of Maṇṇai' (cf. SIH, III, p. 28). Vide the Sanskrit portion for a poetic description of the destruction of that city.
² For the reading arum-aray, the meaning will be 'whose fortification were unapproachable.'
³ Contra: 'Crown of Sundara' (SIH, loc. cit.), Teṇṇavar has the suffix of an honorific plural.
⁴ Contra: 'the garland of the Sun' (ibid.)
(Line 382) The eastern boundary (of which) forms the western boundary of Vaḍa-
Śāttamaṅgalam in Veṇṇik-kūṟṟam in this nādu in the north-eastern corner of land in this
village—proceeding from the spot on the southern bank of the channel called Pūvanpur-
vāykkāl along with the western boundary of this Vaḍa-Śāttamaṅgalam as it lies towards
the south-west and going to the south reaching the northern bank of the channel called
Aramolidēva-vāykkāl flowing towards Vaḍa-Śāttamaṅgalam to the west and north; cutting
across this channel to the south and getting on the southern bank; further to the south
along the western boundary of Vaḍa-Śāttamaṅgalam reaching the northern bank of the
channel called Pulvēḷur-vāykkāl to the west; further cutting across this channel down south
to the southern bank and along the same boundary as it lies, in an easterly direction further
to the south after reaching the north-western boundary of the field called Vaṇṇāppēru in
Nagar alias Chōla-vijāḍharach-chaturvēṭḍimaṅgalam, a brahmaṇḍēya in this nādu (district)
going to the south along the western boundary of this (i.e., Vaṇṇāppēru field); as it lies,
further west after reaching the northern bank of the channel called Jayaṅgondasōḷap-
peruvāykkāl flowing towards this Chōla-vijāḍharach-chaturvēṭḍimaṅgalam, further sou-
est along the boundary on the northern bank of this channel as it lies, crossing to the south
reaching the north-western boundary of the field belonging to Tiruvanāgā-kramavittān
of Irāyūr, in Chōla-vijāḍharach-chaturvēṭḍimaṅgalam on the southern bank of this channel
(and then) to the south and west; further along the western boundary to the south reaching
the northern bank of this channel called Kaṭṭi-vāykkāl flowing towards Chōla-vijāḍharach-
chaturvēṭḍimaṅgalam and to the west, crossing the channel towards the south and reaching
the south bank and from there proceeding in the south-southwest-south direction in the
centre of Alundūrp-pilāru as it lies, the western boundary of Chōla-vijāḍharach-chaturvēṭ-
ḍimaṅgalam to the west and north after reaching the north-western boundary of the land in
Maṇalūr of this district; further proceeding towards the south and south-west along the
western boundary of this land as it lies, to the west and north after reaching the outer bund
on the north bank of the Maṇalūr lake, proceeding to the west and north-west along the
boundary of this bund as it lies, to the north and east from the north-eastern boundary
of the land in Veṇṇi, a nagaram in Veṇṇik-kūṟṟam (and) a dēvadā of Rājarāja-Ivaram-
udaiyār; further to the north-west along the northern boundary of this land as it lies, and to
the north and east of the ant-hill on this boundary; proceeding further to the west, north
west, west and north-west along this boundary as it lies, and to the north and east to the
north-western boundary of the land, the house-site of Chandiran Aiyār, a merchant of
this Veṇṇi; further proceeding to the south-west and south along the western boundary
of this land as it lies, and to the west and north from the northern boundary of the inner
small channel called Cheppuvāyil-vāykkāl in Veṇṇi; proceeding to the west along the
northern boundary of this channel and crossing over to the southern bank towards the south
and again proceeding to the south-south west and south along the western boundary of
the land, the house-site of Nakkaṉ Guṇaśilaṉ, a merchant of Veṇṇi and to the north and
west from the northern boundary of the land on the northern bank of the Veṇkāṭudēva-
vāykkāl, the house-site of Tuḷaiyan Aśrīṉi, a merchant of Veṇṇi; further proceeding to
the west along the northern boundary of this land reaching the boundary leaving the
ant-hill near the limit of this (northern) boundary to the right (i.e. to the left) and further along this boundary to the south-west, west and north-west, and to the north, east and west of the eastern boundary of the land, the house-site of Tēvaṇ Purāṇ, a merchant of Veṇṇi; further proceeding towards north along the eastern boundary of this land and to the east from Cheppuvāyil-vāykkāl in Veṇṇi and still after crossing the channel towards the north going along the eastern boundary of the land, the house-site of Tēvaṇ Nākkanṭ, a merchant of Veṇṇi, to the north-east along the boundary leaving the ant-hill near it to the left (i.e. to its right) and to the east and south reaching the north-eastern boundary of this field; further crossing towards the north-west the inner small channel lying in an east-west (direction) to the north of this field, to the west, north-west and west along the northern limits of this channel, still north and east along the south-eastern boundary of the land, i.e., the house-site, on the north bank of Pāṇḍanāgaṇ-vāykkāl, of Tēvaṇ Purāṇ, a merchant of Veṇṇi; further proceeding towards the north-west and west along the northern boundary of this land, crossing the inner small channel towards the west lying in a south to north (direction), still to the west along the northern boundary of the public land of Veṇṇi-nagaram, and to the north and east along the eastern boundary of this land; further towards the north along the limits of this boundary as it lies, crossing the inner small channel lying in the east to west (direction) and proceeding towards the north and northeast along the limits of the boundary as it lies, and after crossing the inner small channel lying in the east to west (direction) to the right of the ant-hill in the west near the boundary, to the east and south after reaching the north-eastern boundary of the land, i.e. the house-site, on the northern bank of Arikulavārana-vāykkāl, of Divākaraṇ Paśuvaṇ, a merchant of this ēr (Veṇṇi), further to the west along the northern boundary of this land to the north from the centre of the inner small channel lying in the south to north (direction), and then to the south, south-west and south along the boundary as it lies, to the west and north after reaching the bend of the channel (tiriu)\(^1\) facing the west in this channel; further to the west, north west and west along the boundary as it lies in the centre of this channel and to the north and east from the centre of the channel called Saṅkarattāṇ-vāykkāl lying in the south to north (direction); further proceeding to the south, southwest and southeast on the boundary as it lies, along the centre of this channel reaching the western limits of this channel and proceeding to the southeast, south and southwest along this western limit as it lies (and then) to the west, north and south from the northern bank of Karikālaśōlap-peruvāykkāl (alias Mummadīśōlap-pērāru); further crossing the Mummadīśōlap-pērāru to the south, reaching the western bank of the inner small channel lying in the south to north (direction) and crossing this channel in the south-east after going further south along this boundary as it lies, proceeding along the east bank towards the south-west, and to the west, south and north of the south-west corner of the land, i.e. the house-site of Vāsudēvaṇ Tiruvadigaḷ and Śiṅgaṇ Kāḷaṇ, merchants of Veṇṇi; further to the east along the southern boundary of this land as it lies, reaching the centre of the inner small channel lying in the east to west (direction) and (from there) to the east along the boundary and to the south from the

\(^1\) Tiriu is evidently the bend of the channel where it is meandering.
north-western boundary of the raised public dry land of this Veṇṇinagaram; further to
the west along the western boundary and to the east along the southern boundary of this
(dry) land, proceeding to the west and south from the western boundary of the land of
Tāli-Kāri, a merchant of Veṇṇi, further proceeding to the south along the western boundary
of this land as it lies and further south to the left of the tank in the west near the residential
site of Veṇṇi, along this boundary and crossing towards the south the highway (peruvali)
lying in the east to west (direction), still to the south and southeast along this boundary,
proceeding to the south along the western boundary as it lies, of the land of the god at
Dāmōdara-vinṇagar at this Veṇṇi, still west and south from the south western boundary
of this land; further along the southern boundary of this land towards the south east and
east, and still east along the southern boundary of the residential site of Veṇṇi, to the south
and west of the western boundary of this site; further to the south, south-west ad south
along the western boundary of this site as it lies, proceeding to the west and south of the
south-western boundary of the garden, the house-site of Appi-Chūrri, a merchant of Veṇṇi;
further to the south east along the southern boundary of this land as it lies and still south
and west from the north-western boundary of the residential site of Tlachcheri of this Veṇṇi,
to the south along the western boundary, as it lies, of this site, to the west of the channel
called Chōjakōṇ-vāykkāl, crossing this channel to the south and proceeding to the south
from the western bank inside the tank called Kōlipporkulam, (still) to the west from the
north of Īṅgaitṭurī on the western bank inside this tank; crossing over to the eastern bank
of Kōlipporkulam in the south-easterly (direction), towards the east along this boundary,
and still east along the southern boundary of the meadow forming part of Veṇṇi, and to
the east, north-east and south east along the southern boundary of the cultivated land
called Kollaṅkuli in this Veṇṇi and still east and west from the south-eastern boundary
of the land called Tiruvarangā-vilāgam in this Veṇṇi, further proceeding towards the
north along the eastern boundary of this Tiruvarangā-vilāgam as it lies and to the east
of the southern boundary of the raised dry land in Tiruvarangā-vilāgam; further
proceeding towards the east and south-east along the southern boundary of this land
and towards the north-east, north and north-east along the western boundary of this land,
to the right of the thick bushes of Īsānāgū and Pirāy and still to the north-east and north
from the boundary, and to the south, west and east from the southern bank of Karikāla-śōlap-
peruvāykkāl alias Mummadisōlap-pērāru; crossing over to the northern bank of Mumma-
disōlap-pērāru, towards the west along the boundary as it lies, and still to the north from
the south-eastern boundary of the field called Mayirittu-kuli in this Veṇṇi; further to the
north and north west along the eastern limits of this boundary of this field as it lies and
proceeding to the northwest and west along the northern limits of this land as it lies, and
still to the east and north from the eastern bank of the channel called Veṇṇip-pilāru;
further towards the north along this boundary as it lies on the eastern bank of this channel,
to the east from the southern limits of the channel called Gaṇapati-vāykkāl, in this Veṇṇi,
and proceeding further east along this boundary as it lies and to the south of the north-

1 Thick meshy underwood of a sensitive shrub (Indañ-cheñi-Mimosa rubicaulis).
western corner of the land, i.e. the house-site of Kuppat Jātavēdaṇ, a merchant of Venṇi, proceeding to the south along the western boundary of this land as it lies, to the west from the ant-hill covered by Iṣaṅgu; further southeast along the boundary, as it lies, cutting across the inner small channel flowing near to the east of this (ant-hill), still to the south and west of the bushes of Iṣaṅgu on to the north bank of Mummaḍiśōlap-pērāru alias Karikālaśōlap-pērāru; further proceeding to the east and southeast from the south bank of Mummaḍiśōlap-pērāru after crossing over towards the south, to the south and west from the west bank of the channel flowing southwards from this Mummaḍiśōlap-pērāru towards Palākkudī, to the south, southwest, south, southeast, southeast and south along the boundary on the west bank of this channel, still to the west, north and south along the north bank of the channel called Śrikaṇṭa-vāykkāl, crossing over to the south bank and proceeding towards the east along the boundary on the south bank as it lies, to the south from the south bank of Karikālaśōlap-peruvāykkāl alias Mummaḍiśōlap-pērāru, after proceeding towards the east along the boundary as it lies on the south bank of this channel, crossing over to the north bank and reaching the east bank of the channel called Palapuṭṭān-Paṭṭuvāykkāl of Nagar alias Chōjavijjādharach-chaturvēdimāṅgalam, further proceeding along the east bank of this channel to the north, to the south and east from the south-western boundary of the land in Paḷlimēl-Ādamaṅgalam, alias Chāttamaṅgalam, a tirappu of Pulvēḷūr in Venṇikkurram, further east along the southern boundary of this land as it lies, and to the south of the ant-hill covered by Iṣaṅgu and southeast and east along the boundary as it lies, proceeding to the right of the tank called Idaiyaṅkuḷam of Paḷlimēl-Ādamaṅgalam alias Chāttamaṅgalam, a tirappu of Pulvēḷūr towards the south-east along this boundary and to the south and west from the north bank of Karikālaśōlap-peruvāykkāl alias Mummaḍiśōlap-pērāru; further crossing over to the south bank of the Mummaḍiśōlap-pērāru towards the south-east and proceeding to the east along the boundary as it lies on the southern bank and to the south from the west bank of Pulvēḷūr-vāykkāl crossing this channel towards the east and still to the south bank of Karikālaśōlap-peruvāykkāl alias Mummaḍiśōlap-pērāru and east and south-east along the boundary as it lies, on the southern bank, still to the south and west from the north-west boundary of the land in Pūvaṇūr alias Avaṇikēsarich-chaturvēdimāṅgalam, a brahmādayam of this nāḍu (district); further proceeding to the south along the western boundary of this land as it lies, and to the west from the east bank of Pulvēḷūr-vāykkāl, crossing towards the southwest to the west bank and proceeding to the south along the boundary as it lies on the west bank and still crossing this channel to the east and to the east along the southern limit, as it lies, of the inner small channel flowing towards the east near to the south of the land in Pūvaṇūr alias Avaṇikēsarich-chaturvēdimāṅgalam, to the west and south from the western boundary of the land called Mundaṅēri in Pūvaṇūr alias Avaṇikēsarich—chaturvēdimāṅgalam; further towards the south along the western boundary, towards the west along the northern boundary, towards the south and south-east along the western boundary and towards the south-east along the southern boundary
of this ēri land,¹ and proceeding still towards the south along the western boundary of Avanikkēsarich-chaturvēdimangalam, to the west, north and south from the headwaters (mēl-talai) in the south of the sluice (vāy) of the lake in this place (ūr)² near to the west of the tank called Āmbākkulam in Avanikkēsarich-chaturvēdimangalam; further proceeding to the south-west and south along the boundary as it lies, inside the southern bank of this sluice and still to the south and west from the centre of the channel called Śīṅgalāntakan-vāykkāl, (on) the northern boundary of Kīlp-Pūndi alias Olōkamādevich-chaturvēdimangalam, a brahmādēya of this nādu:

(Line 568). The southern boundary; further westwards along the boundary as it lies in the centre of this Śīṅgalāntakan-vāykkāl and north from southeastermost boundary of the land in Rājarāja-Iśvarapuram in Rājarāja-vaḷanādu on the north bank of this Śīṅgalāntakan-vāykkāl, still north along the eastern boundary of this land in this Rājarāja-Iśvarapuram and east from the centre of the inner small channel called Tiruvāḷaṅ lying in an east-west (direction) adjoining the south of land in Aripñjīgaipuram in Viraśōla-vaḷanādu, further proceeding to the east along this boundary as it lies in the centre of this channel and southward along the centre of the inner small channel lying in the south-north (direction) to the east of land in this Aripñjīgaipuram; still north along the boundary as it lies in the centre of this channel and in an easterly direction along the boundary as it lies in the centre of the inner small channel called Aippūṟuṟuvan lying in the east-west (direction); proceeding to the south from the centre of the inner small channel lying in the south to north (direction) near to the east of land in Aripñjīgaipuram and to the north along the boundary that lies in the centre of this channel, still east of the inner small channel called Mayimālayan and crossing this channel towards the northeast, proceeding to the north along the eastern boundary of the land in this Aripñjīgaipuram and still west along the northern boundary and north along the eastern boundary and northward from the right of the ant-hill lying near the west and proceeding to the east, south and north along the centre of the inner small channel called Śri-Parāntakan; proceeding further to the east along the boundary in the centre of this channel, to the south along the centre of the inner small channel called Pariyaitṭaṇ-kāḷ lying in the south to north (direction) near to the east of land in Aripñjīgaipuram, and proceeding to the north along the boundary as it lies in the centre of this channel and further east along the channel called Irumaṭisōlap-peruvāykkāl lying in the east to west direction, crossing over this channel to the north and proceeding to the north along the boundary as it lies in the centre of this channel called Pariyaitṭaṇ-kāḷ, still to the east from the centre of the channel lying in the east-west (direction) near the north of land in this village and proceeding to the north and to the west along the boundary as it lies in the centre of this channel, west to the right of the tank called Kāḍukāl-kulam and to the southwest along the western boundary of this land, still west along the northern boundary as it lies to the south, along the western boundary and

¹ This appears to suggest that it was actually a silted lake.
² The word ār, used here and in the passages that follow has been translated as 'place' in preference to 'village', for both nagaram and brahmādēya are referred to as ār in the context.
to the west along the northern boundary of land as it lies, in this Arunigaiapuram; further west along this boundary to the right of the sapling of the pipal tree lying near the south of this boundary and west along the boundary to the right of the sapling of the tamarind tree lying near the north of this boundary, to the north, east and west from the centre of the channel called Tiruvenkāṭu and further north and west along the boundary as it lies in the centre of this channel, east and north from the channel called Madhurāntakavadi lying in the south to the north (direction); further crossing over this Madhurāntakavadi towards the west and proceeding towards the west along the boundary as it lies in the centre of Tiruvenkāṭu-vāykkāl, i.e. the northern boundary of the land on the southern bank of Tiruvenkāṭu-vāykkāl in Rājarāja-Iśvarapuram in Rājaraja-valanādu to the north from the south-eastern boundary of land in Rājarāja-Iśvarapuram on the northern bank of this channel, further to the north and north-east along the eastern boundary of this land and still north along this boundary as it lies on the left of Nāvaṟ-kattai near to the east of this boundary and then on the left of Puṅgaṇ-kattai near to the east of this boundary and to the east and south from the north-eastern boundary of this land in Rājarāja-Iśvarapuram, to the south along the western boundary of this land as it lies and still south, southeast and south along the boundary to the left of Puṅgaṇ-kattai near to the west of this boundary and to the west and south from the centre of the channel called Tiruvenkāṭu further east along the boundary as it lies in the centre of this channel, to the south from the north-western boundary of the land in Rājarāja-Iśvarapuram on the southern bank of this channel, further proceeding to the south along the western boundary, to the west along the northern boundary and to the south along the western boundary of the land in this place (ār) and to the west and north of the ant-hill on the boundary, proceeding to the west along this boundary as it lies, north from the centre of the channel Tiruvenkāṭu and towards the south along the boundary in the centre of this channel, to the west from the channel called Kāmapatākai, crossing over to the southern bank of this channel and proceeding towards the south and to the west of the land (kanakkappēn) in this Irājarāja-Iśvarapuram, proceeding further west along the boundary as it lies, to the left of the ant-hill in the north of the boundary, proceeding to the west along the boundary to the north of the ant-hill lying in the centre, to the north from the centre of the inner small channel lying in the south to north (direction) and proceeding to the north along the boundary as it lies in the centre of this channel, reaching to the east from the centre of Kāmapatākai-vāykkāl and proceeding towards the north and northeast along the boundary as it lies in the centre of this channel, and to the east and south from the north east of the land, i.e. house-site of the Chadukkattār including Chintāmaniyyārūr, a merchant of Irājarāja-Iśvarapuram, further to the west along the northern boundary, to the south along the western boundary and to the west along the northern boundary, and to the north and west of the east bank of the channel

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1 Nával is Jāmūn-plum (called Jambū-phala in Sanskrit). Kattai may perhaps refer to a tree.
2 Indian beech.
called Arumoliśeṇvaṇ; further crossing this channel towards the southwest and proceeding along the boundary on the west bank and towards the west, along the northern boundary of land (belonging to the) Piḍāriśaṇ in Rājarāja-Iśvarapuram called Kaviri-Nāṅgai on the bank of Tribhuvanamahādevip-pērēi, to the west and north of the east bank of the channel called Mahimālaṇaṇ, crossing over this channel to the west bank and proceeding to the west along this boundary, to the north from the north-western boundary of the garden land, i.e. the house-site, of the chadhakkattār including Māraṇ Pīramāṇi, a merchant of this place (ūr) and further to the south along the western boundary of this land and to the west from the ant-hill on this boundary, further to the east along this boundary and to the south-east along the boundary as it lies in the centre of the channel (called) Mahimālaṇaṇ, to the west and south from the north-western boundary of the garden land, on the southern bank of this channel, i.e. a house-site of the chadhakkattār including Venkādaṇ Kāmaṇ, a merchant of Rājarāja-Iśvarapuram, proceeding to the south and south east along the western boundary of this land; to the west and north along the northern boundary of the garden land, i.e. the house-site of the chadhakkattār including Pūdi Aiyāraṇ, a merchant of this place (ūr); further to the west along the northern boundary of this land, to the west along the northern boundary of this land, to the north from the centre in the channel lying in a south to north (direction) and to the south along the boundary in the centre of this channel, to the west from the centre of Śīngalāntakaṇ-vāykkāl and to the east along the boundary in the centre of this Śīngalāntakaṇ-vāykkāl, to the south from the southern bank of the channel called Irumadisōlaṇ flowing to the east, from the bend (tirivaṇa) facing south of this channel, to the east along the southern bank of this channel, to the south from the north-western boundary of the public dry land of this city (nagaram) Rājarāja-Iśvarapuram on the southern bank of this channel, further to the south-east, east and south-east along the southern boundary of this land, to the south and west of the ant-hill of this boundary, further proceeding to the south-east along this boundary and to the south-east along the boundary from the left of the ant-hill near the south and further south along this boundary from the left of the ant-hill near the west of this boundary; to the south and west along the south-western boundary of the land, i.e. the house-site of the chadhakkattār including Chāṭtāṇ Tāḷi, a merchant of this Rājarāja-Iśvarapuram, further to the east and south-east along the southern boundary of this land, to the east along the southern bank and to the north along the east bank of the tank near this boundary, to the south, west and east from the south-western boundary of the land, i.e. the house-site of the chadhakkattār including Paḷḷiḍh-Chaḍāiyan, a merchant of this place (ūr); further to the east along the southern boundary of this land, to the south from the southern bank of the inner small channel called Mēḻtu-vāykkāl flowing towards the south-east in this Rājarāja-Iśvarapuram, proceeding to the southeast along the boundary on the southern bank of this channel, to the south and west from the north-western boundary of the land on the southern bank of this channel, i.e. the house-site of the chadhakkattār including Śrī-Kōvattanaṇ (Śrī Gōvardḍhanaṇ) of Parambāi, a merchant of this place, proceeding to the south along the western boundary of this land and to the west along the northern boundary of the channel called Rājarāja-Iśvarapurattu-vāykkāl, crossing over to the southwest of this channel, to the north and
west from the western boundary of the house site of Māraṇ-Kuppai, a merchant of this place, within the habitation site of this Irājarāja-Īsvarapuram, to the south along the western boundary of this land to the right of Mahua (lluppak-kaṭṭai) near this boundary, and to the west along the south western boundary of the public waste land for the cattle to graze in this place, further southeast along the southern boundary of this land, to the south and west from the western boundary of the dry land, i.e. the house-site of Saṅkarapādiyāṉ Māṇayaṉ Namināgaṉ, further proceeding to the south-east along the western boundary, to the southeast along the southern boundary, to the north-east along the eastern boundary of this land and to the west, south and east from the south-western boundary of the public land of this city Irājarāja-Īsvarapuram, further proceeding to the east and southeast along the southern boundary of the public land of this city (nagaraṁ) and still southeast to the right of the ant-hill near this boundary, to the south and west, further southwards along the western boundary of this land; as it lies in the centre of the Siṅgalāntakan-vāykkāl, and to the north of the bend (tirivu) facing north of this channel, proceeding to the north along the boundary as it lies on the east bank of this channel, to the east from the centre of Siṅgalāntakan-vāykkāl, and towards the north along the centre of this channel, to the east on the north bank of the channel called Śivapādaśekharaṁ lying in the east to west (direction), further to the west along the boundary as it lies on the north bank of this channel, to the north from the south-east boundary of the land on the north bank of this channel, in Irājarāja-Īsvarapuram, and to the north along the eastern boundary of this land, to the east from the southern bank of Siṅgalāntakan-vāykkāl, proceeding towards the north from the northern bank of this channel after crossing over, further north along the boundary on the east bank of Uḍālkuḷam in Irājarāja-Īsvarapuram, to the east from the ant-hill on this boundary, further towards the north and north west along this boundary to the right of the ant-hill on it, and to the east and north from the bend (tirivu) facing south along the western boundary of this land; further proceeding to the south, south west and south along this western boundary as it lies and to the west and north from the centre of this Siṅgalāntakan-vāykkāl, proceeding towards the west along this boundary in the centre of this channel and to the north from the north-western boundary of the land in Irājarāja-Īsvarapuram on the southern bank of this Siṅgalāntakan channel, further proceeding towards the south west and south along the western boundary of this land, and to the west and north from the north bank of Śivapādaśekharaṁ-vāykkāl to the right of the twin ant-hills near the south-west of this land, proceeding towards the north west along the boundary as it lies on the north bank of this Śivapādaśekharaṁ-vāykkāl, to the north and east from the centre of this Siṅgalāntakan-vāykkāl; and westward along the centre of this channel, still to the north from the Pūṅgan-kaṭṭai near the south-eastern boundary of land in Teṅ-Chēndaṅkudi in Rājarāja-valanādu on the north bank after crossing this channel to the north.

(Line 722). The western boundary, further proceeding towards the northeast, north and northwest along the eastern boundary of the land in Teṅ-Chēndaṅkudi, to the east south and north from the south bank of the channel flowing into Tribhuvanamahädevipperēri in the north-eastern limits of this land crossing over to the north bank across this
channel and proceeding to the north along the eastern boundary of the land in Vaḍa-Chēndangudi of this nādu and to the east along the south-eastern boundary of the land in Panaṅgudi in this nādu, further towards the north along the eastern boundary of this land, to the east after reaching the northeastern boundary of land in Panaṅgudi in the south of the bank of this lake (and) near to the west of the sluice called seṭṭitīmēbu on the north bank of Trībhuwanamahādevip-pērēri, proceeding to the west along the northern boundary of this land, i.e. the north bank of this lake, as it lies, to the north from the south-eastern boundary of the land in Panaṅgudi north of the bank of this lake, and to the east from the ant-hill on the northeast of this land; towards the north to the right of the Īngai bush to the west of this boundary; proceeding to the west along the northern boundary of this land as it lies, and to the north from the northern boundary of this land that is the eastern boundary of land in Koḍumudi-Ālattūr of this nādu, proceeding further towards the north along the eastern boundary of the land in this Koḍumudi-Ālattūr, further north along this boundary to the left of the ant-hill, to the east from the kulaikkarai (on the) southern boundary of land in Vijayālaya-chaturvedimāṅgalam, a brahmādeva of Kāndāna-nādu, further proceeding to the east, northeast and east along the boundary on this kulaikkarai, to the south and east from the southeastern boundary of the burning ground of the paraiyas of this place (ūr), to the north and north-west along the west bank of the channel lying in the south to north (direction) near to the east of this burning ground to the east and north from the ant-hill on this boundary, proceeding to the north, northwest and north along the boundary on the west bank of this channel, still to the west and north, and to the east and north of the ant-hill on this boundary, further towards the north along the boundary and to the east from the south bank of the tank called Uppukkuḷam, to the west along the south bank and to the north along the west bank of this tank and to the north and east from the centre of Karikālaśolap-peruvāykkāl alias Mummadiśolap-pērāru;

(Line 754) The northern boundary—further proceeding towards the east along the boundary as it lies in the centre of this Karikālaśolap-peruvāykkāl alias Mummadiśolap-pērāru to the south from the south bank of the channel flowing eastwards to Neṟkūṟṟam in Veṇikkurram originating from the bend (tirivu), facing southeast, of this Mummadiśolap-pērāru, proceeding to the east along the boundary as it lies on the south bank of this channel, further east, southeast and east along the south bank of the channel flowing into the Tiruvāraṅgaṅkuḷam in Neṟkūṟṟam from the bend (tirivu) facing north in the (this) channel, to the south and west from the west bank of the bend (tirivu), facing east, of the channel flowing northwards and then eastwards originating from the Karikālaśolap-peruvāykkāl alias Mummadiśolap-pērāru flowing towards Neṟkūṟṟam, crossing over to the south bank of this channel and proceeding towards the east along the boundary and along the boundary on the south bank of the channel originating from the bend (tirivu) facing north and flowing east towards Neṟkūṟṟam, further east along the southern boundary of the field called Neṟkuṟṟattukkādu, crossing over towards the east the inner small channel flowing towards the north to Neṟkūṟṟam, proceeding towards the east along the southern boundary of the field called Vīchhukkār-chey, to the south and west from the west bank of the channel called Peruṅganāṟṟu-vāykkāl flowing towards the north to Neṟkūṟṟam, crossing over towards
the northeast to the east bank of this channel, proceeding towards the north along the boundary as it lies on the east bank of this channel, further to the east and south from the south bank of the inner small channel flowing towards the east originating from this channel (i.e. Perungannāṟṟu-vāykkāl), further to the northeast and east along the boundary as it lies on the south bank of this inner small channel, proceeding to the east along the southern boundary of the field called Piyaltuḍavai in Neṟkuṟṟam, and to the south and east along the southeastern boundary of this field; further proceeding to the north east, north and northeast along the eastern boundary of this field, to the east and south from the south bank of the stream called Paḷa-Ven, further proceeding towards the north, northwest and northeast along the southern boundary of this field on the south bank after turning round all the bends, to the south, extreme east (kiḷakkiḷakku) and to the south from the bank of the stream which is the eastern boundary of land in Pālmuṭṭām in Neṟkuṟṟam of this nāḍu, further proceeding towards the north, east and northeast along the boundary of the bank of this stream, to the east and south from the south bank of Ven, further proceeding towards the east, the southeast and east along this boundary as it lies on the south bank of Ven, to the south and west from the western bank of Ven, and still southeast along this boundary on this bank, crossing over to the east bank towards the southeast, proceeding to the south and west along the southern boundary of land in Jāṭivyāsach-chaturvedimāṅgalam aliṇs Avalivalanallīr, a brāhmadesā in Aṟūr-kūṟṟam, to the southeast along this boundary and to the south and west from the north bank of Ven, proceeding towards the east along the boundary as it lies on the south bank of Ven after crossing over to the southeast, to the south from the west bank of Ven, further proceeding towards the east and northeast along the southern boundary of Jāṭivyāsach-chaturvedimāṅgalam aliṇs Avalivalanallīr as it lies on the east bank of Ven after crossing over towards the east, to the south and east from the southwestern boundary of land in Kaviṇiyakkudi in Venṭik-kūṟṟam, further proceeding towards the southeast along the southern boundary and towards the south along the western boundary of this land, crossing the channel called Paḷa-Ven lying in the east to west (direction), to the south along this ridge and proceeding towards the southeast and the east along the southern boundary of this land, crossing over to the southeast (the channel) Māṟuvāy flowing into Ven (but cut off) from Paḷa-Ven to the south along the east bank of this channel and further to the south and west from the north bank of this Ven, proceeding towards the southeast along the centre of this Ven and reaching the north bank of the Pulvelūr channel, i.e. the southern bank of Ven (from which) it originates; further proceeding to the east along the boundary as it lies on this south bank of this Ven, to the south-east along the southern boundary of land in Kaviṇiyakkudi on this south bank, to the south and west from the southwest boundary of land in Iṭtigaikkudi on the south bank of this Ven, and to the east along the southern boundary of this land, to the south from Māṟuvāy on the east boundary of this land draining into Ven from Pulvelūr-vāykkāl, to the south and east after reaching the southern bank of this Ven across Māṟuvāy towards the southeast, proceeding to the east along this boundary as it lies on this south bank of Ven, and further cutting the river towards the south-east across to the north bank, and to the south and east from the southeastern boundary of the field called Nāraṇa-maṇakkal in Naṟṇmūlakkudi in this nāḍu;
further to the north along the eastern boundary of this land, and to the northeast along the eastern boundary of the land called Tāli-mašakkal of this place (uṟ), further to the east and south from the western boundary of the land in Dēṇaṁaṅgalam in this nāḍu, to the west from the north bank of Veṇ to the south of the western boundary of this land, crossing over to the southern bank of this Veṇ towards the southeast and proceeding towards the east, northeast and southeast along the southern boundary of land in Dēṇaṁaṅgalam on the south bank of Veṇ and to the south, east and west from the southeastern boundary of this land, proceeding towards the north along the eastern boundary of this land and towards the east from the south bank of this Veṇ, crossing over towards the north to the north bank of this Veṇ towards the southeastern boundary of land in Dēṇaṁaṅgalam called Kaḍambaṅ-nāṇūṛrückkal and thence proceeding to the north along the eastern boundary, to the east along the southern boundary and to the south along the western boundary of this land and towards the east, south and west from the north bank of Veṇ, crossing this river towards the south and proceeding towards the east along the centre of this river and towards the northeast and reaching the north bank of this river and the southern boundary of the eastern cremation ground in Dēṇaṁaṅgalam, proceeding to the northeast along this boundary and to the south and east from the southern boundary of the dry land in Chāṭṭaṅguḍi of this nāḍu, proceeding to the southeast along the southern boundary of this land and to the south along the western boundary of the land (covered by) the stream of this place and towards the south west from the north bank of Veṇ; crossing this river Veṇ towards the southeast and proceeding from the south bank towards the southeast along this boundary and towards the south and west along the northwestern boundary of the land in Pāṟṟṟal uḷias Marudattūr of this nāḍu; proceeding towards the south along the western boundary and towards the southeast and east along the southern boundary of this land and to the west and south from the northwestern boundary of the land on the northern bank of Pūvaṅur channel in Vaḍa-Sāṭṭamaṅgalam of this nāḍu; proceeding to the south along the western boundary of this land and to the west from the north bank of Pūvaṅur channel, crossing this channel towards the southeast and proceeding towards the east along the south bank and to the south towards the spot where (the boundary) started first the land within the four boundaries specified thus and

(Line 848) the land of this place (uṟ)¹ lying within Veṇṇi, a city of Veṇnik-kūṟram, a nagaram, and a devadāra of Irājarāja-Iśvaramuḍaiyar, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern corner of the land given as tax-free to the servant at the mansion of the nagarattār, to the south along the western boundary of this land and to the west from the north bank of the channel called Veṅkāḍudēva-vāykkal in this Veṇṇi—the southern boundary—proceeding to the west along the northern ridge of this channel towards the southeastern boundary of the land, i.e. the house-site of Nakkaṅ Veṇṇi, a merchant of this place and then to the north—the western boundary—proceeding to the north along the eastern boundary of this land and to the east from the southern ridge of the Cheppuvāyil channel—the northern boundary

¹ Trībhuvanamahādeviḥ-chaturvēdimaṅgalam.
proceeding towards the east along the southern ridge and to the south to the place where (the boundary) started: thus this land and

(Line 860) the land of this place lying within the lands of Veṇṇi, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern boundary of the land in the southern bank of Veṇkāḍudēva-vāykkāl of this place—the house-site of Chēndan-Māṟṟappuli, a merchant of this place, on the south along the western boundary of this land, to the southeast from this boundary (passing) to the left of the ant-hill nearby, to the north, west and south from the northern ridge of the channel called Tiruchchirṟam-balavāykkāl in this Veṇṇi; crossing this channel towards the southeast to the southern ridge, to the east along this ridge, to the south and west from the western ridge of the channel called Tiruvanangavadi in this Veṇṇi, to the south along this boundary (lying) on this ridge and to the west from the ant-hill on this boundary; the southern boundary—to the west along this boundary, to the north from the eastern boundary of the land, the house-site of Āṟūr Kaṇavadi, a merchant of this Veṇṇi; the western boundary—to the north along the eastern boundary of this land, to the east from the southern bank of Tiruchchirṟamala-vāykkāl, crossing over this channel towards the north towards the southern ridge of Veṇkāḍudēva-vāykkāl and then to the east, cutting across this channel towards the northeast to the north along the boundary on the northern ridge of this channel, to the east from the southern boundary of the land, the house-site of Śoḷaṇ-Nāmbi and Śoḷaṇ-Māṇābharaṇaḷ, merchants of this place, the northern boundary—to the east, southeast, east, southwest and south along the southern boundary of this land as it lies, to the south and west after reaching the place where (it) started: thus this land and

(Line 884) the land of this place, lying within the lands of this Veṇṇi, the eastern boundary of this land—proceeding from the north-easter corner which is the northwestern boundary of the land on the south bank of Dāmōdiran-vāykkāl of this place—the house-site of Kōḷḷi-Malaṁ,I, a merchant of this place, to the south along the western boundary of this land, to the west from the northern ridge of the channel called Māchchāṭṭa-vāykkāl in this Veṇṇi; the southern boundary—to the west along the western boundary of this land, to the north from the southeastern boundary of the land, the house-site of Ādittan Śūlapāṇi, a merchant of this place; the western boundary—to the north along the eastern boundary of this land, to the east from the southern ridge of Dāmōdiran-vāykkāl; the northern boundary—to the east along this ridge and to the south from the place where (it) started: thus this land

(Line 894) Thus among these lands included within big four boundaries thus specified, having excluded land called Òmappuṇjaḷ of Veṇṇi, a nagaram in Veṇṇik-kūṟṟam and a dēvadānu of Rājarāja-Īsvaram-uḍaiyār lying within (mixed up with) the lands of Kadana-Kārīkuṟichchi, Guṇaśilanallūr and Cheyyānallūr included in the Tribhuvarnamahādēvich-chaturvēdimāṅgalam—dry land called Ōṇ̄rēy-ārūmā of this Veṇṇi lying within the lands of Kuḷappāḍu and Cheyyānallūr included in this Tribhuvarnamahādēvich-chaturvēdimāṅgalam—land of Rājarāja-Īsvarapuram, a nagaram in Rājarāja-valanaḍu lying within the lands of Nittavinodanallūr included in Tribhuvarnamahādēvich-chatur-
vedimaṅgalam—land of this Irājarāja-Īśvarapuram lying within the lands of Nittavinōda-
nallūr, Puligaikkudī, Igalānilinaallūr and the areca and firewood plantation lands
common to this district included in Tribhuvananmahādevich-chaturvedimaṅgalam—land
of this Irājarāja-Īśvarapuram lying within the lands of Puligaikkudī and the areca and
firewood plantation lands common to this district included in Tribhuvananmahādevich-
chaturvedimaṅgalam—the garden land comprising of the mango and coconaut (groves)
of this Irājarāja-Īśvarapuram lying within the lands of Puligaikkudī included in Tribhuvan-
amahādevich-chaturvedimaṅgalam—the land of Irājarāja-Īśvarapuram (belonging to)
the Piḍāriyār Kavirī-Naṅgaṅ on the bund of Tribhuvanamahādevip-pērēri, lying within
Nittavinōdanallūr included in Tribhuvananmahādevich-chaturvedimaṅgalam—land of this
Irājarāja-Īśvarapuram and Āriṇijigaipuram, a nagaram in Virasōla-valanaṅdu lying within
lands of Nittavinōdanallūr and, lands measured (as one unit as) Tribhuvanamahādevi-
pērēri, the areca and firewood plantations of the araṅyar of this lake, the habitation
site of this place common to the district and the Chiṟuparai-kāḍu common to the district—
land called Nāvarpallam of Irājarāja-Īśvarapuram lying within the land measured (as
one unit as) Chiṟuparai-kāḍu common to the district.

(Line 920) (The following are) the conditions (to be observed) in thus taking
possession of the wet lands, the dry lands, the habitation sites, the sacred temples, the
sacred gardens, the quarters of the artisans, the quarters of the Paṟaiyars, the cremation
grounds, houses, house-gardens, shops, the bazaar street, assembly grounds, waste lands
for cattle to graze, lakes, ponds, granaries, store-houses, wells, ant-hills, elevated grounds,
forests, piḍilīgai, barren lands and brackish lands, streams, breaches, rivers, arable lands
on river beds, salt-pan, clayey land, low (ponds) with fish, hollows with honey, trees
growing up, wells sunk down, without excluding any type of existing lands, lands
covered with water, high grounds rolled (by the harrow), where the īguana runs or the
tortoise crawls—inclusive of cultivating or supervisory (rights), with its excess and deficiency
(in measurements).

(Line 926) Channels shall be dug to irrigate or to bale out, the lands with the water
in accordance with its course. Channels conveying water to the lands of this village shall
get water (from) below (the main sluices).\(^1\) Others shall not cut branches, put up small
picottais, bale water in baskets and dam across. Good water shall not be used
for miscellaneous purposes; but it shall be dammed and led (to the fields). Mansions and
large edifices shall be built of burnt tiles. Large wells shall be sunk. Cocoanut trees shall be
planted in groves Damānaka, maru, iruveli, cheṅbakam, cheṅgalunīr, mallikai, mango, jack, areca-
palm, palmra, creeper-plants and other useful trees of various descriptions shall be sown
and planted. Big oil-presses shall be set up. Water shall be drawn and baled out from below
the sluices of the channels that convey water (by) cutting across the lands of this village to
outlying villages and from the sluices of the channels that convey water (by) cutting across
the lands of the outlying villages to lands of this village. Ilavas shall not be permitted to
climb the palmra and cocoanut trees planted (on the borders) of this village.

\(^1\) See supra p. 49 for a discussion on this section.
(Line 937) Exemptions (from the following taxes are) granted (for the lands) thus received: (fee for the) administration (of) the district, (fee for the) administration (of) the unit (ār), (one) nālī (of paddy on each) basket (of paddy), (one) nālī (of clarified butter for every) door, (one) kāṇam (collected for every) marriage, (fee on) stones (used by) washermen, (one) kāṇam (on every) potter, water-cess, fee (for tapping) toddy, (fee on) grains (sold on) receptacles, (fee on) cloth (woven on) looms, fee on brokers, fee on goldsmiths, fee on shepherds, (fee on) fodder (for) sheep, (fee on) good cow (and) good bull, (fee for) the watch of the district, (fee on) transit across (the country, of commodities or fee on short term crops), viṣpīḍi, (fee of one) maṇīḍi (on) extensions (to houses), customs, fee on ferries, fee for maintaining justice, tax on (stray) animals, tiyēri and kāṭṭikāl—the State shall not collect any kind of tax to be charged and realised by it.

