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No. 79



KARANDAI TAMIL SANGAM PLATES  
OF RAJENDRACHOLA I

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By  
K. G. KRISHNAN  
CHIEF EPIGRAPHIST (RETD)  
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## PREFACE

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

Mysore—5  
1.3.1976.

G. S. GAI  
*Chief Epigraphist*  
(*Since Retd*)

### Post-Script :

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

Mysore—5  
2.1.1984.

K. V. RAMESH  
*Chief Epigraphist.*



TABLE OF CONTENTS

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





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



## I. INTRODUCTION

### A. Findspot

The copper-plate charter edited here was secured in 1950 by the late Shri N. Lakshminarayan Rao (Government Epigraphist for India) from the Karandai Tamil Sangam at Karuntattāngudi near Tanjāvūr. The plates are reported to have been unearthed in a field in the village of Puttūr<sup>1</sup> in Papanasam Taluk in Tanjavur District, about a mile from the Ammapet railway station on the Tanjavur-Nagur line. According to the owner of the land Shri Sevu Pandiyan, they were found sixty or seventy years ago and had since been in the possession of his family. The Karandai Tamil Sangam having learnt about the existence of these plates, secured them through the good offices of the local Firka Development Officer.

The charter was originally proposed to be published by Shri N. Lakshminarayan Rao and Shri M. Venkataramayya. Shri Rao read a short paper entitled 'Some new facts about Chōla history' based on this inscription in the sixteenth session of the All India Oriental Conference, 1951 and published the same in the *Journal of Oriental Research, Madras* (Vol. XIX, Part II, pp. 148 ff.). Both of them having left the epigraphic branch, the former on retirement and the latter on transfer to the main branch of the Archaeological Survey, it had devolved on me to proceed with the publication of the entire material. The Sanskrit text and its translation were finalised before Shri Rao left in 1955.<sup>2</sup>

### B. Description

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

<sup>1</sup> The plates which may be legitimately called Puttūr plates are named here after the Karandai Tamil Sangam who were kind enough to lend the plates to us for sometime. (*Tamilppolil*, Vol. 33, p. 65).

<sup>2</sup> Shri V. S. Subrahmanyam prepared the list of donees and also helped me considerably in preparing the Sanskrit text.

list of all the Brāhmaṇa donees, the temples and other services—all that received shares of the granted land. In addition, each of the 54 plates forming the second and third sections bears on its obverse the letters *Tribhu* or *Tiripu* near the ring-hole and to the right of the number of the plate. *Tribhu* or *Tiripu* indicate that these plates belong to the village Tribhuvanamahādēvich-chaturvēdimāṅalam whose foundation is recorded in the copper-plates.<sup>1</sup>

The following measurements of these have been noted<sup>2</sup> :

*Section I (3 plates)*

Weight	—	450 <i>tolas</i>
Measurements	—	16.5" × 9.5" (42 × 24 cm)
Ring-hole diameter	—	1.2" (3 cms)
Thickness of each plate	—	.05" (.13 cm)

*Section II (22 plates)*

Weight (1-5)	—	765	} 3407 <i>tolas</i>
(6-10)	—	795	
(11-15)	—	780	
(16-20)	—	807	
(21-22)	—	260	
Measurements : 1-21	—	16.5" × 9" (42 × 22.9 cms)	
22	—	13.8" × 9" (35 × 22.9 cms)	

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

Ring-hole diameter	—	1.3" (3.2 cms)
Thickness of plate	—	.05" (.13 cms)

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

<sup>2</sup> The measurements given here are quoted from the label prepared by the late Shri M. Venkatarāmayya.

## INTRODUCTION

### Section III (32 plates)

Weight (1-6)	—	842	} 4470 tolas
(7-12)	—	756	
(13-18)	—	827	
(19-24)	—	865	
(25-30)	—	895	
(31-32)	—	285	

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

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

Ring-hole of all plates except 31 and 32— $1''$  in diameter; for 31 and 32— $1''$

Thickness : some  $.1''$  and others  $.05''$ .

### Full ring with seal

Weight	—	750 tolas
Thickness	—	$.9''$ Diameter— $18''$
Circumference of the ring	—	$5' 1-1/2''$
Thickness at base	—	$.4''$
Height from ring	—	$2.75''$

### Broken ring :

Weight	—	505 tolas
Thickness	—	$.6''$
Circumference of the ring	—	$5' 1''$
Thickness at base	—	$.4''$
Height from ring	—	$2.5''$

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

The second side of the 30th plate of the donees' section contains 3 erased lines at the end and there is a statement at the commencement of the erased portion obviously inserted later, to the effect that the sheets engraved with the names of the Brāhmaṇas are thirty. It is clear that it was intended to avoid further mistakes or tampering. In spite of this the number of Brāhmaṇas actually comes to 1083 instead of 1080 as stated in the record. Further, the third section of donees does not begin on the reverse of the 22nd plate at the end of the second section nor do the contents of the 31st plate of the third section

begin at the end of the 30th plate. The sizes of the 14th, 15th, 31st and the 32nd plates also differ from the size of the other plates of the set. Besides, the syllable *śika* of Kauśika at the end on the reverse of the 14th plate, is again repeated at the beginning of the 15th plate. At the end of the 15th plate 2nd side, the expression *Kēśava-kramavittanuk*<sup>2</sup> is engraved in bigger characters so as to fill up the space correctly, thus indicating that this plate was prepared later. All these seem to prove clearly that the several plates of the grant were engraved at different times thus leaving room for discrepancies to creep in.

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

The ends of the ring are secured at the base of a 16 petalled lotus (eight full-blown and eight partly visible) supported on the thickened segment of the ring. The circular royal seal rising high from the base of the ring rests on the expanded lotus mentioned above. In the centre of the seal is the Chōja tiger with its mouth open, seated facing the proper right on its hind legs with its forelegs raised and claws drawn out and with tail drawn through and reaching to very near its mouth. On its front are two fish, the Pāṇḍya crest. Behind the tiger are a lampstand, a flag, a dagger in scabbard pointed downwards and a goad. A lampstand, a flag and a goad are represented behind the fish. Over the fish and the tiger is a parasol (*chhutra*) with a fly-whisk (*chauri*) on either side of it. Underneath the fish and the tiger and separated by a line<sup>3</sup> across the seal are the following: from left to right, a drum, a low chair standing perhaps for a *siṃhāsana*, a boar facing proper right and a *svastikā*. The boar evidently stands for the Chālukyan crest. Apart from the parasol and the fly whisk which stand for the royal paraphernalia, and the tiger, the fish and the boar which stand for the dynastic emblems, the rest of the objects evidently stand for the eight auspicious objects (*aṣṭamaṅgalam*). All these symbols are figured in relief on a counter-sunk surface.<sup>3</sup> Outside this surface bordered by a circle, the following legend in Sanskrit verse in *anushṭubh* metre is found in embossed characters of the Grantha alphabet, starting

<sup>2</sup> This line forms the base of an inverted semi-circular arc in the seals of other copper-plate charters of the dynasty, which is considered to be a representation of the bow, the Chēra emblem. See *Ep. Ind.*, Vol. XXV, Plate opp. p. 264, No. 3; XV, Plate opp. p. 65; XXII, Plate opp. p. 213; *SH*, III, Plate opp. p. 413. The seal of the Smaller Leiden Plates of Kulōtūṅga I has only a line as in the present charter (*Ep. Ind.*, vol. XXII, Plate opp. p. 277). The only seal of the Pāṇḍyas discovered so far (*A.R. Ep.*, 1958-59, Negative No. 3903), contains all the three emblems of the Tamil kings, viz., the tiger, the fish and the bow. It appears that the exclusion or inclusion of one or the other may not have any bearing on the independence or subjection respectively of the dynasty indicated by the emblem. For instance neither Sundaraśōja nor Uttamaśōja could be considered to have conquered the Chēras, even though their seals bear the emblem of the bow. Perhaps we may have to seek the origin of this to the confederacy of the Three Tamil kings known to have existed in the days of Khāravēla. It is clear that in the present case it is just an omission. No Chēra seal has been discovered so far.

<sup>3</sup> Cf. *The Colas*, 2nd edition, p. 765 where also the seal is described.

just above the parasol and running round the margin of the seal in a clockwise direction:<sup>1</sup>

Rājad-rājanya-makuta-srēṇi-ratnēshu śāsanam [1\*]

ētaḍ—Rājēndra-chōḷasya Parakēsarivarmanmaṇaḥ [1\*]

“This (is) Parakēsarivarman Rājēndrachōḷa’s edict (to be borne) on the glittering jewels of the row of royal diadems (i.e., to be respected by them).”

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

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

### C. Palaeography And Orthography

The following palaeographical and orthographical peculiarities in respect of the Sanskrit portion may be noted. The letter *nā* is written in two ways: one by a curve drawn upward from the bottom of the vertical stem at the right of the letter (*guruṇā*, l. 5) and the other in the usual way (*nripāṇām*, line 6). The finals of consonants are in most cases indicated by a slight vertical stroke marked on the right top corner (for instance *Śrīmān*, line 5; *taḥ*, line 7). This stroke occurs also in some cases right on the top of the letter (*ujvalan*, line 20, *pratāpavān*, line, 24 etc.) even though the same stroke on the top should ordinarily represent the *repha* (line 5, line 13). In the case of *samarthah* in line 13, the stroke has been placed to the right instead of on the top. The sign for medial long *ī* indicated by a loop is placed on either end of the sign for *i taḥ*, line 1; *pīṭhah*, line 7, *pīna*, line 1; *nīla*, line 2.<sup>2</sup> There are

<sup>1</sup> Stone inscriptions of this king give this legend in this form (SII, V, Nos. 513, 578 and 579). This legend appearing also on the seal of the Larger Leiden Plates has been read with the hemistiches interchanged. The legend on the seal of the Smaller Leiden Plates of Kulōttuṅga I has also been similarly read. The legend on the seal of the Tiruvalangadu Plates of this king begins with the invocatory expression ‘Svasti Śri’ at XII as any circular legend on coins or seals should normally begin. However, the legends on the seals of the Anbil plates of Sundarachōḷa and the Madras Museum plates of Uttamachōḷa begin at VI and run in an anticlockwise direction. The recently discovered Dalavaypuram plates having the only seal of the Pāṇdyas known to us contains a legend starting at VIII and running in an anti-clockwise direction. A comparison of these legends with some more of their kind (one of Rājarāja I available only in stone inscriptions—SII, II, p. 2 and a few of the deities in temples fashioned on this model in later times—ibid., V, Nos. 433, 450, 764, 766-67; VIII No. 441) indicate that the latter half of the verse uniformly gives the name or title of the issuer of the grant. See *Ep. Ind.*, Vol. XXV, p. 242, footnote 1, for the texts of all the legends on the Chōḷa seals.

<sup>2</sup> This applies to the Tamil section also. See line 578.

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

The Tamil portion does not show any distinctly peculiar features regarding palaeography. The following features peculiar from the point of view of orthography may be noted. *Nellu* for *nel* (lines 75, 79, 85 etc.) is an instance of the typical Dravidian euphonic *u*. The use of the two types of the dental *n* and the medial and final *ṅ* is not uniform. In one case, however, of the use of *ṅ* for final *m* (*nīlan*, lines 33, 37, 40, 449 etc.) it should be treated as an instance of *kaḍaiṅṅōli*, while *nīlam* (line 76) is an instance of *mudaiṅṅōli*. *Nīlam* (lines 825, 826 etc.), and *nōkki* (line 385) are clear cases of mistake. The use of *i* in the place of *ai*, the particle for the 2nd case is evident in *purēy—urru* (line 708, cf. *ṛṛaiy—urru* in line 4, 62; see also lines 402, 403, 407 etc.). The tendency of adding *y* to words ending in *i* as in *vaḍa-varambēy* (lines 420, 431, 442, 568, 617 etc.) appears to show the influence of the hiatus (*uḍamb-aḍu-mey*) applicable in the cases of the joining of two vowels one at the end of the word and the other at the beginning of the next word. *Ivaridēy* (line 38) is another instance of this type. The expression *kiḷakku-mērkāy* (lines 436, 477 and 576) is written also as *kiḷan-mēlāy* (lines 587) and *kiḷal-mēlāy* (lines 441, 446, 469, 59 and 801). *Ten-vaḍal* is uniformly used (lines 451, 455, 463, 574 etc.). The expression *uṭchiru-vāykkāl* is spelt as *vaḍa* or *uṭchiru-vāykkāl* upto line 436 and thereafter it is correctly spelt. The form *idaninṅṅum* (lines 482-83) is noteworthy. *Ivaridē* (line 103) and *piyar* (line 28) are instances of popular forms for *ivaridu* and *peyar*. Euphonic particle *iṅ um* is used in the case of directional names such as *vaḍakki iṅ um*, *terki iṅ um* (lines 854, 858 and 860).

