



**INSCRIPTIONS  
IN  
THE PUDUKKÓTTAI STATE**

Translated into English

By  
**K.R. SRINIVASA AYYAR**  
Curator, State Museum.

**Part I**  
(Early Pallava and Cola Inscription)

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**PART I.**  
EARLY, PALLAVA AND COLA INSCRIPTIONS.

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NOTE.

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The serial order found in the "Inscriptions (Texts) of the Pudukkottai State" (1929) is followed throughout. In the light of recent researches in South Indian History, it has been found necessary to revise the dates assigned to some of the inscriptions in the "Chronological List of Inscriptions of the Pudukkottai State" (1929), and it is now possible to assign dates to many classified in the list as 'anonymous' or 'unidentified'.

November 22, 1941.

K. R. SRINIVASA AIYAR.



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## FOREWORD

As soon as the English East India Company became the ruling power of India, in the second half of eighteenth century AD its officers showed an interest to know more about the physical and cultural features of India and her people. Whatever might have been their intention, their inclination to collect Indian antiquities and information about Indian ways of life instilled in Indians an awareness of their heritage. This resulted in efforts to identify and preserve all antiques that had survived the ravage of time and historical events. With the coming of Lord Curzon in 1898 AD as the Indian Viceroy, Indian Archaeology had a fillip. His creation of a Directorate-General of Archaeology and the policy of protecting and repairing ancient monuments demonstrated a new respect for Indian heritage.

Pudukkottai State in the Madras Presidency region also created an establishment to survey and study its monuments and a Museum in 1910 AD. In 1916, the Pudukkottai State Durbar published its authenticated history under the title of "A General History of the Pudukkottai State". Thiru S. Radhakrishna Aiyar, the Principal of Pudukkottai Raja's College authored it. In 1929, the Pudukkottai Durbar published all the available inscriptions in the State in two volumes, which contained the bare text only. However later, the Durbar decided to publish an English translation of these inscriptions with particulars of their situation, dynasty, date, language and script of each inscription. This work was entrusted with the then Curator of Pudukkottai Museum Thiru K.R. Srinivasan.

About 270 inscriptions in Brahmi, Pallava, Grantha and early Tamil Scripts were translated into English with details of their situation, time and dynasty. Of them 150 inscriptions were published as Part I in 1941. These inscriptions belong to the period of Pallavas, Cholas and Muttaraiyar local chieftains in and around Pudukkottai region.

This is an important work for the study of South Indian History particularly for about 250 years from the middle of 17<sup>th</sup> Century AD. As it is out of print for a long time, scholars find it difficult to consult this book. Now after six decades, this book is being granted with a grant from the Government of Tamilnadu.

CHENNAI-600 008  
15-3-2002 AD

  
(Dr.R.Kannan, Ph.D., I.A.S.)

# INSCRIPTIONS

## IN

### THE PUDUKKOTTAI STATE

#### TRANSLATED INTO ENGLISH.

**Inscription No. 1.**

**Place:**—Kulattúr Taluk—Sittannavásal—Eḷadippattam—On a stone-bed in the natural cavern on the hill.

**Date:**—On Palæographical grounds the inscription may be assigned roughly to the end of the third and the beginning of the second century B. C.<sup>1</sup>

**Language & Script:**—“The inscription is in Asóka-Bráhmī characters of a type peculiar to Southern India, which is found mostly in natural caverns on many of the hills of Madura and Tinnevely Districts.<sup>2</sup> The characters are often quite intelligible and may be read with certainty, but the interpretation of these curious inscriptions is still engaging the attention of many scholars.”

Mr. H. Krishna Sastri reads it as follows:—

“*e umi (?) ná ta ku mu thú ú ra (?) pi jú na tá ká vu ti i ta ná ku ci tí pó má (?) la ilu.*”

Round the corner:—

*gha (?) ra ce tá a ta a ná má.”*

But, in a paper contributed to the Third Oriental Conference held at Madras in 1924 on the ‘Earliest monuments of the Pandya country and their inscriptions’, Mr. K. V. Subrahmanya Iyer<sup>3</sup> suggests that the language of the inscription is Tamil having regard to orthographical and other peculiarities.

<sup>1</sup> In the Epigraphy Report (Southern circle, Madras) for 1906-7, it is stated that the alphabet of the inscriptions in this and other caverns in South India resembles that of the Asóka edicts, and that “if the inscriptions and the beds are synchronous, we have in them the earliest lithic records of the Tamil country and the most ancient lithic monuments of the Tamil race.” Notes supplied by H. Krishna Sastri and published in Appendix B, page XXV of the General History of the Pudukkottai State, 1916.

<sup>2</sup> See Annual Reports on Epigraphy, Madras, for 1907, Part—II Introduction. Quarterly Journal of Mythic Soc. XXVII Nos. 1 & 2, P. 124. July, October 1936.

<sup>3</sup> Third Oriental Conference, Madras, 1924—‘Proceedings and Transactions of’—(published by Madras University 1925.) “The Earliest Monuments of the Pándya Country and their Inscriptions” Pages 296 and following pages, and 280. He deals fully with the Bráhmī cave inscriptions of South India and says that ‘the scripts resemble in many respects the character of the Ceylon Cave records of the same period on the one hand and the Bhattiprólu alphabet on the other,’ (The date of the latter alphabet has been ascribed by Dr. Buhler to between the third and second centuries B. C.), and further says that ‘the characters employed in the inscriptions of these caves, with the single exception of the Sittannavásal epigraph, indicates that they must be ascribed to the third century B. C.’ He has prepared a tabulated statement which strongly supports this view. The object of most of these epigraphs is to register the names of the persons who caused the monuments to be made. In this paper the author makes also a survey of each of these inscriptions. He establishes that the language is Tamil and the script Bráhmī with variations to adapt it to the genius of the Tamil language.

## Translation :—

According to Mr. K. V. Subrahmania Iyer, “if we treat as basic consonants the *ra* of *úra*, the *na* of *itena*, the *la* of *pocila*, the *ra* of *ilayara*, the *ya* of *ceyata*, the *ta*, and *nā* and *ma* of *atiṭānāma* we get the following reading

*Eómi-náttu Kumattúr Piṛántá Kávudi*  
*Itenku Citupócil Iláyar Ceyta Atiṭhanam.*

“Here *Eómi náttu* is the name of a territorial division and *Kumattúr* that of a village as clearly indicated by the endings *náttu* and *úr*. *Piṛánta* has to be supplied as usual with the final *n* and the penultimate length shortened: it becomes *piṛántán* which means ‘one who was born.’ *Kávudi Itenku* is a proper name in the dative case. *Citupócil* may be the name of a village. As in *Piṛántá* the penultimate of *Iláyar* has to be shortened, its modern equivalent being *Iláiyar*. To *Ceyta* we have to supply *r*. The meaning is clearly the following:—

“Citupócil Ilaiyar made this *adhiṣṭhānam* for Kávudi Iten who was born at Kumattúr (a village) in Eómi náttu”.

“In this inscription the long *ná* is clearly indicated by a straight horizontal stroke marked on the right side of *na*. It uses also the inverted ‘J’ symbol. Penultimates are lengthened and finals omitted—all of which we have pointed out as characteristics of the age. It also uses the *r* with the length symbol, another noteworthy feature.”<sup>4</sup>

The inscription with slight corrections would read:—

*Eómi náttu (Oymá náttu), Kumattúr piṛántán Kávudi (Kávidi) Itenukku*  
*Citupócil Ilaiyar ceyta adittānam.*

which would mean:—

‘Unto Kávidi Iten (Iten bearing the title of Kávidi) a native of Kumattúr in Eómi (Oymá) náttu (district), the *adittānam* made by Ilaiyar of Cittupócil.’

*Eómináttu*—as has already been said, is the name of a territorial division and may correspond to *Oymá* (or *Eṛumá*) náttu, a tract of country in the Tamilakam situated about the modern *Tiṇḍivanam*, in ancient days a division of *Naḍunáttu*. (See S. I. I. III, 201, 12 and ‘*Narṇinai*—text and commentary’ by A. Narayanaswami Iyer, pages 29–30).

*Kumattúr*—must be a village in the above *náttu*; and such name for a village is implied by the name of a poet of the last *saṅgam* who contributed the second ten stanzas of ‘*Patirrupattu*’, and was called *Kumattúr Kaṇṇanār* (*Kaṇṇanār*-native of *Kumattúr*).

*Kávudi*—*Kávidi*—was an ancient title bestowed by Kings on *Véllalas*, whose occupation was tilling the soil. (See *Tolkáppiyam*—verse 30, *urai*). This is evident from the titles of two ancient poets belonging to *Tiṇḍivanam*—then called *Kiḍāṅgil*—who contributed to the *Narṇinai*, viz., *Kiḍāṅgil Kávidi Kírankaṇṇanār* (*Kaṇṇanār*, son of *Kíran*, a *Kávidi* and native of *Kiḍāṅgil* = *Tiṇḍivanam*) and *Kiḍāṅgil Kávidi Peruṅkoṇṇanār* (*Peruṅkoṇṇanār*, a *Kávidi* and a native of *Kiḍāṅgil* = *Tiṇḍivanam*).

<sup>4</sup> K. V. S. Iyer *ibid* for a review of K. V. Subrahmania Iyer’s paper see “Journal of Mythic Society”, Bangalore, Vol XVIII No. 2, P. 174-5, 1927; and No. 4, P. 324, 1928.



*Iten* must be the name of the person who was a *Kávidi* and a native of Kumattúr in Eóminàdu. This method of giving the name of a person, by reciting in order his title denoting caste or profession, father's name, and native place, is in conformity with the rule laid down by the ancient Tamil work *Tolkáppiyam*.

ஊரும்பெயரு முடைத்தொழிற்கருவியும்  
யாருஞ்சாத்தி யவையவைபெருமே. (தொல், மடபு 74 பேர்.)

*Citupócil* must have been the ancient name of Sittannavàsal, which is called in later inscriptions Sittaññalvàyil—the abode of *Arhats* and *Siddhas* (Anñal and Sittu)—Cittupócil was probably the older equivalent of Sittaññalvàyil and the syllables *Citu* (Cittu), *pócu* (poccai=hill), and *il* (abode) may mean the abode on the hill of *Sittus* (Siddhas).

*Ilaiyar* “The name *Ilaiyar* refers to a forest tribe known as Maļavar. It is from this tribe that Karikàlan the great (Cóla King) after the conquest of their forest kingdoms seems to have recruited most of his army”. (K. N. Sivaraja Pillai, ‘Chronology of the Ancient Tamils’ P. 64, foot-note).

*Adittánam*—(Skt.—*adhiṣṭhánam*—Pàli—*adhittána*) means place or abode. According to Mr. K. V. S. Aiyar, “the use of the word *adittánam* is of importance. It may mean a capital city or it may be taken to be a synonym of *vása* ‘a dwelling place or abode’ (*basti*); but as a place of residence it is not generally met with. It seems to indicate the place where one spends his life in fulfilment of a vow or resolution once taken. Thus a Brahmaçàri’s dwelling in the *ásrama* of his preceptor may be called an *adhittána* and it is so used in the anonymous ‘*Svapna-nátaka*’ (a Sanskrit work)

... ..  
But this word has a special significance also and it occurs often in Buddhist works. In Pàli *adhittána* means ‘the vow of resolution’.....  
.....Some substitute *práñidhána* for *adhittána*, of which it is only a synonym. It is clear that in our inscription *adhittána* must refer to the monastery.....” (K. V. S. Aiyar’s paper in the Third Orient. Conf. referred to above).<sup>5</sup>

#### Inscription No. 2.

**Place** :—Kulattúr Taluk—Kuḍumiyàmalai—on the rock behind the Śikhànàthasvàmì temple and south of the rock-cut shrine called Mélaikóvil.

**Dynasty & King** :—This is a treatise on a classical (now obsolete ?) system of Indian music, and is said to have been composed and engraved by an unknown king, a disciple of Rudràçarya. But Prof. Jouveau Dubreuil and Mr. T. N. Ramachandran \* identify the author with Mahendravarman I, the Pallava King—600–630 A. D.

<sup>5</sup> There is no reason to suppose that the cave was a Buddhist resort. Other evidences indicate its Jain associations.

\* T. N. R.—‘Royal artist Mahendravarman’—Reprint from the Journal of Oriental Research, Madras.

**Language and Script:**—The script is Pallava grantha, and the language Sanskrit; except the last two lines which are in Tamil. “As the characters employed in the inscription are Pallava Grantha it may be supposed that the king belonged to the Pallava family.”\*

**Date:**—Seventh century A. D.

The Inscription begins with “*Siddham*” a term of auspicious commencement. This is followed by “*Namah śivāyah*” which means salutations or homage to Śiva.

The body of the inscription, *i. e.*, the treatise on musical notation (*svaras*) is divided into seven sections corresponding to seven classical *rāgas*, or collections of musical *svaras* (notations on the musical scale), *viz.*, I. *Madhyamagrāma*, II. *Sādjagrāma*, III. *Sādaba (va)*, IV. *Sādhārīta*, V. *Pañcama* VI. *Kaiśikamādhyama* and VII. *Kaiśika*. Dr. Bhandarkar describes the arrangement of the notes as follows †:—“Each section consists of a collection of groups of 4 notes, arranged in sub-sections of 16, each sub-section taking up one line of inscription.....”. The number of lines varies in the different *rāgas* or sections while the number of *svaras* is invariably sixteen. “Each of the *svaras* is represented by combining in innumerable ways any four (at a time) out of the seven letters of the Sanskrit alphabet denoting the seven fundamental notes of Indian Music, *viz.*, *sa, ri, ga, ma, pa, dha, ni*. In the inscription under notice other vowels are also combined with these seven, and notes denoted by letters like *ne, pu, dhu, su, gi, mu, re*, etc., occur freely among the *svaras*: *ka* (the vowel *a* by itself occasionally) is also taken to denote a note and enters into combination with the other notes in the sixth and the seventh sections.” ‡

“Each group in a sub-section ends in the same note. The note in which a particular *rāga* must be ended is called the *nyāsa* (final). That sub-section which consists of groups having the *nyāsa* for their ending note is placed the last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu ‘*gamut*’, ‘*sa, ri, ga, ma, pa, dha, ni*,’ a sub-section ending in *sa* preceding one of groups ending in *ri* and so on.”§

Each section has a heading on the left margin usually at the top.

Section I and II are styled *grāmas* || (groups of notes in classical music) while the rest are not, but all of them seem to be “*rāgas*”. Section I has a heading which means “four-seriate ¶ (?) or fourfold notation or *Madhyama grāma*.” At the end of the section are words meaning “end of notation”. Sections II—VII, begin like-wise with “four seriate (?) or fourfold notation of, *Sādjagrāma*, *Sādaba (va)*, *Sādhārīta*, *Pañcama*, *Kaiśika madhyama*, and *Kaiśika*,” respectively, and each of them ends with the same words meaning “end of notation.”

\* Annual Reports on Epigraphy—Southern Circle. Madras 1905.

† Epigraphia Indica Vol. XII, page 227.

‡ Annual report on Epigraphy. Southern Circle. Madras 1905.

§ Epigraphia Indica Vol. XII.

|| *Grāma*. ‘Does the word *gramma*, ‘*Gamut*’, Fr. *Gamme* which has been in use since the time of Guido d’ Arezzo to express the musical scale, itself come from the equivalent Sanskrit term *grāma* (Prākr. *gāma*), and so exhibit a direct trace of the Indian origin of the seven notes?’ History of Indian Litt.—Albrecht Weber. 1892, page 272, foot-note 315.

¶ *Prahāra*, in the word *catuṣprahāra* may mean *prahāra* (beat).

Transliteration :—(Note :—The dots on top of some of the notes in the original are read as basic consonants *m*).

Siddham | Namah (i) Śivāya (h) ||

SECTION I.

Madhyamagrāmé Catusprahāra Svarāgamāh.

1. Sam-né-pum-sa	Gi-né-gi-sa	Né-dhu-né-sa	Mum(mu)-pum-né-sa
Mi-ra-gi-sa	Rum-gém-num-sum	Sa-gi-né-sa	Né-mum-pé-sum
Mi-ga-né-sa	Pém-mum-né-sa	Ra-mi-ga-sé	Dhu-né-gi-sa
Né-pum-né-sa	Pi-ma-pi-sé	Ga-dhu-né-sa	Mum-né-pu—
2. Na-pém-rum-gé	Mi-ga-ré-ga	Né-sa-ra-gi	Dhu-né-ra-gi
Sa-gi-né-gum	Pém-mum-ra-gi	(Mum)-pém-rum-gém	Gi-sa-ra-gi
Sa-né-ra-gi	Rum-gém-num-gém	Pi-ga-ré-ga	Né-pum-ra-gi
Sum-gé-ram-gé	Ga-ré-mi-ga	Pi-né-ra-gi	Sé-ra-mi-ga
3. Pum-sa-(mum)-pém	Gi-sa-né-pum	Né-sa-né-pum	Ma-ni-ma-pi
Dhu-(né)m-mum-pém	Sam-mum-né-pum	Ni-ma-ni-pa	Ré-ga-mum-pém
Dh-su-(né)-pum	Mi-dhu-né-pum	Sa-dhu-né-pum	Né-sam(sa)-mum-pém
Gum-pém-mum-pém	Sa-gi-né-pum	Né-dhu-né-pum	Gi-sa-mum-pém    >—
4. Ném(né)-pum-dhu-né	Mum-sa-dhu-né	Ra-gi-dhu-né	Gi-sa-dhu-né
Ni-ma-pa-ni	Né-sa-dhu-né	Mum-né-dhu-né	Sa-mi-dhu-né
Mi-ga-sé-nu	Sé-ga-sé-nu	Ga-sé-mum-né	Pum-sa-gu-né
Sa-né-dhu-né	(Mum)-gi-dhu-né	Ni-ma-dhé-na	Pém(pé)-sum-gi-né     =
5. Mum-sa-pé-mum	Gi-né-sa-mum	Né-mi-sa-mi	Sa-dhu-né-mum
Né-gi-sa-mi	Mum-pém-sa-mi	Ra-gi-pém-mum	Gi-sam-pém-mum
Dhém(dhé)-sa-né-	Ga-sé-pi-ma	Sum-gem-sum-mam	Mi-dhu-ném(né)-mum
Ra-gi-sé-mum	<sup>mum</sup> Né-sa-né-mum	Ni-sé-pi-mam	Rum-mém-gum-mé
	Samáptá(h <sup>m</sup> ) (Sva) (rāgamāh*)		

SECTION II.

Śaḍjagrāmé Catusprahāra Svarāgamāh.

6. Sa-gi(géi ?)-dhé-sa	Sum-rum-gém-sum	Mi-ga-dhé-sa	Dhé-sé-pém-sum
Gi-(gim)-né-dhu-sé	Pum-sa-dé-sa	Pém-na-pém-sum	Sa-gi-pém-sum
Sa-mum-gi-sa	Pum-dhu-né-sa	Né-ra-gi-sa	Dhi-né-pum-sa
Rum-gém-dhum-sém	Dhi-ma-gém-sum	Sa-pum-(dhé-su)	Né-pum-gi-sa      :—
7. Sum-rum-gém-rum	Gém-dhum-sum-rém	Gi-dhé-gi-ra	Ga-sé-gi-ra
Pum-né-gi-ra	Dhe-sa-né-ra	Dhi-ma-gém-rum	Ra-dhé-gi-ra
Dhé-sa-gi-ra	Pi-sé-gi-ra	Pum-gi-dhé-rum	Na-(pém)-gi-ra
Dhu-né-sa-ri	Né-pum-sé-ra	Dhé-rum-gi-ra	Gi-ra-dhé-rum      =
8. Gum-pém-rum-gém	Gi-dhé-ra-gi	Sa-dhé-ra-gi	Dhé-mum-ra-gi
Dhu-sé-ra-gi	Sa-pém-rum-gém	Mi-ra-mi-ga	Dhé-gi-sa-gi
Rum-gém-sum-gém	Pi-sé-ra-gi	Sa-mi-ra-gi	(Dhé)-gi-ra-gi
Dhu-sé-mi-ga	Né-pum-sé-ga	Dhi-pa-sum-gém	Ga-pém(pé)-sum-gém
			:—
9. Né-pum-ra-pi	Pum-dhu-né-pum	Gi-dhu-(né-pum)	Na-pém-gu-pém
Mum-dhé-na-pém	Ra-gi-né-pum	Gi-ra-né-pum	Né-sa-ra-pi
Pum-sa-né-pum	Dhé-na-gum-pém	(Sam-ram)-gi-pém	Pi-ra-gum-pém
Pa-sé-ga-pi	Dhu-sé-ga-pi	Dhé-sa-gum-pém	Gi-sa-gum(gam)-pém
			: —
10. Dhu-né-pum-dhé	Ga-pi-ga-dhé	Gi-sa-né-dhu	(Né-pum)-gi-dhé
Gum-pém-(pam)-na-	Pi-sé-ga-dhu	Sé-ga-né-dhu	Sa-mi-ga-dhé
	<sup>dhé</sup>		
Dhum-sum-gém-dhum	Pém-sum-na-(dhé)	Ra-gi-pum-dhé	Pi-ra-gi-dhé
Sum-rum-gém-dhum	Gém-sum-gém-dhum	Sa-gi-pum-dhé	Mi-ra-(gi-dhe)    : —

11. Né-gi-dhu-né	Dhu-sé-dhu-né	Gi-pum-dhu-né	Sa-pum-dhu-né
Pum-gi-dhé-na	Dhé-gi-dhé-na	Gi-dhu-sa-né	Ra-(dhé)-sa-né
Pum-dhu-sé-nu	Ré-ga-sé-nu	Gi-sa-gi-né	Ga-sé-pum-né
Pum-(nu)-dhu-né	Ga-pi-dhé-na	Pé-sa-gi-né	Pi-ga-dhu-né   : ≡
12. Gum-na-dhé-mum	Sa-gi-(dhé)-mum	Gi-dhé-sa-mi	Sé-ra-gam-mi
Rum-mém-sum-mém	Gi-sa-(dhé)-mum	Né-sa-dhé-mum	Ma-ré-ga-mi
Gém-rum-gum-mém	Rum-gum-dhé-mum	Ga-dhu-né-mum	Mi-ga-dhé-mum
Pi-ré-ga-mi	Mum-gi-dhé-mum	Ré-ga-dhé-mum	Sa-pum-dhé-mum

Samá(pta-) (h Svarágamáh\*)

### SECTION III.

#### Sàdabé Catusprahàra Svar(à)gamàh.

13. Sa-dhu-né-sa	Mum-dhu-né-sa	Né-dhu-ra-sé	Mi-né-dhu-sa
Rum-um-mem(-sum)	Mém-sum-pam-sa	A-mi-pém-sum	Ri-sa-dhu-sé
Mum-né-dhu-sé	Ra-dhu-né-sa	Dhé-mum-ri-sam(sa)	Ri-dhé-ri-sa
Dhé-na-ri-sé	Mum-dhé-ra-sé	Sum-rém(ram)-	Mi-ra-dhu-sé :   :    :
		dhum-sém	
14. Rum-dhé-sa-ri	Dhé-na-dhé-rum	Mi-ra-dhé-rum	Sa-ri-dhé-rum
A-mi-dhé-ra	Dhum-sum-mém-rum	Mém-sum-mém-rum	Ri-sa-dhé-rum
Né-dhu-sé-ra	Mum-dhém-sa-ri	Sa-mum-(dhé)-rum	Dhi-é-ma-ré
Dhu-né-sé-ri	Dhé-rum-mi-ra	Mi-ra-mé-rum	Ra-mi-sé-ra    :   :    :
15. Mém-sum-rém-dhum	Sum-rum-na-dhé	Sa-dhu-né-dhu	Ri-sa-mum-dhé
Sa-né-mum-dhém	(Rum)-mém-nam-dhé	Mi-ra-né-dhu	Sé-mum-né-dhu
Sé-(ra)-mum-dhé	Na-dhé-mum-dhé	Um-mém-na-dhé	Mi-(ra)-mum-dhé
Mum-dhé-na-dhé	Ri-sa-né(nai?)-dhu	Né-mum-né-dhu	Sa-dhé-mum-dhé    :   : :
16. Né-dhu-né-mum	Ri-dhé-na-mum	Ma-sé-a-mi	Dhu-sé-a-mi
Dhu-né-um-mém	(A)-sé-a-mi	Mém-rum-um-mém	Dhi-ma-sé-mum
Pa-dhi-é-ma	(Ré)-su-é-ma	Dhu-né-um-mém	Dhi-su-é-ma
Pum-dhé-na-mum	Na-dhé-um-mém	Mi-dhu-sé-mum	Dhé-(rum-um-mém)

Samappt(á) (h Svarágamáh\*)

### SECTION IV.

#### Sàdhàrité Catusprahàra Svaràgamàh.

17. Sa-pum-ké-sa	Mum-dhé-pum-sa	Dhé-pum-ké-sa	Ri-sa-pém(-sum)
Ka-si-pém-sa	Sum-rum-pém-sa	Dhé-rum-pém-sa	Ri-dhé-pum-sa
Pum-dhu-ké-sa	Mém-rum-mém-sum	Mi-sé-ra-sé	Ra-pum-ké-sa
Mém-ram-pém-sum	Mi-raku(ka)-sé	A-mi-ra-sé	Pum-dhé-ra-(sém)
			:   :    : ≡
18. Sé-pum-dhé-rum	Sa-mém-sum-rém	Mi-sé-dhu-ré	Pum-dhé-sa-ri
Um-mém-sum-rém	Dha-si-dhé-ra	Dhé-ra-dhé-rum	Sa-dhé-sa-ri
Pum-dhé-mi-ra	Dhé-pum-dhé-rum	Mi-pum-dhé-rum	Sa-dhó-mi-ra
Mi-ra-sum-rém	Sum-rum-mém-rum	Dhi-(ma)-dhé-ra	Dhé-pum-sa-ri    :   :
19. Dhé-sam-pum-dhé	Pum-ké-sa-dhé	Sa-pum-sa-dhé	Ri-sa-pum-dhé
Sum-rum-sa-dhé	Ri-ké-sa-dhé	Mi-ra-sé-dhu	Ké-sa-pum-dhé
Ra-pum-sé-dhu	Ké-ri-pa-dhé	Mum-sa-pum-dhé	Dhi-ré-pam-dhi
Sé-ra-pum-dhé	Rum-dhé-pum-dhém-	Sa-dhé-pum-dhé	Mi-ra-pum-dhé    :   : ≡
	(dhé)		
20. Pum-sa-dhé-mum	Dhé-sa-dhé-(pūm)	Ma-é-dhi-pa	Ri-sa-dhé-pum
Sam-dhé-rum-pém	Rum-pém-ra-pi	Dhé-rum-dhé-pum	Ma-é-ma-pi
Sa (Sé)-pum-dhé-pūm	Dhé-sa-rum-pém	Um-mum-dhé-pum	Dhi-pa-ré-pum
Mi-(ré)-dhé-pum	Ké-sa-dhé-pum	A-mi-rum-pém	Mum-sa-(dhé)-(pum?)
21. Pum-sa-dhé-mum	Mi-ra-sé-mum	Sé-mum-a-mi	A-mi-sé-mum
Sa-dhé-um-mém	Ri-sa-dhé-mum	Pum-dhé-(sa)-mi	Dhé-pum—
—(pi)-é-ma	Su-ré-dhi-ma	Ré-pum-dhé-mum	Mi-(sum)-dhém-(dhé)-mum
Sa-dhu-sé-ma	Pum-ké-sé(sa)-mi	Mém-su-dhé-mum	Dhi-(né?) — (mu) —

(The usual words ending this section are wanting)



## SECTION V.

## Pañcamé Catusprahàra Svaràgamàh

22. Pum-né-dhu-sé	Ra-pi-ma-sé	Pi-mum-pém-sum	Né-(um)-mém-sum
Sa-mi-ra-sé	Dhu-né-mi-sa	Né-sa-pém-sum	Ri-sa-mém-sum
Sa-dhé-ri-sam	Né-pum-ri-sa	Pum-sé-ra-sé	Dhi-a-mi-sé
Na-rum-pém-sum	Na-ra-mi-sé	Dhu-ra-pi-(sé)	Mi-a-mém-(sum)
23. Mum-sém-sa-ri	Né-mum-pém-rum	Sa-dhu-né-ra	Pi-ma-sé-ra
Rum-um-mém-rum	Ma-dhé-na-ri	Né-dhu-né-ra	Pi-ra-sé-ra
Dhé-na-pém-rum	Ri-sa-mém-rum	Ma-pi-ma-ré	Pum-dhu-né-ra
Ram-na-pém-rum	Dhé-na-(mém)-rum	Pi-a-mi-ré	Sa-um-mém-rum (  ) *
24. Pé-mum-ra-mi	Rum-mém-um-mém	Ma-pi-a-mi	Né-ra-sé-mum-(mam)
Pi-ra-pém-mum	Pi-ma-sém-mum	Na-pém-rum-mém	Rum-dha-um-mém
Rum-pém-sum-mém	Na-pém-um-mém	Mi-sé-ra-mi	Né-pum-né-mum
Sé-ra-a-mi	Ra-sé-ra-mi	Dhu-sé-pi-ma	Pi-ra-sé-mum
25. Dhu-né-sa-dhé	Na-dhé-pum-dhé	Pi-ra-mi-dhu	Né-pum-né-dhu
Ra-dhu-né-dhu	Né-ri-sa-dhé	Mum-pém-mum-dhé	Ri-sa-ri-dhé
A-mi-ra-dhé	Mum-pum-né-dhu	Sé-ra-mum-dhé	Pi-sa-né-dhu
Sé-(mum)-pum-dhé	Rum-mém-sa-dhé	Ra-mi-pum-(pu)-dhé	Dhi-né-mum-dhé    ≡
26. Né-ru-dhé-na	Um-mum-dhé-na	Ri-sa-dhu-né	Ra-né-dhu-né
Pum-ra-dhu-né	Su-ri-dhé-na	Pem-mum-dhé-na	Mi-ra-dhu-né
(Ra)-mi-dhé-na	Ri-pum-dhé-na	Dhé-rum-dhé-na	Rum-um-mém-na
Mum-pum-dhé-na	Dhé-rum-sa-né	Dhi-pum-dhu-né	Sa-ri-dhé-na :—
27. (Ru)-é-ma-pi	Mém-um-mum-pém	Ri-sa-né-pum	Ra-dhu-né-pum
Ma-pi-ré-pum	Né-um-mum-pém	Rum-pém-um-pém	Dhi-é-ma-pi
(Ra)-mi-um-pém	Rum-na-mum-pém	Mi-a-ma-pi	Dhé-na-ri-pém
Ri-pum-né-pum	Dhé-rum-na-pé	Su-pa-ma-pi	Ra-(né)-mum-(pém) .....

(The usual words ending this section are wanting)

## SECTION VI.

## Kaiśikamadhya mé Catusprahàra Svaràgamàh.

28. Sa-mum-ké-sa	Mum-dhé-ka-si	Dham-mé-(mu ?)-ké-sa	Mi-ra-mi-sé
Ri-(sa)-ké-sa	Sum-mém-dha-si	Dhé-mum-ké-sa	A-mi-ké-sa
Dhum-sém-ri-sa	Dhé-ri-ké-sa	Ri-sa-rém-sum-(sam)	Sam-(dham)-ké-sa
(Sum)-rum-ké-sa	Mi-ra-ké-sa	Ra-mi-ké-sa	Mém-(si) — —
29. Dhi-ma-sé-ra	Dhé-ri-sa-ri	Rum-dhé-sa-ri	Sé-ri-sum-rém
Sa-ké-sa-ri	Mum-dhé-mi-ra	Ké-sa-mi-ra	Mi-ké-sa-ri
Dhu-ké-sa-ri	Ké-sa-dhé-rum	Ri-ké-sa-ri	Dhé-ru-sa-ri
Sam-ém-mam-rém	Ra-mi-dhé-rum	Ri-dham-mém-rum	Sa-ké — —
30. Dhu-ké-sa-dhé	Mi-(sam)-mum-dhé	Ma-dhi-sé-dhu	Sé-ku-sé-dhu
Ké-sa-mum-dhé	Um-mum-sa-dhé	Ri-dhé-sa-dhé	Sa-um-mum-dhé
Sa-mum-sa-dhé	Dhi-é-ma-dhi	Dhé-sa-mum-dhé	Sum-dhé-sa-dhé
Dhi-ré-ma-dhi	Dhé-rum-sa-dhé	Mum-ké-sa-dhé	Mé-dhi — —
31. Sam-mém-rum-mém	Ri-sa-dhé-mum	Ké-sa-um-mém	Dhum-rém-sum-mém
Sa-mum-dhé-mum	Ké-sa-dhé-mum	Dhi-ma-é-ma	Dhu-sé-dhu-ma
Rum-mém-dha-mém	Sa-dhé-rum-mém	Ri-ké-sa-mum	Dhé-ka-si-mum
Ma-dhi-rum-mém	Dhum-mém-rum-mém	Mi-ké-sa-mum-(mu)	Dhé-(sa) — —

(The usual words ending this section are wanting).

## SECTION VII.

## Kaiśiké Catusprahàra (Sva) rāgamàh,

32. Sa-um-mém-sum	Ri-ké-ri-sa	Dhé-mum-dhé-sa	Mum-ké-ri-sa(m ?)
Ri-dhu-ké-sa	Dhu-ké-ri-sa	Ké-su-dhu-sé	A-mi-ké-sa
Rum-mém-dha-si	Mém-dha-mém-sum	Si-dha-mém-sum	Sa-ké-ri-sa
Ké-sa-ri-sa	Um-mum-dhé-sa	Dhi-sum-mém-sum	Ka-(si) — —

33. Mum-dhé-mi-ra Mi-ra-mém-rum  Um-mum-ké-ra Ké-ra-sé-ra	Pi-sé-mi-ra Sa-ké-mi-ra  Mi-a-dhi-ré Mi-sé-dhi-ra	Mém-um-mém-rum Sum-pam-mém-rum- (pam) A-pi-sé-ra Sum-pém-sum-(ram- rémor -rum)	A-mi-ma-ré Dhé-pum-sa-ri  Pém-rum-dhé-ra Ma-pi — —
34. (Sum)-rum-mém-um Ma-pi-ma-é Ra-sé-mi-a Ra-pa-ma-é	Si-dha-mém-um Dhu-sé-mi-(a) Kum-sé-mi-a Rum-um-mém-um	Mém-dha-mém-um Dhi-(ma-ké)-um Mi-a-mém-um Ma-sa — —	Mi-a-ké-um Dhé-rum-mém-um Mém-rum-mém-um — — — —
35. Sé-kum-(ku)-sé-mum Sé-ma-pém-(mum- mam)	Ra-pém-um-mém Ra-pém-rum(rém)- mém	(Sum-rém-sum)-mém Pi-ré-(a)-mi	Pi-é-pi-ma Rum-dha-sum-mém
Um-mém-rum-mém Um-mum-(dhé-mu)	Sa-ri-pém-mum Ri-dhé-rum mém	Dhi-pa-é-ma A-pi-é —	É-ma-pi-ma — — — —
36. Sa-mi-ra-dhé  Rum-(mém)-ra-dhé Rum-um-mém-dha (Pu)-é-ma-dhi	Rum-ké-sam(sa)- dhém Mi-a-(pa)-dhu Si-dhé-sum-dhé Dhé-pum-ma-dhi	Mi-a-mi-(dhi)  (Ra-sa)-(ku-ma)-ri-dhé A-pi-ma-dhi — — — —	(Pé)-mum-ra-dhé  Ra-mi-ra-dhé Dhé-mum-sa-(dha) — — — —
37. Ké-ra-sé-(ku) Sum-rum-(mam)-ku Ma-dhi-sé-ku Sa-dhu-(sa-ké)	Sa-mum-sa-ké Ra-mi-sa-ké Dhi-ma-sé-ku Mi-ra-sé-(ka)	Sum-rum-sa-ké Ri-ka-sa-ké (Sé)-a-mi-ké — — — —	Ri-dhu-sa-ké É-ma-sé-ku Dhu-ra-sé-ku — — — —
38. Dhu-(kém)-sa-pum Mum-(kém)sa-mum Sa-dhé-sa-pum Sé-kum-sé-pum	(Ké)-sa-mum-pém (Ké)-sa-um-pém Mi-dhu-ré-pum Mi-sé-ma-pi	Sa-ri-mum-pém Sa-ma(mi)-(é)-pum (Ké)-sa-rum-pém — — — —	Ri-sa-ru-pém Ri-ké-sa-pam(pum) Mum-pém-ra-pi — — — —

(The usual words ending this section are wanting).

NOTE:—The alternative readings are those of Epigrphia Indica Vol. XII, part V pp. 231—37.

### Colophon :—

(in Sanskrit :—)

*Rudrácārya-siṣyēṇa-parama—  
māhēsvara-ré-na-rá(jñā)-siṣya—  
hitārta(m) kvatāh (krtāh)-svarāgamāh =*

(in Tamil :—)

*(E)ṭṭiṟkum éṟkum  
(I)vai-uriya : | =*

At the end of the record is a colophon in Sanskrit which reads as follows :—

“Composed or made by the king, who is a great devotee of Mahéśvara or Śiva and who is a disciple of Rudrácārya, for the benefit of *śiṣyas* (learners, or students of music).

The colophon is followed by four words in Tamil of about the same period. This part reads as follows:—“These (svaras or rāgas) pertain to (are common to) eight and seven,” The “eight and seven” may indicate systems of marking time, or time-measure (*tāla*) or may “either mean that all the seven *svaras* mentioned in all the seven sections would apply to the eighth (un-recorded?) rāga or that the *svaras* mentioned in the seventh section under the seventh rāga would apply to the eighth rāga.”\*

\* T. N. R.—‘Royal Artist Mahéndravarman’, Journal of Oriental Research, Madras, reprint, page 33.

“As regards this preceptor (Rudrâcârya) it is worthy of note that his name-sake was the father of Nṛsimha sūri, the author of the *Svaramaṅjari*, an elementary treatise on Vedic accents. (Dr. Rajendralal Mitra's Notices of Sanskrit Manuscripts, Vol IV, page 44, No. 1429). But as the time when the latter lived is not known we cannot be sure if the two Rudrâcâryas are identical or not.” \* Mr. T. N. Ramachandran agrees with Dr. Bhandârkar and identifies Rudrâcârya with Rudraṭa who was also known as Rudra, Rudrabhaṭṭa, Rudrabhaṭa, or Bhaṭṭa Rudra, who is spoken of by Dr. Pischel (the editor of Rudraṭa's *Śṛṅgâratilaka*) as the greatest Indian rhetorician and the author of the two famous works, *Kâvyâlamkāra*, and *Śṛṅgâratilaka*. He contends that the suffix “*acârya*” denotes that he is a master of music and dancing, because such masters are often called ‘*acâryas*.’

The seven *svaras* or notes of the gamut are called *Ṣaḍja*, *Riṣabha*, *Gândhâra*, *Madhyama*, *Pañcama*, *Daivata*, and *Niṣâdha* in Sanskrit and, for *solfa-ing* purposes, denoted by their initial letters thus:—*sa*, *ri*, *ga*, *ma*, *pa*, *da*, *ni*, or *s*, *r*, *g*, *m*, *p*, *d*, and, *n*. As regards the significance of the peculiar combinations of the vowels *â*, *i*, *û*, *é*, *ai*, *ô*, *au*, and the consonant *ka* with the regular notes of the gamut, noted above, Dr. Bhandarkar thinks that such “vowel-endings may indicate the particular ways of striking or plucking the string” of the instrument. But according to the Tamil works, eg., the *Śéndan Divâkaram*, these vowels are themselves the symbols of the seven notes, or *iṣai* as they are called in Tamil, of the gamut. The Tamil names of the notes and the symbols by which they are denoted are as follows:—First note *Kural* denoted by symbol *â*, second note *Tuttam* denoted by symbol *i*, third note *Kaikkilâi* denoted by symbol *û*, fourth note *ulâi* denoted by symbol *é*, fifth note *Iḷi* denoted by symbol *ai*, sixth note *Vilâri* denoted by symbol *ô*, and seventh note *Târam* denoted by symbol *au*. The consonant *ka* is also a symbol for the third note *Kaikkilâi*.

The latest interpretation of this inscription is that of Dr. C. Menakshi †. She concludes that the several sub-sections of sixteen sets of four notes do not correspond to the seven classical *râgas* (modes) of the time, representing the permutations and combinations of notes of the *râgas*, as observed by Dr. Bhandarkar, but represent those of *grâmas* and *jâtis* which are the fundamentals of South Indian music and from which the several *râgas* are derived ‡. The first two sections are two of the three well-known *gramas*§, as they are indicated by their labels, and the remaining five are the five well-known *jâtis* though not called so in the labels. The vowel endings stand for *śruti-bhêdas*, or variations of the *śruti* (keynote). She does not suggest any explanation for the dots on the tops of some of the notes. She interprets the words *Catuṣ-prahâra-Svarâgamâh* found at the beginning of each section, as “texts of *svaras* to be played on the string or

\* Annual Report on Epigraphy. Southern Circle, Madras 1905.

† “Administration and Social Life under the Pallavas”, Madras University, 1938, pp. 239–275.

‡ “All *svaras* arise out of *śrutis*, *grâmas* out of *svaras*, *jâtis* out of *grâmas*, and *râgas* out of *jâtis*”. *Ibid* p. 258.

§ *Saḍjagrâma*, *Madhyamagrâma* and *Gândâragrâma*.

stringed instrument". The label *Parivādinidā* near the inscription indicates that the author tried his notes on a *parivādini* or seven-stringed lute. The Tamil colophon at the end of the inscription is evidently a post-script added by the composer when he discovered the possibility of playing the same on the eight-stringed lute. It is perhaps intended to tell students of music that the notes can be played both on the eight as well as the seven-stringed *vīṇa* or lute.

**Inscription No. 3.**

**Place :—**Kulattūr Taluk.—Kuḍumiyāmalai—Mēlaikkóvil—On the east wall of the rock-cut shrine.

**Language & Script :—**The inscription consists of the single Sanskrit word—*'Parivādinida'* in Pallava Grantha characters.

**Translation :—**

The word can be split into *Parivādini-dā*, *Parivādini* means a seven-stringed lute, and *dā* at the end may indicate that the notes are applicable to that kind of lute. "The meanings of the root (*dā*=give, grant) may be variously modified or extended according to the noun with which it is connected."\*

**Inscription No. 4.**

**Place :—**Tirumayam Taluk.—Malayakkóvil—On the rock to the left of the entrance into the rock-cut shrine facing east.

**Language & Script :—**The inscription is in 3 parts. The language is Pallava Grantha and Tamil. The transliteration is as follows :—

I. (Above in Pallava grantha script).

*Pari vādi nida.*

II. (Below in Tamil script).

*kaṅkappaḍuvadu kān  
ñjolliyapu kiṅparukkum nimi  
mukkan niru vattukkum urittu.*

III. (To the left of I & II also in Tamil script).

*Guṇasēṇapramāṇaṅ  
Ceyta vidyā parivadini kaṅ.*

**Translation :—**I. For meaning of "*Pari vādi ni da*" see inscription 3.

II. Of the three lines below I, the first line seems to be a continuation of another part (III) of the inscription on the left of this.

The lines 2 and 3 of this part are identical with the succeeding inscription (no. 4). Their meaning is not clear.

III. This part of the inscription when taken with the first line of the second part reads as follows.

*"Guṇasēṇa pramaṇaṅ  
ceyta vidyā pari vādini kaṅ—  
kaṅ kappaduvadu kān."*

\* Apte's Sanskrit Dictionary.



The third line in the above three lines though inscribed as line 1 in part II should be the third line of part III, i. e., the inscription on the left.\*

The meaning would then be: "Behold or see (*kāṇ*) the method of learning (*kaṛkappaḍuvatu*) the science of the *parivādini* (*vidyā parivādini*) as enunciated or established by Guṇasēṇa" †

#### Inscription No. 5.

**Place:**—Tirumayam Taluk.—Tirumayam—Satyagirīśvara temple—On the north wall of the rock-cut shrine.

**Language & Script:**—Almost identical with No. 4. and much mutilated.

At the top is the same Sanskrit word "*Parivādinidā*" that occurs in No. 4, in Pallava grantha. Below are three lines in Tamil which read as follows.

"*ñjollīya pu (ku) kīrparukkum eṇṇa.*  
.....*Nemi (for Temi) mukkanni ruva (for rūpa) ttukkum.*  
.....*ppiyam.*"

The new words here (not found in No. 4) are "*eṇṇa*", *Temi* instead of *Nimi* in No. 4, and "*ppiyam*" instead of '*urittu*' the last word in No. 4.

**Translation:**—

The meaning of these lines is not clear.

#### Inscription No. 6.

**Place:**—Ālangudi Taluk.—Tirugókaṇṇam—Gókaṇṇésvara temple—On the south wall of the rock-cut shrine.

**Language & Script:**—The inscription is a fragment consisting of a single Sanskrit line inscribed in Pallava Grantha characters.

**Translation:**—It reads "*Sthāpanācāryó Bhāgattācāryah*" which means "Bhāgattācārya who was a religious teacher and founder (*sthāpanācārya*)".

#### Inscription No. 7.

**Place:**—Kuḷattūr Taluk.—Śittannavāśal—Ēḷaḍippaṭṭam—Inscribed on the pillows of the stone beds in the natural cavern.

**Language & Script:**—The inscription consists of some names in archaic Tamil, the characters are of about the ninth century; one or two of the *r* characters resemble Vaṭṭeḷuttu.

The names are probably those of Jain ascetics.

The "Inscriptions (Texts) of the Pudukkottai State" includes only four names running to six lines, but the "General History of the Pudukkottai State" (1916, page 54.b) includes six names running to ten lines. The former work has omitted the second and sixth names.

\* The final word in line 2 of part III and the first word of line 1 part II are the same (*Kar*). This probably indicates that the first line of part II is the final line of part III in which case the sense will be complete. We find that in No. 5, below the label "*Parivādinida*", the Tamil portion begins with "*ñjollīya.....*" as in Inscription No. 4, and "*Kaṛkappaḍuvadu.....*" (No. 4. Part II. 1. 1) and the 2 lines "*Guṇasēṇa.....*" (No. 4. Part III ll. 1 & 2) are omitted. "*Kaṛkappaḍuvadu.....*" (No. 4. Part II 1. 1) therefore, cannot form the first line of "*ñjollīya.....*" (No. 4. Part II ll. 2 & 3) but must go with the last line of "*Guṇasēṇa.....*" (No. 4. Part III ll. 1 & 2).

† Guṇasēṇa, like Guṇabharā, and Guṇadhara seems to be a title of Mahēndravarmān I.

**Translation :—**

1. *Toḷakkunṟattukaḍavulaṅ Tirunilan* : in two lines. This means “the ascetic of God-like character (*Kaḍavulan*) by name Tirunilan, native of Toḷakkunṟam”.
2. *Tiruppūraṇan* : a personal name meaning “the great or worshipful Pūraṇan”. Pūraṇan means a perfect soul.
3. *Tiṭṭai* : a personal name “Cāṇan belonging to a place called Tiṭṭai.”
4. *Tirucāttan* : A personal name meaning “the great or worshipful Cāttan”—Cāttan means an *Arhat* (adept).
5. *Sri Pūrṇacandiran Niyattakaran Paṭṭakkāli* : The first two words mean “the Glorious Pūrṇacandra”; the other two words may be his surnames. *Niyattakaran* may be a corruption of the Sanskrit word ‘*Nyastakara*’ which may mean one who had renounced the world and was a resolute man. The meaning of *Paṭṭakkāli* \* is doubtful.
6. Probably another name of an ascetic and his home. It is much mutilated and ends in “*ttukaḍavulan*”.

**Inscription No. 8.**

**Place :—**Kulattūr Taluk.—Kunnāṇḍārkóvil—Parvatagiríśvara temple—On a pillar of the rock-cut shrine.

**Language & Script :—**The inscription consists of seven lines in old Tamil and in archaic characters.

**Translation :—**“Prosperity! (Gift) by Kódai Mayindan, on behalf of Mayindan Virakāḍaiyan, of 220 *nāligai* † of rice to be cooked and distributed to 110 Brahmins on (the) Tiruvādirai day (Āṇḍā festival—a day sacred to Śiva) in honour of the God of Tirukkunṟakkuḍi (Kunnāṇḍārkóvil).”

**Inscription No. 9.**

**Place :—**Tirumayam Taluk.—Ténimalai hill—“Anḍarmaḍam”—On a boulder standing opposite to the natural cavern.

**Dynasty :—**Irukkuvél.

The inscription belongs to an Irukkuvél of the Irukkuvél line of chiefs, that is the Vél chiefs of Koḍumbāḷūr. Which of the Irukkuvéls made this grant is not known.

**Language & Script :—**The inscription is in old Tamil and in archaic characters and consists of eight lines.

**Translation :—**“Hail! Prosperity! On seeing Malayadhvajan<sup>1</sup> performing penance on the Ténúr hill<sup>2</sup>, Irukkuvél paid homage to him and gave for (his)

\* *Paṭṭakkāli*—probably means the hard stone bed (*kāli*?) on which they perished (*paṭṭa*)—See ‘*Manimékalai*’, Chapter VI, line 67—which speaks of the disposal of the dead காமுவயினடைப்பெரி (another reading காமுவயினடைப்பெரி). There it evidently means a secure cell of hard material—the stone cell of a dolmen.

† *Nāligai*—a measure, denoted by the symbol “உ” in the “Inscriptions (Texts) of the Pudukkóttai State” but printed “கா(ழி)” in the Appendix B, page XXIX, VIII, of the “General History of the Pudukkóttai State (1916).”

<sup>1</sup> A Jain ascetic. That he was a Jain ascetic may be inferred from the word *Paḷḷiccandam*.

<sup>2</sup> Ténimalai.

maintenance tax-free lands<sup>3</sup> measuring four and a quarter<sup>4</sup> (?) as *Palliccandam*<sup>5</sup>. May the feet of whoever preserves this charity be for ever<sup>6</sup> on our head.”

**Inscription No. 10.**

**Place:**—Tirumayam Taluk.—Ténimalai hill—“*Andármadam*”—Below the image of a Jaina Tirtankara carved on a boulder by the side of the natural cavern.

**Language and Script:**—This votive inscription consisting of four lines is in old Tamil in archaic characters, and records the name of the maker of the image.

**Translation:**—“Hail! Prosperity! Holy Image (*tiruméni*) that the Glorious Valla Udana Śeruvoṭṭi had carved.”

**Inscription No. 11.**

**Place:**—Kulattūr Taluk.—Nārttāmalai—On the rock to the north of the “*Arumaikkulam*” pond.

**Language and Script:**—The inscription consists of 10 lines in old Tamil and in archaic characters.

**Translation:**—“Prosperity! Animadaéri tank, (for which) Venṛimadatta<sup>7</sup> Tamīladi araiyan, otherwise called Mallan<sup>8</sup> Viḍaman, had this sluice made. The garden land or wet-land near the sluice<sup>9</sup> granted to the mason Sonnāriyan<sup>10</sup> who made this (sluice), is to the north of the Kulaccei.<sup>11</sup>”

**Inscription No. 11-A.** (Not published in the “Inscription (Texts) of the Pudukkóttai State.”)\*

**Place:**—Kulattūr Taluk.—Nārttāmalai. Mélamalai—Vijayālaya Cólisvaram—Inscribed on the basement underneath the image of a door-keeper (*Dvārapālaka*) to the north of the entrance.