(Line 942) Thus we (the nāṭṭ m) gave the deed of boundary prepared (after) planting the stones and milk-bush having gone round the hamlets circumambulated by a female elephant, (effective) as a brahmādēya by the name of Tiribhuvaṇamahādevi-chaturvēdi-maṅgalam in Vīrasollā-vanāndu in Nityavīṇāda-valanāndu from the eighth year inclusive of the conditions and exemptions thus obtained and also of cultivating and supervisory (rights), with its excess and deficiency (in its measurements): I, Nakkan Aṟaṅgan of Punjirrūr in Kilār-kūram in Nittavīṇāda-valanāndu, the head of the department of Land tax, gave the deed of boundary (prepared) after planting the stones and milkbush having gone round the hamlets circumambulated by the female elephant accompanying the nāṭṭar; this is my signature.  

(Line 1007) Mārāyan Janaṇāthan having ordered that (the grant) may be entered in the Tax Register in accordance with the deed of boundary thus received (bearing the signatures), the executive officers of Uḍanakūṭṭam and Vidiyil, the officers of the Department of Land tax etc., gave (it to the party) after entering it into the Tax Register on the 380th day in the eighth year (and the property is transferred, having been given by the third party.

(Line 1035) This is approved by...

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1 Translated as fee for carrying bows (SII, III, p. 311) and as sale-note (South Indian Temple Inscriptions by T. N. Subramaniam, Vol. III, Pt. II, Annexure, p. xciv).
2 'Quarter (pāram) to be paid by the dancing woman'; Ep. Ind. XXII, p. 234, note 2. It is not known whether these women could be considered to have belonged to the temple and it is also doubtful whether private establishments of dancing women liable for taxation ever existed.
3 aravālai for aravālai: See supra, p. 37.
4 This section is followed by similar passages regarding the signatures of the officials deputed by the king for the purpose (upto line 934) and of the persons similarly deputed by the local governments (upto line 1007). Details from these lines have been tabulated in Lists A and B (pp. 22-27 and 50-51 respectively). Hence they are not translated here.
5 This is followed by names of high officials already listed. This section is followed by another containing a list of the donees.
List of Brähmañas who received shares in the gift-village
(The Brähmañas received one share each)

<table>
<thead>
<tr>
<th>St.No.</th>
<th>Place of residence</th>
<th>Gōtra</th>
<th>Sūtra</th>
<th>Place of birth or family</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Viranārayaṇach-</td>
<td>Bhārggava</td>
<td>Āsvalāyana</td>
<td>Trāyāṇaśaṅkar</td>
<td>Madisūdana (Madhusūdana) Yagñapriyabhāṭṭaṇ</td>
</tr>
<tr>
<td>2</td>
<td>chaṭurvedi-māṅgala-</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Vāsudēvan Śrikiṃśuṇabhāṭṭaṇ</td>
</tr>
<tr>
<td></td>
<td>m (Tapīyaṭa in Rājendra-</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Krisṇaṇaṃ Dāmōdarabhāṭṭaṇ</td>
</tr>
<tr>
<td>3</td>
<td>sthiraḥsiṃhasaṃ-</td>
<td>Viśvāmitra</td>
<td>Do.</td>
<td>Do.</td>
<td>Nārāyaṇaṇaṃ Dāmōdarabhāṭṭaṇ</td>
</tr>
<tr>
<td>4</td>
<td>malaḥ)</td>
<td>Parāśara</td>
<td>Do.</td>
<td>Do.</td>
<td>Dattā-Nārāyaṇaṇaṃ Dāmōdarabhāṣaṇaṇa</td>
</tr>
<tr>
<td>5</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Tiruppēr</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Do.</td>
<td>Āṅgirasa</td>
<td>Do.</td>
<td>Do.</td>
<td>Akkiṣarman Pāṇḍavabhāṭṭaṇ</td>
</tr>
<tr>
<td>7</td>
<td>Do.</td>
<td>Parāśara</td>
<td>Do.</td>
<td>Do.</td>
<td>Dāmōدارaṇa TiraNāyaṇaṇa</td>
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<tr>
<td>8</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Do.</td>
<td>Koṭṭapermaṇa Vimalaṇ</td>
</tr>
<tr>
<td>9</td>
<td>Do.</td>
<td>Bhāradvāja</td>
<td>Do.</td>
<td>Do.</td>
<td>Tiṭuravaṇgārāyaṇaṇa Jātavēdaṇ</td>
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<tr>
<td>10</td>
<td>Do.</td>
<td>Āṅgirasa</td>
<td>Jāmbayya</td>
<td>Valavūr</td>
<td>Śrīrāmaṇa Tiruvilakkāṇṭabhaṭṭaṇ</td>
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<tr>
<td>11</td>
<td>Do.</td>
<td>Parāśaṇa</td>
<td>Āsvalāyana</td>
<td>Tiruppēr</td>
<td>Tāya-Nārāyaṇaṇabhaṭṭaṇ</td>
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<tr>
<td>12</td>
<td>Do.</td>
<td>Kurinda</td>
<td>Do.</td>
<td>Do.</td>
<td>Kamalanāthaṇ Śrikarpabhāṭṭaṇ</td>
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<tr>
<td>13</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Do.</td>
<td>Nārāyaṇaṇa Divākara-dāsapuriyaṇ</td>
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<tr>
<td>14</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Rishikēśavaṇ Śrīvānudēvabhāṭṭaṇ</td>
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<tr>
<td>15*</td>
<td>Do.</td>
<td>Kurinda</td>
<td>Do.</td>
<td>Do.</td>
<td>Aniruddhaṇa Baladevaḥbhaṭṭaṇ</td>
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<tr>
<td>16</td>
<td>Do.</td>
<td>Dēvarāta</td>
<td>Do.</td>
<td>Do.</td>
<td>Nilakaṇṭaṇa Gōvindaḥbhaṭṭaṇ</td>
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<tr>
<td>17</td>
<td>Do.</td>
<td>Rāṭhitara</td>
<td>Do.</td>
<td>Do.</td>
<td>Nandinaṇāyaṇabhaṭṭaṇ</td>
</tr>
<tr>
<td>18</td>
<td>Do.</td>
<td>Ātraya</td>
<td>Do.</td>
<td>Do.</td>
<td>Śrikaṇṭaṇa Śivalāsa-sahasraṇa</td>
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<tr>
<td>19</td>
<td>Do.</td>
<td>Rāṭhitara</td>
<td>Do.</td>
<td>Do.</td>
<td>Nārāyaṇaṇa Tirumālḥbhaṭṭaṇ</td>
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<tr>
<td>20</td>
<td>Do.</td>
<td>Rāṭhitara</td>
<td>Āsvalāyana</td>
<td>Do.</td>
<td>Tirumāl Subrameṇaṇaṇ</td>
</tr>
<tr>
<td>21</td>
<td>Do.</td>
<td>Ātraya</td>
<td>Āpastamba</td>
<td>Mūḍapuruṣa</td>
<td>Bayyakūṭi Mādhaṇa-dāsapuriyaṇa</td>
</tr>
<tr>
<td>22</td>
<td>Do.</td>
<td>Do.</td>
<td>Kūndūr</td>
<td>Do.</td>
<td>Ṣrīnāṭṭī Śrīhuṇa-dāsapuriyaṇa</td>
</tr>
<tr>
<td>23</td>
<td>Do.</td>
<td>Hārita</td>
<td>Do.</td>
<td>Kūravaśaṇa</td>
<td>Ṣrīmadhaṇa Adiṭṭipaṭṭāra-dāsapuriyaṇa</td>
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<tr>
<td>24</td>
<td>Do.</td>
<td>Kūtsa</td>
<td>Do.</td>
<td>Do.</td>
<td>Kaṭhupūśaṇa Nārāyaṇaṇa Nārāyaṇaṣaṇa-dāsapuriyaṇa</td>
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<tr>
<td>25</td>
<td>Do.</td>
<td>Lōhita</td>
<td>Baudhāyaṇa</td>
<td>Turīppil</td>
<td>Nandīsvaran Nārāyaṇa-dāsapuriyaṇa</td>
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<tr>
<td>26</td>
<td>Do.</td>
<td>Sāmkṛiti</td>
<td>Do.</td>
<td>Rāmnāṇa</td>
<td>Śrīkṛṣṇaṇa Vēṇṇambī-dāsapuriyaṇa</td>
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</tbody>
</table>

1 This is the number of the plate which begins with this entry. The serial number of every plate is given in its relevant place.
* The numbers bearing this mark in this list end the obverse of the respective plate.
2. This is wrongly spelt as Āpastamba throughout this record.
<table>
<thead>
<tr>
<th>No.</th>
<th>Tamil Word</th>
<th>Sanskrit Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>Gautama</td>
<td>Āpastamba</td>
<td>Kuravaṣari</td>
</tr>
<tr>
<td>28</td>
<td>Kunḍina</td>
<td>Do.</td>
<td>Vaṅgippuram</td>
</tr>
<tr>
<td>29</td>
<td>Kanva</td>
<td>Do.</td>
<td>Chirupuhvil</td>
</tr>
<tr>
<td>30</td>
<td>Parāśara</td>
<td>Do.</td>
<td>Vaṅgippuram</td>
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<tr>
<td>2—31</td>
<td>Kunḍina</td>
<td>Āpastamba</td>
<td>Vaṅgippuram</td>
</tr>
<tr>
<td>32</td>
<td>Bhāradvāja</td>
<td>Do.</td>
<td>Kākkandūr</td>
</tr>
<tr>
<td>33</td>
<td>.</td>
<td>Do.</td>
<td>Kāṭukkuri</td>
</tr>
<tr>
<td>34</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Kārambich-chēdu</td>
</tr>
<tr>
<td>35</td>
<td>Bhāradvāja</td>
<td>Do.</td>
<td>Kāṛīrīrī</td>
</tr>
<tr>
<td>36</td>
<td>Garga</td>
<td>Do.</td>
<td>Kuṇṭappavīl</td>
</tr>
<tr>
<td>37</td>
<td>Bhāradvāja</td>
<td>Do.</td>
<td>Kōrōvi</td>
</tr>
<tr>
<td>38</td>
<td>Gautama</td>
<td>Do.</td>
<td>Kārambich-chēdu</td>
</tr>
<tr>
<td>39</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Kārambich-chēdu</td>
</tr>
<tr>
<td>40</td>
<td>Bhāradvāja</td>
<td>Do.</td>
<td>Bhavarudraṇa Kāmaṇaya-sahasraṇ</td>
</tr>
<tr>
<td>41</td>
<td>Kunḍina</td>
<td>Do.</td>
<td>Iruṅgandi</td>
</tr>
<tr>
<td>42</td>
<td>Bhāradvāja</td>
<td>Āpastamba</td>
<td>Kōrōvi</td>
</tr>
<tr>
<td>43</td>
<td>Hārīta</td>
<td>Do.</td>
<td>Prēmapuram</td>
</tr>
<tr>
<td>44</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Uviyūr</td>
</tr>
<tr>
<td>45</td>
<td>Mudgala</td>
<td>Do.</td>
<td>Urupputṭūr</td>
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<tr>
<td>46*</td>
<td>Bhāradvāja</td>
<td>Do.</td>
<td>Pīṇukkippuram</td>
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<tr>
<td>47</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Aṭjāmpuram</td>
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<tr>
<td>48</td>
<td>Garga</td>
<td>Do.</td>
<td>Vāṟṟāṟūr</td>
</tr>
<tr>
<td>49</td>
<td>Vatsa</td>
<td>Do.</td>
<td>Vaṅgippuram</td>
</tr>
<tr>
<td>50</td>
<td>.</td>
<td>Do.</td>
<td>Vaṅgippuram</td>
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<tr>
<td>51</td>
<td>Nitundilē</td>
<td>Do.</td>
<td>Iraṟyūr</td>
</tr>
<tr>
<td>52</td>
<td>Ātraya</td>
<td>Do.</td>
<td>Dvēdai Gōmapuram</td>
</tr>
<tr>
<td>53</td>
<td>Vatsa</td>
<td>Āpastamba</td>
<td>Vaṅgippuram</td>
</tr>
<tr>
<td>54</td>
<td>Bhāradvāja</td>
<td>Do.</td>
<td>Kārambich-chēdu</td>
</tr>
<tr>
<td>55</td>
<td>Garga</td>
<td>Āśvalayana</td>
<td>Vaṅgippuram</td>
</tr>
<tr>
<td>56</td>
<td>Rāthitara</td>
<td>Āpastamba</td>
<td>Kōṭjan-Gōmapuram</td>
</tr>
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<td>57</td>
<td>Kunḍina</td>
<td>Do.</td>
<td>Kōmaḍam</td>
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<td>Rudraṇāraṇa Patmanābhā-daśapuriyaṇ</td>
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</table>
58. Do. Viśvāmitra Do. Kīranūk-kammati-pāl
59. Do. Vatsa Do. Uruppūrūr
60. Do. Kaiśika Do. Arāṇapuriyam
61. Do. Sāthi Baudhāyana Do. Irāyūr-chottai
62. Do. Āṭraya Āśvapāmsa Do. Kīkākki
63. Do. Kūṇḍina Do. Kūṇḍūr
64. Do. Āṭraya Do. Virpuṟam
65. Do. Vatsa Āśvalāyana Do. Olikonraī
66. Do. Do. Apastamba Do. Vaṅgiṇipūram
67. Do. Kūṇḍina Do. Sāhānai
68. Do. Vatsa Do. Vaṅgiṇipūram
69. Do. Kūṇḍina Do. Mūppirāl
70. Do. Hārīta Do. Āśūri (?)
71. Do. Do. Do.
72. Do. Vāthūla (Vadhūla) Do.
73. Do. Bhrādravājā Bhāradvāja Do. Ukkandiram
74. Do. Vatsa Apastamba Do. Vaṅgiṇipūram
75. Do. Aupamanyu Do. Uvūyūr
76. Do. Bhrādravājā Āśvalāyana Do. Kuravaśari
77. Do. Kūṇḍina Apastamba Do. Nujūr
78. Do. Bhrādravājā Do. Kuravaśari
79. Do. Kūṇḍina Do. Vaṅgiṇipūram
80. Do. Garga Āśvalāyana Do.
81. Do. Do. Do.
82. Do. Lōlīta Baudhāyana Kārambich-
83. Do. Hārīta Baudhāyana Paśūnṟipuram
84. Do. Āṭraya Apastamba Viṟṟuṟam
85. Do. Hārīta Do. Aṭuttaṇūr
86. Do. Lōlīta Baudhāyana Kārambich-
87. Do. Gautama Āśvalāyana Do. Vaṅgiṇipūram
88. Do. Āṭraya Apastamba Kūṇḍūr

Vishṇumari. Eḻuvadivaṉ
Sahasraṉ
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Nārāyanaiṟṟa Lakshmana-sahasraṉ
Yāḷaiṇavaiṛṟu-Tvaiṟaihaṟṟaṇaṉ
Nāgaṉaṟṟaṉ Dévaṭi-daśapuriyaṉ
Vēḻapēḻayaiṟṟa Kiṟṟaṟa-daśapuriyaṉ
Dāmōḍaraṇa Bhāskara-kramavīttaṉ
Aiyaiṟṟaṇaṟṟam Śivaṇaḻaṟaṇaṉ
Śivaṇāṟaṇaṇa Maṅiṟīdāsa-
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Aṭṭaiṟṟa Dāmōḍara-daśapuriyaṉ
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Tiruvaiṟṟandaihaṟṟaṇaṉ
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Dāmōḍaraṇa Nārāyaṇaihaṟṟaṇaṉ
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Rishikēṟaṉa Śrīṟaṟaṇa chatur-
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155. Do. Āpastamba Maṅkaṟai
156. Do. Do. Kāraṁbichēdu
157. Do. Viśvāmitra Do. Vaṅgippuram
158. Do. Kauṉika Do. Kuravaśāri
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160. Do. Vatsa Baudhāyaṇa Vaṅgippuram
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163. Do. Samkṛiti Baudhāyaṇa Iruṅgaṉdi
164. Do. Kauṉika Āpastamba Kōkkaraṉi
165. Do. Kuṇḍūṅa Do. Ēṟukkūr
166. Do. Kāṣyapa Do. Kaṅjaĩ
167. Do. Kāpi Do. Chirupuḷuvil
168. Do. Kāṣyapa Do. Iṟaṟūr
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In the same saṅgū

180. Do. Garga Vaṅgippuram Nāṟaṇa Nīruvaṟaṇa-krama-vittaiṉ
181. Do. Bhāradvāja Āpastamba Kaṉḍēru Dōṉaṉa Chaṟnayya-daasapuriyaiṉ
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250 Do. Gautama Do. Anākāraī Vāmaṉaiyana Śrīvāsudeva-daśapuriyaṉ
251 Do. Parāśara Do. Kuravaśari Nāgayan Ṭhamblāṭṭi-daśapuriyaṉ
252 Do. Kundīna Do. Kōmaṭam Madhuśudanaṉ Nārāyaṇa-krama-viṣṭaṉ
253 Do. Ātreya Do. Vaṅgippuṉam Saṅkarāya Viṇṇambibhaṭṭaṉ
254 Do. Kuśyapa Āśvalāyaṉa Irāyūr Yajñana Kēśava-daśapuriyaṉ
255 Do. Vadhūla Āpastamba Kārāmbiĉeḻṟu Kandaṉ Kēśavaṉ Trivikrama-sahasraṉ
256 Do. Bhāradvāja Do. Kōṅvēri Tiruneṅkādaṉ Nārāyaṇa-krama-viṣṭaṉ
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258 Do. Do. Do. Irāyūr Gaṅgādharaṉ Sūryadeva-bhaṭṭaṉ
259 Do. Gargga Do. Muḷāḻeḻṟu Vēṅṇayana Viṣṇu-bhaṭṭaṉ
260 Do. Ātreya Do. Māṅgaḻir Gardāvāhaṉaṉ Ulagamunḍaṅ-bhaṭṭaṉ
261 Do. Gargga Āśvalāyaṉa Vaṅgippuṉam Aiyana Paṭṭiṅgai-bhaṭṭaṉ
262 Do. Harita Āpastamba Muṭṭipaiṉ Nārāyaṇaṉ Dēvarabhaṭṭaṉ
263 Do. Viśvāmitra Do. Kundūr Śrīkrisaṉaṉ Śōlaippirai-sahasraṉ
264 Do. Kauśika Do. Veḷaveṭṭi Śēndakumāraṉ Sōma-deva-daśapuriyaṉ
265 Do. Bhāradvāja Do. Maṅasirai Nārāyaṇa Śrīkrisnabhāṭṭaṉ
266 Do. Kauśika Do. Paṅkouṟai Saṅkaraṅkāraṉaṉ Nārāyaṇa-bhaṭṭaṉ
267 Do. Viśvāmitra Drāhīyaṉa Koṭukkil Śrīkumārāṉ Chakrapāṁbhaṭṭaṉ
268 Do. Āṅgirasa Sāṁbhavya Valavūr Chāṭṭhaṉ Tirunilakandenbhaṭṭaṉ
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270 Do. Ātreya Āṅiveśya Tirupputtūr Rāmapriyāṉ Śrīkāṇṭhaṉabhaṭṭaṉ
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272 Do. Viśvāmitra Jaymini Nāraṇamaṅgalam Nārāyaṇaṉ Śrīkrisnabhāṭṭaṉ
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274 Do. Vaiśiṣṭha Do. Do. Purushottamaṉ Pāṇḍaṅ
275 Kīl-Aṅgūr Kuṇḍiṉa Īṟyāṉaiyaṉa Vaṉdugaṉapadi-daśapuriyaṉ
276 Do. Kokkāṅa Do. Nārāyaṉaṉ Nārāyaṇa-sahasraṉ
277* Do. Māṅgala Āśvalāyaṉa Dāmōdiṉaṉ Nārāyaṇa-sahasraṉ
278 Chēṅalūr in Miḷaiṇāṉaṉu Do. Kuṇḍiṉa Baudhāyaṉa Nakkatt Nārāyaṇa-bhaṭṭaṉ
279 Do. Vaiśiṣṭha Do. Do. Dattabhāṭṭaṉ
280 Do. Viśvāmitra Do. Nilaṉ Datta-sahasraṉ
281 Do. Kuṇḍiṉa Do. Nakkatt Mā(Mahā)dēvaṉ
282 Ėmanalūr in Maṭṭiṇāṉaṉu Bhāradvāja Kātyāyaṉa Pēĉaṅkīṉaṉ Kēśavambo
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| 301 | Do. | Gargga | Do. | Kuṇjappavīl |
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| 305 | Do. | Vatsa | Do. | Nāmbūrīk-
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| 306 | Do. | Kapi | Do. | Muṭṭaiappūrām |
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| 312 | Do. | Vatsa | Āpastamba | Nāmbūrīk-
kāṭukkai |
| 313 | Do. | Kūṇḍiṇa | Do. | Kōmaṇpurām |

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Tiruvenkaḍaṉ Rāmaḍēva-
bhaṭṭaṉ
Śrīdharaḥ Rāmaḍēvaḥbhaṭṭaṉ
Akkumāraṉ Yajñakumāra-
daśapuriyaṉ
Bhavaruḍraṉ Bhāṭṭaṇaṃ-
kramavīttāṉ
Śrīvārahaṉ Śaṅkaranaṅaraṅa-
daśapuriyaṉ
Vāsudevaṉ Śrīkṛishṇaḥbhaṭṭaṉ
Kēsaṉa Bhavaruḍra-daśapuriyaṉ
Bhavaruṇḍra Amuḍakumāra-
daśapuriyaṉ
Śrīdharaṉ Śrīmādhava-daśa-
puriyaṉ
Aiyāṉ Mādhava-daśapuriyaṉ
Jaṅgayaṉ Śrīvāsudēvaḥbhaṭṭaṉ
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Ačcherumāṉ-daśapuriyaṉ
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Tiruvenkaḍaṉ Tirukkuṅgarudhi-
daśapuriyaṉ
Vishṇu Harśvāṁibhaṭṭaṉ
Rāmaḍēvaṉ Mahēndra-sahasraṉ
Yajñadattan Tiru(Tri)vēdi-
sahasraṉ
Tiruvenkaḍaṉ Kēsava-sahasraṉ
Uḻudaperumāṉ Śrīvasudēva-
kramavīttāṉ
Mādattu Nambi Adiṅgaṁbei-
daśapuriyaṉ
Cheṭṭaṅṉa Kēsavaṉ Agnidāma
sahasraṉ
Vishṇu Madhusūdana-sahasraṉ
Cheṭṭaṅṉa Dāmōḍaraṉ
Bhavaskandabhaṭṭaṉ
Cheṭṭaṅṉa Agnidāmaṉ
Kēsa[va]ṉaṉ Ādityapīḍāra-
kramavīttāṉ
Vāsudevaṉ Rāmaḍēva-sahasraṉ
Jannayāṉ Veṇṇaya-sahasraṉ
<p>| No. | Do. | Bhāravadvāja | Do. | Chātuṛ | Bhavadaṇḍaṇ Padmanābha-kramavittan&lt;br&gt;Tirumāliruṅjolai Śrīnārāyaṇa-sahasraṇ&lt;br&gt;Harissvāmi Vishnuḥbhataṇ&lt;br&gt;Arjunāṇa Divakaraḥbhataṇ&lt;br&gt;Īśvaraṇa Yaṅasārya-sahasraṇ&lt;br&gt;Kumaraṇ Śaṅkaraṇārāyaṇa-sahasraṇ&lt;br&gt;Poṇāṇaṇa Bhavanandaḥbhataṇ&lt;br&gt;Jāmniyaṇa Tiruvisāḷur-daśapūriyaṇ&lt;br&gt;Bhavaskanḍaṇa Bhāskara-daśapūriyaṇ&lt;br&gt;Bhavaskanḍaṇa Vishnu-daśapūriyaṇ&lt;br&gt;Vāmana Vishnuḥbhataṇ&lt;br&gt;Bhavarudraṇa Tirukkurungudibhataṇ&lt;br&gt;Mādaṭtaiyaṇa Tiṃḍadōṇa-kramavittan&lt;br&gt;UṆḍaperumāṇa Māmadalai-sahasraṇ&lt;br&gt;Śrīvāsudēvaṇa UṆḍaperumāṇaḥbhataṇ&lt;br&gt;Jāmniyaṇa Dāmōdara-sahasraṇ&lt;br&gt;Kālakochchāṇa Bhavarudra-daśapūriyaṇ&lt;br&gt;Nārāyaṇaṇa Tiruvisāḷuradigalbhataṇ&lt;br&gt;Rāmadevaṇa Śrīvāsudēva-daśapūriyaṇ&lt;br&gt;Śrīvāsudēvaṇa Tiruvēṅkada-daśapūriyaṇ&lt;br&gt;Nārāyaṇaṇa Āravamudu-sahasraṇ&lt;br&gt;Dēvarathan Pichchadēva-kramavittan&lt;br&gt;Madhuḍāṇa Mahādēva-sahasraṇ&lt;br&gt;Śaṅkaraṇa Tiṃḍadōṇa-sahasraṇ&lt;br&gt;Śrīkumāraṇa Keśava-sahasraṇ&lt;br&gt;Vishnu-Poṛāma-daśapūriyaṇ&lt;br&gt;Keśavaṇa Śrīkṛṣṇabhaṭṭaṇaṇa&lt;br&gt;Śaṅkaraṇārāyaṇaṇa Tiruvēṅkada-daśapūriyaṇ&lt;br&gt;Mādhavaṇa Narasiṅghaḥbhataṇ&lt;br&gt;Vishnuḍēvaṇa Vindakumāra-kramavittan&lt;br&gt;Kumārasvāmī Adigaṇambi-daśapūriyaṇ&lt;br&gt;Karumāṇikkaṇa Nārāyaṇaḥbhataṇaṇa |</p>
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<th>Adigal Channayabhaṭṭan</th>
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<td>346</td>
<td>Do.</td>
<td>Kāṭṭur in Vilattur-nādu</td>
<td>Gautama</td>
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<td>Kārambic-chēdu</td>
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<td>Śrīkṛishṇa Venkāḻudēva-daśapuriyaṇa</td>
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<td>Podigal Nārāyaṇa-daśapuriyaṇa</td>
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<td>Munḍasaraṇaṭaṇ Tiruvanṛgaṇa</td>
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<td>Tiruppīḍavur-sahasraṇa</td>
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<td>Sāhanai</td>
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<td>Aĉcheṭṭi Artiṇḍa-даśapuriyaṇa</td>
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<td>Dāmōḍiraṇ Paramāṭma-даśapuriyaṇa</td>
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<td>Yajña Bhavanēśvarabhaṭṭaṇa</td>
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<td>Dēvakumāraṇa Pāḷḷikoṇḍaṇ-даśapuriyaṇa</td>
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<td>Bhāradvāja Āśvalāyaṇa</td>
<td>Kuravaśaṇi</td>
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<td>Vēṇṇayaṇ Yajña-даśapuriyaṇa</td>
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241
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<td>377</td>
<td>Do.</td>
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<td>Kāṭkambarāl</td>
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<td>386</td>
<td>Do.</td>
<td>Vatsa</td>
<td>Āpastamba</td>
<td>Kūḍūr</td>
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<td>387*</td>
<td>Do.</td>
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KARIANDAI TAMIL SANGAM PLATES OF RAJENDRA CHOLA I : 8th YEAR

TOTAL CREDITS: 52
405  Taniyur  Perumbarappuliyur
13—406  Do.
407 Jōyiikkudvi in Venāyūr-nādu
408  Do.
409 Pañchavan-mahādevich-charuppedimāṅgalam
410  Do.
411  Do.
412  Do.
413  Do.
414  Do.
415  Do.
416  Do.
417  Do.
418  Do.
419  Do.
420  Do.
421  Do.
422  Do.
423  Do.
424* Tittaiķudi in Ugaḷūrūr-Kūram
425  Do.
426 Jayaṅgopuḍaṭṭad-achaturvedimāṅgalam in Vēṣāḷipādi
427  Do.
428  Do.
429  Do.
430  Do.
431  Do.
432  Do.
433  Do.

Vāśishtha  Baudhāyana
Raushyāṇa  Do.
Kāśyapa  Āpastamba  Kārambichchēdu
Ātrēya  Do.
Māṭhala  Satyāśādha  Komāraī
Kuṇḍina  Āpastamba  Uviyūr
Kāśyapa  Drāhyāṇa  Tuṇumudippuram  Do.
Kauṣika  Kāṭyāyaṇa  Vaiṭippuram  Do.
Kāśyapa  Do.
Vatsa  Do.
Bhāradvāja  Do.
Kākkampirāl  Do.
Vaiṭippuram  Do.
Kauṣika  Vaiṭippuram  Do.
Vaiṭippuram  Do.
Vaiṭippuram  Do.
Viṣāṃpitha  Jayiminya  Puljamaṅgalam  Do.
Bhārgava  Do.
Viṣāṃpitha  Do.
Parāsara  Āsvalāyaṇa  Tiruppēr  Do.
Pāraḍāya (?!)
Māṭhala  Satyāśādha  Komāraī
Gautama  Do.
Māṭhala  Komāraī
Kauṣika  Drāhyāṇa  Prayāgaī
Hārita  Do.
Gautama  Kāṭyāyaṇa  Pulippuram

Puliyaṉ  Nārāyaṇabhāṭṭaṅ
Iravikrīṣṇa-daśapuṇiṇaṅ
Kandāḍai  Tiru(Tri)vedi  Yajñayabhaṭṭaṅ
Dēvarathaṅ  Dēvadēva-daśapuṇiṇaṅ
Saṅgaṅ  Śeṇḍaṅ  Tiruppiḍavūr-daśapuṇiṇaṅ
Kanṭaṇavāmi  Tiruppuṇṭaiyadigal-daśapuṇiṇaṅ
Acheṭṭi  Čaṅgaperumān-daśapuṇiṇaṅ
Acheṭṭi  Kumaṇaperumāṅ-kramaṇaṅvitaṅ
Bhavasvāmi  Damōḍaraḥbhāṭṭaṅ
Vaiśṇu  Ādityaśēraḥbhāṭṭaṅ
Sāṅgaperumāṅ  Bhāsakarabhāṭṭaṅ
Channaṅaṅ  Kāḷisarma-daśapuṇiṇaṅ
Vaiśṇu  Rśiṅktēśava-daśapuṇiṇaṅ
Saṅkaranaṅaṅaṅaṅ  Kumaṇaperumāṅ-kramaṇaṅvitaṅ
Hiraṇyagāraṅ  Bhavarudrā-
Kramaṇaṅvitaṅ
Rudraṅ  Śīryadēva-daśapuṇiṇaṅ
Bhavasvāmi  Mādhava-
Kramaṇaṅvitaṅ
Māhēṛvaṅ  Daṭṭaṅ
Dāmōḍaraṅ  Tiruvvaraṅganāraṇaṅaṅ
Nārāyaṇaṅ  Mayōravālaṇa-sahaṅaṅaṅ
Māra-Nārāyaṇaṅ
Jātavēdaṅ  Kumaṇavāmi-
sahaṅaṅaṅ
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<td>Do.</td>
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245
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<td>Do.</td>
<td>Kauṇḍīṇya</td>
<td>Do.</td>
<td></td>
<td>Kumāraṇ Tiruppārkkadal</td>
</tr>
<tr>
<td>550</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td></td>
<td>Nārāyaṇa-bhaṭṭaṇ</td>
</tr>
<tr>
<td>551</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td></td>
<td>Cheṭṭippermin Mādaḷai</td>
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<tr>
<td>552</td>
<td>Do.</td>
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<td>Do.</td>
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<td>Kūttāṉ Mahādevanasahasraṇ</td>
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<tr>
<td>553</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
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<td>Ḫaiya Tāya-Nārāyaṇaṉ</td>
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<tr>
<td>554</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td></td>
<td>Bhāskara-Nārāyaṇabhaṭṭaṇ</td>
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<tr>
<td>555</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td></td>
<td>Gövindan Purushottamabhaṭṭaṇ</td>
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<tr>
<td>556</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td></td>
<td>Gövindan Akki (Agui)pidārabhaṭṭaṇ</td>
</tr>
<tr>
<td>557</td>
<td>Do.</td>
<td>Kūndīṇa</td>
<td>Do.</td>
<td></td>
<td>Vārādevaṉ Rishikhēsavvaṇaṉ</td>
</tr>
<tr>
<td>558</td>
<td>Kuṭṭavāyil</td>
<td>Māṭhara</td>
<td>Satyāsādhva</td>
<td></td>
<td>Cheṭṭiperumāṉ Nārāyaṇabhaṭṭaṇ</td>
</tr>
<tr>
<td>559</td>
<td>Do.</td>
<td>Viśvāmitra</td>
<td>Do.</td>
<td></td>
<td>Vishnu Tiruveṅgadānārāyaṇa-daśapuriyam</td>
</tr>
<tr>
<td>560</td>
<td>Rājamallach-chatur-vēdimaṅgalam in</td>
<td>Kāśyapa</td>
<td>Āpastamba Irāyūr</td>
<td></td>
<td>Gövindan Jātavēdaoabhaṭṭaṇ</td>
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<tr>
<td>Vēḷḷaṉ-nāḍu</td>
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<td></td>
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<td>Madhuśūdana Sukumāra-daśapuriyam</td>
</tr>
<tr>
<td>561</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td></td>
<td>Dōpaya Dāmōdarā-daśapuriyam</td>
</tr>
</tbody>
</table>
562  Do.  Gautama  Do.  Do.  Do.  Nellūr  Nārayaṇaḥ  Mādhava-Āhūtaṅgi
563  Do.  Hārīta  Do.  Do.  Do.  Āsūri  Yajñaḥ  Tiruvēṅgada-sahasraṃ
564  Do.  Do.  Do.  Do.  Do.  Achchivanaḥ  Sarvakrauka-
565  Do.  Vātsa  Do.  Do.  Do.  Kāṭṭukkai  tukramavittam
566  Tirunallūr  Do.  Do.  Do.  Namburkamụkkūr
567  Vilāngūdi  Rāthūra  Do.  Do.  Do.  Do.  Do.  Do.  Yajñaṭātakaḥ  Śrīkṛṣṇa-sahasraṃ
568  Vilāmar  Śaṭhamaṃṣhāna  Do.  Do.  Do.  Do.  Do.  Do.  Śrīkṛṣṇaḥ  Yajñaḥ-dasa-puriyaṇaḥ
569  Kūṇḍīṇa  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Janmayan  Venmaya-
570  Kurukkattu in Tiruvārūrk-kūrram  Drāhyāyaṇa  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
571  Do.  Vātsa  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
572  Do.  Kāṭyaṇa  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
573  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
574  Adiyappamaṅgalam  Bhārādvaṇa  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
575  Pirāyakkudi in Marugal-nādu  Gautama  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
576  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
577  Idaiyāṟukkudi  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
578  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
579  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
580  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
581  Ālattūr in Tēṟ-
582  Kundaṉaiyavai-chaturvēraṇagalam in Muḻaiyūr-nādu  Do.  Kūṭṭaṇa  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
583  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
584  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
585  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
586  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
587  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
588  Mulamaṇgalam  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
589  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
590  Eviṇṭai  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
591  Attipuliyūr in Alā-nādu  Kūṇḍīṇa  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-
592  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Do.  Choṭṭai  Yajñaḥ  Śrīmadhava-

Nātāṭe  Māṭrīrā Ṛṣa-dasa-puriyaṇaḥ
Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ
Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ
Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ
Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ
Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ
Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ
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Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ
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Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ
Vēṟuṇkāṭaṇaḥ  Vai<vṛ-<dvā<raḥ-sahasraṃ

248
TAMIL PORTION

593. Koṭṭārak-kudi in Paṭṭānak-kūṟṟam
     Šāṇḍilya  Āsvalāyana... Bhāskaraṇ Śrīkṛṣṇa-sahasraṇ

594. Do.
      Bhāradvāja  Do.

595. Chaṅgamāṇgamal
      Kāśyapa  Āpastamba  Mūrickenēdu
      Kāṭtukkuṟi

596. Cheṃbiyan-mahā-devi-chaturvedi-
     maṇḍalām in Puruṣ-karabhā-nādu in
     Ārumōḻidēva-
     vaḷaṇādu

597. Do.
      Kāśyapa  Do.
      Kuravaśari

598. Do.
      Viśvāmitra  Do.
      Kāṭțai

599. Do.
      Kauśika  Do.
      Veḷavēṭṭi

600. Do.
      Kutsa  Do.
      Oḍiṁukku

601. Do.
      Parāsara  Āsvalāyana  Tiruppēr

602. Do.
      Mājala  Do.

603. Do.
      Hārita  Do.

604. Do.
      Āṭrēya  Do.

605. Do.
      Bhāradvāja  Āpastamba
      Chāndōr

606. Simhalāntakacch-
     chaturvedi-
     maṇḍalām
     Hārita  Do.

607. Kōdānḍarāmach-
     chaturvedi-
     maṇḍalām

608. Do.
      Vatsa  Do.
      Nambūrīk-
      kāṭṭukkai

609. Paṇaiyūr
      Bhāradvāja  Do.
      Kumuṇḍili

610. Do.
      Hārita  Do.
      Ōḍapuraĩ

611. Do.
      Kūṇḍinā  Do.
      Pāgaḷūr

612. Do.
      Āṭrēya  Do.
      Pūnkkippuram

613. Do.
      Kāśyapa  Do.
      Irāyūr

614. Paṇaiya-Vānava-
     mahā-devi-
     chatur-
     vedimāṇḍalām
     Hārita  Do.

615. Do.
     Gautama  Do.
     Uṟṟuppuṟūr

616. Do.
     Bhāradvāja  Do.
     Pīṟāndūr

617. Perumbal-Marudūr
     Kūṇḍinā  Do.
     Kōmaṇḍam

618. Do.
     Do.
     Nandiśarman  Uḷudaperumāṇ-
     dáσapuriyaṇ

619. Koṇṭūr in Vaṇḍalai-
     Vēṭturkkiṟram
     Do.
     Do.
     Do.
     Do.
     Do.

620. Do.
     Āṭrēya  Do.
     Dvēdaigōma-
     puram
     Tiruppuṉjaḷiṟigai  Chitrīyanam-
     bhāṭṭaiṇ

621. Do.
     Hārita  Do.
     Ōḍapuraĩ  Kēśavai Tiruvirāmiśvarabhāṭṭaiṇ
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA CHOLA I: 8th YEAR

622 Do. Bhāradvāja Do. Makāṅrai Īravēdeveloper-daśapuriyaṁ
623 Kurppil Kaṇuśka Do. Irūndī Śrīdharaṇa Chaṭṭiya-daśapuriyaṁ
624 Do. Muddala Do. Pippirai Venkāṭūḍēvaṇa Bhāṭṭamba-daśapuriyaṁ
19—625 Vallam alias Vidēviljuguch-chaturvedimaṅgalam Tīrūvaraaṅga-Nārāyaṇaṅa-Nāgaya-kramavatanti
626 Chembiyāṇ-mahā-deviচ-chaturvedimamgalam in Yajñāṅga Sarvakratubhaṭṭaṁ
Alaṅkūḍa
627 Do. Vatsa Do. Pippirai Dōṅanandī Yajñāṅgaṁchi-daśapuriyaṁ
628 Do. Gautama Āśvalāyaṇa Cheruppalī Śrīdharaṇa Perumāṇambibhaṭṭaṁ
629 Do. Bhāradvāja Do. Kuravatari Śankaranaṁbi Eḻuvach-chaturvedidibhaṭṭaṁ
630 Do. Vatsa Āpastamba Nambūrkiṅkāṭṭukkai Śivarudraṇ Rēvadigada(l)daśapuriyaṁ
631 Do. Bhāradvāja Do. Pōṇappuram Utāśaṅga Śrīkumārabhaṭṭaṁ
632 Do. Āṅgirasa Āśvalāyaṇa Vaṅgippuram Śrīrāmaṇa Vīṣṇubhaṭṭaṁ
633 Do. Bhāradvāja Āpastamba Kāṅkāṇḍūr Dāmaṅgamba Yajñāṅgaṅa-daśapuriyaṁ
634 Do. Kaṇuśka Do. Māsaraṇa Nambīrāṅa Śrīrāma-daśapuriyaṁ
635 Do. Śaṭha Baudhāyaṇa Irāyūr Choṭṭa Śrīkrishṇaṅa Śrīrāma-
636 Do. Kuṇḍiṇa Āpastamba Vaṅgippuram daśapuriyaṁ
637 Do. Hārīta Do. Irūṅgaṇḍī Karavaṭṭa Bhavaputi (for Bhuti ?)
638 Do. Vādhula Do. Nambūr Nēvaśa daśapuriyaṁ
639 Do. Vatsa Do. Kirāṇji Kēśa daśapuriyaṁ
640 Do. Ātrēya Do. Dvēdaigōmapuram Nārāyaṇa Vāmaṇa-daśapuriyaṁ
641 Do. Bhāradvāja Do. Padmanābhau Rēvakanda-paśaṅgapuṛam
taśapuriyaṁ
642 Do. Do. Pōṇappuram Mādaṅgau Janārdaṇa-daśapuriyaṁ
643 Do. Vatsa Do. Pipparai Śrīkumāraṇa Utāśaṅabhaṭṭaṁ
644 Do. Hārīta Do. Irūṅgaṇḍī Yajñāṅgaṇī Daṇnandī-daśa-
645 Do. Saṁkrita Baudhāyaṇa Do. Uruḍrukumāraṇa Nārāyaṇa-
646 Do. Kuṇḍiṇa Āpastamba Kuṇḍūr daśapuriyaṁ
647 Do. Gargga Āśvalāyaṇa Vaṅgippuram Tammaṇa Yajñāṅaṁ-daśapuriyaṁ
648 Do. Kāḷyapa Baudhāyaṇa Nimbai Kājāmeḥaṇa Tiru-Tri-vikrama-
649 Do. Gargga Āpastamba Vṛṭṭalūr Uruḍrukumāra-daśapuriyaṁ