#### D. Words

Words of lexicographical interest are dealt with in appropriate places since they are best understood in their proper context. Some other words are discussed here. The use of both *viḍu* and *māḷigai* in line 5 is noteworthy. It is obvious that the former stands for the whole campus and the latter for the mansion, inside the same. *Pottandōm* and *pōttaga* are used in lines 360-61. The former occurring in other records has been wrongly read as *pērtandōm*<sup>1</sup> and translated—'furnished the names'. The latter is stated to be made up of *pōga* and *taga*.<sup>2</sup> The correct root for both is a composite one of *pō* and *tā* (*taru*). *Pottandōm*

<sup>1</sup> *SH.*, III, p. 404, line 128, translated 'nominated'; above. XXII, p. 245, lines 48 and 50 and foot note 8. Both the reading *pērtandōm* and the correction *pērtandōm* are untenable.

<sup>2</sup> *Ibid.*, foot note 10.

will mean 'we gave (i.e. appointed them) to go with you'. *Pottaga* is a contracted form of *pōdaruga* or *pōttaruga* (go and get). The second component in both these cases is just an auxiliary that extends the meaning of the first in accordance with the context. In the section dealing with the boundaries, some lands belonging to merchants are described and the following words are used in that connection. *Mānāyan* (line 687), *Saṅkarappāḍiyāṅ* (line 687), *chadukkam* (line 676) or *chadukkattār* (1.633) and *maṇaiṭṭēru* (1.634). *Mānāyan* is evidently an abridged form of *mahānāyakan*. *Mānāyakan* appears to occur as an intermediary between these two<sup>1</sup>. Regarding the word *Saṅkarappāḍiyāṅ*, attention may be drawn to the full discussion of the term<sup>2</sup> leading to the conclusions that *Saṅkarappāḍiyār* as a group 'formed part of the *kuḍi* (inhabitants), that they were chiefly in big cities, that some of them at least, if not all, were merchants and took part in the transactions of the *Nagara* constitution which we find prevailing in such cities and that they had a corporate body among them. The etymology of the word seems to point out that this group might have consisted of persons born out of the mingling of the castes (*varṇa-saṅkara*) in which case they might have been allowed to live only in their own quarters (*pāḍi*) and to follow apparently the profession of trading.<sup>3</sup> *Chadukkam* is no doubt a *tatsama* of *Chatuskham* referring to the area around a square or quadrangle where four roads from different directions meet. *Maṇaiṭṭēru* referring to the land under description obviously means '(that which) was enjoyed as house-site.' The distinction made in the use of the words *ellaṭṭai* and *varambu* also may be noted (line 865).

### E. Object

The object of the grant is the creation of an *agrahāra* by the king at the instance of *Narākaṅ Mārāyaṅ Jananāthan alias Rājēndraśōḷa-Brahmādhiraṅgaṅ*. The *agrahāra* was named *Tribhuvanamahādēvich-chaturvēdimaṅgalam* after the king's mother. The lands within this *agrahāra* were distributed to 1080 *Brāhmaṇas* and provision was also made for the maintenance of essential services in the *agrahāra*.

### F. Date

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

<sup>1</sup> *Śilappadikāram*, *Pukārkāṇḍam*, *Maṅgalvāḷuttuppāḍal*, line 23; *Vaṅjikkāṇḍam*, *Vāḷṭrukkāḍai*. Printed editions of this work give the reading *mānāykan*. This form was adopted evidently by introducing a dot over *ya* which alone could have been written in the manuscripts which do not use dots just like stone inscriptions. The reading *mānāyakan* will not offend the metre in which *vaṅjich-chir* is mixed up. *Nāyan* is a well-known word used in *Vaiṣṇava* parlance. The attribution of this word to *mahānāyika* (*Ep. Ind.*, XXVII, p. 2, note 3) though tempting, is not conclusive.

<sup>2</sup> *Ibid.*, XXII, pp. 146-147.

<sup>3</sup> *Ibid.* The references cited therein seem to indicate that this word along with the rest such as *ṅṅāḍi*, *ṅṅāḍi*, *ṅṅāḍi* and *ṅṅāḍi* was evidently the name of a class or caste rather than that of a profession.



procedure was completed, covering the period from July or October 1019 to May or August in 1021 A.D.<sup>1</sup>

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

## II. SUMMARY OF THE SANSKRIT SECTION

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

From the next verse (13) the charter continues to describe the historical figures of the Chōḷa dynasty. Karikāla is first described as having raised embankments to the Kāvēri river. The next person born in this family after innumerable kings of this line, was Vijayālaya (verse 14). From him was born Āditya like the sun rising from the eastern mountain and he destroyed his enemies even as the sun dispels the darkness (verse 15). After describing the birth of Āditya's son, Parāntaka I (verse 16), the charter continues to say that the latter conquered the king of Ceylon (Siṃhaḷa), the Pāṇḍya ruler, the far-famed and unconquerable Kēraḷa king and the Pallava king and also captured their fame, territories, their wealth and their vehicles (verse 17). Parāntaka covered the temple of Śiva at Vyāghrāgrahāra (i.e. Chidambaram) with pure *hāḷaka* gold brought from all the quarters conquered by him (verse 18).

<sup>1</sup> Rājendra's actual date of accession fell between 27th March and 7th July in 1012 A.D. (*Ep ind.*, VIII, p. 260)—19th June, 1012 A.D., see, Sethuraman, *The Cholas* (1977), p. 3.

<sup>2</sup> Vol. 33, pp. 65, 73-74, 97, 104, 129-135.

<sup>3</sup> *Ibid.*, pp. 193-195, 289-292, 321-324, 353-356 and Vol. 34, (1958), pp. 30-31. On p. 30 it is stated that further publication of the record is stopped since it is proposed to be published in the form of a book.

<sup>4</sup> *Ep. Ind.*, XXII, pp. 213 ff. See also p. 94 below.

## INTRODUCTION

The next verse (19) records that Parāntaka founded after his own name, a village Viranārāyaṇa-agrahāram (which evidently refers to Viranārāyaṇa-chaturvēdimaṅgalam) and also several other villages (verse 20). The charter further adds (verse 21) that he caused to be excavated hundreds and thousands of deep channels with a view to make the earth very fertile. After Parāntaka, Ariṅjaya is said to have ruled the kingdom (verse 22). The next three verses (Nos. 23-25) describe the achievements of his son Parāntaka II. It is stated that he waged a fierce war with his enemies at the town named Chēvūr. It is added that he raised his fame very high by defeating the fierce Vira-Pāṇḍya. Then the exploits of his son Rājarāja are described in detail. After describing his birth in verse 26, the poet goes on to say that he conquered the kings of all the quarters viz. Sirāhaḷa, Pāṇḍya, Kēraja, Koṅka, Mālava, Andhra etc., along with their territories and their wealth (verse 27). The next verse (28) in apparently introducing his encounter with the Western Chālukya deals with the play of the elephants on the banks of the river Tuṅgabhadrā. Rājarāja is stated to have fought alone on the horseback with the onrushing army of Satyāśraya in the same manner as Lord Śiva controlled the Gaṅgā (verse 29). In verse 30, he is said to have uprooted the Bāṇa king and cut off a certain Bhōgadēva's head. The poet again reverts to the description of his fight with Satyāśraya in the next verse (31) stating that Rājarāja captured alive, Kēśava, the commander under Satyāśraya. He is, in the next verse (32), compared to Pinākin (Śiva) in the work of destruction, which is said to be so complete that no person was to be seen on the battle field without the loss of some limb or other (verse 33). His war with Satyāśraya is further described in verses 34-35. Verses 36-37 describe how he proved to be the refuge of all the kings that surrendered themselves to him. In the next verse (38) he is stated to have completed the conquest of all the quarters.

To Rājarāja was born Madhurāntaka (i.e. Rājendra) who appeared on the earth like Hari to destroy the force of *Kali* (verse 39). The next three verses (40-42) describe how, even as a boy, Madhurāntaka proved a source of pleasure to his parents and a terror to his enemies and how he was trained well in all arts and crafts. Then the poet refers to Rājarāja's death and to Rājendra's statecraft (verses 43-47). In the next verse (48) it is stated that the Kāmbōja king, with a view to gain Rājendra's friendship and thereby save his fortunes, sent him a triumphant chariot with which he had conquered the armies of his enemies. The lord of Chakraḡōshṭa is also similarly stated to have saved his fortunes by pleasing Rājendra with a huge gift of a number of good elephants (verse 49). The next verse (50) states that Mahendra bears on his head even now the command of Rājendra thus leaving other kings to follow him. The next verse graphically describes how Rājarāja, Rājendra's father, took a vow that he would never have any recreation till he captured the city of Mānyakhēṭa and how since the father could not fulfil the same, the son undertook to do it (verse 51). The poet then describes the city of Mānyakhēṭa in flames, while it was being burnt by Rājendra's army (verses 52-54). The women moving in frantic terror in the high burning mansions at Mānyakhēṭa are likened to the lightning moving in the midst of thick clouds i.e., the smoke rising out of the fire. The next three verses (55-57) say that Rājendra even remaining in his own capital captured the city along with its wealth and thereby fulfilled his father's vow. Then Rājendra's conquest of Ceylon along with the capture of the king of Ceylon, his crown, queen and daughter and also the crown of the Pāṇḍya king

is described (verses 58-59). The next verse (60) reports the conquest of Purāṇadvīpa by Rājendra. The poet then (verses 61-62) describes the defeat of Jayasimha and the conquest of Kaḍāha in double entendre. It is said that the fire of Rājendra's prowess burnt the race of Taila and it also crossed the ocean and burnt Kaḍāha. The next verse (63) registers the conquest of Kēraja and the next one (64) reports that Rājendra caused the waters of the Gaṅgā to be brought by the kings on the banks of that river.

The next few verses (65-69) record the grant of a whole village formed by clubbing fiftyone villages in Virachōla-vaḷanāḍu, a subdivision of Nityavinōḍa-vaḷanāḍu to 1080 Brāhmanas very well-versed in all the *vedas* and *sāstras* in the eighth year of his reign (verses 68<sup>1</sup> and 69). It is stated that the newly formed village was named Tribhuvanamahādēvi-chaturvēdimaṅgalam, after the king's mother Tribhuvanamahādēvī (verse 67). Jananātha was the *vijñapti* of this grant (verse 70). Krishnapura-Nārāyaṇa of Nav-āgrahāra (i.e. Puṭṭūr), a resident of Madhyāsikā<sup>2</sup> was the executor (*ājñapti* ?) of the grant (verse 71). His good qualities are described in the next verse (verse 72). Verse 73 records the king's appeal to the future kings to protect this newly-formed village. The next two verses (74-75) contain an invocation for the continued prosperity of the village and the continued rule of this king. The last verse (76) states that this charter was composed by *Kavi* Nārāyaṇa, son of Śaṅkarārya and a resident of Pārśva-grāma. The short prose passage at the end states that it was engraved by Tribhuvanamahādēvi-mahāchārya and Rājendrasimha-Pērāchārya.

### III. DISCUSSION

#### A. HISTORICAL

Let us now proceed to discuss the fresh information forthcoming from this charter about some of the important events during the reign of this dynasty. It is stated in verse 17<sup>3</sup> that Āditya's son Parāntaka conquered the king of Ceylon (*Simhaḷa*), the Pāṇḍya ruler, the far-famed and unconquerable Kēraja and the Pallava king and also captured their fame, territories, their wealth and their vehicles. Parāntaka (I)'s success against a Pallava is revealed here for the first time. It was believed so far, according to the statements made in the Tiruvālaṅgāḍu plates of Rājendra I and the Kanyākumari inscription of Virarājendra<sup>4</sup> that Āditya I put an end to the Pallava supremacy by his signal success in killing Pallava Aparājita. The epithets *Toṇḍai-nāḍu paraviṇa Chōlan*, *Palyāṇaiko-kkaṇḍan-āyina Irājakēsari*<sup>5</sup> given to Āditya I in the Tillaisthanam inscription imply that Āditya I had completed the conquest of Tondai-maṅḍalam by annexing it to his own dominions. This combined evidence from the copper-plates and the stone inscription that Aparājita was the ruler of Tondaimaṅḍalam and that his territory was annexed by Āditya I is fairly

<sup>1</sup> There is some confusion in the Tamil translation of this verse in *Tamilppoṭṭi* (Vol. 33, p. 134).

<sup>2</sup> *Ibid.*, p. 135. This is translated as 'a resident of this king's *pradhāna-śhāna*'.

<sup>3</sup> The genealogy in the section preceding this verse has been thoroughly discussed by scholars while editing the other Chōla copper plates. Hence it is not dealt with here.

<sup>4</sup> *SII.*, III, pp. 383 ff.; *Ep. Ind.*, XVIII, pp. 21 ff.