**Dynasty:**—Chief—Mallanviḍuman—the same chief whose name occurs in No. 11 above.

**Language and Script:**—This is an inscription in 4 lines in old Tamil and archaic characters.

**Text:**—

1. Svasti śri (?) Cembūdiyāna Iḷaṅgo—
2. ḍi araiyar eḍuppitta Karraḷi maḷai i—
3. ḍi ttaḷiya Mallan Viḍuman āyina Te—
4. nnavan Tamīladi Araiyan pudukku.

<sup>3</sup> *Avippuram*.

<sup>4</sup> Probably four and a quarter *mās*.

<sup>5</sup> Lands given free to a *Paḷḷi*, a Jain monastery, academy or temple.

<sup>6</sup> The line is read as *சித்தஞ்சென்னி அள* in the “Inscriptions (Texts) of the Pudukkóttai State” and *நீளம் சென்னி* in the “General History of the Pudukkóttai State.” *நீளம்* = for ever, long; *சென்னி* = head.

<sup>7</sup> *வென்றிமத்த*—reads *வென்றிமத்த* in Appendix B, page XXX of the “General History of the Pudukkóttai State.” *Venṛimadatta* means one flushed with victory.

<sup>8</sup> *Mallan*:—is a common surname of the Pallavas. *Ariyan* = chief. Probably he was a chief under the Pallavas.

<sup>9</sup> *Kumilittudaval*.

<sup>10</sup> *சொன்னாரையன்* is inscribed as *சொன்னாரிரியன்* = *சொன்னாரிரியன்* according to the “General History of the Pudukkóttai State” App. P. XXX, X; *Sóna* is a corruption of the Sanskrit *Svarṇa*; *Araiyan* = *Āśāri* = master. Mason *Svarṇan*.

<sup>11</sup> *குளச்செய்* (*kulaccei*) *வடவியது* (*vaḍaviyadu*)—*குளச்செய்* = land near the tank, *வடவியது* = to the north of.

\* Discovered by Messrs. S. R. Balasubramanian and K. Venkatarangam Raju and published in “Narttamalai and its Temples”; Part III, Journal of Oriental Research, Madras, Vol. VIII, Part III page 208.

**Translation:—**“Hail! Prosperity! (This) Stone temple (*Karrali*) built by Ilaṅgoḍi Araiyaṛ, otherwise known as Cembúdi<sup>1</sup>, having been struck by lightning and ruined during the rains (was) renovated by Mallan Viḍuman otherwise called Tamilaḍi Araiyan.”

**Inscription No. 12.**

**Place:—**Tirumayam Taluk.—Ammaṅkurichi—On a rock to the west of *Ponnammál úraṇi* (pond).

**Language and Script:—**The inscription is in old Tamil consisting of five lines—lines four and five are much damaged. The inscription is fragmentary.

**Translation:—**

The complete lines mean as follows:—

“Prosperity! Iḍaitti Śáttan Kurunti<sup>2</sup> (made) this spring (*Śunai*).....”

**Inscription. No. 13.\***

**Place:—**Tirumayam Taluk—Tirumayam town—Satyagirinàtha perumál temple—On a slab in the west *prákára* of the central shrine of Satyamúr̥ti.

The slab must have once formed part of a parapet (*Śurul pádi*) to the steps leading to the Cave temple of the Paḷlikoṇḍa Perumál, and now lies in the *prákáram* between the two shrines.

**Dynasty and King(Chief):—**Muttaraiyaṛ (Vassals of Pallavas)—Śáttan Māraṇ also called Viḍelaviḍugu—contemporary of Nandivarman II and Dantivarman.

**Date:—**Ascribed to the later part of the eighth century or early years of the ninth century A. D.

**Language and Script:—**The inscription is in old Tamil and archaic characters and consists of 11 lines.

**Translation:—**

“Prosperity! Renovation (of this temple) by Perumbiḍugu Perundévi, mother of Śáttan Māraṇ, also called Viḍelaviḍugu<sup>3</sup> Viḷupéradi araiyan.<sup>4</sup>

<sup>1</sup> Chief called Ilaṅgoḍi—Ilaṅgóvaḍi—the name of a Muttaraiyaṛ chief, son of Perumbiḍugu Muttaraiyan—See E. I. Vol. XIII, pp. 138–139. There is a village after the name Cembúdi near Ténimalai in the State. Śáttan Púdi seems to be a better reading.

<sup>2</sup> “Iḍaitti” may mean—Idaicci—(a feminine caste name). The words Śáttan Kurunti may mean, ‘Kurunti, wife of Śáttan’.

\* See E. I. Vol. XIII, P. 138, A. R. E. 402 of 1906.

<sup>3</sup> Viḍelaviḍugu, is a surname of the Pallava King Nandivarman III—*circa* 839–862 A. D. The use of the title of the Pallava King by the chief shows that the influence or supremacy of the Pallavas was then recognised even in Puḍukkóttai. It is probable that the Śáttan Māraṇ was a vassal under the Pallava overlord. The name Perumbiḍugu (‘great thunder bolt’) also denotes Pallava connections. Perumbiḍugu was the surname of a Muttaraiyaṛ chief called Śuvaran, Māraṇ, the last of the three successive generations of Muttaraiyaṛs mentioned in the Śendalai inscriptions near Tirukkáṭṭuppaḷli. This chief claims to have fought at many places on behalf of the Pallavas and against the Páṇḍyas. The Perumbiḍugu Perundévi of our inscription may mean the wife of Perumbiḍugu, (See E. I. XIII, p 138). She is said to be the mother of Śáttan Māraṇ. The name Śáttan Māraṇ, son of Perundévi, and that of her husband who bears an identical surname, Perumbiḍugu Śuvaran Māraṇ, both end in Māraṇ (a title of the Páṇḍyas) as is usual among this line of chiefs. Further the son has the surname Viḍelaviḍugu which like Perumbiḍugu is one of the *birudas* (titles) of the Pallava Kings. See Gopalan—“Pallavas” under “Muttaraiyaṛs”; K. A. N. Sastry Pandyan Kingdom, 83–85.

<sup>4</sup> Viḷupéradi-araiyaṛ, or Viḷupéraraiyaṛ or Viḷupparaiyaṛ—is a synonym of Muttaraiyaṛ, for *Viḷu* like *muttu* means a pearl.



for the God of the sanctum sanctorum<sup>5</sup> a free gift of lands, in the village of.....Anḍakkudi is granted as a tax-free gift inclusive of the rights of cultivation, tenancy, and proprietor-ship.”<sup>6</sup>

**Inscription No. 14.**

**Place:**—Kuḷattūr Taluk.—Koḍumbālūr—Múvarkóvil—On the south wall of the central shrine.

**Dynasty and King:**—Irukkuvéḷ or Koḍumbālūr chiefs—Vikramakésari.

**King** Vikramakésari belonged to the *Yadu Vamsa* line of Kings whose genealogy and the various battles that they fought and won against the Caḷukkiś (?), Pallavas and Paṇḍyas are described.

**Date:**—King “Vikramakesari must have flourished roughly in the first half of the 10th century A. D.”\* Prof. Nilakantha Sastri in his article on the Koḍumbālūr inscription † states that Vikramakésarin of the grant must have been an ally and political subordinate of Sundara Cōḷa Paràntaka II, whose reign may be placed roughly in the years 956—970 A. D. He adds that “we have therefore no reason to accept a date about 800 A. D. for Vikramakésari in preference to one between 950 and 970 A. D.” ‡

**Language and Script:**—The beginning of the inscription is mutilated. The undamaged portion runs to twenty-four lines, comprising eleven full stanzas (*ślōkas*) in different metres, the language is Sanskrit and the script Pallava Grantha of the type described as the “third or transitional” by Búhler, and ascribed by him to the 9th and 10th centuries A. D.

**Gist:**—The inscription mentions a certain Mallikàrjuna of Mathura (Madura ?) who belonged to the Àtréyagótra sept and was a disciple of Vidyàràśi. Having built three shrines in his own name and in the names of his two wives, Vikramakésari installed *Mahéśvara* (Śiva) and presented a big *maṭha* (feeding house, monastery) to Mallikàrjuna, who was the chief ascetic of the *Kālamukha* sect, with eleven villages, from the proceeds of which offerings were to be made to the God, and fifty ascetics of the *Asitavaktra* (*Kālamukha*) sect were to be fed.

**Translation:**—The text may be translated as follows:—

Line (1).....the capturer of the herd of the elephants of the (Paṇḍya) § lord (king)

<sup>5</sup> *Uṇḍālikai*.

<sup>6</sup> *Kāraṇmai* = cultivator’s rights, tenancy rights; *Miyāṭci* = proprietorship, overlordship.

\* “Annual Report on Epigraphy, Madras (1907–1908), 1908.” Pages 87–89.

† “The Koḍumbālūr inscription of Vikramakésari” by Prof. Nilakantha Sastri. *Journal of Oriental Research*, Madras. Vol. VII, 1933. Pages 1–10.

‡ A. Rengaswami Sarasvati in the “*Vizianagaram College Mag.* July 1923. Page 207–208.”

§ Venkayya’s impression (A. R. E. 1908, II, 85) seems to have had the word *Pāṇḍya* which is not found in the “*Inscriptions (Texts) of the Pudukkóttai State.*” Later impressions show no trace of it. See Prof. Nilakantha Sastri’s text, *Journal of Oriental Research*, Madras. Vol. VII, 1933, page 8.

- (2) there was.||<sup>1</sup> Of his family was Paravírajit; who begot the Vanquisher of Mathuva (Maḷava?)\* by name Śri Víratuṅga:
- (3) By whom was begotten Ativíra the *Anupama* (peerless or unparalleled); unto whom was born Saṅgakṛt; from him (descended) the glorious
- (4) Nṛpakésari (Lion of Kings) who as a child grew up with the *uragas* (serpents?)†. His son, known as the Paradurgha mardhana, (destroyer of the forts of his enemies), was
- (5) Vátápijit (conqueror of Vátapi).||<sup>2</sup> His son (was) Samaràbhiràma (one who delights in battle), who had the splendour (or valour) of Indra,
- (6) (and) who in the battle of Adhirájamaṅgala ‡ killed Caḷukki.§||<sup>3</sup> To him like Kamala (Lakṣmi) unto Achyuta (Viṣṇu),
- (7) Sarasvati unto Padmótbhava (The Lotus-born or Brahma), and Girija (Mountain-born—Pàrvati) unto Hara (Śiva), a beloved (wife)

\* Prof. Nilakantha Sastri in his article just quoted interprets *Matuva* as *Maḷava* (மலை or மலைய), who according to him “must have been a local ruler of the tract called *Maḷānaḍu* (மலைநாடு) between the modern Trichinopoly and Tanjore Districts.” According to Mr. K. N. Sivaraja Pillai “the name *Ḥaiyar* refers to a forest tribe called *Maḷavar*. It is from this tribe that *Karikálan the Great*, after the conquest of their forest kingdoms, recruited most of his army. Hence the name *Maḷavar* or *Maḷlar* came to signify a soldier in subsequent times. *Toṅḍaiyar*, *Tiraiyar*, *Pallavar* are other names under which this tribe or its mixture (*Sic*) is known in later literature.” ‘Chronology of ancient Tamils’—Page 64; see also “*Ḥaiyar*” Inscription No. 1.

† The “Inscriptions (Texts) of the Pudukkottai State” reads “नृपकेसरीव ववृदे यौ बाल एवोरसैः” The word ‘*iva*’ after *Nṛpakésari* is a meaningless expletive. Prof. Sastri’s text reads “नृपकेसरी विवृदे” which is a better reading and would suggest that *Nṛpakésari* is the proper name of the King instead of meaning “One who was a lion among Kings.” Or we may read “नृपकेसरी च ववृदे” In “*uragaih*” meaning “among serpents”—the ‘*ga*’ has been conjectually supplied. This is not however very intelligible. If for ‘*uragaih*’ we read ‘*uraṇaih*’ the meaning will be “among sheep.” This reading derives some plausibility from the facts that one of these chiefs were according to tradition, as old as the work *Purānānūru*, *Yādavas* by origin, and that one of the Kings of this line bears the title ‘*Yaduvamśakétu*’ (see below line 8, verse 4). If the correct reading is “*uraśaih*” it may mean a King who spent his youth in the society of warriors. *Uragaih* may also mean among the *nāgas* (a warrior tribe) for in Tamil *Uragar* means the *Nāgas*.

‡ “*Adhirāja maṅgalam* = *Tirivadigai*, of No. 360 of the Madras Epigraphical collections for 1921. Prof. Sastri *J. O. R.*, Madras, Vol. VII, page 7.

§ “*Caḷukki*—need not necessarily be a reference to the *Cālukyas* of *Bádāmi*, though the conquest of *Vátāpi* by *Paradurgha mardhana* seems to render it probable. The ancient Tamils applied the name *Śaḷukki* to local chieftains, *kūr nila mannar*. If we accept this meaning and treat the battle of *Adhirāja maṅgalam* as another incident in local quarrels, the reference to the conquest of *Vátāpi* becomes difficult to explain. At the same time there seems to be no indication in any other records of the early tenth century of a conflict of the *Cālukyas* of *Bádāmi* with the Tamils to which the battle of *Adhirāja maṅgalam* may be referred. Though we have as yet no confirmation of the facts from other records, it is not unlikely that the *Cālukyas* survived at *Bádāmi* with diminished power after the rise of the *Rāṣṭrakūṭas* and took part in the invasion of the *Cōla* country by *Kṛṣṇa III*; possibly a fight took place at *Adhirāja maṅgalam* (*Tiruvadigai*) and a *Cālukya* prince lost his life in it. In any event, the ‘conquest of *Vátāpi*’ by *Paradurgha mardhana* has nothing to do with the invasions of *Vátāpi* in the seventh century, in the reigns of the *Pallava* Kings *Narasimhavarman* and *Paramésvaravarman*.” Prof. Sastri, *J. O. R.*, Madras, Vol. VII 1933, page 7.

- (8) there was (called) Anupamà (Peerless); (who was) literally true to her name, a daughter of the Cōla king, and the beloved of this Yaduvamśakētu\* (Banner of the Yadu race, i.e., Samaràbhiràma).||<sup>4</sup>
- (9) Of her was born to him the glorious king Bhúti otherwise called Minnàmala†: Vikramakésari (the Lion of Valour)
- (10) was the title that this king earned in battle.||<sup>5</sup> The waters of the Kàvéri were made red
- (11) with the blood of the Pallavà's army ‡ by this hero, who conquered Vira Pàndya in the battle
- (12) and became the lord of death (Antaka) to Vañcivél§.||<sup>6</sup> Having killed the herds of rutting elephants, namely his proud foes, this Lion of Valour—Vikramakésari retired
- (13) into the depths of his lair among the ranges of that King of mountains viz., the unassailable Koḍumbàlúr city.||<sup>7</sup> (He was as) the *kalpaka* tree (celestial tree that yields whatever is desired) to the learned,
- (14) as the moon to the lotuses, namely, the two hands of his enemy or subordinate kings (which folded in salute before him like the petals of the lotus before the moon): while the earth was ruled by such a king—the beloved of the Goddesses of earth, victory, prosperity, fame and speech,
- (15) sharpness was only in the two eyes (not in the hearts or words of the people), instability was only in the eyebrows (not in the kingdom), blackness was only in the hair of women (not in the minds of the people),

\* Yaduvamśakētu—The tradition in *Purānānūru* that the family was Yádava in origin derives some support from the title "Yaduvamśakētu". "A General History of the Pudukkóttai State." Ap. A. II. See also K. A. N. Sastri's article—J. O. R. Vol. VII, page 8.

† Prof. Nilakantha Sastri suggests that it may be a Tamil name Minnāmalai (மின்மலை) (Shining mountain) J. O. R. Vol. VII, page 10.

‡ The text has *Pallavasya dhvajinyāh*. "One wonders, however if by the expression *Pallavasya dhvajinyāh*, the composer of the inscription meant *Vallabhasya dhvajinyāh* which would be an allusion to the invasion of the Cōla country by the Rāṣṭrakūṭa Kṛṣṇa III which occurred towards the close of the reign of Parāntaka I and is said to have reached as far as Ráméśvaram"—K. A. N. Sastri—Koḍumbàlúr inscription. J. O. R. Vol. VII, P. 7.

If Vikramakésari claims to have defeated the Pallava forces on the banks of the Kàvéri, and if as suggested he lived in the middle of the tenth century, "The Pallava forces mentioned could not have been those of the rulers of the Simhaviṣṇu line which had been practically wiped out of existence before the beginning of the tenth century A. D. It seems likely therefore that the wars against the Pallavas and Vañcivéls were of the nature of local conflicts in which the Koḍumbàlúr chieftain gained the upper hand as against other local feudatories less enterprising than himself. Late local traditions centering round a Śevendaḷunda Pallavaráyar and his descendants seem to lend support to this view" *ibid* Pp. 6-7.

§ Vañcivél—Hero of Vañci or one who sacrificed Vañci, i. e., burnt it. Vañci,—Karur, a capital of the Cēra country. (Tamil Lexicon); See also "Karuvur or Vañjimánagaram" by S. V. Visvanatha, 'Quarterly Journ. of Mythic Soc. Bangalore' Vol. XXV, No. 4, pages 261—64, April 1935; Vañcivél—Can the original Vañcivél be the Pàndyan King Rájasimha who (in the Sinnamanur plates of Rájasimha of the 16th year, C. 916 A. D.) early during the reign of Parāntaka I's rule claims to have 'defeated the King of Tañjai (Tanjore) at Naipur, fought a battle at Koḍumbai (Koḍumbàlúr) the seat of one of the powerful Cōla subordinates, burnt Vañji and destroyed the King of Southern Tañjai at Nával?' Prof. Nilakantha Sastri's "Cōlas" P. 149.

¶ Cf. Prof. Sastri's interpretation—J. O. R. VII, Page 10. "was living in the palace on the hill in the city of Koḍumbàlúr" renders "*vivara*" meaningless. But the word "*vivara*" fixes the meaning of *Málíka* as "ranges or garlands". Literally the line would mean "lived in the interior of the caves in the ranges (Málíka) of the great mountains of Koḍumbàlúr." But it is to be noted here that there are no 'great mountains' nor even hillocks in or near Koḍumbàlúr. So in the translation above the whole is taken to be a continued metaphor.

- (16) slenderness was only in the waists of women (not in the resources of the country), rivalry was only between the swelling breasts of the women (not among the subjects).||<sup>8</sup> He had
- (17) two virtuous wives called Kaṛṛali and Varaguna. Kaṛṛali became the mother of (the beautiful ?)
- (18) Parāntaka and Ādityavarman.\*||<sup>9</sup> Born of the Ātréya gōtra (sept), a great man belonging to Mathura (Madura),
- (19) well versed in the Védas, and the pupil of Vidyārāsi† the treasure of penance (Tapórāsi), was Mallikārjun .||<sup>10</sup>
- (20) Having raised three *vimānas* (shrines) in his name and in the names of his two wives, and (having) installed Mahésvara (Śiva),
- (21) he (the king) gave to him (Mallikārjuna) a large *maṭha* (Monastery).||<sup>11</sup>  
To that chief ascetic of the Kālamukhas (Mallikārjuna)
- (22) the Yādava King (Vikramakésari) gave along with eleven villages attached to it a large *maṭha*.||<sup>12</sup>
- (23) For the enjoyment of fifty Asítavakra (Kālamukha) ascetics that large *maṭha* ;
- (24) and for the worship of Mahésvara (Śiva) with offerings, sandal, flowers, rice coloured with saffron or turmeric (*akṣata*), incense, lights and betel and nut (*tāmbūla*), the king gave † (these villages and monastery)||<sup>13</sup>.

Note :—||<sup>1</sup>—||<sup>13</sup> indicate the ends of verses.

## PALLAVAS.

[LATER DYNASTY.]

### Inscription No. 15. §

Place :—Kulattūr Taluk.—Kunnāṇḍārkóvil (Kunṇāṇḍārkóvil).

On the south-end of the rock-cut shrine of the Parvatagirisvara temple.

\* The State text reads “परान्तकादित्यवर्मणो कनककन्याणाम्” With “कन्या” (meaning ‘lovely’) alone the metre is correct and “कन्याणां” may be said to be hypermetric and the whole word tautological. The epithet “lovely” would go with Kaṛṛali. If “कनककन्याणाम्” is correct it would mean that Kaṛṛali besides being the mother of Parāntaka and Ādityavarman, was also the mother of other children (beautiful among beauties), “कन्याणां” being genitive plural.

† Vidyārāsi the teacher of Mallikārjuna.—Prof. Nilakantha Sastri identifies Vidyārāsi with the person of that name mentioned in an early inscription from Tagaḍūr (Dharmapuri) engraved on a slab now in the Madras museum. This is a memorial stone in commemoration of Vidyārāsi, a Pásupata or Śaivite teacher who lived at Tagaḍūr (Dharmapuri-Salem District). One of the figures on the slab which have a *linga* between them represents the teacher as worshipping Śiva and practising Śivayōga. The inscription which is in old Kanarese describes the beauty of the ancient Town of Tagaḍu and the virtues of the teacher. It says that the slab was set up in the temple of Bhógisvara which once stood in Tagaḍu. This belongs to the 8th century A. D. (86 of 1917, Madras Museum Archæological Acquisition register). Vidyārāsi and Tapórāsi are treated as the names of the two teachers of Mallikārjuna in the “Annual report on Epigraphy of 1907—1908.” For Kālamukhas see “Annual Report on Epigraphy Southern circle 1907—1908 ; Pages 87—89.”

‡ Perhaps the grant of the villages attached to the monastery was intended to provide for these offerings. After the words “tāmbūla kādhya” *vi* may be added. The text would then read “विद्ये च महेश्वरस्य” (*vidayé-ca mahésvarasya*). The end of the line is not found in Prof. Sastri’s text.

§ Madras Epigraphical Collections No. 347 of 1914,

**Dynasty and King:**—Pallava—Kó Nandippóttaraiyar (King Nandippóttaraiyar).  
Nandivarman III. \* 839—862 A. D. †

**Date:**—Third year of the King; which may correspond to 842 A. D.

**Language and Script:**—The language is Tamil and the script old Tamil. The inscription runs to 7 lines.

**Translation:**—“Hail! Prosperity! In the 3rd year of Kó Nandippóttaraiyar (King Nandippóttaraiyar). Gift of 200 *nālis* of rice for cooking and distribution on the Tiruvādirai day (Ādra festival) by Gaṇavati Māllu also called Pakaicandira Viśai-araiyan (Viśai—may be the Tamil form of Viṣayika; Viśaiaraiyan—the donor may have been a chief who was a Viceroy of the Province), of Vaḍuvūr in Mīpuḷai naḍu. These two hundred *nālis* are for a hundred persons.”

#### Inscription No. 16.

**Place:**—Kuḷattūr Taluk.—Ràsālippaṭṭi.

On a slab forming part of a sluice of a ruined tank a mile to the south-east of Ràsālippaṭṭi village.

**Dynasty and King:**—Pallava—King Nandippóttaraiyar, (Nandivarman Pallava malla); the Pallava King Nandivarman II, who ruled between 723 and 788 A. D. †

**Date:**—The inscription is dated the 25th year of the King and must therefore belong to the year 748 A. D.

**Language and Script:**—The language is Tamil and the script old Tamil; it is in five lines.

**Translation:**—“Prosperity! In the twenty-fifth year of Nandippóttaraiyar. Pullayakaḍamban, son of Śri Āridam pullan had this stone-sluice constructed.”

#### Inscription No. 17.

**Place:**—Kuḷattūr Taluk.—Kunnāṇḍarkóvil (Kunṇāṇḍarkóvil).

On a pillar at the north end of the rock-cut shrine of the Parvatagirisvara temple.

**Dynasty and King:**—Pallava—Kóvijaya Dantipóttaraiyar—Dantivarman—who ruled between 788—839 A. D. §

**Date:**—Fifth year of the King; the date therefore corresponds to 793 A. D.

**Language and Script:**—The language is Tamil and the script old Tamil; it is in eight lines.

\* Gopalan—“Pallavas”—Nandippóttaraiyar is given as the name of Nandivarman III—about 826—849 A. D. It is also possible that this may be Nandivarman II.

† Date given by M. S. S. Sarma in his “Chronology of Later Pallavas”; ‘Ramamurti Pantulu’s Commemoration Vol.’

‡ “Later Pallavas.—Chronology” revised by M. S. Somasekhara Sarma, ‘Ramamurti Pantulu’s Commemoration Vol.’ That the King was Nandivarman II is determined by the date of the grant which is the 25th year. Nandivarman II ruled for about 55 years, and Nandivarman III, who is also called Nandippóttaraiyar only ruled for 23 years from 839—862 A. D.

§ “Chronology of Later Pallavas”, M. S. Somasekhara Sarma, ‘Ramamurti Pantulu’s Commemoration Vol.’. Gopalan in his “Pallavas” gives the date as about 775—826 A. D.

**Translation:**—"Hail! Prosperity! In the fifth year of Kó (King) Viśaiya (Vijaya) Dantippóttaraiyar. Váli Vaḍukan otherwise called Kalimúrkha Iḷavaraiyan (a petty or minor chief), a subordinate of Mārappiḍuvinār\* Péradi-araiyar (the great chief) had this tank called Váli Éri dug. Let the feet of the person who preserves this tank be for ever on my head."

**Inscription No. 18.**

**Place:**—Kulattúr Taluk.—Malaiyaḍippaṭṭi.

On the pillar of the *mandapa* in front of the rock-cut shrine in the Vāgísvara temple.

**Dynasty and King:**—Pallava—Kóvijaya Dantipanmar (King Vijaya Dantivarman); who ruled between 788—839 A. D. †

**Date:**—Sixteenth year of Dantivarman and corresponds to 804 A. D. ‡

**Language and Script:**—The language is Tamil, and the script old Tamil running to 7 lines; the last three lines are much defaced.

**Translation:**—"Hail! Prosperity! In the sixteenth year of Kóviśaya Dantiparmar (the victorious King Dantivarman). I, Viḍélaṇḍu Mutṭaraiyan § also called Kuvāvan Śāttan ||, had the hill of Tiruvālattúr carved out to form a temple and installed and consecrated Bhaṭṭarar (God). This temple .....the Kiḷ śēngili nāṭṭu (of east śēngili nāḍu).....to the *nāṭṭar* (residents.)"

**Inscription No. 19. ¶**

**Place:**—Kulattúr Taluk.—Nārttāmalai.

On the north-face of the ruined *mandapa* in front of the rock-cut shrine on the Mēlamalai hill.

**Dynasty and King:**—Pallava—Kóviśaiya Nirupatoṅga Vikrama, (King Vijaya Nṛpatoṅga Vikrama)—Nṛpatoṅga, the last Great King of the imperial Pallava line who, ruled between the years 862—888 A. D.\*\*

\* *Māripiḍuvinār Péradi-araiyar*. *Māripiḍuvinār* may be taken to be the honorific plural form of *Māripiḍuḍu*, a surname of Dantivarman. *Māripiḍuvinār péradiyaraiyar* was a Mutṭaraiyar chief, a contemporary of Dantivarman. (See. E. I. Vol. XIII, p. 138).

† "Chronology of Later Pallavas" by M. S. S. Sarma, 'Ramamurti Pantulu's commemoration Vol.' Gopalan in his 'Pallavas' gives the date as about 775—826 A. D.

‡ "Viḍélaṇḍu Mutṭaraiyar *inscribed* his Malaiyaḍippaṭṭi inscription in the 16th year of Dantivarman Pallava, and his Śēndalai inscription in the 10th year of Mārañjaḍaiyan. The 16th year of Dantivarman would fall according to our arrangement in 805 A. D." Ranga-swami Sarasvati; Vizianagaram College Mag., July 1923; paragraphs 207—208.

§ Mutṭaraiyars were chiefs who held large parts of Trichinopoly, Tanjore and possibly also parts of Pudukkóttai. They seem to have exercised considerable power over the eastern portion of Kónāḍu. There is also a curious correspondence between the strange *birudus* (e. g. Perumbiḍuḍu, Viḍéla viḍuḍu) of these rulers and those of the Pallava Kings. These facts lead to the conclusion that these chiefs were feudatories of the Pallavas and one of this line Śuvaran Māraṇ also called Perumbiḍuḍu claims to have fought with the Pāṇdyas on behalf of the Pallavas.....Viḍéla viḍuḍu was the surname of Nandivarman III—"Pallavas", Gopalan.

|| Kuvāvan Śāttan—The 'Chronological List of Inscriptions of the Pudukkóttai State' reads Kuvālan Śāttan. Kuvāvan Māraṇ was another name of Perumbiḍuḍu Mutṭarayan. See Epigraphia Indica, XIII, P. 136. Kuvāvan Śāttan was the surname of his son.

¶ A. R. E. No. 365 of the Madras Epigraphical collection for 1904.

\*\* Date fixed by M. S. S. Sarma—"Chronology of Later Pallavas;" Ramamurti Pantulu's commemoration Vol. About 849—875 A. D. is the date given by Gopalan in his "Pallavas".

**Date:**—Seventh year of the King and would correspond to the year 869 A. D.

**Language and Script:**—The language is Tamil and the script old Tamil—the inscription runs to 19 lines, the last four letters are defaced.

**Translation:**—“ Hail! Prosperity! In the seventh year of Kóvisaiya Nirupatoṅga Vikkirammar (the Victorious King Nṛpatuṅga). Great temple which Śàttan Paḷiyili (lit.: Śàttan the blameless) son of Vidélavidugu Muttaraiyan had excavated. For this great temple a *mukhamanḍapa* (front Manḍapam), a *ṛṣabha* (image of a bull on which to place the idol), and a *ṛṣabhakkottil* (a shed for the ṛṣabha), were got made by the son of Śàttan Paḷiyili. To Mīnavan Tamīladiyariyan \* (Mīnavan, a chief of the Tamil country), also called Vālan (Mallan †) Anandan, Paḷiyili Śīriyanāṅgai (lit.: blameless Lakṣmi) was the wife. (She) made an endowment, as *archanābhōgam* (property endowed for the conduct of worship and offerings), to the Śàttan (President) of the Sabha (Śavaiṅcāttan, Sabha=Śavai=the local assembly) of Peruvilattūr in the Aṅṅalvāyil Kūrṅam (Annavāsal division), a free gift as *kāṇi* (lands with hereditary rights of ownership) to the extent of three *vēlis*, and for these three *vēlis* which have hereinafter become Śavaiṅcāttan kāṇi, stipulating that the land should be inalienable, and that not only should taxes of every kind including irrigation taxes (?) due thereon be dedicated as offerings to the temple, but the lands should be enjoyed by the Śàttan of the śavai (Sabhai) and his descendants. In the event of any breach of this (agreement) (*Śudainum* or *Kēdedainum*? ‡) or any obstruction to its fulfilment, (the donees) shall be liable to a penalty of twenty-five *Kalañjus* of gold to be paid to the temple. I, Paḷiyili Śīriyanāṅgai made this (gift) unto the Paṭṭudaiyavan (=Paṭṭudaiyān—the priest,) § Uḷudāīran Tēyaḍakki (?) on behalf of the God Rudra || of the Paḷiyili Isvaram ¶ (the temple of Paḷiyili), I, the Paṭṭudaiyān shall secure and render this temple income (tēy-puku-di?).”

\* Cf. Tamīlappallavtaraiyar = The Pallavas of the Tamil country—Tamil Lexicon.

† The “Inscriptions (Texts) of the Pudukkōttai State” reads “Vālan”, but Messrs. Venkatarangam Raju and Balasubrahmanian read it as “Mallan”—Journal of Oriental Research Vol. VIII, page 29.

‡ ‘Is it Kēdedainum (கேடெடைநீழம்)—This letter after *idu* looks like *Ké*’—Messrs. Venkatarangam Raju and Balasubrahmanian—foot-note on page 30, “Journal of Oriental Research Vol. VIII, part I.”

§ Paṭṭudaiyān = priest—See ‘South Indian Inscriptions’ Vol. III, Part III, No. 94, p. 227, line 9—*இத்தளிப்பட்டுடைபரன் ஈயுரக்காரணி வாமடுவன் திருடுவன்காடகரை* were Paṭṭudaiyān means definitely a priest.

|| The “Inscriptions (Texts) of the Pudukkōttai State” has “Rudiran”, but the text of Messrs. K. Venkatarangam Raju and Balasubrahmanian gives ‘mudiran’. “Journal of Oriental Research.” Vol. VIII, Part I, page 30, foot-note 8.

¶ The “Inscriptions (Texts) of the Pudukkōttai State” reads *Paḷarpvi isvarittu* (புழர்வி இசுவரத்தி), but “the correct reading is *Paḷiyili isvarattu* (புழயிலி இசுவரத்தி).” Messrs. Venkatarangam Raju and Balasubrahmanian; “Journal of Oriental Research” Vol. VIII, Part I, page 30, foot-note 2.

## CÓLAS.

NOTE:—Among the Cólá inscriptions in the following pages, only a few Rájakésari and Parakésari inscriptions have been identified. There are many Rájakésari and Parakésari inscriptions, however, in which the identity of the ruler is either obscure or disputed, and there is no conclusive evidence of their identity. These bear numbers 20—37, under Rájakésari and numbers 38—77 under Parakésari in the “Inscriptions (Texts) of the Pudukkóttai State,” the “Chronological List of Inscriptions” and the present work. From No. 78 onwards the various Kings are identified. In the present work, such of them as have been identified with the help of later works on Cólás and by comparison with inscriptions outside the State, have foot-notes explaining the identification.

## RÁJAKÉSARIVARMAN.

## Inscription No. 20.

Place:—Tirumayam Taluk—Neriñjikkudi—On the south wall of the central shrine in the Mårtandésvara temple.

Dynasty and King:—Cólá—Rájakésarivarman.

Date:—Third year of the King.

Language and Script:—Tamil—25 lines.

Translation:—“Hail! Prosperity! In the third year of Kóvirájakéjaripanmar (King Rájakésarivarman). The gift of 30 sheep unto the *Perumánadikal* (God) of Udaiya Mårtanḍa Ísvaram (shrine), by Sannivédapé(ra)riayan (great chief) also called Tīraḷan (the mighty) Peṟumaḷ, the *udaiyán* (lord) of Neṟṟaku(dikkà - - -) of the Kīḷar kūrṟam (division), for a perpetual lamp that he endowed. May this be under the protection of all Mähésvaras ||

To the Gaṇapatiyār (God Gaṇapati) for offerings of *appam* (sweet cake), half a *má* of land; for the *adaikkái* offering (betel and areca nuts) on the three occasions of *sandhi* (daily worship) three *náḷis* of paddy; for *annabali* (oblation of cooked rice) five *ulakkus* of rice; for lamps to be lighted in the evening, for the *Śribali* (procession of the God inside or outside the temple\*) and for the hand-lamp (Piḍivilakku) - - - - - all to be met from the lands lying - - - - - . As long as the moon and sun endure, we, the *íróm* (residents) constituting the Ūr (village assembly) of Neriñjikkudi, (members of the Neriñjikkudi village assembly), agree to pay these taxes (*Iṟai*) and village cess (*Ecchoru*) (in kind) along with those of the Ūr (village).”

## Inscription No. 21.

Place:—Alangudi Taluk—Tirukkaṭṭalai—On the north wall of the central shrine in the Sundarésvara temple.

Dynasty and King:—Cólá—Rájakésarivarman—Ádityà I. †

Date:—Third year of the King—C. 874 A. D.

Language and Script:—Tamil—runs to 10 lines—damaged and incomplete.

\* Śribali: See A.R.E. 1916, page 118 paragraph 15. This is still conducted in the west coast temples and is called *Sivili*.

† Messrs. K. V. Raju and S. R. Balasubrahmanyam in their article ‘Tirukkaṭṭalai temple’ (Journal of Oriental Research—Vol. X, iii, p. 232) consider the Rájakésarivarman of this inscription to be Ádityà I. In that case the date would correspond to about 874 A. D.



**Translation:**—"Hail! Prosperity! In the third year of Kó-Ràśakésari - panmar (King Ràjakésarivarman). In this year I, Muḍiccólataraiyan..... lam (?) of Kavirpāl (division) in Vallanàḍu, (gave lands) in the Vaṅkanni vayal (in which is situated?) *atalai* (hut for men who watch crops?)..... (to) Ponnàṇḍan composer of these extempore verses (Iv-vàśu-àṛṛi) ... .. The eastern boundary lies to the west of.....the éri (tank?) the southern boundary (lies to the north of).....Kulattúr....."

**Inscription No. 22.**

**Place:**—Kulattúr Taluk—Kuḍumiyàmalai—On the south wall of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Kóviràjakésaripanmar—King Ràjakésarivarman—Ràjakesari Gaṇḍaràditya\* (949-57 A. D.)

**Date:**—Third year of the King—may correspond to 951—952 A. D.

**Language and Script:**—Tamil—18 lines—a few damaged.

**Translation:**—"Hail! Prosperity! In the 3rd year of Kóviràśakésaripanmar (King Ràjakésarivarman). The thirty-one cows that were endowed by me—Tirai Amman ... .. Uḍaiya! (?) (a female relative of) Uḍaiyàr (chief) Māhimālaya Irukkuvé!, unto the Paramésvarar (Great Śiva) of Tirunalakunṅam (Mélaikkóvil in Kuḍumiyàmalai), are for bathing Him in milk once daily at dawn and making therefrom offerings of *pālamirdu* (sweet milk or rice boiled in sweet milk) and *Iḷaiyamirdu* (*Iḷaiyamirdu*-offering of betel and nuts?) during the three occasions of *sandhi* (daily worship—dawn, noon and evening). May this be protected by all the Māhésvaras."

**Inscription No. 23.**

**Place:**—Tirumayam Taluk—Kilattāṇaiyam—On the north *prākāra* of the Śiva temple.

**Dynasty and King:**—Cóla—Ràjakésarivarman—Ràjakésari Ràjarāja I.†

**Date:**—Fourth year of the King corresponding to 989—990 A. D.

**Language and Script:**—Tamil—Defaced; 5 lines extant and incomplete.

**Translation:**—"Hail! Prosperity! In the fourth year of Kó Ràjakésaripanmar (King Ràjakesarivarman). The villages given, in this year, to the Mahādéva (Great Śiva) of Uttamadāni-Íśvaram (temple) at Kilattāṇaiyam (village) † in the Ollaiyúr Kúṅṅam (division) of Kéralāntaka vaḷanàḍu (province), by me Ràjarāja Ilaṅgóvélan † and inscribed on stone, are Uppilikkūḍi (village) an Iḷamakkal paṛṛu (holding or group of villages of the Iḷamakkal—Ahambadaya clan?) in Kunṛiyúr nàḍu and Kuruṅguḍi (village) a Vellālanpaṛṛu (holding or group of villages of the Vellāla clan), which, (two villages) are to be *dévaḍānam* (dedicated) unto the Mahādéva ... .."

\* For identification of the King see foot-note under Inscription No. 30, where the same chief Māhimālaya Irrukkuvé! (see also Inscription No. 24) makes another grant. See also Annual Reports on Epigraphy, 1919, part II, paragraph 10, which reviews inscription Nos. 346 and 348 of 1918 of the same chief in the fifth year—*Kanni*-lunar eclipse day of a Ràjakésari.

† The name of the Chief Ràjarāja Ilaṅgóvélan indicates that the Ràjakésari of the record is Ràjarāja I.

‡ Kilattāṇaiyam; Tāṇaiyam = garrison, military camp or outpost—Tamil Lexicon. The name of the village means the eastern military camp or outpost.

**Inscription No. 24.**

**Place:**—Tirumayam Taluk—Cittúr—On the north wall of the Tiruvagníśvara temple.

**Dynasty and King:**—Cóla—Kóviràjakésaripanmar—King Ràjakésarivarman—Ràjakésari Gaṇḍaràdityà \*—(949–57 A. D.)

**Date:**—Fourth year of the King corresponding to 952—953 A. D.

**Language and Script:**—Tamil—damaged—part of five lines extant of which the last three are fragmentary.

**Translation:**—“Hail! Prosperity! In the 4th year of Kóvirajake-śri-ri-panmar (King Ràjakésarivarman). I, Paràntakan Vira Cólān otherwise called Mahimàlaya (the abode of Glory) Irukkuvéḷ gave to the Paramésvara (Great Śiva) of Tiruvagníśvaram (temple) at Śiṟṟaiyúr (Cittúr) which is a *brahmadéyam* village of Kúḍalúr nàḍu (district) ... ..  
 .... (lands) at ... .. maṅgalam (village) (to the extent of)——*vélis*; (lands to the extent of)——*vélis* in ... .. in all lands amounting to three *vélis*; wherefrom in order that *nivédyam* (oblations of food) may be made, Brahmaśri (the Brahmin) Kularàjan shall (from one and a half *vélis*?) in ... .. (village) of Kuḍalúr nàḍu provide offerings of *tiruccennaḍai* (red *Śambá* variety of paddy), and that the *Uvaccan* (drummer) who beats the drum during *Śribali* (procession of the God inside or outside the temple) from one and a half *vélis* of land, the *puñcey* (dry lands) included there in ... ..  
 ... .. ”

**Inscription No. 25.**

**Place:**—Kuḷattúr Taluk—Vellānúr—On the south wall of the *maṅḍapa* in front of the central shrine in the Agastíśvara temple.

**Dynasty and King:**—Cóla—Ràjakésarivarman.

**Date:**—Fourth year of the King.

**Language and Script:**—Tamil—20 lines, many of them fragmentary.

**Translation:**—“Hail! Prosperity! In the 4th year of Kó Iràśakésari panmar (King Ràjakésarivarman).....the uḍaiyān (Lord) of Vellānallúr (Vellānúr) in Ten Śiṟuvàyi nàḍu (south Śiṟuvàyil nàḍu), Kàḷi kaṇḍa.....Śembiyan (cóla title) Śiṟuvàyinà(ṭṭān) (of Śiṟuvàyil nàḍu) also called Múvëndavéḷān, gave for the Periyakuḷam and Púlāṅkuḷam in.....in Kuḷa maṅ(alanàḍu?), a gift for so long as the moon and sun endure. Given to the *sabhá* of this Ūr (local assembly) (who are to collect) 3000 (*kalams*) of paddy allotted for the Periya kuḷam and — (*kalams*) of paddy allotted for the Púlāṅkuḷam, (totalling?).....and fifty *kalams* from the yearly harvest..... on the *sabhá*.....Múvëndavéḷān. May this be protected by the Māhēsvaras.”

\* For identification of the King see foot-note under Inscription No. 30, where the same chief Mahimàlaya Irukkuvéḷ also called Piràntakan Vira cólān makes another grant and the donee is the same Brahmin Kularàjan. See also Annual Reports on Epigraphy 1919, part II, paragraph 10, which reviews the Inscription Nos. 346 and 348 of 1918 of the same chief in the fifth year, *Kanni*, lunar eclipse day, of a Ràjakésari.

**Inscription No. 26.**

**Place :—**Tirumayam Taluk—Cittúr—On the north wall of the, Tiruvagnísvara temple.

**Dynasty and King :—**Cóla—Ràjaràjakésarivarman. (Ràjaràja I) \*

**Date :—**Seventh year of the King—corresponding to 991—992 A. D.

**Language and Script :—**Tamil—28 lines.

**Translation :—**“Hail! Prosperity! In the seventh year of Kóviràjaràjakésari-panmar (King Ràjaràjakésarivarman). Gift by us, Mummuḍiccóla Irukkuvé! otherwise called Iràsiṅgan (Ràsiṅgan) Uttamaśilan to the Paramésvara (Great Śiva) of Tiruvagnísvaram (shrine) at Śirṟaiyur (Cittúr)—a *brahmadéyam* (village given to Brahmins)—in Kúḍalúr naḍu (district):—After we had joined (our army at) Koḍumbàlúr (and were preparing to march) northwards, the lands that we dedicated with oblations of water as *dévaḍānam* to the Paramésvara of Tiruvagnísvaram, are Kaḍayavayal (lands) adjoining this Ūr; which lands, after naming them Uttamaśilamaṅgalam after our own name, and having endowed cultivated lands of every description included within the boundaries thereof, inclusive of the lands of every description over which the monitor-lizard has run or the tortoise has crawled (lands abandoned as inauspicious), stipulating that Iràsiṅgan Pallavaraiyan also called Paràntakan Kuñjiramallan (the officer) who governs this *nāḍu* (district), (should himself administer them), we, Mummuḍiccóla Irukkuvé! also called Iràsiṅgan Uttamaśilan, have hereby made this endowment. May this be under the protection of all Māhésvaras.”

\* That the King was Ràjaràja is indicated by the name Ràjaràjakésarivarman. Besides, the donor, an Irukkuvé! chief, bears the name of Iràsiṅgan Uttamaśilan otherwise called Mummuḍiccóla Irukkuvé!—Ràsiṅgan was the name of a Céra King and the chief probably bore it in honour of having defeated him, (See 392 of 1916 A. R. E.), Uttamaśilan—Uttamaśili was the name of a son of Paràntaka I (446 of 1917 A. R. E.), and Mummuḍiccóla besides being the surname of Ràjaràja I (453 of 1908) is known also to have been a surname of Gaṇḍarādityá from an inscription (444 of 1918 See Annual Reports on Epigraphy 1919, paras 13 & 14). The fact that the chief bears the surname of Paràntaka I and the name of his son, indicates that the record is one of Gaṇḍarādityá or Ràjaràja, both of whom were Ràjakésaris and Mummuḍiccólas and came after Paràntaka and his son.

But the other officer who bears the name of Paràntakan Kuñjiramallan also called Iràsiṅgappallavaraiyan, is evidently named after Paràntaka I, whose surname was Kuñjiramallan. This again suggests that the “Ràjaràjakésari” of this record (P. S. I. 26) must be either Gaṇḍarādityá or Ràjaràja I. A writer in the Quarterly Journal of the Mythic Society, Bangalore (Vol. XVII, p. 197); has come to the conclusion that wherever ‘Ràja-ràjakésari’ is mentioned in records Gaṇḍarādityá is meant and not Ràjaràja I who styled himself ‘Ràja-Ràja-ràjakésari.’ According to this writer, this record (P. S. I. 26) must be assigned to Gaṇḍarādityá. But an inscription from Elavāñsúr, S. Arcot district, (No. 176 of 1906, A. R. E., Madras) shows that this conclusion is untenable. It is dated the 7th year of a Ràja-ràjakésari and mentions an event in the 15th year of Uttama Cóla, who was the fourth in order of Gaṇḍarādityá’s successors. So clearly it cannot date from the reign of Gaṇḍarādityá, and the Ràja-ràjakésari in question must be Ràjaràja I, the immediate successor of Uttama Cóla. It follows that both in the above record (P. S. I. 26) and also in P. S. I. 28 and 36 ‘Ràja-ràjakésari’ means Ràjaràja I. In 36 we have the independent evidence afforded by the fragment of the characteristic *Praśasti*, of Ràjaràja I (*Salaik-kalam-arutta*, etc.) mentioning the title ‘Ràja-ràja-késarivarman.’

**Inscription No. 27.**

**Place:**—Ālaṅguḍi Taluk—Tirugókaṇṇam—On the east face of the second pillar from the right in front of the rock-cut central shrine in the Gókaṇṇésvara temple.

**Dynasty and King:**—Cóla—Ràjakésarivarman.\*

**Date:**—Eighth year of the King.

**Language and Script:**—Tamil—Incomplete; built in after the 5th line.

**Translation:**—

“Hail! Prosperity! In the eighth year of Kó-Ràsakésaripanmar (King Ràjakésarivarman). To the *Mahádéva* (Great Śiva) of Śri Gókaṇṇam (Tirugókaṇṇam temple) at Tiruvelpúr (Tiruvappúr), (which is) a *dévaḍānam* (village dedicated to God) in Kavirnàḍu (Kavinàḍu) .... ”

**Inscription No. 28.**

**Place:**—Ālaṅguḍi Taluk—Tirugókaṇṇam—On the south face of the third pillar from the right in front of the rock-cut central shrine in the Gókaṇṇésvara temple.

**Dynasty and King:**—Cóla—Ràjaràjakésarivarman—(Ràjaràja I).†

**Date:**—Ninth year of the King, corresponding to 992—993 A. D.

**Language and Script:**—Tamil—24 lines.

**Translation:**—“Hail! Prosperity! Ninth year of Kóviràjaràjakésaripanmar (King Ràjaràjakésarivarman). For the Kavirkuḷam (Kavinàḍu tank) at Tiruvelpúr (Tiruvappúr) in Ten Kavirnàḍu (South Kavinàḍu) gift of *Kuḷampatti* (lands assigned for the maintenance of a tank) as *iraiyili* (exempt from royal taxes), by Arikulakàla Brahmàdarayan, a *Kramavitta* (one versed in the *Krama* method of reciting the *Védas*), the *nambippirán* (great personage) of Karañjai † a *bráhmana* of Mérkiḷlimaṅgalam which is a *brahmadéyam* (gift to brahmins) in Tenkarai Tiruvaḷundúr nàḍu in Sónàḍu (Cóla nàḍu). I, Arikulakàla Brahmàdarayan, had got the *ávaṇa ólai* (original sale-deed) for the *Kiḷ cey vayakkal* (improved wet-lands) under the *peruṅkumili* (great sluice) of Kavirkuḷam (tank) and the *parikál* (seed bed) thereof conveyed to me and transferred it to the *nattár* (residents) of this place, made them *iraiyili* (rent-free) and gave them as *Kuḷappatti* (lands endowed for the upkeep of the tank) to last as long as the moon and sun endure. May the *nattár* (residents of the nàḍu) protect this *dharma* (charity). May the dust of the feet of those who protect this *dharma* (charity) be on my head.”

\* This king must have been one of the three Ràjakésaris that preceded Ràjaràja I. If he was Ràjakésari Adityá (870—907) the date would correspond to 878—879 A. D., if Ràjakésari Gaṇḍaráditya (949—57) to 957—958 A. D., the closing year of his reign, and if Ràjakésari Sundara Cóla (956—73) to 964—965 A. D. All these three dates are possible because the cave-temple was in existence before the close of the 9th century A. D.

† See foot-note of Inscription No. 26.

‡ Karañjai—Kiráñji may be the same as Krañja or Káza a village in the Guntur taluk of the Guntur District S. I. I. Vol. II, P. 519 foot-note. The donor seems to have been a minister or military officer.

**Inscription No. 29.**

**Place :—**Kuḷattūr taluk—Kuḍumiyāmalai—on the north face of the southernmost pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Ràjakésarivarman.\*

**Date :—**Tenth year of the King.

**Language and Script :—**Tamil—8 lines.

**Translation :—**

“Hail! Prosperity! In the 10th year of Kóviràsakésaripanmar (King Ràjakésarivarman). In this year, I, Nanpan Tuṇaiyan of Kuttakudi in Kunṇiyūr nàḍu, gave seven *kaḷañjus* and a half of *tulaippon* (refined gold) to the *Perumánadika!* (Deity) of the *tirumūlattānam* (central shrine) at Tirunalakkunṇam in the Kunṇiyūr nàḍu (district), to endow a lamp to burn perpetually. May this be protected by the Māhésvaras.”

**Inscription No. 30.**

**Place :—**Kuḷattūr Taluk—Nírpaḷani—On the north wall of the central shrine in the Vaḷarmadísvara temple.

**Dynasty and King :—**Cóla—KóRàjakésaripanmar—King Ràjakésarivarman—Ràjakésari Gaṇḍarādityā † 949—957 A. D.

**Date :—**(Tenth) year of the King—(Fifth or Sixth year?) †—month of *Kanni* (Puraṭṭāsi), Lunar eclipse day on which the moon was throughout in the asterism *Uttirattādi* (Uttarabhādrapada). If we take it as the 6th year in preference to the 5th year (see note below) † the data supplied would correspond to 4th September 955 A. D.—a lunar eclipse day on which the moon was throughout in the asterism *Uttirattādi*.