250
650  Do.  Nūmudina  Baudhāyaṇa  Irāyur  Chotai Yaṭṭam Kumārasvāmi-bhāṭṭa
651  Do.  Kūṇḍina  Āpastamba  Virināi  Tirukkurangudi Śrīraṅga Uru-
drakramavittān
652  Do.  Gautama  Do.  Kārāmbichēdu  Sabidayaṭṭam Yaṭṭathma-
dasapurīyaṭṭa
653  Do.  Kūṇḍina  Do.  Kūṇḍūr  Neļṇaṅai-pōlaṭh Pṛṛpirermān
654  Do.  Parāsara  Āśvalāyaṇa  Virināi  Kēsava-dasapurīyaṭṭa
655  Do.  Hārita  Āpastamba  Vaṅgippurāṃ  Jātavēdaṭh Kāṭaka-sōmayāṭṭa
656  Do.  Do.  Do.  Pāgaḷūr  Intamukkī Śrīkrishṇaparadvabhaṭṭa
657  Do.  Gautama  Āśvalāyaṇa  Cērūppalī  Chōlaippirāṭh Śrīraṅga-dasapurīyaṭṭa
658  Do.  Kauśika  Āpastamba  Vaṅgippurāṃ  Śrīdharaṭh Dāmōdara-bhāṭṭa
659  Do.  Kūṇḍina  Do.  Kūṇḍūr  Śrīkasai Kēsava Dōṇabhaṭṭa-
dasapurīyaṭṭa
20—660  Do.  Gautama  Gautama  Do.  Viṣṇu-Tanīyaparermāṇ-
dasapurīyaṭṭa
661  Do.  Bhāradvāja  Āpastamba  Kuravasāri  Śrīkrishṇaṭh Śrīraṅga-bhāṭṭa
662  Do.  Kūṇḍina  Do.  Virināi  Nārāyaṇaṭh Kēśavabhaṭṭa
663  Do.  Gautama  Do.  Irāyur  Nārāyaṇaṭh Śrībhat-ta-
dasapurīyaṭṭa
664  Do.  Kūṇḍina  Do.  Kōmaṭam  Nāgavishnu Tiruvan-kāḍhabhaṭṭa
665  Do.  Mātrayu  Do.  Vaṅgippurāṃ  Subrahmanyaṇa Anantnarāyaṇa-
bhaṭṭa
666  Do.  Gautama  Do.  Pṛṇāmpurāṃ  Pūlapōlaṭh Chōlaippirāṭh Īvaramanināga-sahāraṇa
667  Do.  Do.  Do.  Koṟukotti  Śrīkumāraṭh Saṅkaraṅārayaṇa-
dasapurīyaṭṭa
668  Do.  Hārita  Do.  Vaṅgippurāṃ  Saṅkaraṅārayaṇaṭh Tiruvan-kāḍa-
dasapurīyaṭṭa
669  Do.  Bhāradvāja  Do.  Pījāṇḍūr  Intamukkī Tāyāpirāṭh Bhavas-
kanda-dasapurīyaṭṭa
670  Do.  Do.  Do.  Makaṣīraṭh  Skandaṭh Yaṭṭathma-dasapurīyaṭṭa
671  Do.  Kāśyapa  Do.  Kārāmbichēdu  Nārāyaṇaṭh Trivikrama-dasapurī-
yāṭṭa
672  Do.  Bhāradvāja  Do.  Pījāṇḍūr  Yaṭṭaṭh Mādhavabhaṭṭa
673  Do.  Saṃkṛiti  Do.  Iruṅgaṇḍī  Skandaṭh Śāmśārma-dasapurīyaṭṭa
674  Do.  Bhāradvāja  Drāhāyaṇa  ...  Dēvarathṭa Kēśava-dasapurīyaṭṭa
675  Do.  Vāsishṭha  Jayimūṇi  Marudūr  Uruḍraṭh Dāmōdara-sahāraṇa
676  Do.  Do.  Do.  Raviḍēvaṇa Ṭaṇṭara
677  Do.  Viṣvāmitra  Do.  Āḍanaṭh  Māraṇa Subrahmanyaṇa
678*  Do.  Āṭreya  Drāhāyaṇa  Tirumangalam  Ṭaṇṭaraṇa Śōma-namba-sahāraṇa
679  Kīṭaiyil oṭṭar  Paraṇेśvara-
maṅgalaṁ  Nārāyaṇaṛ Śrīmādhava
680  Do.  Do.  Do.  Irāyur  Pūḷiṅgoṛṛpaṇa Ṭaṇṭaraṇaḥbhāṭṭa-sōmayāṭṭa
681  Do.  Bhāradvāja  Do.  Kōrōvi  Mādhavaṛ Yaṭṭaṭh-dasapurīyaṭṭa
<table>
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<tr>
<th>No.</th>
<th>Do.</th>
<th>1st Name</th>
<th>Do.</th>
<th>2nd Name</th>
<th>Place</th>
</tr>
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<tbody>
<tr>
<td>682</td>
<td>Do.</td>
<td>Kāyapa</td>
<td>Do.</td>
<td>Irāyūr</td>
<td>Damōdaraṅg Śrīkṛṣṇa-daśapurīyaṅ</td>
</tr>
<tr>
<td>683</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Kulakutti</td>
<td>Yajñanārāyaṇa Śvāmikumāradasaharaṅ</td>
</tr>
<tr>
<td>684</td>
<td>Do.</td>
<td>Parāśara</td>
<td>Do.</td>
<td>Alattūr</td>
<td>Nārāyaṇaṅg Puṣṭambhiya-daśapurīya-sāmayaṅjī</td>
</tr>
<tr>
<td>685</td>
<td>Do.</td>
<td>Kuṇḍiṅa</td>
<td>Do.</td>
<td>Nīṅraį</td>
<td>Bhuvakāṅga Mahāśeṇa-krama-vitṛaṅ</td>
</tr>
<tr>
<td>686</td>
<td>Do.</td>
<td>Hārita</td>
<td>Do.</td>
<td>Kuravaṅsari</td>
<td>Dōṅgaṅga Pōrṇama-saḥasaraṅ</td>
</tr>
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| 727  | Do. | Do. | Do. | Vaṅgippuram | Pūrṇaḥ | daśapūriyaḥ |
| 728  | Do. | Do. | Do. | Vaṅgippuram | Pūrṇaḥ | Tīruvēṅkāṭaḥ Arumōljīdeva-daśapūriyaḥ |
| 729  | Do. | Do. | Do. | Vaṅgippuram | Pūrṇaḥ | Ākki Nārāyaṇaḥ Vīṣṇuvēda-
| 730  | Do. | Do. | Do. | Vaṅgippuram | Pūrṇaḥ | daśapūriyaḥ |
| 731  | Do. | Do. | Do. | Vaṅgippuram | Pūrṇaḥ | Aṭṭōraḥ Vāmasya-sahasraḥ |
| 732  | Do. | Do. | Do. | Vaṅgippuram | Dāmōdaraḥ Mādhava-sahasraḥ |

253
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<td>22-733</td>
<td>Koṭṭaṅkusuṇi in Āravalak-kūṟṟam</td>
<td>Gautama</td>
<td>Āpastamba</td>
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| Page | Do. | Bhāradvāja | Do. | Korōvi | Tiruvaraṅgadēvaṇ Kōḷavarāha-kramavittāṇ
tiruvaraṅgadēvaṇ Nārāyaṇa-kramavittāṇ
gāṅgādharaṇ Iruvedēva-daśapurīyaṇ
vāmanaṇ Kōḷaya-daśapurīyaṇ
chosṭai Svāmīdasaṇ Achchattibhaṭṭaṇ |
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atiṅḍaṇ Yajñabhaṭṭaṇ
chosṭai Trivikramā Dēvaśarman
daśapurīyaṇ
sēndakumāraṇ Yajñanaṅraṇa-
daśapurīyaṇ |
| 764  | Do. | Bhāradvāja | Āpastamba | Taṅkuḳku |
| 765  | Do. | Nitundiṇa | Baudhāyaṇa | Iruyur |
| 766  | Do. | Kāśyapa | Āpastamba | Kundur |
| 767  | Do. | Gautama | Do. | Iruyur |
| 768  | Do. | Kāśyapa | Do. | Kāṇṭai |
| 769  | Do. | Bhāradvāja | Do. | Kumilṛ | mādhavaṇ Tiruvaraṅgāraṇaṅraṇaḥbhaṭṭaṇ
porukumāraṇ Tiruvaṅkāṭṭigāl-
kramavittāṇ|
| 770  | Do. | Kāśyapa | Do. | Vaṭṭamaṇi |
| 771  | Do. | Bhāradvāja | Do. | Kumilṛ |
| 772  | Do. | Kūḍḍita | Do. | Koṭamaṇaḥ |
| 773  | Do. | Bhāradvāja | Do. | Kalavakṣur |
| 774  | Do. | Kutsa | Do. | Odimmukil |
| 775  | Do. | Lōhita | Do. | Kārambich-chetṭu-tūrppu |
| 776  | Do. | Gautama | Do. | |
| 777  | Do. | Do. | Do. | Iruyur |
| 778  | Do. | Kutsa | Do. | Odimmukku |
| 779  | Do. | Ātraya | Do. | Dvēdaigōmam-puram |
| 780  | Do. | Kauśika | Do. | Muttulam-puram |
| 781  | Do. | Ātreyaya | Do. | Irūgaṇḍi |
| 782* | Do. | Nitundiṇa | Baudhāyaṇa | Iruyur |
| 783  | Do. | Do. | Do. | Do. |

255
<table>
<thead>
<tr>
<th>Page</th>
<th>Do.</th>
<th>Kāśyapa</th>
<th>Āpastamba</th>
<th>Kārambilchēdu</th>
<th>Nārāyanān̄ Tammaḍī-</th>
<th>Dasapūriyān̄</th>
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<td>Vangippuram</td>
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<td>Janaṇātacch-chatu-vēḍimāṅgalam in Mudīchchōn̄-nādu</td>
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<td>Kundār</td>
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<td>Do.</td>
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<td>24—805</td>
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<td>Do.</td>
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<td>Āpasambha</td>
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<td>Vijayālayach-chatur-vedimāṅgalam in Kāndaṇa-Ṇādu</td>
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<td>Ojimadī in Vennikkūṟram</td>
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<td>Devaratā</td>
<td>Āśvalaṇa</td>
<td>Chemburai</td>
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<td>Do.</td>
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<td>Sūmayāji Jātavērāvaṇja</td>
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<td>Chandraśkharāji Śīrunambibhaṭṭaṇ</td>
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25—842
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<td>Do.</td>
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<td>Kīḻp-Pūṇād āliya Lōkamahādēvich-chaturvedimāṅgalam</td>
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<td>Nārāyaṉav Paḻljikondān-sahasraṇaṉ</td>
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258
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<tr>
<td>1044</td>
<td>Do. Viśvāmira</td>
<td>Do. Kārāmbichchēdu Yajñāḥbhūti Śrīdhara-daśapuruṇaṇ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1045</td>
<td>Do. Kāṣyapa</td>
<td>Do. Kuravaṇāri Marggaṇa Padmanābha-daśapuruṇaṇ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1046</td>
<td>Do. Bhāradvāja</td>
<td>Do. Kāṇjiṇkkuṇi Mādappōṭa Uḷaṇa Bhavadeśa daśapuruṇaṇ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1047</td>
<td>Do. Naṅgaṇ-Brahma- dēvam alias Aṟṟiṇja-gaich-chaturvedimāṅgalam</td>
<td>Do. Suraśārāmbi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1048</td>
<td>Do. Ātraya</td>
<td>Do. Dvēdaigōma- Māṇum Nārāyaṇaṇ Chakrapāṇi-sahasraṇ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1049</td>
<td>Do. Muddala</td>
<td>Do. Vaṅgippuram Nārāyaṇaṇa Dattā-sahasraṇ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1050</td>
<td>Do. Kūṇḍinā</td>
<td>Do. Uvēyūr Chantiṣappāṇa Chakrapāṇi-daśapuruṇaṇ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1051</td>
<td>Kārāliyēri alias: Vikramakēṇarī-chaturvedimāṅgalam</td>
<td>Do. Ātraya Āsvalāyaṇa Vādavūr</td>
<td>Chēnduṇa Čandrābharaṇa-bhaṭṭaṇ</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>in Uraiyūk-kūṟram in Kōṇāḍu</td>
<td>Do. Āsvalāyaṇa Vādavūr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1052</td>
<td>Chōḍa-Uṭamaṇc chaturvedimāṅgalam in Śūralūk-kūṟram</td>
<td>Muddala Āpastamba Uṟuppupṭṭōr Tiruma Japāḍi Ādityapidyāra-daśapuruṇaṇ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1053</td>
<td>Tiruvelljarai (taniyūr) in Rājārāyaṭa-valanādu</td>
<td>Vāṣiṣṭha Bausdhāyaṇa Jātavēdaṇa Nārāyaṇaḥbhaṭṭaṇ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30-1054</td>
<td>Do.</td>
<td>Do.</td>
<td>Padmanābhaṇa Jātavēdaḥbhāṭaṇ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1055</td>
<td>Do. Viśvāmira</td>
<td>Do.</td>
<td>Madhusūḍaṇa Śaṅkarānāraṇaṇaḥbhaṭṭaṇ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plate</td>
<td>Source</td>
<td>Title</td>
<td>Place of Publication</td>
<td>Author</td>
<td>Publisher</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>-------</td>
<td>----------------------</td>
<td>--------</td>
<td>-----------</td>
</tr>
<tr>
<td>1056</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Vaišānītra</td>
<td>Do.</td>
<td>Gövindaṇa Kēśava-dāsapuriyaṇa</td>
</tr>
<tr>
<td>1057</td>
<td>Do.</td>
<td>Vaiśānītra</td>
<td>Do.</td>
<td>Do.</td>
<td>Triyambakaṇa-nilakanṭha-dāsapuriyaṇa</td>
</tr>
<tr>
<td>1058</td>
<td>Do.</td>
<td>Do.</td>
<td>Kāṇḍinya</td>
<td>Do.</td>
<td>Paśupati Nārāyaṇa-dāsapuriyaṇa</td>
</tr>
<tr>
<td>1059</td>
<td>Do.</td>
<td>Kāṇḍinya</td>
<td>Do.</td>
<td>Do.</td>
<td>Paśupati Śāttabhaṭṭa-sōmayājī</td>
</tr>
<tr>
<td>1060</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Do.</td>
<td>Śrīdharaṇa Nakkapirāṇa-bhaṭṭaṇa</td>
</tr>
<tr>
<td>1061</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Do.</td>
<td>Nilakanṭhaṇa Śrīkṛishnabhaṭṭaṇa</td>
</tr>
<tr>
<td>1062</td>
<td>Uttraṇaśaṁjāciḥ-charuverdu-maṅgalam in Munnaivaṁlaya-nādu</td>
<td>Vatsa</td>
<td>Āpastamba</td>
<td>Ādiyūt alias Raṇadhūra-maṅgalam</td>
<td></td>
</tr>
<tr>
<td>1063</td>
<td>Perumara lehet in Kīlpalāru in Pāch-chik-kūṟram in Rājāśraya-valanādu</td>
<td>Ātraya</td>
<td>Āśvalaṇaṇa</td>
<td>Haridāsaṇa Śrīkanṭha-bhaṭṭaṇa</td>
<td></td>
</tr>
<tr>
<td>1064</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Do.</td>
<td>Tāyaṇa Jāṭaḥdharāṇa</td>
</tr>
<tr>
<td>1065</td>
<td>Do.</td>
<td>Vaiśalīṣṭha</td>
<td>Drābhyāyaṇa</td>
<td>Ātraya</td>
<td>Nandīvaraṇa Nārāyaṇabhaṭṭaṇa</td>
</tr>
<tr>
<td>1066</td>
<td>Do.</td>
<td>Vaiśalīṣṭha</td>
<td>Do.</td>
<td>Do.</td>
<td>Vaiśudevaṇa Nandīvāraṇa-bhaṭṭaṇa</td>
</tr>
<tr>
<td>1067</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Brahmaṇyaṇadevaṇa Udayāditya-bhaṭṭaṇa</td>
</tr>
<tr>
<td>1068</td>
<td>Do.</td>
<td>Vaiśāmītra</td>
<td>Do.</td>
<td>Do.</td>
<td>Śaṭṭaṇa Śivagaruda-sahasraṇa</td>
</tr>
<tr>
<td>1069</td>
<td>Do.</td>
<td>Āṭrēya</td>
<td>Do.</td>
<td>Do.</td>
<td>Nakaṇaṇa Bhūṭi</td>
</tr>
<tr>
<td>1070</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Do.</td>
<td>Nārāyaṇaṇa Tīrumāliruṇḍalai</td>
</tr>
<tr>
<td>1071</td>
<td>Do.</td>
<td>Āṭrēya</td>
<td>Do.</td>
<td>Do.</td>
<td>Kōṟaṇa Nilakanṭhaṇa</td>
</tr>
<tr>
<td>1072</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Do.</td>
<td>Cholai Madhavabhaṭṭaṇa</td>
</tr>
<tr>
<td>1073</td>
<td>Do.</td>
<td>Āṭrēya</td>
<td>Do.</td>
<td>Do.</td>
<td>Nakaṇaṇa Vaiśudevabhaṭṭaṇa</td>
</tr>
<tr>
<td>1074</td>
<td>Do.</td>
<td>Vaiśāmītra</td>
<td>Do.</td>
<td>Do.</td>
<td>Nīlakanṭhaṇa Śīnappirāṇa-bhaṭṭaṇa</td>
</tr>
<tr>
<td>1075</td>
<td>Do.</td>
<td>Āṭrēya</td>
<td>Do.</td>
<td>Do.</td>
<td>Kāṇṇaṇa Sōma-sahasraṇa</td>
</tr>
<tr>
<td>1076</td>
<td>Do.</td>
<td>Kāśyapa</td>
<td>Do.</td>
<td>Do.</td>
<td>Kēśavaṇa Śaṅkaraṇa</td>
</tr>
<tr>
<td>1077</td>
<td>Do.</td>
<td>Āṭrēya</td>
<td>Do.</td>
<td>Do.</td>
<td>Sōmāśa Śaṅkaraṇa-Nārāyaṇaṇa</td>
</tr>
<tr>
<td>1078</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Nārāyaṇaṇa Vaiśasvāmayi-sōmayājī</td>
</tr>
<tr>
<td>1079</td>
<td>Do.</td>
<td>Vaiśāmītra</td>
<td>Vaiśalāyaṇa</td>
<td>Maṇḍarkāl</td>
<td>Ūṭar Nārāyaṇa-sahasraṇa</td>
</tr>
<tr>
<td>1080</td>
<td>Saṅkēṭimaṅgalam in Vēḷḷalāy-yūrkkandaḥ</td>
<td>Vatsa</td>
<td>Āpastamba</td>
<td>Vaṅgippūram</td>
<td>Rishikēlaṇa Adigaṇambi-sahasraṇa</td>
</tr>
<tr>
<td>1081</td>
<td>Do.</td>
<td>Hārīta</td>
<td>Do.</td>
<td>Kumundillī</td>
<td>Śrīkṛishnʿaṇa Dēvārata-sahasraṇa</td>
</tr>
<tr>
<td>1082</td>
<td>Maṇḍān īn állūr in Kāḷākuḍi-nādu</td>
<td>Āṭrēya</td>
<td>Do.</td>
<td>Kīlākkil</td>
<td>Gövindaṇa Chendippirāṅa-bhaṭṭa-sōmayājī</td>
</tr>
<tr>
<td>1083</td>
<td>Do.</td>
<td>Maṇḍān īn állūr in Rājarāja-maṅgalam</td>
<td>Do.</td>
<td>Do.</td>
<td>Chendippirāṅa Gövinda-bhaṭṭa-Āhitaṇu</td>
</tr>
</tbody>
</table>

1 The subject matter of the last two plates that follow is fully discussed in pp 60-63 above and hence no translation is provided.
INDEX

DR. M.D. SAMPATH AND SRI R. MASILAMANI

[A note about the figures referring to footnotes and abbreviations was provided.]

A

Adigal Tiruvarama-bhatan, do., 180
Adittan Gapputam, do., 62, 190
Adittan Srikrishnap, do., 183
Adittan Sulpapani, a merchant, 116, 227
Adittan Tiruvikrama-bhatan, done, 155, 246
Adittapidara-dasapuriyan, do., 187
Adittapidaran Soilaippurai-bhatan, do., 168, 254
Aditya, Chitha k., 8, 10-11, 13, 13n, 70, 195
Aditya II, do., 14
Aditya Srikrishnan, done, 262
Aditya Tiruvikrama-bhatan, do., 246
Aditya Yajnadatta-dasapuriyan, do., 168, 254
Adiyakkamanal, s.a. Adiyappimangalam, vi., 66
Adiyappimangalam, s.a. Adiyakkamanal, do., 66, 158, 248
Adiyur Raadhirmangalam, fa., 188, 265
Adutugai, vi., 27
Agnichit, vi. of brahmanas, 58
Agnichtabhaatar, m., 60
Agniwaran Kali Urudra-bhatan, done, 172, 256
Agniwaran Nagapopa-kramavittan, do., 173, 257
Agniwaran Sridhara-kramavittan, do., 178, 259
Agrahara, 'rent-free holding' 2n, 7, 19, 29, 32, 38, 40, 53, 196, 200
Agama, vi., 41n
Agaram Kurattur, s.a. Rajaisraya-chaturvedimaangalam vi., 16
Agarattirunalur, s.a. Tirunallur, do., 66
Aggapa, Baha ch., 15
Ahimakara, s.a. Sun, de., 69, 194
Ahitgni Adiganambi-dasapuriya-bhatan, done, 184, 263
Ahiritruvaat, n. of a chan., 39, 103, 220
Aiyar, te., 34, 82, 89, 203, 206, 213
Aiyar Mdhavadasapuriyan, done, 141, 239
Aiyayakuru Tiruvarama-bhatan, do., 182, 261
Aiyar, te., 79-80, 81, 86, 204-05, 208-09, 212
Aiyar Dhopaya-dasapuriyan, done, 185, 263
Aiyar Kesava-dasapuriyan, do., 145, 241
Aiyar Madhava-bhatan, do., 152, 245
Aiyar Padadigal-bhatan, do., 139, 238
Aiyyanperuman Siwana-bhatan, do., 128, 232
Aiyyanperuman Samukumarabhatan, do., 174, 257

267
<table>
<thead>
<tr>
<th>Tamil</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aiyyaṉ Śrīkrisna-dāsapurīyaṉ, do., 125, 231</td>
<td>Ajītaṉūr, fa., 129, 146, 232, 241</td>
</tr>
<tr>
<td>Aiyyaṉ Sūryyadēva-bhaṭṭaṉ, do., 182, 261</td>
<td>Amarasundardēva do., 14</td>
</tr>
<tr>
<td>Aiyyappori Chaṅgaya-dāsapurīyaṉ, do., 126, 231</td>
<td>Āmbakkulam, tank., 39, 103, 191, 220</td>
</tr>
<tr>
<td>ajāṅgi, eff., 18-9</td>
<td>Āmbal, vi., 25</td>
</tr>
<tr>
<td>Akkalūr, vi., 154, 246</td>
<td>Āmbalam, hal or te., 63, 193</td>
</tr>
<tr>
<td>akkam, cen 30, 35, 82-3, 83-7, 90, 203, 206-11, 213</td>
<td>Āmbalattāḍi Dōjaya-dāsapurīyaṉ, done, 186, 264</td>
</tr>
<tr>
<td>Akkayūr, vi., 65</td>
<td>Āmbar, s.a. Āmbal, vi., 25</td>
</tr>
<tr>
<td>Ākk, fa., 148, 178, 242, 259</td>
<td>Āmhar-nāḍu, vi., 23, 25, 65, 93, 122, 153, 245</td>
</tr>
<tr>
<td>Akkidāmaṉ Śrīkumāra-bhaṭṭaṉ, done, 181, 261</td>
<td>Āmbāsamudraṃ irā, 48</td>
</tr>
<tr>
<td>Akkinārayaṉ Śrīkrisna-sahāsraṉ, do., 173, 256</td>
<td>Āmbikkuraśaṇi, fa., 152, 179, 244, 260</td>
</tr>
<tr>
<td>Ākkā Nārayaṉaṉ Vishṇudēva-dāsapurīyaṉ, do., 168, 253</td>
<td>Āmbikkuraśaṇi, pl. 58</td>
</tr>
<tr>
<td>Ākkpērmūr Tīrurāmīśvara-kramavittāṇ s.a.</td>
<td>Āmbil, s.a. Kīḻ-Ambi, vi., 18, 18n</td>
</tr>
<tr>
<td>Āgūrperūmūr Tīrurāmīśvara-kramavittāṇ, do., 186, 264</td>
<td>Āmbittōppu, camp, 18</td>
</tr>
<tr>
<td>Ākkărīdaraṉ Bhavādrēva-bhaṭṭaṉ, do., 183, 263</td>
<td>Āmitiravallik-chaturvēdimaṅgalam, s.a. Amruthavalli, vi., 67, 254</td>
</tr>
<tr>
<td>Ākkāśamānaṉ Gōvinda-dāsapurīyaṉ, do., 126</td>
<td>Āmitiravallik-chaturvēdimaṅgalam, do., 169</td>
</tr>
<tr>
<td>Ākkāśamānaṉ Gōvinda-dāsapurīyaṉ, do., 231</td>
<td>Āmmattāṇḍi, s.a. Kēralāntaka-chaturvēdimaṅgalam, do., 25</td>
</tr>
<tr>
<td>Ākkāśamānaṉ Nārayaṉaṉ-dāsapurīyaṉ, do., 138, 237</td>
<td>Āmmattāṇḍi, do., 1</td>
</tr>
<tr>
<td>Ākkāśamānaṉ Pāṇḍava-bhaṭṭaṉ, do., 124, 230</td>
<td>Āmpaṭṭam-Andi, fa., 190</td>
</tr>
<tr>
<td>Ākkāśamānaṉ Vāmaṇa-kramavittāṇ, do., 132, 234</td>
<td>Āmpaṭṭam-Andi, done, 191</td>
</tr>
<tr>
<td>Ākkivishuṇa Nārayaṉaṉ-kramavittāṇ, do., 167, 253</td>
<td>Āṇakkūṭi Tīrurāḡaḷvarṇi, vi., 25</td>
</tr>
<tr>
<td>Ākkōḷaṉ Sarvavakrata-dāsapurīyaṉ, do., 126, 231</td>
<td>Ānantāṇāyaṉa, s.a. Nārayaṉaṉ, poet, 53</td>
</tr>
<tr>
<td>Ākkōḷaṉ Yajñāmaṉ-dāsapurīyaṉ, do., 126, 231</td>
<td>Ānantāṇaṉ Dāmodaraṉ, done, 175, 258</td>
</tr>
<tr>
<td>Ākkumāraṉ Śrīkuṭṭa-bhaṭṭaṉ, do., 131, 234</td>
<td>Ānantāṇaṉ Śrīhara-sahāsraṉ, do., 150, 243</td>
</tr>
<tr>
<td>Ākkumāraṉ Yajñākumāraṉ-dāsapurīyaṉ, do., 141, 239</td>
<td>Ānantāṇaṉ Śrīhara-dāsapurīyaṉ, do., 125, 230</td>
</tr>
<tr>
<td>Āḷagadī Neṉuṅgalattāṭidigal-sahāsraṉ, do., 147, 242</td>
<td>Āṇattī, s.a. Ājñāṭpi, eff., 2, 18</td>
</tr>
<tr>
<td>Āḷagaṉ, vi., 11</td>
<td>Ā-nil, vi., 58</td>
</tr>
<tr>
<td>Āḷaṁbakkam, fa., 182, 261</td>
<td>Āṭibil, fa., 134, 182, 235, 261, 263</td>
</tr>
<tr>
<td>Āḷaṁbakkam, s.a. Madhurāntakach-chaturvēdimaṅgalam, vi., 64</td>
<td>Āṭibil plates, 5n, 13, 30, 56</td>
</tr>
<tr>
<td>Āḷa-nāḍu, vi., 23, 26, 62, 66, 93, 132, 159, 162, 190, 248, 250</td>
<td>Āṇḍhra, ca., 9, 56-7, 71, 196</td>
</tr>
<tr>
<td>Āḷaṅgūḍi, s.a. Jananāṭhach-chaturvēdimaṅgalam, vi., 67</td>
<td>Āṭigūrūrmaṉ Caṅgaṃadhaṇa-dāsapurīyaṉ, done, 125, 231</td>
</tr>
<tr>
<td>Āḷaṅkārappiriyāṇ alias I śvaraṉ-Kalāraṉ, eff., 120</td>
<td>Āṅgor kingdom 16</td>
</tr>
<tr>
<td>Āḷaṅkārappiriyāṇ alias I śvaran Kalaṉaṉ, do., 52</td>
<td>āṅgula, 37n</td>
</tr>
<tr>
<td>Āḷattūr, fa., 165, 252</td>
<td>Āṇiruddhaṉ Baladēva-bhaṭṭaṉ, done, 124, 230</td>
</tr>
<tr>
<td>Āḷattūr, vi., 60, 65, 153, 159, 165, 190, 245, 248</td>
<td>Āṭiṉaṉa Divākaraḥbhaṭṭaṉ-sōmayāṉ, do., 145, 241</td>
</tr>
<tr>
<td>Āḷattūr, s.a. Vaṭākkāḷattuṉ, do., 66</td>
<td>Āṭiṉaṉa Gaṇapātana-bhaṭṭaṉ, fa., 139, 238</td>
</tr>
<tr>
<td>Āḷaṅvāy-čharaṉppēdmimangalam alias Aravūr, brāh., 52</td>
<td>Āṭiṉaṉa Dīyaṉambi-bhaṭṭaṉ, done, 172, 256</td>
</tr>
<tr>
<td>Āḷaṅvāy-čhaturvēdmimangalam alias Aravūr, vi., 44, 121</td>
<td>Āṭiṉaṉa Gaṇapātana-bhaṭṭaṉ, do., 179, 260</td>
</tr>
<tr>
<td>Āḷiṉjil-maṅgalam, do., 23, 26, 93, 122</td>
<td>Āṭiṉaṉa Śrīvaiṭṭigal śiṅgam, m., 62</td>
</tr>
<tr>
<td>Āḷiṅkoṭrai, fa., 139, 179, 237, 260</td>
<td>Antaka, s.a. Yama, do., 72, 197</td>
</tr>
<tr>
<td>Āḷḷūr, do., 166-57, 252</td>
<td>amaḥṭubh, metre 4</td>
</tr>
<tr>
<td>Āḷjūṭṛp-pilāru, n. of u chan, 39, 96, 216</td>
<td>Āparājita, Pāṭāla k., 10, 11, 13n</td>
</tr>
</tbody>
</table>
INDEX

Appayan Bhâskara-bhatta, done, 177, 259
Appi-chûri, a merchant, 99, 218
arachêtâlhâkhgem, 202
arai, fraction, 36
arai-káśi, land me., 36
Arai-blai, a document, 38
Arâitir, vi., 22, 25, 92, 95
Araiyâra, Arumolo, alias Râjendra-lâj-Palliavaraiyar, off., 24, 123
Araiyâra Ganapura, do., 122
Araiyâra Kañâapura, do., 23, 93
Araiyâra Mudigopâla-laia, do., 22, 92, 94, 214-215
Araiyâra Râjarâjâla, alias Vikramachâla-Chôjyavai-
raiyâla, do., 22, 28, 92, 95, 123
araiyâra, 33, 202-04, 228
araiyâlai, s.a. aravâlai, a document, 21n, 31n, 37-8, 44, 229n
arâm, 38
Arângâra, alias Tribhuvanamahâdêvip-pérâchâryam, engraver, 54
Arâîrâ, s.a. Aravattîr, vi., 67, 168, 241, 254
Araîgrâmu, 104
Arâîrâ, vi., 45, 77, 85, 94, 202, 209
Arâvalaku-kurram, di., 254
Arâvamudu, engraver, 54
Arãvamudu-Purushottamâla, alias Râjendarshimhap-
pérâchâryam, do., 193
Arâvamudu-Purushottamâla, alias Râjendrasimhap-
pérâchâryam, do., 54, 193
Aravañayânujâna, done, 190
Aravattîr, s.a. Arâîrâ, vi., 67
aravâlai, s.a. araiyâlai, a document, 20, 32, 38, 51, 53
94-5, 119-20, 122, 229n
Arâvra, alias Álayâvâch-charuppêddimângalam, brah., 52
Arâvra, alias Álayâvâch-chaturvêddimângalam, vi., 44, 121
archanâbhâgham, endowment, 60
aschhanâbhâgham, do., 189-90
Arikulavara-vaikkal, n. of a cham, 39, 98, 217
Arikulâmarâj, Tiruvankâda-kramavîttâna, done, 160, 249
Arindavaipuram, s.a. Aritijigaipuram, vi., 42, 44, 47
Aritijikai-Ilvaram, s.a. Aritijiga-Ilvaram, te., 12
Aritujaya, Chola k., 9, 12, 14, 42, 71, 196
Aritujayach-chaturvêddimângalam, vi., 56, 66, 165,
252
Aritijigaich-chaturvêddimângalam alias Naâgai Brah-
madêya, do., 56, 187, 264
Aritujiga-Ilvaram, te., 12
Aritijigaip-prâjîyâr, Brahu, u., 15
Aritijigaipuram, vi., 40, 52
Aritijigaipuram, vi., 39, 41, 47, 52, 103-04, 117, 121,
220-21, 228
Aritijigaipuram, s.a. Arindavaipuram, do., 44
Aritjuuâra Divâkara-bhatâla, done, 143
Aritjuuâra Divâkara-bhatâla, done, 240
Arkka, vi., 70
Árkkaâjuk-kurram, di., 68, 184, 263
Arumolo, n. of Râjâraja I, 48
Arumolâdëva-châtchéri, quarter, 48, 60
Arumolâdëva, n. of Râjâraja I, 43
Arumolâdëva, n. of a land 39
Arumolâdëva, n. of a cham, 106, 222
Arumolâdëva-valanâdu, di., 22-4, 26, 60, 66, 92-3, 95,
122-23, 160, 189, 191, 249
Arumolâdëva-vâykkal, n. of a cham, 39, 96, 216
Arundavaipuram, vi., 42n
Ásîr Kañavadi, a merchant, 52, 113, 121, 227
Arualâma, fâ., 185, 263
Árvalak-kurram, di., 25, 26, 67, 93, 123, 168
ashaâmaângalam, auspicious object, 4
ashaâmaâti, s.a. ambaâshthâ, 62, 190
Ásîr, s.a. Kîl-Asûgîr, vi., 64
Ásuras, 194
Ásûri, fâ., 144, 152, 158, 172, 181-82, 232, 240, 245,
248, 256, 261
Atharvva, veda, 63, 192
Atharvâvak-kilâippuram, endowment, 192
Átirâtra Sûrâtsâpâna-bhatâla, done, 179, 260
Átâkkâr, fâ., 149, 243
Átâmpuru, s.a. Átâmpuru, vi., 55
Átâmpuru, s.a. Átâmpuru, do., 55
Átâmpuru, fâ., 126, 138-39, 146, 231, 237-38, 241
Átâyaâna Dâmôdara-daâsalpuriyâna, done, 128, 232
Átëvâna Sômâdeva-daâsalpuriyâna, do., 145, 241
ÁttikÔsamaângalam, vi., 67, 167, 253
Áttûkumâra, Chauânya-daâsalpuriyâna, done, 129, 232
Áttûnda-bhatâla, do., 148, 242
Áttûnda Chêtëyâ-daâsalpuriyâna, do., 133, 235
Áttûnda Kêsava-daâsalpuriyâna, do., 129, 233
Áttûnda Yajña-bhatâla, do., 170, 255
Átîppulîyûr, vi., 66, 139, 248
Átûgâna Bhuvakanda-bhatâla, done, 131, 233
Átûgâna Dâmôdara-kramavîttâna, do., 178, 256
Átûgâna Sûryâdeva-kramavîttâna, do., 127, 231

269
Bhāṭṭakumāraṇa Śrīkrishna-kramavīttana, *dono*, 182, 261
Bhāṭṭakumāraṇa Śrīmādhava-daśapūriyaṇa, *dono*, 184, 262
Bhāṭṭaṇa, *ti.*, 59
Bhāṭṭaṇa, *oṣṭa.*, 23
Bhāṭṭaṇārāyaṇa, *author*, 63
Bhāṭṭaṇa Vāsudevan, *aṇu.*, 23, 93, 122
bhāṭṭacārīṇī, 63
Bhāvadandaṇ Paddanābha-kramavīttana, *dono*, 143, 240
Bhāvadandaṇa Śrīrāyaṇa-daśapūriyaṇa, *dono*, 250
Bhāvadṛṣṭaṇ Bhavacakra-bhāṭṭaṇa, *dono*, 179, 260
Bhāvagōpaṇa Vṛkṣanātudéva-bhāṭṭaṇa, *dono*, 243
Bhāvakāli Bhavacakra-daśapūriyaṇa, *dono*, 155, 246
Bhāvakukurī, *oṣṭa.*, 152-53, 245
Bhāvakūlaṇa Sarvaya-daśapūriyaṇa, *dono*, 160, 249
Bhāvanandī Pallikōṇdaṇ-kramavīttana, *dono*, 165, 252
Bhāvarudraṇ Amudakūmāra-daśapūriyaṇa, *dono*, 141, 239
Bhāvarudraṇa Bhāṭṭanjambī-kaṇamvīttana, *dono*, 141, 239
Bhāvarudraṇa Kāmaya-sahasraṇa, *dono*, 126, 231
Bhāvarudraṇa Mādhava-daśapūriyaṇa, *dono*, 154, 246
Bhāvarudraṇa Śrīrāyaṇa-daśapūriyaṇa, *dono*, 155, 246
Bhāvarudraṇa Śrīrāyaṇa-sahasraṇa, *dono*, 153, 245
Bhāvarudraṇa Tirukkūṭamudi-bhāṭṭaṇa, *dono*, 143, 240
Bhāvarudraṇa Tiruvāraṅgēva-daśapūriyaṇa, *dono*, 155, 246
Bhāvarudraṇa Veṇṇa-yā-sahasraṇa, *dono*, 137, 236
Bhavaśānavyam Dēvaratha-daśapūriyaṇa, *dono*, 126
Bhavaśānavyam Dēvaratha-daśapūriyaṇa, *dono*, 231
Bhavacakraṇaṇa Bhāskara-daśapūriyaṇa, *dono*, 143, 240
Bhavacakraṇaṇa Vṛkṣanātudaśapūriyaṇa, *dono*, 143, 240
Bhāvor[...] Bhāvacakra-bhāṭṭaṇa, *dono*, 132, 234
Bhavacakraṇaṇa Nārāyaṇa-bhāṭṭaṇa, *dono*, 157, 247
Bhāvācakaraṇa Nārāyaṇa-bhāṭṭaṇa, *dono*, 157, 247
Bhāvācakaraṇa Nārāyaṇa-bhāṭṭaṇa, *dono*, 132
Bhāvācakaraṇa Nārāyaṇa-bhāṭṭaṇa, *dono*, 234
Bhāvācakaraṇa Nārāyaṇa-bhāṭṭaṇa, *dono*, 160, 249
Bhāvācakaraṇa Nārāyaṇa-bhāṭṭaṇa, *dono*, 153, 246
Bhāvācakaraṇa Nārāyaṇa-bhāṭṭaṇa, *dono*, 19
Bhāvācakaraṇa Nārāyaṇa-bhāṭṭaṇa, *dono*, 58, 203

B

Bhāvyēchā, 63
bhāvyēchā, 49n
Bāṇa, *v.,* 15
Bāṇa, *k.,* 9, 71, 197
Bāṇa stock, 15
Bāṇāṣa, *myth. demon*, 71, 197
Bastar, *v.,* 17
Bavadāsyaṇa Nārāyaṇa-daśapūriyaṇa, *dono*, 168, 230
Bayakūṭi-Mādhava-daśapūriyaṇa, *dono*, 125, 230
Bhāγrathā, *sage*, 74, 200
Bhārāvājī Mādāṇ Gaṅgādharāṇa, *m.,* 52, 121
Bhārātum, *skt.*, 63, 193
Bhārgava, Bhārgava, *sage*, 74, 200
Bhāskaraṇa Bhāvakumāra-daśapūriyaṇa, *dono*, 136, 236
Bhāskarādōṇaṇa Chakrapāṇi-daśapūriyaṇa, *dono*, 151, 344
Bhāskara Nārāyaṇa-bhāṭṭaṇa, *dono*, 157, 247
Bhāskaraṇa Māṭirusāṅkara-nārāyaṇa-kramavīttana, *dono*, 132
Bhāskaraṇa Māṭirusāṅkara-nārāyaṇa-kramavīttana, *dono*, 234
Bhāskaraṇa Śrīkṛṣṇa-sahasraṇa, *dono*, 160, 249
Bhāskaraṇa Yaṭṭhakumāra-sahasraṇa, *dono*, 153, 246
Bhāṭṭaṇa, *t.,* of brāhmaṇas, 58, 203
Bhāṭṭaṇa, *t.,* of brāhmaṇas, 58, 203
INDEX