<sup>5</sup> *SII.*, III, p. 221.

attested to by the provenance of Aparājita's records which are confined roughly within the limits of Saidapet, Ponneri and Kanchipuram Taluks of the Chingleput District in Madras State and within some portions of Tiruttani Division of the Chittoor District in the Andhra State. It is known from the Udayendiram plates of Prithivīpati II that Aparājita fought successfully against Varaguṇa II, the Pāṇḍya king, with the help of his Gaṅga ally Prithivīpati I who, however, lost his life in the great battle of Śrīpurambiyam. It may be added here that Varaguṇa II was a contemporary and friend of Nṛipatuṅgavarman as revealed in the latter's inscription<sup>1</sup> from Tiruvadi dated in the 18th year of his reign. Thus it will be seen that in the political life of this period Nṛipatuṅga and Varaguṇa II arrayed on one side, had to fight against Aparājita and his allies. This is also supported by the statement made in the Bāhūr plates of Nṛipatuṅgavarman that he helped the Pāṇḍya king (Varaguṇa ?) with an army to fight. In this connection, we may notice an inscription<sup>2</sup> from Maṭhavaḷam, Tiruttani Division in Chittoor District, Andhra State. It is engraved on a hero-stone lying near the *dhvajastambha* in the Gōvardhanāthēśvara temple and it is dated in the 41st year (in words) of Nṛipatuṅga-Vikramavarman. It records the death of some persons in the course of a skirmish in a cattle raid at Āḷagam. This record is engraved above and by the side of a panel of sculptures depicting the heroes. Thus Nṛipatuṅga's rule lasted for at least 41 years. It is supposed that this line of later Pallavas from Nandivarman II to Nṛipatuṅga held the kingdom in continuous succession without any interruption. But the absence of Nṛipatuṅga's records dated after the 26th year of his reign and before his 41st year, the latest known regnal year, when considered along with the facts that Aparājita's rule extended only for 18 years and that his rule was confined within Tonḍaimaṇḍalam seems to indicate that there was an eclipse in the reign of Nṛipatuṅga which was caused probably by Aparājita with the help of his allies of whom Gaṅga Prithivīpati I was the most prominent. It has been strongly surmised already that Āditya I was not slow to take advantage of this situation and that he might have joined the cause of Aparājita against the (regular) Pallava and the Pāṇḍya, the hereditary enemies under whom the Chōḷas were long suppressed and were biding their time.<sup>3</sup> Hence it will be clear that though Aparājita, whose position in the Pallava genealogy is not yet known, was killed by Āditya I, the main line of the Pallava power represented by Nṛipatuṅga and supported by the Pāṇḍya king Varaguṇa II continued to exist and the Chōḷas had yet to clear their way to a settled and independent monarchy. Viewed against this background of the state of political affairs during this period, one can realise the significance of the passage in the Karandai plates pertaining to the conquest of the Pallava by Parāntaka I. Yet another person claiming to have conquered the Pallava during this period was Bhūti Vikramakēśari, the Koḍumbāḷūr chieftain<sup>4</sup>. Thus it is possible that Parāntaka I and Bhūti Vikramakēśari on behalf of the former fought with the Pallavas.

<sup>1</sup> *SII*, XII, No. 71. B

<sup>2</sup> *A.R.Ep.*, 1943-44, No. B. 138

<sup>3</sup> *The Chōlas*, 2nd edition, 1955, p. 113.

<sup>4</sup> Considering his feudatory status under the Chōḷas as defined by us (*Ep. Ind.*, XXXII, pp. 99 ff.), Bhūti might have fought the Pallavas (cf. *Pallavaḥva dhvajastambha*, *J.O.R.*, VII, pp. 1 ff.) under the banner of his Chōḷa overlord.

Another Pallava ruler of this period should also be considered in this context. There is a hero-stone inscription<sup>1</sup> in Sennivāykkāl in Lalgudi Taluk in Tiruchirappalli District. The hero-stone bears the figure of a Brāhmaṇa being pierced by an arrow near the neck. It is dated in the 21st year of Nandippōttariayar 'who obtained the kingdom after defeating (his enemies at) Tellāru. The inscription, which is slightly damaged records the death of Śattimurattēvan, a Brāhmaṇa disciple of the pontiff (*guravar*) in the course of a raid on the *maṭha* by Māvali who came with the Sēvuṇa horses. The inscription also refers to the people bound over in the service of the temple of Aṟindikai-Īśvaram in Parāntakapuram, though their connection with the event recorded is not clear due to the damaged nature of the record. The mention of Parāntakapuram and Aṟindikai-Īśvaram in this epigraph which is a hero-stone inscription indicates that the date of this record should be placed late in the reign of Parāntaka I after whom the place was named.<sup>2</sup> Another inscription<sup>3</sup> from Lalgudi nearby, dated in the 31st year (937-38 A.D.) of the reign of Maduraikōṇḍa Parakēśari i.e., Parāntaka I refers to a gift of land by a member of the *Nitta Virasoḷa-aṇṅkar* of the Aṟiṇṅigai-Īśvaram in Parāntakapuram in Iḍaiyārru-nāḍu for burning a lamp in the temple of Tiruttavatturai-Īśvara-bhaṭṭāraka. *Nitta Virasoḷa aṇṅkar*<sup>4</sup> is evidently a body of military guards. Thus the temple of Aṟindikai-Īśvaram named after Aṟiṇṅajaya, a son of Parāntaka I where the military out-post was stationed appears to have been the target of attack by the invaders, in the course of which the *maṭha* which was perhaps attached to the temple was destroyed. The contents of the two inscriptions given here prove that Nandippōttariayar of the Sennivāykkāl record must be considered to be a contemporary of Parāntaka I. Whether he could be the Pallava king whose fame, territory, wealth and vehicles are reported to have been captured by Parāntaka I in the present charter, remains to be confirmed by future researches and discoveries.<sup>5</sup>

<sup>1</sup> *SII.*, XII, No. 56; *South Indian Temple Inscriptions*, Vol. III, Part. I, p. XLVIII.

<sup>2</sup> *Contra SII.*, XII, No. 56. The author of the Volume has stated that this inscription 'appears to be a later copy of the original record'. The fact that the inscription is engraved on a hero-stone militates against this view as pointed out by Shri T. N. Subramaniam.

<sup>3</sup> *A.R.Ep.*, 1928-29, No. 103.

<sup>4</sup> For more details on this body, see *SII.*, XVII, Int. p.v.

<sup>5</sup> See *The Cōlas*, 2nd edition, p. 114 where Prof. Sastri says that it is not easy to decide if Parāntaka's war with the Pallava was undertaken by him as *yuvarāja* in his father's reign or if vestiges of Pallava independence survived into Parāntaka's own reign'. Shri N.L. Rao has stated that by adding the known regnal years of Nripatuṅga's predecessors to the date of accession of Nandivarman II (731+65+52+23) Nripatuṅga's date of accession may be fixed as 870-71 A.D. Shri K. R. Srinivasan has proposed c. 859 A.D. as the date of Nripatuṅga's accession (*Cave Temples of the Pallavas*, pp. 13-14) and has also proposed that this Nandivarman (of Tellāru) is identical with the Pallava mentioned in our grant (*ibid.*, p. 20). Shri T. N. Subramaniam and Shri K. R. Srinivasan (*ibid.*, pp. 18-21) have proposed on the basis of some identical evidence that Kampavarman commenced to rule in c. 948 A.D. and was, therefore contemporaneous with Parāntaka I. This cannot however be accepted. The evidence cited in support of this contention consists of two inscriptions: (1) the Madras Museum Plates of Uttamaśōḷa (*SII* Vol. III, No. 128). This is stated to refer to the transaction of the previous regimes in the chronological order. If so, they have considered the sequence only in parts, i.e., only with reference to the first two (one in the 22nd year of Parakēśarivarman and the second in the 9th year of Kampavarman) while there are four transactions on the whole, of which the third

Parāntaka's conquests over the Siṃhaḷa and the Pāṇḍya are otherwise too well-known to us to be discussed here. His conquest over the Kēraḷa (verse 17) is however, referred to here for the first time. The Anbil plates<sup>1</sup> of Sundaraśōḷa states that Parāntaka married the daughter of the Kēraḷa prince described as Paḷuvēṭṭaraiyar. Another princess Iravi Nili, the daughter of the Kēraḷa king Vijayarāga figures as a donor in an inscription<sup>2</sup> of Parāntaka I from Tiruvorriyūr. It is well-known that Āditya, the father and predecessor of Parāntaka had friendly relations with the Chēramān (i.e. Kēraḷa) Sthāṇu Ravi.<sup>3</sup> As against these indications it is difficult to believe that Parāntaka defeated the Kēraḷa king as claimed here. However, an explanation can be ventured. Rājasimha, the Pāṇḍya contemporary of Parāntaka is known to have proceeded to Kēraḷa from Ceylon after his futile attempts to stem the latter's invasion with Ceylonese help. Rājasimha's mother is stated to have hailed from Kēraḷa. It is a matter of conjecture whether the Kēraḷa king took up Rājasimha's cause in spite of the friendly relations existing between the Kēraḷa and the Chōḷa<sup>4</sup> and whether as a result of this, Parāntaka had this encounter with the Kēraḷa. It is not known whether the Kēraḷa in this record refers to the ruler of the northern or southern parts of the Kēraḷa country.

Verse 18 states that Parāntaka embellished the Śiva temple at Vyāghragrahāra with the gold acquired from his campaigns. Vyāghragrahāra is the Sanskrit rendering of the Tamil name, Puliyūr (called also Perumparrappuliyūr in inscriptions) of Chidambaram. Verse 19 refers to the formation of a colony of Brāhmaṇas called after his name. Verse 20 refers to the formation of several such villages and the Kanyākumāri inscription of Virarājendra also refers to the same and adds that one such village was Viranārāyaṇa.<sup>5</sup> Therefore the village (*agrahāra*) founded by Parāntaka in his own name was evidently

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

<sup>1</sup> Above, XV, pp. 44 ff, verses Nos. 22-23, *SII*, II, 383, verse 8.

<sup>2</sup> *SII*, III, No. 103. It is dated in his 29th year (935-36 A.D.).

<sup>3</sup> *Ibid.*, No. 89.

<sup>4</sup> See *The Coḷas*, 2nd edition, pp. 123-24, where it is suggested that the Pāṇḍya could have gone to Kēraḷa only as a last resort.

<sup>5</sup> *Ep. Ind.*, XVIII, p. 43, verse 60.

Viranārāyaṇach-chaturvēdimāṅalam which may be identified with Uḍaiyārguḍi and Kāṭṭumannārkōyil in Chidambaram Taluk, South Arcot District. This village was perhaps formed sometime before the 33rd year of his reign, the earliest date<sup>1</sup> available in the inscriptions mentioning this name. Viranārāyaṇa is well-known to have been one of the titles of Parāntaka.<sup>2</sup> Verse 21 states that Parāntaka caused to be excavated hundreds and thousands of deep streams to make the earth fertile. A lake Viranārāyaṇappērēri is known to us to have been caused to be formed by Parāntaka to the west of Chidambaram.<sup>3</sup> The *Chōlavāridhi* of Chōlasīṅgapuram (Shōlinghur) also owed its creation to him.<sup>4</sup> A canal named Virasōla-vāykkāl was evidently caused to be excavated in his name. Three channels named after this king are mentioned in the present charter: (1) Sīṅgalāntakaṇ (1.567), (2) Śrī-Parāntakaṇ (line 583), and (3) Irumaḍisōlaṇ (line 587). These instances in point amply prove that Parāntaka, even while engaged in warfare against a number of his enemies, was not unmindful of the steps that he should take for the prosperity of his subjects.

Omitting any reference to the other sons Rājāditya and Gaṇḍarāditya, the charter next (verse 22) refers to Ariṅjaya as the ruler, though no event of his reign is recorded. The exploits of his son Parāntaka (II) are then described in some detail (verses 23 to 25). The well-known battle of Chēvūr is referred to though the foe is not mentioned. The next verse (25) however describes the fight between Sundara-chōḷa and Virapāṇḍya. The verse implies that Sundara-chōḷa forced the Pāṇḍya to seek refuge in the heights of Sahyādri and raised his own fame to the heavens.<sup>5</sup> The flight of the latter to the forest or hills is known to us also from the descriptive phrase *Pāṇḍyaṇaich-churam-irakkiṇa* (i.e. (who) drove away the Pāṇḍya to the forest, attributed to him in another inscription.<sup>6</sup> The identity of this Pāṇḍya is revealed here for the first time thus also confirming the suggestions that Sundarachōḷa and his son Āditya II had separate encounters with Virapāṇḍya and that the Pāṇḍya died in the later encounter.<sup>7</sup>

The next important event to be discussed here belongs to the reign of Rājarāja I. He is stated to have uprooted (*samutsārya*) the Bāṇa chief and to have cut off the head of a Bhōgadēva (verse 30).<sup>8</sup> It is well known that in spite of a similar claim<sup>9</sup> that two Bāṇa chiefs were uprooted by Parāntaka I, the Bāṇas survived as loyal vassals of the Chōlas till at least towards the close of Sundarachōḷa's reign. An inscription<sup>10</sup> from Tirunāgēśvaram refers to an endowment for worship and offerings to the deity called Amarasundaradēvar

<sup>1</sup> *A.R.Ep.*, 1920, No. 539.

<sup>2</sup> *An. Rep. Arch. Survey*, 1904-05, pp. 131 ff.

<sup>3</sup> *SII*, XIII, No. 115. This lake is now called Virāṇamēri.

<sup>4</sup> *Ep. Ind.*, IV, 221-25.

<sup>5</sup> This suggests that there was no interval between the battle of Chēvūr and Virapāṇḍya's flight. *Contra*, *The Coḷas*, p. 154.

<sup>6</sup> *Ep. Ind.*, XXV, p. 36; *A.R.Ep.*, 1908, Nos. 291 and 302.