**Language and Script :—**Tamil—13 lines, damaged here and there.

**Translation :—**“Hail! Prosperity! In the (tenth?) year of Kó Ràjakésaripanmar (King Ràjakésarivarman). In this year, during the month of *Kanni* (Puraṭṭāsi) on the day when the Lunar eclipse occurred while the moon was in the asterism *Uttirattādi*, I, Pirāntakan Vira Cōlan also called Mahimālaya Irukkuvēl † (Chief) at my camp at the great temple at Tirupparāitturai (Tiruppalātturai in Trichinopoly District near the upper anicut of the Kāvéri), gave (the following) lands to the Mahādéva (Śiva) of Nírpaḷani in the Uṇṇattūr Kūṇṇam (division), with due oblations of water (*udakapūrvam* = by pouring water on the hand of the donee as preparatory to and confirmatory of a gift.):—

\* May be either Ràjakésari Ádityā (870—907 A. D.) or Ràjakésari Sundara Cōla (956—73 A. D.) who preceded Ràjarāja I, and cannot be Ràjakésari Gaṇḍarādityā, who only ruled for about 8 years. The date in that case would be either 879—80 A. D. or 965—66 A. D. Either date is possible since the rock-cut temple existed before both.

† Regarding the identification of the king as Gaṇḍarādityā through the donor of the grant Mahimālaya Irukkuvēl also called Pirāntakan Vira Cōlan, and the fixing of the year, the following notes may be of interest.

In App. B. Part I of 1919, A. R. E. 1919, are reported two Inscriptions—Nos. 346 and 348 of 1918 from the Sundarésvara temple at Pálūr—Trichinopoly Taluk and District, mentioning gifts of lands by Parāntakan Vira Cōlan otherwise called Mahimālaya Irukkuvēl in the 5th year of a Ràjakésarivarman, on a lunar eclipse day in the month of *Kanni*. The same report in Part II, (paragraph 10 on p. 94) says that “Nos. 346 and 348 of Appendix B are dated in the 5th year of a Ràjakésarivarman when a *somagrahana* occurred in the month of *Kanni* and registers a gift by Mahimālaya Irukkuvēl *alias* Parāntakan Vira Cōlan. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I.

In the Nīrpaḷani vayal (lands), Pāñjādi kayyattucey (wet-lands) of Mīraṅgi-vayakkal (improved lands of that name), and Nāvarkāccey (wet-lands) comprising three *taḍis* (plots); Śīrupuḷiyañcey (wet-lands), Iḍaivāykkāṛcey (wet-lands irrigated by the middle channel?) and Mūvaneduṅkaṅ, all these lands to the extent of ... .. (?) *vēlis*; (containing also?) the old *dēvadānam* (lands dedicated to God) of this Ūr, (namely), in Nīrpaḷani vayal (lands), lands to the extent of  $\frac{1}{8}$  *vēlis*, Kalitāṅgi-maṅgalam (lands) to the extent of 1 (and?) *vēlis*, Kaṛkuḍinilam lands of 2 *vēlis* and Pān ... .. nilam (lands) of ... .. *vēlis*, totalling in all  $5\frac{1}{8}$  (*vēlis*). These (lands), are subject to the following *nimāndas* (temple services):—

As *arccanābhōgam* (land enjoyed as remuneration for performing *arccana*-worship), ( $\frac{7}{8}$  *vēlis* of land) in Nīrpaḷanivayal; *meḷukkuttuḍaval* (lands held as remuneration for cleaning the temple floor with cow-dung and water-*meḷukku*) and *tiruvālakupuraṁ* (lands held as remuneration for sweeping the temple floor), the (unassessed lands?) in this Ūr; *pudukkuppuṛaṁ* (lands for repairing a temple)  $1\frac{1}{8}$  (*vēlis*) in Kaṛkuḍi; *uvaccappuraṁ* (lands held as remuneration for drum-beating)  $\frac{1}{8}$  (*vēli*) of land in Pāṇḍiyēri; and in the Nīrpaḷani vayal (lands), for the woman who gathers flowers and makes the *tiruppallitāmam* (garlands of flowers for the Deity's bed chamber)  $\frac{1}{4}$  (*vēli*); for watering and tending the *tirunandavanam* (temple garden)

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The Rājakēsarivarman of these inscriptions must, therefore, belong to one or other of the only two Rājakēsarivarmans, i. e., Gaṇḍarāditya or Parāntaka II, that followed him prior to the succession of Rājarāja I." According to A. R. E. 1912, part II, paragraph 17 and the 'Report of the Archæological Survey of India for 1908—09,' Parāntaka I reigned for 46 years from 907 A. D. till 951-2 A. D. The battle of Takkōlam must have taken place and Prince Rājādityā (eldest son of Parāntaka I) must have been killed in or before Śaka 872 (949—50 A. D.) and Gaṇḍarādityā must have succeeded him. This would give the year 949 A. D. for Gaṇḍarādityā's accession.

In the reigns of the two Rājakēsaris, suggested as probable by A. R. E. 1919, above, viz., Gaṇḍarādityā, (949—57 A. D.) and Sundara Cōḷa Parāntaka II (c. 956—73 A. D.), the lunar eclipse in *Kanni—Purattāsi* (on a day having the moon in conjunction with *Uttirattādi*—an additional fact supplied by P. S. I. 30) falls on two days—15th September 954 A. D. and 4th September 955 A. D. On the first date the lunar conjunction with *Uttirattādi* ended at 3 hours 35 minutes after mean sunrise and on the second date the lunar conjunction with *Uttirattādi* was current from 12 hours after mean sunrise on 4th September 955 A. D. till 12 hours after mean sunrise on 5th September. The first date would be the date indicated by Inscriptions Nos. 346 and 348 of 1918 (see above) and this would incidentally fix 949 A. D. for the accession of Gaṇḍarādityā. Working on this basis it is found that there was no lunar eclipse in the 10th year after 949, nor in any other year, from 949 to 959 A. D. covering the period of Gaṇḍarādityā's reign, was there a lunar eclipse in *Kanni*. So the present Pudukkōttai inscription must be of the 6th year of Gaṇḍarādityā for it is only on 4th September 955 A. D., the 6th year, that all the astronomical data except the year furnished by the inscription fit in; besides it should be noted that the symbol  $\omega$  denoting the 10th year has been conjecturally supplied in the text as is evident from the fact that it is marked with an asterisk in brackets (See Introduction to the "Inscriptions (texts) of the Pudukkottai State" for the meaning of this mark). Thus the 10th year cannot be correct and the 6th is preferable to the 5th year.

The other Rājakēsari—Sundara Cōḷa Parāntaka, according to Prof. K. A. N. Sastry (Cōḷas, I, p. 180) reigned from C. 956—973 A. D., and the above data would correspond to his first year (955 A. D.). But this date is improbable, considering the fact that Parakēsari Ariṅjaya, Sundarā's predecessor and Gaṇḍarādityā's successor ruled according to the same authority from 956 to 57 A. D. The year 955—6 curiously marks the overlapping of the reigns of three Kings, and even granting that Gaṇḍarādityā's reign ended before 956, in the latter year Ariṅjaya was King and Sundara could only have been co-regent or heir-apparent, and it is very unlikely that the donor mentioned the regnal year of a co-regent or heir-apparent when the *de facto* King was on the throne. So these considerations obviously rule out Sundara Cōḷa.

and beating the *śékandikai* (gong),  $\frac{3}{4}$  (*véli*) in this Ūr : thus after excluding  $3\frac{1}{8}$  (*vélis*) (for the above), the remaining  $2\frac{1}{10}$  *vélis* are to provide for making *tiruvamudu* (offerings) at the 5 *sandhis* (appointed times of worship in a temple) daily ... .. unto my Lord, with ... .. measures of rice per *sandhi*, ghee at the rate of one measure during ... .. *pódu* (time of worship) *kari(yamudu)* (cooked vegetable) of one (kind) during ... .. *pódu* (time of worship), curd (at the rate of ... .. measure during ... .. ) *pódu*, and for maintaining *nondávilakku* (ever-burning lamp) day and night and for the supply of sandal paste at the rate of ... .. . These (lands) are to have and enjoy the first turn (in the irrigation) of waters to *déবাদanam* lands (viz-before ?) Illaviḷakam, (and) Séndankorran Miyúr viḷakam 1 (*véli*), and Maḷavakuḷi Áttiyódu *puncey* (dry lands)  $\frac{3}{4}$  (*véli*). Be it enjoined that the *paṭṭudaiyárkaḷ* (temple priests) shall administer the lands as provided above so long as the moon and sun shall endure, and I, Pirántakan Vira Cólān also called Mahimālaya Irukkuvél hereby dedicate these lands as *déবাদanam* registered as *puṛam* (tax-free) exempt from the royal taxes (*iṛai*) and free of *kudi* (tenant's dues) On the oral orders that the *Uḍaiyár* (chief) was pleased to issue, we Brahmaśri (the Brahmin) Kularājanumānaviṇṇavan (a *Vaiṣṇava*), had this inscribed (on stone). May this be under the protection of all Māhésvaras."

**Inscription No. 31.\***

**Place :—**Kuḷattúr Taluk—Kuḍumiyāmalai—on the east face of the northernmost pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Rājakésarivarman—Áditya I.†

**Date :—**Twentieth year of the King—889–890 A. D.

**Language and Script :—**Tamil—12 lines.

**Translation :—**

“Hail! Prosperity! In the twentieth year of Ko-Irāsakésari-parumar (King Rajakésarivarman). In this year, Naṅgaiyār Nava ... .., the daughter-in-law (?) of Eṛavakkómakkómakalār who was the daughter of Muttaraiyar Nambi, the wife of Perumbidugu Muttaraiyar, and the elder sister of Vikkiramakésari, gave a lamp to burn perpetually, and two *kalañjus* and a half of (gold) therefor to the *Perumánadikaḷ* of the *tirumúlattānam* (central shrine) at Tirunalakkunṇam. May this be protected by the Māhésvaras.

Tāḷiyàrúrān gave to the *Perumánadikaḷ* of the *tirumúlattānam* 2 *más* (?) ... .. of *tulaippon* (refined gold) for the lamp to burn in the day time.”

\* Madras Epigraphical Collections No. 314 of 1904.

† This Rājakésari must have preceded Rājarāja I, and may be Áditya I, who alone among the three Rājakésaris that came before Rājarāja I ruled for more than 8 years the highest regnal year for Rājakésari Gaṇḍarāditya or 18 years the highest regnal year for Rājakésari Sundara Cólā. The King may be Áditya I and the date, may then correspond to 889–890 A. D. It is clear that the rock-cut temple existed before that time. For Tāḷi Árúrān see Inscription 43 below.





**Inscription No. 35.**

**Place:**—Kulattúr Taluk—Malaiyadippatti—On a pillar of the *mandapa* before the rock-cut shrine in the Vagisvara temple.

**Dynasty and King:**—Cōla—Rajakésarivarman (Āditya I?)\*

**Date:**—Fortieth year of the King (909—910 A. D.?).

**Language and Script:**—Tamil—much damaged—extant portion of 4 lines.

**Translation:**—“Of Kōvirajakésaripanmar (King Rajakésarivarman) in the 40th year. In this year ... .. the hill called Tiruvālattūr malai ... .. Kāṇḍan ... ..”

**Inscription No. 36.**

**Place:**—Ālaṅḡḍi Taluk—Tirugōkaṇṇam—on the south wall of the rock-cut shrine in the Gōkaṇṇésvara temple.

**Dynasty and King:**—Cōla—King Ràjaràjakeśarivarman (Ràjaràja I). A fragment of the *praśasti* of the King reading ... .. *śālaik-kalam-aṛutta*—referring to the destruction of the enemy's fleet at the battle of (Kāṇḍalūr) śālai—establishes the identity of the King.

**Date:**—Lost.

**Language and Script:**—Tamil—incomplete—32 lines extant, many of them defaced.

**Translation:**—“Hail! Prosperity! ?) ... ..”

... .. in the ... .. year of Kōviràjaràjakeśaripanmar (King Ràjaràjakeśarivarman), “who was pleased to destroy the enemy's fleet at (the naval-battle of Kāṇḍalūr)-śālai (roadstead of Kāṇḍalūr) ... ..” Vēlakkāri, the ... .. of Adambār, and a Vēlān (cultivator) of Tenkavirṇāḍu (south Kavināḍu), deposited with the *nāttār* (members of the local assembly of the *nāḍu*) of ... ..l who, are bound to pay as tax (and interest?) on behalf of Mahādēva (Śiva) at Śri Gōkaṇṇam—a *dēvadānam* (village dedicated to God)—20 *kāśus* for *poliyūtṭu* (to be lent out on interest), which *kāśus* were given for the purpose by Vēlān Kāri. In consideration of these twenty *kāśus* and the annual interest (thereon) of five *kāśus*, all kinds of taxes on the taxable lands, for which the God has to pay taxes, were transferred to the *nāḍu* (members of the *sabha*) and the *nāttār* (members) themselves orally declared the following lands to be *īraiyili* (tax-free) ... .. naḷumban vayal (lands of that name) and Pudur ... ..; in these three plots of lands, all that is included within their four bounds including the *nirnilam* (wet-lands) (and its) ... .. land, the mango and other trees thereon, and the ‘land over which

\* May be Āditya I, and the date then would correspond to 909—910 A. D. For reasons see footnote under No. 34. According to the chronology given by Prof. Nilakantha Sastri (See ‘Cōlas’ Vol. I, pp. 132–33) Āditya I's reign began in C. 870–71 A. D. and he ruled for about 36 years till 907 A. D. which is the date of the accession of Parantaka I, and “rests on the copious and unimpeachable testimony of astronomical data drawn from his numberless stone inscriptions and forms the sheet anchor of Cōla chronology in this period.” The date given for the present grant would therefore fall in Parantaka's reign. It may be assumed that Parantaka was chosen heir-apparent in 907 A. D. from which year his grants are dated, and that his actual rule was recognized in this region in 910 A. D. till which time some grants continued to be dated by the years of Āditya's reign.

the monitor lizard has run or the tortoise has crawled' (lands abandoned as inauspicious) and lands of every description, all these, on behalf of the Mahàdéva, were orally declared tax-free ... .. the *punccey* (dry-land) (on which the) *sey-kaḍamai* (land tax) (is collected) ... ..  
 ... .. and trees ... ..

**Inscription No. 37.**

**Place :—**Kuḷattúr Taluk—Kuḍumiyàmalai—on the south face of the northernmost pillar of the rock-cut shrine called Mélaikkóvil (in the same place as Ins. No. 34 above).

**Dynasty and King :—**Cóla—Ràjakésarivarman.

**Date :—**Lost.

**Language and Script :—**Tamil—7 lines some of them in fragments.

**Translation :—**

“Hail! Prosperity! In the ... .. (?) (third or sixth?) year of Kóviràśakésari parumar (King Ràjakésarivarman). In this year ... .. gave *pon* (gold) ... .. to the *Perumánadikaḷ* (Divine Being) of the *tirumúlaṭṭānam* (central shrine) at Tirunalakkunṇam in the Kunṇiyúr naḍu (district) ... .. (Tiru)nalakkunṇam ... .. May this be protected by the M àh é s' varas.”

**Inscription No. 37-A.**—(Not published in the “Inscription (Texts) of the Pudukkottai State.”)\*

**Place :—**Ālaṅgudi Taluk—Peruṅgalúr.

**Dynasty and King :—**Cóla—Ràjakésarivarman.

**Date :—**Lost.

**Language and Script :—**Tamil—early characters.

The inscription records a gift of gold and mentions a temple of Mahàdeva (Śiva) at Sólacúḍamaṇi caturvédi maṅgalam, and the village of Peruṅgólúr.

\* Madras Epigraphical Collections 203 of 1914.

## PARAKÉSARIVARMAN.

**Inscription No. 38.**

**Place.**—Ālaṅguḍi Taluk—Tirukkaṭṭalai—On the south wall of the central shrine in the Sundarésvara temple.

**Dynasty and King.**—Cóla—Parakésarivarman (Parántaka) I.\*

**Date.**—Second year of the King (909 A. D.).\*

**Language and Script.**—Tamil—30 lines many of them incomplete or obliterated.

**Translation.**—

“Hail! Prosperity! 2nd year of Kópparakésaripanmar (King Parakésarivarman). In this year, we, the members of the assemblies of the *nāḍu* constituting the Kaviṟpāl (division of a district) and Kallappāl (division of a district; literally occupied by Kallas) *nāḍus* of Vallanāḍu district, gave to the *Ālvār* (God) of the sacred stone-built temple (Tirukkaṟṟali) at Kaṟkuricci (modern Tirukkaṭṭalai) of this *nāḍu*, a gift of lands assigned as *tiruviḷḍappuram* (endowment for temple festivals) (which are) ... ..  
 ... .. of this *nāḍu*. The boundaries of this land are:—Eastern: west of the great road which runs south from Kaṟkuricci and to the west of the *Īlavacceṟuvu*†: Southern: north of the great road of ... .. *maṇa*(?) which runs from west to east and *Tiya* .... .. (?): Western: east of the boundary of Kalayamaṅgalam (Kalaśamaṅgalam—modern Pudukkóṭṭai): Northern: south of the *Andarattāḷi pouncey* (dry lands of Andaran or the site of urn burials?),‡ the dry lands of *Tiraṇḍuravilan*, the dry lands of *Púśal piḍàràṅ*, and the .... lands belonging to *Anukkan manava* .... . All the land lying within the above said boundaries including the land on which there are standing crops, the wet-land, the lands of other description (lands in a backward state of cultivation ?), and the tank in this block of lands, are hereby given as gift ... ..  
 ... as thus stipulated (he) is bound to measure out as rent 30 *kalam*s of paddy according to the measure current in the village.”

**Inscription No. 39.**

**Place.**—Ālaṅguḍi Taluk—Tirugókarṇam—On the south wall of the rock-cut central shrine in the Gókarṇésvara temple.

**Dynasty and King.**—Cóla—Parakésarivarman.

**Date.**—Third year of the King.

**Language and Script.**—Tamil—19 lines.

\* Perhaps Parántaka I—Messrs. S. R. Balasubrahmanyam and K. Venkatarangam Raju—‘Tirukkaṭṭalai Temple’—J. O. R. X, iii, p. 232.

The year then would correspond to 909 A. D.

† *Īlavacceṟuvu*—field of the *Īlavas*. *Īlavas*=a caste of Toddy-drawers who emigrated from Ceylon and settled in Tinnevely, Malabar and Travancore (Tamil Lexicon);—alternatively *Īlavacceṟuvu* may mean the place where a battle was fought with the Singalese.

‡ There are extensive urn-burials in the neighbourhood.

**Translation :—**

“Hail ! Prosperity ! 3rd year of Kó-Parakésaripanmar (King Parakésarivarman). In this year one *kalañju*\* weight of gold was given to the Mādéva (Mahà-déva-Śiva) of Tirúgókarnam in the Kavirpāl (a division) of Vallanàdu, by Sàmanàyaka† .... .. kudaiyamapaḍan of Viracólaví(ra)m, to keep a lamp lighted for one *sandhi* daily at dawn. This gold was deposited as an endowment to the temple with us, Koḍumbu Śingam, Śattan Aran Pallavan, Śingam, son of Śattan, and Maḷapāḍi Niccal. May this bright lamp be under the protection of the Māhészvaras. May it be lighted as long as the moon and sun endure.”

**Inscription No. 40.**

**Place :—**Kuḷattúr Taluk—Kudumiyāmalai—On the eastern wall on the right of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Third year of the King.

**Language and Script :—**Tamil—Mutilated.

**Translation :—**

“Hail ! Prosperity ! 3rd year of Kó-Parakésaripanmar (King Parakésarivarman). To the *Peru(mánaḍikal)* (God) of (the tirumúlaṭṭa)nam—(central shrine) (at Tirunalakkunṇam) ... ..”

**Inscription No. 41.**

**Place :—**Ālaṅguḍi Taluk—Tirugókarnam—On the fourth pillar from the north in front of the rock-cut central shrine in the Gókarnészvara temple.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Fourth year of the King.

**Language and Script :—**Tamil—17 lines, incomplete.

**Translation :—**

“Hail ! Prosperity ! 4th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 11 *kalañjus* of gold were given to the Mahàdévar (Śiva) of Gókarnam, a *dévaḍána* village in Tiruveḷpúr (Tiruvappúr) in (Kavirpāl division) of Vallanàdu, (and placed) in the hands of the priest of this temple, to keep a lamp always burning night and day. This was given by ... .. (of) Śiru Kuḷattúr ... ..”

**Inscription No. 42.†**

**Place :—**Tirumayam Taluk—Púvālaikkūḍi—On the south wall of the central shrine in the Puṣpavanészvara temple.

**Dynasty and King :—**Cóla—Parakésarivarman (Paràntaka I ?).§

**Date :—**Fifth year of the King (912 A. D ?).

**Language and Script :—**Tamil—6 lines.

\* A *Kalañju* was a standard weight of gold and was made up of 20 *māñjaḍis*, each *māñjaḍi* of 2 *Kunṇis*, and each *Kunṇi* of 2 ‘grains’ troy. The *Kalañju* was the unit of bullion weight and ‘was equal in theory to 72 grains but some times going up to 80’.

† Commander of an army ?

‡ Madras Epigraphical Collections No. 147 of 1907.

§ Probably Paràntaka I—the temple seems to have existed in his time.

**Translation :—**

“Hail! Prosperity! 5th year of Kó-Parakésaripanmar (King Parakésarivarman). The inner hall of the temple was erected by me, the chief priest Ūran Tuḍunan, of the *vādūla* gótra. May this be protected by the Mâhésvaras.”

**Inscription No. 42-A**—(Not published in the Inscriptions (Texts) of the Pudukkottai State)\*

**Place :—**Kuḷattūr Taluk—Tiruvéngaivâsal—in the temple.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Fifth year of the King.

**Language and Script :—**The inscription is a Tamil verse.

The inscription is reported to commemorate the gift of a lamp to the temple by a native of Maḷanàḍu.

**Inscription No. 43.**

**Place :—**Kuḷattūr Taluk—Kuḍumiyâmalai—On the south face of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Sixth year of the King.

**Language and Script :—**Tamil—7 lines.

**Translation :—**

“Hail! Prosperity! 6th year of Ko-Parakésarivarman (King Parakésarivarman). Gift of 7 *más* of fine gold (*tulaippon*) were given to the *Perumánaḍikal* (God) of the central shrine of Tirunalakkuṇṇam, by Tâḷi Ārúrân† of Koḍumbâlūr in the Uṇṇattur Kúṇṇam (division), to keep a lamp burning always. May this be protected by the Mâhésvaras.”

**Inscription No. 44. ‡**

**Place :—**Kuḷattūr Taluk—Kuḍumiyâmalai—On the south face of the northern pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Sixth year of the King.

**Language and Script :—**Tamil—10 lines, the last 5 fragmentary.

**Translation :—**

“Hail! Prosperity! 6th year of Kó-Parakésaripanmar (King Parakésarivarman). Whereas the cow given by certain donors, to the *Perumánaḍikal* (God) of the central shrine at Tirunalakkuṇṇam, could not be secured against theft, the gold got by selling it (is to be used as follows):—For the lamp to be kept burning during daytime .... of gold ... ; for half a measure of ghee for the offerings of food ... of gold ... *más*; for the offerings of rice cooked with pepper ... 1 *nāḷi* of ghee ... (naman) ... of gold; totalling ... of gold. May this be protected by the Mâhésvaras”

\* Annual Reports on Epigraphy (Madras) No. 239 of 1914.

† Ārúrân—a name of the Śaiva saint Sundaramūrti (?) who was so called after his native place Ārūr or Tiruvárūr.

‡ Madras Epigraphical Collections No. 315 of 1904.

**Inscription No. 45. \***

**Place :—**Kuḷattūr Taluk—Kuḍumiyāmalai—On the east wall to the right of the entrance to the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Parakésarivarman—Parakésari Uttama Cóla (969/70–985? A. D.) †

**Date :—**Sixth year of the King. Corresponding to 975–76 A. D.

**Language and Script :—**Tamil—7 lines.

**Translation :—**

“Hail! Prosperity! 6th year of Kó-Parakésaripanmar (King Parakésarivarman). The 7 *más* of *tulaippon* (fine gold) that were dedicated to the *Perumānāḍikal* (God) of the central shrine at Tirunalakkunṇam in Kunṇiyūr nāḍu (district), by Varagunāṭṭi, the queen of Śembiya Irukkuvélār ‡ and the daughter of the Muttaraiyar, for the lamp dedicated unto the Lord. One standing lamp to be kept alight (night and day) that was dedicated. May this be protected by all the Mahésvaras.”

**Inscription No. 46.**

**Place :—**Kuḷattūr Taluk—Kuḍumiyāmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Sixth year of the King.

**Language and Script :—**Tamil—4 lines.

**Translation :—**

“Hail! Prosperity! 6th year of Kó-Parakésaripanmar (King Parakésarivarman). 7 *más* of gold were dedicated to the *Perumānāḍikal* (God) of the central shrine at Tirunalakkunṇam, by Śéndan of Śirukanallūr to maintain a perpetual lamp. May this be protected by the Mahésvaras.”

\* This inscription is reported in A. R. E. 337 of 1904. See also A. R. E. 1908, paragraphs 88–91; E. I. XIII, p. 138; and K. A. N. Sastry “Cólas” p. 188, foot-note.

† The Parakésari referred to is identified, with Uttama Cóla by comparison with No. 139 of S. I. I. III, Part III p. 285, where the same chief Śembiyan Irukkuvél also called Púdi Parántakan is said to have made a grant at Andanallūr (Trichinopoly Dt.) in the 14th year of Parakésari (A. R. E. 358 of 1903—He is said to be the son of Vikramakésari by Venkayya in A. R. E. 1908, II, p. 88, 91, and K. A. N. Sastry—‘Cólas’ contends that he is not identical with the Vikramakésari of Koḍumbálūr, and it is better to treat Śembiyan Irukkuvél and his Muttaraya wife Varaguna as persons not represented in the Koḍumbalūr record—see p. 188 foot-note). His queen is Varagunāṭṭi, the donor in the present grant, said to be the daughter of a Muttaraiyar (Vidélavidugu Muttaraiyar according to E. I. XIII, p. 138). Another queen also made a gift of gold in the same temple. (Kuḍumiyāmalai,—See P. K. A. 52 = A. R. E. 321 of 1904). A third queen of the same chief by name Tiṅgal Nirumāḍikal made a grant in Andanallūr (A. R. E. 357 of 1903) in the 13th year of a Parakésari. That this Parakésari cannot be either Ariñjaya or Áditya II, is evident from the high regnal year (14). For the date of the accession of Uttama Cóla computed from grants giving astronomical data see S. I. I. Vol. III, Part III, Nos. 129 and 131, (pp. 276–78) and A. R. E. 1912, II, p. 65, para 20.

‡ This shows that the Muttaraiyars and Irukkuvéls intermarried. For an instance of an Irukkuvél marrying a Muttaraiyar see No. 31 above.

## Inscription No. 47.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—On the south face of the southern pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Seventh year of the King.

Language and Script :—Tamil—6 lines.

Translation :—

“Hail! Prosperity! Seventh year of Kó-Parakésaripanmar (King Parakésarivarman). 4 *más* and 4 *kaḷañjus* of fine gold (*tulaippon*) were given to the *Perumāṇḍikal* (God) of the central shrine, for a sacred lamp (dedicated) for the benefit of Kaṇṇakāḍan, by his mother Nakkam Pulliyār.”

## Inscription No. 48.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—On the south wall of the second *prākāra* of the Śikhānāthasvāmi temple.

Dynasty and King :—Cóla—Parakésarivarman (Parakésari Parāntaka ?).\*

Date :—Eighth year of the King (915 A. D. ?).\*

Language and Script :—Tamil—a single line.

Translation :—

“Ūr (village assemblies?) of Ollaiyūr kūṟṟam (division.)—8th year of Ko-Parakésaripanmar (King Parakésarivarman). From the *pon* (gold) of the temple-treasury of the Mādéva (Mahādeva) of Tirunalakkunṟam we received 7½ *más* of gold (*pon*) as consideration for supplying one *nāḷi* † (measure) of ghee monthly to your Divine Self and Kārināgan of the above *ūr* received 1 *pon* to supply one *nāḷi* of ghee monthly; totalling 8½ *pons*. May this be protected by the Māhészvaras.”

## Inscription No. 49.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—On the south wall of the second *prākāra* of the Śikhānāthasvāmi temple.

Dynasty and King :—Cóla—Parakésarivarman (Parakésari Parāntaka I ?).†

Date :—Eighth year of the King (915 A. D.).†

Language and Script :—Tamil—incomplete—2 long lines extant.

Translation :—

“Head-man Kali Aḍakki of Kiḷattāṇiyam village in the Ollaiyūr kūṟṟam (division)—in the 8th year of Kó-Parakésaripanmar (King Parakésarivarman)—received 7 *kaḷañjus* of *pon* (from the) gold of the temple treasury of the Lord, the Mahādeva of Tirunalakkunṟam to supply one *nāḷi* of ghee monthly per *kaḷañju*, ... .. Amar Aḍakki of the above village, received half a *kaḷañju* of gold to supply one *uri* (½ *nāḷi*) of ghee monthly; Śivakésari-Caturvédi (Kaṇḍan ?) † ... .. of the above village ... .. (?); Kāḍan Kumaran of the above village to supply two *nāḷis* of ghee monthly ... ..”

\* Probably Parāntaká I as the structural temple appears to have existed in his time.

† See foot-note under 48.

‡ See Inscription No. 50 below.

**Inscription No. 50.**

**Place :—**Kuḷattúr Taluk—Kuḍumiyámalai—On the north wall of the second *prākāra* of the Śikhànàthaśvāmi temple.

**Dynasty and King :—**Cóla—Parakésarivarman (Parakésari Paràntaka I?)\*

**Date :—**Eighth year of the King (915 A. D.?).\*

**Language and Script :—**Tamil—5 long lines—some of them fragmentary.

**NOTE :—**The inscription seems to be a revised copy of the previous inscription (Ins. No. 49.)

**Translation :—**

“Hail! Prosperity! This was reinscribed as the Kīḷavan (Headman) of Kīḷattāṇiyam in the Ollaiyúr kūrṅam dictated from the stone inscription: 8th year of Kó-Parakésaripanmar (King Parakésarivarman). From the gold of the temple treasury of the *Nāyanār* (God) of Tirunalakkunṅam, (the above person) received 17 *kaḷañju* of gold to supply one *nāḷi* of ghee monthly per *kaḷañju*; Māraṅ Amar Aḍakki in the above village received  $\frac{1}{2}$  *kaḷañju* of gold to supply one *uri* ( $\frac{1}{2}$  *nāḷi*) of ghee, Tiraiyan Kamban in the above village received  $\frac{1}{2}$  *kaḷañju* of gold to supply one *uri* ( $\frac{1}{2}$  *nāḷi*) of ghee monthly; Śivakósari (Śivakésari) Caturvédi Kaṇḍan in the above village, received one *kaḷañju* of gold to supply one *nāḷi* of ghee monthly, ... ..  
... .. Śiraṅgan in the above village received two *kaḷañjus* of gold to supply two *nāḷis* of ghee monthly; Kānavan Sēndan Kallan of the above village received one *kaḷañju* of gold to supply one *nāḷi* of ghee monthly; Pāna Perumāl of the above (village) received  $\frac{1}{2}$  *kaḷañju* of gold to supply one *uri* of ghee monthly, Ponnā Vēḷāḷakaṇḍan Mataṅgan of the above village received one *kaḷañju* of gold to supply one *nāḷi* of ghee monthly; ... .. hāvēnan of the above (village) received  $\frac{1}{2}$  *kaḷañju* of gold to supply one *uri* of ghee monthly, totalling on the whole (fourteen *kaḷañjus* of *pon*). These (belong) to the ... .. of the great temple. May this be protected by the Māhēsvaras.”

**Inscription No. 51.**

**Place :—**Ālaṅguḍi Taluk—Tirukkaṭṭalai—On the south wall of the central shrine in the Sundarésvara temple.

**Dynasty and King :—**Cóla—Parakésarivarman (Paràntaka I). †

**Date :—**Ninth year of the King (916 A. D.). †

**Language and Script :—**Tamil—19 lines.

**Translation :—**

“Hail! Prosperity! Ninth year of Kó-Parakésaripanmar (King Parakésarivarman). For the maintenance of a lamp dedicated to the *Karṅalip-Perumānaḍikal* (God) of the temple at Kaṅkuricci in the Kavirpāl (division) of Vāllanāḍu (district) for the benefit of Śiṅgan Koṅṅan, the amount that we three, Kaṅḍan Koṅṅan and (his two) brothers endow is ten *kásus*. For the standing lamp (we give) one *kásu*. We, Kaṅḍan Koṅṅan, Kaṅḍan Amban, and Kaṅḍañjémakki, dedicated this one lamp to stand as long as the moon and sun endure. We three also dedicated this perpetual lamp for the benefit of Śiṅgan Koṅṅan. May this perpetual lamp too be protected by the Māhēsvaras.”

\* See foot-note under 48.

† See foot-note under 38.



**Inscription No. 52.\***

**Place:**—Kulattúr Taluk—Kuḍumiyàmalai—On the north face of the north pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Parakésarivarman—Parakésari Uttama Cóla. †

**Date:**—Tenth year of the king which corresponds to 979—80 A. D.

**Language and Script:**—Tamil—11 lines.

**Translation:**—

“Hail! Prosperity! Tenth year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, seven *kalañjus* and a half of fine gold (*tulaiṣṣon*) that were dedicated to the *Perumānāḍikal* (God) of the central shrine at Tirunalakkunṟam in Kunṟiyúr nāḍu (district) by Naṅgai Nan Déviyār, queen of Śembiyan Irukkuvélār, † for a perpetual lamp. May this be protected by all the Māhésvaras.”

**Inscription No. 53.**

**Place:**—Kulattúr Taluk—Kuḍumiyàmalai—On the south wall of the second *prākāra* of the Śikhànāthaśvāmi temple.

**Dynasty and King:**—Cóla—Parakésarivarman (Parakésari Parāntaka I?). †

**Date:**—Tenth year of the King (917—A. D.). †

**Language and Script:**—Tamil—7 lines.

**Translation:**—

“Hail! Prosperity! Neriñjikkudi of the Ollaiyúr Kúṟṟam—10th year of Kó-Parakésaripanmar (King Parakésarivarman)—oil supplied by this village. From the temple treasury of the Mahādéva of Tirunalakkunṟam, to supply one (?) *nāḷi* of ghee monthly as interest, (we?) received two *kalañjus* of gold (*pon*); Kulattukai Śéndan of the above village received a *kalañju* and a half of gold to supply one *nāḷi* and one *uri* ( $1\frac{1}{2}$  *nāḷis*) of ghee monthly as interest; Kulatukan Kaṭṭi of the above village received a *kalañju* of gold to supply one *nāḷi* of ghee monthly; Kulattukai Pirān of the above village received a *kalañju* of gold to supply a *nāḷi* of ghee monthly; Headman Maṟavan of the above village received two *kalañjus* of gold to supply two *nāḷis* of ghee monthly: In acknowledgment of the receipt of the above mentioned sums totalling seven and a half *kalañjus* of gold; we, have inscribed this on stone. May this be under the protection of the Māhésvaras.”

**Inscription No. 54.**

**Place:**—Ālaṅgudi Taluk—Tirugókarnam—On the north face of the second pillar (from the right) in front of the rock-cut central shrine in the Gókarnésvara temple.

**Dynasty and King:**—Cóla—Parakésarivarman.

**Date:**—Thirteenth year of the King.

**Language and Script:**—Tamil—incomplete and built in—7 lines are extant.

\* This is reported in A. R. E. 321 of 1904.

† For identification of the King through the chief Śembiyan Irukkuvél, see inscription No. 45.

‡ See foot-note under 48.

**Translation :—**

“Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year .... were entrusted to the Priest of this temple by ... of Tiruveṭpúr (Tiruvappúr) for the *Gaṇavatiyárvilavu* (festival in the name of Gaṇavatiyàr) during the *Paṅguni Uttiram* festival (on the day when the moon is with the asterism of *Uttiram* in the month of *Paṅguni*) at Sri Gókarṇam in TenKavirnàḍu.”

**Inscription No. 55.**

**Place :—**Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Thirteenth year of the King.

**Language and Script :—**Tamil—9 lines, slightly damaged.

**Translation :—**

“Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésarivarman). 6 *más* ... of fine gold (*tulaippon*) were dedicated to the *Perumánadikal* (God) of the central shrine at Tirunalakkunṇam by Éra Gaṅgan of Vérian kuḍi (village) of Uṟattúr Kúṟṇam (division), for a lamp to be kept alight always. May this be protected by the Māhésvaras.”

**Inscription No 56. \***

**Place :—**Kuḷattúr Taluk—Nānguppatti vaṭṭam—Maḍattukkóvil—on the wall of the north cloister of the first *prákára*.

**Dynasty and King :—**Cóla—Parakésarivarman (Parántaka I). †

**Date :—**Thirteenth year of the King (920 A. D.). †

**Language and Script :—**Tamil—incomplete—5 lines are extant.

**Translation :—**

“Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésarivarman). To the Mahàdéva (Śiva) of the Tirupperumàn temple in the Uṟattúr Kúṟṇam (division), (I) the Uḍaiyàr (King or Lord) ...  
 .... also called Víracoḷan Uttamasilan †  
 ....”

**Inscription No. 57. †**

**Place :—**Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Fourteenth year of the King.

**Language and Script :—**Tamil—7 lines.

\* Annual Reports on Epigraphy (Madras) No. 341 of 1914.

† Víracoḷan-Uttamasilan, the former name was the title of Parántaka I (See. Cólás. p. 157) and the latter the name of one of his sons. The chief may have been a subordinate of Parántaka I.

‡ Annual Reports on Epigraphy (Madras) No. 334 of 1904.

**Translation :—**

“Hail! Prosperity! 14th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 5 *más* and five *kaḷañjus* of fine gold (*tulaippon*) were deposited by Śaḍaiyan Kalacci with the temple authorities for the feeding of fifteen Śaiva devotees during the seven days of the *mási makham* \* festival of the *Perumāṇḍikal* (God) of the Tirumēṟṟali (Mélaikkóvil) at Tirunalakunṟam—a *dēvadána* in the Kunṟiyúr nàḍu—with the interest accruing from the said amount, for the benefit of Śaḍaiyanambi, of Parambaiyur. Let this be protected by the Mähésvaras.”

**Inscription No. 58. †**

**Place :—**Kulattúr Taluk—Kuḍumiyamalai—On the west face of the southern pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Fifteenth year of the King.

**Language and Script :—**Tamil—8 lines—incomplete.

**Translation :—**

“H. Prosperity! 15th year of Kó-Parakésaripanmar (King Parakésarivarman). To the *Perumāṇḍikal* (God) of the central shrine at Tirunalakunṟam in the Kunṟiyúr nàḍu, Śaṅkara ... .. nṟapóman of Malai nàḍu gave 7 *más* of fine gold (*tulaippon*), for a lamp to be kept alight always. To make a standing lamp ... ..  
... ..”

**Inscription No. 59.**

**Place :—**Tirumayam Taluk—Neriñjikkuḍi—On a slab set up on the bund of the Neriñjikkuḍi tank.

**Dynasty and King :—**Cóla—Parakésarivarman.

**Date :—**Fifteenth year of the King.

**Language and Script :—**Tamil—23 lines—fragmentary.

**Translation :—**

“Hail! Prosperity! 15th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, the terms on which paddy is to be paid according to agreement for the tank at Neriñjikkuḍi in the Ollaiyúr kúṟṟam (division), by Ponnàṇḍi of Uḷakkuḍi (village) of Kunṟu-irukkai-nàḍu (district) in Pàṇḍi nàḍu (province) are as follows:—From the interest accruing from this amount of paddy ... ..  
We, the residents of the village of Neriñjikkuḍi, received this gift on these conditions.”

\* Festival on the day of the asterism of *makham* and succeeding days in the month of *mási*.

† Annual Reports on Epigraphy (Madras) No. 328 of 1904; (350 of 1904, K. A. N. Sastry Cólās Vol. I—p. 406).

**Inscription No. 60.**

**Place:**—Tirumayam Taluk—Neriñjikkudi—On another slab at the south-east corner of the Nerúñjikkudi tank.

**Dynasty and King:**—Cóla—Parakésarivarman.

**Date:**—Sixteenth year of the King.

**Language and Script:**—Tamil—18 lines—last line incomplete.

**Translation:**—

“Hail! Prosperity! — Glory to the King? \*—16th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, ten *kaḷañjus* of gold (*pon*) were given for the tank at Neriñjikkudi in the Ollaiyúr kúṟṟam (division),  
 ... .. by Kallambalandavan of Māvanúr in the Muttúr kúṟṟam of the Pāṇḍināḍu (province) ... .. with the annual interest on this gold, he had the *ulliyakkuli* † sunk ... ..  
 ... ..”

**Inscription No. 61.**

**Place:**—Tirumayam Taluk—Muniśandai—On a slab lying by the side of the tank in the village

**Dynasty and King:**—Cóla—Parakésarivarman (Probably Vijayàlaya). †

**Date:**—Twentieth (?) year of the King (about 870 A. D.)

**Language and Script:**—Tamil— incomplete—7 lines extant.

**Translation:**—

“Hail! Prosperity; 20th (?) year of Kó-Parakésaripanmar (King Parakésarivarman). In this year *urivaya(m)* (or *uriváyam*—water rights?) for the *Aiññúṟṟuvapér-éri* (lit: ‘big tank called after the 500’) at Muniyandi (Muniśandai) in Kānanāḍu, in the name of.....*sai-áyiran-aññúṟṟuvar* § 2 kāsus were given by.... ..*(nu) Valañjiyar* § *Aiññúṟṟuvar* (500 of the sect called Valañjiyar). From the yearly interest on this (we) ... .. Śri.”

**Inscription No. 62.**

**Place:**—Kuḷattur Taluk—Kuḍumiyamalai—On the east wall to the left of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Parakésarivarman.

**Date:**—Twentieth year of the King.

**Language and Script:**—Tamil—7 lines.

\* This is the only grant with this phrase (*Kólañjirakka*) before the name of the King.

† *Ulliyar*—persons reputed to be skilled in fixing places for digging wells; *Kuḷi* pit or well. *Ulliyakkuli* may mean pit or well dug by the Ulliyar who fixed the site. These may refer to the narrow wells of the outlet sluices i. e., கவிக்கு (siphons.)

‡ See K. A. N. Sastry, *Cólas* II, page 419 for the identification and Vol. I, page 133 for the date of Vijayalaya. In the text the first symbol denoting ‘2’ in 20 has been conjecturally supplied.

§ *Valañjiyar*—See A. R. E. 71 of 1897, S. I. I. VI, 20 and A. R. E. 157 of 1894. S. I. I. V. 449. The *Aiññúṟṟuvar* and *Valañjiyar* were merchant guilds. The reading should be *nánádésa-tisai-áyirattu-aiññúṟṟuvar* which according to Prof. K. A. N. Sastry, (*Cólas* II, pages 30, 418, 419—24), is “best understood as the five hundred of the thousand (districts) in the four (quarters).” It is interesting to note that one section of the Nagarathar (Chetti) community still have as their patron deity *Aiññúṟṟiśvarar* (God of the 500) at Máttúr near Káraikkuḍi.

## Translation:—

“Hail! 20th year of Kó-Parakésaripanmar (King Parakésarivarman). Seven *kalañjus* and a half of fine gold (*tulaippon*) were given to maintain a lamp to be kept alight always to the *Perumánadikal* (God) at Tirunalakkunṇam by Araṅgaṅgaḷavan of Pulivalam in the Uṇṇaiyūr kuṇṇam (division). May this be protected by the Māhésvaras.”

## Inscription No. 63.\*

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King:—Cóla—Parakésarivarman—Parakésari Parántakà I. †

Date:—Twenty-first year of the King corresponding to 928 A. D.

Language and Script:—Tamil—11 lines—some fragmentary.

## Translation:—

“Hail! Prosperity! 21st year of Kó-Parakésaripanmar (King Parakésarivarman). The gift to the *Perumánadikal* (God) of the central shrine at Tirunalakkunṇam, that I, Ādittan Vikkiramakésari otherwise called Madhurántaka Irukkuvél, † made is the village of Munaiṇariyār Marudaṅguḍi situate in Kunṇiyūr naḍu, (which village I gave as a *dévaḍanam*) including all things of every description, (*viz.*) lands over which the monitor lizard has run and the tortoise has crawled ‡ ant-hills, holes and mounds, trees bearing many kinds of fruit, *taritákkus* (?) and buildings. From this endowment are to be provided, offerings of cooked rice and whatever else is required therefor; for the priest who conducts the divine service 30 (☉?) of paddy measured by the *kadamaikkál* § and for one *álákku* of (ghee?) .... I, Ādittan Vikkiramakésari gave this as a gift assigned as a *dévakūḍi* in the name of Manṇaḍi Bhaṭṭhàran Taliyan. For the (amount) ... which includes that endowed by Madhurántaka Irukkúvélàr, besides the 5 *más* of gold got by selling the *sékaram* (?), and the 2 *más* of gold belonging to the temple, making in all 7 *más* of gold, (is to be supplied?) one *ulákku* of ghee daily ... May this be under the protection of all Māhésvaras.”

\* Reported in A. R. E. 336 of 1904.

† “Madhurántaka Irukkuvél *alias* Ādityan (or Āccan) Vikramakésari mentioned in two Parakésari records of the twenty-first year from Kuḍumiyāmalai (Nos. 335 and 336 of 1904 A. R. E. ; = P. K. A. Nos. 63 and 65) must have been different from our Vikramakésari (of the Múvarkóvil inscription in Kodumbáḷūr) and was perhaps a contemporary of Āditya I and his son Parántaka I Maduraikoṇḍa Parakésari.” K. A. N. Sastry—“Kodumbáḷūr inscription of Vikramakésari”—J. O. R. Madras Vol. VII of 1933, p. 6. In his ‘Cólas’ the same authority says “Possibly Madhurántaka Irukkuvél *alias* Ādityan (Āccan) Vikramakésari a contemporary of Parántaka I.” (Page 188 foot-note).

The high regnal year (21) supports this view, for the other Parakésaris after Parántaka I and before Rájarāja I are not known to have ruled for so long as 21 years.

‡ *i. e.* lands that have been abandoned as unlucky.

§ Measure used for the Government share of the produce.

**Inscription No. 64.**

**Place:**—Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Parakésarivarman.

**Date:**—Twenty-first year of the King.

**Language and Script:**—Tamil—6 lines.

**Translation:**—

“Hail! Prosperity! 21st year of Kó-Parakésaripanmar (King Parakésarivarman). 7 *más* of gold, were given for a lamp to be kept alight always, dedicated to the *Perumànaḍikal* (God) of the central shrine at Tirunalakkunṇam, by Uḷḷāran (Uḷḷalan?) Śeruvīḍai Araccikai.\* He also gave one standing lamp. May this be protected by the Māhészvaras.”

**Inscription No. 65.†**

**Place:**—Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla Parakésarivarman—Parakésari Paràntaka I.‡

**Date:**—Twenty-first year of the King corresponding to 928 A. D.

**Language and Script:**—Tamil 6 lines.

**NOTE:**—This seems to be an acknowledgment of grant No. 63 (See above).

**Translation:**—

“Hail! Prosperity! In the 21st year of Kó-Parakésaripanmar (King Parakésarivarman). The village of Munainariyàr Marudaṅguḍi that was dedicated to the *Perumànaḍikal* (God) of the central shrine at Tirunalakkunṇam by Accan Vikkiramakésari also called Madhuràntaka Irukkuvé! † is the village dedicated for the provision of *śambà* paddy for offerings. May this be under the protection of all Māhészvaras.”

**Inscription No. 66.**

**Place:**—Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the left of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Parakésarivarman.

**Date:**—Twenty-first year of the King.

**Language and Script:**—Tamil—7 lines—fragmentary.

**Translation:**—

“Hail! Prosperity! 21st year of Kó-Parakésaripanmar (King Parakésarivarman). In this year 7 *más* and 7 *kaḷañju* and a half of gold were given to the *Perumànaḍikal* (God) of the central shrine at Tirunalakkunṇam in the Kunṇiyúrnàḍu (district) by Ka ... .. of Parmbayúr of this *nádu* (district), for a lamp to be kept alight always. May this be protected by the Māhészvaras.”

\* Araccikai—Ariñjaya?—the son of Parantaka I.

† Reported in A. R. E. 335 of 1904.

‡ For the identification of the King with Paràntaka I see foot-note to inscription No. 63.

Note:—The following records of Parakesari dated in the years 22 and above, except the last three in which the years have been lost, may be assigned to Parantaka I; (907–953 A. D.)

**Inscription No. 67.**

**Place:**—Kulattúr Taluk—Kuḍumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Parakésarivarman (Parantaka I).

**Date:**—Twenty-second year of the King (929 A. D.).

**Language and Script:**—Tamil—4 lines—damaged.

**Translation:**—

“Hail! Prosperity! 22nd year of Kó-Parakésaripanmar (King Parakésarivarman). During the seven days of the *paṅguni uttiram* festival (during the lunar conjunction with the asterism of *uttiram* in the month of *Paṅguni*) of the *Perumánadikal* (God) at Tirunalakkunṇam, 10 *más* of fine gold (*tulaippon*) to feed twenty Brahmins daily, at the rate for each, of ...  
... one *pidi* (Paḍi-measure of rice?), one *náḷi* of curd, and one (sheaf of) betel leaf and areca nut were given, by the Pàṇḍya Princess Paṭṭam Paḍàri (Paṭṭam Bhaṭhàri) of Ševalúr. May this be under the protection of the Mâhészvaras. ... for each one *náduri* \* ( $1\frac{1}{2}$  *náḷis*) of rice, three *álákkus* (ollocks) of curd and one vegetable; for the Vélkóvar (Potter) one *náduri* \* of rice; to the Aḍúvar (cooks) three *náḷis* (of rice); for all these expenses provision of 15 *más* of gold ... to be fed with rice as long (as the moon and sun endure?) ... ”

**Inscription No. 68.**

**Place:**—Kulattúr Taluk—Kuḍumiyàmalai—On the east wall to the left of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Parakésarivarman (Parantaka I).

**Date:**—Twenty-second year of the King (929 A. D.).

**Language and Script:**—Tamil—7 lines.

**Translation:**—

“Hail! Prosperity! 22nd year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 7 *más* of fine gold (*tulaippon*) were given to the *Perumánadikal* (God) of the central shrine at Tirunalakkunṇam in the Kunṇiyúr naḍu (district), by Arañjirai Bhaṭhàran also called Vaḷavan Poraiyan† of Nírpaḷani in the Uṇṇattúr Kúṇṇam (division), for maintaining a lamp to be kept always alight that he dedicated. May this be protected by the Mâhészvaras.”

**Inscription No. 69.**

**Place:**—Kulattúr Taluk—Kuḍumiyàmalai—On the east wall to the left of the entrance of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Parakésarivarman (Parantaka I).

**Date:**—Twenty-third year of the King (930 A. D.).

**Language and Script:**—Tamil—5 lines.

\* *náduri*; need not be corrected to *náḷi uri* as has been done in the text. It means *náḷi + uri* =  $1\frac{1}{2}$  *náḷis*.