Bhutiperumān Akkaḷa-bhattacharj, donee, 236
Bhūti Vikramakāṣhā, ch., 11, 57
Brahmadatta Govinda-kramavittān, donee, 182, 261
Brahmadatta Kumāraśarman, do., 163, 262
Brahmadatta Urudra-kramavittan, do., 183, 262
brahmadēya, 29-32, 32n, 34, 37, 45, 51-2, 52n, 56, 57n, 94-6, 102-03, 112, 119-21, 202-03, 214-16, 219-20, 220n, 224-25, 229
Brahmadēyak-kilavān, 32, 33, 77
Brahman Śrīkrishna-sahasrāṇ, donee, 185, 263
Brahmanayadeva Udayāditya-bhattacharj, do., 186, 265
Brihaspati, preceptor of gods, 76, 195, 201
Buddham, 33
Būdhi Aiyāraṇ, m., 107
Būtamaṅgalam, ni., 202

C

Ceylon, Co., 8, 9, 13, 15, 199, 215
Ceylon, s.a. Ijam, do., 215
Ceylon, s.a. Simhaḷa, do., 10
Chaḍaṅgavi Divakara-sahasrāṇ, donee, 159, 248
Chaḍaṅgavi Tiruppatambiya-daśāpūriyaṇ, do., 248
Chadukkam, s.a. chutanūkam, 7
Chadukkattār, com., 221, 222
Chaṅkaraṅkōṭṭṭam, s.a. Chaṅkaraṅgōṭṭha, co., 16-7
Chaṅkaraṅgōṭṭha, Chaṅkaraṅgōṭṭha, do., 9, 16, 73, 198
Chaṅkaraṅgōṭṭha Śaṅkara-bhattacharj, donee, 132, 245
Chaṅkaraṅgōṭṭha Tiruvanangāraṇāraṇya-daśāpūriyaṇ, do., 139, 237
Chaḷuκya, dy., 17, 28, 71, 73
Chaḷuṇya, k., 166, 199
Chaḷuṇyan crest, 4
Chaṇḍaśaṃmāṇ (Chaṇḍaśaṃmāṇa) Nārāyaṇa-sahasraṇ, donee, 172, 256
Chaṇḍaśaṃmāṇ (Chaṇḍaśaṃmāṇa) Tirukkaṇṇaṇapradēva kramavittan, do., 172, 256
Chaṇḍ Śaṅgān Agnikumāra-bhattacharj, do., 173, 256
Chaṇḍēvārādēva, do., 28
Chaṇḍirākhaṇḍaḥ-chaturvedaṁaṅgalam, s.a. Chadalai, ni., 60, 16, 256
Chaṇḍirān Aiyāran, a merchant, 97, 216
Chaṇḍirān Śrīnāraṇya, ..., donee, 181, 261
Chaṇḍirākhaṇḍa Tiruvēppanteṛṛ, do., 184
Chaṇḍōgma, s.a. Chhanḍōgma, tek., 63
Chaṇḍra, do., 72
Chaṇḍramārāṇ Śrīdhara-daśāpūriya-bhattacharj, donee, 128, 232
Chandrasekharā, s.a. Śrīva de., 195
Chandrasekharā, s.a. Śrīva de., 195
Chandrasekharā Śrīnāmī-bhattacharj, donee, 175, 257
Chandrasekharā Śrīnārāyan Tiruvēppanteṛṛ, do., 263
Chanduṛ, j., 130, 137, 160, 233, 237, 249
Chaṅgaṇ Śendōṇ Tiruppiṇḍavāra-daśāpūriyaṇ, donee, 148
Chaṅgaranāmbi Eļuvach-chaturvedi-bhattacharj, do., 162
Chaṅgaranāraṇya-bhattacharj, do., 130
Chaṅgaranāraṇyaṇaṇ Kumāraperumāṇa-kramavittan, do., 149
Chaṅgaranāraṇyaṇaṇ Nārāyaṇa-bhattacharj, do., 129, 140
Chaṅgaranāraṇyaṇaṇ Sarvavaktu-daśāpūriyaṇ, do., 145
Chaṅgaranāraṇyaṇaṇ Śūgadāma-bhattacha-sarvavaktu-yājy, do., 179
Chaṅgaranāraṇyaṇaṇ Śrīkṛṣṇa-daśāpūriyaṇ, do., 186
Chaṅgaranāraṇyaṇaṇ Śrī-Parānkuśa-kramavittan, do., 128
Chaṅgaranāraṇyaṇaṇ Tiruvoṇkāḍa-daśāpūriyaṇ, do., 164
Chaṅgaranātra Tiruvanagāraṇāraṇya-daśāpūriyaṇ, do., 153
Chaṅgaranātra Dāmodarā-daśāpūriyaṇ, do., 146
Chaṅgaranātra Śrīvyadēva-bhattacharj, do., 161
Chaṅgaranātra Tiṇḍatōṇa-sahasraṇ, do., 144
Chaṅgaratōḷaṇ Gōvindapattan, do., 151
Chaṅgaratōḷaṇ-vāykkāl, n. of a chan., 98
Chaṅgaratōḷaṇ Śaṅkaraṇaṇaṇaṇa Śaṭṭamaya-daśāpūriyaṇ, donee, 166, 252
Chaṅgaratōḷaṇ Śaṭṭamaya-daśāpūriyaṇ, donee, 135, 236
Chaṅgaṅkāli Tiruvanagāraṇāraṇya-sahasraṇ, do., 135, 236
Chaṅgaṅkarūri, j., 144, 240
Chaṅgaṅkumāraṇa Mahāśeṇa-sahasraṇ, donee, 180, 260
Chaṅgaṅkumāraṇa Śrīkṛṣṇa-kramavittan, donee, 169, 254
Chaṅgaṅmaṅgalam, s.a. Šeṅgaṅmaṅgalam, ni., 66, 160, 249
Chaṅgan Nārāyaṇaṇaṇ Aiyānāṃbi-daśāpūriyaṇ, donee, 136, 252
Chaṅgan Nārāyaṇa-sahasraṇ, do., 172, 256
Chaṅgan Rīshikaṇḍa-daśāpūriyaṇ, do., 158, 248
Chaṅgappana Chaṅgappana-daśāpūriyaṇ, do., 187, 264
Chaṅgappana Dhūṛjaṇa-sahasraṇ, do., 128, 232
Chaṅgappana Kāḷisārma-daśāpūriyaṇ, do., 149, 243
Chaṅgappana Periyānāmbi-sahasraṇ, do., 137
Chaṅgappana Vishnuṅkaṇḍa-sahasraṇ, do., 176, 258
Charula Plates of Virarājendra 31.
Chattamaŋgalam, vi., 22, 25, 66, 92, 95, 102, 121, 159, 248
Chattamaŋgalam alias Paḷḷinēru-Damanaŋgalam, do., 40, 219
Chattangudi, do., 40, 43, 43n, 114, 226
Chattani, f., 166, 179, 232, 260
Chattan Śaṅkaranaṅraṇa-sōmayājī, do., 159, 248
Chattan Subrahmanyavan-sōmayājī, do., 261
Chattan Taṅk, a merchant, 107, 222
Chattan Tirunilaṅkandha-bhaṭṭaṇ, do., 140, 238
Chattanūr, s.a. Chattamaŋgalam, vi., 25
Chatti Irāmaṇ, Chatti-Rāmaṇ, eff., 23, 123
Chattor, f., 143, 240
Chantuṟaṅkottar, 106, 07
Chaturvedi, ti., of brahmana, 58
Chaturvedi-bhaṭṭaṇ, 19
Chaturvedi-manaṅgalam, 32
Chaturvedin, ti., of brahmana, 58
Chauri, flywhisk, 4
Chelgōr, Chelkār, vi., 23, 26, 122
chembādi, 203
Chempaṅgudi, vi., 43, 4, 47, 77, 93, 202, 204
Chembiyamahādevī-chaturvedimanaṅgalam, s.a. Šembyamahādevī, do., 66, 160, 162, 249-50
Chemburai, f., 175, 257
Chēṅatūr, vi., 64, 140, 238
chembākan, plant, 118, 228
Chēṅdalai, s.a. Chandraleṅkhaṇi-chaturvedimanaṅgalam, vi., 68
Chēṅdamaṅgalam, do., 45, 77, 86, 94, 202, 210
Chēṅdan-Chandrāḥarana-bhaṭṭaṇ, do., 187
Chēṅdan Chandrabharana-bhaṭṭaṇ, do., 264
Chēṅḍaṅgudi, vi., 53
Chēṅdaṅkudi, do., 64, 145, 241
Chēṅdaṅ Marappuli, m., 115, 227
Chēṅdan Śīṅga-bhaṭṭaṇ, do., 60, 190
Chēṅdan Śōlaippirāṇ-bhaṭṭaṇ, do., 140, 238
Chēṅdan Śrīkrisṇhapura-Nāgana, do., 175, 258
Chēṅdippirāṇ Gōvindabhaṭṭaṇ-Āḥitāṇi, do., 189, 265
Chēṅdippirāṇ Nārāyaṇa-bhaṭṭaṇ, do., 128, 232
Chēṅdīrām, f., 138, 237
Chēṅdirākharai Śīṅgambhaṇi-bhaṭṭaṇ, do., 175
chēṅgalinir, plant, 118, 228
Chēṅgāṭuk-kōṭṭam, dī., 23, 25, 93, 122
Chennasēyun-sahasraṇ, do., 184, 263
Chenn-STīrkanṭhaṇ, do., 104, 263
Chēṅuyaṇaṇaṇaṃ-bhaṇaṇaṇaṇa, do., 237
chemiṟur, 118
Chēṅtaṟuvur, f., 158, 248
Cheppuvāyil, vi., 226
Cheppuvāyil-vāykkāl, n. of a cham., 39, 97, 115, 216-17, 226
Chēṟa, dy., 4n, 41n
chēṟi, 34n
Cheṟṟūr, vi., 65, 156, 247
Chesuppalli, f., 129, 162-63, 167, 233, 250-51, 233
Chesuppur, do., 141, 239
Chēṟṟūk-kūṟrum, dī., 65, 156, 247
Cheṟṟūr, f., 130, 31, 133, 233, 235
Cheṟṟūppōṟ, do., 143, 152, 174, 177, 245
Cheṟṟūppōṟ-Agnidāmaṇ Dāmanambi-bhaṭṭaṇ, do., 239
Cheṟṟūppōṟ Aiyaṇ Nārāyaṇa-dašapuriṇaṇa, do., 137, 237
Cheṟṟūppōṟ Akkidaṇaṇa Dāmanambi-bhaṭṭaṇ, do., 142
Cheṟṟūppōṟ Aśvattamaṇa Dāmōdara-sahasraṇaṇa, do., 169, 254
Cheṟṟūppōṟ Dāmōdaraṇaṇa Bhavakanda-bhaṭṭaṇaṇa, do., 142, 239
Cheṟṟūppōṟ Dāmōdaraṇaṇa Jannarēvibhaṭṭa-Kāṭaka sarvakrātu-vasantāyaṇi, vi., 137, 237
Cheṟṟūppōṟ Hiraṇyaṅgarbhaṇa Śaṅkaranaṅraṇa-bhaṭṭaṇaṇa, do., 170, 254
Cheṟṟūppōṟ Kēśavaṇ Akkidaṇaṇa (Agnidāmaṇa)-sahasraṇaṇa, do., 142, 239
Cheṟṟūppōṟ Kēśavaṇ Śrīkrishṇa-bhaṭṭaṇaṇa, do., 152, 245
Cheṟṟūppōṟ Śrīkīḷalaṇaṇa Irāmadēva-dašapuriṇaṇa, do., 177, 359
Cheṟṟūppōṟ Śrīkāḷaiyaṇa Śrīkumara-bhaṭṭaṇaṇa, do., 152, 245
Cheṟṟūppōṟ Tiṟṟuppiṟṟaṇa Tiṟṟuĉhēṅraṇa Nārāyaṇa-dašapuriṇaṇa, do., 174, 257
Cheṟṟūppōṟ Tiṟṟuvikramaṇa Śrīkrishṇa-sahasraṇaṇa, do., 135, 256
Cheṟṟūppōṟ Tiṟṟukumaraṇa Agnidāmaṇa-bhaṭṭaṇaṇa, do., 180, 260
Cheṟṟūppōṟi Kumārāvatū-sahasraṇaṇa, do., 156, 247
Cheṟṟūppōṟi Nārāyaṇa-bhaṭṭaṇaṇa, do., 157, 247
Cheṟṟūppōṟi Mādanaḷai, do., 157, 247
Cheṟṟūppōṟi Śrīvāṣudēvaṇaṇa, do., 176, 258
Cheṟṟur, pl., 14, 14n
Cheṟṟur, tr., 9, 71
Cheṟṟurra, f., 196
Cheyyānallūr, vi., 40, 45, 47, 77, 85, 94, 116, 170, 202, 209, 227
Cheṅdōṅgak-kīdaṇpūram, endowment, 192
Cheṅdōṅgam, isk., 192
INDEX

Chhatra, parvat, 4
Chidambaram, ri., 14, 16, 41n
Chidukkal, fa., 178, 259
Chikkal, ri., 192
Chikkar, do., 93
Chikkar alias Vichchur, do., 202, 205
Chōgaiyana Madhava-daśapuriya, done, 154
Chōgaiyana vāykkal, n. of a chau., 103, 107
Chōgaiyana Puliya, off. 23
Chōgaram, fa., 173
Chōgaiyana Kumārasvāmī-sahasa, done, 131, 233
Chintāmaniyaṭṭu, a merchant, 106, 221
Chiraiyur, ri., 43, 77, 83, 93, 192, 202, 207
Chirinār, do., 23, 93
Chirinār, s.a. Talsinayar, 26.
Chiriyadigal Amāttur-adigal-kramavinu, done, 150, 244
Chiriyāṭ Adiṭṭu, off. 23, 94, 119
Chirralinallur, ri., 43, 77, 86, 94, 202, 209
Chirinpāḷa ṃ Parāmēśvaramaṅgalam, ri., 67, 174, 257
Chirukottaiyar, fa., 134, 175, 235, 258
 chirukkudi-manjādi, tax., 50
Chirumugiyur, ri., 78, 88, 94, 202, 211
Chirunambi Chandraśekhara-sahasra, done, 175, 258
chirupayur, 202
Chiruparaik-kadu, n. of a forest, 117, 203, 228
Chirupuliyur, ri., 153, 245
Chirupulavil, fa., 136, 138, 231, 235-37
Chitrakāri, engraver, 55
Chittalaich-Chattanār, later, 51n
Chittamali-melpadi, ri., 44
Chittanvali, s.a. Chirinpāḷa alias Parameśvaramaṅgalam, done, 67
Chivadasa Aṉantuḍēva-daśapuriya, done, 150
Chivadasa Aṭṭamārtti-daśapuriya, done, 150
Chivadasa Viṣṇu-daśapuriya, do., 125
Chivadeva Śrōttapa-bhaṭṭa, done, 156
Chivanaga Dāmōḍara-daśapuriya, do., 150
Chivanagā Tiruppuri-kramavitten, do., 150, 243
Chivanaperumāṉ Śrīkṛṣṇa-sahasra, do., 167
Chivaniru ṇaša Daśapuriya, done, 158
Chōla, do., 15, 21, 29-31, 35, 53, 57, 61
Chōla, fa., 69-71, 194, 196
Chōla, territory, 15n
Chōla, k., 16
Chōla, myth. k., 70, 194
Chōla, co., 17, 56
Chōla Madhava-bhaṭṭa, done, 188, 263
Chōlaippirai Mādhava-daśapuriya, do., 167, 253
Chōlaippirai Nārāyaṇa-bhaṭṭa, done, 236, 262
Chōlaippirai Śrīla-daśapuriya, done, 163, 251
Chōlaippirai Viṇṇavēṭtai-kramavitten, do., 150, 244
Chōlai Tirirūmāśvara-bhaṭṭa, done, 184, 263
Chōlaṉkōv-vāykkal, n. of a chau., 39, 100, 218
Chōlaṉkaliyakottai-Uttamchach-chaturvedimaṅgalam, ri., 68
Chōlamādevi, done, 68
Chōlaweadīvich-chaturvedimāṅgalam, s.a. Chōlamādevi, do., 68
Chōlamārttiṭährčch-chaturvedimāṅgalam alias Vēmboṭṭu, (Vēppattur), do., 64, 239
Chōla-mūvēndavelaṭṭu alias Māṉikkaṉ-Eduṭtapādam, off., 92, 122
Chōlaṉgarapura, s.a. Sholiṅghur, ri., 14
Chōlaṉuttamch-chaturvedimāṅgalam, do., 187, 264
Chōlavārāidi, l., 14
Chōlaṉṉaḷa ṃ Kurugur Chōrri, off., 122
Chōlavichchādirāch-chaturvedimāṅgalam alias Nagar, ri., 120
Chōlavichchādira (vidyādhara) chaturvedimāṅgalam, do., 44
Chōlavijjādhārach-chaturvedimāṅgalam, do., 96
Chōlavijjādhārach-chaturvedimāṅgalam alias Nagar, do., 216, 219
Chōlavijjādhira s.a. Chōlavīdyādhara, ri., 41n
Chōlavijjādhārach-chaturvedimāṅgalam, ali., 101
Chōlavijjādhārach-chaturvedimāṅgalam alias Nagar, do., 39, 41, 96
Chōlavaraiya, s.a. Vikramachōlāch-chōlavaraiya, alias Araiyan Rājaraja, off., 28
Chōmaṉi-Dōṇa-daśapuriya, done, 161
Chōrutturai, ri., 192
Chōṭṭai Dēvadēvaṭṭa Aiyamambi-bhaṭṭa, done, 151, 244
Chōṭṭai Janmayan Veṇṇaṇa-daśapuriya, done, 158, 248
Chōṭṭai Nārāyaṇa Dōṇambi-daśapuriya, done, 155, 246
Chōṭṭai Śrīkṛṣṇa Śrīmadhava-bhaṭṭa-vasantayāji, do., 129, 233
Chōṭṭai Śrīkṛṣṇa Śrīrama-daśapuriya, do., 162, 250
Chōṭṭai Śrīvāsudevaṭṭa Kēṭānatēṇ-daśapuriya, do., 179, 259
Chōṭṭai Śvāmidaṇa Aichchāṭṭi-bhaṭṭa, do., 170, 255
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I : 8th YEAR

Choṭṭai Tiruvēḻvikkuṭṭi Śīṅga-daśapuriyaṭ, do., 146, 242
Choṭṭai Tirvikramaṭ Dēvaśarma-daśapuriyaṭ, do., 170, 255
Choṭṭai Yajñā Ṇariyamadu-bhaṭṭaṇ, do., 171, 253
Choṭṭai Yajñā Kūmarasvāmi-bhaṭṭaṇ, do., 163, 251
Choṭṭai Yajñā Śrīmādhavaṇa-daśapuriyaṭ, do., 158, 248
Choṭṭai Yajñāṭmaṇaṭ Tirvikrama-bhaṭṭaṇ, do., 171, 253
Choṭṭai Yajñāvishṇu Śvara-bhaṭṭaṇ, do., 127, 232
Chōttututur, s.a. Kīl-Chiṭṭutturai, a hamlet, 43, 46, chudānādu, 79, 84, 89, 91, 114, 118
Chulāmaṇivarunavihāra, a Buddhist, te., 31
Chundaraṇ Śrīvāsudeva-kramavaitṭaṇa, done, 183
Chuvarāṇ Tiruvēṅgaṇadāṇarāyaṇa-bhaṭṭaṇ, do., 157, 247

D

Dalavaypuṟam plates, 5
Damanakā, plant, 118, 228
Dānmanambi Nārāyaṇa-daśapuriyaṭ, done, 166, 252
Dānataṇaṃbi Yajñānārāyaṇa-dilśapuriyaṭ, do., 250
Dānodaṇa-Gōvinda-daśapuriyaṭ, do., 129, 233
Dānodaṇa, engraver, 54
Dānodaṇaññunidāra-daśapuriyaṭ, done, 177, 259
Dānodaṇaṇñunidāra-daśapuriyaṭ, do., 150, 244
Dānodaṇanidā, vi., 45, 85, 202, 208
Dānodaṇaṇaññunidāra-kramavaitṭaṇa, done, 153, 245
Dānodaṇaṇaññunidāra-bhāskara-kramavaitṭaṇ, do., 127, 232
Dānodaṇaṇaññunidāra-Irāmadēva-daśapuriyaṭ, do., 166, 232
Dānodaṇaṇaññunidāra Śēsvā-sahasraṇa, do., 161, 249
Dānodaṇaṇaññunidāra Kūttanā, do., 160, 249
Dānodaṇaṇaññunidāra Mādhava-sahasraṇa, do., 168, 253
Dānodaṇaṇaññunidāra Nārāyaṇa-bhaṭṭaṇ, do., 128, 232
Dānodaṇaṇaññunidāra Periyaṃbī-kramavaitṭaṇ, do., 172, 256
Dānodaṇaṇaññunidāra Sōlaippirān-kramavaitṭaṇ, do., 130, 233
Dānodaṇaṇaññunidāra Śrīhara-sahasraṇa, do., 128, 232
Dānodaṇaṇaññunidāra Śrīkāṭa-kramavaitṭaṇ, do., 249
Dānodaṇaṇaññunidāra Śrīkṛṣṇa-daśapuriyaṭ, do., 125, 165, 231, 252
Dānodaṇaṇañnunidāra Tirunārāyaṇaṇa, do., 124, 230
Dānodaṇaṇañnunidāra Tiruvāṅgaṇa-Nārāyaṇaṇa, do., 149, 243
Dānodaṇaṇañnunidāra Tiruvēṅgaṇadāṇarāyaṇa-kramavaitṭaṇ, do., 181, 261
Dānodaṇaṇañnnunidāra Tiruvēṅgaṇadāṇarāyaṇa-kramavaitṭaṇ, do., 59, 179, 259
Dānodaṇaṇañnnunidāra Vēṅgaya-sahasraṇa, do., 172, 256

Dānodaṇaṇañnnunidāra Vēṅguṇa-bhaṭṭaṇaṇa, do., 181, 261
Dānodaṇaṇañnnunidāra sahasraṇa, do., 181, 261
Dānodaṇaṇañnnunidāra Viṣṇunaṭa, do., 218
Dānodaṇaṇañnnunidāra Vēṅguṇaṇa-gār, vi., 39
Dānodaṇaṇañnnunidāra Viṣṇu-bhaṭṭaṇaṇa, done, 130, 237
Dānodaṇaṇañnnunidāra Nārāyaṇa-sahasraṇa, do., 140, 238
Dānodaṇaṇañnnunidāra Paramāṭkā-daśapuriyaṭ, do., 143, 241
Dānodaṇaṇañnnunidāra-vyākkāl, v. of a clan, 116, 227
Dānodaṇaṇañnnunidāra, vi., 30
dānian, fine, 51
dānianīyaka, vi., 28
Dānusār, s.a. Māṇḍasora, vi., 58, 59
Dānusārīya, Daśapuriyaṇa, vi. of brāhmaṇaṇa, 58
Dattabhāṭaṇa Śrīkṛṣṇa-daśapuriyaṭ, done, 254
Datta-Nārāyaṇaṇa Dānodaṇa-sahasraṇa, do., 124, 230
Dattabhāṭaṇa, do., 238
Dattaṇ Datta-sahasraṇa, do., 258
Dattaṇ Śaṅkaraṇārāyaṇa-bhaṭṭaṇaṇa, do., 247
Dattaṇ Śaṅkaraṇārāyaṇa-bhaṭṭaṇaṇa, do., 245
Dattaṇ Śeṣandā Irajaṇārāja-ānuṅkap-pavaraiyaṇa, vi., 22
Dattaṇ Sōmaṇ, done, 253
Dēvadānakkāṭi, vi., 45, 76, 89, 94, 202, 212
dēvādāman, 33-4, 39-40, 45, 77-8, 88, 94, 96, 115-16, 121, 202, 212, 216, 226-27
Dēvadattatāṇ Anantapīḍara-bhaṭṭaṇaṇa, done, 60, 189
Dēvadattatāṇ Nārāyaṇa-daśapuriyaṭ, do., 174, 257
Dēvadattatāṇ Chakrapāṭi-sahasraṇa, do., 153, 246
Dēvadattatāṇ Chetṭāmī-sahasraṇa, do., 174, 257
Dēvadēvēśaṇa Tiruvāṇgal-daśapuriyaṭ, do., 128, 232
Dēvadēvēśaṇa Yajñāvijaya-kramavaitṭaṇa, do., 151, 244
Dēvakumāraṇa Paḷḷikōṇḍaṇa-daśapuriyaṭ, do., 145, 241
Dēvakumāraṇa Śrīrāma-kramavaitṭaṇa, do., 181, 261
Dēvaṇ Mādhava-sahasraṇa, do., 256
Dēvaṇāṟgalam, vi., 220
dēvaṉ Maṅgalanambi-daśapuriyaṭ, done, 256
Dēvaṉarathan Dēvadēvēśa-daśapuriyaṭ, do., 146, 243
Dēvaṉarathan Śēsvā-daśapuriyaṭ, do., 164, 251
Dēvaṉarathan Pīcchedēva-kramavaitṭaṇ, do., 144, 240
Dēvaṉkandaṇa Karumākara-bhaṭṭaṇaṇa, done, 182, 261
Dēvaṉkandaṇa Tiruvāṅgaṇa-bhaṭṭaṇaṇa, done, 182, 261
Dhāṇyapuraṇa, fa., 182, 261
Dharasaṇa II, Valabha k., 38
Dharmā, 198
Dharmakīrti, author, 63
dharmāsavatāmur, 51
Dhārī, s.a. Brāhmaṇa, do., 194
INDEX

Dhīran Bhāskarā, eff., 23
Dhurjāti (Dhurjātī) Āchcherumān-daśapuriyā, donee, 141, 239

District:
Chingleput, 16
Chittoor, 15-6
Nellore, 15
Salem, 16
South Arcot, 27, 65
Thanjavur, 19, 40, 39
Tiruchchirapalli, 16, 13, 27, 35, 63

Divākarara-Pasa-vāvan, a merchant, 98, 217
Divākarara Śāṅkaraṇārāyaṇa-daśapuriyā, donee, 159, 246
Divākarara Yājñātma-daśapuriyā, donee, 185, 264
Dōṇabhaṭṭas Padmanābhā-daśapuriyā, donee, 167, 253
Dōṇaiyaṇ Vāmaṇa-daśapuriyā, donee, 170, 253
Dōṇaiyaṇ Śūryad va-daśapuriyā, donee, 151, 244
Dōṇakkūri, fa, 128
Dōṇanandī Yājñāvaryāśa-daśapuriyā, donee, 162, 250
Dōṇaṇ Nandiperumān-daśapuriyā, donee, 161, 249
Dōṇayaṇ Chaṅṭayaya-daśapuriyā, donee, 135, 233
Dōṇayaṇ Dāmōdara-daśapuriyā, donee, 247
Dōṇayaṇ Porqāma-sahasraṇ, donee, 165, 252
Dōṇayaṇ Śrīrāma-bhaṭṭaṇ, donee, 137, 237

Durgāyār, fa, 62, 192
Dvāda-Gōmapuram, fa, 264

E

Echchakumāraṇa Narasīṅga-daśapuriyā, donee, 133, 235
Echchambī Śṛīdhara-daśapuriyā, donee, 130, 233
Echcherumān Ṭriyāyan, donee, 191
Echcherumān Dāmōdara, off., 52, 122

edirāmaṇaṇaṇḍa, 28, 90
Edirītiyān-tiruvedutakkaṭi, n. of a madapa, 45n
Edirattavar-kāṇṭa, ti, of Arāyan Rājārajan alias Vikramachōlāch-Chōḻiyanvaraiyan, off., 28
Ejñakumāraṇa Nāgadatta-daśapuriyā, donee, 128, 232
Ejñān Śrīrāma-daśapuriyā, donee, 129, 232

Ejñān Trivikkrama-daśapuriyā, donee, 125, 231

Forms of ṇā 6

rapha 6
medial long 16
bhā 6
conjunct letters 6
hri 6

G

Gaṅgā, ri, 71, 74
Gaṇapati, ti, 34, 203, 206
Gaṇapati-vāyykāl, n. of a chan, 218
Gaṇapatiyār, donee, 62
Gaṇavāmī Nārāyanagārama-vijayan, donee, 181, 261
Gaṇḍarādita, Chōḻa k, 14
Ganḍarādityach-chaturvēdimaṅgalam, vi., 56, 234
Ganḍarādityach-chaturvēdimaṅgalam, s.a. Ganḍarā-
ditam, do., 64
Gangā, vi., 9-10, 17, 136, 200
Gangā, co., 196
Gangādhara Dāmēlara-daśapuriyāṇ, donce, 130, 233
Gangādharaṇa Iravidēva-daśapuriyāṇ, do., 170, 255
Gangādharaṇa Śrīrādēva-bhaṭṭaṇ, do., 139, 238
Ganāgākonḍāṇi int., 35
GanāgākonḍašōIapurna int., 34n
GanāgākonḍašōIapurna, vi., 31
Gangāpōsāṇa Nambippirāṇ Śrīdhara-kramavittan,
done, 154, 246
Gangetic plains, 17
Ganrāvāhanāṇ Ulagamunāṇ-bhaṭṭaṇ, done, 139, 238
Geḷaśa-pōsāṇ Anandā Mahēvara-daśapuriyaṇ, do.,
133, 234
Ghaṭikāpōšīram s.a. Kidāipūrāṇam, 63
Ghaṭikas or vidyāśīhānas, 33
Gomādaṇa, fa., 152, 161, 180-82,
Gōṣṭha, 48
Gōra :
Agastya, 183, 263
Āṅgirasa, 124, 162, 250
Āṅgirasa, Āṅgirasa 56, 140, 230, 238
Āṭraya, 155, 161-62, 165-66, 168, 171, 174-75,
Āṭraya 58, 60, 124-25, 127, 129, 132-35, 138-
40, 145-48, 155, 160-61, 188-89, 234-38,
241-43, 246, 249-51, 253, 255, 263, 265.
Aupamanya 178, 232, 259
Aupamanu 128
Bādarāyaṇa 186
Bādhārāyaṇa 264
Bhāradvāja 58, 60, 68, 124-35, 139-41,
143-47, 149-52, 154-55, 158-67, 169-75,
177-82, 184, 186, 189, 189n, 190, 230-46,
248-62, 264
Bhārgava 58, 60, 159, 234, 234-44, 248, 263
Bhārggava 123, 132, 149, 151, 158-59, 185,
190, 230
Chandra 155, 166, 186
Chanda 129
Dēvārāj 58, 124, 165, 175, 185, 230, 232,
257, 262
Dhanaṇjaya 258
Dhanaṇjaya 177
Gani 125
Garga 231-32, 234-35, 256, 259, 262
Garga 58
Gārga 127-30, 133-34, 137, 139, 142-45-46,
165, 167, 171, 184, 231, 233, 237-39, 241,
250, 252-53
Gautama 58, 60-1, 125-26, 129-35, 139, 141-
44, 147-48, 150-53, 158, 161-64, 168-71,
173, 177, 182, 186, 189, 190, 231-46,
248-51, 254-56, 259, 261, 264
Gavavāṇa 135, 236
Gerga 125-26, 163, 178
Hālandana 185, 262
Hara 184, 262
Hārīta 58, 125-26, 128-33, 135, 138-39, 142-
45, 147, 150-52, 154-55, 158-58, 172-73,
175-76, 178-79, 181, 183-189, 230-46, 248-
53, 256, 258-61, 263, 265.
Jāmbăvīyana 154, 246
Kālāśi 182-83, 262
Kālāyāśa 183, 262
Kālāyāśi 182, 261-62
Kālāyāśi 183
Kanya 125, 231
Kapi 59, 134, 136, 138, 142, 150, 179-81,
233-37, 239, 244, 250-61
Kāśyapa 60, 123-26, 129, 131-32, 134-35, 138-
39, 142, 144, 146-51, 153-54, 156-58, 160-
61, 163-68, 170-72, 174, 176-79, 183-89,
230-31, 233-63
Kundinya 58, 143, 156-57, 176, 187, 240, 247,
258, 265
Kauśika 127, 129-34, 138, 140-44, 146, 149-
50, 152-53, 153, 159-62, 164, 166, 169,
170-72, 175-82, 232-35, 237-41, 243, 245-
46, 248-52, 254-56, 258-61
Kīrauṣṭhra 182
Kokkāna 140, 238
Kundinya 58, 124-28, 130-31, 134-35, 138-43,
145, 147-48, 152-59, 161-69, 171-74, 176-80,
182, 183-87, 230-33, 235-43, 245-61 263-64
Kuṣa 125, 160, 171, 182-83, 230, 249, 255,
261-62
Lōhita 125, 129-30, 141, 145, 171, 173-74,
185, 230, 232-33, 239, 241, 255-57, 263
Mādhala 185
Mādhala 168
Mādhila 141, 239
Māmala 140, 238
Mānḍavya 174, 257

276
Māṇḍhila 141
Mātala 160, 249
Māthala 148, 150, 153, 157, 243, 243, 254, 263
Māthara 247
Matrayu 164, 251
Maudgalya 248
Mauggalya 159
Mitravyu 143, 240
Mudgala 126, 231, 236-37, 242, 244-46, 250, 253, 259, 264
Muggala 137, 148
Murggala 138, 148, 151, 153, 155, 155, 162, 167-68, 178, 187
Nidundīya 126
Nītundīla 231
Nītundīya 146, 151, 163, 170-71, 242, 244, 251, 255
Olōhita 130
Pāradāya 150, 243
Rādhāghāta 58, 124, 127, 138, 147-48, 150, 158, 167, 175, 184, 186, 230-31, 237, 242, 244, 248, 253, 258, 263-64
Raushyāyaṇa 243
Śālavata 139, 142, 238-39
Śaṁśila 137, 160, 173, 181, 185, 236, 239, 246, 249, 252, 256, 261, 263-64
Sāṅgīmitra 183, 262
Sāṅgīmitra 182
Sāṅgīmitra 261
Śaṅha 127, 146, 155, 158, 162, 179, 232-33, 242, 246, 248, 250, 259
Śaṭhamarṣhaṇa 158, 248
Śrāviṣṭha 183
Śrāviṣṭha 262
Vādhiṣṭa 59, 128, 131, 136, 139, 162, 167-69, 172, 178-79, 232-33, 236-37, 250, 253-54, 256, 259-60
Vātthu 232
Gṛ̱fvardhanaśrīśrīma-daśapuṇyaṇ 169, 254
Gṛ̱fvardhānīvara, k., 11
Gṛ̱śtvāchchārī, k., 48
Gṛ̱vindāja kākṣipidāra-bhaṭṭaṇ k., Gṛ̱vindāja Agnipidāra-bhaṭṭaṇ, d., 157, 247
Gṛ̱vindānaḷḷūr, d., 45, 87, 192, 202, 210
Gṛ̱vindāja Bhavarudra-daśapuṇyaṇ, d., 146, 241
Gṛ̱vindāja Chēndippīrāṇ-bhaṭṭaṇā, k., 189, 265
Gṛ̱vindāja Dānāda-daśapuṇyaṇ, d., 131, 233
Gṛ̱vindāja Dānāda-kramaṇvaittaṇ, d., 173, 257
Gṛ̱vindāja Jātavēda-bhaṭṭaṇ, d., 157, 247
Gṛ̱vindāja Jātavēdaṇ, d., 186, 263
Gṛ̱vindāja Kēsava-daśapuṇyaṇ, d., 187, 265
Gṛ̱vindāja Puruṣottama-bhaṭṭaṇ, d., 157, 247
Gṛ̱vindāja Śrīdhara-daśapuṇyaṇ, d., 137, 236
Gṛ̱vindāja Śrīkrishna-bhaṭṭaṇ, d., 183, 262
Gṛ̱vindāja Śrīrājanātha-kramaṇvaittaṇ, d., 183, 262
Gṛ̱vindāja Śūryavīṣṇu-bhaṭṭaṇ, d., 235
Gṛ̱vindāja Śūryavīṣṇu-bhaṭṭaṇ, d., 133
Gṛ̱vindāpatṭūr, k., 64
Guṇaśīlanallaḷūr, d., 40, 45, 47, 83, 94, 116, 202, 209, 227

H
Hari, k., Viṣṇu, d., 9, 69, 72
Haridāsaṇ Śrīkṣaṇa-bhaṭṭaṇ, d., 188, 265
Harīśarnaṇ Śrīdhara-kramaṇvaittaṇ, d., 183, 262
Harīśvāmi Nārāyaṇa-daśapuṇyaṇ, d., 178, 259
Harīśvāmi Viṣṇu-bhaṭṭaṇ, d., 143, 240
Hastimalla, k., 13n
Hastivarma, m., 13n
hāta, g., 8, 195
Himālaya, m., 197
Hiraṇyagarbhaṇ Bhavarudra-kramaṇvaittaṇ, d., 144, 243
būyānaṇa, 55
Hrīśaṇa Śūrākumāraṇ Gṛ̱vinda-bhaṭṭaṇ, d., 178, 259
Hrīśaṇa Śrīmadhavaṇ-Dīvākara-daśapuṇyaṇ, d., 252
Hrīśaṇa Śrīmadhavaṇ-Dīvākara-daśapuṇyaṇ, d., 166
Intamukki Tāyāpirāṅ. Bhavaskanda-daśapūriyaṇ, ṃ.,
164, 251

ōrai, ṃ., 31, 91, 94

Irāyāṇarasūr, ṃ., 56

Irāyāṇarasūr, s.a. Elavānasūr, ṃ., 123, 230

Irāyāṇçhēri, ṃ., 23

Irāyāṇçhēri, s.a. Iravānčhēri, ṃ., 26

Irāyānčhēri, ṃ., 93

Irāyānčkūli, ṃ., 67, 167, 233

Irāyānčkūli, ṃ., 31, 80, 92, 91

Irāyānčkūli-bhrāmādēya 29

Irājarājā-Īsvaramudāyaṛ, ṃ., 40, 115, 226

Irājarājā-Īsvarapuraṇam, ṃ., 39, 103, 105-08, 221-23, 228

Irājarājā-Īsvarapurattu-vāykkāl, n. of a chan., 39

Irājendrasola-bhrāmādēyaṛ, ṃ., 77, 02, 202

Irājendrasولا-bhrāmākāraṇ ālaś Narākāṇa Kṛishṇaṇ

Irāman, ṃ., 92

Irāmadēvān Cheṭṭuṣa-sahāṣaṇ, ṃ., 127, 231

Irāmadēvān Mahākāla-bhāṭṭaṇ, ṃ., 163, 232

Irāmadēvān Mahi śatra-sahāṣaṇ, ṃ., 142

Irāmadēvān Śrīdhara-bhāṭṭaṇ, ṃ., 141

Irāmadēvāṇ Śrīvānudēva-daśapūriyaṇ, ṃ., 144

Irāman Amalaṇ, ṃ., 23

Irāman Śivaṇ, ṃ., 151

Irāgāl, 34, 45, 89, 94, 202, 212

Irāttakkūrī, ṃ., 138, 237

Iravānčhī, ṃ., 8, 91, 92, 122

Iravānčhī, s.a. Iravānčhēri, ṃ., 26

Iravānčhēri, s.a. Iravānčchēri, ṃ., 26

Indonesia, ṃ., 16

Indra, ṃ., 197, 199, 215

Indrā-diṣa, s.a. Indrā-diṣa, ṃ., 194

Indra, ṃ., 197, 199, 215

Indrā-samāj, s.a. Indrā-samāj, ṃ., 194

Indrā-samāj, ṃ., 197, 199, 215

Indranīla, saptēṣ, (a semi-precious stone), 194

Indrā-samāj, ṃ., 197, 199, 215

IRV, ṃ. of Parāntaka L, 43

IRV, ṃ., 107, 222

IRV, ṃ., 14
INDEX

IrmandișCįp-peruvāykkāl, n. of a chan., 39, 104, 220
IrmandișčĮla Viśupparāyaiśa Vaiān Kūtāc, n., 24
Irumbudalai, n. a. Irumpudal alias Manukulachudāmanichchaturvedimāgamal, vi., 67
Irumbulai, a hamlet, 60, 189
Irumpudal alias Manukulachudāmanichchaturvedimāgamal, s.a. Irumbadalai, vi., 67, 170, 253
Irūgolappādi, di., 27, 65, 131, 244
Irūniruppadin-aruvun, m., 62
Irvi, li, 118, 228
Irāgu, a plan, 218-19
Irvars, dr., 71, 196
Irvaṇa-Kalāy alias Alaitkārapāryaṇ, m., 52, 120
Irvarṇa Madhava-bhaṭṭan, doner, 175, 257
Irvarṇa Tiruvēkṣaṇa-kramavittan, do., 130, 233
Irvarṇa Vajāsūrya-salasraṇ, 143, 240
Itiṣguikkudi, vi., 40, 43, 113, 225