<sup>7</sup> *J.O.R.*, XIX, p. 150.

<sup>8</sup> It may be noted here that this verse creates a break in the description of Rājarāja's encounter with the Chāhukyas of Kalyāṇa from verses 28-35.

<sup>9</sup> *SII*, II, Udayendiram plates of Pṛithivīpati II, verse 9, p. 383 and p. 387.

<sup>10</sup> *Ibid.*, XIII, No. 197.

## INTRODUCTION

whose image was set up by Ariñjigaip-pirāṭṭiyār, the Bāṇapperundēviyār and the daughter of Piḷḷaiyār Arikulakēsarīyār. The Sanskrit preamble to the inscription, though damaged, seems to refer to the part played by the Bāṇa prince in the expedition to Ceylon sometime before the ninth year of the Rājakēsarī of the inscription who is identified with Sundara-chōḷa. However, during this period the princes of the main branch of the Bāṇa stock had changed their loyalty to the Rāshtrakūṭa monarch Kṛishṇa III as is attested to by the phrase<sup>1</sup> *Kṛishṇarāja-priya* used in describing Vikramāditya. Though it is possible that the Bāṇa ally of Sundara-chōḷa and the Bāṇa ally of Kṛishṇa III belonged to different families, the change of loyalty on the part of the latter might have given cause to Rājarāja to bring them into the fold of the Chōḷas.<sup>2</sup> In this connection it may be pointed out that during the reign of Uttamachōḷa, Rājarāja's predecessor, no inscriptions of the Chōḷas are traceable in the Chittoor District and the north. Chōḷa inscriptions appear in this region only during the reign of Rājarāja.<sup>3</sup> It is possible that Jatāchōḍa Bhīma's activities<sup>4</sup> might have prompted the Bāṇas to raise their heads and that Rājarāja had to fight them in the course of his northward expansion in support of Śaktivarman and Vimalāditya of Vēṅgi. Though the necessity for Rājarāja to fight the Bāṇa long after the reign of Parāntaka I is thus clear, the identity of the Bāṇa however remains obscure. It has been pointed out that there might be during this period a few Bāṇa chiefs, one of whom was Aggapa whose inscription dated Śaka 930, Vaiśākha, Purnimā, Friday (1008 A.D., April 23) is found at Sannamūru in the Podili Taluk, Nellore District.<sup>5</sup> It has been rightly suggested that if Bhīma, the Telugu-chōḍa had the title of Bhōgadēva as is common among the Telugu-chōḍa rulers, Bhōgadēva of our record may be identical with Jatāchōḍa Bhīma as he is known to have been killed by Rājarāja. The fact that both the defeat of the Bāṇas and the beheading of Bhōgadēva are mentioned together, seems to lend support to this reconstruction of the events.

In continuing to recount the events in Rājarāja's reign connected with his encounter with Satyāśraya from verse 29, the charter says in verse 31 that Rājarāja captured alive Kēśava, the commander of Satyāśraya's army. The identity of this general remains obscure. There was, however, a general Kēśava-daṇḍanāyaka by name, who was attacked by Virarājendra sometime before the 2nd year (1063-64 A.D.) of his reign, in the battle of Kūdal-Saṅgamam.<sup>6</sup> Rājarāja's campaign against Satyāśraya is described in verses 28 to 35 (except verse 30). In spite of this graphic description it is clear that Rājarāja could not succeed in accomplishing his main aim, i.e., the capture of Mānyakhēṭa<sup>7</sup> and his efforts

<sup>1</sup> *SII.*, III, pp. 77 and 79.

<sup>2</sup> Maḡavan Naraśimhavarman *alias* Rājarāja Vāṇakōvaraiyaṅ, a feudatory of Rājarāja was evidently a descendant of a different Bāṇa family which migrated and settled in Vāṇakōppāḍi in the south. *The Coas*, 2nd edition, p. 188.

<sup>3</sup> The earliest inscription in this area is dated in the 9th year (993-94 A.D.) (*A.R.Ep.*, 1921, No. 97).

<sup>4</sup> *Ep. Ind.*, XXI, pp. 29 ff. The date 1000 A.D. of the Kāschīpuram inscription of Jatāchōḍa Bhīma indicates the latter's intrusion into the Chōḷa territory possibly with the help of the Bāṇa, one of the local rulers.

<sup>5</sup> *A.R.Ep.*, 1947-48, No. 99; *J.O.R.*, XIX, p. 150.

<sup>6</sup> *SII.*, V, No. 976.

<sup>7</sup> See below p. 29



ended up only in capturing huge treasures and in the capture of Kēśava, the Chālukyan general. That he captured huge treasures in the course of this war is evident from the Tanjāvūr inscription<sup>1</sup> which lists the gold flowers contributed by him before worshipping the sacred feet of the god after his return from the conquest of Satyāśraya. Verse 37 explains his title Rājāśraya as he was really the refuge of kings. This title of Rājarāja is already known to us from an inscription<sup>2</sup> of Tenkarai in Madurai District, which is dated in the seventeenth year of the reign of Rājāśraya. Besides, there were several villages named after this title of the king such as Rājāśraya-chaturvēdimaṅalam *alias* Karkudi<sup>3</sup> i.e. Uyyakkonḍāṅ-Tirumalai in Tiruchchirappalli District and Agaram Kūrattūr mentioned in a later inscription<sup>4</sup> from Pāḍi in Chingleput District. Salem, the headquarters of Salem District was also called Rājāśraya-chaturvēdimaṅalam, though it is uncertain whether the place was so called due to its association with Rājarāja.<sup>5</sup> Mēlpāḍi in Chittoor District, Andhra<sup>6</sup> was also called Rājāśrayapuram after him.

The charter then proceeds to describe Madhurāntaka, i.e. Rājendra's birth (verse 39) and his achievements. There is no chronological sequence of these achievements as given by the author. The first which was perhaps the last, is the gift of a chariot by the Kāmbōja king soliciting Rājendra's protection and friendship (verse 48). Kāmbōja is evidently the kingdom of Angkor in Indo China in South East Asia and this contact would have been possible only as a result of Rājendra's expeditions in the intervening area of Malaya and Indonesia sometime before the 13th year (1024-25 A.D.). This is the earliest direct reference to a ruler of the overseas seeking the friendship of the Chōla, an earlier but indirect reference being available in the Larger Leiden grant made by Rājarāja I in his 21st year of reign (1005-06 A.D.). Kāmbōja better known as Kāmbuja was ruled at the time by Sūryavarman I (1002-50 A.D.).<sup>7</sup> The Kāmbuja king sought perhaps the friendship of the Chōla king just to ward off any possible danger from the emperor of Śrīvijaya whose army was sweeping across the peninsula of Malaya. This friendly contact appears to have continued for a long time for, we get the evidence of its occurrence in the reign of Kulōttuṅga I when the Kāmbuja king sent a present of a stone (precious) which was inserted in the wall of a hall in front of the shrine at Chidambaram as ordered by the Chōla king.

Verse 49 refers to the supplication of the ruler of Chakragōshṭa (i.e. Chakkarakkōṭṭam in Tamil) with presents of numerous elephants to Rājendra. According to the Tamil *prasaṅgi* 'Tirumanni-vaṅara' of this king, which grew in its length with the addition of the account of events as they move on in the course of his reign,<sup>8</sup> the subjugation of Chakkar-

<sup>1</sup> *SIL*, II, pp. 7-8, from line 3 of the third section to line 4 of the fourth section.

<sup>2</sup> *A.R.Ep.*, 1910, No. 132.

<sup>3</sup> *Ibid.*, 1908, No. 457. It appears that this village was formed before the seventh year in which it is dated. A grain measure named Rājāśraya-marakkāl is mentioned in an inscription of Rājarāja I from Kottamaṅgalam (*ibid.*, 1962-63, No. 655).

<sup>4</sup> *Ibid.*, 1910, No. 220.

<sup>5</sup> *SIL*, IV, Nos. 143, 144, 151 and 160.

<sup>6</sup> *A.R.Ep.*, 1921, No. 96.

<sup>7</sup> *The Colas*, 2nd edition, 1955, pp. 220 and 325; see *JIH*, Golden Jubilee Volume, p. 109 f.

<sup>8</sup> *Ep. Ind.*, Vol. V, p. 103.

<sup>9</sup> *Ibid.*, IX, pp. 178 ff.

## INTRODUCTION

kkōṭṭam is placed at the beginning of Rājēndra's campaign to the north between the 8th and the 11th year of his reign, i.e. 1020-1022 A.D. Chakkarakkōṭṭam is identified with the area around Bastar in Central India.<sup>1</sup> The next verse (50) appears to contain a veiled reference to Rājēndra's inscription on the Mahēndragiri referring to his conquest of the Kulūṭa king. The statement that "even now Mahēndra bears his command on his head" is significant. The said inscription in Sanskrit written in Telugu characters is on the Yudhishtira temple on the Mahēndragiri hill. A Tamil version of this is also found on three fragments near the Kuntī shrine in the same place.<sup>2</sup> The context supports this meaning. The next stage of this northward expedition is not dealt with by the poet. But he reverts to an event which should be placed at an earlier date according to the king's Tamil *praśasti*, i.e. the burning of Mānyakhēṭa, the capital of the Chālukyas. As a preamble to this we are told that Rājarāja had taken a vow not to rest and enjoy the sporting pleasures of an easy life until and unless he captured the city of Mānyakhēṭa and that the vow was fulfilled only by his son Rājēndra (verse 51). The latter's expedition to Mānyakhēṭa referred to as Maṇṇaikkaṇṇakkam in the Tamil *praśasti* is described very graphically (verses 52 to 55). Verses 56 and 57 describe how after accomplishing his object of destroying Mānyakhēṭa Rājēndra revelled in pleasant sports (*viḍākrīḍā*)<sup>3</sup> and thus made Rājarāja fulfill his vow (i.e. satisfied). The conquests of Simhaḷa (Ceylon), Purāṇadvīpa and Kaḍāha, i.e. Kaṭāha, his victory over Jayasiṃha, the Western Chālukya king and the Kēraḷa and the subjugation of the kings of the Gangetic plains who were forced to carry on their heads the sacred waters of the Gaṅgā down to the Chōḷa country are all too well-known to be discussed here. The king of Ceylon referred to in verse 59 is no doubt Mahinda V. It is evidently the prostration of this king at the feet of Rājēndra that is referred to in a version of the king's *praśasti* as recorded in two inscriptions<sup>4</sup> of the 7th year and therefore this event will have to be placed sometime between July 1018 and July 1019 A.D.

## B. GRANT

Coming to the grant portion we may discuss here the facts as stated in both the Sanskrit and Tamil sections of the charter. The king, says the charter, while dining in the *maṇḍapa* called Rājēndraśōḷa-brahmādhirājan situated to the east of the mansion within the palace at Perumparrappuliyūr (Chidambaram), i.e., Vyāghrāgrahāra according to the Sanskrit section, on the 107th day in the eighth year of his reign, issued oral orders that the villages (enumerated) in Vīraśōḷa-vaḷanāḍu and Venṇikkūrṇam in Nityavinōdavaḷanāḍu be formed into one unit and named Tribhuvanamahādēvich-chaturvēdimān-

<sup>1</sup> Sastri, *op. cit.*, p. 195.

<sup>2</sup> *SI.*, IV, Nos. 1351 and 1352. This is pointed out by the late Shri T. V. Sadasiva Pandarattar (*Tamilppolil*, Vol. 33, p. 131). 'Mahēndra-malai' is however not mentioned in the text, as the Tamil translation (*ibid.*) makes it out.

<sup>3</sup> The import of this word is not quite clear.

<sup>4</sup> *A.R.Ep.*, 1909, No. 642; 1956-57, No. 166. The actual expression is 'Hankēśvaran vand-iṇaiy-aḍi-ṭṭaiṇja inidu nangu-irunda'. This passage is, however, dropped in the later versions of the *praśasti*.

galam after his mother (verse 67). It is stated in the Sanskrit section that 51 villages were granted and apportioned among a thousand and eighty Brāhmaṇas. The villages are enumerated in the Tamil section along with the extent of lands excluded from this grant such as those that were granted to the temples and other allied institutions in the villages and the tax in kind and cash assessed on the extent of lands granted to the Brāhmaṇas. According to the Sanskrit section Jananātha was the *vijñapti* of the grant and Kṛṣṇapurā-Nārāyaṇa-yajvan, the executor. The latter is usually called *ājñapti* or *āṇatti* in Tamil in copper-plate grants, though this term is not mentioned in either section of this charter. The *Śāsana* (i.e. the Sanskrit *prastiti*) is stated to have been composed by Nārāyaṇa, son of Śaṅkarārya and a resident of Pārśvagrāma i.e. the adjacent village.<sup>1</sup> This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēndrasīmha-pērāchārya.