† Arañjirai Bhaṭhàran—may be Ariñjaya Bhaṭhàran—Lord Ariñjaya—the son of Parantaka I; Vaḷavan = Cólà King. Probably the donor was named after him.

**Translation :—**

“Hail! Prosperity! 23rd year of Kó-Parakésaripanmar (King Parakésari-varman). In this year 7 *más* of gold were given to the *Perumánaḍikaḷ* (God) of the central shrine at Tirunalakkunṇam in the Kunṇiyúr nàḍu (district) for a lamp to be kept alight always on behalf of Viḷuppéaraiyar Vélàn Pugaḷan,\* by his mother, Udaiyaḷ Kavimadi. May this be protected by the Mâhészvaras ”

**Inscription No. 70.†**

**Place :—**Kuḷattúr Taluk—Kuḍumiyàmalai—On the south and east faces of the northern pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóḷa—Parakésarivarman (Paràntaka I).

**Date :—**Thirty-second year of the King (939 A. D.).

**Language and Script :—**Tamil—7 lines.

**Translation :—**

“Hail! Prosperity! 32nd year of Kó-Parakésaripanmar (King Parakésari-varman). 7 *más* of fine gold were given to the Paramészvara of the central shrine at Tirunalakkunṇam in the Kunṇiyúr nàḍu (district), for a lamp to be kept burning perpetually night and day, as long as the moon and sun endure, by Avantiya Kóva Pallavaraiyar (the Pallava Chief Avantiya Gópa) also called Mayilai † Tinḍan of Pudukkuḍi in the Uṇattúr Kúrṇam (division). May this be under the protection of the Mâhészvaras. ”

**Inscription No. 71.**

**Place :—**Tirumayam Taluk—Muniśandai—on a slab near the tank in the village.

**Dynasty and King :—**Cóḷa—Parakésarivarman (Paràntaka I).§

**Date :—**Thirty-fourth year of the King (941 A. D.).

**Language and Script :—**Tamil—14 lines.

**Translation :—**

“Hail! Prosperity! 34th year of Kó-Parakésaripanmar (King Parakésari-varman). In this year, the *Mantri* (minister) Accan Mútti (Ādityan Múrti?) gave 2 *kásus*—two *kásus*¶ for the Muniyandaikkulam (tank at Muniśandai) in Kàna-nàḍu (province). (These) two *kásus*, he gave in charge of the representatives of the village to endow two *peruñkuḷi* (a certain extent of land or two deep wells?) for each *kásu*. For the above, the *Peruñjár paḍaittalaiivan* Paṇaiyan Kurṇan|| gave 2—two *kásus*. These he entrusted to the representatives of the village. The *Peruñjár piḍáran* (musician of the *Peruñjár*) Kàri, gave on behalf of his sons—Kàrinàgan and Kàriseppuli, 2—two *kásus*. (These) he entrusted to the representatives of the village. ”

\* Viḷuppéaraiyar is a synonym of Muttaraiyar.

† Annual Reports on Epigraphy (Madras) No. 322 of 1904.

‡ Maiyilai—Mayilai—Mylapore?—The modern Perumánaḍu village in the State is called Mayilápúr in inscriptions.

For Avantiya Kóva Pallavaraiyar see “A General History of the Pudukkóṭṭai State”; App. B. Page v.

§ Probably Parantaka I. See K. A. N. Sastry, *Cóḷas* II, P. 419.

|| Commandant or general of the *peruñjár* regiment.

¶ The amount is given in figures and words.



**Inscription No. 72.**

**Place:**—Tirumayam Taluk—Neriñjikkudi—on a slab set up at the south-east corner of the Neriñjikkudi tank.

**Dynasty and King:**—Cóla—Parakésarivarman (Paràntaka I).

**Date:**—Thirty-sixth year of the King (943 A. D.).

**Language and Script:**—Tamil—incomplete—8 lines are extant.

**Translation:**—

“36th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, for the Neriñjikkudi tank ... .. of Kuṟandi ... .. (province.) ... .. ttúr of Veṇbi naḍu (district) in Paṇḍi naḍu ... .. ”

**Inscription No. 73.\***

**Place:**—Álaṅgudi Taluk—Tirugókarnam—On the east face of the third pillar from the right in front of the rock-cut central shrine in the Gókarnésvara temple.

**Dynasty and King:**—Cóla—Parakésarivarman (Paràntaka I.)

**Date:**—Thirty-seventh year of the King (944 A. D.).

**Language and Script:**—Tamil—incomplete—8 lines are extant. The later halves of the last five are obliterated.

**Translation:**—

“Hail! Prosperity! 37th year of Kó-Parakésaripanmar (King Parakésarivarman). To the Mahàdéva of Gókarnam temple at Tiruvetpúr (Tiruvappúr) in the Kavirpàl (division) of Vallanaḍu (district), for the food offering during the *tiruvuttiram* festival (lunar conjunction with the asterism of *uttiram* in the month of *paṅguni*) ... .. as gift of lands assigned as free tenure to the Lord ... .. and 1 *pon* (minted gold). For this gold ... .. in payment of interest ... .. (paddy) as measured by the *súlakkál* † ... .. ”

**Inscription No. 74.**

**Place:**—Kuḷattúr Taluk—Kuḍumiyàmalai—On the northern face of the southern pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóla—Parakésarivarman (Paràntaka I).

**Date:**—Thirty-eighth year of the King (945 A. D.).

**Language and Script:**—Tamil—incomplete—5 lines are extant.

\* Annual Reports on Epigraphy (Madras) No. 308 of 1904.

† *Súlakkál*—Standard measure marked with the trident, used in Śiva temples.

**Translation:—**

“Hail! Prosperity! 38th year of Kó-Parakésaripanmar (King Parakésarivarman). To the Paramésvara of the central shrine at Tirunalakkunṇam in the Kunṇiyúr nàḍu (district), for the lamp to be kept alight always as long as the moon and sun endure, by ..... ṭal of Peruṇ(kúrṛakkuḍi?) \* in the Kúḍalúr nàḍu. ... ..”

**Inscription No. 75.**

**Place:—**Kuḷattúr Taluk—Kuḍumiyàmalai—On the southern and eastern faces of the southern pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:—**Cóla—Parakésarivarman (Paràntaka I).

**Date:—**Lost.

**Language and Script:—**Tamil—incomplete—6 lines are extant. This inscription seems to be a latter copy of Ins. 74.

**Translation:—**

“Hail! Prosperity! .... year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, ... gold was given to the Divine Being of Tirunalakkunṇam in the Kunṇiyúr nàḍu (district), on condition that a lamp should be kept burning night and day as long as the moon and sun endure ... by ... of Poduva ... called Peruṇkúrṛakkuḍi in the Kúḍalur nàḍu. ... ..”

**Inscription No. 76.**

**Place:—**Kuḷattúr Taluk—Kuḍumiyàmalai—On the southern face of the southern pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:—**Cóla—Parakésarivarman.

**Date:—**Lost.

**Language and Script:—**Tamil—12 lines.

**Translation:—**

“Hail! Prosperity! ... year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 7 *más* and seven *kaḷañjus* and a half of fine gold were given to the *Perumánadikaḷ* (God) of the central shrine at Tirunalakkunṇam in the Kunṇiyúr nàḍu (district), for a lamp to be lighted every evening, by Nakkan Mānikkan. May this be under the protection of the Māhésvaras. Kaviśiya sétṭi Śríkaṇḍar (Śríkanṭha of the Kauśika gótra), a Brahmin of ... kiṇ a village given to brahmins (*brahmadéyam*), gave 7 *más* of fine gold to the *Perumánadikaḷ* (God) of the central shrine, for a lamp to be kept alight always. May this be under the protection of the Māhésvaras.”

**Inscription No. 77.**

**Place:—**Kuḷattúr Taluk—Kuḍumiyàmalai—On the southern face of the southern pillar in the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:—**Cóla—Parakésarivarman.

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\* See Inscription No. 75.

**Date:**—Lost (.... .... ? first year of the King)\*.

**Language and Script:**—Tamil—7 lines.

**Translation:**—

“Hail! Prosperity! .... ? 1st year\* of Kó-Parakésaripanmar (King Parakésarivarman. 5 *más* and 1 *kaḷañju* (and half?) of gold (were given) by Śattam-paḍari to the Mādéva (Mahādéva) of the Tiruméṛḷali (Mélaikkóvil) at Tirunalakkunṇam in the Kunṇiyúr naḍu (district), for *śalaiyúttu* † during the *mási makham* (festival in the lunar conjunction with the asterism of *makham* in the month of *mási*). This gold was given to provide ... .. of old rice and one *nāli* of ghee. May this be protected by the Mahesvaras.”

**Inscription No. 78. †**

**Place:**—Kuḷattúr Taluk—Kuḍumiyámalai—on the east wall of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóḷa—Madiraikoṇḍa Kó-Parakésarivarman—Parántakà I (907–953 A. D.).

**Date:**—Fifteenth regnal year of the King corresponding to 921–922 A. D.

**Language and Script:**—Tamil—7 lines.

**Translation:**—

“Hail! Prosperity! 15th year of *Madiraikoṇḍa* Kó-Parakésaripanmar (King Parakésarivarman who captured Madura). Seven *kaḷañjus* and a half of *tulaiippon* (refined gold) were given to the *Perumánadikaḷ* of the central shrine at Tirunalakkunṇam in the Kunṇiyúr naḍu (province), for a lamp to be kept always alight, by (one of the) *maḍaiippalli penḍir* (female stewards of the royal household) of Piḷlaiyâr (Prince) Kóḍanḍan § by name Kuḍiyan Káḍukál || of Maṅgalaváśal in Panṇiyúr naḍu (province). 3 (*Kaḷañjus*) of *tulaiippon* were given by Ólai Viraṭṭan of Adiyaraiyamaṅlam in Munaippáḍi ¶ who prepares sandal paste \*\* for Piḷlaiyâr (Prince) Kóḍanḍar, to the *Perumánadikaḷ* of the Tiruméṛḷali (Mélaikkóvil), for one lamp to be lighted during the day time. May this be protected by the Māhésvaras.”

**Inscription No. 79. ††**

**Place:**—Kuḷattúr Taluk—Kuḍumiyámalai—on the east wall of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King:**—Cóḷa—Madiraikoṇḍa Parakésarivarman—Parántakà I (907–953 A. D.).

**Date:**—Fifteenth year of the King, corresponding to 921–922 A. D.

\* Only the ‘units’ digit of the number remains.

† *Śalaiyúttu*—literally means “feeding on the road.” This probably refers to offerings of food to the God on the road when the idol was being carried in procession during a festival.

‡ A. R. E. 347 of 1904, and S. I. I. Vol. III, 101, (Part iii, p. 234).

§ Prince Kóḍanḍan—Kóḍanḍarāma Rájáditya eldest son of Parántakà I, by his queen Kókkilán.

|| S. I. I. reads the name as Kuḍiyan Káḍukál which is a better reading than Kuḍiyan Káḍukán of the State text. Káḍukál is the name of a village goddess sometimes given to Durga.

¶ Munaippáḍi—a province comprising portions of the modern North and South Arcot Districts.

\*\* S. I. I. (Vol. III, Part III, Ins. 101.) reads this as *சரணமேசு* [ம], but the State text reads it as *சரணமேசு*. The former is better.

†† A. R. E. 345 of 1904 ?

**Language and Script :—**Tamil—10 lines.

**Translation :—**

“Hail! Prosperity! 15th year of *Madiraikoṇḍa* Kó-Parakésaripanmar (King Parakésarivarman who captured Madura). 7 *más* of *tulaippon* (refined gold) were given to the *Perumānaḍikaḷ* of the central shrine at Tirunalakkuṇṇam in the Kunṇiyúr naḍu (district) for a lamp to be kept alight for ever by the *Nálakiḷavan* (lit. Great Head-man) of Iḍaiyan naḍu, (by name) Kuḷiyanàccan also called Arikulànta-vàraṇa-porpuyan, \* for a lamp to be kept alight always. May this be protected by the Māhésvaras. 7 *más* of *tulaippon* (refined gold) were given to the *Perumānaḍikaḷ* of the Śrī Tirumérṇali (Great and holy shrine of Mélaikkóvil), for a lamp to be kept alight always, by Nakkān Śaṅkaran of Vanniyúr in the Nallúrnāḍu. May this be protected by the Māhésvaras.”

**Inscription No. 80. †**

**Place :—**Kulattúr Taluk—Kuḍumiyāmalai—On the west face of the north pillar of the rock-cut shrine called Mélaikkóvil.

**Dynasty and King :—**Cóḷa—Madiraikoṇḍa Parakésarivarman—Parāntakà I (907–953 A. D.).

**Date :—**Fifteenth year of the King, corresponding to 921–22 A. D. ‡

**Language and Script :—**Tamil—incomplete—10 lines extant.

**Translation :—**

“Hail! Prosperity! 15th year of *Madiraikoṇḍa* Kó-Parakésaripanmar (King Parakésarivarman who captured Madura). This gift of 15 *más* of *tulaippon* (refined gold) was made to the *Perumānaḍikaḷ* of the central shrine at Tirunalakkuṇṇam in the Kunṇiyúr naḍu (district), for two lamps to be kept burning always, by Śrī Kóḍaṇḍarāman (Prince) the son of Śrī Pirāntakar (Lord Parāntakà), the great Cóḷa lord (Cólapperumānaḍikaḷ) called Madiraikoṇḍa Parakésaripanmar (Parakésarivarman who captured Madura). (We), the *úrār* (representatives of the village) of Punnānguḍi, having received this  
... ..”

**Inscription No. 80-A.**

(Not published in the ‘Inscriptions—Texts—of the Pudukkóṭṭai State). §

**Place :—**Kulattúr Taluk—Kuḍumiyāmalai.

**Dynasty and King :—**Cóḷa—Madiraikoṇḍa Parakésaripanmar—Parāntakà I (907–953 A. D.).

**Date :—**Sixteenth year of the King, corresponding to 922–23 A. D.

**Language and Script :—**Tamil.

**Gist :—**

In the 16th year of Madiraikoṇḍa-Kó-Parakésaripanmar (King Parakésarivarman who captured Madura), gold was given for a lamp in the temple, by a native of Koḍuṅgólúr in Malaināḍu (Province).||

\* K. A. N. Sastry—Cóḷas—P. 418, reads the name of the donor as Arikulāntavàraṇa-péraraiyan.

† A. R. E. 318 of 1904.

‡ This inscription is included in the Appendix to The ‘Cóḷas’ (Vol. I.) by K. A. N. Sastry, P. 441, under the list of inscriptions of Parāntakà I, the regnal years of which are either lost or uncertain. But the State text gives the date as the 15th year.

§ A. R. E. 351 of 1904.

|| Gist as supplied by Prof. K. A. N. Sastry in his Appendix, P. 418, Cóḷas, Vol. I.

**Inscription No. 81.**

**Place :—**Ālaṅguḍi Taluk—Tirukkaṭṭalai—on the south wall of the central shrine in the Sundarésvara temple.

**Dynasty and King :—**Cóla—Madiraikoṇḍa Parakésarivarman—Paràntakà I. (907–953 A. D.).

**Date :—**Thirty-fifth year of the King corresponding to 941–42 A. D.

**Language and Script :—**Tamil—16 lines.

**Translation :—**

“Prosperity! Thirty-fifth year of Madiraikoṇḍa Ko-Parakésari-panmar (King Parakésarivarman who captured Madura). In this year we, the *úróm* (resident members) constituting the *úr* (village assembly) of Kaṟkuricci in Kavirpàl (division) of Vallanàḍu, gave to the *Perumánadikaḷ* of the Kaṟṟali (the Tirukkaṭṭalai temple) of this village the wet-lands in the Teṟṟalúr fields, and the lands on this side of the common lands in Teṟṟalúr hamlet, which lands, we, the *úróm* (representatives) constituting this *úr* (village assembly) transferred as *tiruviláppuram* (endowment for celebration of temple festivals). We, the *úróm* constituting this *úr*, made this as a gift to last as long as the moon and sun endure. May this be protected by the Māhésvaras. Hail! Prosperity! (dated this) thirty-fifth year (of the King).”

**Inscription No. 82.\***

**Place :—**Kuḷattúr Taluk—Koḍumbàlúr—on the base of the *maṇḍapa* in front of the central shrine in the Muccukunḍésvara temple.

**Dynasty and King :—**Cóla—Uḍaiyar Madhuràntakan Sundara Cóla Paràntaka II—Ràjakésarivarman. (956–973 A. D.).

**Date :—**Lost.

**Language and Script :—**Tamil—incomplete.

**NOTE :—**The inscription is an important one, because, according to Prof. K. A. N. Sastry—Cólas Vol. I.—P. 173, it establishes the identity of Madiraikoṇḍa Ràjakésari with Sundara Cóla.

**Translation :—**

... .. also known as Uḍaiyar (King) Madhuràntakan Sundara Cólan (Sundara Cóla, the God of death to Madura). The woman servant of the *vélam* (*vélattu penḍáṭṭi*),† of the Kaḷḷa caste by name Uttama ... .., who entered into a dispute with ... .. (?) Púdi-Pattálakan Nàgan otherwise called ... .. rāndan ... .. (to settle which) the *nagarattárs* (the townsmen) of both sections of Koḍumbàlúr being present, who after examining (the dispute declared) me ... ..

\* A. R. E. 139 of 1907.

† *Vélattu penḍáṭṭi*—*Vélam* was a fortified place where ladies of rank captured in war were kept as prisoners by the Cólas and treated as slaves. See also S. I. I. Vol. II, Part V, index, and Vol. II pp. 483, 484, 485 and 486.

**Inscription No. 83.**

**Place:**—Tirumayam Taluk—Cittúr—on the north wall of the Tiruvagnísvara temple.

**Dynasty and King:**—Cóla—Ràjaràjakésarivarman Ràjaràjadéva—Ràjaràja I (985–1014 A. D.). Begins with the *prasasti* (or *meykirtti* recital of the exploits) of the King commencing with the words திருமகள் போல (*tirumaka! póla*).

**Date:**—(Fifth) year of the King, corresponding to 989–90 A. D.

**Language and Script:**—Tamil—incomplete—23 lines extant of which many are fragmentary.

**Translation:—**

“Hail! Prosperity! In the 5th year of Śri Kóviràjakésaripanmar (the Great King Ràjakésarivarman) also called Śri Ràjaràjadéva who, rejoiced in the possession of *Perunilacclvi* (Goddess of the great earth that is to say vast territory) and also of *Tirumaka!* (Goddess of wealth) who, during his life-time ever became more powerful, who having been pleased to destroy the enemy’s fleet at (the battle of) Kàndaḷúr śàlai (roadstead of Kàndaḷúr)\*, with his army which was intrepid and victorious in great battles, conquered Véngai nàḍu,† Gaṅgapàḍi, Nuḷam(ba)pàḍi, Taḍikaivaḷi,‡ Kuḍamalai nàḍu, § Kollam || and Kaliṅgam ¶ and was famed in all the eight directions as the conqueror of Iḷamaṇḍalam (Ceylon)\*\* and Iraṭṭapàḍi—the country of seven and a half lakhs; †† who, was pleased to deprive the Śeḷiyar (Pàṇḍyas)

\* *Kàndaḷúr-Śàlai-kalam arut-taruḷi* is taken to refer to Ràjaràja’s Kérala campaign. The expedition against Kàndaḷúr was primarily intended to destroy the naval power of the Céras. What Ràjaràja achieved at Kàndaḷúr has been the subject of much discussion. In any case no interpretation seems more likely than the one usually adopted for the whole phrase *viz* “who destroyed the fleet in the roadstead of Kàndaḷúr”—See Cólās by K. A. N. Sastry, Vol. I., p. 200, foot-note.

† Véngai nàḍu—Veṅgi of the Eastern Cālukyas. “By the part he played in restoring order and putting an end to the long drawn civil strife in that kingdom, Ràjaràja was well justified in claiming to have conquered Veṅgi. This is not to say that Veṅgi became an integral part of the Cólā empire .....” K. A. N. Sastry, Cólās, Vol. I., p. 219.

‡ Gaṅgapàḍi, Nuḷumbapàḍi and Taḍikaivaḷi (or Taḍikaipàḍi)—all of them in the Mysore country became part of the Cólā Kingdom in Ràjaràja’s time. He advanced against the Gāṅgas and Nuḷumbas. The conquest of Taḍikaipàḍi was probably undertaken from the direction of the Koṅgu country as part of the campaign against Kuḍamalaṇḍu. By this time the Nuḷumbas had long ceased to be an independent power and become subordinate to the Gāṅgas. In the 10th century Nuḷumbapàḍi still included not only the districts of Tumkur and Chitaldrug, but much of the Bangalore, Kolar and Bellary districts and even parts of Salem and North Arcot districts; Taḍikaipàḍi which included the present Kṛṣṇaràjapet, Nāga-maṅgala, Māṇḍya, Seringapatam and Malavalli *tālukās* of Mysore district, was the field of one of the earliest battles in the campaign against the powerful Gāṅgas after the river Kávéri had been crossed from the Kongu country,—Cólās, K. A. N. Sastry, Vol. I., pp. 207–211.

§ Kuḍamalaṇḍu—Coorg—Kielhorn identifies it with Malabar.—Cólās, K. A. N. Sastry, Vol. I., p. 203.

|| Kollam—(Malabar)Céra country—The Céra was the ally of the Pàṇḍya against whom Ràjaràja led the campaign.

¶ Kaliṅgam—Kaliṅga country—The reference is to the conquest of the Kaliṅga country in the expedition against Vimaláditya.—Cólās, Vol. I., p. 220.

\*\* Iḷamandalam—Ceylon—The reference is to Ràjaràja’s naval expedition against Ceylon in the time of Mahinda V, who came to the throne in A. D. 981.—Cólās, K. A. N. Sastry, Vol. I., p. 205.

†† Iraṭṭappàḍi seven and a half lakhs—*Iraṭṭappàḍi-ēḷarai-lakkamum*—Raṭṭapàḍi ‘the seven and a half lakh’ country was captured by force (?) by Ràjaràja—it was the ancestral territory of the Western Cālukyas. K. A. N. Sastry, Cólās pp. 210 and 213. He takes the number to denote the number of villages, whereas Mr. L. Olaganatha Pillai in his Tamil work ‘Ràjaràja Chola I,’ 1932. (Tanjore) on page 36, says that the number refers to the annual revenue of the country.

of their splendour while far-famed Udagai, was still flourishing,\*—  
 12 *kásus* were given by Nàgan ... .. ti ... .. (pu)rai-  
 yan, the Puliyúr *Kiḷavan* (head-man) in Puliyúr of Śónàṭṭuk-Kiḷvéngai  
 nàḍu (East Véngai nàḍu of Cólā nàḍu) in Ràjaràja vaḷanàḍu to the  
*Paramésvara* of Tiruvagnísvaram (temple) in Śirraiyyúr, a *brahmadéya* village  
 in Kúḍalúr nàḍu (district) of Kónàḍu, for a single lamp to be lighted and  
 kept burning in the sanctuary of the *Paramésvara* at Tiruvagnísvaram, for  
 so long as the moon and sun endure. With these twelve *kásus* we agree to  
 supply seven *nāḷi* and one *uri* (=15 *uri*) of ghee monthly at the rate  
 of (one and a quarter) *uri* of ghee per *kásu* per month, and to keep  
 the lamp burning with these seven *nāḷis* and one *uri* of ghee each month,  
 as long as the moon and sun last, feeding it daily with one *uḷakku* ( $\frac{1}{2}$  *uri*)  
 of ghee, and we, (the undermentioned) *Śiva brāhmanas* who, do service to  
 the *Paramésvara* of Tiruvagnísvaram, received these twelve *kásus* (in the  
 following manner). Pàṛḷalai who was the *ácarya* of the Tiruveṅkā society  
 also called the Munnúṛḷuvar (“three-hundred”), his elder brother, Pàṛḷalai  
 Nàràyaṇan, Pàṛḷalai Víranaàràyaṇan and Pàṛḷalai Peṛḷi, these four, received  
 (3?) *kásu*. ... .. Munnúṛḷuvan and Tiruvagnísvara  
 bhaṭṭan also called Ādirakoṛḷan (Ādiraikkoṛḷan)†, these two, received  
 (3?) *kásu*. Tribhuvana Sundara bhaṭṭan also called ... ..  
 ... .. kkan and his elder brother Sundara bhaṭṭan ... ..  
 ... .. these two received  
 3 *kásu*. Sahasran Subra(h)ma(ṇya) ... ..  
 ... .. ṛḷiyan received 3 *kásu* ... ..  
 ... .. ”

\* The text is *yellāvi yāṇḍum toḷudaka viḷāṅgum yāṇḍe*—and has been translated as ‘deprived the Śeliyar of their splendour at the very moment when they were resplendent to such a degree that they were worthy to be worshipped everywhere’ by Hultzsch in the earlier volumes of the S. I. I. But later when he notes the variant reading *toḷudakai* (for *toḷudaka*) he takes it to be a reference to the capture of Udagai. He says ‘the storming of Udagai is actually mentioned in the *Kalīṅgattupparani* canto viii, verse 24; and this verse probably refers to the reign of Ràjaràja, because the following verse (25) mentions the invasion of Maṅṅai on the bank of the Gaṅgā, and the annexation of Kaḍāram by (his successor) Rājendra.’ See his foot-note—No. 3, page 250, S. I. I. Vol. II, Part III. This is the form that Prof. K. A. N. Sastry—Cólās, Vol. I, p. 203—accepts. Prof. Sastri says:—“The *Kalīṅgattupparani* in its notice of the King’s reign mentions only the conquest of Udagai besides the foundation by him of the Śadaiyam festival in the Céra country. In all his three *Ulās*, the poet Oṭṭakkúttan says that Ràjaràja’s great achievement was the crossing of the ‘eighteen forests’ for the sake of his ambassador (who apparently was insulted) and setting fire to Udagai.” *ibid* 203–204. In spite of this explanation, again in the translation of the next inscription on p. 256 *ibid* Hultzsch reads *toḷudaka* and translates the passage as “at the very moment when (they were) resplendent to (such a degree) that (they were) worshipped everywhere;”.

† Ādiraikkoṛḷan, like Ādiraimudalvan is one of the names of Śiva. The star Ādirai (Ārudrá) is sacred to Śiva.

NOTE:—One feature in the *praśasti* of this grant is that instead of the line *tiṇḍiral venṇi-taṇḍār koṇḍa*, it has ‘*tiṇḍirai venṇi taṇḍār konda*.’ which may mean “he who over the mighty waves triumphed (tiṇḍirai venṇi) and by his army conquered.”

The date ‘5th year’ as supplied conjecturally seems to be too early a date, for the *praśasti* ‘*tirumagal pōla*’ is said to be common only in inscriptions dating from the 8th year onwards, (Cólās p. 202). Only a few records before the thirteenth year contain any *praśasti* (p. 202. foot-note).

**Inscription No. 84.**

**Place:**—Tirumayam Taluk—Mélattanaiyam—On the wall of a ruined Śiva temple on the bund of the Āngaraikkanmai Tank in Mélattanaiyam village.

**Dynasty and King:**—Cōla—Ràjaràjakésarivarman—Ràjaràjadeva (Ràjaràja I). The inscription begins with the *prasasti* or *meykirtti* of the King commencing with the words திருமகள் போல (Tirumakaḷ póla) (985–1014 A. D.).

**Date:**—Seventeenth year of the King, corresponding to 1001–02 A. D.

**Language and Script:**—Tamil—incomplete—18 lines extant.

**NOTE:**—One interesting feature about this is that while it is generally the same as other recitals of the King's exploits, there is in its 6th line a fragmentary sentence after "*kollamum kaliṅgamum*" which reads "..... டம்பொழில் அணி ஆழிசைகள் சிறு துறை" (..... *dam-poḷil-aṇi-āḷi-koḷ-śīru-turai*) followed by the words "*eṇḍiśai puḡaḷ tara, etc.*" This line is peculiar to this grant. To what achievement of the King it refers is not clear. Raṭṭapaḍi is omitted in the recital.

Probably this '*Śīru turai*' is that identified by Prof. K. A. N. Sastry (Cōlas—p. 277) as the *ghat* of the Tuṅgabbhadra to which Rájendra, Rájaràja's son and successor, took his elephants to bathe after his victory over the Cālukya King Āhavamalla (Cōlas, I, p. 274, E. I. XII, pp. 293–94). It is said that Rájendra led his army against the Western Cālukyas in the reign of his father. See inscription from Hottūr, dated 1007 A. D., E. I. Vol. XVI, p. 74 and K. A. N. Sastry Cōlas, I, pp. 210 and 211.

**Translation:—**

"Hail! Prosperity! In the 17th year of Śri Kóviràjaràja késaripanmar (the illustrious King Ràjaràjakésarivarman) also called Śri Ràjaràjadeva (Ràja Ràja I) who, rejoiced in the belief that he possessed *Perunilacelvi* (Goddess of earth, that is to say vast territory) and *Tirumakaḷ* (Goddess of wealth—riches): who, during a life of ever increasing glory, having been pleased to destroy the enemy's fleet in the Kàndaḷūr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Gaṅgapaḍi, Nuḷambapaḍi, Taḍikaivaḷi, Kuḍamalai naḍu (Coorg), Kollam, Kaliṅgam ... .. (dam?) and Śīruturai that was adorned with groves and washed by the sea, who was famed in all quarters as the conqueror of Īḷa maṇḍalam (Ceylon)\*; who, was pleased to deprive the Seḷiyar (Pāṇdyas) of their splendour while far-famed Udagai (a fortress) was still flourishing.—In this year, we, the *úróm* (residents) constituting the village assembly of Ānkuḍi also called Āmanallūr in Ollaiyūr kūrṟam (division), (gave) to the Ānkuḍi nakkar (Śiva) of our village (a plot) of *pāḷi* (uncultivated land?) in the north-east of our village suited for a flower garden for the great temple; the four principal boundaries whereof are:—Western boundary: the land lies to the east of the river, southern boundary: ... .. (which runs from the) east ... .."

**Inscription No. 85.**

**Place:**—Tirumayam Taluk—Cittūr—on the north wall of the Tiruvagniśvara temple.

**Dynasty and King:**—Cōla—Ràjaràjakésarivarman Ràjaràjadeva—(Ràjaràja I). The inscription begins with the *prasasti* (*meykirtti*) of the King commencing with the words "திருமகள் போல" (Tirumakaḷ-póla).

\* For explanation of the various places see Ins. 83 above.



**Date:**—Twenty-second year of the King, corresponding to 1006–7 A. D.

**Language and Script:**—Tamil—incomplete—28 lines extant.

**Translation:**—

“Hail! Prosperity! In the 22nd year of Śri Kóviràjaràjakésaripanmar (the illustrious King Ràjaràjakésarivarman) Śri Ràjaràjadeva, who believed that he possessed *Perunilacclvi* (Goddess of the great earth, that is to say vast territory) and *Tirumakal* (Goddess of wealth and prosperity) who, during a life of ever increasing glory was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véngi Nàdu, Gaṅgapàdi, Nuḷambapàdi, Taḍigai-vaḷi, Kuḍakumalainàdu (Coorg), Kollam and Kaliṅgam, and was famed in all quarters as the conqueror of Iḷamaṇḍalam (Ceylon) and Iraṭṭapàdi—(the country of) seven and a half lakhs; who, was pleased to deprive the Śeliyar (Pàṇdyas) of their splendour while far-famed Udagai was still flourishing\* :—Whereas a gift was made unto the *Paramésvara* of Tiruvagnís-varam, a *brahmadéya* village in Kúḍalúr nàdu in Kónàdu also called Kéralàntakavalanàdu, by Tévan kunṛa..... Àva.....ndan, and was entrusted to the assembly of this village; and whereas in respect of the wet-lands formerly given to provide for daily offerings of food to the *Paramésvara* of Tiruvagnís-varam (namely) the Púvattan vayakkal lands of the Pàḷarṛu channel and ... channel, the lands ... .. of the village, the Kīḷaccéndan vayakkal lands of the village channel in this village, the lands irrigated by the *Kúruváy maḍai* (sluice with several vents) of this village and amounting to (?) *más*, .....lands amounting to 1 (*má*) ... .. and the *varainilam* (measured lands ?) all these lands which, the preceding *sabhá* has exempted, wholly or partially, from taxes, and established them so under the authority of the *puravu-varippottagam*,† stipulating that the morning offering should be made with four *náḷis* of rice daily; in accordance with these conditions, which the former *sabhá* had imposed and inscribed on copper and stone, and in accordance with the actual practice, We of the (present) *sabhá* had this inscribed on stone.

In the same year Kàccuvan Pulli Ànandan, Pulli Kúttan and Kímuttan (gave) the lands that were mortgaged to Tàṭṭam Pàrdàyana nakkan Vaḷavan Màdévan and (the lands) ... .. in this manner and had (the gift) inscribed on stone.

Lands measuring  $1\frac{1}{2}$  *vélis* of *Śey-nilam* (wet-lands) were given and the gift inscribed (on stone) to Tirumàl Sa ... .. Kinpuran who beats the *uvaccu* (a kind of drum) for the *Paramésvara* of this Tiruvagnís-varam (for him and) to the five assistant drummers, each person having a share of one *sey*, making in all one and a half *vélis* of land. Besides this one and a half *vélis*, the  $\frac{1}{2}$  *véli* given, as has been inscribed on stone in Śri Kàṇamaṅgalam, to the four persons (appointed) from this year onwards to blow the two *kálams* (long trumpets), and one conch and beat one *timilai* (a kind of drum), amounting in all to two *vélis*, excluding the Tivvayal lands

\* The reading is *toḷudaka*.

† Record of rights in land (Sastri—Cōlas II, pp. 249–50).

set apart as *arccanábogam*\*, the remaining wet-lands the extent of which including plots of superior, medium and inferior quality † is equal to two *vélis* of land, are for the two (parties) ... .. we, of the *sabhá*, gave after having the deed inscribed on stone.

... .. tàyan Nàrāyaṇasólai of this village gave to the *Paramésvara* of Tiruvagnísvaram ... .. (for?) two *kálams* ... .. Koḍumbàlúr kellai(?) ... .. For these two *kálams*?‡ ... .. this one *kásu*. Agreeing to defray the expenses of the service of the two *kálams*, with the interest on this *kásu* while the moon and sun endure, we received this *kásu*, ... .. ”

#### Inscription No. 86.

**Place** :—Kuḷattúr Taluk—Nàrttāmalai—on the rock forming the north wall of the Tirumalaik-Kaḍambar temple.

**Dynasty and King** :—Cóla—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *prasasti* (*meykirtti*) of the King commencing with the words—“*திருமகன் பேரல*”—(Tirumakaḷ póla).

**Date** :—Twenty-second year of the King, corresponding to 1006–07 A. D.

**Language and Script** :—Tamil—17 lines, some of them fragmentary.

**NOTE** :—Among the conquests of the King, in the *prasasti*, the reference to Raṭṭapādi “seven and a half lakh country” is omitted, and the sequence of some of his conquests is different from that in other inscriptions.

#### Translation :—

“Hail! Prosperity! In the 22nd year of Śrī Kóviràjakésaripanmar (the Great King Ràjaràjakésarivarman) also called Śrī Ràjaràjadeva who, believed that he possessed *Perunilacelvi* (Goddess of the Great Earth) and *Tirumakaḷ* (Goddess of wealth and prosperity), who, during a life of ever increasing glory was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Gaṅgapāḍi, Nuḷambapāḍi, Taḍikaivaḷi, Véngaināḍu, Kuḍamalaināḍu (Coorg) Kollam and Kaliṅgam; and was famed in all quarters as the conqueror of Iḷamaṇḍalam (Ceylon); who, was pleased to deprive the Śeḷiyar (Pāṇḍyas) of their splendour while far-famed Udagai (fortress) was still renowned; in this year Kaṇḍan paṅgu..... and ..... Kamuttan, of Kiḷattāyanallúr in the Aṅṅalvāyil (Annavaśal) kúṛṅam (division) of Kónāḍu also called Kéralāntakavaḷanāḍu, jointly praying for the salvation of§ Periyappaṛṅkkaṇḍan Panaṅguḍi among us made on his behalf a gift of an evening lamp to be lighted every evening to Malaik-kaḍambúr dévar (God of Malaik-kaḍambúr) ... .. wherefor ... .. Kamuttanan gave one lot of *pon* (gold) weighing two *kalañjus*. Having received these two *kalañjus* of gold, I, Śe.....ku.....yan Múḍàḍan Śaṅakkan, of this *kúṛṅam*, agree to supply one *nāḷi* of ghee monthly and tend the lamp. May this be under the protection of the Màyésvaras (Màhésvaras). ”

\* Free tenure for the conduct of worship.

† தலை நடுவு கடை கலக்க விரிவு இருவேளி நிலம்.

‡ Reads in text as “இக்குளம் இரண்டுக்கு.”

§ The text reads *பாமாத பிவ்வருமை(யி)ல்விவனைச்சார்த்தி*—It may be read as *பாமார்த்த இவறுமையில்*, meaning “wishing for salvation.”

**Inscription No. 87.**

**Place** :—Tirumayam Taluk—Cittúr—on the south wall of the Tiruvagnísvara temple.

**Dynasty and King** :—Cóla—Ràjaràjakésarivarman Ràjaràjadéva—(Rajaràja I).  
The inscription begins with the *prasasti* (*meykirtti*) of the King commencing with the words “*திருமகல்போல*”—(Tirumakal-póla).

**Date** :—Twenty-fourth year of the King corresponding to 1008–9 A. D.

**Language and Script** :—Tamil—32 lines, many of them fragmentary.

**NOTE** :—In the *prasasti* in this inscription also, the sequence of events in the northern campaign is altered and the conquest of Coorg omitted.

**Translation** :—

“Hail! Prosperity! In the 24th year of Śri Kóviràjaràjakésaripanmar (the great King Ràjaràjakésarivarman) also called Śri Ràjaràjadeva who believed that he possessed *Perunilacclvi* (Goddess of the Great Earth) and *Tirumakal* (Goddess of wealth and prosperity), who, during a life of ever increasing glory was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead conquered with his mighty army, intrepid and victorious in great battles, Gaṅgapàḍi, Nuḷambapàḍi, Taḍigaivaḷi, Véngainàḍu, Kollam and Kalingam, and was famed in all quarters as the conqueror of Īlamanḍalam (Ceylon) and Iraṭṭapàḍi “the seven and a half lakh country”, who deprived the Śeḷiṅar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was still renowned: A lamp to be kept burning for ever endowed to the *Paramésvara* of Tiruvagnísvaram (temple) in Śiṟṟaiyúr, a *brahmadéya* village, of Kúḍalúr nàḍu, was given by ... .. ta yarayan (Araiyan—chief) ... ..  
... .. Śeṭṭan Māḍalan Nakkam Nārāyaṇan native of Peruvāyinàḍu in Pàṇḍikulāsanivaḷanàḍu—a lamp given to be kept alight as long as the moon and sun endure. In order that this lamp may be kept alight while the moon and sun endure a gift of 13 *kāśus* was made. We, the priests of the temple received the above mentioned *kāśus* agreeing to keep the lamp alight for ever with one *uḷakku* of ghee daily from ghee bought monthly with the interest on the amount. (We the temple priests received the amount as follows) Śivabrāhmaṇan Kāśyapan (of the Kāśyapagótra or sept) Pàṟṟalai ... ..  
... .. the Munnúṟṟuvan (“of the three hundred”) of Tiruveṅkàḍu received 3 *kāśus*. Kāśyapan (of Kāśyapa gótra) Vi ... .. narāṇḍan received 1 *kāśu*. Munnúṟṟuvan of the Kāśyapa gótra received (?) *kāśu* ... ..  
... .. received  $1\frac{1}{8}$  *kāśu*. Kāśyapan ... ..  
... .. received 4 *kāśus*, grand total (13) *kāśus*. All of us, mentioned above, who are bound to pay interest shall supply 7 *nāḷis* and 1 *uri* of ghee every month at the rate of one *uḷakku*\* of ghee daily and keep this lamp alight for ever by the side of the God while the moon and sun endure. ... ..  
... ..  
... .. May this be under the protection of the Māhésvaras.”

\* 1 *nāḷi* (measure) = 2 *uris* = 4 *uḷakkus*.

**Inscription No. 88.**

**Place** :—Kulattūr Taluk—Tiruvéngaivàsal—on the door-posts of the entrance into the *mandapa* of the central shrine of the Vyàgrapuriśvara temple.

**Dynasty and King** :—Cōla—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I).  
The inscription begins with the *praśasti* (*meykirtti*) of the King commencing with the words “*சீருமகன் பேரல*”—(*Tirumakal-póla*).

**Date** :—Twenty-sixth year of the King, corresponding to 1010–11 A. D.

**Language and Script** :—Tamil—54 lines in two columns—some of the lines defaced.

**NOTE** :—Among the incidents recounted in the *praśasti* the conquest of Tadikaivali is omitted.

**Translation** :—

“Hail! Prosperity! In the 26th year of Śri Kóviràja(ràja)késaripanmar (the Great King Ràjaràjakésarivarman) also called Śri Ràjaràjadéva who, believed that he possessed *Perunilacclvi* (Goddess of the great Earth) and *Tirumakal* (Goddess of wealth and prosperity), and during a life of ever increasing glory was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead conquered with his mighty army, intrepid and victorious in great battles, Véngai nàdu, Gaṅgapàḍi, Nuḷambapàḍi, Kuḍakumalainàḍu (Coorg), Kollam and Kalingam, was famed in all quarters as the conqueror of Íḷamaṇḍalam (Ceylon) and Iraṭṭapàḍi (Raṭṭapàḍi) “the seven and a half lakh country”, was pleased to deprive the Śelijyar (Pàṇḍyas) of their splendour ... ..  
... .. one lamp to be kept alight always endowed to the *Mahádéva* of the western temple of Tiruvéngaivàvil a *dévaḍána* village of Peruvàyinàḍu in Pàṇḍikulàsanivaḷanàḍu, was given by the merchant Ta ... ..of Karuvúr, resident in this village, and for this he gave 20 *naṛkásus*. We, the priests who conduct worship in this temple by turns, received these twenty *kásus*. We, the (said) joint performers of worship in this temple shall, in turn, keep the lamp alight, feeding it without fail with one *uḷakku* of ghee daily so long as the moon and sun last. Given by us, the *Upásakas* of the Tirumérṛali.”

**Inscription No. 89.**

**Place** :—Kulattūr Taluk—Tiruvilànguḍi—on the south wall of the ruined temple.

**Dynasty and King** :—Cōla—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I).  
The inscription begins with the *praśasti* (*meykirtti*) of the King commencing with the words “*சீருமகன் பேரல*”—(*Tirumakal póla*).

**Date** :—Twenty-seventh year of the King—corresponding to 1011–12 A. D.

**Language and Script** :—Tamil—in 14 sections of long lines. The lines are defaced here and there.

**Translation** :—*Sections 1 and 2.*

“Hail! Prosperity! In the 27th year of Śri Ràjaràjadéva, also called Śri Koviràjaràjakésaripanmar (the great King Ràjaràjakésarivarman) who, believed that he possessed *Perunilacclvi* (Goddess of the great Earth) and *Tirumakal* (Goddess of wealth), who, was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead, conquered with his army, mighty, intrepid

- and victorious in great battles, Véngainàdu, Gaṅgapàdi, Nuḷambapàdi, Taḍigaivaḷi, Kuḍakumalainàdu (Coorg), Kollam and Kaliṅgam, was famed in all quarters\* as the conqueror of Iḷamaṅḍalam (Ceylon) and Iraṭṭapàdi (Raṭṭapàdi) “the seven and a half lakh country”, who deprived the Śēḷiyar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was most
3. renowned—Gift to those appointed and bound to beat drums for the *Paramésvara* of Tiruviṛaiyàṅkuḍi a division of Vikramakésari Caturvédi-maṅgalam, a *brahmadéya*† village in Uṛattúr kúṛṅgam of Kéralàntaka-
  4. vaḷanàdu. Whereas, in this great temple, the daily drum beating had ceased for one year, the drummers had emigrated, the performance of the *Śribali* procession‡ had in consequence ceased and the festivals and processions of the God had been interrupted, the drummers did not turn up when sent for, the gift of lands enjoyed as *Kala..ṅgupuram* (?) by the drummers of this God were given to these two, the *Uvaccan*
  5. (drummer) Nàlàyira-nànúṛṅuva Péruvaccan also called Araṅgan Neyttànan and Kaṇḍaśolai; for these two persons, (who are to provide) five drums with beaters and one person to blow the conch—in all six persons, the following lands were given as *Kāni*. The lands lying to the west of the western channel of the Śiṛunaṅgai vayakkal lands, to the north of the Puncanācey wet-lands, to the east of
  6. Púdivayakkal lands and to the south of Tukkumàṅkuḷi and Vanniccey § wet-lands; these lands lying within the above said four boundaries and the Gaṇavati vayakkal of 1 *má* in extent lying on the south of these, the East Vanniccey set apart for the tank and the lands adjoining and lying to the west of *Péváykkál* channel, to the north of the *Kaṅṅáru* irrigation channel, to the east of the U(!?)muttavayakkal lands, (contributions such as) three hundred and twentieths and one three-hundred and twentieth of one fourth of a *káśu* of Dévadana Iṛaiṅguḍi, seven sixty-fourths of a
  7. *káśu* of Peruṅguḷattúr, seven three-hundred and twentieths of a *káśu* of Aḍigaḷmàrpullúr and ... .. *káśu* of Murugan kuḷi, and the land lying within the four bounds of Kuśavan cey and Baghavati araikkàl ... .., all these lands, (and *káśu*), are to be enjoyed
  8. by these two persons. Even if there is deficit (they are to have) ... ..  
 ... .. in order to provide for *álakku* || of ... ..  
 Having stipulated in this manner ... .. we of the *Peruṅguri Sabhá* ¶ ... .. May this be protected by the Māhésvaras ... ..\*\* three eightieths of a *káśu*, and other

\* The text reads “எண்படை நிகழ்தல்” instead of “எண்படை புகழ்தல்.”

† Caturvedimaṅgalam was a *brahmadéya*, i. e., tax-free village given to Brahmins versed in the four védas.

‡ Sri bali—See A. R. E. 1916. Page 118, Para 15. “The ritual of Sri bali was a very important one. In this an idol, a particular form of Śiva or Viṣṇu was taken out in procession within the temple premises or right round the village. The ceremony was announced by beat of drums, sounding of trumpets and other such musical instruments.” This is conducted daily after the service.

§ Vanniccey—Either wet-lands belonging to Vanniyas or wet-lands taking their name from a *Vanni* tree—*Prosopis spicigera*.

|| *Álakku* =  $\frac{1}{8}$  *nāli* or measure. It is a small measure of capacity.

¶ *Peruṅguri* like its Sanskrit equivalent *mahásabhá* is a term applied only to the assemblies of Brahmin villages (*brahmadéyam* or *Caturvédimaṅgalam*).

\*\* What follow seem to be contributions from various villages for the temple service—*Śribali* etc.

- dues amounting to twenty seven one hundred and sixtieths of a *káśu*; one three-hundred and twentieth and one three-hundred and twentieth of three-fourths of a *káśu* of Śiṛṛayakkuḍi; twenty-three three-hundred and sixtieths and one three-hundred and twentieth of three-fourths, and one-sixty fourth and one three-hundred and twentieth of one-fourth of a *káśu* of Maduràntaka Caturvédimaṅgalam, also called Samudram; seventeen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *káśu* of Śaràlakkuḍi; three three-hundred and twentieths and one three-hundred and twelfths of one half of a *káśu* of Śiṛukàḍalakkuḍi; three sixty-fourths and one thirty-second of three-fourths of a *káśu* of Áriyakkuḍi;
9. three sixteenths and three twentieths of a *káśu* of ... 1. Tṛbuvana-màdévī-caturvédimaṅgalam (Tribuvana Mahàdēvi Caturvédimaṅgalam); seven one-hundred and sixtieths of a *káśu* of Nàṅgūr; one twentieth and thirteen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *káśu* of Vīrapúśal; seventeen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *káśu* of Pudukkuḍi; one twentieth and three-eightieths of a *káśu* of Piràkkuḍi; seven three-hundred and twentieths of a *káśu* of Neḍunkīraikkuḍi;
10. one three-hundred and twentieth of three-fourths and one three-hundred and twentieth of one half of a *káśu* of Pailan; one three-hundred and twentieth of seven-eighths of a *káśu* of Sàttankàl; four twentieths and one hundred and sixtieth of a *káśu* of Teluṅgakàlapuram; two sixteenths and one three-hundred and twentieth of one eighth of a *káśu* of Kúkaikulattúr; seven three-hundred and twentieths of a *káśu* of Iḷa ... ..; one three-hundred and twentieth of eight twentieths and three-eightieths of a *káśu* of Iḍaiccivayal; three one-hundred and sixtieths of a *káśu* of Andankuḍi; seventeen three-hundred and twentieths of a *káśu* of Anaiyuḍaiya Śiṛṛūr;
11. three fortieths and one three-hundred and twentieth of three-fourths of a *káśu* of Kaḷakkuḍi; one three-hundred and twentieth of seven-eighths of a *káśu* of Neccippuḷai and (Taṇa) yuna(?) Vīracōlanallúr; thirteen three-hundred and twentieths and one three-hundred and twentieth of eighty-three one hundred and sixtieths of a *káśu* of Ariyuvúr; three-fourths of a Siṅgala (*káśu*); one eightieth and one three-hundred and twentieth of forty-one one hundred and sixtieths of a *káśu* of Māvalúrmaṅgalam; one thirty-second and one three-hundred and twentieth of seventeen one hundred and sixtieths of a *káśu* of Araśúr; one three-hundred and twentieth of a *káśu* of Śembiyan viḷàkam;
12. twenty-one three-hundred and twentieths of a *káśu* of Koṛṛamaṅgalam; seven three-hundred and twentieths of a *káśu* of Taṇa(yu)na(?) Cittiravallinallúr; one eightieth and one three-hundred and twentieth of eight twentieths of a *káśu* of Koppuna-vīratuṅga-caruppédimaṅgalam (Kó-Paravīratuṅga Caturvédimaṅgalam); one hundred and sixtieth and one three-hundred and twentieth of one three-hundred and twentieth, and one three-hundred and twentieth of three-fourths of a *káśu* of Iṛaiṅguḍi; three-fortieths and one three-hundred and twentieth of one-half of a *káśu* of Kāmappallúr; three-fortieths and one three-hundred and twentieth of one half, and one three-hundred and twentieth of one half of a *káśu* of Māttúr; one three-hundred and twentieth of eight sixteenths of a *káśu* of Kunṛanallúr;

13. nine one hundred and sixtieths and one three-hundred and twentieth of one half of a *kásu* of Kulóttuṅga Cólapuram ; seven sixty-fourths of a *kásu* of Terávúr ; seven sixty-fourths of a *kásu* of Teṅgampàḍi ; seven-eighetihs of a *kásu* of Viràllúr ; seven one hundred and sixtieths of a *kásu* of Periyava ... ..  
kkàṇi and (Śri ?) Pirantàka Caruppédimaṅgalam (Caturvédimaṅgalam)—also called Panaiyúr ; ... ..  
three one hundred and sixtieths ... ..
14. seven three-hundred and twentieths of a *kásu* of Panaṅguḍi ; one sixty-fourth and one three-hundred and twentieth of one-fourth of a *kásu* of Koṅguḍi ; one-sixteenth and one three-hundred and twentieth of one-eighth of a *kásu* of Ràjanàràyaṇa Caruppédimaṅgalam (Caturvédimaṅgalam) ; seven-eighetihs of a *kásu* of Pànúr ; ... ..  
... ..  
... ..  
(having mentioned in this manner ... .. we of the  
*Peruṅguri Sabha* ... ..  
May this be under the protection of the Māhésvaras).”