J

Jainism, religion, 33
Jambī, s.a. Nāval, a tree, 221n
Jananātha, n., of Rāṇendra I, 48
Jananāthasu, off., 10, 18, 74-75
Jananāthasu, minister of Rāṇendra I, 201
Jananāthasu alias Rāṇendraśiāla-Brahmābhāraṇa, off., 20
Jananāthasu, n. a. Narākan Māraṇa Jananaṇhatsu alias Rāṇendraśiāla-Brahmābhāraṇa, do., 18
Jananāthach壮观tivāgamal, vi., 60, 67, 172, 189-91, 256
Jananāthachuṭem, quarter, 48, 60
Jananātha-vinnagar, tc., 190-91
Jananātha-vinnagar-dēvar, dr., 60, 192
Janarādana Anantaśa-bhaṭṭan, doner, 157, 247
Janarādana Madhava-bhaṭṭan, do., 159, 248
Janarādana Panaṇjoni-dasaṇpāryaṇ, do., 139, 238
Janigam, fa., 183, 262
Janīyam, do., 153, 182-83, 245, 262
Janīyar (v. Srikrishna-bhaṭṭan, doner, 171, 235
Janīyan Bhaṇvar德拉-dasaṇpāryaṇ, do., 138, 237
Janīyan Dāmāda-sahasraṇ, do., 143, 240
Janīyan Śrīvāṇḍēva-bhaṭṭan, do., 141, 239
Janīyan Veṇṇaṇa-sahasraṇ, do., 143, 239
Janonjan Tiruvēkṣaṇa-dasaṇpāryaṇ, do., 143, 240
Jaṭāchōla Bhima, Telagga Chōla k., 15, 15n

Jatāvarman Kulaśekhara I, Pāṇḍya k., 31
Jātāvēdan Adiğanambi-daśapūrīyaṇ, doner, 161, 230
Jātāvēdan Kātyaka-sūmayājī, do., 163, 231
Jātāvēdan Kumārsvāmī-sahasraṇ, do., 149, 243
Jātāvēdan Nārāyanabhāṭṭan, do., 187, 264
Jātāvēdan Vishānus-bhaṭṭan, do., 178, 259
Jātīvyāsach-chaturvedimāgamal, vi., 43, 43n
Jātīvyāsaḥch-chaturvedimāgamal, alias Avalivalanallūr, do., 40, 112-13, 225
Jayaṇgondasōḷa-Chaturvedimāgamal, do., 65, 149, 243
Jayaṇgondasōḷa-mandalam, di., 22-3, 92-4, 132, 202, 214-15
Jayaṇgondasōḷap-peruvāyykkāl, n. of a chan., 39, 96, 216
Jayasimha, W. Chālukya k., 10, 17, 200
Jemalagrāmam, fa., 182, 261
Jemaligrāmam, do., 183, 262
Jemaligrāmam, do., 183
Jōdisa, a science, 190
Jōdisahap-paṅgu, share for the astronomer, 63, 190
Jōtīrykkudi, vi., 148, 243
Jōtīrykkudi, s.a. Śādiyakkudi, do., 65

K

Kachchamaṇgalam, do., 68
Kachchhatpalai Manḍā, doner, 191
Kadāha, s.a. Kāfāha, co., 10, 17, 74
Kadāliha, s.a. Kadāliha, island of, 200
Kadāiyakkudi, 63, 153, 245
Kadālaṇgudi, do., 64, 146, 241
Kadamba, fa., 56
Kadamba-nānūṛtukkāl, n. of a field, 114, 226
Kādaṇ Kārikurichi, vi., 40, 45, 78, 88, 84, 116, 202, 212, 227
Kādaṇ Śrīkrishna Agniṣṭhāyaṇ, doer, 165, 263
Kadavūr, fa., 136, 236
Kadavutaspumuram, do., 180, 260
Kadhai, Kadhai, vessel, 200
Kadvulak, dr., 35n
Kadvulak-kulam, n. of a tank, 39, 104, 220
Kaduvanagudi, s.a. Kaduvantidal, vi., 67
Kaduvantidal alias Paramēśvaraṇamāgamal, s.a.
Kaduvangudi, do., 67, 167, 253
Kākaṇḍūr, fa., 144, 240
Kākkalur, do., 172, 174, 256-57
Kākkambirāl, do., 147, 149, 242
Kākkampirāl, do., 243
Kākkaṇḍūr, do., 125, 144, 151, 162, 231, 244
kālī, fraction, 36
Kālāchērī, vi., 43, 46
Kālaisambhaṭṭaṇ Mādhava-daśapuriṇaṇ, done, 186
264
Kālakočchāṇ Bhavarudra-daśapuriṇaṇ, do., 144, 240
Kalakkudi-nādu, do., 68, 189, 265
kalam, grain m., 30, 202-14
Kāḷamēghaṇ Tiruvikrama-daśapuriṇaṇ, 163, 250
kāḷī, set., 41
Kāḷaṇ Kiḷavuṇ, done, 191
Kāḷaperumāṇ Vāmanā-sahasraṇ, do., 176, 258
Kāḷāpiḍāṇiṇī, de., 35n
kaḷaṇi, 118
Kalāk-kūṟuṇu, di., 68, 188, 265
kaḷās, arts, 194
kaḷās, 'phases', 194-95
Kalaśāṇ śaṅkhaṇ Dōṇabhaṭṭaṇ done, 125, 231
Kalattūr, vi., 23-4, 27, 94, 119, 122, 167, 253
Kalavakkūr, jī, 152, 171, 249, 255
Kalava-Nārāyaṇa-bhaṭṭataṇ, done, 156
Kalavaṇa Dāmōḍāra-sahasraṇ, do., 236
Kali, done, 9, 72-3, 197
Kaliṅga, co., 71
Kaliṅga, do., 28, 196
Kaliṅgāruṇiyan, throne named after off., 18n
Kāḷyamadaraṇaṇa Rishikēśava-daśapuriṇaṇ, done, 174, 257
kaḷî, 119-20
Kalpa, ag., 196, 201
Kalva-Nārāyaṇa-bhaṭṭataṇ, done, 247
Kalvāṇa Dāmōḍāra-sahasraṇ, do., 135
Kamalanabhaṇa Chakrapāni-bhaṭṭataṇ, do., 156, 247
Kamalanāthan Śrīkārpa-bhaṭṭataṇ, do., 124, 230
Kāmupatākai-vāykkāl, n. of a chan., 39, 81, 83, 90, 105-6, 203, 205-07, 221
Kāmarasavalli, s.a. Kāmurasavallipāḷīchaturveḍīmaṇi-galam, vi., 54
Kāmurasavallipāḷīchaturveḍīmaṇi-galam, s.a. Kāmurasavalli, do., 64
Kāmaravallipāḷīchaturveḍīmaṇi-galam, do., 135, 236
Kambojā, s.a. Kambujā, co., 9, 16, 73
Kambojā, k., 198, 198n
Kambujā, s.a. Kambojā, co., 16
Kammāḷaṇavar, caste, 203
kammanāṭačheṛī, quarter, 90
kammanāṭačheṛī, do., 34, 84
kammanāṭačheṛī, do., 118
Kampavaranam, Palla a k., 12n, 13n, 48

Kamputa jā, 169 254
Kamugāṇchēndākuri, vi., 44, 77, 82, 93, 202
Kamugāṇchēndāguri, s.a. Kamugamsēndāguri, do., 46
Kamugamsēndakkuri, do., 206
Kamugamsēndāguri, s.a. Kamugāṇchēndāguri, do., 46
kamugu, arecanut, 33
kanakkam, off., 48, 59, 190
kanakkappāṇu, share for the accountant, 62, 190
kanakkappāṇu, endowment, 105, 221
kāṇam, money, 229
Kanavadi Aḷajīgyān, off., 93
Kanavadi-vāykkāl, n. of a chan., 101
Kanavadi-vāykkāl, s.a. Gaṇapati-vāykkāl, do., 39
Kanavadivī Aḷajīgyān s.a. Gaṇapati Aḷajīgyān, off., 23
Kanavadiyār, do., 192
Kanavadiyār, tr., 82
Kanavadiyār-tūṇbu, n. of a slave, 45n
Kāṇchipingān Irāmadēvaṇ Tōṇaya-sahasraṇ, done, 160, 249
Kāṇchipingān Nārāyaṇaṇa-daśapuriṇaṇ, do., 125, 230
Kāṇchipuram, vi., 18, 18n
Kāṇchivāyi, s.a. Kāṇchivāyil, do., 25
Kāṇchivāyil, do., 22, 25
Kandāḍaṇi Aṣāigaṇumāṇ Tiruvīrūradigal-daśapuriṇaṇ, done, 168, 253
Kandāḍaṇi Keśavaṇ Tiruvikrama-sahasraṇ, do., 139, 238
Kandāḍaṇi Nārāyaṇaḥaṇ Mahēśvara-daśapuriṇaṇ, do., 136, 236
Kandāḍaṇi Nārāyaṇaṇā Narasiṇha-daśapuriṇaṇ, do., 179, 260
Kandāḍaṇi Nārāyaṇaṇa Narasiṇha-daśapuriṇaṇ, do., 179, 259
Kandāḍaṇi Tiruvīrūḍi Yajñāya-bhaṭṭataṇ, do., 148, 243
Kandaṇa-nādu, di., 42n, 67, 174, 224, 257
Kandaṇa-nādu, s.a. Kandārānaṇa-do, 42n
Kandāṇa Keśava-bhaṭṭataṇ, done, 139, 181, 238, 261
Kandārādittaṇa-chaturveḍīmaṇi-galam, vi., 133, 189n
Kandārādittaṇa, s.a. Gaṇḍarādigachchaturveḍīmaṇi-galam, do., 64
Kandārādigachchaturveḍīmaṇi-galam, do., 190
Kandāra-nādu, di., 40, 42, 42n
Kandāra-nādu, s.a. Kandāra-nādu, do., 42n
Kandayaṇ Śrīkārpa-bhaṭṭataṇ, done, 128, 232
Kandayaṇ Yajñāya-bhaṭṭa-sōmaṇaij, do., 171, 255
Kandēravar, jī, 133, 172-73, 235, 246, 256
kangāni, off., 94
INDEX

kadi, learned men, 33, 33n
kadi, land me., 35, 36, 202-08, 208n, 209-14
kapi, n., 41
kānīkkaṇa, agricultural rent, 29, 31
kānī-murrūtta, 33, 34, 77-8, 89, 94, 202, 212
kānī-simūrtta-līragnī, 34, 45, 202
kānī-udāyār, owner of lands, 29
kānījāṭā, n., 65, 148, 242
kānījikku, f., 144, 159, 186, 249, 248, 264
kānījivāyi, n., 92, 122
kāyḍā, v., 19, 215
kāyḍālāk-kāpam, lex., 118
kāṇḍa Dhūrānāsara-sōmayaīa, done, 132, 234
kāṇḍa Sōma-sahasra, done, 188, 263
kāṇḍa Śrīkumāra-dāsāpuriya, done, 138, 237
kāṇḍapānā Kēśava-sahasra, done, 137, 237
kāṇṇāppu, n., 67
kāṇṭaḍēva Āvarṇadigal-kramavīt, done, 183, 262
kāṇṭaḍēva-Mir-Tiruppuṇaiyadigal-dāsāpuriya, done, 148, 243
kāṇṭaḍēvaṇi-bhāṭṭa, done, 150, 243
kāṇṭaṭṭā, n., 167, 237
kāntaṇāmāri ins, 10, 13
kāpōḍi-vāraṇ Kēśava-dāsāpuriya, done, 129, 232
kāpōḍi-vāraṇ Śivarudra-dāsāpuriya, done, 130, 233
kāpōṇya Śrīkriṣṇapurdēva-sahasra, done, 137, 237
kārāmbikchēṭṭu-Tūrppil, f., 171, 185, 232-33, 241
Kāra-nādu, f., 64, 145, 241
kāṇṭaṭṭāpan-Madhyaśaṅkha, off., 52, 120
karandai, s.a. karantāṭṭāngudi, n., 1, 1n
karandai plates, 11
kārānymāi, tenure, 119, 202
karavandīvara, k., 45, 59, 61
karavatī Śrīvabhūṭikēśava-dāsāpuriya, done, 162, 250
karavatī Śrīkṛṣṇa Tiruṅkramah-sahasra, done, 169, 254
karudēlia aliś Śrīkṛṣṇa-raja-tīvṛvēda-maṇgaḷam, s.a. Uyyakondān-Tīrumālai, n., 16
karikāla, Chāla k., 8, 41n, 42, 42n, 70, 195, 195n
karikāla kaṇṭaṇ, done, 191
karikāla Maṇḍāgavaṭṭa, do., 191
karikāla Tēvaṇa, do., 191
karikālaśōlāp-pērāru, ri., 219
karikālaśōlāp-peruvaṇyākāl, n. of chan., 47, 217
karikālaśōlāp-peruvaṇyākāl alias Mūmādīsōlāp-pērāru, do., 39-40, 42-3, 98, 100-01, 111, 217-19, 224
karīkūrīchēthi, n., 46
karippiru, s.a. karippuram, do., 35
karippurum, s.a. karippurū, do., 55, 129, 166, 233, 252
karīṭal, q. of Bhūti Vikramaśa, 57
karīṭalīṭāri aliś Vikramaśa-saṭāvṛtvedimāṇgaḷam, ni., 57, 187, 264
karīṭalīṭāri aliś Vikramaśa-saṭāvṛtvedimāṇgaḷam, s.a. Tiruvilārün, do., 68
karīṭapirai, f., 125, 133, 175, 231, 235, 257
karaṇama-sūṛiya-n, off., 18, 21, 24, 28, 92, 214
karumāṇikka Nārāyaṇa-bhāṭṭa, done, 144, 240
karumāṇikka Nārāyaṇa-kandasahasra, done, 170, 254
karutamaṭṭāngudi, n., 1
karuppāri, n., 25
karuttan Cheyyan, m., 52, 119
karuptapōsā Dāmodirān Śrīkṛṣṇa-dāsāpuriya, done, 133
karuvāykkāl, s.a. karikālaśōlāp-pērūvāykkāl, n. of a chan., 42
karuvāykkāl aliś Mūmādīsōlāp-pērāru do., 79, 81, 84-5, 90-1, 203-04, 206-08, 213-14
karuvūr, n., 45, 78, 86, 94, 202, 210
kasakkudi plates, 19m, 55
kāśikāṭi, engraver, 55, 193
kāśikāṭa, engraver, 194
kāthu, coin, 30, 35, 82-86, 88-91, 203-09, 211-14
kāṭakasōmyāya-īrāmēva-bhāṭṭa, done, 174.
kāṭakasōmyāya Rāmaśe-va-bhāṭṭa, done, 237
kattai, 221n
kattī-vāykkāl, n. of a chan., 39, 96, 216
kattuṇkku, f., 125, 137, 160, 231, 236, 249
kattumannärkōyil, n., 14
kāṭī, do., 64, 144, 241
kavaiyōnāsārama Śrīdattā-kramavīt, done, 174, 257
kavaṇṭā, f., 155, 246
kavēri, k., 8, 25, 35, 40, 42n, 54n, 70, 75, 195, 200
kāvāti, off., 190-91
kāṇidéliyāngu, share for the accountant, 62, 190-91
kavīṇa, f., 167-68, 253

281
Kavinyaakkudi, vi., 40, 43, n, 113, 225
Kavinyaakkudi, s.a. Kilaivanaiyakudi, do., 43
Kaviniyan Krishnan Madava-bhaktan, m., 119
Kaviniyan Krishnan Marapaṭṭan, eff., 94
Kavira-nadu, di., 35
Kaviri, s.a. Kaviri, ri., 35
Kavirimaṭṭan, vi., 64, 147, 242
Kavirimaṭṭan, do., 35, 39-40, 106, 117, 222, 228
Kaviri Veṅkaṭan, eff., 23, 39
Kavisiyan-Nārāyanan, m., 32
Kavisiyan Nārāyaṇan Tiruvēṇaṭṭadigal, do., 120
Kavū, 118
Kavuniyakudi, vi., 47
Kavuniyan Krishnan Mārā-bhaktan, eff., 23
Kāyakkudi, s.a. Kāsākkudi, ri., 63, 154, 246
Kāyatān Nārāyaṇa-daśapūriyan, ḍone, 172, 256
Kedah, island, 200
kēlī, order, 21
Kērala, v., 9-10, 13, 13n, 70-1, 213
Kērala, k., 8, 195-96
Kēralantaka-čaturvediṃgaṇam, vi., 18, 22, 24, 28, 92, 94, 122-23
Kēralantaka-čaturvediṃgaṇam, s.a. Ammāṅgudi, do., 25
Kēralantaka-vaḷanadu, di., 68, 186, 264
Kēralantaka-vignagardēvar, de., te, ef, 62, 192
Kēsava, s.a. Vīhe, de., 71, 197
Kēsava, W. Chāṭkūya, general, 15-6, 71, 197
Kēsavaśabhaṭṭan Śrīvilśhu-daśapūriyan, ḍone, 133, 235
Kēsavačheri, quarter, 48
Kēsava-daṇḍanayaka, W. Chāṭkūya, general, 15
Kēsavadigal Ādittapidāra-kramavīṭṭan, ḍone, 142, 239
Kēsavaṇ Aiyappirāṇ-kramanūttaṇ, do., 137, 236
Kēsavaṇ Aiyappōṛi-daśapūriyan, do., 134, 235
Kēsavaṇ Anantaṃdava-bhāṇṭan, do., 163, 250
Kēsavanārāyanabhaṭṭan, do., 186, 264
Kēsavaṇ Bhavanātra-daśapūriyan, do., 141, 239
Kēsavaṇ Dāmōḍara-bhāṇṭan, do., 171, 182, 255, 261
Kēsavaṇ Kōvāli-bhāṇṭan, do., 173, 256
Kēsavaṇ Kundisāmi-bhāṇṭan, do., 146, 241
Kēsavaṇ Mādhava-bhāṇṭan, do., 146, 241
Kēsavaṇ Narasīṅgaha-bhāṇṭan, do., 132, 234
Kēsavaṇ Nārāyaṇa-daśapūriyan, do., 146, 241
Kēsavaṇ Periyamambi-daśapūriyan, do., 136, 236
Kēsavaṇ Rēṅkaṇa-kramavīṭṭan, do., 186, 264
Kēsavaṇ Sanākaraṇ, do., 188, 265
Kēsavaṇ Śomadigal-kramavīṭṭan, do., 177, 238
Kēsavaṇ Śrīdharabhaṭṭan, do., 130, 233
Kēsavaṇ Śrīdhara-kramavīṭṭan, do., 185, 263
Kēsavaṇ Śrīkṛṣṇa-bhāṇṭan, do., 144, 152, 240
Kēsavaṇ Śrīmadhäva-sahanaṇ, do., 167, 264
Kēsavaṇ Śrīvilśhu-bhāṇṭan, do., 152, 245
Kēsavaṇ Tiruvāṇāra-bhāṇṭan, do., 60, 189
Kēsavaṇ Tiruvāṇāra-daśapūriyan, do., 166, 252
Kēsavaṇ Tiruvāṇāra-daśapūriyan, do., 161, 249
Kēsavaṇ Tiruvāṇāra-bhāṇṭan, do., 146, 241
Kēsavaṇ Vśbih-bhāṇṭan, do., 185, 263
Kēsavaṇ Yajñāṇa-daśapūriyan, do., 166, 252
kēḷu, banner, 197
Khāravēla, Kalinga, k., 46
kīnaṭpūraṇam, s.a. gāthikāṭpūraṇam, endowment, 63
kītāṅgu, 48n, 118
kīl, fraction (and m.), 35-36, 36n, 202-08, 208n, 209-14
Kīlaiyil alias Paramēśvaramāṇgalam, s.a. Kīlaiyir, vi., 66, 165, 251
Kīlaiyir, s.a. Kīlaiyil alias Paramēśvaramāṇgalam, do., 26
Kīlakkil, fa., 127, 148, 189, 232, 243, 265
Kīlakkikal, 225
Kīlār-kuṭram, di., 22-3, 25, 92-3, 119, 122, 229
Kīlāṅgu, vi., 140, 238
Kīlāṅgu, s.a. Āśūr, de., 64
Kīlavaṇiaṅkudi, s. kaṅāṭi, 43
Kīl-Chōṭruturai, vi., 45, 202, 207
Kīl-Chōṭruturai, s.a. Chōṭruturai, do., 43, 46
Kīlāṅkuḍi, do., 168, 253
Kīlāṅkuḍi, s.a. Kīlāṅkuḍi, do., 67
Kīlukudi, s.a. Kīlukudi, s.a. Kīḷukudi, do., 67
Kīl-Māṇḍur, do., 45, 77, 83, 93, 192, 202, 206
Kīḷnadai-nūr, 49, 118
Kīḷpalāṭu, di., 68, 186, 265
Kīḷpurūṇi, vi., 41, 103
Kīḷpurūṇi alias Lōkamahādevīvich-chaturvediṅgalam, do., 59, 67, 258
Kīḷpurūṇi alias Olōkamahādevīvich-chaturvediṅgalam, do., 39, 41, 44, 121, 175
Kīḷpurūṇi alias Olōkamahādevīvich-chaturvediṅgalam, brah., 52, 220
Kīḷ-Cōṭruturai, vi., 77, 84, 93
Kīrāṇī, fa., 127, 130, 133-34, 146, 152, 166, 171, 178, 233-35, 237, 241, 245, 250, 256, 259
Kīrāṇī, s.a. Krāṇjakāsa, vi., 127n
Kīrāṇikakambattī, fa., 252
Kīrāṇikakammattī, do., 147, 242
Kīrāṇikakammattī, do., 232
Kīrāṇi-vādam, fa., 142, 239
Kīrāṇīr, fa., 135, 160, 184, 230, 236, 249, 263
Kīrāṇīr, vi., 56, 58, 124
INDEX

Kirāṭārjunīya-dēvā, 28, 28
kō, 51
Kochchihhaṭṭaṇ Śvāmikumāra kramavīttataṇ, donee, 148, 242
Kōdānapārami-caturvedimaṇigalam, vi, 36, 66, 160, 249
Koḍumkuḍi, fa, 140, 238
Koḍumbāḷūr, vi, 11, 57
Koḍumuciṭ-Alattur, do, 39, 224
Koḍumudiṭ-Allattur, do, 110
Koḍuriḍa, fa, 179, 260
Kōkīlāpoḷ Śaṅkaranārāyaṇa Dāmōdara-sahasraṇa, donee, 167, 253
Kōkīlāpoḷa Vaiṅkunda Śrīmādhava dāsapriyaṇa, do, 167, 253
Kōkkaraṇi, fa, 134, 146, 167, 186, 235, 241, 264
Kōlippūlkalam, a tank, 39, 100, 218
Kollākuḷi, n. of a land, 218
Kollān-kulī, do, 100
kollin stone mason, 193
kolli, firewood 133
Kolli-Malaiyār a merchant, 116, 227
Kōlippākki, vi, 215
Kōmāḍaṇa, fa, 127, 137, 139, 146, 161, 164, 171, 185, 237-38, 241, 245, 249, 251, 255, 260-61, 263-64
Kōmapuruṇam, do, 131, 135, 143, 166, 179, 185-86, 233, 235-36, 239, 252, 260, 263
Kōṅika, vi, 71
Komunārai, fa, 148, 150, 243
Kōṁu, 202
Kōṁḍu, do, 68, 187, 264
Kōṅḍānattra, fa, 130, 233
Kōṅḍuṇaṅa Mādhava-dāsapriyaṇa, donee, 153, 245
Kōṅḍuṇaṅa Śrīdhara-kramavīttattā, do, 174, 257
Kōṅḍuṇu, fa, 256
Kōṅneri-maṅkonḍāṇ, 32, 33n, 77
Kōṅneri-maṅkonḍāṇ, s.a. Rājendra I, Chōla k, 202
Kōṅneri-puram, vi, 25, 31
Kōṅneri-puram, inv, 20n, 48
Kōṅka, vi, 9
Kōṅkana, do, 196
Kōṅkāppuṛ, vi, 78, 87, 94, 202, 211
Kōṅkāppuṛ-vyākkāṭi, n. of a shan, 81, 205
Kōŋṭu, vi, 161, 249
Kōŋṭu, s.a. Kuṇṭu, do, 66
kō no ismai kondāṇ, 32
kō nō ismai kondāṇ, 32
Kōṇṭiḷāru, vi, 26
Kōrvi, vi, 58
Koṛaṅkudī, do, 168, 254
Koṛaṅkudī, s.a. Koṛaṅkudī, do, 67
Koṛaṅ Nilakanaṭhan, donee, 108, 265
Koṛaṅpuraṇa Vimalaṇa, do, 124, 230
Koṛukṣiṭi, fa, 164, 251
Koṛutta-pōśan Dāmōdara Śrīkṛṣṇa-dāsapriyaṇa, donee, 133, 234
Koṭṭaḷagārama, 48, 118
Koṭṭaiyūr, fa, 132, 151, 234, 244
Koṭṭaiyūr, vi, 44, 53-4, 56, 58, 120
Koṭṭaiyūr, ur, 52
Koṭṭaḷyūr, ins., of Raṭādharaśa, 54n
Kōttaḷamāṇalam, ins., 16n
Koṭṭaḷangāmapuram, fa, 127, 133, 179, 231, 245, 260
Kōṭṭaḷgundī, s.a. Koṛaṅkudī, vi, 67
Koṭṭaḷarākudi, do, 66, 160, 249
Koṭṭaḷarākkudip-pallī, do, 94
Koṭṭaḷarākkudip-pallī alias Śrīkṛṣṇa-maṇigalam, do, 45, 78, 89, 202, 213
Kōṭṭārom, 48n
Kōṭṭūr, vi, 26
Koṭṭūr, s.a. Mahendra Koṭṭūr, do, 65
Kōvāḍa Tiruvēṅgada-sahasraṇa, donee, 173, 256
Kōvīḷ, s.a. Kōvīḷvenṇi, a dēvadēna vi, 41
Kōvīḷvenṇi, vi, 43
Kōvīḷvenṇi, s.a. Venṇi, do, 40-41, 44, 46
Kōvīḷdāllūr, do, 78, 94
Kōvīḷ, s.a. Chidambaram, do, 41n
Kōvīḷkupaṇi, m, 51, 119
Kōvīḷ Tevārāyaṇpēṭṭai, s.a. Rājakēśarīcchaturvēṇi-
maṇigalam, vi, 67
Kramavīttā, vi. of brāhmanas, 58
Krāṇjakāga, s.a. Kāṇji, vi, 127n
Krīṣṇa, m, 59
Krīṣṇa, engraver, 54
Krīṣṇa III, Raṭhrakāṭu k, 13n, 15
Krīṣṇa-Araṅgaṇa alīs Tribhuvanamahādhēvī-
pērachārya, engraver, 54, 193
Krīṣṇaṇ Dāmōdara-bhaṭṭaṇa, donee, 123, 230
Krīṣṇaṇa Gōvinda-bhaṭṭaṇa, do, 133, 235
Krīṣṇaṇa Śrīrāgaṇāṭhan, do, 156, 159, 247-48
Krīṣṇapura, pl, 201
Krīṣṇapura Nārāyaṇa, eff, 10, 18
Krīṣṇapura-Nārāyaṇa-jayvan, do, 18
Krīṣṇapuraṇa-priyāḥ, 15

283
Karandai Tamil Sangam Plates of Rajendra-Chola I : 8th Year

Krishna Sridamodara-bhattan, dosa, 156, 247
Krishna Yajurveda, uk., 63
Kshatriyasikha-mani-vañanadu, di., 23, 26, 60, 62, 65, 93-4, 119, 122, 155, 190, 246
Kubera, dos., 197
Kudal-Sangamam, vi., 15
Kudandaṭur, s.a. Kuttumur, dos., 192
Kudavasal, s.a. Kudavayil, dos., 65
Kudavayil, dos., 157, 247
Kudavayil, s.a. Kudavasal, dos., 65
kuṭi, tenants, 29
kuṭiyanai araikkal, tax., 50
kuṭi-ṅgaṇā, 30
Kudiyur, fa., 148, 177, 242, 259
Kuduravattam-udaiyal, dos., 35n
kuḷaikkarai, 224
Kulakkutti, fa., 165
Kulakumaraṇa Śrīrāma-daśapuriyaṇa, dosa, 169, 254
Kulakkutti, fa., 136, 236, 251-52
kūlam, 51
Kulappadu, vi., 40, 44, 47, 77, 80, 93, 116, 191-92, 202, 205, 227
kuṭi, land me., 37, 37n, 63n
Kulottunga I, Chōla k., 4n, 5n, 16, 18, 37
Kulottunga II, dos., 45n, 46, 48
Kulottungasōḷanallur, vi., 46n
Kulūṭa, co., 17
Kumandur, fa., 146, 154, 179, 241, 246, 259
Kumaraṇa Śrīnārāyaṇa-sahasraṇa, dosa, 169, 231
Kumaraṇaṭ Tirukkadaiva Nārāyaṇa-daśapuriyaṇa, dos., 150, 244
Kumaraṇ Bhavarrudra-kramaṇaṭṭuṇa, dos., 148, 242
Kumara Nilan Yaṭhadeva-bhattan, dos., 125, 231
Kumarana Pāṇiṭṭaṭṭi vairaran, dos., 191
Kumaraṇa Kēsavā-kramaṇaṭṭuṇa, dos., 155, 246
Kumaraṇa Nārāyaṇaṇ, dos., 148, 242
Kumarana Saṅkaranārāyaṇa-sahasraṇa, dos., 143, 240
Kumaraṇa Tiruppakkadai Nārāyaṇa-bhaṭtan, dos., 157, 247
Kumaraṇaṭṭuṇa Akkisamama-kramaṇaṭṭuṇa, dos., 177, 258
Kumaraṇaṭṭuṇa Dhūṛtasvāmi-daśapuriyaṇa, dos., 170, 253
Kumaraṇvāmi Adiṉaṁbī-daśapuriyaṇa, dos., 144, 240
Kumaraṇvāmi Kiṭandaṇperumāṇa-sahasraṇa, dos., 178, 259
Kumaraṇvāmi-Nandī, dos., 184, 263
Kumaraṇvāmi Śrīvādaṇa-kramaṇaṭṭuṇa, dos., 132, 234
Kumbakonam, s.a. Tirukkudarukku, vi., 65

Kumilūr, fa., 170-71, 255
Kumunṭili, dos., 129-30, 143, 150-51, 189, 233, 240, 244
Kupaḷanallur, vi., 77
Kuṇchappavil, fa., 126, 137, 142, 165, 167, 178, 184, 231, 237, 239, 252-53, 259, 262
Kūndal Chandiraśekharahāra, off., 52, 121
Kundalavish-chaturvēḷimāṅgalam, vi., 66-7, 159, 167, 248, 253
Kuṭjappavīl, vi., 58
Kuṇṭiramaḷappu-peruvāykkāl, n. of a chan., 91, 213-14
Kuṇṭiyur, s.a. Kuṇṭiyur, vi., 67
Kuṇṭur, s.a. Kútur, dos., 66
Kuṇṭram, dos., 65, 148, 242
Kuṇṭiyur, dos., 67
Kuṇṭiyur, dos., 168, 254
Kuṇṭū shrine, 17
Kuppi Chāṭavēṭan, s.a. Kuppij Jāṭavēṭan, a merchant, 101
Kuppi Jāṭavēṭan, dos., 101, 219
Kuppedu, fa., 172, 256
Kuram plates, 63n
kuraṅgū, 118
kṛyan-vāry, 49
kuru-ṛttam, 118
Kuru, k., 71, 196
kuruṇ, 90
Kuruṟṟu Chūrri alias Chōla-vēḷan, off., 122
Kuṟṟkkai-nāṭu, di., 64, 146, 190, 241
Kurukkattii, vi., 66, 158, 248
Kurukur Chūṟriyaṉ Chōḷaveḷan, off., 23
Kuṟṟumbrur-nāṭu, di., 65, 154, 246
kuṟṟuṇi, grain me., 50
Kuruppil, vi., 161, 250
Kuruppuk, dos., 66
kuḻak-kāṇam, tax., 118
kuṟṟall, 32
Kuṣavaṇ, 193
Kuṭtappir, fa., 178, 259
Kuttan Agnepiḍaraṇa, dosa, 157, 247
Kuttan Dāmōḍara-daśapuriyaṇa, dos., 161, 249

284
<table>
<thead>
<tr>
<th>Key</th>
<th>Page Numbers</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuttan Mahadeva-sahasrata, do.</td>
<td>157, 247</td>
<td></td>
</tr>
<tr>
<td>Kuttan Pegrân, eff.</td>
<td>24, 123</td>
<td></td>
</tr>
<tr>
<td>Kuttan [Surya]deva-bhatat, done</td>
<td>156, 247</td>
<td></td>
</tr>
<tr>
<td>Kuttanur, cit.</td>
<td>83-4, 77-81, 93, 192, 202, 206</td>
<td></td>
</tr>
<tr>
<td>kūṭikā, sar.</td>
<td>119, 229</td>
<td></td>
</tr>
<tr>
<td>Kuvalaiwli</td>
<td>cit.</td>
<td>51, 119</td>
</tr>
<tr>
<td>Kuvalaiwli, t.a. Teṅkuvalaiwli</td>
<td>do.</td>
<td>44</td>
</tr>
<tr>
<td>Kuvaṇḍöör, ja</td>
<td>150, 244</td>
<td></td>
</tr>
<tr>
<td>Kuvaṇḍöör, do.</td>
<td>151</td>
<td></td>
</tr>
<tr>
<td>Kuvaṇḍöör, do.</td>
<td>158, 244, 248</td>
<td></td>
</tr>
<tr>
<td>L</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakshmanan Kakkut-bhatat, done</td>
<td>159, 248</td>
<td></td>
</tr>
<tr>
<td>Lakshmanan Tirukkada-kramavittat, do.</td>
<td>171, 255</td>
<td></td>
</tr>
<tr>
<td>Lakshmi, g.</td>
<td>69, 75, 194, 197, 201, 215</td>
<td></td>
</tr>
<tr>
<td>Lālgunti, cit.</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Lāmfā, do.</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td>Larger Leiden plates</td>
<td>5n, 6, 8, 16, 26, 28, 31, 37n, 48, 53-5</td>
<td></td>
</tr>
<tr>
<td>Leiden plates</td>
<td>21-2</td>
<td></td>
</tr>
<tr>
<td>Logic, science</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Lōkāloka, mo.</td>
<td>194, 199</td>
<td></td>
</tr>
<tr>
<td>Lōkamahādevich-chaturvēdīmāngalam alias Kilp-Pundi, cit.</td>
<td>59, 258</td>
<td></td>
</tr>
<tr>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>māt, land me.</td>
<td>35-6, 36n, 37, 192, 202-08, 208n, 209-13, 213n, 214</td>
<td></td>
</tr>
<tr>
<td>māt, ut.</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>Māĉçhaṭta-vāykkāl, n. of a chan.</td>
<td>116, 227</td>
<td></td>
</tr>
<tr>
<td>māda-mālīgai</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>Madanālayamaṅgalam, brak.</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>Madanālayamaṅgalam, cit.</td>
<td>44, 120</td>
<td></td>
</tr>
<tr>
<td>Madaṇamājjarich-chaturvēdīmāngalam ali as Neďuanā</td>
<td>168, 254</td>
<td></td>
</tr>
<tr>
<td>Madanamājarich-chaturvēdīmāngalam ali as Neďuanā, t.a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tīrūvarāmēvaram do.</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>Māḍapōalan Ujjudān Bhavadrōṇa-dāsāpurīya, done</td>
<td>187, 264</td>
<td></td>
</tr>
<tr>
<td>Māḍattaiyaṭṭu Tīṅḍāḍōṇa-kramavittat, do.</td>
<td>143, 240</td>
<td></td>
</tr>
<tr>
<td>Māḍattu Nambī Adīgaṇambī-dāsāpurīya, do.</td>
<td>142, 239</td>
<td></td>
</tr>
<tr>
<td>Māḍava-bhāṭat, i.e. Māḍhava bhaṭat, eff.</td>
<td>23n</td>
<td></td>
</tr>
<tr>
<td>Māḍhavana Nārāyaṇamāṇa-bhāṭat, done</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Māḍhyāṣṭhaṇ, eff.</td>
<td>190-91</td>
<td></td>
</tr>
<tr>
<td>Māḍēvar, do.</td>
<td>63, 79, 192</td>
<td></td>
</tr>
<tr>
<td>Māḍēvar, tr.</td>
<td>34, 80-1, 90-1, 203, 205-07, 213-14</td>
<td></td>
</tr>
<tr>
<td>Māḍhavana Nāgasvāmī-krāmavittāt, done</td>
<td>177, 258</td>
<td></td>
</tr>
<tr>
<td>Māḍhavana Aśī-ḍāśapūriya, do.</td>
<td>260</td>
<td></td>
</tr>
<tr>
<td>Māḍhavana Aśīya-ḍāśapūriya, do.</td>
<td>180</td>
<td></td>
</tr>
<tr>
<td>Māḍhava Nakkā-bhāṭat, do.</td>
<td>157, 247</td>
<td></td>
</tr>
<tr>
<td>Māḍhava Nārāyaṇa-krāmavittāt, do.</td>
<td>154, 246</td>
<td></td>
</tr>
<tr>
<td>Māḍhavanārāyaṇamāṇa-Atirāra-bhāṭat, do.</td>
<td>179, 260</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Bhavakāḍa-bhāṭat, do.</td>
<td>135, 246</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Bhavārūdra-sahasra, do.</td>
<td>172, 256</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Chāṅga-sahasra, do.</td>
<td>159, 248</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Dōṇga-sahasra, do.</td>
<td>179, 260</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Jānārada-śāsana-dāśapūriya, do.</td>
<td>163, 250</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Nāgaya-bhāṭat, do.</td>
<td>134, 235</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Nārāśīṅga-bhāṭat, do.</td>
<td>240</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Sarvakṛatu-dāśapūriya, do.</td>
<td>145, 241</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Śrīdhara-sahasra, do.</td>
<td>179, 260</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Śrīkumāra-krāmavittat, do.</td>
<td>177, 258</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Śrīchindra-dāśapūrya, do.</td>
<td>155, 246</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Tīrūmapūjīlorai-sahasra, do.</td>
<td>59, 126, 231</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Tīrūvarānāgarāṇa-bhāṭat, do.</td>
<td>170, 233, 255</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Vāmaṇa-dāśapūriya, do.</td>
<td>147, 242</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Yājñā-dāśapūrya, do.</td>
<td>165, 251</td>
<td></td>
</tr>
<tr>
<td>Māḍhavaści Yājñaya-sahasra, do.</td>
<td>169, 254</td>
<td></td>
</tr>
<tr>
<td>Māḍhurāntaka, n. of Rājendrachōla I, Chōla k., 9, 16, 48, 72-3, 197-98, 200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Māḍhurāntakach-chaturvēdīmāngalam, cit.</td>
<td>134, 190-91, 235</td>
<td></td>
</tr>
<tr>
<td>Māḍhurāntakach-chaturvēdīmāngalam, t.a. Ālam-bākkam, cit.</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>Māḍhurāntakachchēri, quarter</td>
<td>48, 60</td>
<td></td>
</tr>
<tr>
<td>Māḍurāntaka-vadi, n. of a chan.</td>
<td>39, 104, 221</td>
<td></td>
</tr>
<tr>
<td>Māḍhuśūdana Bhavakandha-bhāṭat, done</td>
<td>233</td>
<td></td>
</tr>
<tr>
<td>Māḍhuśūdana Mahādeva-sahasra, do.</td>
<td>240</td>
<td></td>
</tr>
<tr>
<td>Māḍhuśūdana Nārāyaṇa-krāmavittat, do.</td>
<td>139, 238</td>
<td></td>
</tr>
<tr>
<td>Māḍhuśūdana Padmanābha-bhāṭat, do.</td>
<td>236</td>
<td></td>
</tr>
<tr>
<td>Māḍhuśūdana Śankarāṇāraya-bhāṭat, do.</td>
<td>264</td>
<td></td>
</tr>
<tr>
<td>Māḍhuśūdana Sukumāra-dāśapūrya, do.</td>
<td>247</td>
<td></td>
</tr>
<tr>
<td>Māḍhyāṣīkā, king’s pradhānāsthana (q?)</td>
<td>10, 75, 201, 247</td>
<td></td>
</tr>
<tr>
<td>Māḍirudāṣṭa Rudra-krāmavittat, done</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>Māḍirū-Dōṇṭa Kōḷasarmma-bhāṭat, do.</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>Māḍiśūdana Bhavakanda-bhāṭat, do.</td>
<td>129</td>
<td></td>
</tr>
<tr>
<td>Māḍiśūdana Mahādeva-sahasra, do.</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>Māḍiśūdana Parpanāba-bhāṭat, do.</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>Māḍiśūdana-Sankaranāraya-bhāṭat, do.</td>
<td>187</td>
<td></td>
</tr>
<tr>
<td>Māḍiśūdana Sukumāra-dāśapūrya, do.</td>
<td>158</td>
<td></td>
</tr>
<tr>
<td>Māḍiśūdana Śrīyadēva, do.</td>
<td>132, 234</td>
<td></td>
</tr>
</tbody>
</table>
Malaiyakkach-chaturvedimangalam, vi., 67, 103, 262
Malaiyur, do., 123
Malap, ja., 182
Maliyur, alias Srikanthach-chaturvedimangalam, s.a.
Tiruvengurumbar, vi., 68
Maliyur, alias Srikanthach-chaturvedimangalam, do.,
56, 185, 263
Malava, er., 9, 71, 196
Malavaraiyur, throne named after, 18n
Malaya, er., 16
Malaya, peninsula, 16
Mahi, 5, 77
Mahiikkudi, 115
Malikkai, plant, 118, 228
Malwa, co., 58
Managalar-Munniyur, vi., 80, 205
maunaippadappai, 118
maunippur, "house site," 7, 97
Manakkudi, s.a. UttamaSailach-chaturvedimangalam,
vi., 65
Manalur, do., 39-40, 96, 216
Manalurri, i., 39, 96
Manganalairur, vi., 189, 265
Manganalairur, s.a. Mankur, do., 68
Manarkal, ja., 265
Manarkalur, do., 188
Manarppuli, do., 134, 185-84, 235, 263-64
Mandya, s.a. mahanayakan, 7
Mandya, Mapinaago, m., 107
Managavan-Antau, 191
mangapa, 18, 35n, 45n
Mandura, mo., 69, 194, 197
Mandusor, vi., 58
Mandhata, myth. k., 69
Mandhatri, do., 8, 194
mandiravilai, off., 215
Mangaiyiru Sivas, donee, 175, 298
Mangalam, vi., 60, 189
Mangala-nadu, di., 60, 189
Mangalavan Solaiyiru-bhathag, donee, 131, 234
Mangalur, ja., 137, 139, 151, 161, 236, 238, 244, 249
Mangudi, vi., 65, 155, 246
Manikkant Eruuttapadam alias Chola-muvendavelan, [velan],
off., 92, 122
Manikkant Eruuttapadam alias Solamuvendavelan, do., 23
Maunimaingal, vi., 78, 87, 94, 202, 211
Mauniattu, ja., 186, 263
Maunimbi Tirumalai-daasapuriya, donee, 160, 249.
Mogaliyan Chanda Chirandi, m., 120
Mogilayan (Mudgalayan) Chanda Chirandi, do., 52
Molaiyur, s.a. Molaiyur, vi., 27
Month:
Vaisakha 15
Mroopuram, fa., 142, 239
Mritisu, s.a. Yama, do., 70, 195
Mrituyut, s.a. Suraguru, myth. k., 8, 70, 195
Muchukunda, do., 8, 69, 194
Mudal, 90-2
Mudant Agnarma-sahasrast, dune, 156, 247
Mudappar, s.a. Mudappuram, vi., 53
Mudappuram, fa., 125, 147, 230, 242
Mudappparam, s.a. Mudappur, vi., 53
Muddayan Urudra-kramavittag, dune, 183, 262
Mudichchhodu, di., 60, 67, 172, 189-90, 256
Mudigondaitha-vinagars alias Naadvur-Srikoyil, tr., 60, 189, 191-92
Mudikondaitha-Vilupparrayan alias Vaidar Ambaravadi, off., 22, 93, 123
Mudhuma Narasangam Srivindhava-kramavitt的影响, dune, 174
Mudumbai, fa., 141, 239, 257
Mugaveetii, of., 20, 23, 93, 122, 214
mukkai, fraction, 36
Mukunda, s.a. Vishnu, do., 194
Mulaichcheru, fa., 238
Mulaikatkam-nadu, di., 67, 167, 233
Mulaipuram, vi., 24
Mulaipuram, s.a. Molaiyur, do., 27
Mulaipuram-nadu, di., 66, 159, 248
Mulyamaagalam, vi., 66, 159, 248
Mulaipuram, fa., 138, 237
Mullahivasi, s.a. Mullahivayil, vi., 44
Mullahivayil, brah., 32
Mullahivayil, s.a. Mullahivasi, vi., 44, 120
Mullalangudi, s.a. Mullalangudi, do., 64, 144, 240
Mullachevu, fa., 139
Mummadiojiach-charupppedimaagalam alias Tundatottam, vi., 152, 245
Mummadiojiap-peraru, vi., 42, 219, 224
Mummadiojiap-peraru alias Karuvaykai, n. of a char., 82, 84-3, 90-1, 203-04, 206-08, 213-14
Mummadiojiap-peraru alias Karikaliosajap-peruvakkai, do., 39-40, 42-3, 98, 100-01, 111, 218-19, 224