### (i) Occasion

The first noteworthy fact about the grant is the occasion on which it was made. The king is stated to have been dining. Kings of ancient India were enjoined to attend to State affairs at all times<sup>2</sup> of the day and a number of such instances where they actually followed are found recorded in inscriptions. While a number of these records<sup>3</sup> refer to the king's oral orders issued from his palace at the camping place on the occasion, the present charter is one of the few instances where it is stated that the king attended to the transaction even while he was taking his food. An inscription<sup>4</sup> from Uyyakkonḍāṅ-Tirumalai in Tiruchchirappalli District dated the 61st day in the 3rd year of the reign of Rājēndra I refers to a similar occasion when the grant was made from the palace at Palaiyāru. Another inscription<sup>5</sup> belongs to the reign of Kulōttuṅga I who is stated to have made a grant while he was taking his light refreshments (*śirušōru*) in his camp at Ambiltōppu<sup>6</sup> in Kāñchīpuram. The king in the present record is reported to have camped in the *maṇḍapa* called Rājēndraśōla-Brahmādhirājaṅ which was evidently named after a high Brāhmaṇa officer of the king. Jananātha, the *vijñapti* referred to in the Tamil section (line 314) as Narākkaṅ Mārāyaṅ Jananāthaṅ *alias* Rājēndraśōla-Brahmādhirājaṅ of Kēraḷāntaka-chaturvēdimaṅgalam in Veṅ-ṇāḍu<sup>7</sup> was evidently the officer after whose title the *maṇḍapa* was named.<sup>8</sup> This person is stated to be an officer who 'examines our (i.e., the king's) affairs' (*naṁ-karumam-ūrāyum*) in the Tamil section (lines 313-14) and as a *mantri* in the Sanskrit section. In the Sanskrit

<sup>1</sup> Cf. *Tamilppojil*, Vol. 34, p. 135. That our translation is correct is proved by the discussion on the identification of this place (see p. 53 below).

<sup>2</sup> *CIL*, I, Rock Edict VI.

<sup>3</sup> *The Cojas*, 2nd edition, 1955, pp. 460-61.

<sup>4</sup> *A.R.Ep.*, 1961-62, No. 429.

<sup>5</sup> *SII*, XVII, No. 207.

<sup>6</sup> This means 'the grove or garden at Ambil'. Ambil, may then be identified with Kīl-Ambi, three and a half miles west of the modern Kāñchīpuram of which it might have formed a part in ancient times.

<sup>7</sup> There was another Brāhmaṇa officer of this king hailing from the same place Narākkaṅ Kṛṣṇaṅ described as Rājēndraśōla-Brahmādhirāyaṅ (lines 307-08).

<sup>8</sup> Such instances are numerous in the case of the medieval Pāṇḍya inscriptions where thrones or royal seats were named after Maḷavaraiyaṅ, Muṇaiyadaraiyaṅ or Kālīṅgaraiyaṅ.

section the village Tribhuvanamahādēvich-chaturvēdimaṅgalam is stated to have been so named after the king's mother whose actual name appears to be Tambirāṇaḍigal as recorded in an inscription<sup>1</sup> from Tiruveṅkāḍu in Tanjavur District where she is also described as Vāṇavaṇmādēviyār and Tribhuvana-mahādēviyār.<sup>2</sup> The 51 villages that were grouped to form the new *agrahāra* and the 1080 chaturvēdi-bhaṭṭas who received shares of the lands included in them will be discussed in the sequel.

### (ii) Procedure

In connection with the procedure observed in the case of this grant it may be noted that while the Sanskrit section confines itself as usual to only two officers respectively designated as *viññapti* and *ājñapti*,<sup>3</sup> the Tamil portion deals with the procedure (lines 304-380; lines 1006-1041) more elaborately giving full details about the hierarchy of officials right from the minister, in this case the *viññapti* of the grant, to the local assembly of the division (*nāṭṭār*). The king issued the oral order on the **107th day** in the eighth year at the instance of Narākkaṅ Mārāyaṅ Jananāthan *alias* Rājēndraśōla-Brahmādhiraṅga. The expression *paradetti cheṇṇaḍu* (line 1034)<sup>4</sup> at the end of the grant would seem to imply that this officer was the real founder of the *agrahāra* and that the king stepped in only to ratify the scheme and to grant the necessary exemption from the taxes. The order was first committed to writing by an officer who is designated as *ōlai eḷudum* (line 305) or *Tirumandiravōlai* (line 362). This order which is called *tīṭṭu* (line 312) was attested to by officers described as *ōlai-nāyakan* (line 306-07) or *Tirumandiravōlai-nāyakan*. This order contained in the *tīṭṭu* specifies the villages included in the new colony, the lands of these villages excluded for the purpose of this grant, the assessment of paddy made in respect of them and the total assessed amount of paddy and cash to be paid in progressive stages by the new tenants, after removing the rights of old tenants. This *tīṭṭu* was issued by a group of officers consisting of the sections designated respectively as *karumam-ārāyum* and as *naḍuvirukkum* to another group of officers who are also described as *karumam-ārāyum* with instructions to have the necessary entries made in the *vari* in accordance with the *tīṭṭu* (lines 312-13). This group instructed accordingly the next group of officials consisting of *puravuvāri-tiṇaiikkaḷattuk-kaṅkāṇi*, *puravuvāri tiṇaiikkaḷam*, *variṇṇottagam*, *variṇṇottagakkanaḷaku*, *variṇṇiḷiḍu* and *puṭṭōlai* who sat together (*irundu*) and made the entries on the **110th day** of the eighth year. Then the *tirumugaṅ* was issued by the king deputing one *kaṅkāṇi* officer who attends to the affairs of the district (*nāḍu vagai seykinṇa*), one officer of the *puravuvāri-tiṇaiikkaḷam* and one *Bhaṭṭa* for the purpose of marking the area of the villages mentioned in the grant by

<sup>1</sup> *SII*, V, No. 982. See also *A.R.Ep.*, 1919, Nos. 442, 443 and 460 of 1918.

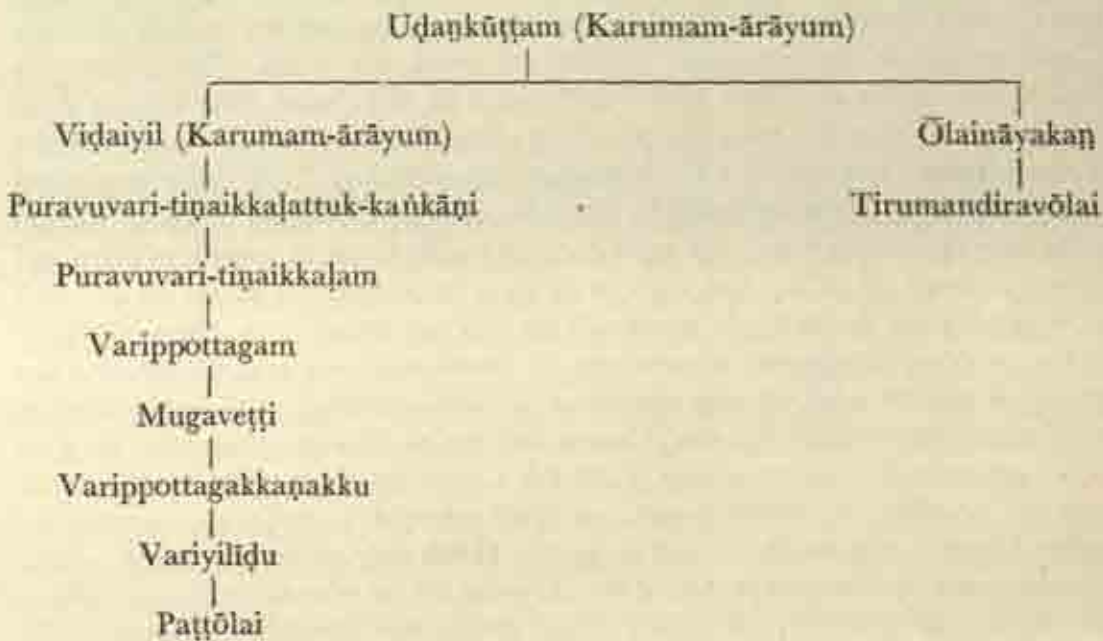
<sup>2</sup> An inscription from Tiruvāḍutugaḷ in Tanjavur District (*A.R.Ep.*, 1925, No. 104) is stated to attribute the title Trailōkyamādēviyār to Rājēndra's mother. A closer examination of the inscription reveals that the title belonged to Rājēndra's queen and not to his mother.

<sup>3</sup> See ante, p. 18.

<sup>4</sup> *Ep.Ind.*, XXXVI, p. 145. Cf. Kasakkudi plates of Nandivarman, *SII*, II, p. 342; text lines, 105-07 and line 133.

circumambulating a female elephant and instructing the *nāttār* to accompany the said persons and specify the area by marking the boundaries with stones and milk-bush. This *tirumugam* was written by *tirumandiravōlai* and attested to by the same officers mentioned above. It was received by the *nāttār* respectfully and placing it on their heads they marked the boundaries as instructed. The *nāttār* drew up and signed the document called *aravōlai* containing the details of the boundaries, the levies exempted and the rights and privileges granted. This *aravōlai*<sup>1</sup> (*araiyōlai*) was ordered to be entered in the *vari*, by Jananātha *alias* Rājēndraśōla-Brahmādhirāja. This *aravōlai* was accordingly entered into the register by the last mentioned group of officers as described above after passing through the intermediary groups on the **380th day** of the 8th year (line 1034) and was issued to the donees after it was attested to by the *Tirumandiravōlai* and *Ōlaināyakaṇ* officers. Thus in the course of this procedure three documents *tīṭṭu*,<sup>2</sup> *tirumugam* and *araiyōlai* are drafted and these make up the entire Tamil section of the charter.

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



The two batches of officers designated as *karumamārāyum*<sup>3</sup> in lines 313 and 320 are described in lines 1008 and 1013 as *Uḍaṅkūṭṭam nañ-karumam-ārāyum* and *Viḍaiyil nañ-karu-*

<sup>1</sup> Tamil text, line 361. See p. 37 below for a discussion on this word.

<sup>2</sup> This *tīṭṭu* is called *kṛṣi* in some other inscriptions : (1) from Konerirājapuram (*SII*, III, pp. 300 f.); (2) from Tirumukkūḍal (above, XXI, p. 233, text line 12).

<sup>3</sup> The Tīruvalangadu plates also refer to two different groups though not by these names. *SII*, III, p. 403, line 37; line 44.

*mam-ārāyum* respectively. Lines 313 to 319 suggest that the former issued the *tīṭṭu* as drawn up by *Tirumandiravōlai* and as attested to by themselves, to the latter giving the necessary instructions. This indicates that the status of the former is higher than the latter, though both of them should be taken as executive officers of the state (*karumam-ārāyum*). Therefore, between the two, the former may be understood to be always on immediate attendance on the king as the term *uḍaṅkūṭṭam* may imply and were evidently functioning in an advisory capacity in matters of high policy while the latter were probably only charged with carrying out the orders as and when assigned. The importance of *uḍaṅkūṭṭam* can be very well realised from a later instance when Pallavarāyar, an officer under Rājarāja II had to carry the *uḍaṅkūṭṭam* with him to set Rājādhirāja II on the throne, even though Rājarāja II had appointed the latter heir-apparent during his lifetime.<sup>1</sup> Regarding the latter, the exact meaning of the term *Viḍaiyil* is not clear.<sup>2</sup> The Leiden plates of Rājarāja I<sup>3</sup> generally support the hierarchy of these officers as understood by us. The Tirumukkūḍal stone inscription of Virarājendra<sup>4</sup> also refers to the two groups of executive officers (*karumam-ārāyum*) with the same nomenclature. This hierarchy appears to have been evolved during this period from the one that was prevalent till the reign of Uttamaśōḷa when the order was *āṇatti*, *vāykkōḷvi*, *olaiy-eḷudum* and *olai-nāyakay*, before the issue of *kēḷvi* (like our *tīṭṭu*).<sup>5</sup> The word *tiṇaikkalam* is not used, though it could not have been a new word. There was no difference in the lower ranks.

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

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

<sup>1</sup> *Ep. Ind.*, XXI, p. 184 f.

<sup>2</sup> Later inscriptions use the expression *Tānattār kaṇṇu viḍai* (*SII*, XVII, No. 729) apparently conveying the sense of 'issue'.

<sup>3</sup> *Ep. Ind.*, XXII, pp. 213 f.; *SII*, III, p. 383 f.

<sup>4</sup> *Ep. Ind.*, XXI, p. 220. Since this inscription did not involve any grant of land, there are no counterparts in it corresponding to the boundary (*aṇaiyōlai*) section of the present record.

<sup>5</sup> *SII*, III, p. 300 f.

<sup>6</sup> *The Coḷas*, 2nd edition, p. 468, where the term has been understood in the sense of a liaison officer appointed for the occasion. Rājendraśōḷa-Brahmādhirāja was one of the two *naḍuvirukkum* officers of the Tiruvalangadu plates (*SII*, op. cit., Plate s b, lines 7-8).

<sup>7</sup> *The Coḷas*, pp. 469-70.

(iii) List of Officers—A.