**Inscription No. 90.**

**Place :—**Kulattúr Taluk—Tiruvilāṅguḍi—on the north and west walls of the ruined Śiva temple in the village.

**Dynasty and King :—**Cóla—Ràjaràjakésarivarman Ràjaràjadéva—Ràjaràja I. The inscription begins with the *praśasti* (*meḡkīrtti*) commencing with the words *Tirumakal póla*.

**Date :—**Twenty-eighth year of the King, corresponding to 1012–13 A. D.

**Language and Script :—**Tamil—12 sections, each of many lines—incomplete.

**Translation :—**

1. “Hail! Prosperity! In the 28th year of Śri Ràjaràjadéva, also called Śri Kóviràjaràjakésaripanmar (the Great King Ràjaràjakésarivarman) who believed that he possessed *Perunilacelvi* (Goddess of the Great Earth) and *Tirumakal* (Goddess of wealth), who, during a life of ever increasing glory, was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véngainàḍu, Gaṅgapàḍi, Nuḷambapàḍi, Tadigaivaḷi, Kuḍamalai nàḍu (Coorg), Kollam and Kaliṅgam and who, was famed in all quarters as the conqueror of Íḷlamanḍalam (Ceylon) and Iraṭṭapàḍi ‘the seven and a half lakh’ country and was pleased to deprive the Śeḷiyar (Pāṇḍyas) of their splendour while far-famed Udagai (fortress) was still flourishing. The four main boundaries fixed for the *Kudikkāḍu* (tenancy) known as *Piḍākai nūrruvēli* (hamlet of 100 vélis), assigned to the five *nivandakkárappanikal* by name who serve the *Mahádévar* of Tiruviraiyāṅkuḍi a division of Vikramakésari Caturvédimaṅgalam, a *brahmadéyam* village in the Uṭṭattúr Kúṛram of Kéralāntakavaḷanàḍu are as follows:—the eastern and southern boundaries being the boundary of our village, the western boundary, to the east of the Kíḷamaṛivu (eastern diversion ?) in the *Kannarambu* which runs from the (south) to the north, the northern boundary, to the south of the waterspread of the Śiṛṛāmbúr tank. All these lands included within the four great bounds thus fixed ... ..  
... ..

2. (allotted) at the rate of two *más* each and amounting to ten *más*; including the lands allotted as endowment for cleansing the temple floor\* amounting to two *más*, and in all lands amounting to ..... ,(\*) the eastern boundary of which lies to the west of the Uṣṣiruvàykkàl channel which flows north from the Taṇḍésvara vàykkàl channel, the southern boundary, to the north of the Taṇḍésvara vàykkàl and Vikkiramakésari vàykkàl, the western boundary, to the east of the Paraméccura vàykkàl, and the northern boundary, to the south of the Uttamacóla vàykkàl. In consideration of the enjoyment of all these lands included within these four great bounds, thus fixed, and amounting to ... ..(\*) *más*, the *Uḍaiyárs* (priests) of this Śri kóvil shall conduct the five services and also attend to the cleansing of temple floor, themselves.

For the two trumpeters are allotted the lands measuring three *más* and three *kánis* of which the eastern boundary lies to the west of the *Tirunandavánapuram* (free gift for temple garden), the southern boundary to the north of Taṇḍésvara vàykkàl, the western boundary, (to the east of) the Uṣṣiruvàykkàl which runs north from the Tandésvara vàykkàl  
 ... ..  
 ... ..

for this *Kuḍikkádu* which has lain waste and been jungle with a breached tank since this *brahmadéyam* was formed up to this year—which is now sold to God Caṇḍésvara,† (we) have been paid 5 *naṟkásu* ‡ in the current coinage. Having received these five *kásus*, we, of the *Peruṅguri Sabhá* sold this *Kuḍikkádu* to be tax-free so long as the moon and sun endure, and drew up a deed of sale. All these lands enclosed within the four great boundaries thus fixed, not excluding the lands under crop, and including the trees that are growing upwards and the wells sunk down, (are to be sold). These lands, of which the eastern boundary lies to the west of the land endowed for the temple garden, the southern boundary, to the north of the Taṇḍésvara channel, the western boundary, to the east of the Uṣṣiruvàykkàl running northwards from the Tandésvara channel... ..

3. and the northern boundary, to the south of the Uttamacóla vàykkàl,—lying within the four great boundaries thus fixed and measuring three *más* and three *kánis*,—are to be enjoyed on condition that two trumpets are to be blown. Lands allotted for the temple garden measure two *más* and one *káni*, the eastern boundary of which lies to the west of the Potter's land, the southern boundary, to the north of the Taṇḍésvaravàykkàl, the western boundary, to the east of the lands given above for the trumpeter and the northern boundary, to the south of the Uttamacólavàykkàl. These lands lying enclosed within these above-said four great bounds and measuring two *más* and one *káni* are to be enjoyed as remuneration for improving and cultivating the temple-gardens. Lands measuring one *má* and a half in

\* Tirumelukkuppuram.

(\*) These are symbols used for various fractions which are not decipherable.

† All transactions connected with Śiva temples were done in the name of Caṇḍésa (Caṇḍésvara), a deified devotee of Śiva who is expressly stated to be the chief servant of God (*múlabhṛtya*). It was in his name that the sale of temple lands was effected. It was he that purchased all lands for the temple, leased them out or received moneys paid into the temple treasury. All Śiva temples have a shrine for Caṇḍesvaradeva.

‡ Lit. good money.



extent, are given to the potter who renders service to this God, of which the eastern boundary lies to the west of the lands of the *Tiruppariṣaṭṭam Kaḷuvuvān* (one who washes the vestments of the idol), the southern boundary, to the north of ... ..

... ..  
 (For all these lands including) the tank, embankment, waterspread, the channel feeding the tank, lands where there are holes, ant-hills and mounds, lands over which the monitor had run and the tortoise crawled and lands of every description, we, of the *Peruṅguri Sabhá* after having effected a sale, drew up a sale-deed. This shall be the final record of sale and the final receipt for the money paid. Besides this, no other document shall be produced or accepted as proof of the full payment of the sale money agreed upon. This *Kudikkádu* was lying waste ... ..

... ..  
 ... ..  
 ... ..

4. (the southern boundary) to the north of the *Caṇḍésvara vāykkal*, the western boundary, to the east of the lands endowed for the temple garden and the northern boundary, to the south of the *Uttama Cōla vāykkal*, the lands lying within these four great bounds thus fixed are allotted as an endowment to meet the cost of temple repairs that may be necessary on behalf of this God. The eastern boundary of the lands allotted to the *Tiruppariṣaṭṭamkaḷuvuvān* measuring one *má* in extent lies to the west of *Mélavāykkal* which runs north extending up to the *dévaḍānam* lands, the southern boundary is to the north of the *Iḍaiyanvāykkal*, the western boundary, to the east of the *Kuśavan nilam* and the northern boundary to the south of the *Ràjaràjavāykkal*. In consideration of the grant of these lands measuring one *má*, and lying within the four great bounds thus fixed, he is to wash the vestments of the idol. Excluding the lands of these temple-servants\* amounting to —(\*) the extent of the (other) lands is —(\*) ; including the lands of the temple-servants the total extent of lands is —(\*). The holders of all this land are exempt from all taxes including the goldsmith's tax, the excise on betel leaves, marriage-fees, the cess on washermen's stone, the cess of one *padakku* on each sickle, the fee for *sánti* or propitiatory ceremonies and the cess for feeding the village artizans† ... ..  
 Having received these five *kásus* which, ... ..  
 ... ..  
 after having declared the price and sold this said *Kudikkádu* tax-free for so long as the moon and sun endure, and receiving the amount in full, we, of the great assembly sold this to the *Caṇḍésvara déva*, after drawing up a deed of sale ... ..  
 ... ..

\* *Nivandakkárar*.

(\*) These are symbols used for denoting fractions which are not decipherable.

† *Tattárpáṭṭam*, *Paikúlam*, *Kannáḷakkānam*, *Vannárapparai*, *Arivátpadakku*, *Sántiyáyam*, *Vetti*, *Ercóru*.

5. (... .. the lands of which, the eastern boundary) lies to the west of the Pývàykkàl running towards Yedakuḍi (Eḍa-kuḍi, Shepherd's hamlet), the southern boundary, to the north of the channel that starts from the Paramésvaravàykkàl and runs eastwards up to the northern end of the Mádévi vàykkàl, the western boundary, to the east of the Paramésvaravàykkàl, excluding the assessed lands in the south-east corner on the east of Paramésvaravàykkàl which have been roughly measured, the northern boundary, to the south of the channel which starts from the Paramésvara vàykkàl and runs eastwards up to the southern end of the Oil monger's lands ... ..

Of these cultivated lands measuring——(\*) and lying within the four great bounds thus fixed, excluding the lands allotted for the *Kṣétrapálar* \* and the temple servants the lands measuring——(\*) are given as an endowment to provide for the daily offerings to this God as follows. For offerings of cooked rice with four *náḷis* of rice at each service ——(\*) of paddy per day, for the offering cooked vegetable ——(\*) of paddy, for the offering ghee at the rate of one *pidi* † of ghee at each service or three *pidi* per day ——(\*) of paddy, for curds at the rate of one *uri* at each service or one 1½ *náḷi* per day ——(\*) of paddy. I, Śivanudaiyadivàkaran, of the 8500 the *madhyasta* ‡ of this village wrote this sale deed which recites the various services to be performed to the holy feet of God. I have hereto set my hand. I, ————— Kúttan Kétàran by name, the *madhyasta* ‡ and accountant of this village bear witness. I have hereto set my hand. To this effect I, Kàviṭṭan Mārankavi by name, a *somayáji* § bear witness. To this effect I, Tiruvānandapura nāraṇan, the junior manager, of Tiruppópàlar, || bear witness. To this effect I ... ..

6. ... .. of paddy, for offerings of betel leaves and areca nuts—with four betel leaves and nuts at each service—twelve betel leaves daily, for six *sandhi* lamps for the three services at the rate of two *sandhi* lamps for each service and for lighting three hand-lamps at the rate of one for each service ——(\*) of paddy, for one lamp to be kept alight for ever ——(\*) of paddy, for the offering of boiled rice to the ancient natural idol of this temple ¶ during the midday service, for raw rice ——(\*) of paddy, amounting in all to——(\*) of paddy daily for the daily services; for the Brahmin who conducts the daily worship of this God——(\*) of paddy daily. The *Vattiramayanam*, (?) and *Devi viṣaiyam* \*\* (?) are to be performed every year without fail. During the *Paṅguni* festival every year, and the *Śadaiyam* festival every year the God is to be taken out in procession without fail. We, of the

(\*) These are symbols used for various fractions which are not decipherable.

\* Local guardian deity—a form of Bhairava.

† *pidi*—as much as can be held in the hollow of the palm.

‡ *Madhyasta*, the secretary to the assembly who recorded all its transactions and maintained strict neutrality in politics.

§ A brahmin who has performed the *sóma* sacrifice.

|| An unknown personage.

¶ *Ādiviḍaṅgádeva*.

\*\* Does this refer to the two *Samkrānti* festivals at the solstices and the two *Viṣus* at the equinoxes in the months of Cittirai and Arpaśi ?

- assembly of Vikkiramakésari-Caturvédimāṅgalam, agreed to this provision for the remuneration of the temple servants \* and the expenses connected with divine service and had this inscribed on stone, at the command of Kéttiran Uttamacólan, of Kéralāntaka nallúr, who administers and conducts settlement operations in this nádu (province). ... ..  
 ... .. (to this effect) I, Séndan Śaṅkara bhaṭṭan by name, messenger of Tirupputtúr bear witness. To this effect I, Pipparai Akkiśanma by name, a kramavittan † bear witness. To this effect I, Kàviṭṭan na...ma..... Tṛvikrama bhaṭṭan by name, bear witness. To this effect, I, Tiruvaraṅga Nàràyaṅan by name, a kramavittan of Neṛkunṇam, bear witness. To this effect I, Tṛvikramabhaṭṭan by name, native of Nambúr nàdu, bear witness. To this effect I, Àtréya Nàràyaṅan Chandràbharāṅan bear witness. To this effect ... ..  
 ... ..  
 7. ... .. I, Śólaipparān by name, a kramavittan of Védagómapuram ‡, bear witness. To this effect I, ... ..  
 koṇḍa by name, a kramavittan, bear witness. To this effect I, Śridharan, by name a kramavittan and a *vattamani* (?) bear witness. To this effect, I, Tiruvaraṅgan, by name, a kramavittan and a *vattamani* (?), bear witness. Whereas, this document was lost, and the village, called Núrṛuvéli and held by the *pramānikkan* (title-holder in whose name the sale deed is drawn),  
 8. had become overgrown with jungle and the tank had breached, in order to clear the land and repair the tank, the temple-officials of the God reported to the members of the *Peruviguṛi Sabhá* at Vikkiramakésari Caturvédimāṅgalam; we, the said members of the *Sabhá*, convened an assembly on the bund of the tank, at which all members assembled without exception, decided what repairs should be effected by the temple servants and after  
 9. cancelling the old-name of this village and renaming it Pàśúr-Naṅgai-Nallúr after Pàśúr-Naṅgaiyàr, the mother of Muḍikoṇḍa-Cóla Viḷupparaiyar also called Pàlúr Ambalattāḍi §, a military commandant and chief of Uttamacólanallúr and renaming the village tank Attāṇippéneri ||, have sold this Pàśúrnaṅgainallúr as tax free. We have newly decided that these lands in this village should continue to provide for the worship of the idol being conducted in accordance with the previous *nivandam*, ¶ and that the expenses of taking out the God in procession during the *Cittirai* festival and the seven days of the *Árdrá* festival and for the *Tirttamáḍutal* \*\* on the last day should also be met from the same source. Since no provision has been made for the holy-persons who invoke God and chant with all humility the *Tiruppadiyam* hymns in His praise in the presence of this idol, these  
 10. four *Aḍikalṃár* who invoke God by chanting the *Tiruppadiyam*, will receive from the same source two *tínis* daily at one *padakku* of paddy each daily, and 12 *kásus* at the rate of 3 *kásus* each per annum. When the members

\* *Nivandam*.

† One who is versed in the *Krama* method of reciting the Védas.

‡ Reads 'Duvédaikómpuram'.

§ *Ambalattāḍi* is the Tamil equivalent of Naṭarāja.

|| Lit. the Great lake of the *Attāni*, or assembly hall.

¶ Provision for the expenses connected with the divine service.

\*\* On the *Tirttamáḍutal* day, the sacred trident carried in front of the idol is dipped in water which is regarded as equivalent to bathing the idol.

of the *Sabhá* and the temple officials requested Śikaruḍaiyàn-tàyan-Āḍikal, the officer who performs the duties of Superintendent and examiner of accounts in the *Nāḍu* as a deputy in the name and under the orders of Sēnāpati Mudikoṇḍacóla Vīlupparaiyar, and he in turn conveyed to the Great person the request that the lands in this village included in this grant, should be tax-free, and should be rendered cultivable after they had been cleared of jungle and the tank repaired ... .. should be inscribed on this stone, it was in the 10th year (of the king that this was inscribed).

11. For this God, (we purchased) lands covered with sand \* in this village, measuring one *má* half *kāṇi* and odd, and lying to the east of the Pratipatita sūtram(?), south of the Ādítavati † and situated in the first square of the first small channel. These lands are to be converted into a flower garden for the temple. For the purchase of these lands in the holy name of our Caṇḍéśvara déva we paid 2 *kásus*. On these lands the members of the *Sabhá*, themselves are to pay the royal taxes ... ..
12. 4 *kásus* on account of tax which was paid as *iraikával* ‡ after the taxes on this land had been reduced. Vāsudévan Śrídharan, of Kóṭṭúr in Tirunāraiyr nāḍu of Kṣatriyasikhāmaṇi vaḷa nāḍu, gave this (?) money and made this agreement. It was in this year under the orders of the *Sabhá* that this was inscribed thus on stone ... ..

#### Inscription No. 91.

**Place:**—Kuḷattúr Taluk—Nārttāmalai. On the rock to the east of the Tirumalaikkaḍambar temple.

**Dynasty and King:**—Cóla—Ràjaràjakésarivarman also called Ràjaràjadéva (Ràjaràja I). The inscription begins with the *praśasti* of the king commencing with the words *Tirumakalpóla*.

**Date:**—Twenty-eighth year of the king, corresponding to 1012–13 A. D.

**Language and Script:**—Tamil—incomplete—11 lines extant.

**Translation:**—

“In the 28th year of Śri Ràjaràjadévar also called Śri Kóviràjakésaripanmar (King Ràjakésarivarman) who, believed that he possessed *Perunilacclvi*—Goddess of the Great Earth and *Tirumakal*—Goddess of wealth and who, during a life of ever increasing glory, was pleased to destroy the enemy’s fleet in the Kāndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véngai nāḍu (Véngi nāḍu), Gaṅgapàḍi, Nuḷambapàḍi, Tadikaipàḍi (Tadigaivaḷi), Kuḍamalai nāḍu (Coorg) Kollam and Kaliṅgam, and who, was famed in all quarters as the conqueror of Ceylon and Ilaṭṭapàḍi (Iraṭṭapàḍi) “the seven and a half lakh country”, and was pleased to deprive the Śeḷiyar (Pāṇḍyas) of their splendour while

\* *Maṇaliḍunilam*.

† Ādittavati—a road or channel of that name.

‡ *Iraikával*—Capitalized sum paid to the assembly in commutation of the annual taxes on land.

far-famed Udagai (fortress) was still flourishing: We, the members of the town assembly of Teluṅgakulakalapuram\* in the Aṅṅalvāyil kūṛṅṅam of Kónaḍu in Kéralāntakavaḷaṅaḍu, gave the wet-lands called Médivayal and the Araṅṅan éri tank which is included therein, to provide remuneration for five persons including the drummer Araṅṅan by name and his men, and Araṅṅan Alan, who shall beat the drum without fail in the presence of the Mahàdēva of Malaikkaḍambúr within our jurisdiction that has been fixed by perambulating the bounds with a cow-elephant. † The eastern boundary of this land (is to the west of) Noccivaya(l) ... ..  
 ... ..

### Inscription No. 92.

**Place:**—Kuḷattúr Taluk—Tiruvilāṅguḍi—On the south wall of the central shrine in the ruined Śiva temple.

**Dynasty and King:**—Cóḷa—Ràjaràjakésarivarman also called Ràjaràjadēva (Ràjaràja I). The inscription begins with the *prasasti* of the king commencing with the words *Tirumakalpóla*.

**Date:**—Twenty-eighth year of the king, corresponding to 1012–13 A. D.

**Language and Script:**—Tamil—incomplete—seven long lines extant.

### Translation:—

“Hail! Prosperity! In the 28th year of Śri Ràjaràjadēva also called Śri Kóviràjakésaripanmar (King Ràjakésarivarman) who, believed that he possessed *Perunilacclvi*—Goddess of the Great Earth and *Tirumakal*—Goddess of wealth, and who, during a life of ever increasing glory was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véṅṅaiṅaḍu, Gaṅṅapàḍi, Nuḷambapàḍi, Taḍigaivaḷi, Kuḍamalainàḍu (Coorg) Kollam, and Kalingam; and who was famed in all quarters as the conqueror of Ceylon and Iraṭṭapàḍi “the seven and a half lakh country”; and was pleased to deprive the Śeḷiyar (Pàṅḍyas) of their splendour while far famed Udagai (fortress) was still flourishing: The settlement of lands that we, the *sabhaiyār* effected for the *Kṣétrapálar* † in the temple of Tiruvanni Uḍaiyàr §—the God of Tiruviraiyāṅkuḍi, a part of Vikkiramakésari-Caturvédimaṅṅalam, a *brahmadēyam* in the Uṛattúr kūṛṅṅam of Kónaḍu in Kéralāntakavaḷaṅaḍu:—The boundaries of the wet-lands,

\* Modern Nártamalai. Teluṅgakulakálan, meaning the enemy of the Telugu dynasties, was the title of Ràjaràja I. See K. A. N. Sastry, *Cóḷas* p. 225. The town took its name from this title.

† *Pidi-naḍanda-ellai*—See Tiruvāḷaṅḅaḍu plates. S. I. I. III, iii.—‘*pidi-sūḷṅḅu-piddakai-nadap-pikka*’ in the Tamil part of the grant and ‘*Karini-brahmanádikam*’ in the Sanskrit part. Two officers and a third, perhaps a non-official, were appointed to superintend the demarcation of the boundaries of a village granted by royal order. They perambulated the boundary preceded by a cow-elephant and as landmarks they planted stones or *kallī* (*Euphorbia antiquorum*). The celebrated Leyden grant of Ánaimaṅṅalam mentions that the first signatory, a revenue officer, was present with the *nāḷḷār* when this ceremony took place, and that the second signatory rode the elephant.

‡ Guardian deity of the place—Bhairava.

§ The Lord of the sacred *Vanni* tree (*Prosopis spicigera*).

rendered arable and called Ràjaràja vayakkal, reclaimed and rendered cultivable for the *Kṣétrapàlar* in a place that up to this day was never known to have been under cultivation, even from the time when Uttama-Cólan, the *Kettiran* (Kṣétran—Lord of the land) and the chief of Kéralàntakanallúr who, administers and conducts settlement operations in this *nádu*, made Tiruviṛaiyankuḍi a *déavadánam* village\* are:—the eastern boundary lies to the west of the channel that runs up to the eastern extremity of the *déavadánam* lands, the southern boundary to the north of the Uttama-Cóla channel which starts from the Paramésvara channel and runs east, the western boundary to the east of the *mánabhógam* (service tenure) lands assigned as provision for service to the God of Tiruviṛaiyàнкуḍi, and the northern boundary to the south of the channel which starts from the Paramésvara channel and runs east up to the *déavadánam* lands. With the lands lying within these four great bounds thus fixed, comprising three *varvais* (plots?) and not excluding the cultivated lands measuring nine *mávarai munthirikai* ( $\frac{9}{20} + \frac{9}{320} = \frac{153}{200}$ ) and the land which is given for seed-beds, for the above wet-lands, of which the eastern boundary lies to the west of the Vikkiramakésari channel of the *déavadánam* lands, the southern boundary to the north of the old *úr-nattam* of Tiruviṛaiyàнкуḍi, the western boundary to the east of the Paramésvara channel, and the northern boundary to the south of the *déavadánam* lands, and lying within these four great bounds thus fixed and measuring one *má araikkáni* ( $\frac{9}{160}$ ); in all lands measuring *araiyé-araimá-araiikkáni-munthiri* ( $\frac{171}{320}$ ), the *Śiva bráhmanas* shall make offerings to the *Kṣétrapála* in this temple—offerings of cooked rice with six *nális* of rice for all the three *sandhis* daily, at the rate of two *nális* at each service, three offerings of cooked vegetables for the three *sandhis* daily, at the rate of one offering of cooked vegetable at each service, one and a half *nális* of ghee daily, at the rate of half a *piḍi* of ghee at each service,  $1\frac{1}{2}$  *nális* of curd daily at the rate of one *uri* of curd at each service, and six areca nuts and twelve betel leaves daily, at the rate of two areca nuts and four betel leaves at each service—light six *sandhi* lamps for the three *sandhis*, at the rate of two *sandhi* lamps at each service, and keep one lamp alight always. These *Śiva bráhmanas* themselves, taking possession of these lands shall conduct all the services to the *Kṣétrapàlar* in this great temple, as long as the moon and sun endure. Should there be any default in the performance of the specified ceremonies in this temple they shall provide double (?) the daily rate ... ..

**Inscription No. 93.**

**Place:**—Tirumayam Taluk—Cittúr—On the south wall of the Tiruvagnísvara temple.

**Dynasty and King:**—Cóla—Ràjaràjakésarivarman also called Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *prasasti* of the King commencing with the words *Tirumakalpóla*.

**Date:**—Lost.

\* Refers to P. S. I. 90.

**Language and Script :—**Tamil—23 lines—the first half of all the lines are built in—  
The inscription is incomplete.

**Translation\* :—**

“(Hail! Prosperity!) In the ..... of Śri Ràjaràjadéva also called Śri Kóviràjakésaripanmar (King Ràjakésarivarman) who, (believed that he possessed *Perunilacclvi*—Goddess of the great earth and (*Tirumakal*—Goddess of wealth), who, during a life of ever increasing glory, was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, (Véngainàḍu, Gaṅgapàḍi), Nuḷambapàḍi, (Taḍigaivaḷi, Kollam) Kàḷiṅgam, and Kuḍamalai nàḍu (Coorg) (and who, was famed in all quarters as the conqueror of Ceylon and Iraṭṭapàḍi ‘the seven and a half lakh country’); (and was pleased to deprive the) Seḷiyar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was still flourishing.

... .. living in Siṟṟaiyúr  
... .. of Kéraḷàntakavaḷanàḍu  
... .. of the *Maṟavar* caste of the village, Śo-  
... .. *Atti* ... ..  
... .. *Pala kuṭṭa* ... ..  
... .. Pàlúr Paṭṭa(n)  
(his) brother a.....  
and —— this  
and —— of Pàlúr  
and nephews ——

(pouring water on the?) hands of the *Paramésvara* of Tiruvagnísvaram  
of this (Siṟṟai)yúr (?)  
... .. so long as the moon (and sun  
endure) (for a *sandhi* lamp) in the inner shrine (?) ... ..  
and for a lamp to be kept alight always were given 50 sheep ... ..”

**Inscription No. 94.**

**Place :—**Tirumayam Taluk—Cittúr—on the south wall of the Tiruvagnísvara temple.

**Dynasty and King :—**Cóḷa—Ràjaràjakésarivarman also called Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *prasasti* of the King commencing with the words *Tirumakalpóla*.

**Date :—**Lost.†

**Language and Script :—**Tamil—18 lines, many of them defaced.

**Translation :—**

“Hail! Prosperity! In the .....6th(?) year of Śri Ràjaràjadévar also called Śri Kóviràjakésaripanmar (King Ràjakésarivarman), who believed that he possessed *Perunilacclvi*—Goddess of the Great Earth and *Tirumakal*—Goddess of wealth, who, during a life of ever increasing glory, was pleased to destroy the enemy’s fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, (Véngainàḍu),

\* With words supplied.

† The first word indicating the first figure in the date is lost. Probably the date intended is the 26th year. The reading here is “... .. ஸதாருவது.”

Gaṅgapāḍi, Nuḷambapāḍi, Tadigaiviḷi(vaḷi), (Kuḍamalaināḍu), Kollam, and Kaliṅgam; and who was famed in all quarters as the conqueror of Ceylon and (Iraṭṭapāḍi 'the seven and a half lakh) country'; and was pleased to deprive the Śeḷiyar (Pāṇḍyas) of their splendour while far-famed Udagai (fortress) was still renowned: Puliyūr Kīḷavan (Headman) of Puliyūr in ... .. nāḍu gave to the (*Paramésvara*) of Tiruvagnísvaram (in Siṟṟaiyūr, a *brahmadéyam* of Kúḍalūr nāḍu) in Kéralāntakavaḷanāḍu, a lamp to be kept alight always as long as the moon and sun endure in the inner sanctuary of the *Paramésvara* of Tiruvagnísvaram, and to light this one lamp he gave twenty-five cows, from which, ... .. daily ... .. by the *uḷakku* ... .. of ghee amounting to seven *nāḷis* and one *uri* of ghee monthly ... .. 1 such lamp. ... .. These which were kept in the temple at Koḍumbāḷūr ... .. We, the *Śrikóyil Uḍaiyār* (priests) of this great temple received these cows ... .. We, the said *Śrikóyil Uḍaiyār* of this great temple ... .. Subrahmaṇyan also called ... .. (a)ḍikaḷ Munnúṟṟuvan, ... .. and Sahasran Subrahmaṇyan. May this be under the protection of the Māhésvaras."

**Inscription No. 95.**

**Place:**—Tirumayam Taluk—Cittúr. On the east wall of the Tiruvagnísvara temple.

**Dynasty and King:**—Cóla—Parakésarivarman Ràjendra Cóladéva (Ràjendra I). 1012–1044 A. D.

**Date:**—3rd year of the king, corresponding to 1014–1015 A. D.

**Language and Script:**—Tamil. Incomplete and defaced in parts. 17 lines extant.

**Translation:**—

“Hail! Prosperity! 3rd year of Śri Ràjendra Cólá Dévar also called Kó-Parakésaripanmar—dedication to the *Paramésvarar* of Tiruvagnísvaram temple in Siṟṟaiyūr, a *brahmadéyam* village in Kéralāntakavaḷanāḍu: I, Aṭṭan Kaṇṇan of Śiṟuvenkunṟam, a Vellāḷan of Koḷuntikkúṟam in Kéralāntakavaḷanāḍu, gave 2 lamps to be kept alight for ever to this *Paramésvara* of Tiruvagnísvaram. These two lamps shall be kept alight as long as the moon and sun last. We, the members of the village assembly received these two lamps and six *kásus*. Of the Śiva brahmins in this temple, we, Pàṟṟalai Kāḍan also called Munnú(ṟṟuvaàcàryan?) and his coparceners received 1 *kásu*; ... .. Munnúṟṟuvan and his coparceners received 1½ *kásu*, I, Sahasran Subrahmaṇyan received 1 *kásu*; I, Subrahmaṇyan ... ..”

**Inscription No. 96.**

**Place:**—Kuḷattúr Taluk—Tiruviḷaṅguḍi—on the wall of the ruined Śiva temple.

**Dynasty and King:**—Cóla—Parakésarivarman Śri Ràjendra Cólá déva (Ràjendra I). 1012–1044 A. D. Begins with the *praśasti* commencing with the words “*Tirumannivaḷara*.”



**Date:**—(Sixth) year of king (1017–18 A. D.)\*

**Language and Script:**—Tamil—Incomplete—3 long lines of 3 sections extant.

**Translation:**—

“Hail! Prosperity! In the (6)th year of the Lord Śri Rājendra Cōla dévar also called Śri Kō-Parakéśarivarman who, during a life of continuing glory†, during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army, conquered Idaiturainādu<sup>1</sup>, Vanavāsi<sup>2</sup> which was encircled by a continuous belt of forest, Kollippakkai<sup>3</sup> the ramparts of which were surrounded by *sulli*‡ trees, Manṇaikkaḍakkam<sup>4</sup>, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pāṇḍyas) and the garland of Indra which the Pāṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Ceylon in the south seas; seized the family heirlooms of the Kérala King (who was famed) for his *eṛipadai* or missiles of war(?), including the celebrated crown and the *Śeṅgatirmālai*§; took many ancient islands, strongly guarded from time immemorial by the waves the roar of which resembled booming conches;<sup>5</sup> captured the crown of pure gold worthy of the Goddess of wealth that had been deposited by Parāsurāma who, provoked to war, had overcome the Kings twenty-one times, in Śāntimattivu<sup>6</sup>, because of the strength of its fortress; captured the “seven and a half lakhs” of Irattapāḍi<sup>7</sup>, a natural strong hold, and vast quantities of treasure||, and

\* The figure ‘6’ supplied by the Editor of the inscriptions in the Text cannot be correct, since the conquests mentioned in the *praśasti* end with the Cālukya wars, (1021–22 A. D.—Prof. K. A. N. Sastry—Cōlas, I, p. 244). The earliest possible date for the inscription is therefore the 9th or 10th year of the king’s reign.

† Reads “*செழ்வாய் (சு)ழியுள்*”.

<sup>1</sup> Idaiturainādu, (Eḍdore 2000), “was a stretch of country between the rivers Kṛṣṇā on the north and Tuṅgabhadra on the south comprising a large part of the present Raichur District”. Fleet E. I. XII, pp. 295–96.

<sup>2</sup> Banavāśe—(Banavāśe 12000) part of the W. Calukya Kingdom and “long celebrated as the centre of Kaḍamba power”—was to the north of the Tuṅgabhadra—K. A. N. Sastry, Cōlas, I, p. 237.

<sup>3</sup> Kollippakkai—“was doubtless, Kulpak, about 45 miles north-east of Hyderabad, ‘invariably termed Kollipāka in inscriptions’”. Journ. of Hyderabad Arch. Soc. 1916, pp. 14, ff, also I. A. XI, IV, pp. 213–15.

‡ *Sulli*—the meaning is doubtful.

<sup>4</sup> Manṇaikkaḍakkam—Mānyākhēta (Malkhed), according to Prof. K. A. N. Sastry (Cōlas Vol. I, pp. 236–7), was on the north of the river Tungabhadra and was the capital of the Cālukyas before Kalyāni.

§ Lit.—‘Garland emitting red rays’—probably a garland of rubies.

<sup>5</sup> The Maldives—K. A. N. Sastry, Cōlas, I, p. 242.

<sup>6</sup> Apparently an island in the Arabian sea. K. A. N. Sastry—Cōlas, I, p. 242.

<sup>7</sup> See Rājarāja’s inscription above (Ins. 83).

|| The text has here “*nava-nidik-kulap-peru-malai-kaḷum*” which Hultzsch translates “the principal great mountains (which contained) the nine treasures of Kubera”, understanding this independently of the Rattapāḍi campaign. Prof. Nilakhanta Sastri thinks that “the whole expression is a rhetorical way of stating that much treasure fell into the hands of Rājendra. ‘*Kula-peru-malaikaḷ*’ suggest by recalling the *Kulaparvatas* of legend, the vastness of the treasure; and ‘*navanidhi*’, though usually employed of the insignia of *Kubera*, is introduced here to suggest the variety of the treasures of the Cālukya monarch.” See K. A. N. Sastry—Cōlas, I, p. 245, ff. 3.

destroyed the inestimable reputation of Jayasimha<sup>8</sup> who, out of fear and to his great disgrace, turned his back at Muyaṅgi<sup>9</sup> and hid himself: the sale deed executed ... .. by us, the members of the great assembly of Śri Vikkiramakésari-Caturvédimaṅgalaṃ, a *brahmadéyam* village in the Uṛattúr kuṛṛam of Kónàḍu in Kéralāntakavaḷanàḍu :—We of the *Sabhá* sold the hamlet of this village, to the God Caṇḍésvara, the *múlabṛtya* (chief servant and steward) of the God Tribhuvanapati who was pleased to take his abode under the sacred *Vanni* tree\* in Tiruviraiyàṅkuḍi village ... .. ”

**Inscription No. 97.**

**Place** :—Ālaṅguḍi Taluk—Vārappúr—Agastíśvara temple—on the south wall of the south *prákáram*.

**Dynasty and King** :—Cóla—Tribhuvanaccakravartikaḷ Śri Ràjendra Cóla Déva.

**Date** :—Fourteenth year—month of Kanni; tenth day of dark fortnight—a Tuesday on which the moon was in conjunction with *Róhini*, probably Tuesday 12th July 1026 A. D.†

**Language and Script** :—Tamil—12 lines.

**Translation** :—

“Hail! Prosperity! In the 14th year of Tribhuvanaccakravartikaḷ Śri Ràjendra Cóla Dévar, in the month of *Kanni*, on the tenth day of the dark fortnight, a Tuesday when the moon was in conjunction with the asterism *Róhini*, we, Vikramacóla-mípoḷil-nàṭṭu Vélàn also called Túṇanṛan Piḷḷan of Kóyilnallúrkóyilúr in Tenmípoḷil nàḍu of Jayasiṅgakulakàlavaḷanàḍu, and Marundi Āṇḍavaḷ, a dancing girl in the great temple of the Lord, the *Náyanár* of Tirukkunṛàkkuḍi, and under his protection, jointly drew up the following deed :—

Whereas, Vélàn Túṇinṛan of Kyóilnallúrkóyilúr, Vélàn, and Tirumaḷapàḍi Kúttan, these three parties had purchased, and been in enjoyment of Maṛamaḍakki nattam, the wet-lands and tank, the dry lands, the tamarind trees in the inlet of the Peṛṛàḷ éri tank, and all other properties therein; whereas, later Vélàn Túṇanṛan, our father, disagreed with us, and sold his third share to various parties, and whereas, we bought back this share as our joint property with the said Marundi Āṇḍavaḷ's money, ‡

<sup>8</sup> Jayasimha, successor of Vikramáditya V, the Western Cáḷukya King.

<sup>9</sup> Muṣaṅgi or Muyaṅgi—Possibly Uccaṅgidrug in the Bellary district. (S. I. I. ii, p. 94–95, n.) or perhaps Maski (K. A. N. Sastry Cólas, I, p. 246, ff. 1).

\* Prosopis spicigera.

† Tuesday July 12th 1026 A. D., the date given in ‘the Chronological List of Inscriptions in the Pudukkóṭṭai State’, was the tenth day of the dark fortnight in the month of *Karkāṭakam* (*Āḍi*), the *tithi* ending at 8 hours 25 minutes after sun-rise, and not in the month of *Kanni* the month given in the texts. On 12th July 1026 A. D. the moon was in conjunction with the *Róhini* asterism. The data supplied do not fit any day in the 14th year of Ràjendra III who ruled between 1246 and 1279 A. D. Ràjendra II ruled between 1052 and 1064 A. D. and his rule therefore did not extend to 14 years. It is not usual for the wrong month to be cited, as the wrong year sometimes is. Still, the data supplied are not clear and the date cannot be fixed definitely in the reign of either Ràjendra I or Ràjendra III.

‡ *somamáka vilai koṇḍu*.

ve, the said Tūṇarāṇ Pillān also called Vikramacōḷa-mīpoḷil-nāṭṭu Vēḷān and Marundi Āṇḍāḷ, in virtue of the sale deed executed in our favour, gave this property as *dēvadānam* to the *Nāyanār* who abides in Tiruvagattīśvaram as the Lord of Varāppūr, pouring water on the hands of the idol, and had this inscribed in the holy temple.

... .. to the Lord, Tiruvagattīśvaramudaiyār ... .. these lands thirty-five *mās* ... .. and the bronze idol weighing two thousand *palams* ... ..”

**Inscription No. 98.**

**Place:**—Kulattūr Taluk—Triviḷāṅguḍi—on the north wall of the ruined Śīva temple.

**Dynasty and King:**—Cōḷa—Śri Rājendra Cōḷa Déva also called Parakésarivarman (Rājendra I, 1012–1044 A. D.). Begins with the *prasasti* commencing with the words “*Tirumannivalāra*.”

**Date:**—Fourteenth year of King (1025–26 A. D.).

**Language and Script:**—Tamil—Incomplete—5 long sections extant. The *prasasti* beginning with the words ‘*Tirumannivalāra*’ is complete and gives more details than is given in inscription No. 95 above.

**Translation:—**

“Hail! Prosperity! In the 14th year of the Lord Śri Rājendra Cōḷa Dévar also called Kó-Parakésaripanmar who, during a life of continuing glory\*, during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and warlike army, conquered Iḍaiturai nāḍu,<sup>1</sup> Vanavāsi<sup>2</sup> which was encircled by a continuous belt of forest, Kollippākkam<sup>3</sup> the ramparts of which were surrounded by *sulli* trees, Maṇṇaikkaḍakkam<sup>4</sup>, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pāṇḍyas) and the garland of Indra, which the Pāṇḍya had entrusted to them. (the Kings of Ceylon) and the whole of Ceylon in the transparent sea; who seized the family heirlooms of the Kérala monarch famed for his *eripadai* or missiles of war(?), including the celebrated crown and the *Śēngatirmālai*; took many ancient islands, guarded from time immemorial by the mighty waves the roar of which resembled booming conches<sup>5</sup>; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Parasurāma who, provoked to war, had uprooted the Kings twenty-one times, in Śāntimattīvu<sup>6</sup>, because of the strength of its fortress; captured the “seven and a half lakhs” of Iraṭṭappāḍi<sup>7</sup> a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Jayaśiṅgan<sup>8</sup> who, out of fear and to his great disgrace, turned his back at Muyaṅgi<sup>9</sup> and hid himself;

\* Reads “*செடியகுழியர்.*”

<sup>1</sup>—<sup>9</sup> For explanations, and topography of places mentioned up to this point (where the introduction of a previous inscription ends) see the foot-notes to inscription No. 96.

who seized Śakkarakóṭṭam<sup>10</sup> the warriors of which were brave, Madura-maṇḍalam which he destroyed in a trice\*, the prosperous city of Nàmaṇai kōṇai, which was full of flower gardens, Pañcappalli whose warriors were full of fury, Māsuni désam with its greenfields,<sup>11</sup> quantities of family heirlooms of various shapes and hues after capturing Indirata (Indraratha)<sup>12</sup> of the ancient race of the moon, together with all his family, at the battle of the renowned city of Ádinagar, Oddaviṣaya protected by impenetrable forest<sup>13</sup>, the good Kósala naḍu where Brahmins assembled, Taṇḍabutti (Daṇḍabukti) in whose gardens bees swarmed, which land he acquired, after destroying Danmapála (Dharmapála)<sup>14</sup> in a fierce battle, far-famed Takkaṇa-lāḍam<sup>15</sup> which he occupied after quelling Raṇasúra, Vaṅgaladésam<sup>16</sup> where it rained incessantly whence Góvindaçandan (Góvindaçandra) fled after dismounting from his elephant, elephants of rare strength, women and treasure after having been pleased to put to flight the strong Mayipála (Mahipála)<sup>17</sup> together with Saṅgu who wore the anklet of valour<sup>18</sup>, Uttira-Lāḍam<sup>19</sup> on the shore of the wide ocean which produces pearls; and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; and who having sent out many ships in the midst of the rolling sea and having captured Śaṅgirāma-vijaiyottuṅapanman (Saṅgrāma-vijaiyottuṅa-varman)<sup>20</sup>, the King of Kiḍāram<sup>21</sup>, together with the elephants in his glorious army, seized the heap of treasures, which (that King) had amassed; captured the

<sup>10</sup> Śakkarakóṭṭam has been identified with Cakrakóṭya which is mentioned in a Nágavamśi copper-plate grant from Bastar State dated 1065 A. D., and probably corresponds to the modern Citrakúṭa or Citrakóṭa, 8 miles from Rájápura where the copper-plates were found. Rájápura, the capital of Bastar, is 22 miles north-west of Jagadálpúr, on the bank of the Indrávati river—(E. I. ix, pp. 178-9). K. A. N. Sastry, *Cólas*, I, p. 250.

\* This is Prof. K. A. N. Sastry's rendering. Hultzsch translates it as "whose forts (bore) banners which (touched) the clouds." Mr. Sastry says that this has no support from the text. See *Cólas*, I, p. 248, foot-note. The more common reading is 'mudir-paḍa-vallai' which means 'quickly destroyed' (*mudir paḍa* = to be destroyed, *vallai* or *vallé* = quickly). Hultzsch probably took 'mudir' to be 'mudiram' (= cloud) and 'vallai' as meaning 'fort.'

<sup>11</sup> "Śakkarakóṭṭam and the places that follow up to Māsuni désam probably lay to the north-west of the Véngi Kingdom. (Prof. K. A. N. Sastry—*Cólas*, I, p. 250).

<sup>12</sup> "Possibly the same as the opponent of Bhója of Dhárá mentioned in the Udaipúr inscription." (Prof. K. A. N. Sastry—*Cólas*, I, p. 250-1).

<sup>13</sup> Oddaviṣaya = Orissa.

<sup>14</sup> "Most probably Daṇḍabukti 'was the march-land between Orissa and Bengal', (R. D. Banerji—*Pálas of Bengal*—p. 71), and its ruler Dharmapála, of whom we know nothing more than his name, may have been a relative of Mahipála, the powerful *Pála* ruler of Bengal"—K. A. N. Sastry—*Cólas*, I, p. 251.

<sup>15</sup> Southern Rádha country in Bengal.

<sup>16</sup> Bengal.

<sup>17</sup> "The language of the Tamil inscription appears to suggest, what seems likely even otherwise, that Mahipála had a sort of supremacy over the other chiefs named in this context and that the overthrow of Dharmapála, Raṇasúra, and Góvindaçandra led to the final struggle in which Mahipála was captured together with another person called Saṅgu, perhaps his commander"—Prof. K. A. N. Sastry—*Cólas*, I, p. 252.

<sup>18</sup> *Toḍu-kaḷar-saṅgu*—*Kaḷal* = the anklet given as a token of honour to a warrior.

<sup>19</sup> "Northern Rádha—*Láḍa* (Rádhá) was the ancient name of a part of Bengal, which was bounded on the north by the Ganges, the divisions of Bengal across the river being known as Mithila and Varéndra" Prof. K. A. N. Sastry—*Cólas*, I, p. 252.

<sup>20</sup> Hultzsch recognises Saṅgrāma Vijayóttuṅavarman as the successor of Mára-Vijayóttuṅavarman of the Leyden grant.—S. I. I. ii, 20.

<sup>21</sup> Kiḍāram or Kaḍāram—Kedah on the west coast of the Malaya Peninsula. (Prof. K. A. N. Sastry—*Cólas*, I, p. 263-64).

*viccātara tōraṇa*\* at the “wargate” of the defeated enemy’s great city, Śri Viśaiyam<sup>22</sup> with the “jewelled wicket-gate” splendidly adorned and the gate of “large jewels”, the port of Pannai (Paṇṇai)<sup>23</sup>, the ancient Malaiyūr<sup>24</sup> with the strong mountains for its rampart, Māyirudiṅgam<sup>25</sup> surrounded by the deep sea as by a moat, Ilaṅkāsōpam (Laṅkāsōka)<sup>26</sup> undaunted in fierce battles, Māppappālam,<sup>27</sup> protected by deep water, Mévilibaṅgam (Mévīlīmbaṅgam)<sup>28</sup>, protected by strong walls, Valaipantūr with its cultivated lands and jungle(?); Talaitakkólam<sup>29</sup>, praised by great scholars, Mādamāliṅgam<sup>30</sup>, unshaken by great and fierce battles, Ilamuridésam<sup>31</sup>, the strength of which grew more formidable in war, Mānakkavāram<sup>32</sup>, in the extensive flower gardens of which honey was collecting, and Kaḍāram fierce and strong, which was protected by the deep sea: As a gift to the Mahādēva of Tiruvīraiyāṅkuḍi, a part of Vikramakésari Caruppédimaṅgalam (Caturvédimaṅgalam) a *brahmadéyam* village in the Uṟattúrkūṟṟam of Kérḷāntakavaḷaṅaḍu, Saṅgan Kúttan of Erumal in Tiruvāli nāḍu of Rājēndrasīṅgavaḷaṅaḍu,† a *pañcavaḍakkai-kólan*(?) in the establishment of Lord Sri Rājēndra Cólādēvar, deposited 24 *kāsus* in the treasury of this God to keep a lamp alight for ever. May these twenty-four *kāsus* be protected by the Māhēsvaras. For one evening lamp, suitable for the sacred presence, Nārppattēṇṇāyira brahmārāyan also called Vīranārāyaṇattu Amudan ... .. Āḷvār (God) ... .. *pana*(?) ... ..”

#### Inscription No. 99.

**Place:**—Kulattūr Taluk—Parambūr—on north wall of central shrine in the Cólīsvāra temple.

**Dynasty and King:**—Cōḷa—Parakésarivarman—Uḍaiyār Rājēndra Cólādēva (Rājēndra I). 1012–1044 A. D. Begins with the *prasasti* of the King commencing with the words “*Tirumannivaḷara*”.

\* *Viccātara tōraṇa*—an arch or festoon.

<sup>22</sup> Sri Vijaya—The kingdom of Palembang on the east coast of Sumatra. (Prof. K. A. N. Sastry—Cólas, I, p. 258 and 259).

<sup>23</sup> Pani or Panei on the east coast of Sumatra. (K. A. N. Sastry—Cólas, I, p. 259).

<sup>24</sup> A principality at the southern end of the Malaya Peninsula, and on the northern shore of the old Singapore Strait. (K. A. N. Sastry—Cólas, I, p. 259–60).

<sup>25</sup> “This place is quite obviously the same as *Ji-lo-ling* mentioned by Chaw-Ju-kua among the dependencies of Śri Vijaya ... .. Coedes has proved by decisive epigraphical evidence that *Kia-lo-hi* is the same place as *Grahi* in *Jaiya* and that consequently *Ji-lo-ting* (*yirudiṅgam*) which formed one of the northern dependencies of Śri Vijaya must be sought somewhere in the region of *Jaiya* towards the centre of the Malaya Peninsula”—Cólas, I, p. 260.

<sup>26</sup> Situated to the south of the state of Kedah in the Malaya Peninsula. (K. A. N. Sastry—Cólas, I, p. 260).

<sup>27</sup> Māppappālam was in the region of the isthmus of Kra though its exact location is uncertain. (Prof. K. A. N. Sastry—Cólas, I, p. 260–61).

<sup>28</sup> Mévilibaṅgam and Valaipandūru have not been identified.

<sup>29</sup> A place on the west coast of the Malaya Peninsula probably Takopa, south of the isthmus of Kra—Prof. K. A. N. Sastry, Cólās, I, p. 262.

<sup>30</sup> “Can be easily recognised in the name *Tan-ma-ling*, which figures in *Chan-Ju-kuás* list of dependencies of *San-fo-tsi*”. Coedes says that “the country of *Támaraliṅga* and *Lankásuka* or perhaps both occupied the peninsula in all its width and faced the Gulf of Siam as well as the straits”—(K. A. N. Sastry, Cólās, I, pp. 262–63).

<sup>31</sup> The northern part of the island of Sumatra. (K. A. N. Sastry, Cólās, I, p. 263).

<sup>32</sup> These are the Nicobar islands.

† This *vaḷa nāḍu* (province) comprised the Taluks of Kumbakonam, Mannargudi, Mayavaram, Nannilam, Shiyali, Tanjore, Trichinopoly and Udaiyarpalayam.