Mummadiojiap-Posi, s.a. Itayiran Pallavaya, do., 28
Munajyangariyag, throne named after off., 18n
Munandri, n. of a land, 19n, 39n, 102, 219
Munandur, vi., 43, 45, 77, 85, 93, 202, 208
Mundasaraposei Tirivvanaangai Tiruppadavur-sahasrast, dune, 145, 241
Mundirign, land me., 35-6, 36n, 202-14
Mundilvarangai Nagasvarangi-bhaatn, dune, 173, 257
Mundilvarangai Ravidasa-kramavittag, do., 173, 257
Muniyur, vi., 46
Munnaivallavay-nadu, di., 68, 187, 265
Munnalval, vi., 44, 77, 81, 93, 202, 206
Munnaval, s.a. Munnavalkottai, do., 40
Munnavalkottai, s.a. Munnavaival, do., 40
Munnaviyil, do., 192
Munpurpadi, fa., 173, 236
Munpurpadi Mahasunar Vadugaya-sahasran, dune, 172, 256
Munpuruvan, of., 62
Munpuruvan Nagaptumuvan, off., 62, 190
Muppiral, fa., 128, 130, 138, 143, 145, 147, 232-33, 237, 240-42
Muriichchodu, do., 137, 160, 172, 237, 249, 256
Muriikkoprai, do., 148, 242
Murti, 33
Mutta-antkan Anantarayagana-dalapruiyag, dune, 139, 238
Mutta Damodaran Puvannt, do., 159, 248
Mutta Divakaran Narayanag, do., 145, 241
Muttappuram, ya., 137, 142, 237, 239
Muttai Vishnu-bhaatn, dune, 129, 233
Muttanarayagan Kumarakanda-kramavittag, do., 171, 235
Muttirai, fa., 140, 159, 185, 238, 248, 263.
Muttilampuram, fa., 171-72, 253-56
N
Nadudur, do., 129, 132, 136, 138, 143-44, 233-34, 236-37, 240
Nadudur, vi., 60
Nadudur Kumaraasvani-bhaatna-Vasantayajyir, s.a. Achchivanang Kumaraasvami-bhaatna, dune, 60
Nadir, vi., 24-5, 123
nadditchi, tax, 118
Nakkañ Dāmodarana, eff., 23
Nakkañ Dāmodiran, do., 93
Nakkañ Guṇaśila, a merchant, 97, 216
Nakkañ (Mā/Mahā)dēva, donee, 141, 238
Nakkañ Nārāyaṇa-bhāṭṭaṇ, do., 140, 238
Nakkañ Nārāyaṇaṇa, do., 132, 234
Nakkañ Pūti, do., 188
Nakkañ Śōlaippirāṇa, do., 134
Nakkañ Vāsudeva-bhāṭṭaṇ, do., 188, 260
Nakkañ Veṇṇi, a merchant, 226
nāḍi, grain me., 50, 50n, 229
nallā, tax, 118
Nallambar, vi., 44, 80, 93, 202, 205
Nallāṛṝnāḍu, di., 65, 148, 242
nallerudu, tax., 118
Nallūr-nāḍu, di., 67, 180, 260
Nālamādi Bhīma, ti. of Āraiyān Rājarājan alias Vikrama chāḷaḷa-chāḷiya vaḷḷaṇaṇaṇa, eff., 28
Nāḷūr, vi., fa., 124, 176, 230, 258
Nāḷūr, vi., 56, 58, 63, 156, 247
Nambi-Dāmodaraṇa Subrahmanya-daśapuraṇa, donee, 169, 254
Nambi Eḻuvaṇ Chaṇaperumāṇa-daśapuraṇa, do., 154, 246
Nambikāli Vaikundakrama-vitaṇa, do., 156, 247
Nambiran Śrīrama-daśapuraṇa, do., 162, 250
Nambitāṭi Mādhavanambi-sahasraṇa, do., 126, 231
Nambīṭi Śankaranārāyaṇa-krama-vitaṇa, do., 178, 259
Nambūdi Uruḍrakumāra-daśapuraṇa, do., 250
Nambūr, fa., 136, 162, 180, 189n, 235, 250
Nambūrk-kāṭṭukkaṇ, do., 136
Nambūti-Uruḍrakumāra-daśapuraṇa, donee, 163
nandavāṭāma, s.a. nandavāṭaṇa, 78, 82, 84, 87, 90-1, 117
Nandi-Ālaṇa, donee, 132, 234
Nandigama fa., 138, 237
Nandinārāyaṇa-bhāṭṭaṇ, donee, 124, 230
Nandiperumāṇa Chēṭṭaṇ-sahasraṇa, do., 126, 231
Nandiperumāṇa Uruḍramādhava-daśapuraṇa, do., 180, 260
Nandippottaraiyar, Pallava k., 12
Nandisarnaṇa Uḷḷadaperumāṇa-daśapuraṇa, donee, 161, 249
Nandivaraṇa Nārāyaṇa-bhāṭṭaṇ, do., 188, 265
Nandivaraṇa Nārāyaṇa-daśapuraṇa, do., 125, 230
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I : 8th YEAR

Nandivarman, Palla\n, 19
Nandivarman II, do., 11, 12n, 45, 50
Naṅgai-Brahmādēyam alias Aṛiṇga-chaturvēdi-
maṅgalam, s.a. Naṅgavaram, vi., 56, 68, 187,
264
Naṅgavaram, s.a. Naṅgai-Brahmādēyam alias Aṛiṇga-
chaturvēdimāṅgalam, do., 68
Nāṅgūr-nādu, do., 65, 148, 242
Naṁmūlkkuḍi, vi., 30, 40, 113, 225
Naṁmūlkkuḍi, s.a. Nemmelikkudi, do., 43
Nāṟṟuṟuvaṭ, m., 62
Nūṟṟuvaṭ Triyambakañ, donee, 190
Nāṟṟakkan, ṇ, 28
Nāṟṟakkan Irāmaṇ Arumoli alias UttamašāJa-
Brahmārājan, eff., 28
Nāṟṟakkan Kashmir, s.a. Rājēndraśīla Brahmar-
rājan, do., 18n
Nāṟṟakkan Kashmir-Irāmaṇ alias Irājēndraśīla-Bra-
hamārājan, do., 92
Nāṟṟakkan Kashmir-Irāmaṇ alias Rājēndraśīla-
-Brahmāmārājan, do., 28
Nāṟṟakkan Kashmir-Irāmaṇ alias Rājēndraśīla-
-Brahmāmahārājan, do., 94
Nāṟṟakkan Kashmir-Irāmaṇ alias Rājēndraśīla-
-Brahmārājan, do., 22
Nāṟṟakkan Mārāyan Jaṅgāñathan alias Rājēndraśīla-
Brahmādhīrājan, do., 7, 18-9, 22, 92
Nāṟṟakkan Mārāyan Jaṅgāñathan alias Rājēndraśīla-
Brahmādhīrājan, do., 122
Nāṟṟamangalam, ṇ, 140, 238
Nāṟṟaṇa-māsakkal, n. of u. field, 113, 225
Nāṟṟaṅgaiñ, ṇ, 264
Nāṟṟa[n] Nāṟḷppūṭṭu Tiruvaramāṅgadēvaṉ Perumāṇambi-
daśapuṟivaṭ, donee, 136, 236
Nārāśingamangalam, vi., 67, 170, 255
Nārāśingan Madhusūdana-bhaṭṭaṉ, donee, 233
Nārāśingan Māḷḷūdana-bhaṭṭaṉ, do., 130
Nārāśingan Śrīmādhīva-kraṇavittāṉ, do., 257
Nārāśingan Yajñakumāra-daśapuṟivaṭ, do., 133, 235
Nārataṅgaṉ Kuruttaṉ, eff., 23, 93, 122
Nāṟṟaṉa, poet, 10, 18, 53, 76, 201
Nāṟṟaṉa, eff., 201
Nāṟṟaṉa-Atiruddha-Brahmādhīrājar, eff., 30
Nāṟṟaṉa-daśapuṟivaṭ, donee, 123, 150, 244
Nāṟṟaṉa-Dattan, do., 249
Nāṟṟaṉa-Dīvākara-daśapuṟivaṭ, do., 236
Nāṟṟaṉa-Kraṇavittāṉ, m., 52, 120
Nāṟṟaṉa Māṟchchan Aṭṭiṉa-daśapuṟivaṭ, donee, 166,
252
Nāṟṟaṉaṉ Agniṉarma-sahasraṉ, do., 236
Nāṟṟaṉaṉ Akkiṉaṉma-daśapuṟivaṭ, do., 166
Nāṟṟaṉaṉ Akkiṉaṉmā, do., 185
Nāṟṟaṉaṉ Akkiṉarāma-daśapuṟivaṭ, do., 252
Nāṟṟaṉaṉ Akkiṉarman, do., 263
Nāṟṟaṉaṉ Akkiṉarman-sahasraṉ, do., 136
Nāṟṟaṉaṉ Nāṁpirāṉ-sahasraṉ, do., 134, 235
Nāṟṟaṉaṉ Arāvamudu-sahasraṉ, do., 144, 240
Nāṟṟaṉaṉ Aśṭamūrttī-bhaṭṭaṉ, do., 263
Nāṟṟaṉaṉ Aṭṭamūrttī-bhaṭṭaṉ, do., 184
Nāṟṟaṉaṉ Aṭṭiṉaṉr Nāṟṟaṉaṉ-kraṇavittāṉ, do.,
182, 262
Nāṟṟaṉaṉ Bhāskara-bhaṭṭaṉ, do., 157, 247
Nāṟṟaṉaṉ Bhavardha-daśapuṟivaṭ, do., 147, 242
Nāṟṟaṉaṉ Chakrapāṇi-sahasraṉ, do., 187, 264
Nāṟṟaṉaṉ Chaṇḍakumāra-daśapuṟivaṭ, do., 136,
236
Nāṟṟaṉaṉ Chaṇḍaya-kraṇavittāṉ, do., 155, 246
Nāṟṟaṉaṉ Chaṇḍrābharaṇa-bhaṭṭaṉ i.e. Nāṟṟaṉaṉ Cham-
drābharaṇa-bhaṭṭaṉ, do., 166, 264
Nāṟṟaṉaṉ Dāmaya-daśapuṟivaṭ, do., 161, 249
Nāṟṟaṉaṉ Dāmōdana-bhaṭṭaṉ, do., 230
Nāṟṟaṉaṉ Dāmōdana-kraṇavittāṉ, do., 154, 246
Nāṟṟaṉaṉ Dāmōdana-sahasraṉ, do., 166, 264
Nāṟṟaṉaṉ-daśapuṟivaṭ, do., 135
Nāṟṟaṉaṉ Dattasahasraṉ, do., 264
Nāṟṟaṉaṉ Dattasārma-daśapuṟivaṭ, do., 246
Nāṟṟaṉaṉ Dēvaṉaṉya-daśapuṟivaṭ, do., 167, 253
Nāṟṟaṉaṉ Dēvaya-bhaṭṭaṉ, do., 140, 238
Nāṟṟaṉaṉ Divākara-daśapuṟivaṭ, do., 124, 135,
230
Nāṟṟaṉaṉ Gōvinda-daśapuṟivaṭ, do., 180, 260
Nāṟṟaṉaṉ Hiranyagarbha-daśapuṟivaṭ, do., 166,
252
Nāṟṟaṉaṉ Kēḻava-bhaṭṭaṉ, do., 164, 251
Nāṟṟaṉaṉ Koṟṟa-daśapuṟivaṭ, do., 154, 246
Nāṟṟaṉaṉ Kumārādēva-daśapuṟivaṭ, do., 166, 252
Nāṟṟaṉaṉ Kumāraperumān-bhaṭṭaṉ, do., 171, 255
Nāṟṟaṉaṉ Lakṣmaṉa-sahasraṉ, do., 127, 232
Nāṟṟaṉaṉ Māḏhava-Aḥītaṉi, do., 158, 248
Nāṟṟaṉaṉ Mayūravāhana-sahasraṉ, do., 149, 243
Nāṟṟaṉaṉ Nāṟṟaṉabhaṭṭa-vasantāṉaṉ, do., 132,
234
Nāṟṟaṉaṉ Nāṟṟaṉaṉ-sahasraṉ, do., 134, 140, 151,
235, 238, 244
Nāṟṟaṉaṉ Padmaṉāba-daśapuṟivaṭ, do., 129, 233
Nāṟṟaṉaṉ Pāḷḷikopāḷi-sahasraṉ, do., 175, 258
Nāṟṟaṉaṉ Purambaṉya-daśapuṟivaṭ-sūmaṉaṉ, do., 165,
252
Nilagirivan Bhavakanda-sahasra, done, 133, 235
Nilakantha Govinda-bhat, do., 124
Nilakantha Govinda-bhat, do., 230
Nilakantha Kumaramvami-bhat, do., 184
Nilakantha Pitambara-bhat, do., 134
Nilakantha Srikrisna-bhat, do., 187
Nilakantha Srivisheu, do., 175
Nilakantha Kumaramvami-bhat, do., 262
Nilakantha Pitambara-bhat, do., 235
Nilakantha Ponali-bhat, do., 185, 263
Nilakantha Sitrapparay-bhat, do., 188, 265
Nilakantha Srikrisna-bhat, do., 265
Nilakantha Srivisheu, do., 258
Nila Datta-sahasra, do., 238
Nila Tatata-sahasra, do., 14
Nilasarmat Srirama-kramavitta, do., 134, 235
Nimbai, fa., 146, 151, 158, 242, 244, 250
Niraj, do., 162, 165, 168, 173, 250, 252, 254, 256
Niraj, vi., 58
Niraj, fa., 168, 233
nirgirai, permanent rent, 29, 31, 90-1
nik-kului, tax, 118
nik-koppu, 88
nimalya, 49n
nir-nilai, 84, 90
Nittavinodanallur, vi., 40, 45, 47, 77-8, 86, 94, 117, 202-03, 209, 227-28
Nitta Virasaj-aanukkar, a body of military guards, 12
Nityaniryaninoda, ti. of Rajaraja, Chaṭa k., 197
Nityaninoda, ti. of Rajaraja I, 200
Nityaninoda-valanaudu, di., 10, 17, 77, 190-91, 200, 202, 229, 254
Nityaninoda-vala-raṣṭhra, de., 75
nivandam, assignment, 31
Niyamanadainallur, vi., 45, 77, 86, 94, 192, 202, 210
Noṭṭur, fa., 128, 135, 178, 232, 236, 259
Nripatunga, Pallava k., 11, 12n
Nurṣṛman Karunakaran, off., 23, 93
Nurṣṛman Vasudeva[n], de., 24, 123

O

Odi, 84, 89, 90
Odak-kuli, tax, 118
Odapurni, fa., 151, 161, 167-68, 244, 249, 253
Odappurai, do., 137, 145, 237, 241
Odha, co., 28

Odumikil, fa., 160, 171, 255
Odumikkun, do., 249
Oliţi śudum, off., 19, 22, 192
Oliținayakan, do., 20-2, 28, 92, 214
Oliținayakan, s.a. Tirumandhiravolai-nayakan, do., 19
Olițiy-śudum, do., 21
Olikonraji, fa., 128, 138, 232, 237
Olijamai, vi., 175, 257
Olijamai, s.a. Olijamai, do., 67
Olijamai, s.a. Olijamai, do., 67
Olōkamahādevīch-chaturvedimāṅgalam alias Kīlp-pūḍi, brah., 52, 220
Olōkamahādevīch-chaturvedimāṅgalam, vi., 41, 60, 103, 189
Olōka-mahādevīch-chaturvedimāṅgalam alias Kīlp-pūḍi, vi., 39, 44, 121, 175
Omappuṭṭey, n. of a land, 116, 227
Omṛgy-ārumā, do., 227
oppu, 95
Orattur, s.a. Upattur, vi., 44
Orṛiyōraḍgaḷ Nāgambisahasraṇ, done, 130, 233
Orthography :
  euphonic ŏ 6
dental n 6
final 6
mudappali 6
kaṇḍippali 6
udamb-aṇu-mey 6
Oṭṭuk..., fa., 261
Omatupuliyur, do., 150, 243
Oyappuliyur alias Ulagalaṇadāṭha-chaturvedimāṅgalam, vi., 64, 145, 241

P

Pāchchik-kūrgam, di., 68, 188, 265
paḍāgai, hamlet, 63
Paḍagam, fa., 132, 134-35, 234
Paḍakam, do., 131, 141, 233, 235, 239
Paḍi ins., 16
Paḍi, quarters, 7
Padmanabhaṇa Rēvakanda-daśapuriyana, done, 163
Padmanabhaṭṭachēri, quarter, 48
Padmanabhaṇa Chandraśekharadāśapuriyana, done, 237
Padmanabhaṇa Chandraśekara-daśapuriyana, do., 138
Padmanabhaṇa Jātavēda-bhaṭṭaṇa, do., 187, 264
Padmanabhaṇa Kumāradi-kramavittaṇa, do., 258
Padmanabhaṇa Rēvakanda-daśapuriyana, do., 250
Padmanabhaṇa Sūrya-bhaṭṭaṇa, do., 261
<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Padmanabha, Surya-bhatraya</td>
<td>182</td>
</tr>
<tr>
<td>Padmanabha, Tiruvanakada-bhatraya-vasantayaja</td>
<td>159, 248</td>
</tr>
<tr>
<td>Padmanabha, Yajñatma-daśapuriyaya</td>
<td>168, 253</td>
</tr>
<tr>
<td>Padmaraga, &quot;semi precious stone&quot;</td>
<td>198</td>
</tr>
<tr>
<td>Padjugai</td>
<td>118</td>
</tr>
<tr>
<td>Pagalur,</td>
<td>129, 161, 163, 233, 249, 251</td>
</tr>
<tr>
<td>Pākkaṇā Chūrī, s.a. Bhāskaraṇa Chūrī,</td>
<td>52, 119</td>
</tr>
<tr>
<td>Pāladaī</td>
<td>144</td>
</tr>
<tr>
<td>Pāladaī</td>
<td>240</td>
</tr>
<tr>
<td>Pālaiyamur, vi., 31</td>
<td></td>
</tr>
<tr>
<td>Pālaiyavu, do., 18</td>
<td></td>
</tr>
<tr>
<td>Pālaiya-Vājavan-mahādevīch-chatuvēdimangalam, do., 64, 66, 165n, 249</td>
<td></td>
</tr>
<tr>
<td>Pālaiya-Vājavan-mahādevīch-chatuvēdimangalam, ṭ.r. Pālaiya-Vājavan-mahādevīch-chatuvēdimangalam, do., 161</td>
<td></td>
</tr>
<tr>
<td>Pālaiyūr, s.a. Pāḷur, do., 25</td>
<td></td>
</tr>
<tr>
<td>Pālaiyūr, do., 22, 24, 214-15</td>
<td></td>
</tr>
<tr>
<td>Pālaiyūr-nādu, di., 22, 25, 92, 94, 214-15</td>
<td></td>
</tr>
<tr>
<td>Pālāmpiyār, 90, 92</td>
<td></td>
</tr>
<tr>
<td>Palaputtyan-patsu-vykkal, n. of a chan, 39, 101, 219n</td>
<td></td>
</tr>
<tr>
<td>Palavarach-chālā-bhōgam, endowment, 33-4, 77</td>
<td></td>
</tr>
<tr>
<td>Palav-Ven, stream, 40, 112-13, 225</td>
<td></td>
</tr>
<tr>
<td>Pālaya-Vājavan-mahādevīch-chatuvēdimangalam, vi., 136, 236</td>
<td></td>
</tr>
<tr>
<td>Pāḷiḍakaṇ Cheṭhēdeva Dāmōḍara-daśapuriyava, done, 165, 254</td>
<td></td>
</tr>
<tr>
<td>Pāḷakkudi, vi., 101, 219</td>
<td></td>
</tr>
<tr>
<td>Pāḷmöglichkeiten</td>
<td>30, 31</td>
</tr>
<tr>
<td>Pallava, do., 6, 10-1, 57, 70, 195</td>
<td></td>
</tr>
<tr>
<td>Pallavarayavar, off., 21</td>
<td></td>
</tr>
<tr>
<td>Pali-Chaṭraiya, a merchant, 107</td>
<td></td>
</tr>
<tr>
<td>Pali-Chaṭraiya, do., 222</td>
<td></td>
</tr>
<tr>
<td>Pali-Chaṭraiya</td>
<td>222</td>
</tr>
<tr>
<td>Pāllichchaṇḍam, 31, 33-4, 77-8, 89, 94, 202, 213</td>
<td></td>
</tr>
<tr>
<td>Pāllichchaṇḍam</td>
<td>31, 33-4, 77-8, 89, 94, 202, 213</td>
</tr>
<tr>
<td>Pāḷimēḷ Ādamaṇgalam, s.a. Pāḷimēḷ Ādamaṇgalam, vi., 40</td>
<td></td>
</tr>
<tr>
<td>Pāḷimēḷ Ādamaṇgalam, do., 102</td>
<td></td>
</tr>
<tr>
<td>Pāḷimēḷ Ādamaṇgalam alias Chāttamaṇgalam, do., 40, 219</td>
<td></td>
</tr>
<tr>
<td>Pāḷimēḷ Ādamaṇgalam alias Sattamaṇgalam, do., 39</td>
<td></td>
</tr>
<tr>
<td>Pāḷiyūr, do., 43</td>
<td></td>
</tr>
<tr>
<td>Pāḷmutram, a hamlet, 225</td>
<td></td>
</tr>
<tr>
<td>Pāḷūr, s.a. Pāḷiyūr, vi., 25</td>
<td></td>
</tr>
<tr>
<td>Pāḷuvēṭtārâyār, Kēṭāḷa pr., 13</td>
<td></td>
</tr>
<tr>
<td>Pāḷūr, vi., 24, 56, 132, 149, 234, 243</td>
<td></td>
</tr>
<tr>
<td>Paliyakokk-Kaṇḍu-āyaṇa Irājakēṣari, s.p., of Chōḷa Ādiva, 10</td>
<td></td>
</tr>
<tr>
<td>Pāmēḷ, s.a. Pāmbumu, vi., 25</td>
<td></td>
</tr>
<tr>
<td>Pāmēḷiyāru, do., 50</td>
<td></td>
</tr>
<tr>
<td>Pāmbi, fa., 154, 246</td>
<td></td>
</tr>
<tr>
<td>Pāmbuṇk-kūṟram, di., 22, 25, 92, 95, 123</td>
<td></td>
</tr>
<tr>
<td>Pāmbuṇmār, fa., 133, 235</td>
<td></td>
</tr>
<tr>
<td>Pāmbūr-nādu, di., 65, 153, 155, 245-46</td>
<td></td>
</tr>
<tr>
<td>Pānaiyūr, vi., 23, 66, 161, 249</td>
<td></td>
</tr>
<tr>
<td>Pānaiyūr-nādu, di., 23, 26, 66, 93, 122-23, 159, 248</td>
<td></td>
</tr>
<tr>
<td>Pānam, 229n</td>
<td></td>
</tr>
<tr>
<td>Pānāṇgudi, vi., 39, 42, 53, 110, 224</td>
<td></td>
</tr>
<tr>
<td>Pāṇāṇilnādu, s.s. Pāṇāṇilnādu, di., 23</td>
<td></td>
</tr>
<tr>
<td>Pāṇchavaṇmādevīch-chatuvēdimangalam, vi., 60, 65, 148, 189, 243</td>
<td></td>
</tr>
<tr>
<td>Pāṇḍanāgav-vykkal, n. of a chan, 39, 101, 219n</td>
<td></td>
</tr>
<tr>
<td>Pāṇḍaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇa�</td>
<td></td>
</tr>
</tbody>
</table>
Parakāsari-Viḷupparaiyān alias Rājadittān Kūtādi, of. 22, 92, 122
Parājūr Ambalattādi alias Mudigondaśa-Viḷupp-paraιyān, do., 92
Parājūr Ambalattādi alias Mudikondaśa-Viḷupparaιyān, do., 22, 95, 123
Pambai, ni., 222
Paramai Kōvattanat, m., 107-08
Paramēvāra, Pāappa k., 56
Paramēvāramahāta-sarvakratuyājī, of., 22
Paramēvaramahāgalaṁ alias Chirinpāḷi, vi., 174, 257
Paramēvaramahāgalaṁ alias Kaḷuvaṇṭīdal, do., 167, 253
Paramēvaramahāgalaṁ alias Kaḷuvaṇṭīdal, a.s. Kaḷuvaṇṭīdal, do., 67
Paramēvaramahāgalaṁ alias Kīlaiyil, do., 251
Paramēvārama Kōlāvāmāpaka-bhāṭṭaṇ, done, 176, 258
Paramēvārama-patā-sarvakratuyājī, of., 92
Parāṅjōṉi Aṭtōṇa-sahasraṇ, done, 175, 257
Parāntaka, Chēla k., 8-10, 12n, 13-4, 70-1, 195-96
Parāntaka I, do., 11-12, 13n, 30n, 56-7
Parāntaka II, do., 14
Parāntakapuram, ni., 12
Parāsūrāmaṇa, sage, 95, 215
pariḥārīm, 29-30, 118-19
parīśu, 38
Paṇivaittāṇ, n. of a chan., 39
Paṇivaittāṇ-kāl, do., 104, 220
Paṅkourai, fa., 138, 140, 237-38
Paṟpanābhaṉ Śrīvāṣēvaṇ, done, 190
Paṟpanābhaṉ Śrīvāṣēvaṇ, s.a. Padmanābhaṉ Śrī-
vaṇṭīdal, do., 61
paṟṟu, leased land, 202, 204
Paṟṟurai, vi., 43n
Paṟṟurai alias Marudattūr, do., 40, 43, 114, 226
Pāṟṟivagrāma, do., 10, 18, 76, 201
Pāṟṟivagrāma, s.a. Koṭṭaiyir, do., 53
Pāṟṟivēṉdarvarman, Chēla k., 30
Paruttī-Niyamam, vi., 45, 78, 88, 94, 202, 212
Paṉindippuram, fa., 186, 264
Paṉumuram, do., 129-30, 136, 160, 166, 168, 181,
232-33, 236, 249, 252-53, 261
Paṉupatikōṭīl, ni., 25
Paṉupati Nārāyana-daśapuriyān, done, 187, 265
Paṉupati Sāttabhaṭṭa-sōmayājī, do., 187, 265
Paṉupati Śrīnārāyana-bhaṭṭaṇ, do., 134, 235
Patmanābhaṉ Kumārāḍi-kramavittān, do., 176
Patma(dm)ānabhaṉ Tiruvēṇkāda-bhaṭṭa-vasantayājī, do., 159, 248
Patma(dm)ānabhaṉ Yajñātma-daśapuriyān, do., 168,
253
Paṭṭakumāraṅ Śrīvāhava-daśapuriyān, do., 184
Paṭṭambi Śrīkṛṣṇa-daśapuriyān, do., 184, 262
Paṭṭamakkuḷārā-sahasraṇ, do., 158, 248
Paṭṭanāk-kūṛṛam, di., 66, 160, 249
Paṭṭanāk Vāsudevaṇ, eff., 93, 122
Paṭṭikudī, vi., 24, 27, 123
Paṭṭināk-kūṛṛam, di., 23, 26, 93
Paṭṭinārāyaṇa-bhāṭṭaṇ, done, 142, 239
Paṭṭiḷai, eff., 19-20, 23-4, 93, 123, 214
Pāvīṭṭiyak-kīṭaippuram, endowment, 192
Pāvīṭṭiyam, s.a. Rigveda, uk., 63, 192
Pāvīṭṭaramāṇikka, ti. of Raṉendra I, 48
Pāvīṭṭaramāṇikkachchēri, quarter, 48, 60
Pēchchāṅkīlāṭi, fa., 154, 167, 173, 246, 253, 256-57
Pēchchāṅkīḷan Chiriyadigal Amāṭuradigal-kramavi-
tānt, done, 150
Pēchchāṅkīḷan Kēsavāṇambi Kāḻibhāṭṭaṇ, do., 238
Pēchchāṅkīḷan, Kēsavāṇambi Kāḻipāṭṭaṇ, do., 141
Pēchchāṅkīḷan Mahēśvaraṇ Mahēśvārakramavittānt, do.
150
Pēṉaikuṇḍī, vi., 153, 245
Pēṉaikuṇḍī, s.a. Pēṉaikuṇḍī, do., 65
Pēṉaṅgadaṁ, do., 45, 77, 83, 192, 202, 207
Pēṉaṅgadak-kūṛṛam, di., 24, 27, 122
Pēṉaṅkaṇṭam, vi., 93
Pēṉadigal Nārāyaṇa-daśapuriyān 145, 241
pēṟṟu, 39n
Pēṟṟuṅaṅg, di., 22, 25, 92, 122
Pēṟṟunguram, fa., 126, 130, 161, 249
Pēṟṟumparum, done, 181
Pēṟṟuniṉk-kramavittānt, done, 181
Pēṟṟuṉṭāṉ, s.a. Tahināṟ, vi., 26
Pēṟṟuṉṭāṉambi Dāmōdara-kramavittānt, done, 177, 258
Pēṟṟuṉṭāṉambi Nāraśūmāha-kramavittānt, do., 136, 236
Pēṟṟuṉṭāṉambi Tiruvaṭṭigal-bhāṭṭaṇ, do., 177, 258
Pēṟṟuṉṭāṉ Kūṭādi, eff., 24, 123
Pēṟṟuṉṭāṉambi Śrīvāṣēvaṇ-daśapuriyān, done, 138,
237
Pēṟṟuṉṭāṉambi Śūryadēva-bhāṭṭaṇ, do., 259
Pēṟṟuṉṭāṉambi Śūryadēva-bhāṭṭaṇ, do., 177
Pēṟṟumarudūr, fa., 134, 235
Pēṟṟumarudūr, vi., 68, 188, 265
Pēṟṟumāṇḍi Sahasradānap-perumakkai, group of brah-
masthāṇi 59n
Pēṟṟumal-Marudūr, vi., 249
Pēṟṟumal-Marudūr, s.a. Peruvadamarudūr, do., 66
Pēṟṟumal-Marumadūr, s.a. Pēṟṟumal Marudūr, do., 161
INDEX

Perumbārappuliyr, s.a. Chidambaram, do., 17, 65, 202
Perumbēdu, do., 23, 25, 93, 122
Perumpāṇḍur, fa., 144, 155, 180, 240, 246, 260
Perumprappuliyr, s.a. Chidambaram, ni., 13, 77
Perumūṇjaran Chakrapāṇi Perumburakkadal-sahasraṇ, done, 179
Perumūṇjaran Chakrapāṇi Perumpurakkadal-sahasraṇ, do., 260
Perumūṇjaran Dōṇāiyar Trailōkyaṃaṃaṭa-daśapuriyaṇ, do., 178, 259
Perumūṇjaran Kēśavanāraṇyaṇa-svāmi-daśapuriyaṇ, do., 180, 260
Perumūṇjaran Kumārasvāmi-nārāyaṇa-daśapuriyaṇ, do., 160, 249
Perumūṇjaran Tiruvoṇṇāval Chiriyamambi-daśapuriyaṇ, do., 180, 260
Perumūṇjaran Trailōkyaṃaṃaṭa Mahadusudanabhaṭṭaṇ, do., 259
Perumūṇjaran Trailōkyaṃaṃaṭa Madhīśuda-bhaṭṭaṇ, do., 178
Perumūr, ni., 31
Perunāgai-māngalam, brāh., 52
Perunāgaimāngalam, ni., 44, 121
Perun-chekku, 118
Perundaram, aff., 28
Perundōṭṭam, ni., 147
Peruṅgaṃīrtu-vāykkal, n. of a chan., 40, 111, 224-25
Perunongrai, fa., 154, 246
Perunugudi, ni., 43, 77, 80, 84, 93, 202, 205, 208
peruṅgari-mahāsakhī, 47
Peruntōṭṭam, ni., 65, 242
Peruvadamarudur, s.a. Perumbal-Marudur, do., 66
peruvai, 'high road,' 39, 218
Peruvalli, fa., 143, 169, 240, 254
Peruvaliyir, do., 124, 230
Peruvaliyir, ni., 56
Peruvanigir, fa., 263
peru-vāykkal, 42
Peruvēngir, fa., 183, 263
Peyvil, do., 182, 261
pidāgai, hamlet, 32, 38, 119-20, 191-92
pidā-nāṭi, tax, 50, 118
Piddāngudi, ni., 190
Piddāngudi, s.a. Piddāngudi, do., 62
Piddāraṇ Śirikurūr, done, 190
Piddāraṇ Vaṭapattirāsāyī, do., 191
Piddaṇi, do., 33, 79, 84, 192, 213
Piddaṇi, te., 34, 80-3, 90-1, 203-08, 214
Piddāriyir, dc., 39-40, 62-3, 117, 192, 228
Piddāriyir Śrīkōyil, g., ic., of., 35n
Piddāriyir, do., 222
pidi, 119-20
piddīligai, aff., 49, 49n, 118, 228
piddīligaiśāri, do., 49
piddīlīkai, balīḍhā, 49n
Pillaīyar Arikulakāśaṃiyar, s.a. Ariṇāyaka, Chāla k., 15
Pillaīr, fa., 153
pillukkai-sāri, 'nārāyaṇa,' 49n
Pināka, hou of Śiva, 197
Pinākabhirā, dc., 72
Pinākāin, s.a. Śiva, do., 9
Pinukkipparu, s.a. Pinukkippūram, ni., 55
Pinukkippūram, fa., 126, 161, 172, 234, 249, 256
Pinukkippūram, s.a. Pinukkipparu, ni., 55
Pippalari, fa., 163, 250
Pippirai, do., 182, 250
Piramāṇ Tiruvoṇṇagai, done, 191
Pirandūr, ni., 59
Pirandūrkkārāi, fa., 144, 241
Pirandūr Tiruvāṇṅgar-nīruṇa-bhaṭṭa-somayājīyāy, s.a.
Tiruvāṇṅgarāraṇāraṇyaṇa Tiruvāṇṅgar-nīruṇa-daśapuriyaṇ, done, 59
Pirāy, 218
Pirāyakkoṇdu, ni., 60, 66, 158, 248
Pirpirai, fa., 169, 254
Piyalludvai, n. of a field, 112, 225
Pōḍigal Śrīkṛṣṇa.daśapuriyaṇ, done, 151, 244
podumbu, 118
Poduvagai-rudaiyai, g., 35n
Pōḻakkkoṇdu, s.a. Pēḻakkoṇdu, ni., 65
Pēṇāmbi Rudrabhaṭṭaṇ, done, 154, 245
Ponnamparupu, s.a. Ponnampūram, ni., 55
Ponnampūram, fa., 126, 153, 162-64, 167, 231, 245, 250-51, 253
Ponnampūram, s.a. Ponnamparupu, ni., 55
Pōṇaṅgi Bhāvanaṇḍi-bhaṭṭaṇ, done, 143, 240
Pōṇnā, fa., 154, 182-83, 245-46, 261-62
Pōr-Dōṇnā Lakshmi-bhaṭṭaṇ, done, 137, 237
Por-Kāḷan Madhavasahasraṇ, do., 147, 242
Porukurāṇa Śrīmadhavasaḥasraṇ, do., 160, 249
Porukurāṇa Tiruvoṇṇkāṭādiṣṭa-kramāvittaa, do., 170, 235
Porppūram, fa., 144, 240
Porppūram, do., 159, 181, 248, 261
Porrrāṇa Tiruvāṇṅura-sahasraṇ, done, 152, 245
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I: 8th YEAR