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

Designation	Name of Person	Village	Sub-Division	Division	Text Lines	Other References
<i>Ūlaivēḷudam</i>	Araiyāy Muḍikkopḍāśōḷay	Palaiyūr	Palaiyūr-nāḍu	Uṅṅukkaṭṭuk-kōṭṭam in Jayanḅopḍāśōḷam <sup>1</sup>	305-306	
<i>Ūlaivēḷyokan</i>	Narāḅḅan Kriṣṅṅan Iṅṅamāy <i>alias</i> Rājēndra- śōḷa-Brahmārāyan	Kēraḷantaka- chaturvēdi- maṅḅalam	Vēṅ-nāḍu	Uyyakkopḍār-vaḷanāḍu	307-308	Cf. Leiden Plates, <i>Ep. Ind.</i> , XXII, p. 295, List A.
Do.	Araiyāy Rājarājan <i>alias</i> Vikramachōḷach-Chōḷiyya- varāyan	Chōḷittamāḅ- ḅalam	Tūraimūr-nāḍu	Do.	308-309, 1044	Tiruvallangāḍu Plates <i>SI</i> , III, p. 383, Text line 32.
Do.	Iṅṅayiravāy Pallavaiyan Uttamasōḷay-Pallava- rāyan	Araimūr	Pāmbōḅikk- ṅṅam	Nittavinōḍa-vaḷanāḍu	309-311, 1038	Op. cit., List A; line 30.
Do.	Paralūr Ambalattāḍi <i>alias</i> Muḍikkopḍāśōḷa- Viḷupparaiyan <sup>1</sup>	Uttamasōḷa- mallūr	Nemmal-nāḍu	Arumoḷiḍēva-vaḷanāḍu	311-312, 1040	
<i>Uḷaykūḷṅṅathu</i> <i>karumam-āṅṅayam</i>	Nārāḅḅan-Mārāyan Jananāḷṅṅay <i>alias</i> Rājan- āṅṅchōḷa-Brahmāchirājan Uḍaiyadivakarān Tilla- yāji <i>alias</i> Rājarāja- Muvēndavelāy	Kēraḷantaka- chaturvēdi- maṅḅalam Kānchivāyil	Vēṅ-nāḍu	Uyyakkopḍār-vaḷanāḍu	313-314, 1007	<i>SI</i> , III, p. 389 Text line 43.
Do.	Rājādittan Kūttāḍi <i>alias</i> Parakēsarī-Viḷupparaiyan	ḷaiyāṅṅuḍi	Pēraivūr-nāḍu	Uyyakkopḍār-vaḷanāḍu	314-316, 1009	Ibid., line 38.
<i>Nāḅṅṅirukkum</i>	Parameśvarappa (bha)- ṅṅa-sarvakṅṅatayāji	Puḷḷamaṅḅa- ḷam	ḷiḅḅa-nāḍu	Arumoḷiḍēva-vaḷanāḍu	316-317, 1011	
Do.	Sadāśvappa (bha) (ṅṅa- sōmayāji)	Tiṅṅaiḅuḍi	Kiḷār-kūṅṅam	Nittavinōḍa-vaḷanāḍu	317-318	<i>Ep. Ind.</i> , XXII, p. 235, List A.
<i>Viḷaiyil</i> <i>karumam-āṅṅayam</i>	Tat (Dat) tan Sēndan Iṅṅēndraśōḷa-anukḅappa- ḷavaraiyan	Vayalūr	Vēṅ-nāḍu	Uyyakkopḍār-vaḷanāḍu	318-319 320-231 1041	Ibid., <i>SI</i> , op. cit., line 45.

<sup>1</sup> This officer had perhaps served Rājarāja and had not yet changed his title.

Do.	Mānikkaṅ Eḍuttapādama <i>adās</i> Sōlammuvēndaveḷḷan	Parakēśari- nallur	Tiruvāḷundūr- nādu	Do.	321-322, 1015
Do.	Tamizhichai Adittan	Chirizhār	Idāyala-nādu	Arumoḷidēva-vaḷanādu	322-323
Do.	Tiṭṭiṭṭiṭṭan Bhāskaran	Vaipṭūr	..	Kshatriyaśikhāmaṇi- vaḷanādu	323-324
<i>Puravāraṅ</i> <i>ṭṭiṭṭiṭṭi</i> <i>ikkalattakkāṅṭṭan</i> <i>Aḷṅṅyāḷ</i>	Kaṇṇavadiy (Gaṇṇapāṭi)— Nākkam Arāṅṅan	Vīśālūr	Pannaiyūr-nādu	Do.	324-326, 1021
<i>Puravāraṅ-ṭṭiṭṭiṭṭi</i> <i>kaḷam</i>	Nākkam Dāmōḷiran	Puṭṭiṭṭūr	Kūḷār-kūṅṅam	Nūtavinōḍa-vaḷanādu	326, 327 946, 1022
Do.	Nāga-Nakkam	Tāḷaiyūr	Ambar-nādu	Uyyakkonḍār-vaḷanādu	327-328, 1023
Do.	Bhāṭṭan Vāṣudēvan	Aḷṅṅil- maṅṅalam	Aḷa-nādu	Kshatriyaśikhāmaṇi- vaḷanādu	328-329, 1024
Do.	Puḷamadanūramam	Perumbēdu	Māṅṅaiyūr- nādu	Chengāṭṭuk-kōṭṭam in Jayaṅṅonḍāśōḷa- maṅṅalam	329-330, 1026
<i>Variṭṭipattam</i>	Puḷamadanūramam	ṭṭiṭṭiṭṭi	Pannaiyūr-nādu (for Pannaiyūr- nādu)	Kshatriyaśikhāmaṇi- vaḷanādu	330-331
<i>Mugavēḷḷi</i>	Arāyan Kaṇṇapuram	Uvarkkuḷi	Paṭṭinak- kūṅṅam	Do.	331-332, 1028
Do.	ṭṭiṭṭiṭṭi Arāṅṅan	Iluppaiyūr	Arvalak- kūṅṅam	Arumoḷidēva-vaḷanādu	332-333, 1029
Do.	Nūṅṅṅṅam Karuṅṅakaran	Viraṅṅam	..	Rājēndraśāṅga-vaḷanādu	333-334, 1029
Do.	Kāviri Venkāḍan	Pannaiyūr	..	..	334, 1030
<i>Variṭṭipattam</i> <i>kkāṅṅakka</i>	Naratoṅṅan Kuruttan	Chelkār	..	Arumoḷidēva-vaḷanādu	334-335, 1027
<i>Variṭṭiṭṭi</i> <i>Poḷḷai</i>	Chūṅṅan Pūḷayan	Pūḷiṅṅudi	..	..	335
	Chāṭṭi ṭṭiṭṭi	Narikkūḷi	..	..	335-336, 1030
<i>Nādu vāṅṅa</i> <i>cheykūṅṅa</i>	Chūṅṅan Adittan	Kalattūr	..	..	357, 952-3
<i>Bhāṭṭan</i>	Kaṅṅṅan Krishṅan	Kāṅṅendra- śōḷachchattur- vēḍimāṅṅalam	Vēḷa-nādu	Kshatriyaśikhāmaṇi- vaḷanādu	358-359, 950
<i>Uḷaṅ-ḷattai</i>	Kurukūr Chūṅṅṅan	.....	N[enmai]-	Arumoḷidēva-vaḷanādu	1012

Cf. *Ep. Ind.*, XXII, op. cit.

<sup>1</sup> He is described as *ṭṭiṭṭiṭṭi-ṭṭiṭṭiṭṭi* in line 946.

<sup>2</sup> He is called Māḍavan (Mādhava-bhāṭṭan) in line 950.



<i>Kāramam-ārāyam</i> <i>Viṭaiyil</i> <i>karumam-ārāyam</i>	chōlavēḷāy Vēḷāy Kūttay <i>alias</i> Irumadiśōḷa- Viḷupparaiyaṅ Turaiyaṅ Nilaitāngi <i>alias</i> (Ja).....vēḷāy Tēvaṅ Chattān	damaṅgalam Uṟikuḍi	nāḍu Iṅga-nāḍu	Do.	1016	<i>SH</i> , op. cit., line 47
"	"	Kaḷattūr	Peṅṅāḍaḍak- kūṅṅam	...paḍi	1017	
"	"	Paḷuvūr	"	Uttuṅga-tuṅga- vaḷanāḍu	1018	
"	"	Puliyaḷam Vaṅṅiyūr	Puliyūr-nāḍu	Arumoḷidēva-vaḷanāḍu	1019	
"	"	Muḷaiyūr	"	"	1020	
<i>Vaiṟipottāḅak- kaṅḅku</i> <i>Vaiṟiḷiḷāḍu</i> <i>Pattolai</i>	"	"	Tiruvindaḷūr- nāḍu	Rājēndrasīṅga- vaḷanāḍu	1031	
"	"	Paṟṟikuḍi	...kūṅṅam	"	1032	
"	"	Vēḷḷūr Nadār	Tiraimūr- nāḍu	"	1033	
"	"	"	"	(Uyyakkonḍār- vaḷanāḍu)	1035	
"	"	Kēraḷāntaka- chaturvēdi- maṅḅalam	Vēṅ-nāḍu	Uyyakkonḍār-vaḷanāḍu	1037	

<i>Valanāḍu or Kōṭṭam</i>	<i>Nāḍu or Kōṭṭam</i>	<i>Village</i>	<i>Identification or location</i>	<i>Reference and Remarks</i>
Čerukāṭṭuk-kōṭṭam	Pālaiyūr-nāḍu	Pālaiyūr	Pālai, Chingleput Taluk, Chingleput District	S.I.I. XII, No. 133, A.R.Ep., 1933, No. 26.
Uyyakkonḍār-vaḷanāḍu	Vēṇ-nāḍu	Kēraṅṅāṅka- catturvēḍi- maṅgalam	Ammaṅṅuḍi, Kumbakonam Taluk Tanjavar District.	A.R.Ep., 1926-27, Nos. 234-37. Vēṇ-nāḍu comprised of Kōṅṅirāṅpuram in Maya- varam Taluk and Tiruvāṅṅimīḷalai in Nannī- lam Taluk.
Do.	Pērāvūr-nāḍu	Vayalūr Kāñcivāyil	Vayalūr, Nannilam Taluk Kāñcivāy, Mayavaram Taluk	North-east of Tiruvāṅṅimīḷalai. South bank of Viraṅṅōṅṅāyū. A.R.Ep., 1925, Nos. 264-71.
Do.	Tiruvāṅṅundūr- nāḍu	Parakēṅṅarī- mallūr	Mayavaram Taluk	The Tiruvāṅṅadu plates, in the midst of some confusion appears to give another name Tēvaṅṅuḍi for this village (See List A). Tiruvāṅṅundūr-nāḍu is around Tiruva- ṅṅundūr i.e., Tēvalandūr and known as Kāṅṅayūr. A.R.Ep., 1923 Nos. 73, 80 and 98. Ambay is Ambal in Nannilam Taluk.
Do.	Ambay-nāḍu	Talaiyūr	Talaiyūr, Nannilam Taluk	Tiruvāṅṅur-nāḍu comprised of Apakkudi Tiruvāṅṅavaram in Kumbakonam Taluk and Karuppūr in Mayavaram Taluk. South bank of river Kāvēri.
Do.	Tiruvāṅṅundūr-nāḍu	Naḍār	..	A.R.Ep., 1909, Nos. 306 and 311; 1933, No. 44.
Čerūṅṅāṅṅuk-kōṭṭam	Do.	Čhāṅṅamaṅgalam	Čhāṅṅamūr (?) Kumbakonam Taluk	
Nittavīṅṅōḍa-vaḷanāḍu	Māṅṅur-nāḍu	Perumbēḍu	Perumbēḍu, Chingleput Taluk	
Do.	Pāmburikkūr- kōṭṭam	Araṅṅūr	Mannargudi Taluk, Tanjavur District	Pāmburikkūrṅam lay to the east of Vēṅṅi- k-kōṅṅam (see map). Pāmani (Pāmban) in Mannargudi Taluk gave the name to this sub-division. Kūṅṅiyūr was in this sub- division.
Do.	Kiṅṅārk-kōṅṅam	Pūṅṅamaṅgalam	Pūṅṅamaṅgai near Paṅṅapatikōyil, Papanasam Taluk	A.R.Ep., 1921, Nos. 546-59.
Do.	Do.	Pūṅṅāṅṅūr	..	Kiṅṅārkōṅṅam extended from Tiruchcha- sturai in Tanjavur Taluk to Milaṅṅūr in Papanasam Taluk.