**Date :—**Seventeenth year of the King (1028-29 A. D.).

**Language and Script :—**Tamil—Complete—15 sections of long lines.

**Translation :—**

“Hail! Prosperity! Since this temple was in a ruined condition and the stones had to be pulled down for reconstruction, the following copy of an inscription was reinscribed:—In the seventeenth year of the Lord Śri Ràjendra Cōja Dévar also called Kó-Parakésaripanmar who, in a life of continuing glory, during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army, conquered Idaituṛaināḍu, Vanavàse which was encircled by a continuous belt of forest, Kollipàram (for Kollippàkkai) the ramparts of which were surrounded by *śulli* trees, Maṇṇaikkaḍakkam, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pàṇḍyas) and the garland of Indra which, the Pàṇḍya had entrusted to them (the Kings of Ceylon) and the whole of Ceylon in the transparent sea; seized the family heirlooms of the Kéraḷa King famed for his *eripaḍai* or missiles of war(?) including the celebrated crown and the *Śeṅgatirmālai*; took many ancient islands, strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśurāma who, provoked to war, had uprooted the Kings twenty-one times, in Śāndimattivu because of the strength of its fortress, captured the “seven and a half lakhs” of Irattappāḍi (Rattappāḍi) a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Jayasiṅgan who, out of fear and to his great disgrace, turned his back at Muyakai (for Muyaṅgi) and hid himself; seized Śakkarakkōṭṭam the warriors of which were brave, Maduramaṇḍalam which he destroyed in a trice, the prosperous city of Nāmaṇaikkōṇam which was full of flower gardens, Pañcamappalli whose warriors bore cruel bows\*, Māsunidésam with its green fields, quantities of family heirlooms together with many other treasures of various shapes and hues after capturing Indrātan (Indraratha) of the ancient race of the moon, together with all his family, at the battle of the renowned city of Ādinagar, Oddaviḷaiyam (Oddaviṣayam) protected by impenetrable forest, the good Kósalanāḍu where Brahmins assembled, Taṇḍa butti (Daṇḍabukti) in whose gardens bees swarmed, which he acquired after destroying Danmapāla (Dharmapāla) in a fierce battle, far-famed Takkaṇalāḍam which he occupied after quelling Iraṇasūra (Raṇasūra), Vaṅgàladésam where it rained incessantly whence Góvindacandan (Góvindachandra) fled after dismounting from his elephant, seized elephants of rare strength, women and treasure after having been pleased to put to flight in a fierce battle the strong Mahimālan (for Mahipālan) together with Śaṅgu who wore the anklet of valour, Uttiralāḍam on the shores of the wide ocean which produces pearls, and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats, and who having sent out

\* *Veñcilai-virar.*

many ships into the midst of the deep sea \* and having captured Śaṅgirāma-miśaiyóttuṅga-panman (Saṅgrāma-vijaiyóttuṅga-varman), the King of Kiḍārām, together with the elephants in his glorious army seized the heap of treasures, that (the king) had amassed; captured the *Viccátira tórana* at the “wargate” of the defeated enemy’s great city, Tiṅga Jayam (Śri Vijayam) with the “jewelled wicket-gate” splendidly adorned and the gate of “large jewels”, the port of Pannai (Paṅṅai), the ancient Malaiyúr with strong mountains for its rampart, Màyiruḍiṅgam surrounded by the deep sea as by a moat, Ilaṅgàsókam (Laṅkàsóka) undaunted in fierce battles; (Màppappalam) protected by deep water, (Mévilibaṅgam protected by strong walls, Valaippantúr with its cultivated lands and jungle (?), Talaitakkólam, praised by great scholars, Mādamaṅgam, unshaken by great and fierce battles, Nilāmuri déśam (Ilà muri déśam) the strength of which grew more formidable in war, Mānakkavāram in the extensive flower-gardens of which honey was collecting, and Kaḍāram fierce and strong, which was protected by the deep sea: We, the *úróm* constituting the village assembly of Parambaiyúr gave the following lands as *dēvadānam* to the *Mahādēvar* of Cōḷa-Kōḷi-Īśvaram at Parambaiyúr in Kunṛiyúr nāḍu of Kónāḍu in Kēraḷantakavaḷanāḍu (and made the following arrangements for worship):—In order to provide for this *Mahādēvar* three *kuṛuṇis* and six *nāḷis* of paddy for offerings of cooked rice with four *nāḷis* of rice at every *sandhi* which amounts to one *kuṛuṇi* and four *nāḷis* (12 *nāḷis*) of rice for the three *sandhis* daily; three *nāḷis* of paddy for the supply of ghee at the rate of two *śevīḍus* and a half of ghee at each *sandhi*, which amounts to one *āḷakku* and two *śevīḍu* and a half of ghee for all the three *sandhis* daily; one *nāḷi* and one *uri* of paddy daily at the rate of one *uri* of paddy at each *sandhi* for offerings of cooked vegetables; one *nāḷi* and one *uri* of paddy daily for the three *sandhis*, at the rate of one *uri* of paddy at each *sandhi* for curds; one *nāḷi* and one *uri* of paddy for the three *sandhis* daily at the rate of one *uri* of paddy at each *sandhi* for the supply of betel leaves and areca-nuts; six *nāḷis* of paddy for the supply of one *uḷakku* and one *āḷakku* of ghee for all the six lamps lighted during the three *sandhis* at the rate of one *āḷakku* of ghee for two lamps lighted during each *sandhi* and in order to provide for the offerings to the *Gaṇavatiyār* (Gaṇapati) in this temple during the midday worship, five *nāḷis* of paddy to yield after husking two *nāḷis* of *tiruvamudu* rice; one *uri* of paddy for the supply of ghee; one *uri* of paddy for the offerings of cooked vegetable, and one *nāḷi* of paddy for supplying two *śevīḍus* and a half of ghee for one *sandhi* lamp; and to provide two *padakkus* of paddy as daily remuneration to the Brahmins Mādēvan (Mahādēvan) Sundarasīlan, Mādēvan Śivētan (Mahādēvan Śvétan), Mādēvan (Mahādēvan) Paramésvaran and two *Mānis* (bachelor students ?); we made the following distribution of lands:—The *Kuḍikkāḍu* called Śiṛuvayal of this village and the lands all round this area shall be set apart for the Brahmins and *Mānis*. For the supply of *tiruccennel* † amounting to one *tūni* one *padakku* and three *nāḷis* of paddy, we gave the land called Mélaikkorṛi vayakkal, Kīḷaikorṛi vayakkal, Kīḷai kàḍan vayakkal, the Iṛriccey, the stretch of land

\* *Āḷkaḍal naḍuvil*.

† Śambā paddy or paddy of the red variety, cooked and offered to God.

on the southern (inlet) of the tank, the stretch of land on the rear shore of Taṇṇunipa ... .. all in the *Akavayal* lands in this village, the *Kuḍikkádu* of this village called Peḷakkanvayal and all that lies in and all round this area. Having set apart the above lands for the provision of *sambá* paddy for making offerings of cooked-rice (*tiruccennel*), for other provisions such as three *náḷis* of paddy daily to be given as remuneration for the person who cleanses the temple floor, six *náḷis* of paddy daily for the person who improves and cultivates the temple-garden, three *náḷis* of paddy daily for the potter who makes and supplies, the *tiruvamutiḍuñ-kalam* (the vessel in which the *tiruvamudu* is cooked and offered), the *sál* (big water-pot), the *kuḍam* (water-pot for carrying water), the *kalaśam* (small water-pot used in worship) and everything else that is needed, two *náḷis* of paddy daily to supply two *ḍákkus* of ghee daily for two sandhi-lamps, in all to provide the total amount of one *kuṟuñi* and six *náḷis* of paddy daily, we gave the *Kuḍikkádu* of this village called Kuṟiccivayal including all that lies in and round it. Thus having given these lands, including the trees growing up, the wells sunk down, the cultivated lands with dry crops and wet crops, and land of every other description and everything else in these lands, we, the *úróm* constituting this village assembly, ourselves, undertake to subscribe and pay *irai* (royal tax), *eccóru* (*er-córu*-a village cess), *vetti* (a free labour) *védanai* (*védanam*-hired labour) and to watch over them. We, the *úróm* constituting the village assembly of Parambaiyúr, thus gave these lands to the *Mahádéva* of Parambaiyúr stipulating that payments and supplies shall be made in accordance with the above provision for so long as the moon and sun endure. The officials of this great temple shall themselves supervise the ploughing and cultivation of the lands given as *dévaḍánam*. Agreeing unanimously to the provisions of this document, we, the *úróm* constituting the village assembly of Parambaiyúr, made this gift as *dévaḍánam* to this *Mahádéva*. May this be under the protection of the *Máhésvaras*. May this prosper and be auspicious.”

**Inscription No. 100.**

**Place:**—Kuḷattúr Taluk—Tiruvéngaiváśal—On the south wall of *maṇḍapa* in front of the central shrine of the Vyágrapurísvara temple.

**Dynasty and King:**—Cóla—Parakésarivarman—Uḍaiyàr Śri Ràjendra Cóládéva (Ràjendra I) 1012–1044 A. D. Begins with the *praśasti* commencing with the words “*Tirumannivalara*.”

**Date:**—(Twenty)sixth year of the king (1037–38 A. D.)

**Language and Script:**—Tamil—incomplete—extant portion of 18 lines.

**Translation:**—

“In the (2)6th year of the Lord Śri Ràjendra Cólá Dévar also called Kó Parakésaripanmar (King Parakésarivarman) who, in a life of continuing glory\* during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and warlike army captured Iḍaituṟainàḍu, Vanavàśi which was encircled by a

\* Reads *Neḍuntuyiláḷi-áḷiyu*—“*செந்தையிலாலை-அலியு*.”



continuous belt of forest, Kollaippàkkai the ramparts of which were surrounded by *sulli* trees, Mannaikkaḍakkam, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon, in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramudi* (Crown of the Pàṇḍyàs) and the garland of Indra which the Pàṇḍya had entrusted to them (the Kings of Ceylon) and the whole of Ceylon in the transparent seas; seized the family heirlooms of the Kérala king (who was) famed for his *eripaḍai* or missiles of war(?), including the celebrated crown and the *Śengatirmálai*; took many ancient islands, strongly guarded from time immemorial by the waves the roar of which resembled the booming conches; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśuràma who, provoked to war, had uprooted the kings twenty-one times, in Śàndimattivu because of the strength of its fortress; captured the "seven and a half lakhs" of Irattappàḍi (Rattappàḍi) a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Śasiṅgan (Jayasimha) who, out of fear and to his great disgrace, turned his back at Muyaṅgi and hid himself; seized Śakkarakkottam the warriors of which were brave, Maduramṇḍalam which he destroyed in a trice, the prosperous city of Nàmaṇaikkónai which was full of flower gardens, Pañcappaḷli whose warriors bore cruel bows \*, Māsuniḍésam with its green fields, quantities of family heirlooms of various shapes and hues, after capturing Indirataràtan (Indraratha) of the ancient race of the moon, together with all his family, at the battle of the renowned city of Àdinagar, Oḍḍaviṣaiyam protected by impenetrable forest, the good Kósala nàḍu where Brahmins assembled, Taṇḍabutti (Daṇḍabukti) in whose gardens bees swarmed, which he acquired after destroying Danmapàla (Dharmapàla) in a fierce battle, far-famed Takkaṇavàḍam (Takkaṇalàḍam) which he occupied after quelling Iraṇasúra (Raṇasúra), Vaṅgàladesam where it rained incessantly † whence Góvindaçandan (Góvindaçandra) fled after dismounting from his elephant, seized elephants of rare strength, women and treasure after having been pleased to put to flight on a fierce battle-field the strong Mayilpàlan (Mahipàla) together with Śaṅgu who wore the anklet of valour (?), Uttiralàḍam on the shores of the wide ocean which produces pearls, and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; and who having sent out many ships into the midst of the rolling sea and having captured Śaṅgiràma-viśaiyattuṅga-panmar (Sangràma-vijaiyóttuṅga-varman), the king of Kidàram, together with the elephants in his glorious army ‡, seized the heap of treasures, that the king had amassed; captured the "*Viccátira tóraṇa*" at the "war-gate" of the defeated enemy's great city, Jaya Vijaiya (Śri Vijaya) with the "jewelled wicket-gate" splendidly adorned and the "gate of large jewels", the port of Pannai (Paṇṇai), the ancient Malayúr with strong mountains for its rampart, Màyiriḍiṅgam, surrounded by the deep sea as by a moat, Ilaṅgàsókam (Laṅkosóka) undaunted in fierce battles, Mappapàlam (Màpapàlam) protected by deep water, Mévīlaibaṅgam (Mévīlimbaṅgam) protected by strong walls, Valaippantúr having cultivated lands and

\* *Vēñilai vīrar.*

† *Taṅgāta-ira(ya)l.*

‡ *Vāgaiyaporukaḍal.*

jungle (?), Talaitakkólam praised by great scholars, Màdamà(līṅgam) unshaken by great and fierce battles, Inamuridésam (Ilāmuridésam) the strength of which grew more formidable in war, Mānakkavāram in the extensive flower gardens of which honey was collecting, and Kaḍaram fierce and strong, which was protected by the deep sea: We, of the *sabhá* of Tiruvéngaivāyil, a *dévaḍānam* village of Peruvāyil naḍu in Jayasiṅga-kulakāla vaḷanāḍu, the Śiva Brahmins and the *úróm* also called *Vallak-kúrruvar*, all of us, gave the lands of the *sabhá* called *Sabhaiyár vāyal* to Nārāyaṇan Mahādévan of the *mátara gótra* and of Tirukkóṭṭiyur\* a *dhanmiṣṭayógi* (?) and scholar (*śaṭṭan*) resident in the village, in order that he may endow them for providing *tiruvamudu* (cooked-rice as offering to God) to the Tambiraṭṭiyar (Goddess) of the Lord Nittaśúlāmaṇi viḍaṅgar, .....

For this *Sabhaiyár vāyal*, which was given by pouring water on the hands of the donee, we, of the *sabhai* received 41 *kaṣus* as *iraikával*† from the Dhanmiṣṭayógi also called Māḍalan Nārāyaṇan of this village. For the *Sabhaiyár kulam* and the *Sabhaiyár vāyal* and the dry lands which have been exempted from tax for so long as the moon and sun endure on the receipt of these forty-one *káśu*, the boundaries are:—(Eastern boundary) lying to the west of Tiruvéngaivāyil tank, ..... muṇḍan nattam and the dry-lands of the *kudikáḍu* of the Śiva Brahmins; southern boundary to the north of the Tiruvéngaivāyil tank; western boundary to the east of the road running northwards and the Tevāyal lands which lie to the north of .....muṇḍan nattam; the northern boundary to the south of Verṛódu-śey, and the Ellai-kalloḍu-śey (lands through which the line of boundary stones runs) ... ..

... ..”

**Inscription No. 101.**

**Place:**—Tirumayam Taluk— Cittúr— On south wall of the Tiruvagnísvara temple.

**Dynasty and King:**—Cóla—Parakésarivarman—Uḍaiyār Śri Ràjendra Cólādéva (Ràjendra I) 1012–1044 A. D. Begins with the *prasasti* of the king commencing with the words “*Tirumannivaḷara.*”

**Date:**—Lost.

**Language and Script:**—Tamil—Inscription is incomplete. The extant portion contains only the damaged *prasasti* and the name of the God to whom some gift seems to be made. It runs into 5 sections.

**Translation:**—

“(Hail! Prosperity!) In the ..... year of the Lord Sri Ràjendra Cólā Dévar also called Kó-Parakésaripanmar (King Parakésarivarman) who, in a life of continuing glory during which he rejoiced that while increasing good Fortune ever attended him the Goddess of the Great Earth the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army captured Iḍaituraināḍu, Vanavāsi which was encircled by a continuous belt of forest, Kollippàkkai, the ramparts of which were surrounded by *sulli* trees, Maṅṅai(kkaḍa)kkam, the fortifications of

\* Tirughóṣṭiyúr now in Ramnad Dt.

† Capitalized sum paid to the assembly in commutation of annual taxes on land.

which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundara mudī* (Pāṇḍyan crown) and the garland of Indra, which the Pāṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Ceylon in the transparent seas; seized the family heirlooms of the Kérala King who was famed for his *eṛipāḍai* or missiles of war(?) including the celebrated crown and the *Śēngatirmālai*; took many ancient (islands), strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśurāma who, (roused in war, had uprooted the kings twenty-one times), (in Śāṇḍimattīvu), because of the strength of its fortress; captured the “seven and a half lakhs” of Irattappāḍi (Rattappāḍi) a natural stronghold, and vast quantities of treasure, and destroyed the (inestimable reputation) of Śāsiṅgam (Jayasimha), who, (out of fear and to his great disgrace) turned his back at (Muyaṅgi) and hid himself; seized Śakkarakkóṭṭam the warriors of which were brave, Maduramaṇḍalam which he destroyed in a trice, the prosperous city of Nāmaṇaikkōṇai which was full of flower gardens, Pañcappāḷi whose warriors were brave in fierce battles\*, Māṣuṇi(désam) celebrated for its fruits and green fields, quantities of family heirlooms of various shapes and hues, after capturing Indraratha of the ancient race of the moon, together with all his family, at the battle of the renowned city of Ādinagar, Oḍḍaviṣaiyam protected by impenetrable forest, the good Kósala nāḍu where Brahmins assembled, Taṇḍabutti (Daṇḍabukti) in whose gardens bees swarmed, which he acquired after destroying Danmapāla (Dharmapāla) (in a fierce battle), (far-famed) Takkanalā(ḍam) which he occupied after quelling Iraṇasúra (Raṇasúra), Vaṅgāḍésam where it rained incessantly whence Góvindhachandran fled, after dismounting from his elephant), seized elephants of rare strength, women and treasure after having been pleased to put to flight the strong Mayiṛapālan (Mahipāla) together with Śaṅgu (who wore the anklet of valour), Uttiralāḍam on the shores of the wide ocean which produces pearls and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; (having sent out many ships into the midst of the) rolling sea and (after having captured Saṅgrāma Vijayóttuṅavarman, the King of Kaḍāram, together with the elephants in his glorious army), seized the heap of treasures that the king had amassed; captured the *Viccátira tóranam* at (the “war-gate”) of the defeated enemy’s great city, (Śri Vijaya with the) “jewelled (wicket-gate” adorned with great splendour and “the gate of large jewels”), the port of Paṇnai, (the ancient Malayúr) with strong mountains (for its rampart), Māyirudiṅgam surrounded by the deep sea as by a moat, Ilaṅgàsókam (Laṅkàsóka) undaunted in fierce battles, Māpappālam protected by deep water, Méviḷimbaṅgam protected by strong walls, Valaippantúr having cultivated lands and jungle(?), Talaittak-kólam, praised by great scholars, Mādamāliṅgam unshaken by great and fierce battles, Ilāmuriḍésam the strength of which grew more formidable in war, Mānakkavāram in the extensive flower-gardens of which honey was collecting, and Kaḍāram fierce and strong, which was protected by the

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\* *Veñcamavīrar.*

deep sea: in the——: to the Paramésvara of Tiruvagnísvaram at  
 Śirraiyúr, a *brahmadéyam* village of Kúḍalúr nàḍu in (Kéralàntakavalanàḍu)

... ..  
 ... .. ”

**Inscription No. 102.**

**Place:**—Ālaṅguḍi Taluk—Tirugókarnam—on a stone built in the south wall of  
 the *maṇḍapa* before the central shrine of the Gókarnésvara temple.

**Dynasty and King:**—Cóla—Parakésarivarman—Ràjendra Cóladéva (Ràjendra I),  
 1012–1044 A. D., the name of the King though lost is identifiable by the  
*prasasti*.

**Date:**—lost—(built in).

**Language and Script:**—Tamil—Portions built in—The *prasasti* is fragmentary  
 having only a few words in 7 lines.

**Translation:—**

“1. ... .. the Goddess of the  
 Great Earth).  
 2. Idaiturai nàḍu ... ..  
 3. (Maṇṇai)kkadakkam ... ..  
 4. and the garland of Indra ... ..  
 5. Śāngatirmālai... .. and ... ..  
 ... .. conches ... ..  
 6. (Śà)ndimatti(vu) ... .. fortress  
 7. reputation ... .. mighty by nature ... ..  
 ... .. ”

**Inscription No. 103.**

**Place:**—Tirumayam Taluk—Péraiyyúr—on the rock in front of the Nàganàtha-  
 śvami temple.

**Dynasty and King:**—Cóla—Parakésarivarman Śri Ràjendracóladéva (Ràjendra I)  
 1012–1044 A. D.

**Date:**—Lost.

**Language and Script:**—Tamil—the inscription which seems to have run to  
 18 lines is lost except for a few words and the name of the king.

**Translation:—**

Lines 1–4. “Hail! Prosperity! In the—— year of Śri Ràjendra Cólá-  
 Dévar also called Kó-Parakésaripanmar (King Parakésarivarman): To the  
 Lord Tirunàgísvaramuḍaiya nàyanàr in Tiruppéraiyyúr a *brahmadéyam* and  
*dévádānam* village in Kānanàḍu of Arumolidéva valanàḍu ... ..

... ..

7. ... .. daily ... ..

8. ... .. during every *sandhi* without fail ... ..

... ..

15 and 16. (and taxes) of every description—we (of the *sabha*) of Péraiyyúr,  
 gave, after exempting from these taxes ... ..

... .. as long as the moon and sun endure ... ..

18 ... .. May this be under the protection of the Māhésvaràs”

**Inscription No. 104.**

**Place** :—Kuḷattúr Taluk—Koḍumbàlúr—on north wall of the central shrine in the Múvarkóvil.

**Dynasty and King** :—Cóla—Parakésarivarman Ràjendra Cóládéva (Ràjendra I) 1012—1044 A. D. The name of the king is defaced at the end of the *prasasti* commencing with the words “*Tirumannivaḷara*”

**Date** :—Lost—From the *prasasti* which narrates events only up to the Cālukyan wars and the conquest of Raṭṭapāḍi (1021-22 A. D.) the date can be approximately fixed as the 11th or 12th year (1023-24 A. D.)\*

**Language and Script** :—Tamil—Mutilated at the end, after the *prasasti*. Runs to 35 lines.

**Translation** :—

“Hail! Prosperity! In the—year of Śri Ràjendra Cólā Dévar also called Kó-Parakésaripanmar (King Parakésarivarman) who, in a life of continuing glory during which he rejoiced that while increasing good Fortune ever attended him the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army, captured Iḍaituraināḍu, Vanavàsi encircled by a continuous belt (of forest), Kollaippakkam the ramparts of which were surrounded by *sulli* trees, Maṇṇaikkadḍakkam the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the (exceedingly) beautiful crowns of their (queens), the *Sundaramuḍi* (Pāṇḍyan crown) and the garland of Indra, which the Pāṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Ceylon on the transparent seas; seized the family heirlooms of the Kérala King who was famed for his *eripadai* or missiles of war (?) including the celebrated crown and the *Śaṅgatirmālai* (Śeṅgatirmālai); took many ancient islands strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the (crown) of pure gold (worthy of) the Goddess of Wealth that had been deposited by Paraśurāma who, provoked to war, had uprooted the Kings twenty-one times, in Sāṇḍimattivu (island), because of the strength of its fortress; captured “the seven and a half lakhs” of Irattappāḍi, a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Śayaśi(ṅgan) (Jayasimha) (who, out of fear and to his great disgrace, turned his back at Muyaṅgi and hid himself); (in the——to the God ... .. temple at Koḍumbàlúr ... .. in Uṛa(ttúr kúrram) of Kónāḍu in Keraḷantaka vaḷanāḍu ... .. May this be under the protection of the Māhésvaras.”

\* “The most common form of Ràjendra’s Tamil *prasasti* is that which begins “*Tirumannivaḷara*.” We come across this form as early as the 3rd year though it is more generally employed from the fifth. The introduction (*prasasti*) progressively increases in length by narration of fresh conquests until the 13th year after which date it becomes stereotyped.”—Prof. K. A. N. Sastry—Cólas. I, 232.

**Inscription No. 105.\***

**Place:**—Kulattúr Taluk—Nānguppatti vaṭṭam—Maḍattukkóvil—on the four sides of a pillar of the west verandah of the first *prākāram* of the temple.

**Dynasty and King:**—Cóla—Ràjādhiràjadéva ‘who was pleased to take Ílam and Madurai’† (Ràjādhiràja I—1018–54 A. D.).

**Date:**—Thirteenth year of King corresponding to 1030–31 A. D.

**Language and Script:**—Tamil—A few lines are damaged and 33 lines are extant.

**Translation:**—

“Hail! Prosperity! In the 13th year of Sri Ràjādhiràja Dévar who was pleased to take Ceylon and Madurai: In this temple of the Lord Tirupperumānāṇḍār, in the Urattúr Kúrṅam of Vaḍakónāḍu in Iraṭṭapaḍi-koṇḍacóḷavalanaḍu, Mālai Pottan Eḍuttālvipan, constructed the *Nirutta-maṇḍapam*‡ in front of the holy strine ... ..  
 ... ..  
 (yan) Kaḍambaiyarāyan ... .. (consecrated?)  
 the Perumān (God) of great beauty and grace shining (as if) to rival the Sun in brightness§ in the *maṇḍapam* erected by Śirār Mālai eḍuttān  
 ... ..”

**Inscription No. 106.**

**Place:**—Kulattúr Taluk—Nānguppatti vaṭṭam—Maḍattukkóvil—on the pillar in the eastern verandah of the first *prākāram*.

**Dynasty and King:**—Cóla—Ràjādhiràjadéva “who was pleased to take Ílam and Madurai” (Ràjādhiràja I—1018–1054 A. D.).

**Date:**—Thirteenth year of the King corresponding to 1030–31 A. D.

**Language and Script:**—Tamil—damaged—19 lines.

**Translation:**—

“Hail! Prosperity! In the 13th year of Iràjādhiràja Dévar (Ràjādhiràjadéva), who was pleased to take Ceylon and Madurai, ... .. native of Ti(rukkāḍa)yúr (?) in Ambanāḍu|| of Uyyakkōṇḍa vaḷanāḍu¶ ... ..  
 ... ..  
 ... .. , ... .. , ... ..  
 ... .. , ... .. , ... ..  
 made an endowment.”

**Inscription No. 107.**

**Place:**—Kulattúr Taluk—Tennaṅguḍi—Darsānapurísvarar temple (or Kàṭci koḍutta Nāyanār temple)—on the west wall of the central shrine.

**Dynasty and King:**—Cóla—Tṛbhuvanaccakravartikaḷ Ràjādhiràjadéva, “who was pleased to take Ílam and Madurai.” (Ràjādhiràja I—1018–1054 A. D.).

\* A. R. E. No. 340 of 1914.

† Prof. K. A. Nilakantha Sastri, includes this inscription under Rajakésari Ràjādhiràja II—See “Cólas” Vol. II, Part II, page 670. The date of the inscription would then be 1175–76 A. D.

‡ *Nṛttamantapa*—Dance hall of Natarāja.

§ *Polūdu vaiyya nikaḷ?*

|| Ambar or Ambal náḍu.

¶ This was the territory between the rivers Araśil and Kávéri.



stones (and) which was inseparable from the golden crown; seized on the battle-field Vírakéralan, who wore the coat of mail and the wonderful anklet of valour\* and was pleased to get him trampled by his furious rutting male-elephant Nàdivàraṇa†; drove to the ancient Mullaiyūr Sundara Pàṇḍyan whose fame had become eternal, who having lost in a fierce battle, his white parasol, his bushy fly-whisk of white yak-hair ‡ and his throne ran away, his crown falling off (his) hair dishevelled, lamenting and in distress; removed to the country of heaven (sénàḍu) the undaunted King of Vénàḍu (Travancore) and ruined the three (princes) of the famous Iràmakuḍam;

while the native of the mountains, the Villavan (Céra King), attacked by disease in the bowels fled from his country and hid himself in the jungle, destroyed (his) ships in the roadstead of Kàndaḷúr on the shores of the unresting ocean as (easily as) he would have plucked a blossoming flower from a *vañci* tree;

when even Ahavamallan became afraid, when in a battle Gaṇḍappayan and Gaṅgàdharan, who were there in his army, were quelled by the excellent army of Kevudan and fell along with their warriors and elephants § and when, the two warriors of great courage-Vikki and Viśaiyàdittan (Vijayàdityan), Śaṅgamayan of great strength and others retreated like cowards in battle, seized (them) there along with large quantities of brilliant gold and with their elephants and steeds; achieved victory while still in his royal robes, and caused Kollippàkkai to be consumed by a great fire;

with a single unequalled army took the jewelled crown of Vikramabàhu, the King of the people of Laṅkà on the tempestuous seas, seized the crown set with precious stones of Vikrama Pàṇḍya who, having lost the Southern Tamil country, which once belonged to him, and being harassed and out of fear of him had taken shelter in Ceylon (surrounded by) the swelling seas and become the Lord of Laṅkà there; seized the beautiful, golden and jewelled crown of the King of Simhala, Vírasàlamégham, who, believing that Ceylon on the seas was superior to Kannakucci (Kanya Kubja-Kanauj) which belonged to him, had entered (the island) with his relatives and those of his countrymen who were willing to go with him, and had put on his bright crown there, and who after a defeat in the battle-field, the loss of his black elephant and ignominious flight, returned when (the Còḷa King) captured his elder-sister along with his wife and cut off the nose of his mother, again lost in a sword-fight which he fought in order to wipe off the disgrace and withered on the fierce battle-field; seized the extremely brilliant crown of large stone jewels of Śri Vallabha Madanaràjan, who had come of the family of the Kannaran (Kṛṣṇa) and had become the proud King of Ílam;

\* *Vàraṇà-viyan-kaḷal*, or who wore the wonderfull anklet of valour made of conch.

† Nàdivàraṇa—name of elephant—See Nàdicaram—breed of elephant born and bred up on the banks of the river. Maṇimaṅgalam grant, S. I. I. Vol. III, Part I, No. 28, has Attivàraṇa—meaning elephant among elephants.

‡ These two, viz., *catra* (parasol) and *cámara* (fly-flapper) are royal insignia.

§ *Vaṇḍar-kaḷiṛroḍu-paḍiya*: Maṇimaṅgalam grant has '*vaṇḍamar-kaḷiṛroḍu-maḍiya*' which means 'fell along with their rutting male-elephants on which bees swarmed when they were must.' *Vaṇḍar* = warriors.



having led, for the second time, a war-like army into the northern country made such Kings as Kaṇḍar Dinakaran, Nāraṇan, Kaṇavadi (Ganapati), Madiśúdanan\* who wore a flower garland on which bees were swarming and many other Kings flee from the battle-front; had the palace of the Śalukkiyar (Cálukyas) in the city of †Kampili in whose gardens were trees bearing fragrant flowers, shattered to pieces;

having received the tribute paid, without remissions by the Villavar<sup>1</sup> Mínavar,<sup>2</sup> Véḷakula Śalukkiyar,<sup>3</sup> Vallavar,<sup>4</sup> Kansalar (Kósalar),<sup>5</sup> Vaṅgaṇar,<sup>6</sup> Koṅgaṇar,<sup>7</sup> Sindurar,<sup>8</sup> Aiyaṇar,<sup>9</sup> Śiṅgaḷar,<sup>10</sup> Paṅgaḷar,<sup>11</sup> Āndarar<sup>12</sup> and other Kings, and acquired the riches collected as the sixth share of the produce of the earth, gladly gave them away to those versed in the four *Védas* allowing them to take (the riches) by the measure; in order to be famed in this great world, followed the laws of Manu and performed the *Aśvaméya* (*Aśvamédha*—horse sacrifice) and reigned installed on the throne as *Jayan-koṇḍa Cóla* of high and mighty fame: The following are the *déavadánams*, and lands of other description, including *iraiyili* lands that belong to the *Mahádévar* at *Tiruvéngaivâyil*, a *déavadánam* village in *Peruvâyinaḍu* of *Jayaśiṅgakulàkàlavalanàḍu*, and are situated in the various villages of this *nàdu*:—

*Déavadánam* lands:—

In *Tiruvéngaivâyil*, the *Akavayal* lands measuring one-fourth, in the *Kuḍikkádu* of this village the *Śiruvayal* lands measuring three sixteenths, the *Sabhaiyàr vayal* lands measuring thirteen one eightieths, ... .. *Pillaiyàr vayal* lands (measuring) four one twentieths, the *Piḍaranéri vayal* lands (measuring) one and two one twentieths, all these lands measuring one and three-fourths and three twentieths are *déavadána* lands: In *Peruñcunaiyúr*, the *Akavayal* lands measuring one and two twentieths, in the *Kuḍikkádu* of this village the ... .. *kanéri* lands measuring three-fourths and nine one hundred and sixtieths, all these lands measuring two and seven one twentieths and one and one hundred and sixtieth are *déavadánam* lands: In *Śentórri Gaṇavatikuḍi* (*Gaṇapatikuḍi*), the area in and around the *Madippilàrvayal* lands, measuring eight one twentieths and one eightieth are *déavadánam* lands: In *Śellikūḍi*, in the *Kuḍikkádu*, the *Śiru* ... .. *r vayal* lands measuring one and a half are *déavadánam* lands: In *Vaḍamayilappúr*, the ... .. lands measuring ... ..

\* The text has "*vaṅḍalar teriyalar*"; another reading is "*vaṅḍalar teriyal*" (*teriyal* means a flower garland). It would then mean, 'Madiśudana who wore a flower garland whereon bees swarmed'. But the reading is "*teriyalar*" in the present inscription and it means 'enemy'. '*Vaṅḍar*' means a warrior.

† On the *Tuṅgabadhra* in the *Bellary* district.

<sup>1</sup> Céra King.

<sup>2</sup> Pándya King.

<sup>3</sup> Śalukkiyar of the Elephant family.

<sup>4</sup> Cálukya King.

<sup>5</sup> Kósala King.

<sup>6</sup> King of *Vaṅga* in *Bengal*.

<sup>7</sup> Koṅkaṇa King.

<sup>8</sup> King of *Sindu*.

<sup>9</sup> *Aiyaṇar*—who he was is not definitely known.

<sup>10</sup> King of *Ceylon*.

<sup>11</sup> King of *Vaṅgálam* in *Bengal*.

<sup>12</sup> *Āndhra* King.

are *déavadánam* lands: In Orumaṇimaṅgalam, the Akavayal lands measuring one half and one sixteenth and one hundred and sixtieth, and the *déavadánam* lands of this God in Mayilappúr vayal, which are (*á*)*lváram*\* lands, measuring one-fourth; in all eight and one-fourth ... .. in (the four above villages) are *déavadánam* lands registered so according to old records on palm leaves. In Pálakuḍikàḍu lands at Tiruveṭpúr in Tenkavirnàḍu, the *déavadánam* lands of this God measuring nine twentieths, and in the village proper of Kavalamaṅgalam in Akakiḷiyúrnàḍu of Pāṇḍikulāśanivāṇàḍu the *déavadánam* lands of this God measuring one fourths, in all lands amounting to eight and three fourths and four twentieths (are *déavadánam*). These lands are, *déavadánam* lands registered so in accordance with the previous entries on palm leaf† ... ..”

**Inscription No. 109.**

**Place:**—Tirumayam Taluk—Cittúr. On the south wall of the Tiruvagnísvara temple.

**Dynasty and King:**—Cóla—Parakésarivarman—Uḍaiyàr Śri Ràjéndradéva (Ràjendra II 1052–64 A. D.) Begins with a fragment of his *praśasti* commencing with the words—“*Tirumaruviya*” of which the beginning has been built in. The *praśasti* details his Caḷukyan war.

**Date:**—Third year of the King corresponding to 1054–55 A. D.

**Language and Script:**—Tamil—Mutilated—extant portion in three sections of long lines.

**Translation:**—

“..... In the 3rd year of Uḍaiyàr Śri Ràjendra Dévar also called Kó-Parakésaripanmar who, ... .. after striking terror into ... .. yi Vallàn, captured and marched off with, his (Āhàvamalla's) elephants, horses, women and treasures, having performed the *vijayābiṣekam* (anointed himself as victor) was seated enthroned on the *virasimhāsana* (throne of victory): Tiruvagnísvaram temple in Śiṟṟaiyúr, a *brahmadéyam* village of Kúḍalúr nàḍu in (Vaḍa) Kónàḍu ... .. (*ṛāya*?) ... The lands that we, the members of the *peruṅguri sabhai* of this Śiṟṟaiyúr, sold to Candrasékkhara dévar installed and consecrated by Śadiran Vēnaṅgai, the wife of the above personage are:—the Kiḷ-Śeṟri-Peruñcey ... .. Kiḷpilaṟṟuvàykkàl and Śiṟu Kumiḷivàykkàl in the lands of this village which lie to the ... of ... the lands of ... .. (riyan) Adittan Mādévan, ... .. and ... .. Tenkoṟri; these lands lying within the four great bounds thus fixed ... .. the Śiṟu Kumiḷi vàykkàl, and the Kiḷai ... .. the Karambai vàykkàl; the (southern) boundary lies to the north of the *váyakkàl*, the western boundary to the east of ... ..”

\* System of land-sharing in which the tenant's portion is determined by the number of labourers employed from his family.

† *édu-kíriya*.

**Inscription No. 110.**

**Place** :—Kulattūr Taluk—Nārttamalai—on the rock forming the north wall of the Tirumalaikkaḍambar temple.

**Dynasty and King** :—Cōla—Rājakésari (for Parakésari)\* Varman—Uḍaiyār Śri Rājendra Cōla Déva (Rājendra II 1052-64 A. D.)—The inscription begins with the shorter form of the King's *prasasti* commencing with the words “*Tirumaruviya śengól vaḷavan.*”

**Date** :—Third year of the King corresponding to 1054-55 A. D.

**Language and Script** :—Tamil—Mutilated—22 lines.

**Translation** :—

“Hail! Prosperity! In the 3rd year of Uḍaiyār Śri Rājendra Cōla Dévar, also called Kóvi Rājakésarivarman, the Vaḷavan whose sceptre stood for righteousness; who was affectionately embraced by the Goddess of Fortune; (*who*), having accompanied his elder brother (Rājādhi Rāja I) had conquered the “seven and a half lakhs” of Iraṭṭapāḍi, planted the pillar of victory in Kéraḷam (for Kollāpuram-Kólhāpūr), having been pleased to strike terror into Āhavamalla at Koppam on the banks of the Great river † and capture his elephant, horses, women and treasures, was seated enthroned on the Throne of victory: (Dedication?) to the Panañ ... .. *dévar* on the sacred hill at Malaikkaḍambūr in Teliṅgakulakalapuram (Nārttamalai) of Anṇal-vāyil Kúrṟam in Iraṭṭa pāḍi Ko(ṇḍa cōla vaḷanāḍu) ... .. a merchant in this town ... .. *pāṇḍāram* (?) *Śvām* (i) (?) ... .. for taking out (the God) in procession, for one lamp to be kept alight during all the three *sandhis* without fail ... .. Having received these ... .. *kaḷaṅṅus* (of gold) we, the Śivabrāhmaṇar, who perform the worship ... .. in the (sanctum) of this Tiruma (laikkaḍambūr) temple shall keep this lamp alight. (May this be under the protection of all Māhésvaras)—Hail! Prosperity!”

**Inscription No. 111.**

**Place** :—Tirumayam Taluk—Púvālaikkudi—on the south wall of the central shrine of the Puṣpavanésvara temple.

**Dynasty and King** :—Cōla—Parakésarivarman Uḍaiyār Śri Rājendradéva (Rājendra II-1052-64 A. D.). The inscription begins with the *prasasti* of the King commencing with the words “*Tirumakalmaruviya śengól véndan.*”

**Date** :—Fifth year of the King corresponding to 1056-57 A. D.

**Language and Script** :—Tamil—Mutilated—extant portion of 12 lines; all the lines incomplete.

\* The title Rājakésari of the King is a mistake for Parakésari—See A. R. E. (M. E. R.) 1916, II, paragraph 14, p. 118. “While Rājādhirāja I is known by his title *Rājakésarivarman*, No. 251 of Appendix B. adds the prefix *Parakésarivarman*. Similarly No. 256 of Appendix B makes the next King Rājendra déva a *Rājakésarivarman* while he is actually a *Parakésarivarman*. The confusion in the titles may have been due to the usual overlapping periods of reign and the exercise of independent powers by the crown princes during the last days of their father's reign.”

† River Krishna.

**Translation :—**

“Hail! Prosperity! In the 5th year of Uḍaiyār Sri Ràjendra Cōla Dévar also called Kó-Parakésaripanmar, the King who wielded the sceptre of righteousness and was affectionately embraced by the Goddess of Prosperity, (*who*), while, the army led by his elder brother (Ràjādhirāja I) began to retire, led a counter attack, conquered the “*seven and a half lakhs*” of Iraṭṭapāḍi, displacing the old command by causing his army to follow his own commands,\* planted, with fame in all quaters, the pillar of victory at Kollāpuram (Kólhāpūr); who, not meeting with any opposition, marched on with his drums reverberating and at Koppam on the banks of the Great river † *annihilated the whole army of Ahavamallan, who opposed him*, strewed the earth with fresh corpses, on seeing which *Ahavamallan turned his back and fled*, thereupon captured his elephants, horses, women and treasures; anointed himself as victor and was seated enthroned on the Throne of Victory: Iḷamakan ‡ of Koṟramaṅgalam in (Púvā) laikkūḍi of (Kúdalúr nāḍu), on behalf of Attānināvar ... .. my elder brother Attānikalan also called Muḍikonḍacólap ... .. for one lamp to be kept alight always, for which for one *ulakku* of ghee daily ... .. Having received these ... .. I ... .. of this (city), am bound to supply one *ulakku* of ghee daily ... .. For this person, the wet-lands given in the Dévarvayal of this village are the Sundarivaya(l) ... .. in the Dévarvayal ... .. I, Tennavadaraiyan ... .. of this lamp ... ..”

**Inscription No. 112.**

**Place :—**Kuḷattūr Taluk—Nārttāmalaj—on the rock to the north of the Maṅgala-tīrtham tank in front of the Tirumalaikkaḍambar temple.

**Dynasty and King :—**Cōla—Parakésarivarman—Uḍaiyār Śri Ràjendradévar (Ràjendra II—1052–64 A. D.). Begins with the longer form of the King’s *praśasti* commencing with the words “*Tirumādu puviennum perumādar*” §

**Date :—**Fifth year of the King corresponding to 1056–57 A. D.

**Language and Script :—**Tamil—Incomplete and damaged—37 lines are extant.

**Translation :—**

“Hail! Prosperity! In the 5th year of Uḍaiyār Śri Ràjendra Cōla Dévar also called Kó-Parakésaripanmar who, while the Goddess of Fortune and the Great Goddess of the Earth became his queens, and his extremely brilliant white-parasol was raised aloft, uprooted <sup>1</sup> the powerful *Kali* age; having bestowed on the most powerful Gaṅgaikonḍacólan—his father’s younger brother—the title of ‘*Irumuḍiccólan*, the high-spirited warrior’, among his royal younger brothers who were stout warriors,

\* Translation supplied by Prof. K. A. N. Sastry—Cōlas p. p. 309–10.

† *Péraru*—the River Krishna.

‡ A Caste name.

§ There are variations in the reading of many words in this *praśasti* as compared with other published ones, e. g., S. I. I. iii, i, 29.

<sup>1</sup> The reading is *viyarttu* for *piyarttu* of other inscriptions. See S. I. I. III, i, 29.

conferred on Mummudiccólan—the victor on the battlefield the title of ‘*Cóla Pándyan whose valour entitled him to lead in the front-line of battle*’<sup>2</sup>, on Viracólan—the prince-royal<sup>3</sup> who, wore the anklet of valour (the title of) ‘*Karikála Cólán famed on earth,*’ on Madhuràntakan, of strong hand who wielded the sword in warfare the title of ‘*Cóla-Gaigan*’, on Paràntakadévan whose valour was combined with great strength of shoulders the title of ‘*Cóla Ayóddhirájan,*’ and among his loving sons, on Ràjendra Cólán who was famed on this earth, the title of ‘*Uttama Cólán*’, on Muḍikoṇḍa Cólán—the wearer of the ancient ornament—a garland of blossoming buds, the title of ‘*Vijayálayan the intrepid,*’ on Cólá Kéralan who mounted tall elephants having spotted faces,<sup>4</sup> the title of ‘*Cóla-Kéralan—the wielder of the long bow,*’ on Kaḍaraṅkoṇḍa Cólán of great valour the title of ‘*Cóla Janakarájan in whom the eminence of the race of the Sun rests*’ on Muḍikoṇḍa Cólán famed as such in the southern country which is surrounded by the bellowing seas the title of ‘*Sundara Cólán*’, on Iraṭṭapàḍikoṇḍa Cólán who was the abode of the glory of *Sen-tamiḷ*<sup>5</sup> literature the title of ‘*Kannak-kucciyaarájan—the Cólá King of this ancient earth*’; and then among the loving sons of his beloved sons on the Great Madhuràntakan—the wearer of the anklet of valour which resembled in brightness the Sun—the title of ‘*Cóla Vallabhan of the victorious army*’, and on the ‘matchless’ commander of the elephant corps the title of ‘*Nṛpéndra Cólán*’; and having invested them with crowns bejewelled with brilliant and precious stones was living resplendent with these attendant Kings and royal retainers; when the Śaḷukki (Cálukya king) Āhavamallan, having heard the significant report that the Vaḷavan (Cólá king) had, roused by a desire for war, set out and reached the mighty Iraṭṭamaṅḍalam (Raṭṭa country) and had destroyed rivers, districts, and towns, and exclaiming “This is a disgrace to me,” sprang up, glaring fiercely with blazing eyes, entered Koppam of indescribable strength, and declaring war commenced the attack, and at that time when the shower of Āhavamalla’s straight arrows pierced the head of his elephant, his royal thigh and shoulders, which resembled hillocks; and seeing his warriors who were decorated with anklets of valour and who followed him on their elephants, fall, moved to the front many matchless regiments till then kept in reserve, transported to Heaven these heroes whose, anklets of valour shook, namely, Jayasiṅga, the younger brother of the valorous Śaḷukki (Cálukya king), the warlike Pàlakési (Pulakési), and Dàrakapanman<sup>6</sup> among the Kings, the chief (*maṅḍalin*) Aśópan<sup>7</sup> Moṭṭaya(n) who wore garlands of flowers dropping honey, and Kúṭṭi Ananda Nuḷamban<sup>8</sup> and others; and when the Śaḷukki had been defeated along with Vanni Alavan,<sup>9</sup> Tuttan of the cavalry force, Kundamayan of the

<sup>2</sup> Or *valour enough to subdue the enemy lines.*

<sup>3</sup> S. I. I. III, i, 29 reads *Kólimannan* (lord of Uṛaiyúr) Here the reading is *Kómán.*

<sup>4</sup> *Pukar-mukat-telu-uyar-kalirru*—may also mean “who wielded the weapon called *pukar mukam*—a kind of arrow, and mounted on tall elephants.

<sup>5</sup> *Sen-tamiḷ-piḍu-iyal.*

<sup>6</sup> S. I. I. III, i, 29 has *Dásapanman.*

<sup>7</sup> S. I. I. III, i, 29 has *Aśókaiyan.*

<sup>8</sup> S. I. I. III, i, 29 has *Nanni Nuḷamban.*

<sup>9</sup> S. I. I. III, i, 29 has *Vanniya Révan.*

powerful army of bow-men <sup>10</sup> and other princes, fled, trembling in confusion, body bent and distorted like a reed <sup>11</sup> looking back, legs slipping, westwards, siezed on the battle-front high-bred elephants, such as *Śatrubhayaṅkara*, *Karabhadra*, and many other pre-eminent elephants, prancing steeds, rows of herds of camels, the pennon <sup>12</sup> of the boar and other insignia of royalty <sup>13</sup>, the peerless *Āṅgalaippai* <sup>14</sup> and all the other queens, damsels and other booty, which *Āhavamalla* abandoned on that battlefield and anointed himself as victor; and having led a warlike army in the southern direction and captured the enemy King (*Mānābharaṇan*) of Ceylon and his two beautiful, loving sons on the field of battle, perpetuated his great fame :

The deed, which, we, the members of the town assembly of *Teliṅgakulakālapuram* (*Nārttāmalai*) in *Āṅṅalvāyirkūṟṟam* of *Irattapādikonḍa cōla vaḷa nāḍu* signed in common consent and solemn agreement\* is as follows :—

Having had our ... ..  
lands measured out by the *Múvéndira vélar* of *Kuṅṟiyúrnāḍu* who was Superintendent of lands under *Toṅḍaimánár* † (?) and appointed *Kumàrattakuḍaiyān* *Múvéndan Candiraśékharan*, of *Tiruppanāṅḍu*, the superintendent of land allotment (?) under *Vānavan Pallavaraiyan* (?) and *Toṅḍaimánár*, *Bhaṭṭan Tiruvan*, the local merchant, *Amudan Pallikonḍān Veyyakutti Parāntakan*, *Muttan Dévan*, *Śeṭṭi Kuṅṟan*, and *Rājendra Cōla Braha Śeṭṭi* ‡ to officiate as supervisors and *Nakkan Tiṭṭan* as accountant, we made (the following assignments) ... .. excluding the *dēvadānam* of *Kumaravayal* in ... .., the lands in *Kiḷattāyanallūr*, and *Kuṅṟattūr* and the *Kānṅanvayal* lands in *Muṅṟankuḍikkāḍu* and ... .. measuring one *mávarai* to *Gāṅgaikonḍa Aṅukka Śelai Śeṭṭi*, *Rājādhirāja Śela Śeṭṭi*, *Kāḍaraṅkonḍacōla Śela Śeṭṭi*, ... .. *Śeṭṭi*, *Rājarājaddanma Śeṭṭi*, *Rājendra Cōla danma Śeṭṭi*, and the tenants who have settled in these vacant house-sites; among the lands ... .. after excluding the lands given as *archanābhógam* § measuring one *mávarai*, the lands included under *Kiḷattāyanallūr* measuring *irumávarai munthirikai* and the *paśán* ... .. measuring ... .. whatever remains thereafter are to be shared out to *Jayaṅkonḍa Cōla Śeṭṭi* who tills and improves the ... .. plantation, the tenants that have

<sup>10</sup> *Konna-vil-paḍai*: kon = mighty-powerful.

<sup>11</sup> *Vēnura-nelittu*.

<sup>12</sup> *Vélkōḍi* = victorious or excellent ensign-(*velkōḍi*).

<sup>13</sup> *Rāja pariccandam* or *Rāja pariccinnam*.

<sup>14</sup> S. I. I. III, i, 29, has *Śāṅgappai*.

\* *Oṭṭiśaivu-karṭṭiṭṭu-iṭṭa*.

† *Toṅḍaimánár* :—S. I. I. III, i, nos. 22 and 23, gives the names of two officers in immediate attendance on *Rājendra*. One is called *tirumandira ólai* (royal secretary) *Vānavan Pallavaraiyan* the native of *Tiruppanāṅḍu* and lord of *Nervāyil* in *Panaiyúr nāḍu* in *Kṣatriyasikhāmaṇi vaḷa nāḍu* and the other is called *tirumandira ólai nāyakam* (chief secretary) *Rājarājan Toṅḍaimán*. It is these two officers that transmit the King's oral orders to the proper quarters and authorise royal orders (*tirumukham*).

‡ All probably members of the local civic council.

§ *Inám* for conducting daily worship.

settled in this part, and the tenants that have settled in ... ..  
 ... ..; the lands in Noccivayal, Paṣumbuṟai – – vayal and  
 Pallivayal amounting to two *mākkāṇis* are to be assigned to the tenants  
 that settled in ... .. and to become their share ... ..  
 ... ..”

**Inscription No. 113.**

**Place :—**Kuḷattūr Taluk—Nārttāmalai—on the rock to the north of the Maṅgaḷa tīrtham tank, in front of the Tirumalaikkaḍambar temple.

**Dynasty and King :—**Cóḷa—Parakésarivarman—Ràjendra Cóḷa Dévar (Ràjendra II 1052–64 A. D.). Begins with the shorter form of the King's *prasasti* commencing with the words, ‘*Tirumaruviya Śengól Vēndan.*’

**Date :—**Fifth year of the King corresponding to 1056–57 A. D.

**Language and Script :—**Tamil—incomplete—extant portion of 16 lines.

**Translation :—**

“Hail! Prosperity! In the 5th year of Uḍaiyār Śri Ràjendra Cóḷa Dévar also called Kó-Parakésaripanmar, the King who wielded the sceptre of righteousness, and was affectionately embraced by the Goddess of Prosperity; who, while the army led by his elder brother (Ràjàdhirāja I) began to retire, led a counter attack, conquered the “seven and a half lakhs” of Iraṭṭapaḍi, planted, with fame in all quarters, the pillar of victory at Kollāpuram (Kólhāpūr); not meeting with any opposition marched on with his drums reverberating, and at Koppam on the banks of the Great River strewed the earth with fresh corpses, having annihilated all the great and warlike armies of Āhavamalla, on hearing which Āhavamalla fled in disgrace, seized Āhavamalla's elephants, horses, women and treasures and having anointed himself as victor sat enthroned on the Throne of Victory: We, the members of the town assembly of Teluṅgakulakālapuram (Nārttāmalai) in Aṇṇavāyirkúṟṟam of Iraṭṭapaḍikoṇḍa cóḷavaḷanāḍu, ... .. as provision for the holy bath of the *Mahādévar*, who has his abode at Tirumalaikkaḍambūr in our town, during the three *sandhis* daily with five pots-ful of holy water during every *sandhi* ... .. which the merchant of Cóḷakéralapuram in Miḷalaināḍu of Ràjēndrasīṅga vaḷanāḍu ... ..”