Porunārār̥ppūpādai, sek., 41n
Pōḻaṅ Eḻuvādayaṅ Bhāskara-kramavittāya, doner, 131

pāṇḍaga 7
Poygai-nāḍu, ṛ., 64, 132, 189n, 190-91, 234
Prāchētas, ṛ., 72
prādhiṇa-śilāṅa, ṛ., 201
Prayāgai, ṛa., 131, 150, 234, 243
Prēmapūram, ṛ, 231, 233
Prēmapūram, ṛ, 60
Prithivīpātī I, Gāṅga k., 11
Prithivīpātī II, ṛ, 61, 14n
Pūdamaṅgalam, ṛ, 40, 45, 78, 116, 202, 212
pūḍa, grām me., 50n
pūḍa-nāḍi, ṛa. pūḍa-nāḍi, ṛ, 50
Pūḍaṅgudi, ṛa. Pūḍaṅgudi, ṛ, 62
pūḍaṅgugu, ṛa. pūḍaṅgudi, ṛ, 50
Pūḍī Aiyārān, a merchant, 222
Pūḍiṅgudi, ṛ, 23
Pūḍiperumāṅ Akkala-bhaṭṭaṅ, doner, 137
Pūḷaṅmadanaṁparāṇaṁ, ṛ, 23, 93
Pūḷigaṅkkuṇḍi, ṛ, 35, 40, 45, 47, 77, 84, 93, 97, 117, 202, 208, 213, 226
Pūḷigaṅkkuṇḍi, ṛa. Pūḷigaṅkkuṇḍi, ṛ, 46
Pūḷingōṛōppan Krishṇaṅ Tāḷanambhaṭṭa-sōmayāyī, doner, 165, 251
Pūḷingōṛōppan Vīṣṇu Bhavarudra-daśapuriṇaṁ, ṛa. 234, 235
Pūḷingōṛōppan, ṛ, 44, 52, 119
Pūḷippūram, ṛa. Chidambaram, ṛ, 13
Pūḷipyūr-nāḍu, ṛ, 24, 26
Pūḷilāṅgu, ṛ, 246
Pūḷilāṃgai, ṛa. Pūḷilāṃgai, ṛ, 25
Pūḷilāṃgaiṇaṁ, ṛa. Pūḷilāṃgai, ṛ, 25
Pūḷilāṅgaiṇaṁ, ṛa. Pūḷilāṅgai, ṛ, 132, 135, 149, 185, 234, 236, 243, 245, 263
Pūḷilāṅgaiṇaṁ, ṛ, 22, 56, 58, 92
Pūḷilāṃgaiṇaṁ, ṛa. Pūḷilāṃgaiṇaṁ, ṛ, 25
Pūḷir, ṛa. 124, 154, 230
Pūḷir, ṛ, 56
Pūḷir plates of Nandivarman II, 38n, 56, 63n
Pūḷokāṃkāṅkāṅ-čharuppēduṅgalam, ṛa. 159
Pūḷvēḷir, ṛ, 39-41, 102, 219, 225
Pūḷvēḷir-vāykkāḷ, n. of a chan., 39, 39n, 40, 80, 87, 89, 96, 102, 113, 205, 211, 216, 219, 225
Pūṇḍi, ṛ, 41
Pūṇḍōṭiṇa, ṛa. 43n
Pūṅkaṅ-koṭṭaṅ, n. of a tree, 42n, 221, 223
Pūṅjęṭipōsāṅ Chatṭi-Dōpa-daśapuriṇaṅ, doner, 168, 254
Pūṅjspīrėṅ, ṛ, 23, 25, 93-4, 115, 229
Pumaiṭṭīrṇa-ṇaṅgai, ṛa. 35n
Pūṛakākliṅyūr-nāḍu, ṛ, 183, 262
Pūṛakkuṇḍi, ṛa. 78, 89, 94, 202
Pūṛāṅgāluṇḍa, island, 20, 17, 74, 200
Pūṛāṅṭṭur, sek., 41n
Pūṛāṅkāmpah-nāḍu, ṛ, 30, 66-7, 160, 249
Pūṛāṅtakā, ṛa. 71
Pūraṇuvaru, off., 214
Pūraṇuvaru-tīṇaṅkkaḷ, ṛ, 29-20, 23, 93-4, 122, 214-15
Pūraṇuvaru-tīṇaṅkkaḷattuk-karṅkāṅ, ṛ, 214-15
Pūraṇuvaru-tīṇaṅkkaḷaṅ-nāyakaṁ, ṛa. 119
Pūṛkkuṇḍi, ṛ, 45, 213
Pūruḥbōṭtamaṅ aḷiās Rājendrasūṅa-pērāchārayan, engraver, 54
Pūruḥbōṭtamaṅ Nilakṣṣāntaṅ, doner, 191
Pūruḥbōṭtamaṅ Pāṇḍaṅ, ṛ, 140, 238
Pūruḥbōṭtamaṅ Vāsudēva-sahāraṅ, ṛ, 78, 259
Pūsāṅgudi, ṛ, 26
Pūsapōsaṅ, ṛa. 143, 240
Pūsapōsaṅ Cōḷaiippaṅ Iśvaramanināga-sahāraṅ, doner, 251
Pūsapōsaṅ Jannīyaṅ Tīṛvīrialūr-daśapuriṇaṅ, ṛ, 143
Pūsapōsaṅ Kaṅgaṅaṅ Perumpurakkadad-daśapuriṇaṅ, ṛ, 237
Pūsapōsaṅ Śōḷaippaṅ Iśvara-Maṅināga-sahāraṅ, ṛ, 164
Pūsapōsaṅ Tīruvēṅkāṭṭadigaṅ Bhaṭṭanambī-daśapurīyaṅ, ṛ, 59, 125, 231
Pūṣa-Kaṅgaṅaṅ Perumpurakkadad-daśapuriṇaṅ, ṛ, 138
Pūṭamaṅgalam ṛa. 78, 88-9, 94
Pūṭikkuṇḍi, ṛ, 93
Pūṭtaṅ Sarvakaṅkhaṅ-bhaṭṭaṅ, doner, 156, 247
Pūṭtuṅ, ṛ, 1, 1n, 10, 46, 59
Pūṭṭuṅ, ṛa. Nāvagrahāra, ṛ, 201
Pūṭṭuṅ aḷiās Tribhuvana-mahādēviṁ-chaturvēdīṁ-aṅgalam, ṛa. 46
Pūvaṅṅuṅ, ṛa. 175, 257
Pūvaṅṅuṅ, ṛ, 39n, 40, 41n, 47, 213, 226
Pūvaṅṅuṅ aḷiās Avanikṣēriṁ-chaturvēdīṁ-aṅgalam, brāh., 52
INDEX

Pūvanūr alias Avanikēšurīch-chaturvēdimangalam, s.a. Pūvanūr vi., 41, 44, 67, 102, 120, 175, 219, 257
Pūvanūr, s.a. Pūvanūr, do., 41n., 67
Pūvanūr-vāykkāl, u. of a chōn., 39-40, 89, 93, 114, 226
Pūvattabhatā-somanāyāțiyār, eff., 54n
Pūvattan Jātuvēda, dom., 159, 248

R
Raghumāthapuram, vi., 43
Rāhu, dt., 73
Rājačudāmaṇi-agrahāra, vi., 75
Rājakālirāja II, Chōla k., 21
Rājādittan Kūttāda alias Parakēsari Vījupparaiyan, eff., 22, 92, 122
Rājāditya, Chōla k., 14
Rājāditya, vi., 13n
Rājakēsari, ti. of Chōla kings, vi., 8, 70, 195
Rājakēsari, Chōla k., 194
Rājakēsari-chaturvēdimangalam, vi., 180, 260
Rājakēsari-chaturvēdimangalam, s.a. Köyll Tēva-rāyanpēṭtu, do., 67
Rājakēsari-mūvēndavējān, eff., 24, 122
Rājamahēndra-chaturvēdimangalam, vi., 42n
Rājamallach-chaturvēdimangalam, do., 66, 158
Rājānarāyaṇach-chaturvēdimangalam alias Śrīpūḍi, do., 46
Rājarāja, Chōla k., 9, 14, 14n., 15, 17, 22n., 30, 71-2, 74-5, 196-98, 200
Rājarāja I, do., 5n., 16, 16n., 21, 28, 35-6, 42, 57
Rājarāja II, do., 21
Rājarāja-brahmamahārāja, eff., 24, 123
Rājarāja-Ivaram, de., te. eff., 41
Rājarāja-Ivaram-udāiyār, de., 39, 41, 96, 116, 121, 227
Rājarāja-Ivaram-udāiyār, de., te. eff., 216
Rājarāja-Ivaramapuram, vi., 41, 47, 109, 220-22
Rājarāja-Ivaramapuram, vi., 41, 117, 227
Rājarāja-Ivaramapurattu-vāykkāl, u. of a chōn., 108, 222
Rājarāja-mandalam, do., 263
Rājarāja Mūvēndavējān alias Udayaśivākaraṇa Tillaiyāl, eff., 22, 92, 122
Rājarājap-Pāndi-mandalam, do., 68, 189
Rājarājap-pērchārāya, ti. of Vāsudeva, engraver, 54
Rājarāja-panānādu, di., 39-40, 42, 47, 103, 105, 109, 117, 220-21, 223, 227
Rājarāja Varānākoraśiyan alias Maravan Narasiṇha-varman, Bōna ch., 15n
Rājarājēśvaran, te., 28
Rājarājēśvaran, do., 28
Rājaśīnuха, Pāṇēyа, k., 13
Rājāśraya, ti. of Rājarāja, Chōla k., 16, 197
Rājāśraya-chaturvēdimangalam alias Kargudi, s.a. Uyyakkōṇān-Tirumalai, vi., 16
Rājāśrayach-chaturvēdimangalam, do., 186, 264
Rājāśrayach-chaturvēdimangalam, s.a. Uyyakkōṇān-Tirumalai, do., 68
Rājāśrayan-mārakkāl, gaṇa me., 16n
Rājāśrayapuram, s.a. Mēḻpādi, vi., 16
Rājāśraya-valanādu, di., 68, 187-88, 264-65
Rājēndra, Chōla k., 1, 5, 8n., 16-7, 19, 57n., 72, 76, 95, 198-201
Rājēndra I, do., 18, 28, 42n., 45, 50, 54, 57
Rājēndrasīnuха-pērchārāya, engraver, 10, 18, 76, 201
Rājēndrasīnuха-pērchārāya alias Arāvamudū Purushottama, do., 193
Rājēndrasīnuха-pērchārāya, ti. of Arāvamudū Purushottama, do., 54
Rājēndrasīnuха-valanādu, di., 60, 64, 123, 132, 189, 182n., 190-91, 230, 234
Rājēndrasīnuха-valanādu, do., 23-24, 27, 122
Rājēndrasīnuха-anukkappallavairay, eff., 122
Rājēndraśīla Brahmatirāja alias Javanatha, do., 20
Rājēndraśīla-Brahmāndirājan, do., 18, 21n., 17-8
Rājēndraśīla-Brahmāndirājan alias Narākkan Mārāyaṇa Javanath, eff., 7, 18, 22, 28, 92, 122
Rājēndraśīla-Brahmatirāja alias Narākkan Krishṇa Irāmaṇ, do., 94
Rājēndraśīla Brahmatirāja, vi., 28
Rājēndraśīla-Brahmatirājan alias Narākkan Krishṇa—Irāmaṇ, eff., 22
Rājēndraśīla-ṭiruvēdimangalam, vi., 23, 27, 94
Rājēndraśīla-Ishche, quarter, 40, 59
Rājēndraśīla Pālavaraiya alias Araiyān Arumolī, eff., 24, 123
Rāmadēva Mahēndra-sahasraṇ, dom., 239
Rāmadēva Periyanambhi-bhāṭaṇ, do., 182, 261
Rāmadēva Śrīdhar-bhāṭaṇ, do., 239
Rāmapriya Śrkāṇṭha-bhāṭaṇ, do., 140, 238
Rāmapriyan Śrīnārāyaṇa-dāsapuriyan, do., 140, 238
Rāmadēva Śrvānudēva-dāsapuriyan, do., 240
Rāmadēva Tiruvēmpāda-kramavītaṇ, do., 131, 234
Rāmadēva Vīśṇu-sahasraṇ, do., 131, 233
Rāmaṇ Śivaṇ, do., 54n., 244
Rāmaṇārāmangalam alias Ādiyār, fa., 255
rāṣṭra, 200

297
Sāmantēbharaṇa, ti., of Araiyan Rājarājan allār
Vikrama-chōṭiach-chōṭiyavaraiyang, aff., 28
Sāmavēda, 63
Sāmavēdīn 57n
Sānūdēva Brahakaradeva Kāṭhaka-sōmayāţi, done, 244
Sāmideva Bhāskaradeva-Kāḍaga-sōmayāţi, done, 151
Saṅkara, v.a. Saṅkarārya, m., 33
Saṅkarārya, do., 10, 18, 53, 76, 201
Saṅkaperumāl Bhāskara-bhāttaṇ, done, 149, 243
Saṅkamattīvu, island, 215
Saṅgan Śeṇḍaṇ Tiruppidavur-daśapuriyāṇ, done, 243
Saṅgēndi, i.e. Saṅgēndi-mangalam, vi., 68
Saṅkarodaṇṇa Gōvinda-bhāttaṇ, done, 244
Saṅkaranambi Eluvach-chaturvēdī-bhāttaṇ, do., 250
Saṅkaranārāyaṇa-bhāttaṇ, do., 233
Saṅkaranārāyaṇaṇ Āiyappiran-kramavittan, do., 132
Saṅkaranārāyaṇaṇ Āiyappiran-kramavittan, do., 234
Saṅkaranārāyaṇaṇ Kumāraperumāṭ-kramavittan, do., 243
Saṅkaranārāyaṇaṇ Nārāyaṇa-bhāttaṇ, do., 232, 230, 256
Saṅkaranārāyaṇaṇ Nārāyaṇa-kramavittan, do., 168, 253
Saṅkaranārāyaṇaṇ Saṅsvakrata-daśapuriyāṇ, do., 241
Saṅkaranārāyaṇaṇ Śingadāma-bhātta-saṅsvakrati-
yāţi, do., 260
Saṅkaranārāyaṇaṇ Śrībhaktapriya-sahārasī, do., 264
Saṅkaranārāyaṇaṇ Śrī Parānkuṣa-kramavittan, do., 232
Saṅkaranārāyaṇaṇ Tiruvpenkāṭa-daśapuriyāṇ, do., 144, 240, 251
Saṅkaranārāyaṇaṇ Śrībhaktapriya-sahārasī, do., 167, 253
Saṅkaraṇaṉ Chāṇḍiya-daśapuriyāṇ, do., 245
Saṅkaraṇaṉ Dāmōdara-daśapuriyāṇ, do., 241
Saṅkaraṇaṉ Kutrapperumāṭ-kramavittan, do., 148, 242
Saṅkaraṇaṉ Sūryadeva-bhāttaṇ, do., 249
Saṅkaraṇaṉ Tirūṭadōpa-sahārasī, do., 240
Saṅkaraṇaṉ Venpambū-bhāttaṇ, do., 139, 238
Saṅkarappādiyāṛ, com., 7, 108
Saṅkarappādiyāṛ Māmāyaṉ Namināṉaṉ, m., 106, 223
Saṅkarattāṇ-vaṟukkāl, n., of a chan, 39, 217
Saṅkētīmangalam, vi., 188, 265
Saṅkētīmangalam, i.e., Saṅgēndi-mangalam, v.a.
Saṅgēndi, do., 68
Saṃmānūṁ ins., 15
Sappambi Dāmōdara-sahārasī, done, 152, 245

Sabidayaṇaṉ Yajñātma-daśapuriyāṇ, done, 163, 251
Sabdha, 51
Sabdhaī, 52, 120-21
Saḍaṅgavi Tiruppurambiyā-daśapuriyāṇ, done, 159
Saḍāśiva-bhātta-sōmayāţi, aff., 22
Saḍāśivāṇa, Piḷḷai, done, 132
Saḍāśivāṇa, Piḷḷai, do., 234
Sāhāṇāi, ṛ., 142-43, 143, 152-53, 232, 239-41, 245
Sāhāṇāi Dāmodaraṉ Śrīdhara-sahārasī, done, 128
Sahārasī, ti. of brāhmaṇas, 58-9
Sahya, m., 196
Sahyādri, hill, 14
Saṅkētīvarman, E. Chālukya k., 15
Saṅkalrmām ins., 32
Salem, s.a. Rājārāya-chaturvēdīmangalam vi., 16
Saṅkētīmangalam, do., 41-2, 43
Saṅkētīmangalam, s.a. Vijayālalya-chaturvēdīmangalam, do., 67
INDEX

Sarvaśīna Narasimha-sahasraṇ, do., 176, 258
Śaṅkha, ūma of Viṣṇu, 69, 194
Śaṅkünī, s.a. Viṣṇu, do., 69, 194
Sarvāditya Jātavēda-kramavīttaṇ, done, 257
Sarvākmatu Bhavakanda-daśapuriyaṇ, do., 135, 235
Sarvākmatu Chendpirrāṇa-daśapuriyaṇ, do., 145, 241
Sarvākmatuśā, ti. of brāhmaṇaṇaṇ 58
svar-paṛkāram, 30
Sarvāditya Jātavēda-kramavīttaṇ, done, 173
Śāstras, 196, 201
Śāttamaṇicalam alias Palijmei Adamaṇicalam, vi., 99
Śaṭaṇ Śivaguruda-sahasraṇ, done, 188, 265
Śaṭaṇ Subrahmanyaya-sōmayājī, 182, 261
Śaṭaṇūjūr, a humlet, 43n
Śaṭṭī Irāmaṇ, off., 93
Śāṭṭimurātāvāvātan, m., 12
Śatyaśāyī, W. Chālvīya k., 9, 15-6, 71-2, 196-97
savai, sabbai, 121.
Śavītri, do., 69
Śāvītra Naṇḍūruvaṇa Kūṭaṇ alias Elunūṛvava-
śraṭṭaṇ, a Śivaśraṭṭaṇaṇa, 52, 121
Śeṣṭṭi-Kudiyāna, the founder of a Jain institution, 30
Śeḷkā, vi., 93
śeṃbādi, 90
Śeṃbāṇaṇaṇi, vi., 79
Śeṃbāṇyaṇaṇahādēvī, s.a. Chemhiyaṇaṇahādēvich-
śrūvetāmaṇi, do., 66
śeṃpāṇi, off., 28
Śeṇḍakumāraṇ Śrōnuṭaṇa-daśapuriyaṇ, done, 140, 238
Śeṇḍakumāraṇa Yajñanāraṇya-daśapuriyaṇ, do., 255
Śeṇḍaṇaṇaṇi, vi., 42
Śeṇgaṇaṇi, s.a. Chatsaṇaṇaṇi, do., 66
Śeṇṇi-vāyyakkāl hero-stone ins., 12
Śeṇa, the lord of serpents, 71, 196
Śeṇu Pandaṇya, 1
Śeṣṭyaṇaiur-vāyyakkāl, n. of a chan, 30, 205
śaḍaṅgavīd, ti. of brāhmaṇaṇ, 58
Shaṭṭangavi[v] Śrīkēlēva-bhaṭṭaṇ, done, 132, 234
Śiṣa, myth. k., 8, 63, 194
Śidakkamaṇicalam, s.a. Śrī Todamaṇicalam, vi., 65
Śikasal, fa., 141, 239
Śikkaṇaṇaṇi Vichēhu, vi., 44, 77, 81
Śiṣṭapālekāram, wk., 7
Śilpa-āgama, 76
Śiṅgala, ev., 9, 13, 70-1, 74, 199
Śiṅguḷa, s.a. Ceylon, do., 10, 17, 195
Śiṅguḷa, k., 196, 199
Śiṃhaḷaṇṭakach-chaturvēdimāṇgamal, vi., 56, 100, 249
Śiṃhaḷaṇṭakach-chaturvēdimāṇgamal, s.a. Śiṃgalaṇḍi
be, 66
Śiṃgaiyaṇa Madhuva-daśapuriyaṇ, done, 246
Śiṃgalaṇḍi, s.a. Śiṃhaḷaṇṭakach-chaturvēdimāṇgamal,
vi., 66
Śiṃhaḷaṇṭaka-chaturvēdimāṇgamal, do., 31
Śiṃhaḷaṇṭakaṇa, ti. of Paramakasī, Kāḫa k., 14, 43
Śiṃhaḷaṇṭakaṇa, n. of a chānaṇ, 103, 203
Śiṃhaḷaṇṭakaṇa-vāyyakkāl, do., 39, 41, 79-82, 87, 90
204-06, 211, 220, 222-23
Śiṃga-Kālaṇi, m., 99, 217
Śiṃga-Puliyaṇ, off., 93
Śiṃgaṇam, fa., 256
Śirāṇaṇ Nāraṇya-sahasraṇ, done, 173
Śīrumuṇparaṇi, vi., 43-6
Śīrupaṇaṇi, 204
Śīrupuḷuvi, fa., 125
śīrṣaṇi, 18
Śīva, do., 9, 61, 195-97
Śīvabrahmaṇa, 52, 61
Śīvadāmaṇa Ananadēva-daśapuriyaṇ, done, 243
Śīvadāmaṇa Aṭṭamārṭi-daśapuriyaṇ, do., 244
Śīvadāmaṇa Viṣṇu-daśapuriyaṇ, do., 231
Śīvadāmaṇa Viṣṇukumāra-daśapuriyaṇ, do., 130, 233
Śīvadāmaṇa Yajñavāmaṇa-sahasraṇ, do., 159, 248
Śīvadāmaṇa Rudrabhūti-daśapuriyaṇ, do., 237
Śīvadāmaṇa Sūmappa-bhaṭṭaṇ, do., 247
Śīvadēvaṇ Uruḍrapāṇi-daśapuriyaṇ, do., 137
Śīvanaṇaṇa Damōdara-daśapuriyaṇ, do., 244
Śīvaṇaperumāṇ Śrīknīla-sahasraṇ, do., 253
Śīvanāraṇyaṇa Mātrudāsa-daśapuriyaṇ, do., 128
Śīvanāraṇyaṇa Mātridāsa-daśapuriyaṇ, do., 232
Śīvanāraṇyaṇa Yajñadatta-kramavīttaṇ, do., 127, 231
Śīva Rāmaṇḍēva-daśapuriyaṇ, do., 248
Śīvaṇḍaṇaṇi Kharh-a, ti. of Rājāraja I, Kāḫa k., 43
Śīvaṇḍaṇaṇa Kharh-a, n. of a chānaṇ, 103, 223
Śīvaṇḍaṇaṇa-vāyyakkāl, do., 39, 109
Śīvarudraṇa Rēḍavāda[?]daśapuriyaṇ done, 250
Śīvarudraṇa Rēḍavākale-daśapuriyaṇ, do., 162
Śīvarudraṇa Vaiṅkunda-sahasraṇ, do., 161, 249
Śīvasvaṁi Viṣṇu-daśapuriyaṇ, do., 135, 236
Skandaṇa Iyāṇānta-daśapuriyaṇ, do., 164
Skandaṇa Śāṅkaraṇa-daśapuriyaṇ, do., 164, 251
Skandaṇa Yajñānta-daśapuriyaṇ, do., 231
Smaller Leiden plates, 4n, 5n
Smaller Leiden plates of Kulottunga I, 31
Smṛtisūtra-grānta, 63, 193
Śōdīyakundī, s.a. Jātyikundī, vi., 65
Śōlaippirāṇ Nāraṇya-bhaṭṭaṇ, done, 137, 183

299
INDEX

Śrīkrishṇaṇ Caṇčāyakṣa-dāsāpurīyaṇ, do., 145, 241
Śrīkrishṇaṇ Caṇčāyakṣa-dāsāpurīyaṇ, do., 180, 260
Śrīkrishṇaṇ Caṇčāyakṣa-dāsāpurīyaṇ, do., 59, 123, 230
Śrīkrishṇaṇ Yajñā-dāsāpurīyaṇ, do., 158, 248
Śrīkrishṇaṇ Yajñā-dāsāpurīyaṇ, do., 163, 250
Śrīkrishṇaṇ Nārāyaṇaṇ Karumāṇikka-dāsāpurīyaṇ, do., 151, 244
Śrīkrishṇaṇ Bhavaruḍru-dāsāpurīyaṇ, do., 153, 245
Śrīkrishṇaṇ Bhaṭṭājanamhi-bhaṭṭaṇ, do., 177, 258
Śrīkrishṇaṇ Chakrapāṇī-bhaṭṭaṇ, do., 140, 238
Śrīkrishṇaṇ Kāśīvā-sahasraṇ, do., 144, 240
Śrīkrishṇaṇ Śāṅkarāṇārayaṇa-dāsāpurīyaṇ, do., 164, 251
Śrīkrishṇaṇ Śrīmāṇa Śrīdhara-dāsāpurīyaṇ, do., 153, 245
Śrīkrishṇaṇ Tiruvikraman, do., 136, 236
Śrīkrishṇaṇ Utāśaga-bhaṭṭaṇ, do., 163, 230
Śrīkutta Akkumāra-bhaṭṭaṇ, do., 132, 234
Śrīmāṇḍhavan Ādittapāḍra-dāsāpurīyaṇ, do., 59, 125, 230.
Śrīmāṇḍhavan Nārāyaṇa-dāsāpurīyaṇ, do., 183, 263
Śrīmāṇḍhavan Caṇḍāraya-dāsāpurīyaṇ, do., 183, 262
Śrīmāṇḍhavan Echchambibhaṭṭaṇ, do., 128, 232
Śrīmāṇḍhavan Perumāṇambi-dāsāpurīyaṇ, do., 160, 252
Śrīmāṇḍhavan Śaṅkarāṇārayaṇa-dāsāpurīyaṇ, do., 183, 262
Śrīmāṇḍhavan Śivaṇa-bhaṭṭaṇ, do., 131, 234
Śrīmāṇḍhavan Somaṇa-dāsāpurīyaṇ, do., 131, 234
Śrīmāṇḍhavan Śrīkrishṇa-dāsāpurīyaṇ, do., 108, 269
Śrīmāṇḍhavan Tiruvanāngānārayaṇa-bhaṭṭaṇ, do., 130
Śrīmāṇḍhavan Tiruvanāṅga-dāsāpurīyaṇ, do., 138, 237
Śrī Muddikoppalā-haḷaṇa-vinnagaṇa līla Naḍuvuṭṭirumurūram, u., 61
Śrīmāṇḍhavan Śrīdhara-dāsāpurīyaṇ, do., 150, 244
Śrī Nārāyaṇaṇ Tiruvinvaṇ, do., 180, 260
Śrīpāḍaṅktī, n. of a measuring rod, 37n
Śrī-Parāntakach-chaturvēḍīmaṇgalam, vi., 36, 137, 236
Śrī-Parāntakach-chaturvēḍīmaṇgalam, s. a. Govinda
puttur, do., 64
Śrī Parāntakach, n. of a chan, 39, 104, 220
Śrīpūrlī, vi., 43, 45, 47, 62, 91, 94, 213-15
Śrīpūrīlā alias Śrījñānaśrīmadhauramch-chaturvēḍīmaṇgalam, do., 46
Śrīpūrīlāch-chaturvēḍīmaṇgalam, s. a. Śrījñānaśrīmadhauramch-chaturvēḍīmaṇgalam, do., 46
Śrīpūrumbiyam, do., 11
Śrī Purushottamattārīvaṇ, do., 61
Śrīpūtī, u., 190-91
Śrīrāghavaṇ Gōvinda-sahasraṇ, do., 126, 231
Śrī-Rājārāja śrīvarams alias śrī Kaḷaśām, u., 60
Śrī-Rājārāja śrīvaram alias śrīkīlaśām, do., 163, 191
Śrī Rājendrā-chōḷadēva alias Paraṇēśvaravāman, Chēla k., 213
Śrī Rājendraśālaj-chātrā-vēḍīmaṇgalam ni., 119
Śrīrāma Aroṇḍa-dāsāpurīyaṇ, do., 130, 233
Śrī Rāmadēva-bhaṭṭa s. a. śrīdharaṇ śrīmalıdır-bhaṭṭaṇ, do., 60
Śrīrāmaṇ Nārāyaṇa-sahasraṇ, do., 256
Śrīrāmaṇ Sarvārēva-dāsāpurīyaṇ, do., 242
Śrīrāmaṇ Sarvārēva-dāsāpurīyaṇ, do., 147
Śrīrāmaṇ śrīmadhava-dāsāpurīyaṇ, do., 167, 252
Śrīrāmaṇ Tiruvāḷaṇa-bhaṭṭaṇ, do., 124
Śrīrāmaṇ Tiruvāḷaṇa-bhaṭṭaṇ, do., 230
Śrīrāmaṇ Vishnu-bhaṭṭaṇ, do., 162, 250
Śrīrāmaṇ Yajñāya-kramavītāyan, do., 178, 259
Śrīrāmaṇa-sahasraṇ, do., 134
Śrītōgānāmaṇgalam, vi., 153, 246
Śrī-Toṇgaṇāmaṇgalam, s. a. Śrīdākāmaṇgalam, do., 65
Śrī Vaiṅkāṇapaṇ, done, 61
Śrī Vaiṅkundaṃ, s. a. śrī Vaiṅkaptam, u., 35
Śrī Vaiṅkundan-udāiyār, do., 84, 91
Śrīvāṇjiyam, vi., 26
Śrīvāṇaiyaḥ Śaṅkarāṇārayaṇa-dāsāpurīyaṇ, done, 141, 239
Śrīvāṇsudēvaṇ Aśravāmimāramvītāyan, do., 179
Śrīvāṇsudēvaṇ Dōṇaṇa-sahasraṇ, do., 148, 142
Śrīvāṇsudēvaṇ Harivāṇi-kramavītāyan, do., 260
Śrīvāṇsudēvaṇ Śrīkrishna-dāsāpurīyaṇ, do., 141, 239
Śrīvāṇsudēvaṇ Śrīvyā-bhaṭṭaṇ, do., 249
Śrīvāṇsudēvaṇ Śrīvyā-bhaṭṭaṇ, do., 161
Śrīvāṇsudēvaṇ Tiruvāṇkada-dāsāpurīyaṇ, do., 240
Śrīvāṇsudēvaṇ Tiruvēṅkata-dāsāpurīyaṇ, do., 240
Śrīvāṇsudēvaṇ Uṉḍaperumāṇ-bhaṭṭaṇ, do., 143, 240
Śrīvēṇāvaiyāna Yajñāya-dāsāpurīyaṇ, do., 166, 232
Śrīvijayā, ev., 16
Śrūtīs, 201
Śrūmāṇa Ravi, Keraṇa k., 13
Subrahmaṇyadēvaṇ Tiruvēṅkaṇārayaṇa-bhaṭṭaṇ, done, 247
Subrahmaṇyadēvaṇ Tiruvēṅkaṇārayaṇa-bhaṭṭaṇ, do., 156
Subrahmaṇyaṇaṇa Tiruvēṅkaṇārayaṇa-bhaṭṭaṇ, do., 62, 192
Subrahmaṇyaṇaṇa, n., 60n
Subrahmaṇyaṇaṇa Aṇiya-dāsāpurīyaṇ, done, 166, 252
Subrahmanyāṇa Ananta-nārāyaṇa-bhattachar, do., 164, 251
Subrahmanyāṇa Ārāvamudū-bhattachar, do., 60, 189
Subrahmanyāṇa Nambisāmi-bhattachar, do., 60, 189
Subrahmanyāṇa Punyakirti, do., 184, 263
Subrahmanyāṇa Śrīkṛṣṇa-sahasraṇa, do., 175, 238
Subrahmanyāṇa Tiruvellikkudī-daśapuṛīyam, do., 231
Subrahmanyāṇa Tiruvellikkudī-daśapuṛīyam, do., 126
Śūḍugāṇa, 80
Śujentavānī Nārāyaṇa-bhattachar, done, 127, 231
Śukla Yajurveda, uk., 63
Sun, do., 194-95, 197, 215n
Sundari, Pāṇḍya k., 215n
Sundarachola, k., 5n, 14-5
Sundarachola-aḥ-vāykkāl, n. of a chan, 90
Sundaramūrtī-nīyanār, a Saiva saint, 49n
Sundarāṇa Śrīvāsudēva-kramavīttam, done, 262
Sundarasōja, Choḷa k., 4n, 13
Sundarasōja, n. of a chan, 203-04, 209
Sundarasōla-vāykkāl, do., 79, 86
Suraguru, myth. k. 8, 70, 195
Sūrālūkk-kūryam, di., 58, 187, 264
Surasāraṃbi, jā., 130, 149, 159, 173-74, 177, 187, 233,
       243, 248, 257-58, 264
Surēndra, do., 72
Śūrī-Venkalāṇa, done, 191
Śūryadēva, ........., do., 261
Śūryadēvan Kumāraśakti-kramavīttam, do., 253
Śūryadēvan Tiruvêṅgâda-daśapuṛīyam, do., 259
Śūryadēvar, do., 62, 192
Śūryavarman, k. of Kāmbujē, 16
Śūryadēvan Kumāraśakti-kramavīttam, done, 171
Śūryadēvan Tiruvēṅkâṇa-daśapuṛīyam, do., 178
Śūtra:
   Āgastya, 57, 133-54, 182-83, 243, 261
   Āgnivesya, 57, 140, 238
       183-86, 189n, 190, 230-33, 235-38, 240-43, 243,
       244, 247, 249-57, 259-65
   Baudhāyana, 57, 60, 125, 127, 129-30, 133, 135,
       140-42, 145-46, 148, 150-51, 153, 155, 158,
       162-63, 168, 170-71, 175-79, 181, 187, 189,
       230, 232-33, 235-36, 238-39, 241-46, 248,
       250-51, 253, 255, 259, 262, 264
   Bhāradvāja, 57, 128, 144, 155, 159, 178, 180-82, 232, 240-41, 246, 248, 259-61
   C̣handoṅga, 57
   Drāhāyaṇa, 57-8, 131-32, 134-35, 140, 149-52,
   Gautama, 251
   Hiranyakesh, 57
   Jaimini, 57-8, 234, 244, 256, 261, 263
   Jayinī, 132, 133, 140, 148-49, 151, 159, 163,
       172, 182, 185-86, 235-36, 242-43, 248, 251
   Jayinī, 134, 238
   Jāmbava, 57-8, 124, 230
   Kārtyāyaṇa, 173-74, 177, 181-82
   Kātīyaṇa, 57, 141, 147-50, 154, 159, 167, 173
       173n, 177, 182, 186, 238, 242-43, 246, 248,
       253, 256, 258, 261, 263
   Paśṭāya, 57
   Pravachana, 57
   Śāmbava, 140, 185, 238
   Śāmbhava, 57, 140, 263
   Satyānāda, 57-8, 132, 140-41, 144, 148, 150,
       153-57, 162, 165, 167-69, 173, 180, 234, 238-40,
       243, 246-47, 250, 252-54, 256, 260
   Vaikhanas, 60-1, 189-90
Śvāmi Pūrṇaśa-vān-bhattachar, done, 129, 232
Śvastiśē, 4

T

Taichchar, carpenter, 193
Taila, W. Chālukya k., 10, 74, 200
Taittiriyak-kīdaippurum, endowment, 192
Taittiriyam, uk., 192
Taittiriyam, s.a. Kṛṣṇa Yajurveda, do., 63
Takkalur-nādu, do., 67, 167, 253
Tālaukkudi, ci., 61, 168, 253
Talaikāy, s.a. Chūrīhār do., 26
Talaiyūr, do., 23, 25, 93, 122
Tāḷanambi Gōvinda-bhattachar, done, 180, 269
Tāḷajārī, jā., 147, 150, 242, 244
Talavakārak-kīdaippurum, endowment, 193
Talavakāram, uk., 63, 193
Tālī-Kārī, m., 99, 218
Tālī-maṅkkal, n. of a field, 113, 226
Tāḷiperumāṇ Nāṛyaṇa-kramavivattam, done, 177, 258
Tāḷiperumāṇ Śrīdhara-kramavivattam, do., 177, 259
Tāḷī Venkalāṇa, of., 24, 122

302
<table>
<thead>
<tr>
<th>Place Name</th>
<th>Index Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taluk</td>
<td></td>
</tr>
<tr>
<td>Alangudi</td>
<td>35</td>
</tr>
<tr>
<td>Chidambaram</td>
<td>64, 65</td>
</tr>
<tr>
<td>Chengaput</td>
<td>25</td>
</tr>
<tr>
<td>Cuddalore</td>
<td>63</td>
</tr>
<tr>
<td>Kuluttur</td>
<td>68</td>
</tr>
<tr>
<td>Kollimalai</td>
<td>68</td>
</tr>
<tr>
<td>Kumbakonam</td>
<td>25, 54n, 64-5</td>
</tr>
<tr>
<td>Lalgudi</td>
<td>67-8</td>
</tr>
<tr>
<td>Mannargudi</td>
<td>26, 40-3, 43n, 44, 46, 60n, 66-7</td>
</tr>
<tr>
<td>Mayyavaram</td>
<td>25, 27, 64-6</td>
</tr>
<tr>
<td>Musiri</td>
<td>68</td>
</tr>
<tr>
<td>Nagapattinam</td>
<td>26, 66-7</td>
</tr>
<tr>
<td>Nannilam</td>
<td>25-7, 40, 60n, 65-7</td>
</tr>
<tr>
<td>Papanasam</td>
<td>25, 27, 40, 42-6, 54n, 59, 65, 67</td>
</tr>
<tr>
<td>Perambalur</td>
<td>27</td>
</tr>
<tr>
<td>Podili</td>
<td>15</td>
</tr>
<tr>
<td>Shiyali</td>
<td>63</td>
</tr>
<tr>
<td>Tanjavur</td>
<td>40, 46n, 67-8</td>
</tr>
<tr>
<td>Tiruchirappalli</td>
<td>35, 64, 67-8</td>
</tr>
<tr>
<td>Tirukkoilur</td>
<td>27</td>
</tr>
<tr>
<td>Tiruvelliy</td>
<td>68</td>
</tr>
<tr>
<td>Trinitharipandi</td>
<td>26, 66-7</td>
</tr>
<tr>
<td>Udaiyarpalayam</td>
<td>64</td>
</tr>
<tr>
<td>Viluppuram</td>
<td>65</td>
</tr>
<tr>
<td>Vridhachalam</td>
<td>27, 65</td>
</tr>
<tr>
<td>Tamanambi</td>
<td>Yajñanarayana-daśapuriyaṇ, done, 162</td>
</tr>
<tr>
<td>Tambiranganidai, Chola g, 19</td>
<td></td>
</tr>
<tr>
<td>Tamilppadu, journal, in, 8, 10, 17, 18, 23n, 41a, 195n, 196n</td>
<td></td>
</tr>
<tr>
<td>Tammoda Dāvaara-bhaṭṭaṇ done, 131, 234</td>
<td></td>
</tr>
<tr>
<td>Tammodi Dūqaya-daśapuriyaṇ, done, 156, 247</td>
<td></td>
</tr>
<tr>
<td>Tammadiavigal Śrīdhara-saḥasraṇ, done, 178, 259</td>
<td></td>
</tr>
<tr>
<td>Tammadipeperumān Kēśava-krāmakrīvitaṇ, done, 148, 242</td>
<td></td>
</tr>
<tr>
<td>Tammadi Yajñādāma-daśapuriyaṇ, done, 163, 250</td>
<td></td>
</tr>
<tr>
<td>Tāmōdaranallur, vi, 77, 93</td>
<td></td>
</tr>
<tr>
<td>Tāmōḍara Śrīkāla-krāmakrīvitaṇ, done, 160</td>
<td></td>
</tr>
<tr>
<td>Tāmōḍara Viṇṇagaratīvaṇ, done, 99</td>
<td></td>
</tr>
<tr>
<td>Tānattur, tr, off, 21</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍāntōṭṭam plates of Nandivarman II, 55</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍāntōṭṭam, s.a. Tāṇḍāntōṭṭam, s.a. Tāṇḍāntōṭṭam alias Mūmمادةśa dassurvedimaṅgalam, vi, 65</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍāntōṭṭam alias Mūmمادةśa dassurvedimaṅgalam, vi, 152, 245</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍāntōṭṭam alias Mūmمادةśa dassurvedimaṅgalam, c.a. Tāṇḍāntōṭṭam, done, 63</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍāntōṭṭam, done, 64-5, 68, 124, 146, 187, 230, 243-44, 264</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍaiçoṭṭa Parakēsari, ni, of Vijayālaya, Chōla k, 42</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍai-nādu, di, 77</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍai-māṭuk-kōṇ, eff, 79, 93, 204</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍāvūr, vi, 1, 23, 30, 35, 42</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍāvūr inc, 16, 35, 35n, 41</td>
<td></td>
</tr>
<tr>
<td>Tāṇḍicchãl Āṭittuṇ, eff, 23, 93</td>
<td></td>
</tr>
<tr>
<td>Tanukku, fa, 151, 170, 244, 255</td>
<td></td>
</tr>
<tr>
<td>tāṇḍu, tax, 118</td>
<td></td>
</tr>
<tr>
<td>tāṇḍu-puṭṭaṇ, do, 118</td>
<td></td>
</tr>
<tr>
<td>Tattāṇ Chēndana ḍrājēndraparājak-pallavaraiyaiy, eff, 92</td>
<td></td>
</tr>
<tr>
<td>Tattāṇ-puṭṭaṇ, done, 141</td>
<td></td>
</tr>
<tr>
<td>Tattāṇ Śāṅkārayana-bhaṭṭaṇ, done, 156</td>
<td></td>
</tr>
<tr>
<td>Tattāṇ Śāṁakūṭaṇ, done, 153</td>
<td></td>
</tr>
<tr>
<td>Tattāṇ Sōmaṇ, done, 183</td>
<td></td>
</tr>
<tr>
<td>Tattāṇ Tattō-saḥasaṇ, done, 175</td>
<td></td>
</tr>
<tr>
<td>Tattāṇ-puṭṭaṇ Śrīkrṣna-daśapuriyaṇ, done, 168</td>
<td></td>
</tr>
<tr>
<td>tattō-puṭṭaṇ, tax, 118</td>
<td></td>
</tr>
<tr>
<td>Tāyā Nārāyaṇa-bhaṭṭaṇ, done, 124, 230</td>
<td></td>
</tr>
<tr>
<td>Tāyā Nārāyaṇa-saḥasraṇ, done, 156, 247</td>
<td></td>
</tr>
<tr>
<td>Tāyā Dāmōḍa-bhaṭṭaṇ, done, 184, 263</td>
<td></td>
</tr>
<tr>
<td>Tāyā Jājādharaṇ, done, 188, 263</td>
<td></td>
</tr>
<tr>
<td>Tāyā Pāramēśvaraṇ, done, 135, 236</td>
<td></td>
</tr>
<tr>
<td>Tāyā Sōmaṇambi-saḥasaṇ, done, 165, 251</td>
<td></td>
</tr>
<tr>
<td>Tāyā Śrīmādhavaṇ, done, 156, 247</td>
<td></td>
</tr>
<tr>
<td>Tāyāpirāṇ Śrīkrṣna-kraṁvittaṇ, done, 173, 257</td>
<td></td>
</tr>
<tr>
<td>Tēkkur, fa, 158, 248</td>
<td></td>
</tr>
<tr>
<td>Tēkkur, vi, 60</td>
<td></td>
</tr>
<tr>
<td>Tēḷḷāru, do, 12</td>
<td></td>
</tr>
<tr>
<td>Tēḷ Chēndanuṇkūṭhaṇ, do, 109, 223</td>
<td></td>
</tr>
<tr>
<td>Tēngu, 90</td>
<td></td>
</tr>
<tr>
<td>Tēṅkaiṟi, in, 16</td>
<td></td>
</tr>
<tr>
<td>Tēṅkaiṟi vēṟi, s.a. Kuvalaiṉ, vi, 44</td>
<td></td>
</tr>
<tr>
<td>Tēṅvaṇaṁnādēvēch-chaṭurvedimāṅgalam alias Marāṇēri, done, 184, 262</td>
<td></td>
</tr>
<tr>
<td>Tēṅvaṇar, s.a. Pāṇḍya k, 215, 215n</td>
<td></td>
</tr>
<tr>
<td>Tēṅ-Sēndaṇguṭi, vi, 41-2</td>
<td></td>
</tr>
<tr>
<td>Tēṅ-Sēndaṇkūṭaṇ, do, 39, 109</td>
<td></td>
</tr>
<tr>
<td>terri, 118</td>
<td></td>
</tr>
<tr>
<td>Tēvaṇ Chāttāṇ, eff, 24</td>
<td></td>
</tr>
<tr>
<td>Tēvaṇguṭi, vi, 25</td>
<td></td>
</tr>
<tr>
<td>Tēvaṇ Māḏhava-saḥasraṇ, done, 172</td>
<td></td>
</tr>
<tr>
<td>Tēvaṇmaṅgalam, vi, 40, 43-4, 52, 113-14, 120</td>
<td></td>
</tr>
<tr>
<td>Tēvaṇ Maṅgalanambi-daśapuriyaṇ, done, 173</td>
<td></td>
</tr>
<tr>
<td>Tēvaṇ-Nakkāṇ, a merchant 97, 217</td>
<td></td>
</tr>
<tr>
<td>Tēvaṇ-Pūraṇ, do, 97, 217</td>
<td></td>
</tr>
<tr>
<td>Tēvārām, uk, 41n, 43, 49n</td>
<td></td>
</tr>
<tr>
<td>Tēvār-nādu, di, 60, 66-7, 159, 168, 190, 248, 253</td>
<td></td>
</tr>
</tbody>
</table>
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I : 8th YEAR