Do.	..	Narikkudi	..		Narikkudi is stated to be in Panaiyur-nadu in a much later inscription <i>A.R.Ep.</i> , 1922, No. 79. There is a village of the same name within about three miles north of the area under grant.
Arumojideva-velanadu	Nemmal-nadu	Utamasalanallur	Mannargudi Taluk		Nemmel (Nemmal), east of Koyiyaru in Mannargudi Taluk lent its name to this sub-division. Koyiyaru and Tiruvarambavaram were in this sub-division.
Do.	Iga(n)-nadu	Urikuti	Erudi, Nannilam Taluk		Irgan may be the same as Ergan in Nannilam Taluk.
Do.	Do.	Ilaiyangudi			
Do.	Idaiyala-nadu	Chirinar	Talaipayar, Tirutturaippundi Taluk		Perinar was a village in Idaiyala-nadu. <i>A.R.Ep.</i> , 1928, No. 85; <i>S.I.I.</i> XVII, No. 509. Both Chirinar and Perinar may be identified with Talainayar in Tirutturaippundi Taluk. This is perhaps the same as Merpudamaigalam. <i>A.R.Ep.</i> , 1911, No. 143.
Do.	Do.	...damaigalam			This sub-division lay on the borders of Mannargudi, Nagapattanam and Tirutturaippundi Taluk. Tirumelikkaval, Tirukollikkadu (Terkukkadu) and Pusalan-gudi were in this sub-division.
Do.	Arvalak-kurram	Huppaiyur			This sub-division lay south of Tiruvetur in the western parts of the Nagapattanam Taluk.
Do.	Puliyur-nadu	Puliyalam	Puliyalam, Nagapattanam Taluk		
Do.	Do.	Vaiyyur	Vaiyyur, Nagapattanam Taluk		
Do.	..	Chelvar			
Do.	..	Vaippar			
Kshatriyasakkhamaip- velanadu	Paraiyur-nadu	Visalur	Visalur, Nannilam Taluk		This subdivision extended from Sivaip-piyam to the east up to Visalur.
Do.	Do.	Iravancheri	Iravancheri, Nannilam Taluk		
Do.	Alanadu	Ajijit- manigalam	Nagapattanam Taluk		Alanadu included Kijaiyur in Nagapa-ttanam Taluk. <i>A.R.Ep.</i> , 1947, Nos. 81-99. This village must be located on the borders of Anaimaigalam. A number of villages including this are mentioned in the Larger Leiden Plates, <i>Ep., Ind.</i> , XXII, p. 237, List B.
Do.	Paṭṭinak-kurram	Uvarkkudi			

INTRODUCTION

Do.	Vēḷa-nāḍu	Rajēndra-śūḷa- chaturvēdiman- galam	Nannilam Taluk	This was different from Ayyampēṭṭai which may also be identified with a village of the same name. <i>A.R.Ep.</i> , 1928, Nos. 112-30. Ayyampēṭṭai is in Papanasam Taluk. Tirunālūr was in this sub-division, above, XXII, p. 236.
	Uḷaḷūr-kūḡṟam	Tīṭṭaḷuḍi	Tīṭṭaḷuḍi, Vēḷḍhachalam Taluk, South Arcot District.	This village on the north bank of Veḷḷar was attached to Mēṅka-nāḍu in later periods ( <i>SH</i> , VIII, Nos. 273-300). Aḍuturai in Perambalur Taluk in Tiruchchirappalli District on the southern bank of Veḷḷar was in this subdivision.
Rajēndrasūḷa- nāḍu	Tiruvindaḷūr- nāḍu	Muḷaiyūr	Mūḷaiyūr, Mayavaram Taluk	
Do.	.....kūḡṟam	Paṭṭikuḍi	Kaḷattūr, Tirukkoyilur Taluk, South Arcot District.	The name of the division was perhaps Irūḡōḷappāḍi.
.....pāḍi	Peṇṇāḡaḍak- kūḡṟam	Kaḷattur		

The identity of some of the officers may be discussed here. Two of them hail from the same place Kēraḷāntaka-chaturvēdimaṅgalam in Veṅṅāḍu in Uyyakkōṇḍār-vaḷaṅḍu. One of them Narākkaṅ Kṛiṣṇaṅ Irāmaṅ *alias* Rājēndraśōḷa-Brahmamarājan<sup>1</sup> was holding the office of *Ōlaināyakam*, while the other Narākkaṅ Mārāyaṅ Jananāthaṅ *alias* Rājēndraśōḷa-Brahmādhirājan<sup>2</sup> is designated as *karumam-ārāyum*, i.e., probably the executive officer attending to state affairs. It may be noted that it was at the instance of the latter that this grant was made. Another officer of this family Narākkaṅ Irāmaṅ Arumōḷi *alias* Uttamaśōḷa-Brahmārāyar described as a *daṅḍanāyaka* is mentioned in an inscription<sup>3</sup> of Rājarāja I and also in another inscription of Rājēndra I. Narākkaṅ occurring as part of the names of these brāhmaṇa officers evidently stands for the name of their family. An inscription<sup>4</sup> from Tirumaḷavāḍi records gifts made by Śrīkṛiṣṇaṅ Kauśalai, wife (*dēviyār*) of Kṛiṣṇaṅ Irāmaṅ who caused a *prākāra* to be built around the big temple at Taṅjāvūr and set up also several richly embellished images and who is described in the inscriptions from Taṅjāvūr<sup>5</sup> as belonging to *perundaram* (senior nobility) of Rājarāja, as a *śēnāpati* and as Mummudiśōḷa-Brahmārāya. The title Rājēndraśōḷa-Brahmārāya of this person occurring in this inscription indicates that he continued to serve also Rājēndra as *ōlai-nāyakaṅ*. This change of the title in respect of this person and also of another officer is noticed in the Larger Leiden plates of Rājarāja I which was actually issued by his son Rājēndra.<sup>6</sup> The other officer who had also changed his title was Irāyiraṅ Pallavayaṅ *alias* Uttama-chōḷap-pallavaraiyaṅ. He had the title Mummudiśōḷa-Pōṣaṅ under Rājarāja I.<sup>7</sup> This officer is stated to have set up an image of Chaṇḍēśvaradēva in the Rājarājēśvaram at Taṅjāvūr and is also described as *perundaram*.<sup>8</sup> The next important officer is Araiyaṅ Rājarājan *alias* Vikramachōḷach-chōḷiyavaraiyaṅ. While we do not know more about the activities of other officers, we happen to know more about this Chōḷiyavaraiyaṅ. He is no doubt identical with the general of the same name who is endowed with several distinguishing epithets such as Nāḷmaḍi-Bhūma, Sāmantaḅharaṇa, Edirttavar-kāḷaṅ etc., on account of his having led the campaign against the Western Chālukya along the east coast and as far upto Kālīṅga and Oḍḍa countries.<sup>9</sup> Udaiyadivākaraṅ Tillaiyāḷi *alias* Rājarāja-mūvēndavēḷāṅ,<sup>10</sup> another officer described as *karumam-ārāyum* is referred to as *adhikārigal* in an inscription from Taṅjāvūr and is stated to have set up an image of Kirātārjuniya-dēvar in Rājarājēśvaram. It will be seen from list A that four of these officers served Rājarāja and continued under Rājēndra and that the titles in respect of three of them changed accordingly.

<sup>1</sup> The difference in these two titles is indicative of the status enjoyed by the concerned persons.

<sup>2</sup> *SII*, V, Nos. 651 and 637.

<sup>3</sup> *Ibid.*, No. 636.

<sup>4</sup> *Ibid.*, II, Nos. 31, 33, 39 and 45.

<sup>5</sup> *SII*, II, p. 139 and n; *Ep. Ind.*, XXII, p. 234.

<sup>6</sup> *A.R.Ep.*, 1917, Nos. 23, 24, 30, 31 and 751.

<sup>7</sup> *SII*, II, p. 97.

<sup>8</sup> *A.R.Ep.*, 1917, Nos. 23, 24, 30, 31 and 751.

<sup>9</sup> *SII*, II, p. 91 line 2 and p. 93, line 4.

## (iv) Nature of the grant

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

Lines 27-30 of the Tamil text state that having cancelled the proprietorship of the existing tenants, these villages enumerated (in the previous lines) were removed from *vellāṅ-vagai* and transferred to the class of *brahmadēyas* which were exempted from the payment of the *marjyādi irai* which such villages usually pay. The exemption from tax (*marjyādi irai*) referred to here does not relate to the agricultural rent (*niṅṅirai* or *kāṇikkaḍan*) for, in lines 280-83 it is stated that the agricultural rent shall be paid progressively increased rates from the eighth year upto the eleventh year and in full thereafter as permanent rent (*niṅṅirai*). Therefore, the *marjyādi irai*<sup>2</sup> referred to in line 30, from which the

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

<sup>2</sup> *Marjyādi* which may be taken to be a corruption of *marjādā* means rule or custom. The word appears also in another corrupted form of *marjādi* (perhaps through *marjādi*). Cf. *SH*, XIII, Nos. 208, 215 and 344. As a result of further corruption the form *mahidāri* appears in late inscriptions (*ibid.*, I, No. 65, Text lines 7 and 8) though it is not widely used.

exemption is granted evidently refers to (*parihāram*) exemption from the other dues in kind and cash detailed in lines 937-40. The total extent of land available for grant was about 2516 *vēli* and odd. This was required to fetch as rent 51050 *kalam* and odd of paddy and as *miṅ-pāṭṭam* of 32-1/2 *kāsu* and 65 *akkam*. This works out to slightly more than 20 *kalam* of paddy per *vēli* on an average. A reference to the Table A reveals that the rate of rent varies from one village to another ranging from 1-1/5 *kalam* [No. 1] to 60 *kalam* [No. 35] per *vēli*. There is no doubt that this rate is related to the factors such as the soil, the irrigation facilities etc. It is difficult to judge these rates of assessment in the absence of the details such as the gross produce, cost of production, cultivator's share etc. One of Rājarāja's inscriptions<sup>1</sup> in Tañjāvūr indicates that the rate of assessment was roughly 100 *kalam* per *vēli*. Given the same conditions of cultivation,<sup>2</sup> a comparison of these two rates will point to a very low rate of assessment. It is not known whether this is the special rate obtained for *brahmadēyas*.<sup>3</sup>

#### (v) Comparison with other charters

This charter is unique among the Chōla copper-plate grants since this is the *only* copper-plate grant which records the creation of a *brahmadēya* benefitting 1080 brāhmaṇas, which was however not exempted from agricultural rent. It is but natural that it could not be otherwise; for a complete exemption from payment of rent in this case unlike in the cases that follow, would have meant a considerable loss of revenue for the state. The earliest Chōla copper-plate<sup>4</sup>, the Anbil plates dated in the 4th year of Rājakēsari Sundarachōla (Parāntaka II) records the grant of land in Naṅmulāṅkuḍi in Tiruvaḷundūr-nāḍu as *īkabhōga-brahmadēya* to Nārāyaṇa-Aniruddha-Brahmādhirājar of Anbil on almost the same conditions and with similar exemptions. The expression *īkabhōga* clearly indicates that the grant was made over to the exclusive enjoyment of the whole by the donees. It is clear that the agricultural rent was not required to be paid as the inscription does not make any reference to it at all and the term *sarva-parihāram* (line 181) supports this inference. The next Chōla copper-plate charter arranged chronologically is the Paḷḷaṅkōyil grant<sup>5</sup> which, though fragmentary, records sufficiently clearly the gift of lands in Umbaḷa-nāḍu and in Daṅamalippūṇḍi in Puṇḅkarambai-nāḍu as *paḷḷichchanda-iraṅyili* to Sundarasōḷap-perumpallī without removing the tenant proprietor (*kuḍi-niṅgā*) Śelēṭṭi-Kuḍiyaṅ who was himself, the founder of the Jain institution and who was cultivating the lands in Umbaḷa-nāḍu. It is stated that in the case of the lands in Puṇḅkarambai-nāḍu the tenants were removed

<sup>1</sup> Ibid., II, No. 4; see also *Economic Conditions in Southern India* p. 676-78, where different rates are tabulated.

<sup>2</sup> If the modern maps are reliable for our purpose, the profuse net work of irrigation channels, the usual feature of the delta area, is conspicuous by its absence in the area of grant.

<sup>3</sup> Contra, Paṇḍarantār op. cit. p. 74-75; *History of the Later Chōlas*, Part I, p. 194. His statement that the brāhmaṇas received the paddy is not correct. Text lines 275-283 are clear on this point.

<sup>4</sup> *Ep. Ind.*, XV, pp. 44 ff. (barring the recently discovered Veḷaucherī grant of Parāntaka I.)

<sup>5</sup> *Trans. Arch. Soc.*, 1958-59, pp. 84 ff.

and the lands were exempted from rent (*iraiyili*)<sup>1</sup> Due to the fragmentary nature of the grant we are not in a position to know the conditions and exemption under which they were given. The Madras Museum plates<sup>2</sup> of Uttamachōla do not belong to this category because it lays down only the details of assignment (*nivadam*) of the incomes previously donated to a particular temple. The Larger Leiden plates<sup>3</sup> of Rājarāja I issued by Rājēndra I record the grant of the income, i.e. the agricultural rent due to the state from the lands accruing as *kānikkaḍay* as *paḷlichchanda-iraiyili* to the Chūlāmaṇivarmavihāra, a Buddhist institution at Nāgapattiṇam, under the same conditions and along with the same exemptions. The Tiruvalāṅgaḍu plates<sup>4</sup> of Rājēndra dated in the 6th year of his reign record a similar assignment of the dues from the lands in Paḷaiyaṅūr collected as *nirirai* to the temple. The lands are stated to have formed part of the brahmadēya village called Śiṅgaḷāntaka-chaturvēdimaṅgalam in Perumūr and now separated from it. The revenues were assigned to the temple of Tiruvāḷaṅgaḍu-udaiyār at Paḷaiyaṅūr. The present charter comes next. The later records i.e. Charalā plates<sup>5</sup> of Vira-Rājēndra and the Smaller Leiden Plates<sup>6</sup> of Kulōttuṅga I record respectively the grant of villages to three Brāhmaṇas and to a Buddhist institution respectively. The former does not contain the usual formula adopted in the case of grants to Brāhmaṇas. Thus it will be seen that the present charter is the only Chōla copper-plate grant<sup>7</sup> dealing elaborately with the formation of a brahmadēya which was not free from agricultural rent (*irai*).