**Inscription No. 114.**

**Place :—**Kuḷattūr Taluk—Nārttāmalai—on the rock to the north of the Maṅgaḷa tīrtham tank in front of the Tirumalaikkaḍambar temple.

**Dynasty and King :—**Cóḷa—Parakésarivarman—Uḍaiyār Śri Ràjendra Cóḷa Dévar. Begins with the shorter form of the King's *prasasti* commencing with the words ‘*Tirumaruviya Śengól Vaḷavan.*’

**Date :—**Fifth year of the King corresponding to 1056–57 A. D.

**Language and Script :—**Tamil—damaged—extant portion 12 lines.

**Translation :—**

“In the 5th year of Uḍaiyār Śri Ràjendra Cóḷa Dévar also called Kó-Parakésaripanmar, the Vaḷavan who wielded the sceptre of righteousness, and was embraced by the Goddess of Prosperity, who *while the army led by his elder brother retired, led the counter attack*, conquered the “seven

and a half lakhs” of Irattapàdi, *planted*, with fame in all quarters, *the pillar of victory at Kollapuram* (Kólhápúr), and not meeting with any opposition marched on with his drums reverberating and *at Koppam on the banks of the Great River, having annihilated* all the mighty and warlike armies of Ahavamallan, strewed the earth with fresh corpses, and when Ahavamallan fled in disgrace, seized his elephants, horses, women and treasures, anointed himself as victor and sat enthroned on the Throne of Victory: We, the members of the town assembly of Teluṅgakulakàlapuram, in Anṇa(lvàyir) kúrṇam of Irattapàdikonḍacóḷavaḷanàḍu made the following provision for the conduct of worship in the great temple of the Lord of Trúmalaiikkaḍambúr ... .. for the holy bathing ... .. and for the *Tambiráṭṭiyár* (Goddess), during the midday worship, for the supply of four *náḷis* of rice for the daily offering, and for ... .. *uri* (of paddy), thus amounting, at the rate of six *náḷis* of paddy per day, to one *kalam*, two *túṇis* one *padakku* and four *náḷis*, for thirty days in the month and to two hundred *kalam*s (?) ... .. (?) *túṇis* ... .. for the three hundred and sixty days in the year ... ..”

**Inscription No. 115.**

**Place:**— Kuḷattúr Taluk— Vellánúr—Agastísvara temple—on the south wall of the *mandapam* in front of the central shrine.

**Dynasty and King:**—Cóḷa—Vira Rájendra Dévar (1063–1069 A. D.).

**Date:**—Seventh year of the king corresponding to 1069–70 A. D.

**Language and Script:**—Tamil verse—5 lines.

**Translation:—**

“When it was proclaimed to be the seventh year of the reign of Vira Rájendirar who, when the challenge ‘conquer me or relinquish your sovereignty’ was issued, conquered in battle the king who issued the challenge.\*

There was dedicated to the *Álañjér midarṇár†*, namely Agattísar‡, who had his abode on the western side of Vellainallúr §, an *ardhamandapam* (front hall),

Which was well erected by the Tónṇal (chief?) famed as one whose hands were wedded to virtue, the protector of the ancient crown of the Śembiyar (Cóḷas), the chief of Śiruvàylṇàḍu,

The son of Mālan, Muḍikonḍanàḍàḷvān by name, the lord of the *áliyār* || clan of Tiruppanavaḷvayal and the tree granting every wish ¶ on earth.”

\* Sómésvara I Ahavamalla, the western Cáḷukya prince who met Vira Rájendra in a battle at Kúḍal Sangamam. Sómésvara ‘wrote and despatched a letter to the Cóḷa King in which he assigned as the field for the next battle the very spot at Kúḍal whence his sons and himself had fled before in utter rout, and declared that whoever did not come, through fear, to the appointed field should thenceforth be no kings but out-castes’ (Sastry, Cóḷas I, p. 326).

† He whose throat contained the *ála kála* poison—Nilakanṭha in Skt.

‡ Agastísvara. § Vellánúr.

|| Clan of the Kallars hailing from *álináḍu*.

¶ The “*Karpagam*” tree.



**Inscription No. 116.**

**Place :—**Kulattúr Taluk—Malaiyaḍippaṭṭi—Vāgiśvara temple—on a pillar of the *mandapa* in front of the rock-cut shrine.

**Dynasty and King :—**Cóla—Vira Ràjendra Cóla Dévar. (1063–69 A. D.). ?

**Date :—**(Twenty-fourth year ?) of the king—(corresponding to A. D. 1086–87). ?\*

**Language and Script :—**Tamil—58 lines.

**Translation :—**

“Hail! Prosperity! In the (24th?) year of Śri Viraràjendra Cóla Dévar—The *Nāyanār* who resides in Agattísuram (Agastísvaram) temple at Tiru-Ālattúrmalai in Míseṅgīlinàḍu of Jayasiṅgakulakàlavalanàḍu shall take the *Kaḍamai* tax from Kaḷlakkuḍi in Kiḷseṅgīlinàḍu, which is a *dévaḍanam* village. Accordingly, we, the two *paṟṟilai náṭṭárs* † being present along with the members of all the villages of this *náḍu*, made the following settlement in a manner agreeable to the *Dánattár* (trustees) of the temple and the members of the village :—From lands in full crop three *kalam*s of paddy on each *má* of land are to be measured into the *tirukkoṭṭáram* (temple granary). From lands cultivated under well irrigation the dues are to be reckoned at half the rate. One sixth for every *kalam*, shall be paid into the temple treasury as *áyam* tax from these amounts of paddy.

The amount of paddy collected as *uḷakan-ilakkai* ‡ at the rate of three *kuruni*s for every *má* of land shall be stored along with the temple paddy, and he shall receive this paddy exclusive of his remuneration for service to the temple. May this be valid for so long as the moon and sun endure.”

**Inscription No. 117.**

**Place :—**Kulattúr Taluk—Tiruvilànguḍi—on the north wall of the ruined Śiva Temple.

**Dynasty and King :—**Cóla-Ràjakésarivarman Uḍaiyàr Śri Kulóttuṅga Cóla Dévar—Kulóttuṅga I, 1070–1120 A. D. Begins with the *prasasti* of the king commencing with the words “*Pugaḷ-mádu-vilaṅga*”.

**Date :—**Sixth year of the king corresponding to 1075–76 A. D.

**Language and Script :—**Tamil—5 long lines.

**Translation :—**

“Hail! Prosperity! In the 6th year of Uḍaiyàr Śri Kulóttuṅga Cóla Dévar, also called Koviràjakésaripanmar (King Ràjakésarivarman) who, while the Goddess of fame became prosperous, the Goddess of victory was loving him, the Goddess of the earth was beaming with joy, and the Goddess of

\* This year which has been supplied conjecturally is too high an year for Vira Ràjendra. According to Prof. K. A. N. Sastry—Cólas—p. 336, “The latest regnal year of Viraràjendra that is found in inscriptions is the eighth, which is mentioned in a record (S. I. I. iii. 57, ll. 11–12.) of Parakésari Adhiràjendradéva ... .. Viraràjendra’s death must have occurred, therefore, early in A. D. 1070”.

† Probably two endogamous Kaḷla clans.

‡ Reads ‘Uḷakani—ilákkaikku’ which may mean *ilakkai*—monthly wages for the *uḷakan*—accountant who kept the register of land, and accounts in a village.

Fortune wedded him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority in all directions and was seated enthroned on the Throne of Victory: To the *Mahādēva* of Tiruviṛaiyānkuḍi, in Vikkiramakésari Carupédimaṅgalam. (Vikramakésari—Caturvédi-maṅgalam) a *brahmadéyam* village in Uṛattúrkúṛram of Irattapàḍikoṇḍa Cólavaḷanàḍu, I, Candràbaraṇan Ponnambalakkúttan, a Brahmin of the *átréya gótra* (sept) also called Nílakaṇḍan Aṇḍa(ñ)gai of this village dedicated 2 lamps to be lighted for ever, and gave 64 *kásus* in charge of the *Śivá brahmaṇar* of this temple to maintain them with one *uri* of ghee daily. Having received these sixty-four *kásus*, we, the *Śiva brahmaṇar* of this temple, shall keep the lamps lit as daily service, for so long as the moon and sun endure. May this be under the protection of all Māheśvaras”.

**Inscription No. 118.**

**Place :—**Ālaṅguḍi Taluk—Tirukkattalai—Sundarésvara temple—on the south wall of the central shrine.

**Dynasty and King :—**Cóla-Śri Kulóttuṅga Cólā Dévar-Kulóttuṅga I—1070–1120 A. D. Begins with the *prasasti* of the king commencing with the words “*Pugaḷmádu virumba*”.

**Date :—**Ninth year of the king—A. D. 1078–79.

**Language and Script :—**Tamil—18 lines—slightly damaged.

**Translation :—**

“Hail! Prosperity! In the ninth year of Śri Kulóttuṅga Cólā Dévar, who, while the Goddess of Fame was loving him, the Goddess of Victory was ever with him, the Goddess of the Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, and extended his authority over all quarters in such a way that the Villavar (Céras) were ruined, the Minavar (Pāṇḍyas) lost their position, and Vikkalar \* and Śiṅgaṇar † were plunged into the western ocean, celebrated his anointment as victor, and was seated enthroned along with Bhuvanimuḷududaiyà! his queen, on the Throne of Victory: Whereas, Bógéndrasingappérraraiyan of Kaṛṇali, the foeman ‡ of Rājéndracólamaṅgalanàḍālvān (chief) also called Araiyan Śéndan of Kaṛkuricci, of Kaḷlappāl in Ten-kavirnàḍu of Jayasiṅgakulakāla-vaḷanàḍu, perished as a hero in the great fight at Milaṭṭúr and the hostilities having ceased on that account I, Palamaṅḍalappérraraiyan of Milaṭṭúr, and my brother Aṇukkan, wishing that these feuds may cease gave twenty-five sheep to the Nàyakar of Tirukkaṛṇali for supplying half the amount of ghee to maintain a lamp. Having received these twenty-five sheep, we, the priests of this temple, shall keep a lamp lighted with this provision for so long as the moon and sun endure. May this be under the protection of all Māheśvaras.”

\* Vikramāditya VI.

† Jayasimha III, Vikramāditya's younger brother and the Viceroy of Baṇavásé.

‡ *aḍaiyān*.

**Inscription No. 119.**

**Place** :—Alaṅgūḍi Taluk—Tirukkaṭṭalai—Sundarésvara temple—on the south wall of the central shrine.

**Dynasty and King** :—Cóla—Śri Kulóttuṅga Cólā Dévar-Kulóttuṅga I—1070–1120 A. D. Begins with the *prasasti* of the king commencing with the words “*Pugaḷmádu virumba*”.

**Date** :—Tenth year of the king corresponding to 1079–80 A. D.

**Language and Script** :—Tamil. Incomplete, 6 lines extant.

**Translation** :—

“Hail! Prosperity! In the tenth year of Śri Kuóttuṅga Cólā Dévar, who, while the Goddess of Fame was loving him, the Goddess of Victory was abiding with him, the Goddess of the Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, and having extended his authority over all quarters in such a way that the Villavar (Céras) were ruined, the Minavar (Pāṇḍyas) lost their position, and Vikkalar and Śiṅgaṇar were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvanimuḷuduḍaiyaḷ his queen, on the Throne of Victory: I, Rájendra Cólamaṅgalaṇḍāḷvan also called Araiyan Śéndan, of Kaṅkuricci, in Kaḷḷappal of Tenkavirnaḍu in Jayasiṅgakulakāvalaṇaḍu, gave to the Vignésvaradéva at Tirukkaṭṭalai, the wet-lands near the Śekkālai or oil mill in the Vaḷattamaṅgalam lands, whereof the eastern boundary lies to the west of the lands of the Jain monastery, the southern boundary to the north of the channel which flows into the *úraṇi*, the western boundary to the east of Pakkanvaykkāl channel, and the northern boundary to the south of Śi ...”.

**Inscription No. 120. \***

**Place** :—Alaṅgūḍi Taluk—Tirugókaṇṇam—Gókaṇṇésvara temple—on the rock above the rock-cut central shrine.

**Dynasty and King** :—Cóla—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cólā Dévar also called *Ponnambalam ponméynda Kóvirājakesaripannar*—Kulóttuṅga II † 1133–1150 A. D.

**Date** :—Twelfth year of the king corresponding to 1144–45 A. D.

**Language and Script** :—Tamil verse (*ahaval*)—damaged and incomplete—11 lines are extant.

\* Madras Epigraphical collections No. 411 of 1902; S. I. I. Vol. VII 1044.

† Identified as Kulóttuṅga I (1070–1120) and included under the inscriptions of his time in the “List of chronological Inscriptions in the Pudukkottai State”. Prof. Sastry identifies the King as Kulóttuṅga II and includes this inscription in the list under Kulóttuṅga II (‘Cólas’ II, ii, p. 642). He notices this inscription in part I, page 80 *ibid*, as follows:—A curious inscription from Tirugókaṇṇam in the Pudukkottai State mentions a clan of Brahmins who exercised the right of crowning kings and who had been settled in the Tenkavira náḍu by the king Killi who had a regard for their ancient connection with the great city of Tuvarai (Dváraka). The presence in the Pāṇḍya country of Lambakarnas with special duties at the coronation of a King is noticed in the *Mahāvamsā*. It was Kulóttuṅga II who is mentioned in the *Kulóttuṅga Cólān ulā* as the king who remodelled the Chidambaram temple and covered it with gold (*ibid* II 1, p. 73–74).

## Translation :—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḥ Śrī Kulóttunga Cōḷa Dévar also called ‘Kó-Ràjakésaripanmar (King Ràjakésarivarman) who covered the *Ponnambalam* <sup>1</sup> with a golden roof’, who was seated enthroned with grace on the glowing golden Throne of Victory along with his queen Bhuvanimuḷudaiyaḷ:—

Whereas, Tillaikkaḷi, of vast learning, who shone in the world as a man of large handed munificence and possessed of wealth which was acquired by no unworthy means, who, was a native of Toṇḍaināḍu by birth, a man of truthful word and immense wealth, the lord of Tiruveṭpūr, a descendant of a wealthy family, whose ancestors, the king Killi <sup>2</sup>, in consideration of the fact that they came from Tuvaraimānagar <sup>3</sup> in ancient times, had settled in the unrivalled district of Tenkavirnāḍu, the family of Brahmins whose fair hands traditionally placed the crown on the heads of the mighty monarchs who wore ceremonial garlands of flower and prospered accordingly <sup>4</sup>,

Created a flower garden, wherein bees loved to swarm, for this *Śāttār* <sup>5</sup> of indescribable renown in Tenkavirnāḍu where fertility reigns; laid out the car street <sup>6</sup> eighteen feet wide and called it Tenkavirnāḍan, constructed as a permanent monument the great sluice (of the Kavinad tank?) and earned a lasting name in this enduring world ... .. <sup>7</sup> and as a gift greater than all his gifts which he made and thereby became famous in the world, gave Ālavayal village famous for its prosperity unto Śiva, dug a tank for storing water and constructed its bunds, *reclaimed the lands to be irrigated by it (?)*, constructed irrigation channels to fertilise it, surveyed and divided fields into square plots, dug many wells, ... .. on obtaining which lands given cheerfully and with nothing wanting in them, ... .. as measured by the *kól* (rod) called

<sup>1</sup> S. I. I. VII No. 1044 which is the copy taken by the Madras Epigraphical Department reads *Pérambalam ponméynda*. *Ponnambalam* means ‘the golden dance hall,’ while *Pérambalam*, means ‘the great dance hall.’ Both are the names of Chidambaram.

<sup>2</sup> Killi was one of the ancestors of the Cōḷas. Killi is generally used to denote a Cōḷa king.

<sup>3</sup> City of Dváraka in the north.

<sup>4</sup> The State text reads—*taṅgal-śelvan-taḷattiṇḍa-tá-mannarai-muḍi-śúṭṭum* whereas S. I. I. VII, 1044 reads *taṅgal-śelvan-taḷattiṇḍat-tár mannarai-muḍi-śúṭṭum*; *iṇḍa* or *iṇḍai* = circlet of flowers, *tár* = garland.

<sup>5</sup> *Śāttār*—*Sastá* or *Aiyyanár*? ‘Ins. (Text) of the Pudukkottai State’ reads (*uṇḍu*) *méviya púm-paḍa* (*p*) *paḍaitiḍa*; *vaṇḍu* is a better reading for *uṇḍu*. It would mean ‘created a flower garden wherein bees loved to swarm’. S. I. I. VII, No. 1044 has *paṇḍu-méviya púm-paḍappu pa-ritti-lu*—‘created a garden full of flowers which bore fruits’.

<sup>6</sup> *térvidi*.

<sup>7</sup> The line in the State text is unintelligible. It reads “*peráda ... .. lakuraiḱku pereditta kip-pár-vilangac-ceydamaitta*”. S. I. I. VII, 1044 reads “*perádiv-vulaku raikkum peradi ... .. kip-pár vilangac ceydamaitta*”.

பொருள் ... .. லகுரைக்கு பொருள்த ... .. .. இப்பார் விளக்கச்செய்தமைத்த பரிசெற்கு  
S. I. I. Vol. VII, No. 1044 gives a clearer reading as follows :—  
பொருள்தலகுரைக்கும்பொருளி ... .. .. இப்பார் விளக்கச்செய்தமைத்த பரிசெற்கு,

Tirunāḍan which was in vogue in Śivagaṅgai<sup>1</sup> ... ..  
 we, the *nāṭṭār* (residents) of Mélaivaḷi (western part) of (Tenka)virnāḍu,  
 having granted exemption from royal taxes ... .. (and  
 made?) all these lands there ... ..  
 everything ... .. 2.”

**Inscription No. 121.**

**Place:**—Kulattúr Taluk—Parambúr—Cólíśvara temple—in the turning of the south wall of the central shrine.

**Dynasty and King:**—Cóla—Cakravartikal (Emperor) Śri Kulóttuṅga Cólā Dévar also called Kóviràjakésaripanmar (King Ràjakésarivarman)—Kulótuṅga-I 1070–1120. Begins with the *prasasti* of the king commencing with the words “*Pugaḷmādu viḷaṅga*”.

**Date:**—Thirteenth year of the king corresponding to 1082–83 A. D.

**Language and Script:**—Tamil. 12 lines.

**Translation:—**

“Hail! Prosperity! In the thirteenth year of Cakravartikal Śri Kulottuṅga Cólā Dévar also called Kóviràjakésaripanmar (King Ràjakésarivarman) who, while the Goddess of Fame became prosperous, the Goddess of victory was loving him, the Goddess of the earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority in all directions in such a way that the Mīnavar (Pāṇdyas) and Villavar (Céras) were ruined, and the Śiṅḷaḷar (for Śiṅḷaṅar?) were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvani-muḷududaiyaḷ his queen, on the Throne of Victory: Endowment to the *Mahādeva* who has his abode at Cólā-Kóli-Íśvaram temple at Parambaiyúr in Kunṟusúlnāḍu of Iraṭṭapàḍikonḍacólā-vaḷanāḍu: I Vikkírama Cólā Pallavataiyan also called Tiruvaḍikal Vikkírama-Cólān, the chief of the town of Véśalippàḍippàkkam in Ràjéndracólāvaḷanāḍu gave the fifty-one sheep that are penned here in order to provide for one lamp endowed by me and to be lighted for ever one *uḷakku* of ghee daily by the measure *Súlanáḷi*.\* These sheep numbering fifty-one which are to be *sávámúvdp-péráḍu*† are given in charge of these three *Śivabrāhmaṅar* of this temple—namely Kunṟan Śiṅgabhaṭṭan of *Gautama gótra*, Ambalattāḍi Sórān, and Dévan Paramésvaran of the same *gótra*. I, Vikkírama Cólā Pallavataiyan, gave these fifty-one sheep as a gift, to remain for so long as the moon and sun endure. May this be under the protection of all Māhésvaras.”

<sup>1</sup> The State ‘Texts’ reads குறை ... .. னிதனித்த நிலைமகப்படத்திருநாடன் விவகத்தை சிதழ் கொலப்பாடிபன்னுந்தி ... .. தாம் ... .. whereas S. I. I. Vol. VII, 1044, reads குறைவின் ... .. னிதனித்தநிலைமகப்படத்திருநாடன் விவகத்தைசிதழ்கொலப்பாடிபன்னுந்தி ... ..

<sup>2</sup> The 10th line in S. I. I. is more fragmentary than in the State ‘Texts’ and the 11th line is absent.

\* *Súlakkaḷ*—a measure stamped with a trident in use in Śiva temples.

† lit—those which neither die nor grow old, i.e., the fixed number of milch ewes is to be maintained.

**Inscription No. 122.**

**Place :—**Kulattúr Taluk—Pudukkóttai Town—on a stone pillar found out during the excavation of a spot in Kalasakkàdu to the east of the town.

**Dynasty and King :—**Cóla—Cakravarti Śri Kulóttuṅga Cólā Dévar-Kulottuṅga I, 1070–1120. Begins with the *prasasti* of the king commencing with the words “*Pugaḷmádu viḷaṅga*”.

**Date :—**Thirtieth year of the king corresponding to 1099–1100 A. D.

**Language and Script :—**Tamil—84 short lines.

**Translation :—**

“Hail! Prosperity! In the 30th year of Cakravarti Śri Kulóttuṅga Cólā Dévar who, while the Goddess of Fame became prosperous the Goddess of Victory was loving him, the Goddess of Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority over all quarters in such a way that the Minavar (Pàṇḍyas) lost their position, the Villavar (Céras) were ruined and the Vikkaḷar and Siṅgaṅar were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvanimuḷuduḍaiyàḷ his queen on the Throne of Victory: The deed given to the members of the town assembly of Śénikulamānikkapuram in Tenkavirnàdu of Jayasiṅgakulakàlavāḷa nàdu:—The *Uṟrancey* lands are the lands that I, Múvëndavélān also called Śírāma ... .. Āḍavallān, a merchant in this town bought from the said assembly, wherefor the eastern boundary lies to the west of Pulinattam, the southern boundary to the north of the Śemmaripàvaikkal\* ... ..  
... ..”

**Inscription No. 123.**

**Place :—**Kulattúr Taluk—Irumbàḷi—in the ruined Śiva temple.

**Dynasty and King :—**Cóla—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cólā Dévar † —Kulóttuṅga II—1133–1150 A. D.

**Date :—**(Thirtieth year) ?

**Language and Script :—**Tamil—incomplete—fragment of 5 lines only extant.

**Translation :—**

“Hail! Prosperity! In the (30?)th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cólā Dévar: (The amount that) We, the members of the district assembly constituting the district assembly of Tenkavirnàdu in Jayasiṅgakulakàlavāḷanàdu, have agreed to pay to Anapàyanàḍàḷvàn† also called ... .. nai araśan dévan of Irumbàḷi or Ràjan who constructed the *Ka(li?)ṅgu* (sluice) ... .. from every *má* of land ... ..”

\* A stone bearing the image of Śemmarī—a hero stone ?

† Anapàya was the surname of Kulóttuṅga II who also bore the title of Tribhuvanaccakravartikaḷ—See K. A. N. Sastry Cólās Vol. II, pt. I, p. 60. This grant is possibly of the time of Kulóttuṅga II who ruled from A. D. 1133–1150; the date of the above grant is conjecturally supplied as 30. The inscription is included under Kulottuṅga I in the “Chronological List of Inscriptions of the Pudukkottai State” probably in consideration of the high regnal year which is conjecturally supplied.

**Inscription No. 124.**

**Place :—**Tirumayam Taluk—Irumbànàḍu—Sundararàjapperumàḷ temple—on the wall in the north *prākāram*.

**Dynasty and King :—**Cóḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cólā Dévar—Kulóttuṅga I, 1070–1120 A. D.

**Date :—**Thirty-third year—month of *Méṣa*, thirteenth day (*trayóḍáśi*) of the bright fortnight (*Púrvapakṣa*), a Monday when the moon was in conjunction with the asterism of *Tiruvónam* (*Śravaṇam*). Perhaps the date intended is Monday 17th August (*Śimha* not *Méṣa*) 1103 A. D. when *trayóḍáśi* was current till 16 hours 30 minutes after sunrise and *Śravaṇam* till 12 hours 15 minutes after sunrise.

**Language and Script :—**Tamil—Incomplete—24 lines extant.

**Translation :—**

“Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cólā Dévar on the 13th day of the bright fortnight in the month of *Méṣa* (*Śimha*), a Monday on which the moon was in conjunction with the asterism of *Tiruvónam*, I, Aḷaku Kaṇḍaperumàḷ, the chief among chiefs, of Perambúr nàḍu in Ràjéndracólāvalānàḍu of Ràjaràja Paṇḍi nàḍu made the following gift —

The lands that I gave, this day, with oblations of water on the sacred hand, to Our Lord<sup>1</sup> of Aḷakukaṇḍa—Viṇṇagaram<sup>2</sup>, who was installed and consecrated on my behalf by Tàramaran in the temple at Panduvana mahàdéva-nallúr also called Nuḷambúr in the Miḷalaikkúṟam of Adalāiyúr nàḍu, as an endowment for the provision of the food-offering<sup>3</sup> and adornment<sup>4</sup>, which lands are to be *danmadána iraiyili*<sup>5</sup> are as follow :—

The Korřivayakkal lands, measuring one twentieth (of a *véḷi*), which are irrigated by the tank, the *émbal*,<sup>6</sup> and the *úruṇikaḷ*<sup>7</sup>; the Tiruppúvanavayakkal lands measuring one twentieth and one hundred and sixtieth (of a *véḷi*); the Mařivayakkal lands measuring one twentieth and one hundred and sixtieth (of a *véḷi*); the ... .. vayakkal lands measuring one twentieth and one eightieth and one three hundred and twentieth (of a *véḷi*); the Aiyyařivayakkal lands measuring one fortieth and one hundred and sixtieth (of a *véḷi*); the Kuraṅguḍaiyàn lands measuring one eightieth and one three hundred and twentieth (of a *véḷi*); the Śekkàracey lands measuring one fortieth (of a *véḷi*); the Tiruvaraṅgacellivayakkal lands measuring two twentieths (of a *véḷi*); the Tiruvapařivayakkal lands measuring three twentieths (of a *véḷi*), and the Aṇḍānvayakkal lands measuring one twentieth (of a *véḷi*); lands totalling in all one half and two twentieths (of a *véḷi*). Declaring these lands, which measure in all one half and two twentieths (of a *véḷi*), to be *danmadána iraiyili*<sup>8</sup>, to be the

<sup>1</sup> Emperumán = My Lord—an usual form of address to God Viṣṇu.

<sup>2</sup> Viṇṇagaram—Corruption of *Viṣṇugraham* meaning *Viṣṇu* shrine.

<sup>3</sup> *amudupaři*.

<sup>4</sup> *śattuppaři*.

<sup>5</sup> Exempt from royal tax in virtue of the lands being an endowment for charitable purposes.

<sup>6</sup> High level irrigation tank.

<sup>7</sup> Small tanks—*lit.* the drinking water tanks.

<sup>8</sup> Exempt from royal taxes in virtue of its being a free gift and endowment.

endowment for the provision of food-offering and adornment to Our Lord and to remain as *iraiyili*<sup>9</sup> for so long as the moon and sun endure, and having inscribed so on stone and copper I, Aḷakukaṇḍaperumāl also called Adailiyūr Nāḍāḷvān, gave this<sup>10</sup> with oblations of water on the sacred hands of God. To this effect I, Adaḷaiyūr Nāḍāḷvān set my hand here unto.

Thus, in obedience to the gracious commands I, Kaṇḍa-Nàrà(yanan) wrote this *pidipāḍu*.<sup>11</sup> This is my writing. To this effect I, Ilaṅgai-Śeṇṇān-Naṭṭa ... .. bear witness ... ..

**Inscription No. 125.\***

**Place :—**Kuḷattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil—on the east wall of the *mandapam* in front of the rock-cut shrine.

**Dynasty and King :—**Cóla—Cakravartikal Śrī Kulóttuṅga Cólā Dévar also called Kovirājakésarivarman—Rājakésarivarman Kulóttuṅga I, 1070–1120 A. D. Begins with the *praśasti* of the king commencing with the words “*Pugaḷ-mādu vilanga.*”

**Date :—**Thirty-sixth year of the king corresponding to 1105–06.

**Language and Script :—**Tamil—25 lines.

**Translation :—**

“Hail! Prosperity! In the 36th year of Cakravartikal Śrī Kulóttuṅga Cólā Dévar also called King Rājakésarivarman, who while the Goddess of Fame was glorious, the Goddess of Victory was loving him, the Goddess of the Earth was beaming with joy, and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels extended his authority over all quarters in such a way that the Mīnavar (Pāṇdyas) lost their position, the Villavar (Céras) were ruined and the other kings lost their power and were ruined<sup>1</sup>, was seated enthroned along with Avanimuḷuduḍaiyāl (his queen) on the Throne of Victory :

We, the members of the district assemblies of Iraṭṭappāḍikoṇḍa cólavaḷanāḍ drew up the following agreement on behalf of the *Mahádévar* Who has his abode at Tirunalakkunṇam :—

Kīniyaninṇān Sahasran of Kirāñjimalai<sup>2</sup>, and Aruḷāḷan Sahasran of Védai-gómpuram,<sup>3</sup> both residing in Kāppukkuḍi, a *brahmadéyam* village of this *nāḍu*, having been authorised to levy brokerage on the betel leaves imported into this *nāḍu*, these two said persons and their descendants, are bound, from this thirty-sixth year of the king, to supply to the said God thirty thousand arecanuts and fifty bundles of betel leaves annually, for the offering of betel leaves and arecanuts as long as the moon and sun last.

\* Exempt from royal tax.

<sup>10</sup> The *pidipāḍu* referred to below—the original deed written on palm leaf which is taken as the authoritative version of the document.

<sup>11</sup> Original title deed or gift deed on palm leaf.

\* A. R. E. 353 of 1904.

<sup>1</sup> Reads “*éndya-mannavar-iyaluyr-aḷi tara.*”

<sup>2</sup> Sahasran=of the “One thousand”—a merchant guild. Kirāñjimalai—a village in Guntur District. See E. I., VI, p. 228 and S. I. I., II, pp. 114 and 519.

<sup>3</sup> The “Sahasran” of Védai-gómpuram—a village in the Telugu country. S. I. I., II, p. 519.



He who violates this arrangement will suffer ... ..  
 ... ..

We, ourselves, *viz.*, the members of the district assemblies, the Múnṛupaḍai Porkóyil Kaikkólar<sup>4</sup> and the Paḷiyili Ainnúṛṛuvr of this *náttuppaḍai*<sup>5</sup> having undertaken to maintain this, had this inscribed on stone.

He who seeks to violate this will perish, leaving no progeny behind. May this be under the protection of all Māhésvaras.

Tirunḷan and Aruḷaḷan referred to in the former inscription on stone, who shall both get one half share, and Śiruttonḍa Nambi also called Dāmóðaran Śri Kṛṣṇan, who shall get the other half, shall, all three<sup>6</sup> of them, stay at Tirunalakkunṛam itself, execute the conditions referred to in this agreement and see that the supply to the Lord of Tirunalakkunṛam is maintained.

May those who try to upset this perish. May this be under the protection of the Māhésvaras.

Stipulating that these persons shall supply the arecanut and betel leaves in accordance with the terms mentioned in this inscription on stone and pay, from this 40th year of the king, sixty drachmas annually, at the rate of five drachmas a month, for meeting the expenses of anointing the sacred body of the Bull<sup>7</sup>, We, the members of the district assembly, the Kaikkólar and the Paḷiyili Ainnúṛṛuvar had this inscribed on stone.

He who upsets this shall perish without any posterity.

May this be under the protection of all Māhésvaras."

**Inscription No. 125-A (Not Published.)\***

**Place:**—Kuḷattúr Taluk—Nárttāmalai—Mélamalai—on the moulded basement in front of the rock-cut Viṣṇu shrine.

**Dynasty and King:**—Cóla—Trbhuvanaccakravartikaḷ Śri Kulóttuṅga Cóla Dévar also called Kóviràjakésaripanmar—Kulóttuṅga I, 1070–1120 A. D.

**Date:**—Forty-fifth year of the king corresponding to 1114–1115 A. D.

**Language and Script:**—Tamil—4 lines each on the 16 blocks of the moulding and the plinth below.

**Text (transliteration).**

*1st block:*

Śvasti śri ce—  
 m pon vírasimbá—  
 sanattu avani mu—  
 ḷuduḍaiyáḷódu—

<sup>4</sup> The three Kaikkólar platoons belonging to the Porkóyil Regiment. Porkóyil means Chidambaram.

<sup>5</sup> The local battalion of the Paḷiyili Ainnúṛṛuvar (lit.—“Blameless Five Hundred”)—a merchant guild. *Náttuppaḍai* is one of the six kinds of armies mentioned in Tamil works. (*viz.*, *múlappaḍai*, *kúlippaḍai*, *náttuppaḍai*, *káttuppaḍai*, *tunaiippaḍai* and *pakaippaḍai*).

<sup>6</sup> Probably the temple priests entitled to share the articles offered after conducting the worship.

<sup>7</sup> *Iḍapar*—*lit.* the *Nandi* idol.

\* Discovered and published by M/S. S. R. Balasubrahmanian and K. Venkatarangam Ráju in their article ‘Nárttāmalai and its temples II’, *Journal of Oriental Research, Madras, Vol VIII, Part I, pp. 25–28, 1934.* (January–March).

*2nd block :*

m víṛṛirundaruḷiya Kóvirájakésa—  
 ri-panmarána tribhuvana cakravartiga(!)  
 Śri Kulóttuṅga Cóḷa dévaṛku  
 yáṇḍu 45 vadu Iraṭṭ(a)pá—

*3rd block :*

ḍi-koṇḍa-Cóḷa-vaḷa-náṭ—  
 ṭaṇṇal váyir-kúṛṛat—  
 tu Teluṅga-kulakálapura—  
 ttu nagarattómiyán na—

*4th block :*

garattut-tirumérkóy—  
 iṛ Karumánikkáḷvār—  
 kku ttiruppāḍi-máṛru—  
 kku innagarattu vyá—

*5th block :*

pári Dévan Periyánána Muḍi—  
 koṇḍa-cóḷa-t-teluṅgaiyará—  
 yan tiruttina kuḍikkáḍu Dévanéri  
 nilamánadaṛku kílpárkellai

... ..  
 ... ..  
 ... ..  
 ... ..

*11th block :*

... .. yepperpaṭṭa payiruñjey—  
 ḍu kuḍi-niṅgáda dévadánamáka vanu—  
 pavattu nálonúrukku neṛ padakku náná—  
 liyáka aṭṭáṇḍu torum 75 kalam eḷu—

*12th block :*

pattaiṅgala nellu ... ..  
 ... ..  
 ... ..  
 ... ..

*15th block :*

... .. koṇḍa Cóḷa Teluṅ  
 ... .. yanukkuk kuḍi níñ—  
 gáda dévadánamáka Áḷvār—  
 kut-tiruviḍaiyáṭṭañjey

*16th block :*

ḍu ... ..

**Translation :—***Blocks 1-5 :*

“Hail! Prosperity! In the 45th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar also called King Rájakésarivaṛman who was seated enthroned along with Avanimuḷuduḍaiyal, his queen, on the magnificent golden Throne of Victory:

We, the members of the Civic assembly of the city of Teliṅgakulakálapuram<sup>1</sup> in Anṇalvāyil kúṛṛam of Iraṭṭapāḍikoṇḍacóḷaavaḷanāḍu, do hereby register the following deed for the provision of daily food-offerings to Karu-mánikkáḷvār<sup>2</sup> of the Tirumérkóyil<sup>3</sup> of this city:—

<sup>1</sup> The old name of Nárttámalai.

<sup>2</sup> The presiding deity (Viṣṇu) in the cave temple.

<sup>3</sup> The Viṣṇu cave temple now called Śamaṇar Kuḍagu. It is called here “the Sacred Mélaik-kóvil (Western temple).”

Whereas, the lands in the *Kuḍikkāḍu* called Dévanéri have been reclaimed and improved by Dévan Periyàn also called Muḍikoṇḍa Cōla Teliṅgaiyarayan, a merchant in this city, and have thus been rendered arable, the eastern boundary of which ... ..

... ..  
 ... ..  
 ... ..  
 ... ..

*11th block :*

He is free to raise any kind of crop and enjoy the lands as *kuḍiniṅgādēva-dānam*<sup>4</sup>, paying 75 *kalam*s—seventy-five *kalam*s—of paddy annually to this God, at the rate of one *padakku* and four *nālis* of paddy a day for offerings

... ..  
 ... ..  
 ... ..  
 ... ..  
 ... ..

*Blocks 15 & 16 :*

We hereby assign these lands as *tiruvīḍaiyāttam*<sup>5</sup> in the possession of the Aḷvār, the said Muḍikoṇḍacōla Teluṅgaiyarayan enjoying them as *kuḍiniṅgādēva-dānam*.”

**Inscription No. 126.**

**Place:**—Tirumayam Taluk—Irumbānāḍu—Agastīśvara temple—on the south wall of the central shrine.

**Dynasty and King:**—Cōla—Trbhuvanaccakravartikal Śri Kulóttuṅga Cōla Dévar—Kulóttuṅga I, 1070–1120 A. D.

**Date:**—Forty-sixth year of the king corresponding to 1115–16 A. D.

**Language and Script:**—Tamil—10 lines.

**Translation:**—

“Hail! Prosperity! In the forty-sixth year of Trbhuvanaccakravartikal Śri Kulóttuṅga Cōla Dévar: Whereas, in obedience to the royal orders issued<sup>1</sup> by the Perumāl<sup>2</sup>, to provide for the daily service to the *Nāyanār*, who abides in Tiruvagattīśvaram in Śri Parāntakanallūr also called Kulóttuṅgacōla nallūr in the Nadviṅkúṅṅu of Mīlalaikkúṅṅam, ten *vēlis* of land had to be set apart in this village under the new name of Irāmadēvinallūr, after cancelling the old name, which conveyance was to be made in accordance with the *uḷvari* document<sup>3</sup> issued under the signature of the *Puravariyār*<sup>4</sup> and the land to be measured by the standard measure *kuḍitāṅgi*<sup>5</sup> :

<sup>4</sup> Lands conveyed as endowment and to God's ownership, the original tenant-holder not being evicted. This is opposed to *kuḍinikkidēvadānam*, where during the conveyance the original *kuḍi* was evicted.

<sup>5</sup> Lands in absolute ownership by the temple like any other land owner.

<sup>1</sup> *Tirumukam*.

<sup>2</sup> Here the King is referred to as *Perumāl*.

<sup>3</sup> Document issued by the Revenue department.

<sup>4</sup> Revenue officials.

<sup>5</sup> A measuring rod.

The following is the settlement of its boundaries effected by Aṇukka-Viḷupparaiyar, the revenue officer of this *nādu*, who conducts settlement operations in this *nādu*, in accordance with the *kaḍai-iḍu*<sup>6</sup> orders issued by Nuḷambādarāyar,<sup>7</sup> the administrator of the district:—All the lands in this village included within Puḍuvūrkuḍi hamlet, the lands included within Ālattūr hamlet, the lands included within Kīḷaikkarambai, the lands included within Nakkanéri, and two shares out of five in Kaḷlikkuḍi. Stipulating that these lands shall supply paddy towards payment of *nerkadamai*<sup>8</sup> and in addition pay all their *antarāyam*<sup>9</sup> dues in cash to the *Nāyanār* who abides in Tiruvagattisvaram, I; Aṇukka Viḷupparaiyan set my hand hereunto.”

**Inscription No. 127.**

**Place:**—Tirumayam Taluk—Idaiyāttūr—Svayamprakāsamūrti temple—on the south wall of the central shrine below the platform put up for Dakṣiṇāmūrti.

**Dynasty and King:**—Cōḷa—Trbhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar—Kulóttuṅga I, 1070–1120 A. D.

**Date:**—Fifty-second year of the king corresponding to 1121–22 A. D.

**Language and Script:**—Tamil—incomplete and obliterated—5 lines.

**NOTE:**—This grant seems to be a renewal of an older grant.

**Translation:**—

“Hail! Prosperity! In the 52nd year of Trbhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar: The inscription copied from a previous deed of sale of the *dēvadānam* lands of the *Mahādēvar* Who, abides at Tiruttāntōṅṟisvaram as the Lord of Idaiyāṟṟūr in Iraṭṭapāḍikonḍacōḷa-valānādu:—Whereas, in the 5th year of King Parakésarivarman\* the lands called Tāṅṟi ... .. was conveyed to this God as *tirunāmattuk-kāni* (?) by Vīracōḷa Ilangóvéḷ also called Ādittan Tiruvorriyūr Aḍigaḷ and the gift received with due oblations of water by Toṅgal Varaguṇanār of the Kouṇḍinya *gōtra*, a *Śivabrāhmaṇar* in the temple of this Lord,

We, the members of the village assembly directed Karumānikka Seṭṭi also called ... .. kāḍan to dig the tank of the *dēvadānam* village and reclaim and improve the lands therein, and marked the boundaries as follows:—

Eastern boundary to the west of the road to Ānkuḍi which runs north from ... .., to the north of the northern border of Kaḍambañcey land west of ... .. to the north of the northern border of Vaḍakalliccey and to the west of the western boundary of the above, to the west of the western border of the Tenkalliccey and to the west of the western border of the ... .. ḷu kaḍaivaśakkal; southern boundary to the north of Aṟakki Aṟu river and north of the northern boundary of the Vaḍavūruñcey; western boundary to the east of ... .. the *kottu*, ... ..; northern boundary to the south of the *ēmbal* (tank) in the north.

<sup>6</sup> Communication sent direct to the donee.

<sup>7</sup> “Maṇḍala mudalikaḷ Nuḷambādarāyar.”

<sup>8</sup> Tax on the paddy harvest to be paid in kind.

<sup>9</sup> Taxes in cash payable to the village assembly.

\* Parantaka I—907—953 A. D.

We, the members constituting the village assembly of Iḍayaṛṛūr village further ratified, with due oblations of water, this gift, made by the chief at the instance of Toṅgal Varaguṇaṇār, of lands called Tàṅṛi ... .. included within the bounds specified above and not excluding the *uḷṇilam* (lands under crop). May this be protected by the Māhēs'varas."

**Inscription No. 128.\***

**Place:**—Kuḷattūr Taluk—Tiruvéngaivāsal—Vyāghrapurīśvara temple—on the outer wall west of the first *prākāram*.

**Dynasty and King:**—Cōḷa—Tribhuvanaccakravartikaḷ Śri Vikrama Cōḷa Dévar—Parakésarivarman Vikrama Cōḷa—1118–1135 A. D.

**Date:**—Fourteenth year of the king, corresponding to 1131–32 A. D.

**Language and Script:**—Tamil—slightly damaged—13 lines.

**Translation:**—

“In the 14th year of Tribhuvanaccakravartikaḷ Śri Vikkrama Cōḷa Dévar:

The lands granted to Eḷunāttunaṅgai, the *sāndikkūttu*<sup>1</sup> dancer, for performing the dances during the *Śittirai* festival<sup>2</sup> of the Lord of Tiruvéngaivāyil in Peruvāyilnāḍu of Jayasiṅga kulakālavaṇaḍu, are Tippaiyarvayal in the *dēvadānam* lands, the tank and everything else that is included therein.

These lands were granted to this Eḷunāttunaṅgai in lieu of remuneration to be paid in kind (paddy)<sup>3</sup> and money payable in *kāsus*. Having received these lands, she shall perform all the nine *kūttus*.<sup>4</sup> Agreeing to supply the grain in kind<sup>5</sup> during years in which crops fail, we, the members of the Peruvāyilnāḍu assembly and the Māhēs'varas of this temple granted these lands. May this be under the protection of the Māhēs'varas.”

**Inscription No. 129.†**

**Place:**—Kuḷattūr Taluk—Nānguppatti vaṭṭam—Maḍattukkóvil—on the wall to the right of the entrance into the first *prākāram*.

**Dynasty and King:**—Cōḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cōḷa Dévar also called Kóvirājakésaripanmar—Rājakésari Kulóttuṅga II—1133–1150 A. D.

**Date:**—Thirteenth year of the King, month of *Kanni* (*Purattāsi*) on Monday the seventh, when the moon was in conjunction with the asterism of *Uttirattādi* (Uttara Bhādrapada) corresponding to Monday 3rd September 1145 A. D.‡

**Language and Script:**—Tamil—20 lines—incomplete.

**Note:**—Begins with a Tamil verse in praise of Paiyyūr and its lord Védan.

**Translation:**—

“Hail! Prosperity! The land, where luscious honey flowed from the spathes of the sheathed areca palm, to fill to repletion the hungry stomachs of the *vālai*<sup>1</sup> fish, was Paiyyūr.

\* A. R. E. 253 of 1914.

<sup>1</sup> A kind of stage dance.

<sup>2</sup> The Chitra festival in April—May.

<sup>3</sup> *korru*.

<sup>4</sup> Acting on the stage.

<sup>5</sup> *korru*.

† Madras Epigraphical collections No. 335 of 1914.

‡ This is a clear date.

<sup>1</sup> The climbing perch.

The native land of my Lord, Védan, who, when it was a question of munificence never said to-morrow, and in his rectitude adhered to the Code of Manu.

Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cōla Dévar, also called King Ràjakésarivarman: I, Kunṛan Tirucciṛrambalamuḍaiyàn, native of Marudattúr and resident in Marudattúr of Kaḷattúr Kóttam in Jayaṅkoṇḍacōlamāṇḍalam, gave, with due oblations of water on the sacred hands, the following *Kudikkádu*, as an endowment to the God Tirupperumàṇḍar, the Lord of the Uṛattúr Kuṛram in Vaḍakónaḍu of Iraṭṭapàḍikoṇḍacōlavalāṇaḍu, on the seventh day of the month of *Kanni*, a Monday when the moon was in conjunction with the asterism of *Uttirattādi*:—

This *Kudikkádu* called Irumbúdi, is the one that was granted free to me, with all rights of possession and enjoyment<sup>2</sup>, as a present for my verse<sup>3</sup> which I composed in praise of the Lord of Paiyyúr, Tirucciṛrambalam Uḍaiyàn—Védavanam Uḍaiyàn<sup>4</sup> of Paiyyúr in Uṛattúr Kúṛram of Vaḍakónaḍu in Iraṭṭapàḍikoṇḍacōlavalāṇaḍu, whereof the northern boundary lies to the south of the boundary of Neḍuṅgiraikkūḍi, the western boundary to the east of the boundary of the above village, the southern boundary to the north of ... .. cremation ground tank, in Paiyyúr, ... .. ”  
... .. ”

**Inscription No. 130.**

**Place**:—Kuḷattúr Taluk—Nāṅguppatti vaṭṭam—Maḍattukkóvil—on the wall to the right of entrance into the first *prākāram*.

**Dynasty and King**:—Cōla—Parakésarivarman Tribhuvanaccakravartikal Śri Kulóttuṅga Cōla Dévar\*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

**Date**:—20th year of the King, month of *Kanni* (*Purattāsi*), 11th day (*Ēkādāsi*) of the bright fortnight (*pūrvapakṣa*), a Thursday, when the moon was in conjunction with the asterism of *Tiruvónam* (*Śravaṇa*). This corresponds to Thursday 2nd September 1199 A. D.,† when *Sukla Pūrvapakṣa* 11, is current till 18½ hours after sunrise, and *Śravaṇa* (22) begins after 7 hours after sunrise. This date is quite suitable.

**Language and Script**:—Tamil—22 lines.

<sup>2</sup> *Tankāṇiyāka*.

<sup>3</sup> The verse referred to may be the one at the beginning of the inscription.

<sup>4</sup> Two Pallavarāya chieftains, Perumánambi Pallavarāyar of Karigaikulattúr, also called Tirucciṛrambalamuḍaiyán and Paḷayanúruḍaiyán Annan Pallavarāyan Ammaiappan, also called Védavanamuḍaiyán, were generals under Rájarāja II and Rájádhirāja II.

\* Identified as Kulóttuṅga II, in the Chronological List of Inscriptions.

† The Chronological List says, that there is no suitable date in the reigns of I and III Kulóttuṅgas, and assigns this grant to the reign of Kulóttuṅga II, and gives the equivalent of the date, as Thursday 11th September A. D. 1152. This grant is surely one of Kulóttuṅga III's time for the following reasons:—The donor of the grant has the surname Edirilláperumál which is that of Rájádhirāja II, who came after Kulóttuṅga II and Rájarāja II, and preceded Kulóttuṅga III. A person with that name must have lived in and after the time of Rájádhirāja II, and in fact, the same person made some grants in these two reigns (See P. S. I. 138, 151 and 157). The English equivalent given in the reign of Kulóttuṅga III is quite suitable. Moreover 20 years of reign is too long for Kulóttuṅga II, who is known to have ruled only between A. D. 1133–50. Moreover Kulóttuṅga II was a Rájakésari,

**Translation :—**

“Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cōḷa Dévar, also called King Parakésarivarman: Endowment to God Tirupperumànàṇḍar, the Lord of Vaḍakónaḍu in the Uṟattūr Kúṟram of Irattapàdikonḍacōḷa-vaḷanàḍu by Kulóttuṅga Cōḷa Kaḍamba-ràyan, also called Tannan Edirilapperumàḷ\*, the *sáraraiyan*† of this nàḍu :— In this year, in the month of *kanni* on the 11th day of the bright fortnight, a Thursday when the moon was in conjunction with the asterism of *tiruvónam* (*Śravaṇam*), I made this endowment for maintaining the lamp which I gave to be kept alight for ever. We, the Śivabràhmaṇas in this temple while taking charge of this endowment, received this lamp and the 100 sheep that were given for its maintenance. We, the Śivabràhmaṇas of this temple shall keep the lamp alight for so long as the moon and sun endure.”

**Inscription No. 131.**

**Place :—**Tirumayam Taluk—Ponnamaràpati—Cólísvara temple—on the wall to the south of the eastern entrance into the central shrine.

**Dynasty and King :—**Cōḷa—Tribhuvanaccakravartikal Śri Ràjaràja Dévar—Parakésari Ràjaràja II—1146–1173 A. D.

**Date :—**Fourth year of the King corresponding to 1149–50 A. D.

**Language and Script :—**Tamil—5 lines.

**Translation :—**

“Hail! Prosperity! In the fourth year of Tribhuvanaccakravartikal Śri Ràjaràja Dévar: Endowment to the *Mahádévar*, who abides in the Ràjendra Cólísvaram at Ponnamaràpati in Puṟamalainàḍu of Ràjendracōḷa-vaḷanàḍu in Ràjaràja Pàṇḍinàḍu, by the Niṣadharàjan also called Ràjendra Cōḷan Kéraḷan.‡ I, the said Niṣadharàjan, Ràjendra Cōḷan Kéraḷan, gave the share of the paddy collected as *varisai*, § at the rate of two *kalam*s and one *tūni* of paddy from every *má* of land, in Kumaran Śéndakuḍi village and the *antaràyam* || dues therefrom, as an endowment for the conduct of festivals in the temple, with due oblations of water, and had this inscribed on stone. May this be under the protection of all Mahésvaras.”