tūdai, 34
Tillaisthānam ins., 10
tipākkalai-nāyakam, 23
tipākkalai-nāyakam, quarter, 91
tipā-chaṇḍa, tax, 50
Tiraimēr-nāṭu, ḍ., 22, 24-3, 36, 93, 95, 123, 154, 246
Tiratt Bhakṣaraṇa, 93
tipāppa, 39-40, 45, 78, 88, 94, 102, 202, 212, 219
Tiripuvanamahādevī-pērēri, ḍ., 78
Tiripuvanamahādevīnairūr, 77
Tirippu, s.a. Tribhū, contraction of Tribhuvanamahā-devic-chaturvēdimaṇgalam, ḍ., 2
Tirippauvanamahādevip-pērēri, ḍ., 78, 90
tirippu, bend, 217, 217n, 224-4
Tirippu, s.a. Lakṣhmi, ḍ., 215
Tirippuvanamahādeviṇairūr, ḍ., 202
Tiruchchatturai, ḍ., 23, 46n
Tiruchchirāḷ, ḍ., 45n
Tiruchchirāmbala-vayvkkā, n. of a chan, 115, 227
Tiruchchiratturai, s.a. Tiruchchatturai, ḍ., 46n
Tirijāpamabandhar, a Śiva saint 41
Tirukkadaṅañ Bhaskararav-sahasan, dones, 132, 234
Tirukkupainta-nāṭu, ḍ., 65, 147, 242
Tirukkiliy-udaiyamahādevär, ḍ., 47
Tirukkiliy-udaiyamahādevvar, ḍ., 45, 47
Tirukkolikkai, s.a. Tenkūkkai, ḍ., 26
Tirukkuđamakkai, ḍ., 133, 245
Tirukkuđamakkai, s.a. Kumbakonam, ḍ., 65
Tirukkumaraḷ Śīṅga-sahasan, dones, 131, 234
Tirukkumaraḷ Yajñāya-duṣapuriṇi, ḍ., 175, 237
Tirukkuṇāţiṉi Śṛiraṅka Uṟutra-kramavattan, ḍ., 163
Tirukkuṇāţiṉi Śṛiraṅka Uṟudra-kramavattan, ḍ., 59
Tirukkuṇāţiṉi Śṛiraṅka Uṟudra-kramavattan, ḍ., 251
Tirumadaippal’ai, ḍ. kitchen, 62, 190
Tirumalaḷai, ḍ., 154, 246
Tirumalaḷai, s.a. Tiruṭṭhḷaḷai, ḍ., 65
Tirumaḷādāḷi Ādiyapūḍāra-duṣapuriṇi, dones, 264
Tirumaḷavai, ḍ., 28
Tirumaḷābhaiṭṭaṇ, dones, 59
Tirumāḷiruṇjaiḷai Dāmōḍa-raṇam-bhaṭṭaṇ, ḍ., 186, 263
Tirumāḷiruṇjaiḷai Śṛiraṅka-sahasan, ḍ., 143, 240
Tirumāḷiruṇjaiḷai Veṇvampi-sahasan, ḍ., 127, 231
Tirumāḷ-Kādaṇ, m., 77, 79, 93, 202, 204
Tirumāḷ-Subrahmaṇaṇ, dones, 59, 124, 230
tirumāndirasaṇi, of, 19-21, 94
Tirumāndirašiṇi, ḍ., 215
tirumāndirasaṇi, ḍ., 94
tirumāndirasaṇi, s.a. ḍ., 19
Tirumaṅgalam, ḍ., 132, 165, 176, 184, 34, 251, 258, 263
Tirumaṅgalam, ḍ., 50, 68, 188, 265
Tiruvanamaiṭṭha, maykkēṭti, 16, 93
Tirumēṟṟai alai Tiruvanamahādevi-vināgar, ḍ., 60, 189, 191
Tirunēṟṟai alai Tiruvanamahādevi-vināgar-dēvar, ḍ., 62, 192
tirumangam, royal order, 19-20, 32, 37-8, 95, 215
Tirumukkūṭal, ḍ., 31
Tirumukkūṭal ins., 20n, 21, 61n
tirumangam, 34, 34n, 35n, 78-84, 86, 90-1
Tirumāṇavaiṭṭam, ḍ., 14
Tirunāḷ, ḍ., 27, 158, 248
Tirunāḷ, s.a. Agratārāṃśu, ḍ., 66
Tirunandavaṇaṅgāḷ, 117
Tirunāṟiyūr-nāṭu, ḍ., 65, 152, 155, 246
Tirunāṟiyūr-chēṭhi, quarter, 48
Tirunāṟiyūr-nāṭu, ḍ., 65, 152, 155, 246
Tirunāṟiyūr-chēṭhi, quarter, 48
Tirunāṟiyūr-chēṭhi, 26
Tirunāṟiyūr-dhēvan, ḍ., 133, 235
Tirunāṟiyūr, ḍ., 64, 145, 241
Tiruppallur, s.a. Uttamaśillic chaturvēdimaṇgalam, ḍ., 68
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, ḍ., 234
Tiruppāṇagāḷaṇ Baṭṭaṇaṅkai-sahasan, dones, 131
Tiruvadadi, vi., 11
Tiruvadabhatan Madhava-daasapuriyaan, doner, 146, 241
Tiruvadigal Damodara-daasapuriyan, do., 159, 248
Tiruvadi Periyanambi-daasapuriya-somayaji, do., 176, 258
Tiruvadhutura, int., 19n
Tiruvaiyargai Tiruvaranga-bhattan, doner, 154, 246
Tiruvaiyur, n. of a town, 39, 103, 220
Tiruvallangadu plates of Rajendra I, 5n, 20, 21n, 22, 23, 42, 42n, 48, 50, 53-4.
Tiruvavalur, n.n. Tera Iandur, n.n. Kilaiyur, vi., 25
Tiruvavalur-nadu, di., 23, 25, 30, 65, 92, 154, 346
Tiruvannikkaval int., 35n
Tiruvaramvaram, vi., 26
Tiruvaramadavu Kolaivahna-kramavittan, 170, 235
Tiruvaramadavu Naraiva-sahasra, 170, 255
Tiruvaramadavu Sriama-daasapuriyan, do., 146, 241
Tiruvarama-kramavittan, m., 96, 216
Tiruvaraanga Adigambadi-daasapuriyaan, doner, 145, 241
Tiruvaraanga Narayanbhattan, do., 59
Tiruvaraanga-Narayana Jataveda, do., 124, 230
Tiruvaraanga Karumunjikkakramvitaan, do., 182, 261
Tiruvaraiva Naraivaan Nagaiva-kramavittan, do., 162, 230
Tiruvaraanga-Narayana Srikrishna-sahasraan, do., 138, 237
Tiruvaraanga-Narayana, Tiruvarenga-bhattan, do., 179, 259
Tiruvaraanga-Narayana Tiruvinnagarnadaga-daasapuryan, do., 59, 178, 269
Tiruvaraanga Narayana Yajna-bhattan, do., 132, 234
Tiruvaraanga Narayana Vishnumandibhatta-sarvakramavittan, do., 171, 235
Tiruvaraanga Champaibaathaa-somayaji, do., 176, 258
Tiruvaraanga Damodira-daasapuriyan, do., 147, 242
Tiruvaraanga Govardhana-daasapuryan, do., 137, 237
Tiruvaraanga Kondaya-daasapuriyan, do., 167, 253
Tiruvaraanga-kulam, n. of a tank, 224
Tiruvaraanga-Narayana-sahasraan, doner, 235
Tiruvaraanga Srikrishna-sahasraan, do., 168, 253
Tiruvaraanga Tiruvarenga-Narayana-bhatta-somayaji, do., 179, 260
Tiruvarama Tiruvarenga Yajna-daasapuryan, do., 186, 264
Tiruvarama Tiruvarenga Yajna-sahasraan, do., 176, 258
Tiruvarama-gavadi, n. of a chan., 115, 227
Tiruvarama-vilagam, n. of a land, 100, 218
Tiruvarama, vi., 26
Tiruvarama Mahadeva-bhattan, doner, 138, 237
Tiruvarama Tiruvanagirishu-bhattan, do., 159, 248
Tiruvarama Yajnyaa-daasapuryan, do., 152, 245
Tiruvarama-kurk-karam, di., 66, 158, 248
Tiruvarenga, vi., 68, 187, 264
Tiruvarenga Naraiva-sahasraan, doner, 167, 253
Tiruvarenga-gavadi, do., 154n.
Tiruvarenga-gavadi Antarinamba-sahasraan, do., 154, 246
Tiruvarenga-gavadi Naraiva-sahasraan, do., 169, 254
Tiruvarenga-gavadi Srikrishna-sahasraan, do., 131, 233
Tiruvarenga-kavadi, do., 154n
Tiruvarenga-dhamma-daasapuryan, do., 241
Tiruvarenga-kadai, n. of a chan., 104, 221
Tiruvarenga-kadai, n. of a tank, 39
Tiruvarenga-kadai Arumoliyaya-daasapuryan, doner, 168, 253
Tiruvarenga-kadai Bhavakola-bhattan, do., 137, 237
Tiruvarenga-kadai Bhavasvamisahasraan, do., 135, 246
Tiruvarenga-kadai Kesava-sahasraan, do., 142, 239
Tiruvarenga-kadai Madhava-kramavittan, do., 173, 256
Tiruvarenga-kadai Naraiva-sahasraan, do., 181, 261
Tiruvarenga-kadai Naraiva-sahasraan, do., 139, 238
Tiruvarenga-kadai Ramadevabhattan, do., 141, 239
Tiruvarenga-kadai Srimadhava-daasapuryan, do., 61, 249
Tiruvarenga-kadai Subrahmanyasaahasraan, do., 151, 244
Tiruvarenga-kadai Tammadi-sahasraan, do., 155, 246
Tiruvarenga-kadai Tirukkurungudi-daasapuryan, do., 142, 239
Tiruvarenga-kadai Tirukkurungudi-dasapuryan, do., 135, 235
Tiruvarenga-kadai Tiruvarenga-davadeva-bhattan, do., 133, 235
Tiruvarenga-kadai Vakunda-kramavittan, do., 159
Tiruvarenga-kadai Vakunatha-kramavittan, do., 248
Tiruvarenga-kadai Vishnu-daasapuryan, do., 179, 260
Tiruvarenga-kadai Yajnasaahasraan, do., 178, 259
Tiruvarenga-kadai int., 19
Tiruvarenga, n. of a chan., 221
Tiruvarenga-kadu, doner, 105, 221
Tiruvarengakamadaha-daasapuryan, doner, 145
Tiruvarenga-kirtigaal Chaitya-Kanda-kramavittan, do., 169, 254
KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I: 8th YEAR

Tiruvengatadigai, Cheṭṭaya-kramavittan, do., 169, 254
Tiruvengatadigai, Dāmōdara-sahasra-sōmayāji, do., 169, 254
Tiruvengatadigai, Śaṅkara-nārāyaṇa-sahasraṇ, do., 127, 232
Tiruvengatadigai, Śrīkrishṇa-kramavittan, do., 169, 254
Tiruvērumbūr, s.a. Malari, alias Śrīkantaḥch-chaturvēdi-maṅgalam, vi., 68
Tiruvijayavāsal, do., 60n
Tiruvikramaṇ Śrī Aranagāṇaḥ-sōmayāji, done, 249
Tiruvilakkudi, vi., 56n
Tiruvilāṅgudi, s.a. Karṇaḷiyeśri, alias Vikramaṅkɛarich-chaturvēdi-maṅgalam, do., 68
tiruṉdhippuṇam, endowment for festival, 47
Tiruvilimjalai, vi., 25
Tiruvilimjalai, s.a. Tirumalaijalai, do., 65
Tiruvindāḷur-nādu, do., 24, 27, 64, 145, 241
Tiruvinnagarnīṟan Adiganambi-kramavittan, done, 174, 257
Tiruvinnagarnīṟan Śrīrāma-sahasraṇ, do., 178, 259
Tiruvirāiyāṅkudi-māḍēvār, do., te. of, 43, 47, 78, 203-04
Tiruvirāiyāṅkudi-māḍēvār, do., 35
Tiruvirāiyāṅkudi-Tirukkiḻa-udaiya-mahādēvār te., 61
Tiruvirāiyāṅkudi-udaiyār do., te. of., 45
Tiruvirāmēvaram, s.a. Neḻumapal, alias Madanamaṅjarich-chaturvēdi-maṅgalam, vi., 67
Tiruvirāmēvaram Bhavasāṃī-sahasraṇ, done, 153, 245
Tiruvilānndigal Śrīmādhava-kramavittan, do., 171, 235
Tiruvilānndigal-Kuṇṭattayya-kramavittan, do., 148, 242
Tiruvorviyūr, vi., 13, 13n, 49n
Thithi:

Paurṇimā, 15
Tittagudi, s.a. Tittaiagudi, vi., 27, 65
Tittaiagudi, s.a. Tittagudi, do., 27, 65
Tittaiküdi, do., 22, 92, 149, 243
ittu, document, 19-21, 32-3, 92
ittu, s.a. kēfēi, do., 20n
ittu, tax, 119, 229
Tōṇaṇaṇ Bhaṭṭaṅambi-daśāpuriyaṇ, done, 133, 234
Tōṇaṇaṇ Dāmōdara-daśāpuriyaṇ, do., 158
Tōṇḍai-maṇḍalam, di., 10-11
Tōṇḍai-nādu paraviya Chōḷaṇ, of, of Chōḷa Aditya, 10
Tōṇḍavaich-chaturvēdi-maṅgalam, vi., 67, 184, 262
Tōṇgalpirān Kēśava-kramavittan, done, 173, 256
Tōṅgūrī Śivarā-bhaṭṭaṇ, do., 60, 189
tōtta-nilam, 117
tōtta, tank, 193
Traillōkyaṁadēviyār, 6th of Chōḷa qa., 19n
Tribhu, 6 contraction of Tribhuvanamahādevi-chaturvēdi-maṅgalam, vi., 2
Tribhuvanamahādevi, Chōḷa qa., 10, 48
Tribhuvanamahādevinallūr, vi., 44, 191, 205
Tribhuvanamahādevi-pērēri, l., 35, 62, 93, 192
Tribhuvanamahādevi-čaruppēdi-maṅgalam, vi., 191
Tribhuvanamahādevi-chaturvēdi-maṅgalam, 10, 75, 200
Tribhuvanamahādevi-chaturvēdi-maṅgalam, do., 7, 17, 19, 32, 45, 45n, 46n, 47, 48n, 50, 59, 90, 92, 94-5, 116-17, 119, 123, 203, 214-15, 226n, 227-29
Tribhuvanamahādevi-chaturvēdi-maṅgalam alias Putṭur, do., 46
Tribhuvanamahādevičēchēri, quarter, 48, 59
Tribhuvanamahādevi-mahāchārya, engraver, 10, 18, 201
Tribhuvanamahādevi-mahāchārya, do., 76
Tribhuvanamahādevinallūr, vi., 93
Tribhuvanamahādevi-perāchāri 6 alias Krishṇa-Araṅgaṇ, done, 193
Tribhuvanamahādevi-perāchārya, 6th of Krishṇa-Araṅgaṇ, 54
Tribhuvanamahādevi-pērēri, l., 33-4, 39-40, 42, 44-5, 47, 61, 77, 106, 109-10, 117, 202-04, 222-24, 228
Tribhuvanamahādevi-vinnagar alias Tirumēṟalal, te., 60, 189, 192
Tribhuvanā-mahādeviyār, s.a. Tambirānndigal, Chōḷa qa., 19
Trinēṭraṇ Śrī Vēḷaśvāsa-bhaṭṭaṇ, done, 129, 233
Trisūla-Sūryākumāraṅ Gōvinda-bhaṭṭaṇ, do., 178
Trivikramaṇ Chaṇḍaṅdi-bhaṭṭaṇ, do., 170, 255
Trivikramaṇ Gōvinda-bhaṭṭaṇ, do., 179, 260
Trivikramaṇ Nārāyaṇa-daśāpuriyaṇ, do., 136, 236
Trivikramaṇ Pūvattaṇa, do., 3n, 153, 244
Trivikramaṇ Śaṅkarānarāyaṇa-daśāpuriyaṇ, do., 128, 232
Trivikramaṇ Śrī Aranagāṇaḥ-sōmayāji, do., 160
Trivikramaṇ Yajñadhāma-daśāpuriyaṇ, do., 130, 233
Tryambakāṇaṅ Nilaṅkaṇa-daśāpuriyaṇ, do., 187
Tryambakāṇaṅ Nilaṅkaṇa-daśāpuriyaṇ, do., 265
Tujār, vi., 44, 47, 80, 86, 93, 202, 205, 209
Tungahdrā, ri., 9, 71, 196

306
INDEX

Tūrāyānallūr, vi., 78, 87, 94, 202, 211
Tūrāyān Aśītī, a merchant, 97, 216
Tūrāyān Nīlaitāṅga, off., 24, 122
Tūrāyūr, vi., 35n
turāvun-kīnaṟu, 118
Tūppill, f., 125, 129-30, 145m 230
Tūrūmaṇḍippuram, do., 131-32, 149, 233-34, 243
Tūrūmaṇḍūr, do., 131-32, 150, 159, 176, 233-34, 243, 248, 258

U

Uchchatarapōsān Agniśarmmaṅ Kaḷij-Urūrdrabhaṭṭaṅ, dōme, 172
Uchchatarapōsān Kaṇṇaṅ Sāṅgusakkara-gadāḥāra-sahasraṅ, do., 167
Uchchatarapōsān Kaṇṇaṅ Śāṅkha-chakra-gadāḥāra-sahasraṅ, do., 233
Uchchatarapōsān Nārāyaṇaṅ Trūruṇaṇḍa-bhaṭṭaṅ, do., 128, 232
Udaikulam, n. of a tank, 39, 223
Udaiyadivākaraṁ Tillaiyaḷī alias Rājarāja-muṇḍeṇa-vēḷāṅ, off., 22, 28, 92, 122
udāṅkāṭṭtam, do., 20-21, 23, 229
udāṅkāṭṭtu-kaiṟumaṅmāṇ, do., 22, 122
Udaiyādittamaṅalagam, vi., 147
Udaiyamāṭṭiṇḍaṅ-chaturvēdiṁaṅalam, do., 37, 43, 45, 61, 91, 215
Udaiyāṛguḍi, do., 14
Udaiyāṛkōyil, do., 43-6, 59, 61
Udaiyāṛkōyil, iṣr. of Rājēndra I, 47
Udaya, ma., 198
Udaiyāḍiṭyamaṅalagam, vi., 65, 242
Udayamāṭṭiṇḍaṅ-chaturvēdiṁaṅalam do., 94, 190-91, 213-14
Udayēndiraṁ plates, 11, 14n
ūḍu-pōkkun, tax, 51, 118
ugachchaṅ, drummer, 191
ugachchaṅ-paṅgu, share for the drummer, 62, 191
Ugalū-kuṟṟam, di., 22, 27, 65, 92, 122, 149, 223
ulagajaranḍa, ti., of Rājarāja I, chōla k., 36
Ulagajaranḍaṅ-ōjai-chaturvēdiṁaṅalam alias Ōymāṅupuḷiṅur, vi., 64, 145, 241
Uḷān Dattāṅ dōme, 258
Uḷāṅ Tattāṅ, do., 175
ulgu, toll, 118
Uḷūḍamaṅ Yajñētma-kramavītuṅ dōne, 172, 256
Uḷūḍaperumāṅ Māmāḷai-sahasraṅ, do., 143, 240
Uḷūḍaperumāṅ Śrīvāsadēva-kramavītuṅ, do., 142, 239
Umbala-nādu, di., 30
Uparīchara Vasu, myth k., 8, 70, 195
Uppa—Pambirāḷ, fa., 181
Uppukulam, n. of a tank, 111, 224
Uppuṟṟiṇi, vi., 126n,
ūr, 51, 202, 217, 220, 220m, 221-22, 224, 226, 229
Urāyūr-kōṟṟam, di., 68, 185, 264
Urār, a body, 33, 52
ūr-āṭṭi, tax., 118
Uṟattūr, vi., 43, 45, 52, 77, 83, 93, 120, 192, 202, 207
Uṟattūr, s.a. Orattūr, do., 44
Uṟattūr-kōṟṟam, di., 68, 187, 264.
Urāgilār, a body, 33-4, 77
Urīkudi, vi., 24, 122
Urīkudi, s.a. Urkudi, do., 26
ūr-irukkai, 117
ūr-irukkai-nattam, 86, 91
ūrkaḷilār, a body, 32
Urkaṇdi, s.a. Urkudi, vi., 26
ūr-nattam, 87-90, 93
Urūkkādu, vi., 191
Urūkkāḍu, s.a. Uṭukkuḍu, do., 62
Urūkkāṭṭuk-kōṟṟam, vi., 22, 23, 92, 94, 214-15
Urudakumāraṅ Nārāyaṇa-daṟapuriṇaṅ, dōme, 163, 250
Urudanārāyaṇaṅ-kramavītuṅ, do., 183, 262
Uruda Nārāyaṇaṅ Padmanābha-daṟapuriṇaṅ, do./127
Urudaṅ Dāmādara-sahasraṅ, do., 164, 251
Urudaṅ Muddaya-kramavītuṅ, do., 182, 262
Urudaṅ Śrīvyādēva-daṟapuriṇaṅ, do., 149
Uruppuṟūṭṟi-Tirumaḷapādi, do., 187
Uṭasaṅaṅ Śrikuṟṟa-bhaṭṭaṅ, dōne, 162, 250
Uttamāṭhōḷa, Chōḷa k., 5n, 15, 31, 48
Uttamāsilch-caturvēdiṁaṅalam, vi., 56, 185, 263
Uttamāsilch-caturvēdiṁaṅalam, s.a. Tiruppalāṭṭu-rai, do., 68
Uttamaśōḷa, Chōḷa k., 4n, 12n, 21, 57
Uttamaśōḷa Brahmārāyar alias Narākkaṅ Irāmaṅ Arunōḷi, off., 28
Uttamaśōḷaṅ-jach-caturvēdiṁaṅalam, vi., 57, 65, 68, 154, 187, 246, 263
Uttamaśōḷanallūr, do., 22, 26, 92, 95, 123
V

Vada-Chêndaungudi, vi., 224
Vadakkalattur, s.a. Álattur, do., 66
Vadapâdi, do., 42,
Vadasâttramaingalam, do., 39-40, 43, 43n, 95-6, 114,
216, 226
Vada-Sêndâungudi, do., 39, 42, 110
Vadavâr, ri., 42
Vadavâru, do., 50
Vâdavâru, jû, 173, 184, 187, 258, 263-64
Vadugachchérî, do., 180, 240
Vadugan Orriyûradigal, eff., 52
Vaduganpâdi-daśapuriyâñ, donee, 140, 238
Vaduganpurushottama-sahasrañ, do., 172, 256
Vaduganoli-saliyarsan, do., 133, 245
Vadugayâñ Chauñayâ-sahasrâñ, do., 172, 256
Vaidiyâñ Kâvîpiyâñ Orriyûrañ Anantaganûn alias Valavan-maṅgalap-Përaiyâñ, do., 190
Vai kal alias Vâñavañ-mahâdvîch-chatuvrûpîmaingalam, vi., 154, 246
Vai kal alias Vâñavañ-mahâdvîch-chatuvrûpîmaingalam, s.a. Vayalûr, do., 65
V âikûnâsîn Kâsâyampâti Dëvañâtañ Anantapidâra-bhâjtañ, m., 52, 121
Vai kânasîs, 61, 61n
Vai kundanallur, vi., 45, 77, 82, 93, 202, 206
Vai kundan Kûttâdi-daśapuriyâñ, donee, 158

Vaidiyâñ Kâvîpiyâñ Orriyûrañ Anantaganûn alias Valavan-maṅgalap-Përaiyâñ, do., 190
Vai kal alias Vâñavañ-mahâdvîch-chatuvrûpîmaingalam, vi., 154, 246
Vai kal alias Vâñavañ-mahâdvîch-chatuvrûpîmaingalam, s.a. Vayalûr, do., 65
V âikûnâsîn Kâsâyampâti Dëvañâtañ Anantapidâra-bhâjtañ, m., 52, 121
Vai kânasîs, 61, 61n
Vai kundanallur, vi., 45, 77, 82, 93, 202, 206
Vai kundan Kûttâdi-daśapuriyâñ, donee, 158

Vâikaññhañ Kutûddi-daśapuriyâñ, do., 60, 248
Vai pûr, vi., 23, 26, 93
Vai truvânañ, do., 72
Vaiyâ, caste, 62
Vâjapênyajî, s.a. Of brâhmanas 127n
Vâjapênyajî Kâñava-daśapuriyâñ, donee, 127, 232
Vâjapêyî, s.a. Of brâhmanas, 58
Vâjâsanêyaj-kîlalîppuram, endowment, 192
Vâjâsanêyaj, s.of, 63, 192
Vâjâsanêyaj, s.a. Sukla Yajurvèdâ, do., 63
Vâjâvèîi Trîvikrama-sûmâyajî, donee, 176, 258
Vai layânâdî, vi., 65
Vâlamañjâdi, lax., 118
Vâlamañjâdi, vi., 65
Vâlamañjâdi, lax., 118
Vâlamañjâdi, vi., 65
Vâlamañjâdi, lax., 118
INDEX

Vāngīppar, s.a. Vāngīpparām, vi, 55
Vāngīpparām, vi, 60
Vāngīppar, s.a. Vāngīppar, do, 55
Vāṇjīyūr, do, 24, 26, 122
Vāṇṇakku, do, 65, 154
Vasuārochchhērī, quarter, 34, 88
Vasānārap-pāri, tax, 118
Vasānārap-pāri, endowment, 96, 216
Vārāgaṇa, Pāṇḍya k., 11
Vārāgaṇa II, Pāṇḍya k., 11
Vāri, register of lands, 7, 19-20, 32, 38, 78, 92-3, 122
Vārpāppattāgag-kaṇṭakku, off, 19-20, 23-4, 93, 123, 214
Vāripāppattāg, do, 19-20, 23, 93, 122, 214
Vāripīlāk, do, 19-20, 23-4, 93, 123, 214
Vārkkīyān Dāmōdaraṇ Chuvvaraṇ, m., 52
Vārkkīyān Dāmōdaraṇ Śivarāṇ Dāmōdaraṇ, do, 121
Vārgalūr, fa, 126, 145-46, 163, 231, 341, 250
Vārgalūr, vi, 58
Vāruṇa, de, 197
Vasantaayājī, ti, of brahmaṇas, 58
Vāsudēva, m., 39
Vāsudēvamāṅgalam, s.a. Vālaśāṭamāṅgalam, vi, 43n
Vāsudēvaṃ alias Rājarājap-pērāchārya, engraver, 54
Vāsudēvaṇ Bhavasvāmi-sahasraṇ, donee, 153, 245
Vāsudēvaṇ Irāma-deva-sahasraṇ, do, 142
Vāsudēvaṇ Nandīsvara-bhāttāṇ, do, 188, 265
Vāsudēvaṇ Nārāyaṇa, do, 132, 234
Vāsudēvaṇ Nillakanṭhāṇ, do, 183, 263
Vāsudēvaṇ Rāmādeva-sahasraṇ, do, 239
Vāsudēvaṇ Śīkṛishṇa-bhāttāṇ, do, 123, 141, 230, 239
Vāsudēvaṇ Śīkṛmá-bhāttāṇ, do, 39, 185, 263
Vāsudēvaṇ Śīkṛmā-sahasraṇ, do, 134, 235
Vāsudēvaṇ Tiruvāṇagal, a merchant, 99, 217
Vaṭṭamaṇi, fa, 142, 171, 181, 239, 255
vaṭṭi-nāṭi, tax, 50-51, 118
Vayalūr, vi, 22, 25, 63, 92
vāykkēvī, eff, 21
Vēda, 10, 53, 75, 198, 200-01
Vēdānta, 63, 192
Vēdānta-bhāṣṭaviruttī, endowment, 192
Vēdāvāyan Śrīvāsudeva-dāsapuṇiyāṇ, donee, 166, 252
Vēḷā-nādu, do, 23, 27, 66, 94, 119, 157, 247
Vēḷān Arāṅgaṇ, m., 77, 79, 93, 202, 204
Vēḷānchērī grant, 30n
Vēḷāngūḍi, fa, 124, 230
Vēḷāngūḍi, vi, 56, 58, 65, 153, 184, 245, 262
Vēḷān Kuttaṇ alias Irumadichchōla-Vēḷupparaiyāṇ, off, 122
Vēḷān Kuttaṇ alias Irumadichchōla Vēḷupparaiyāṇ, do, 24
Vēḷān Vēḻkādaṇ, m, 32, 120
Vēḷavaṇī, fa, 169, 254
Vēḷavaṇī, do, 94, 143-44, 160, 238, 240, 249
vēl, land me, 30, 33-6, 36n, 37, 62-3, 191-93, 202-14
Vēḷīr, eh, 41n
Vēḷḷalaiyūr-kāṇḍām, di, 68, 188, 265
Vēḷḷān-ūr, 78
vēḷḷōn-cage, ryotuvari land, 29, 202
Vēḷḷār, ri, 27
Vēḷḷūr, vi, 24, 123
Vēḷūr, de, 133n
Vēlrpalaiyam plates 55
Vēḷmāraṇ Irumāṭupadumāraṇaṇvan, donee, 190
Vēḷmāraṇ alias Chēḷamāḍittaḍaḥ-chaturvedīmaṅgalam, vi, 239
Vēḷmāraṇ, alias Chēḷamāḍittaḍaḥ-chaturvedīmaṅgalam, s.a. Vēḷpattār, do, 64
Vēḷmāraṇ alias Chēḷamāṭṭaḍaḥ-chaturvedīmaṅgalam, vi, vi, 141
Vēḷmārapōṭaṇ Viqaidāman Gōvinda-sahasraṇ, donee, 174, 257
Vēḷmārapōṭaṇ Viqaidāman Sōḷāippirāṇ-sahasraṇ, donee, 174, 257
Vēṇi, ri, 40, 82, 87-8, 90, 112-14, 206, 212, 225-26
Vēṇgālanavan Vēṅma... tappiriyyan, off, 47
Vēṅgap, fa, 149, 243
Vēṅgapōṇaṇ Pirāṇambī Śrīmāḷa-hava-kramavittāṇ, donee, 152, 245
Vēṅgi, E. Chāḷukya ca, 13
Vēṅgūr, vi, 45, 77, 86, 94, 202, 209
Vēṅkādaṇ Kāmaṇ, a merchant, 107, 222
Vēṅkāḍudēvaṇ Bhaṭṭambī-ḍaṇḍapuṇiyāṇ, donee, 162, 250
Vēṅkāḍudēvaṇ Lakṣhmana-ḍaṇḍapuṇiyāṇ, do, 147, 242
Vēṅkāḍudēvaṇ-vāykkēl, n. of a chum, 39, 39n, 97, 115, 216, 226-27
Vēṅkāṭṭudēvaṇ Chēṭṭiperumānan-chattan, donee, 176, 258
Vēṅnaṇḍu, di, 18, 22, 24-5, 28, 65, 92, 94, 122-23, 154, 246
Vēṅnaiyāṇ Atōṇa-bhāṭṭan, donee, 126, 231
Vēṅnaiyūr-nādu, di, 60, 65, 148, 189, 243
Veṇṇambī Tiruvaraṅganaṟavaṉ-sahasraṉ, *donaś*, 147, 242
Veṇṇaperumāṉ Tirukkadavanāṟavaṉ-daśapuriyar, *duṇey*, 154, 246
Veṇṇār, *riśi*, 40, 42-3, 47
Veṇṇāru, *duṇey*, 41, 41n, 42-3, 43n, 44, 47, 50, 54n
Veṇṇayāṉ Achchamī-sahasraṉ, *donaś*, 160, 248
Veṇṇayāṉ Tiruvisalār-daśapuriyar, *duṇey*, 146, 241
Veṇṇayāṉ Viṣṇu-bhaṭṭar, *duṇey*, 139, 238
Veṇṇayāṉ Yajñā-daśapuriyar, *duṇey*, 241
Veṇṇayāṉ Yajñāyā-daśapuriyar, *duṇey*, 146
Veṇṇi, *a nagara*, 34, 40, 96, 98, 121, 216-18
Veṇṇi, *tāṇa* Kōvilvenṇi, *riśi*, 44, 46
Veṇṇichchēdu, *faṇu*, 173, 257
Veṇṇidāṇaṉ Yajñābhaṭṭa-daśapuriyar, *donaś*, 177, 259
Veṇṇikkuyatiyāṟ āṟ, *poetess*, 41n
Veṇṇip-pilār, *n. of a chinn*, 101
Veṇṇip-pilārū, *duṇey*, 39, 218
Veṇṇippōṭtu, *faṇu*, 142, 239
Veṇṇippōṭtu Cheṭṭaiyāṉ Nāṟayaṉ-bhaṭṭar, *donaś*, 133, 235
Veṇṇippōṭtu Tiruvēngadaṉ, *duṇey*, 237
Veṇṇippōṭtu-Tiruvēngadaṉ Gōvinda-daśapuriyar, *duṇey*, 138
Veṇṇupputtīṛ, *grānta*, 41n, 52, 121
Veṇṇupputtīṛ, *tāṇa* Viṇṇaputtīṛ, *riśi*, 44
Veṭṭappūṭ, *tāṇa* Veṭṭappūṭar talai Chōlāmāṟṟṟaṉ-Chauṉ-chattuvēṇḍimaṉgalam, *duṇey*, 64
Veṭṭappīḷam, *faṇu*, 133, 139, 142, 233, 238-39
Veṭṭalīpādi, *dīri*, 65, 149, 243
Veṭṭalī, *faṇu*, 33n
Veṭṭalīpīḷam *enlalement*, 33, 33n, 34, 40, 77-9, 93, 117, 202
Veṭṭalīpīḷam, 33n
Veṭṭāṭṭumbu, *sluice*, 39, 45n, 110, 224
Veṭṭyāṉ Ariddan Perumāṉ, *māṇi*, 52, 120
Veṭṭhuṉkāṟai-yar, *n. of a field*, 111, 224
Veṭṭhuṉ, *riśi*, 93
Veṭṭhuṉ āḷīya Śikkar, *duṇey*, 44, 77, 81, 202, 205
Veṭṭuṇi, *riśi*, 21
Veṭṭuvil, *off.,* 20, 229

vidāyil, *issue*, 21
vidāyil-karunam-ulrāyun, *off.,* 21-2, 24, 122
vidāṟṟaṇaṟ, 17, 199
vidāyagīṛī, *the relaxed mood*, 199
Vidā (or Eṭai) yattamanāṟgalam, *kī. of Aṭāyāṟṟu manaṟgalam, kī.,* 68
Vidēḻvudugu, *kī. of Nandivarman III, Pallava k.,* 56
Vidēḻvudugach-chattuvēṇḍimaṉgalam *alīya* Vallam, *kī.,* 56, 66, 162, 250
Vidēḻvudugudēvich-chattuvēṇḍimaṉgalam, *duṇey*, 56n
Vidēḻvudugudēvich-chattuvēṇḍimaṉgalam, *duṇey*, 77
Vijayalaya, Chōḷa, *k.,* 8, 40, 42, 56, 70, 195
Vijayalaya-chattuvēṇḍimaṉgalam, *kī.,* 42, 53, 224
Vijayalayach-chattuvēṇḍimaṉgalam, *duṇey*, 40, 119, 257
Vijayalayach-chattuvēṇḍimaṉgalam, *kī. of Sāliyamaṉgalam, *duṇey*, 67
Vijayarāga, Keralā *k.,* 13
vijāṟṟapi, *off.,* 18-9, 75, 201
Vikkiramaṉāḷi Chōḷi-yavaṟavaṉ *alīya* Araiyaṉ Rājarājaṉ, *duṇey*, 92, 95, 123
Vikramachōḷa Chōḷi-yavaṟavaṉ *alīya* Araiyaṉ Rājarājaṉ, *duṇey*, 22
Vikramādityya, Bāṇu *k.,* 15
Vikramakēṟarich-chattuvēṇḍimaṉgalam *alīya* Kāṟṟal-yēri, *kī.,* 187, 264
Vīḷal *alīya* Vāmaṇa-maṅgaṉ, *duṇey*, 63, 154, 246
Vīḷamār, *duṇey*, 66, 158, 248
Vīḷāṉāṟu, *dīri*, 68, 184, 263
Vīḷāṉūḍi, *riśi*, 45, 78, 88, 94, 212
Vīḷāṉūḍi, *duṇey*, 158, 202, 248
Vīḷāṉūḍi, *duṇey*, 66
Vīḷattūr-nāṉu, *dīri*, 64, 144, 241
Vimalachittamamaṉgalam, *kī.,* 67, 233
Vimaladēvaṉ Dōṉaya-daśapuriyar, *donaś*, 165, 252
Vimalādityya, E. Chōḷaṟṟu *k.,* 15
Vimalaiyāṉmaṉgalam, *kī.,* 166
Viṇṇāṉ, *māṇi*, 41n
Viṇṇaputtīṛ, *tāṇa* Veṇṇupputtūṛ, *riśi*, 44
Vipparrīḷa, *tāṇa* Viṟṟiṟṟu, *duṇey*, 127n
Virachōḷa-valanāṉu, *dīri*, 10, 200
Virachōḷa-vaiṟṟaṟṟu, *duṇey*, 75
Virāṟṟam, *kī.,* 23, 93, 122
Virāṟṟamēri, *l.,* 14n
Viravan Ambalattāḍi, *māṇi*, 52, 122
Viranāṟṟyāṉa, *kī. of Parantaka I, Chōḷa k.,* 14, 196
Viranāṟṟyāṉa-agrahaṟṟam, *kī.,* 13, 70, 196
Viranāṟṟyāṉa-agrahaṟṟam, *kī. of Viranāṟṟyāṉa-chattuvēṇḍimaṉgalam, *duṇey*, 9
Yajñapriyāν Dūganandi-daśapuriyaṇ, do., 250
Yajñapūti Śrīdhara-daśapuriyaṇ, do., 186
Yajñasvāmī Tiruvekkaṇḍa-sahasraṇ, do., 172, 256
Yajñātmak Anantārāyaṇa-bhaṭṭaṇ, de., 138, 237
Yajñātmak Janārdaṇa-krama-vittan, do., 152, 244
Yajñātmak Kāḷakochcha-bhaṭṭaṇ, do., 138, 237

Yajñātmak Kumārasvāmi-sahasraṇ, do., 151, 244
Yajñātmak Mādhava-bhaṭṭaṇ, do., 130, 233
Yajñāyaṇ Śrīrāma-bhaṭṭaṇ, do., 160, 260
Yajñāyaṇ Tiruvekkaṇḍa-daśapuriyaṇ, do., 153, 245
Yama, de., 72, 195, 197
Yudhisṭhira, ut, 17
SEAL WITH LEGEND