**Inscription No. 132. ¶**

**Place :—**Tirumayam Taluk—Ponnamaràpati—Cólísvara temple—on the south wall of the central shrine.

\* This surname is in imitation of that of Rájádhiràja II.

† *Sáraraiyan*—an Araiya chief subordinate to the king. He was probably the administrator of the nàḍu.

‡ “A certain Ràjendra Cōḷan Kéraḷan, also called Niṣadharàjan, who made a gift of sheep for a lamp in a temple in the 21st year of Śrivallabha (Pàṇḍya King), also made a gift of paddy to the same temple in the eleventh year of Parákrama Pàṇḍya—A. R. E. 1909, Part II, paragraph 29; See also 1910, Part II, paragraph 32”—Prof. K. A. N. Sastry—The Pàṇḍyan Kingdom—1929—p. 123.

§ The usual revenue dues collected in kind.

|| The tax in cash levied by the local body.

¶ Madras Epigraphical collections No. 4 of 1909.

**Dynasty and King:**—Cōla—Tribhuvanaccakravartikaḥ Śri Ràjaràja Dévar—Parakésari Ràjaràja II \*—1146–1173 A. D.

**Date:**—Eighth year of the King corresponding to 1153–54 A. D.

**Language and Script:**—Tamil—Built in at the end—4 lines.

**Translation:**—

“Hail! Prosperity! In the eighth year of Tribhuvanaccakravartikaḥ Śri Ràjaràjadévar: Whereas, I, Niṣadharàjan, also called Ràjendra Cōlan Keraḷan†, of Ponnamaràpati in Puṣamalainàḍu of Ràjendraçōla-valanàḍu in Ràjaràja Pàṇḍinàḍu, built the temple of Ràjendra Cōlísvaram and whereas, the master mason, Tiruvaraṅgadévan Śólai Araṣu, the mason from Tirukkóṭṭiyúr, was in charge of the erection of the *vimānam*, the installation of the Śivaliṅgam, and the building of the kitchen: In return for his services I, Niṣadharàjan, also called Ràjendra Cōlan Keraḷan, gave to this master mason Tiruvaraṅga Dévan the lands in ... .. Kulappaṟṟu ... .. with due oblations of water, and had this inscribed on stone. May this be under the protection of all Māhésvaras.”

**Inscription No. 133.**

**Place:**—Tirumayam Taluk—Kaḷḷampatti—Madísvara temple—on the west wall of the temple.

**Dynasty and King:**—Cōla—Tribhuvanaccakravartikaḥ Śri Ràjaràja Dévar—Parakésari Ràjaràja II—1146–73 A. D.

**Date:**—Eleventh year of the King corresponding to 1156–57 A. D.

**Language and Script:**—Tamil—4 sections.

**Translation:**—

“Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikaḥ Śri Ràjaràjadévar, I, Niṣadharàjan, also called Ràjendra Cōlan Keraḷan of Ponnamaràpati in Ràjendraçōla Puṣamalainàḍu of Ràjaràja Pàṇḍinàḍu, gave to the Mahadévar of Ràjendra Cōlapuram, also called Viṇatukki<sup>1</sup>, in Ollaiyúr Kúrṟam of Irattapàḍikonḍacōlaḷavalanàḍu, who abides in Tirumadísvaram temple, as an endowment for offerings of cooked rice, to be made so long as the moon and sun endure, the lands in Ilandai-vayal, and made them *iṟaiyili*.<sup>2</sup> Of these lands the four main bounds are:—Western boundary, to the east of the eastern limits of Neḍuṅgulattuvayal; northern boundary, to the south of Kúḍattàn kuḷi; eastern boundary, to the west of the Aiyyanàrkóvil of Pullamaṅgalam; and southern boundary, to the north of the northern end of the Nàgamaṅgalam tank. Declaring all

\* Prof. K. A. N. Sastry, identifies the King with Ràjaràja III, and includes it in the list under that King. See Cōlas, Vol. II, Part II, p. 731. The chief Ràjendraçōlan Keraḷan, otherwise called Niṣadharàjan, was a contemporary of the two Pàṇḍya Kings Jaṭavarman Śri Vallabha, and Māṟavarman Parákrama Pàṇḍya, who ruled in the first half of the 12th century. See A. R. E. 1909, Part II, paragraph 29; A. R. E. 1910, Part II, paragraph 32, and the ‘Pàṇḍyan Kingdom’ by K. A. N. Sastry, p. 123. Thus it is not likely that this chief was a contemporary of Ràjaràja III, (1216–1257 A. D.). See also foot-note under inscription No. 137.

† Supplied from inscription No. 137, which definitely says that Niṣadharàjan, otherwise called Vīman Ràjendraçōlan Keraḷan, built the *vimānam* or central shrine, and installed the *liṅgam*. This may be the renovation of an earlier temple.

<sup>1</sup> Inscription No. 184 has Viṇḍakki.

<sup>2</sup> Tax-free.



the lands that lie within these four bounds thus fixed and everything therein, including dry lands, tamarind and other trees to be *iraiyilidēva-dānam*<sup>3</sup> I, Niṣadharāyan, also called Rājendrā Cōlan Kéralan, made this gift to the Nāyanār who abides in Tirumadicciram, with due oblations of water and had this inscribed on stone. May this be under the protection of all Māhēsvaras.”

**Inscription No. 134.**

**Place:**—Tirumayam Taluk—Kaḷḷampatti—Madīśvara temple—on the north wall of the temple.

**Dynasty and King:**—Cōla—Tribhuvanaccakravartikaḷ Śri Rājarāja Dévar—Parakésari Rājarāja II—1146–73 A. D.

**Date:**—Eleventh year of the King corresponding to—1156–57 A. D.

**Language and Script:**—Tamil—5 sections of 5 lines each.

**Translation:**—

“Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikaḷ Śri Rājarājadévar. Whereas, I, Niṣadharāsan, also called Rājendracōlan Kéralan of Ponnamarāpati, in Rājendracōla-Puṣamalaiṇḍu of Rājarāja Paṇḍināḍu, performed the installation and consecration of Paḍāri Aiyappoli Nācciyār\* in Rājendracōlapuram, otherwise called Viṇḍakkiḷ, of Ollaiyūr kūṟram in Iraṭṭapāḍikoṇḍacōla-vaḷanāḍu, I, hereby ordain that the Goddess shall have, as a provision for the daily offerings of cooked rice, for so long as the moon and sun endure, one-eighth of a *paḷayakāśu* from every *mā* of land, and three *kalams* of paddy from every *mā* of land, after the estimation of the harvest thereon is over, in the Púttavayal Kudikkāḍu, one of the hamlets of this village. I, Niṣadharājan, also called Rājendra Cōlan Kéralan, granted to the Piḍāri † of this village the *kiḷirai* § and other dues from these lands, and made this gift with oblations of water, and had it inscribed on stone.”

**Inscription No. 135.||**

**Place:**—Kuḷattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil—on the rock to the south of the rock-cut shrine.

**Dynasty and King:**—Cōla—Tribhuvanaccakravartikaḷ Śri Rājarāja Dévar also called Kó-Parakésarivarman—Parakésari Rājarāja II—1146–73 A. D. Begins with the *prasasti* of the King commencing with the words “*Pū-maruviya-tirumādum.*” ¶

**Date:**—Eleventh year of the King corresponding to 1156–57 A. D.

**Language and Script:**—Tamil—25 lines.

**Translation:**—

“Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikaḷ Śri Rājarāja Dévar, also called King Parakésarivarman, who, while the Goddess of Prosperity enshrined in the lotus flower, the Goddess of Victory cherished

<sup>3</sup> Lands given to God and exempt from royal taxes.

\* Aiyappoli or Aiyappolil—Nācciyār was the patron deity of the merchant guild called the Aiññurruvar.

† Ins. No. 133 has Viṇatukki.

‡ Paḍāri or Piḍāri is a corruptive of Bhaṭṭāri (Sanskrit).

§ *Kiḷirai*—the dues collected by the local body.

|| Madras Epigraphical collections No. 355 of 1904.

¶ There are a few variations in the reading of this *prasasti* and that found in S. I. I. iii, 35, from Manimangalam.

on earth, the Goddess of learning residing in the tongue, and the Goddess of Fame, lovingly embraced him; while all the codes and conduct prescribed by the sacred Védas and their followers flourished exceedingly, crowned himself with the bejewelled crown by right of royal descent: and while the moon of (his) white parasol was shining as if it were the sole shelter (*tanikkūdam*) under which the eight elephants of the quarters resided, and while (his) sceptre that was chasing away the *karuṅgali* (the dark *Kali* age of dissensions, misery and war) like a thief, and (his) discus symbolic of his authority followed, extending its sway over the earth, the Kings called Villavar (Ceras), Irattar (Rāṣṭrakūṭhas), Mīnavar (Pāṇdyas), Singalar (Sinhalese), Pallavar (Pallavas) and others prostrated themselves before him, and he governed the earth with a wisdom that was beyond imagination,\* seated enthroned on the Throne of Victory along with Bhuvanīmuḷudaiyāl (his queen): Endowment of two lamps to be kept alight for ever, to the Mahādēvar of Tirumérṛali (Mēlaikkóvil) at Tirunalakkunṛam in the Kunṛiyūr naḍu of Irattapāḍikonḍacólavalanāḍu, by Kulóttuṅgacóla-Kaḍambarāyan also called Irācandiran, the *śáraraiyan* of this\* *nāḍu*: The following arrangements were made for the supply of  $\frac{3}{8}$  (?) *uri* of ghee by the *Keraḷántakan* measure, to keep these two lamps alight.

Whereas, the tenancy hamlets called Peṛṛanéri and Pidaranéri had been sold to the temple by the local assembly of Punnānguḍi in the 13th year of Vikrama Cóla Dévar (1130–31 A. D.), the vendors themselves agreeing to pay the *irai* and *kuḍimai* taxes thereon, whereof the boundaries as specified in the sale deed that they drew up are—Eastern boundary, to the west of the waterspread of the Kéraḷántakuḍi tank, southern boundary, to the north of the Kīḷaippādarikal and the waterspread of the Peṛṛanéri tank, western boundary, to the east of the Pādarikal on the west and the waterspread of the Piḍaranéri tank, northern boundary, to the south of the nāliyar (?) boundary—

And whereas I, bought the above lands and everything therein, included within the four main boundaries, the amount that I was made to pay into the temple treasury as *Candéśvaravilai* † was 20 *pon*. In lieu of these twenty *kaḷañjus* of gold 12 buffaloes were given. Having bought the above mentioned hamlets in return for these twelve buffaloes, I, Kulóttuṅga Cóla Kaḍambarāyan, gave them to the *Śivabráhmins* of the God, *viz.*, Mārānkunṛan of the *Báradvájā gótra* (sept), Śuṛṅkunṛan, Ambalakkúttan Muḍivilāmudal, Tirumāru Tiruvai ... .. and their co-parceners, as an endowment to last for so long as the moon and sun endure. May this be under the protection of all Māhés'varas."

#### Inscription No. 136.

**Place** :—Kulattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil on the rock to the north of the rock-cut shrine.

\* The text has *éṅṅarūn-karpil-maṅṅakam-purandu*, where *karpū* means wisdom. Cf. கற்பில முர்க்கரை கருக்கர் முகப்பர்—முதுகாட்டில் காக்கை உகக்கும் பிணம் where *karpū* means learning or wisdom.

† Purchase money paid to Candéśvara, the supposed custodian of all temple property.

**Dynasty and King:**—Cóla—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar also called Kóviràjakésaripanmar. Ràjakésarivarman below is a mistake for Parakésari Ràjaràja II—1146–73 A. D. Begins with the *prasasti* of the King commencing with the words “*Pú-maruviya-tirumádum.*”

**Date:**—Sixteenth year of the King corresponding to 1161–62A. D.

**Language and Script:**—Tamil—20 lines—defaced at the end.

**Translation:**—

“Hail! Prosperity! In the 16th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar, also called King Ràjakésari (*for* Parakésari)varman, who, while the Goddess of Prosperity enshrined in the lotus flower, the Goddess of Victory cherished on earth, the Goddess of learning residing in the tongue, and the Goddess of Fame, lovingly embraced him; while all the codes and conduct prescribed by the sacred Védas and their followers flourished exceedingly; crowned himself with the bejewelled crown by right of royal descent: while the moon of (his) white parasol was shining as if it were the sole shelter (*tanikkúdam*) under which the eight elephants of the quarters resided, and while (his) sceptre that was chasing away the *karuṅgali* (the dark *Kali* age of dissension, misery and war) like a thief, and (his) discus symbolic of his authority followed, extending its sway, the Kings called Villavar (Céras), Iraṭṭar (Ràṣtrakúṭhas), Mínavar (Pàṇdyas), Siṅgalar (Sinhalese), Pallavar (Pallava King) and others prostrated themselves before him, and he governed the earth with a wisdom that was beyond imagination, seated enthroned on the Throne of Victory, along with Bhuvanimuḷuduḍaiyàḷ (his queen): Endowment to the God of Tirunalak-kunṇam (Kuḍumiyàmalai) the Lord of Kunṇiyúr nàḍu in Iraṭṭapàḍikonḍa-cóḷavaḷanàḍu: I, Munaiyilàdittan Kóḍaṇḍan of Śikhànallúr in this *nàḍu*, bought from the *Śivabrāhmanar* of this God 2 *más* of land in the Ūḷvayal\* of their *māna bhógam*† share in the *dévanam* lands of this God. The amount that I placed in the holy hands of Śri Caṇḍésvaradévar‡ as the price of these two *más* of land and the alkaline waste§ lands that surround it, is 20 *naṅkásu* in the current coinage. The boundaries of the two *más* of land and the alkaline waste surrounding it, that I thus got conveyed for the payment of these twenty *kásus*, are:—Eastern boundary, to the west of the waterspread of the Dévanàrkulam tank, and the waterspread of Kaccarakulam tank, southern boundary, to the north of the boundary of Śikhànallúr village, western boundary, to the east of the road that goes to Kaivélimaṅgalam, and northern boundary to the south of the road which enters the village running towards the east of the waterspread of the Ūrkkulam.

In these lands, which are included within the four main bounds thus fixed, lies the land which formerly, Munaiyilàdittan Kóḍaṇḍan reclaimed and improved when it belonged to the village assembly. The four main boundaries of the Vélaneri tank and lands which Véḷḷan Kóḍaṇḍan reclaimed and improved in the above said lands in the 16th year of Śri Ràjaràja Dévar are:—The eastern boundary, to the west of the boundary

\* The lands where there are springs.

† Lands the enjoyment of which is granted to Brāhmins for their learning.

‡ Caṇḍésvara considered to be the custodian of God's property.

§ *Vilaiyá-n-kaḷ*

stone which he planted after the reclamation of the said lands, southern boundary, to the north of the waterspread of Vélàneri tank, western boundary, to the east of the dry lands, and northern boundary, to the south of the channel? which goes to (Rà?)śākulam ... .. the lands which are included within the four main bounds, thus fixed ... .. kuḍi (?) ... .. from (us), the ... .., the Māhēsvaras and Dévakannis (temple servants), (this) Vélàn Kódaṇḍan having received the lands excluding ... .. lands, is to conduct the festival and maintain the *maḍam* which he bought, where eight (?) Māhēsvaras (travellers) who halted there should be fed. Agreeing to this I, VélànKódaṇḍan (of Sikha)nallúr set my hand hereunto. May this be under the protection of all Māhēsvaras."

**Inscription No. 137.\***

**Place :—**Tirumayam Taluk—Ponnamaràpati—Cólisvara temple—on the north wall of the central shrine.

**Dynasty and King :—**Cóla—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Parakésari Ràjaràja II, 1146–73 A. D.†

**Date :—**Nineteenth year of the King corresponding to 1164–65 A. D.

**Language and Script :—**Tamil— 4 sections of long lines—incomplete.

**Translation :—**

“Hail! Prosperity! In the nineteenth year of Tribhuvanaccakravartikaḷ Śri Ràjaràjadévar: Whereas, formerly, rights of worship were granted with due oblations of water, to us, the *Śivabrāhmanar*, and, the days on which we should conduct the temple worship in turns was also allocated by Niṣadharàjar, also called Vīman Ràjéndracólan, who built the sacred *vimānam*, and installed and consecrated the *Mahādévar* of Ràjendra Cólisvaram in Puṣamalai nàḍu of Ràjéndracólavalaṇḍu in Ràjaràja Paṇḍinàḍu, the following is the manner in which we later re-allocated the days in the various turns by common consent :—

For the *Bhaṭṭar* of Puṣamalaṇḍu six days, for his son Aṇḍan three days, and the one day which Aṇḍan bought from Kunṇabhaṭṭar, totalling ten days. Instead of these turns for ten days, Śivaprasàdar the *Bhaṭṭar* of Puṣamalaṇḍu was given three days as his share (*amśa*); Kaṇṇabhaṭṭar three days; Nambi, the *Bhaṭṭan* of the village three days; Tillainàyakabhaṭṭar three days; Bhaṭṭaṇḍan and Perumàḷ three days each; to Kuram-pàḍan three days; Vayyakkunippàn and Subrahmaṇyan three days each; ... .. bhaṭṭar three days, which include one day's turn that was sold to Āka..... and two days' turn given as *Sridhanam* (dowry) to Perumàḷ, totalling in all thirty days, which we by common consent re-distributed among ourselves. ... .. Aṇḍan had this inscribed on stone. ... .. Śaivàcāryam (body of Śaiva priests) and the *dévadanmar* (trustees?) of this temple ... ..”

\* M. E. R. No. 9 of 1909.

† Prof. K. A. N. Sastry (Cólas II, ii, 746) identifies this King with Ràjaràja III. A comparison with P. S. I. 132 of Ràjaràja II, which also refers to the building of the temple by the same Niṣadharāya chief, and the emoluments granted to the mason in charge, seem to show that it is a grant in the time of Ràjaràja II.

**Inscription No. 138.**

**Place :—**Kulattūr Taluk—Nānguppaṭṭi vaṭṭam—Maḍattukkóvil—on the wall to the left of the entrance into the first *prákáram* of the temple.

**Dynasty and King :—**Cóla—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar, also called Kóviràja Késaripanmar—Ràjakésari Ràjàdhiràja II, 1163–79 A. D.\*

**Date :—**Second year of the King—Month of *Makharam* (*Tai*), seventh day, a Monday when the moon was in conjunction with the asterism of *Śóti* (*Svāti*). The data correspond to Monday 31st December 1162 A. D. This was clearly before any accepted date for Ràjàdhiràja II. No other date within the period of his rule is found to correspond with the data. The date given in the “Chronological List of Inscriptions” (p. 16), is 3rd December 1162 A. D. where ‘3rd’ is obviously a mistake for ‘31st’ †

**Language and Script :—**Tamil—16 lines.

**Translation :—**

“Hail! Prosperity! In the 2nd year of Tribhuvanaccakravartikaḷ Śri Iràjàdhiràja Dévar, also called Kó-Ràjakésaripanmar (King Ràjakésarivarman): Endowment to Tirupperumanàṇḍar, the Lord of Uṟattūr Kúṟṟam in Vaḍakónàḍu of Iraṭṭapàdikonḍa Colavaḷanàḍu by Kulóttuṅgaccóḷak-Kaḍambaràyan, also called Tannan Edirillapperumàḷ, the *Śáraraiyan*<sup>1</sup> of this abovesaid *kúṟṟam* in the abovesaid *naḍu* :—

I hereby declare the Kuḍikkàḍu, that I gave with oblations of water on the sacred hand of this Tirupperumanàṇḍar, on this the seventh day of the month of *Makharam*, a Monday when the moon was in conjunction with the asterism of *Śóti* (*Svāti*), viz, the village of Neḍuṅgiraikkudi of this *kúṟṟam* and *naḍu*, to be *kuḍiniṅgádevadánam*<sup>2</sup> which was exempted from *irai*<sup>3</sup> and included in the *puravu*<sup>4</sup> register. I, Kullóttuṅgaccóḷak-Kaḍambaràyan, also called Tannan Edirillapperumàḷ, conveyed all the lands included within the boundaries of this Neḍuṅgiraikkudi village to this God as *kuḍiniṅgádevadánam*”

**Inscription No. 139 †**

**Place :—**Kulattūr Taluk—Tiruvéngaivaśal—Vyàgrapuriśvara temple—on the outer wall of the first *prákáram*.

**Dynasty and King :—**Cóla—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar—Ràjakésari Ràjàdhiràja, 1163–79 A. D.

**Date :—**Fifth year of the King corresponding to 1167–68 A. D.

**Language and Script :—**Tamil—10 lines—slightly damaged.

\* He was Co-regent with his predecessor Rájaràja II till 1171–72 A. D. from which date his independent rule commences—See K. A. N. Sastry Cólās II, i, pp. 96 & 115.

† That the King is identical with Ràjàdhiràja II is clear from the title of the donor. The donor of the record calls himself Edirillapperumàḷ which was the original name of Ràjàdhiràja II. The same chief figures in a number of inscriptions dated in the reign of Kulottunga III, Ràjàdhiràja's successor—See P. S. I. 130, 146, and 151. Evidently the date is wrong.

<sup>1</sup> Śáraraiyan. An *araiya* chief who was the administrator of the *naḍu*.

<sup>2</sup> Lands conveyed as *devadánam* or gift to God, without evicting the tenants on the conveyance.

<sup>3</sup> Royal taxes.

<sup>4</sup> Register of tax-free lands.

† Madras Epigraphical collections No. 254 of 1914.

Translation :—

“Hail! Prosperity! In the 5th year of Tribhuvanaccakravartikaḥ Śrī Irāsadirāsa Dévar :

Whereas, I, Kulóttúṅgaccóḷak-Kidàrattaraiyan, also called Śadīran Irāsan, the *araiyan*<sup>1</sup> of Peruvàyl nàḍu in Jayasiṅga-Kulakàla-Vaḷa-nàḍu, instituted the *Vaikásittiruvádirai*<sup>2</sup> festival of Śadiraviḍaṅga Nàyanàr<sup>3</sup>, whom I installed and consecrated in the temple of the Lord of Tiruvéngaivàyl, and arranged for the performance of *Kúttu*<sup>4</sup> during the said festival :

The lands that I endowed as *káni*<sup>5</sup> for the purpose are the *puravari*<sup>6</sup> lands called Śarukilivayal lands, which I bought from the members of the local *Sabha* after getting an exemption from the *irai*<sup>7</sup> among the taxes on it, and whereof the boundaries are as follows :—

Eastern boundary to the west of the waterspread of the tank ; southern boundary to the north of Navaṛcey lands, and.....; western boundary to the east of the catchment of the Tiruvéngaivàyl tank and the dry lands near the brahmin cremation ground ; northern boundary to the south of.....Neduṅgaṅvayal.

I gave these lands as *káni* to Śāndikkútti Acci Umaiyaḷviyàr, Śadiraviḍaṅga Naṅgai and....., stipulating that after receiving these lands included within the four bounds thus fixed and not excluding the *unnilam*<sup>8</sup>, they shall stage the six *Kúttus*.

Whereas this has been given with oblations of water in their presence, and in the presence of Māhésvaras, they shall stage the six *Kúttus* during the festival. Whether the lands yield or do not yield, they shall stage the six *Kúttus* and receive one *kalam* of paddy for every *má* of land. May this arrangement continue for so long as the moon and sun last. I, Kulóttúṅgaccóḷak-Kidàrattaraiyan also called Śadīran Irāsan, made this endowment in the abovesaid manner. May this be protected by the Māhésvaras”

Inscription No. 140\*

Place :—Kulattúr Taluk—Nāṅguppatti vaṭṭam—Maḍattukkóvil—on the wall to the left of the entrance into the first *prākāram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḥ Śrī Ràjàdhiràja Dévar—Ràjakésari Ràjàdhiràja II, 1163–79 A. D.

Date :—Twelfth year of the King corresponding to 1184–85 A. D.

Language and Script :—Tamil—incomplete—14 lines extant.

<sup>1</sup> *Araiya*s were local chieftains.

<sup>2</sup> Festival in the month of *Vaikási*, commencing from the day on which the moon is in conjunction with the asterism of *Tiruvádirai* (*Ārudrá*).

<sup>3</sup> *Viḍaṅga* is a *svayambuliṅgam*. It means uncut. It is a natural lingam.

<sup>4</sup> Play-acting.

<sup>5</sup> Land endowed with proprietary rights for service rendered.

<sup>6</sup> Taxable land.

<sup>7</sup> Royal tax.

<sup>8</sup> Land under crop.

\* Madras Epigraphical collections No. 336 of 1914.

## Translation :—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: Endowment to Tirupperumànaṇḍar, the Lord of Uṟattūr Kúṟṟam in Vaḍakónaḍu of Iraṭṭapaḍikonḍacólavaḷalanāḍu: I, Aḷakaikkón of Tiruccirappalli<sup>1</sup>, also called Kúttan, native of Parambúr, a merchant in Vikkiramacólapperunderu, otherwise called Śārappaṭṭinam, having bought, as *Caṇḍéśvaravilai*<sup>2</sup>, the *kudikkāḍu* in Maruḍaṅguḍit-tenvayal which was formerly the *dévadanam*<sup>3</sup> land of this Nāyanār, and named it Kúttan Kudikkāḍu after my father, dug the tank and reclaimed and improved the lands there, made a daily provision, to continue for so long as the moon and sun endure, of two *nālis* of rice for offerings to the Periyānacciyaṟ<sup>4</sup>, the consort of this Nāyanār<sup>5</sup> ... ..  
... ..”

## Inscription No. 141.

**Place** :—Kulattūr Taluk—Pinnaṅguḍi—Puṅgavanéśvara—temple—On the south wall to the west of the entrance into the central shrine.

**Dynasty and King** :—Cóla—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar, also called Kó Parakésaripannar—Parakésari\* Rājādhirāja II, 1163–79 A. D.

**Date** :—Thirteenth year of the King corresponding to 1175–76 A. D.

**Language and Script** :—Tamil—7 lines.

## Translation :—

“Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḥ Śrī Irājādhirāja Dévar, also called Kop-parakésaripannar: Whereas Śrī Buyāṅga Dévar (Śrī Bhujāṅga Déva), whose sacred feet always protect and preserve me, was pleased to command that a *kudikkāḍu* should be endowed to the *Nāyanār*, who abides in Rājéndracólaiśvaram as the Lord of Punnaṅguḍi in Kūṇṇiyūr nāḍu of Iraṭṭappāḍikonḍacólavaḷalanāḍu, as *tirumadaip-pallipuram*<sup>1</sup> to provide for the requisite services<sup>2</sup> in the temple, I Kulóttuṅgaccólakkiḍāṟattaraiyan, also called adiran Irāśan, the *araiyan*<sup>3</sup> of this *nāḍu*, gave the following *kudikkāḍu*<sup>4</sup> :—

I, Kulóttuṅgaccólak-Kiḍāṟattaraiyan also called Śadiran Irāśan, hereby gave this *kudikkāḍu* after fixing the boundary by perambulating the bounds with an elephant<sup>5</sup> and planting the *tiruccūlakkal*<sup>6</sup> at all points. This is the writing of Kulóttuṅgaccólak-Kiḍāṟattaraiyan”.

<sup>1</sup> The old name of Trichinopoly.

<sup>2</sup> Purchase of temple lands by payment to Lord Caṇḍéśvara, the custodian of God's property.

<sup>3</sup> Lands conveyed to God's name as a gift.

<sup>4</sup> Lit “ the Great Goddess ”.

<sup>5</sup> Nāyanār = Lord.

\* Parakésari is a mistake for Rājakésari. Both Rājādhirāja I and Rājādhirāja II were Rājakésaris. The donor of this inscription Kulóttuṅgaccólak Kiḍāṟattaraiyan, also called Śadiran Irāśan, figures in another inscription of the same King P. S. I. No. 139—which begins with “ Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar ” the usual beginning of the inscriptions of Rājādhirāja II.

<sup>1</sup> Free gift of land endowed for the maintenance of the temple kitchen.

<sup>2</sup> *Nimandaṅgal*.

<sup>3</sup> Chief. *Araiyan* was the designation of local chieftains.

<sup>4</sup> The name of the *kudikkāḍu* and its boundaries are not mentioned.

<sup>5</sup> *ānivalaparraḍavāttiruccūlakkalnāṭṭi*. See *Piḍi-naḍanda-ellai*, p. 64 above. (Ins. 91).

<sup>6</sup> Boundary stone with trident mark.

**Inscription No. 142.**

**Place:**—Kulattūr Taluk—Kunnāṇḍarkóvil—Parvatagirísvara temple—On the wall of the southern rock-cut cave.

**Dynasty and King:**—Cóla—Śri Rājādhirāja Dévar, also called Kóvirājakésari-panmār—Rājākésari Rājādhirāja I\*, 1018–54 A. D.

**Date:**—Twenty-seventh year of the King, corresponding to 1044–45 A. D.\*

**Language and Script:**—Tamil—incomplete—5 lines extant.

**Translation:**—

“Hail! Prosperity! In the 27th year of Śri Rājādhirāja Dévar, also called Kóvirājakésari-panmār: I, Tuḍitaraiyan Kaḷḷa Kaṇṇan, made a provision to meet one fourth of the expenses of maintaining a lamp, for the *Mādévar* of Tirukkunṛakkūḍi, as a dedication for the benefit of Kaṇṇakan Peṇṇan Aravan. For this provision for a fourth of the expenses the amount that I endowed are 16 (*kásu* ?) ... ..  
... ..”

**Inscription No. 143.**

**Place:**—Alaṅguḍi Taluk—Tirukkaṭṭalai—Sundarésvara temple—on the east wall (south of the entrance) of the central shrine.

**Dynasty and King:**—Cóla—Śri Kulóttuṅga Cólā Dévar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

**Date:**—Second year of the king, corresponding to 1179–80 A. D.

**Language and Script:**—Tamil—incomplete—7 lines extant. The lines are built in at the end.

**Translation:**—

“Hail! Prosperity! In the 2nd year of Kulóttuṅga Cólā Dévar: We, the members of the village assembly of Kaṇṇuricci in Kavirpāl of Ten-Kavir-  
nāḍu in Rājārajavalanāḍu, gave to our *Nāyanār*, the *Mahádévar*  
of Tirukkaṇṇalai (temple) ... ..  
the *pāḍikával*<sup>1</sup> rights of Śédikulamāṇikkapuram, also called Kalaya-  
maṅgalam<sup>2</sup>, of ... .. nāḍu ... ..  
... .. in the fourteenth year of the *Periya Nāyanār* Kulóttuṅga  
Cólā Dévar<sup>3</sup>, the lands *given as tirumadaippallippuram*<sup>4</sup> ... ..  
and this *pāḍikával* ... .. in token of (?) the marriage of  
the royal personage of Ulakuḍaiya Nāyanār<sup>5</sup> ... ..  
... ..  
... ..”

\* This inscription seems to be one of Rājādhirāja I, (1018–54 A. D.), though it is included under Rājādhirāja II in the “Chronological List of Inscriptions”. This is clear from the high regnal year—27th year. Rājādhirāja II was also a Rājākésari, and his inscriptions usually begin as “Tribhuvanaccakravartikal”. He did not rule for 27 years.

<sup>1</sup> Contributions for the watch and ward of the village.

<sup>2</sup> Modern Pudukkóṭṭai town.

<sup>3</sup> Lit. the great Lord Kulóttuṅga Cólā Dévar—this refers to the predecessor of that name, *viz.*, Kulóttuṅga II in whose 14th year a transaction seems to have been made.

<sup>4</sup> Endowment to the temple kitchen.

<sup>5</sup> “Lord of the World”—S. I. I. Vol. II, iv, pp. 497–98; and M. E. R. 1918 App. B. No. 246, of 1917; give this name as the equivalent of Rājārája III; whereas M. E. R. 1913, para 39, gives the name as that of Kulóttuṅga III, but here the surname instead of being ‘Ulakuḍaiya Nāyanār’ is ‘Ulaguyya (vanda) Nāyanār’ (see 120 & 125 of 1912). Inscription Nos. 155 & 158 refer to Kulóttuṅga III as Ulakuḍaiya Nāyanār.



**Inscription No. 144.**

**Place** :—Kulattúr Taluk—Koçumbàlúr—Mucukundésvara temple—on the south wall of the *maṇḍapam* in front of the shrine.

**Dynasty and King** :—Cóla—Uḍaiyàr Śri Kulóttuṅga Cólā Dévar, also called Kó-Parakésari panmar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

**Date** :—Sixth year of the king, corresponding to 1183–84 A. D.

**Language and Script** :—Tamil—4 lines—the latter portions of lines 3 and 4 are missing, and the beginning of the first two lines defaced. This seems to be a verse.

**Translation** :—

“Hail! Prosperity! In the sixth year of the Lord Śri Kulóttuṅga Cólā Dévar, also called King Parakésarivarman, ... ..  
 Śe Uḍaiyàr of Álaṅkóyil in Koçumbai,<sup>1</sup> *repaired* (?) the tank, renovated the steps, and installed Dakṣiṇàmurti, Tirumàl<sup>2</sup>, Ayan<sup>3</sup> and the two guardians of the gate.<sup>4</sup> .....

**Inscription No. 145.**

**Place** :—Kulattúr Taluk—Kíranúr—Uttamanàthasvami temple—on the wall to the north of the entrance into the front *maṇḍapam*.

**Dynasty and King** :—Cóla—Śri Kulóttuṅga Cólā Dévar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

**Date** :—Eighth year of the king, on the 258th day—corresponding to 1185–86 A. D.

**Language and Script** :—Tamil—25 lines—damaged.

**Translation** :—

“Hail! Prosperity! In the 8th year of Śri Kulóttuṅga Cólā Dévar. Copy of the royal orders<sup>1</sup> which were graciously issued decreeing the grant of the village of Vāluvamaṅgalam and the hamlets<sup>2</sup> included therein, in the Oḷippaṛru<sup>3</sup> of Vaḍaśiruvàylṅaḍu in Jayasiṅgakulakàlavalanàḍu, as an endowment to provide, for so long as the moon and sun endure, for the daily offerings<sup>4</sup>, the offerings during festivals<sup>5</sup> and various other items of temple service<sup>6</sup>, to the *Náyanár* who abides in Uttamadànísvaram, as the Lord of Kíranúr, and further decreeing that the taxes levied according to the tax register<sup>7</sup> on each (?) *má* of land should be set apart as the provision for the various services conducted for the welfare of the sacred person of the Perumàl.<sup>8</sup>

<sup>1</sup> Álaṅkóyil may be the name of another temple and Koçumbai is the name of Koçumbàlúr.

<sup>2</sup> Viṣṇu.

<sup>3</sup> Brahma.

<sup>4</sup> Dvárápálakas.

<sup>5</sup> *Tirumukappatti*.

<sup>6</sup> *Kuḍikkáḍu*.

<sup>7</sup> Group of villages inhabited by a clan.

<sup>8</sup> *Tiruppaḍimáru*.

<sup>9</sup> *Tirunálpaḍi*—*tirunál* may mean also the birth day of the King.

<sup>10</sup> *Pala-paḍi-nimandaṅgalukkum*.

<sup>11</sup> *Kaḍamaippadi*.

<sup>12</sup> ‘Perumàl’ is the form in which the King is referred to.

Orders of Tribhuvanaccakravartikal<sup>9</sup> Kónérimenkoṇḍan<sup>10</sup> issued to the temple trustees<sup>11</sup>, those who perform the Śri Māhészvaram,<sup>12</sup> and the temple accountant<sup>13</sup> of the temple of Uttamadānieszvaram Uḍaiyar in Kíranúr in Vaḍaşıruvāyināḍu of Jayaśingakulakālavālanāḍu :—

Whereas, Vil(lavarāyar?) made an appeal praying that the village of Vāluvamaṅgalam and the hamlets included therein, in this nāḍu, should be granted as *déavadānam*<sup>14</sup> lands to this God, so that they may contribute to the provision of the necessary services and offerings<sup>15</sup> to this God, and that the God should receive all the customary dues collected as *irai*<sup>16</sup> thereon

It is hereby decreed that the said lands should be conveyed to this God, and entered in the registers as *déavadāna-iraiyili*<sup>17</sup>, stipulating that the temple officers shall take charge of these lands and conduct the daily services in the temple.

I, Rājendraśiṅga Múvėndavėlān, the *tirumandra olai*<sup>18</sup> wrote this deed and set my hand hereunto. This is the signature of ... ..  
This is the signature of Nuḷambādarāyar. The signature of ... ..  
... .. This is the signature of ... ..  
... .. This is the signature of Vaiśāli.....van, This is the signature of ... .. This is the signature of Ka.....pā.....ráyan. This is the signature of Varākarāśa. This is the signature of Aṅgarāsan.<sup>19</sup> The royal order<sup>20</sup> graciously issued on the two-hundred and fifty-eighth day of the eighth year.”

**Inscription No. 146.**

**Place :—**Tirumayam Taluk—Śāttanúr—Umāpatieszvara temple—on the north wall of the *ardhamaṅḍapam*.

**Dynasty and King :—**Cóla—Tribhuvanaccakravartikal Śri Kulóttuṅga Cólā Dévar-Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

**Date :—**Tenth year of the king, corresponding to 1187–88 A. D.

**Language and Script :—**Tamil—5 lines—defaced in part.

<sup>9</sup> Emperor of the three worlds.

<sup>10</sup> Kónérinmaikoṇḍan—one who has attained undisputed sovereignty. This is the title under which royal orders are issued.

<sup>11</sup> *Déva Kanmi*.

<sup>12</sup> The congregation of Śaiva devotees who are the custodians of the Śiva temple.

<sup>13</sup> *Kóyil Kanakkan*.

<sup>14</sup> *Déavadānam*—lands given to a temple, a class of eleemosynary tenure.

<sup>15</sup> *Nimandaṅgal*.

<sup>16</sup> *Irai* = the government taxes.

<sup>17</sup> *Déavadāna-iraiyili* = lands given to God and made tax-free.

<sup>18</sup> *Tirumandira olai* is the royal secretary, *lit.* the officer who commits to writing on the *olai* (cadjan leaf) the oral orders of the King.

<sup>19</sup> These signatures are those of the officers of the King.

<sup>20</sup> *Tirumukappaḍi*.

## Translation:—

“Hail! Prosperity! In the 10th year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cōla Dévar: In terms of this *moḷi*.....<sup>1</sup>I, Kulóttuṅga Cōla Kaḍambarājan, also called Tannan Edirillapperumāl, the *sáraraiyan*<sup>2</sup> of the Uṟattúr Kúṟram, made the following endowment to the *Nayanár* who abides in Umàpatísvaram in the Śri Kayilāyam<sup>3</sup> temple in Śattanúr of the Ollaiyúr Kúṟram in Irattapàdikonḍa-cōla-vaḷa-nāḍu:—

I, Kulóttuṅga Cōla Kaḍambarājan, also called Tannan Edirillapperumāl, gave to this *Nayanár*, with due oblations of water, the village (?) and the hamlets and everything in the environs thereof and the *tankaḍamai*<sup>4</sup> *antarāyam*<sup>5</sup> and dues of every other kind. May this be under the protection of all Mahésvaras”.

## Inscription No. 147.

Place:—Tirumayam Taluk—Ponnamaràpati—Cōlísvara temple—on the south wall of the central shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikal Śri Kulóttuṅga Cōla Dévar—Ràjakésarivarman Kulóttuṅga II\*, 1133–1150 A. D.

Date:—Twelfth year of the King, corresponding to 1144-45 A. D.\*

Language and Script:—Tamil—4 long lines in 4 sections.

## Translation:—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cōla Dévar: The following is the village, that I, Niṣadharājan, also called Ràjendra Cōlan Kéraḷan, of Ponnamaràpati in Ràjendracōla-vaḷanāḍu of Ràjarāja Paṇḍināḍu, gave to the *Mahádévar* of this town, who abides in

<sup>1</sup> *Moḷi mārā vōlai*—deed the terms of which are irrevocable.

<sup>2</sup> The text has *śiri-araiyan*. *Sáraraiyan* = the administrator or governor of a *nāḍu*.

<sup>3</sup> Śri Kailásam.

<sup>4</sup> The text has *tani-kaḍamai*—*tankaḍamai* is the share payable to the land-lord himself.

<sup>5</sup> *Antarāyam* dues levied by the local body.

\* Ascribed to Kulóttuṅga III (1178–1223) in the “Chronological List of Inscriptions”, the date would then correspond to 1189–90 A. D. The inscription obviously is of the time of Kulóttuṅga II for the following reason:—The donor of this grant is Ràjendra Cōlan Kéraḷan Niṣadharājan who was, as is seen from P. S. I. 131–134, the contemporary of Ràjarāja II (1146–1173 A. D.) who succeeded Kulóttuṅga II. The dates of these inscriptions range from 1150 to 1157 A. D. From these dates to 1190 A. D. there is a large gap and it is impossible that the chief had an unusual lease of life and survived to make the grant in 1190 A. D. in the time of Kulóttuṅga III. The year 1145 A. D., the 12th year of Kulóttuṅga II, is nearer to his dates of inscriptions in the reign of Ràjarāja II.

The same chief Ràjendra Cōlan Kéraḷan Niṣadharājan figures in two Páṇḍya inscriptions—in the 21st year of a Śri Vallabha and the 11th year of a Parákrama Páṇḍya (A. R. E. 1909, part ii, paragraph 29, and 1910, ii, paragraph 32; K. A. N. Sastry—‘Páṇḍyan kingdom’ p. 123). Prof. Sastry identifies the Śri Vallabha with Jaṭavarman Śri Vallabha who according to him was a contemporary of Kulóttuṅga Cōla I (1070–1120 A. D.)—*ibid* p. 119 and the Parákrama Páṇḍya with a successor Māravarman Parákrama Páṇḍya—*ibid* p. 123. For the above reasons it is not possible for the donor to have lived in the time of Kulóttuṅga I or his Páṇḍya contemporaries. The Śri Vallabha must be Māravarman Śri Vallabha (Acc. C. 1132), the contemporary of Kulóttuṅga II. The Parákrama Páṇḍya must be the same who, according to the *Mahāvamsa*, was the rival of the legitimate Prince Kulaśekhara in the claim to the Páṇḍya throne on the death of Śri Vallabha. “A very interesting record (A. R. E. 35 of 1903) of the fourth year of a Parákrama Páṇḍya incidentally refers to the fourth year of Vikrama Cōla and to Perumāḷ Kulóttuṅga déva which must be taken to mean Kulóttuṅga II, the successor of Vikrama Cōla”—Prof Sastry *ibid* p. 129. The Parákrama of this record is the same as the rival claimant to the Páṇḍya throne referred to above.

the Ràjendra Cólisvaram, for providing the daily offerings<sup>1</sup> and to pay for the services of the various temple servants<sup>2</sup> :—

I, Niṣadharàjan, also called Ràjendra Cólān Kéralān, hereby gave, with due oblations of water, to the *Mahādévar* of Ponnamaràpati, who abides in the Ràjendra Cólisvaram temple, these villages in my *kāṇippaṟṟu*<sup>3</sup> namely, the Tirumukkānivayal lands and the Irāsanéri lands, the *uḷaku*<sup>4</sup> from which this God is to enjoy, and Sēn(?)dakkūḍi village, Ānainallūr village, Véḷānéri village and the hamlets included therein(?), the Paṇḍitankuḍikkāḍu hamlet the Piccāṇḍikuḍikkāḍu hamlet in the forepart of the Ānainallūr tank, the Takaiyākuḷam tank, and all the revenue including the *antarāyam*<sup>5</sup> arising out of these, and had this gift inscribed on stone. In the above manner, I, Ādi Ācāryan, also called Taccācāryan<sup>6</sup> Uḍaiyān, native of Tiruppúvaṇam wrote this. May this be under the protection of all Māhēsvaras; may this be auspicious.”

**Inscription No. 148.**

**Place** :—Tirumayam Taluk—Kallampatti—Madisvara temple—on the north wall.

**Dynasty and King** :—Cōla—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cōla Dévar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

**Date** :—Thirteenth year of the King—corresponding to 1190–91 A. D.

**Language and Script** :—Tamil—4 long lines in 4 sections.

**Translation** :—

“Prosperity! In the 13th year of Śri Tribhuvanaccakravartikaḷ Kulóttuṅga Cōla Dévar: As an endowment to Ayyapoḷiya Nācciyār<sup>1</sup> of Ràjendra Cōlapuram also called Viṇatakki<sup>2</sup> in the Ollaiyūr kūṟṟam, I, Nilamaiyaḷakiyadévan, also called Niṣadharàjan Tirukkoḍunkunṟamuḍaiyān<sup>3</sup>, made the following gift :—

I, Nilamaiyaḷakiyadévan, having assembled the members of the civic and village assemblies<sup>4</sup> concerned, and with their support, gave, with due oblations of water to Ayyapoḷil Nācciyār, as provision for the daily temple service and offerings<sup>5</sup>, the Sundara-éri tank<sup>6</sup> and the lands irrigated by it, as specified in the *kaittaḍi* order<sup>7</sup>, stipulating that the whole should be

<sup>1</sup> *Tiruppaḍimāṟṟu*.

<sup>2</sup> *Nimandakkárar*.

<sup>3</sup> *Kāṇippaṟṟu*—holding with proprietary rights.

<sup>4</sup> *Uḷaku*—revenue assessed at the standard rates.

<sup>5</sup> *Āntarāyantakkādamaiyum*.

<sup>6</sup> Stone mason.

<sup>7</sup> Ayyapoḷil Nācciyār—the patron deity of the merchant guild called the *Nānādésiya-tisai-āyirattu-aiññūṟṟurar*—“the five hundred of the thousand directions in all districts”. See P. S. I. 134.

<sup>2</sup> P. S. I. 133 has Viṇatukki and P. S. I. 134, Viṇḍakki.

<sup>3</sup> The Lord of Tirukkoḍunkunṟam or Pirānmalai.

<sup>4</sup> *Nagarattūravaraṟiyum—Kūḍakkonḍu*.

<sup>5</sup> *Nimandam*.

<sup>6</sup> Probably the tank in the village now called Sundaram.

<sup>7</sup> *Kaittaḍi*—a demi-official order signed by the King’s officers sent direct to the donee who is to receive a gift of lands.

*kudiniṅgádéavadānam*<sup>8</sup> and the *kiḷirai*<sup>9</sup> and *kaḍamai* therefrom should provide for the daily food offering. May this be under the protection of all Māhészvaras.”

**Inscription No. 149.**

**Place:**—Tirumayam Taluk—Sàttanúr—Umàpatíšvara temple—on the south wall of the *ardhamanḍapam*.

**Dynasty and King:**—Cóla—Tribhuvanaccakravartikal Śri Kulóttuṅga Cólā Dévar—Parakésarivarman Kulóttuṅga III, 1178—1223 A. D.

**Date:**—Sixteenth year of the King, corresponding to 1193–94 A. D.

**Language and Script:**—Tamil—8 lines.

**Translation:—**

“Hail! Prosperity! In the 16th year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cólā Dévar:—Gift to the Nàyanàr, who abides in the Umà-patíšvaram shrine in Śri Kayilàyam temple at Sàttanúr in the Ollaiyúr Kúrṅam of Irattapàḍikonḍacólāvalanàḍu, by the *úróm*<sup>1</sup> constituting the village assembly of Sàttanúr:—

We, the *úróm*<sup>1</sup> constituting the village assembly of Sàttanúr, hereby gave, with due oblations of water, the Vembavayakkal lands lying in our Periyavayal lands, included within the four *tirucculakkal*<sup>2</sup> planted at the corners, and *mukkāni-kiḷaraimá*<sup>3</sup> in extent, after excluding the *iṅrai*<sup>4</sup>, *antaráyam*<sup>5</sup> and taxes of every kind, therefrom. May this continue for so long as the moon and sun endure. May this be under the protection of all Māhészvaras.”

**Inscription No. 150.\***

**Place:**—Tirumayam Taluk—Ponnamaràpati—Cólíšvara temple—on the south wall of the central shrine.

**Dynasty and King:**—Cóla—Tribhuvanaccakravartikal Śri Kulóttuṅga Cólā Dévar—Parakésarivarman Kulóttuṅga III, 1178—1223 A. D.

**Date:**—Eighteenth year of the King, corresponding to 1195–96 A. D.

**Language and Script:**—Tamil—10 lines.

**Translation:—**

“Hail! Prosperity! In the eighteenth year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cólā Dévar: I, Niṣadharàjan, also called Tirukkoḍuṅkuṅṅamudaiyàn<sup>1</sup> Aḷagiya Dévan of Ponnamaràpati in Puṅmalai Nàḍu, gave the

<sup>8</sup> Land given free to God, the cultivating tenants not being evicted on the conveyance.

<sup>9</sup> The dues collected by the local body.

<sup>1</sup> *Úráyisānda úróm*.

<sup>2</sup> Boundary stone with a trident mark planted in the lands belonging to a Śiva temple.

<sup>3</sup> Three eightieths and one three hundred and twentieth of one fortieth.

<sup>4</sup> Royal taxes.

<sup>5</sup> Taxes collected by the assembly.

\* Madras Epigraphical Collections No. 5 of 1909. Prof. K. A. N. Sastry includes this inscription in his list under Kulóttuṅga I—Cóla Vol, II, Part ii, p. 560. The chief after whom the monastery is named is the donor in P. S. I. 148 of the 13th year of Kulóttuṅga III.

<sup>1</sup> Lord of Tirukkoḍuṅkuṅṅam or Piránmalai.

following *kudikkádu*<sup>2</sup> as *maḍappuram*<sup>3</sup> to the Nilamai Aḷagiyàn-tirumaḍam<sup>4</sup> situated in the holy precincts<sup>5</sup> of the temple of the *Náyanár* who abides in Ràjendra Cólisvaram :—

I, Niṣadharàjan, also called Tirukkoḍunkuṇṇamudaiyàn Aḷagiya Dévan, hereby gave, with due oblations of water, the *kudikkaḍu* called Kaṇṇudaiperumàl, lying to the west of the Aḷagiyànàyakappillaiyàr tirumalai<sup>6</sup>, after specifying the four main boundaries and planting the *tiruccúlakkal*<sup>7</sup> on the four boundaries, stipulating that the *añḍárs*<sup>8</sup> who render service in the temple and the *maḍam*<sup>9</sup> and the *añḍárs* who perform the worship<sup>10</sup> in this *maḍam* should be fed for so long as the moon and sun endure, and inscribed this on stone. This is the writing of (?) Vira.....yàn.<sup>11</sup> May this be under the protection of all Màhésvaras.”

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<sup>2</sup> Hamlet.

<sup>3</sup> Lands conveyed as gift to a *maḥa* or monastic establishment.

<sup>4</sup> The monastery founded and named after Nilamai-Aḷagiyàn, a Niṣadharàja chief who figures in P. S. I. 148 as a donor.

<sup>5</sup> *Tirumaḍaiviḷákam*.

<sup>6</sup> Tirumalai = 'sacred hill'; it is also used euphemistically to denote the shrine, since the shrines are supposed to represent mount Méru.

<sup>7</sup> Boundary stone marked with a trident, denoting lands belonging to Śiva temples or Saivaite establishments.

<sup>8</sup> Ascetics or monks

<sup>9</sup> Monastery.

<sup>10</sup> Text is damaged here and reads “*immaḍattil\*\*\* śilāpisikkum añḍarkaḷum.*”

<sup>11</sup> Probably Viramaḷagiyàn.