Among the stone inscriptions comparable with the present charter in so far as their procedure and form are concerned, the Kōnērīrājapuram inscription of Uttama-chōla<sup>8</sup> provides an instance of *dēvadāna-iraiyili*. Another<sup>9</sup> from Gaṅgaikōṇḍaśōlapuram dated in the reign of Virarājēndra also contains a similar instance. A third from Tirumukkūḍal,<sup>10</sup> of the same king also is one such record.

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

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

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

<sup>1</sup> *SII*, III, p. 264 f.

<sup>2</sup> *Ep. Ind.*, XXII, p. 213 f.

<sup>3</sup> *SII*, III, p. 333 f.

<sup>4</sup> *Ep. Ind.*, XXV, p. 241 f.

<sup>5</sup> *Ibid.*, XXII, p. 264 f. There are seven more Chōla copper-plate grants published in *SII*, III, p. 465 f. which are a class by themselves without having the Sanskrit preamble or the *araiyōlai* in Tamil as obtained in the copper-plate charters listed here.

<sup>6</sup> The only other grant (of the Pāṇḍyas) which can vie with this in two respects only, i.e. (1) number of donces (1080) and (2) number of villages (140) is the Tiruppuvanam plates (c. 1214 A.D.) of Jaṅavarman Kulaśekhara I. The number 1080 of the Brāhmaṇa donces is noteworthy. In other respects, i.e. the details, name, etc. and therefore its size, it does not bear any comparison with the present charter. (See, *Ep. Ind.*, XXV, pp. 64 ff.).

<sup>7</sup> *SII*, III, p. 300 f.

<sup>8</sup> *Ibid.*, IV, No. 529.

<sup>9</sup> *Ep. Ind.*, XXI, p. 220 f.



reference a précis of the entire matter without the details is given below with a view to bring its form in perspective. The numbers in brackets indicate the lines in the text.

- 1 Kōnērīṇmaikoṇḍāṇ (2) nāṭṭārkkum (2) brahmedēyakkilavarkkum (2) ūrkaḷilārkkum (3) nagaraṅgaḷilārkkum (4)
- 2 namakku yāṇḍu eṭṭāvadu nāl nu ṛēlināl nam (4) vīṭṭin uḷḷāl (5) unṇāvirundu (6)
- 3 āṭṭāṇḍutōrum niṇṇīraiya= (300) iṇṇupadāga ivvūrgal (301)<sup>3</sup> mudal tavirndu (302) ōrūrāga iṇṇaḍi variyilittuk-kolḡavenru cholla (305) pukka tittin paḍiyē (313) nāl uṇṇorupadināl variyilittuk-kudutta taṅgal nāṭṭu (317) ivvūrgal piḍiṣūḷndu piḍāgai naḍappippadāga pōttandōm [\*] tāṅgalum (360) aravōlai cheydu pōttaga [\*] ennum tīruvāymoḷiyāl (362) nāṭṭōmukku-tīrumugam vara (379) kaṇḍu . . . vāṅgit-talaimēl vaittu . . . aravōlai cheyda Tribhuvanamahādēvich-chaturvē-dimaṅgalattukku
- 4 kilpārkkellai (382) tenpārkkellai (568) mēlpārkkellai (722) vaḍapārkkellai (754) ivviṣaitta perunāṅgellai uḷḷum agappaṭṭa nilamum (847) innum ivvūr nilamēyāy . . . . . nilamum āga ivviṣaitta perunāṅgellaḷiyuḷḷum agappaṭṭa innilaṅgaḷil (895) nilamum nīkki niṇṇa (920) unṇilam oḷivīṇṇi (925) iṇṇaḍi perradaṅku perra vyavasthai [\*] (926) iṇṇaḍi perradaṅku perra pariḥāramum (937) vyavasthaiyum pariḥāramum perra (942) brahmadēyamāga (944) aravōlai cheydu kuḍuttōm nāṭṭōm (945) ivai eḷutteṇrum pugunda aravōlaiṇṇaḍiyē variyilittuk-kolḡa enru (1006) cholla (1008) choṇṇaḍiyē . . . . nāl muṇṇūrreṇbadināl variyilittukkuḍuttu paradetti cheṇṇadu (1034) ivai . . . . okkum (1041)

(vii) Parties addressed

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

This section begins with the word *Kōnērīṇmaikoṇḍāṇ* (*kō nēr iṇmai koṇḍāṇ*) 'one who has no equal'. This occurs as 'kō nō iṇmai koṇḍāṇ' in an early Pāṇḍya record from Śālai-grāmam<sup>2</sup> and as 'kō nōṇ iṇmai koṇḍāṇ' in a record of Uttamachōḷa.<sup>3</sup> Later inscriptions give the form obtained in the present record. The other which occurs rarely meaning 'one who had no ill health' is considered to be an equivalent of *kuśali* of Sanskrit inscriptions.

<sup>1</sup> The subject matter of lines preceding this is represented in Table A.

<sup>2</sup> *Ep. Ind.*, XXVIII, p. 90.

<sup>3</sup> *SII*, III, p. 288 f.

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

The document in Tamil called *tittu* (line 312) is addressed to four groups such as *Nāṭṭār*, *Brahmadēyakkiṭṭavar*, the *Ūrgaṭṭilār*, and the *Nagaraṅgaṭṭilār*. Each one of these four groups is evidently exclusive of the other three. *Nāṭṭār* is the name of the assembly representing the *nāḍu* excluding the others. *Brahmadēyak-kiṭṭavar* refers to the Brāhmaṇas who hold title to the lands involved in the transactions. *Ūrgaṭṭilār* consists of the following classified entities: *devadānam*, *paṭṭichohandam*, *kaṇimurrūttu*, *veṭṭappēru*, *paṭṭavarachchālābhōgam*. These terms refer to the lands endowed on different classes to institutions such as temples of the gods of the Vēdic faith, the monasteries or temples of the non-Vēdic faiths such as Buddhism and Jainism, the learned of the country, the plantations and forests, and the free feeding houses respectively. It is significant that these were managed by the *Ūrgaṭṭilār*. *Kaṇi-murrūttu* was perhaps a perpetual complete endowment made for *kaṇi* i.e., learned men.<sup>2</sup> It may be noted that inscriptions in the Tamil country rarely refer to the educators of the people in those days and to the provision made for their maintenance. Therefore it is quite likely that this *kaṇi-murrūttu* may stand for such endowments administered by the *Ūrār* for the benefit of the learned people undertaking to educate the members of the communities other than the Brāhmaṇas who had their own organisation of the *Ghaṭṭikas* or *vidyāsthānas*.<sup>3</sup> *Murrūttu* means complete enjoyment, perhaps equivalent to *ēka-bhōga*. The term *veṭṭappēru* seems to stand for plantations and forests. Line 7 of the Tamil text in the present charter reads: *Tribhuvana-mahādēvippeṭṭēriyum ivvēri araiyargaḷ kamugu koḷḷi veṭṭappērum*, while listing the lands included in the newly established colony. This phrase makes it certain that *veṭṭappēru* included under *ūrga ṭṭilār* discussed above has something to do with arecanuts (*kamugu*) and firewood (*koḷḷi*) etc. thus indicating that plantations and forests were connoted by this word. Whatever was felled (*veṭṭa*) for the purpose of being utilised and whatever was replanted were brought under this class of land.<sup>4</sup>

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

<sup>2</sup> *Kaṇi* according to the various dictionaries, may mean learned men, astrologer, dancing, time-keeping, accounting etc. If this stands for astrologers, as it is usually interpreted, it is difficult to account why the science of astrology or astronomy, though part of Vēdic studies, should be given a separate treatment. Brāhmaṇas well versed in Vēdic studies were cared for through the establishment of *chaturvēdimāṅgalam*. (See *A.R. Ep.*, 1909, No. 30 ; 1932-33, No. 51.)

<sup>3</sup> *Contra*; *Trans. Arch. Soc. of S.I.* 1958-59, p. 87 and p. 91.

<sup>4</sup> The readings *veṭṭappēru* Service inams (*SIL*, III, p. 389); *Tamilppolil*, tuṅar 53, p. 291, note 5; and *veṭṭappēru* and the consequent interpretations offered do not appear to be correct. *Vēṭṭappēru* has been interpreted as tax-free gift village in connection with Vēdic sacrifices. *Trans. Arch. Soc. of S.I.*, 1958-59, pp. 91-92. This meaning cannot be correct since, as indicated above, the groups addressed in the charter were each exclusive of the others and there is no reason why endowments for sacrifices should be treated separately, *veṭṭal* i.e. performing sacrifices being one of the six functions of the Brāhmaṇas for whose living *brahmadēyas* were created.

Paḷa-vaṛach-chālā-bhōgam stands for lands given for maintaining the old charity (feeding) houses. In the same village it is possible that there were some lands given as *brahmadēya*, some others as *dēvadāna*, etc. and therefore the document was addressed to *ūrgalilār* under whose administrative control the lands other than the *brahmadēya* lands, that are involved in the transaction were placed. In the enumeration of the lands or the villages in which the lands are included, this charter denotes also the lands that fall under the first four classes viz., *dēvadānam* (Tamil text, line 24), *paḷlichchandam* (line 26), *kaṇimurrūṭṭu* (line 25) and *vettappēru* (lines 7, 31). The next group *Nagaraṅgalilār* represents the administrative bodies concerning the *nagaram*.

(viii) Details of lands

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

It will be seen from Table A and from the summary in lines 264-273 that the lands excluded (col. 4) are the sites where people reside (*nattam*), common tanks and ponds, the sites where temples of Mādēvar, Viṣṇukkal, Gaṇapari, Aiyaṅ, and Pidāri are situated, gardens, courtyards and tanks or ponds attached to them, the quarters of the *paraiyars* (*paraichchēri*), of the washermen (*vaṇṇārachchēri*),<sup>2</sup> of the artisans (*kaṇmānachchēri*), channels and cremation grounds. It is found that the residential site is not indicated under column 4 for units nos. 2-43 except for No. 31. The residential sites for the units Nos. 2-43 appear to have been included under the first unit<sup>3</sup> since these 43 units fall under the division of Viraśōla-vaḷanāḍu in Nittavinōḍa-vaḷanāḍu. From unit No. 44 which up to the end fall under Venni-kūṛram, this detail is given in the corresponding column. The temples (*Śrīkōyil*)<sup>4</sup> referred to above are mentioned along with their enclosed courtyards (*tirumurram*), tanks and lands.

<sup>1</sup> In accordance with the size of the new *agrahāra*, the passages in this section constitute the biggest, though similar passages are not unknown. See *S.I.I.*, II, No. 5; IV, No. 529. The latter from Gaṅgaikōṇḍa-56 Japuram, is very much damaged and incomplete and appears to contain a considerable number of such villages enumerated in the same manner as in the present charter.

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

<sup>3</sup> *nāttār kuḍiy-irukkai nattam nīlan* (lines 40-41).

<sup>4</sup> Venkayya's observation that 'the shrines of the village deities (*tirumurram*) are distinguished from

While it is well-known that the deities or the temples ordinarily bear names, only two names, one of a Śiva temple Tiruvīraiyāṅkuḍi-mādēvar inside the Tribhuvanamādēvip-*pērēri* (lines 36-37) and another of a Viṣṇu temple Śrī-Vaikundam<sup>1</sup> (Śrī Vaikuṅṭham) (line 151), in Puligaikkūḍi are met with. The name of a Piḍāri deity Kavirinaṅgai is given in lines 639 and 912 in the section dealing with the boundaries.<sup>2</sup> The name Kavirinaṅgai appears to indicate that this has some connection with the river Kāvēri or Kāviri both the forms being used in literature. It may be noted that there is a territorial division known as Kavira-nāḍu covering portions of Tiruchchirappalli and Alangudi Taluks of Tiruchchirappalli District.

The assessment in cash is uniformly charged against *miṅ-pāṭṭam* i.e., levy collected on the lease of the rights of fishing in the tanks, ponds and channels of the villages. This assessment is reckoned in terms of *kāṣu* which is known to be equivalent to 12 *akkam* according to a contemporary inscription from Tañjāvūr<sup>3</sup>. It is however not quite clear why the total given in this record (col. 7) as 31  $\frac{1}{2}$  *kāṣu* and 65 *akkam* is not enumerated as 36 *kāṣu* and 11 *akkam*. Another Chōḷa inscription<sup>4</sup> from Gaṅgaikoṇḍān in Tirunelveli District dated about 20 years earlier than the present record equates one *kāṣu* with 8 *akkam*.

Columns 3, 5 and 6 of Table A give the extent of land as surveyed, the extent of lands excluded and the extent of land considered for grant and assessment respectively for each unit. It will be seen that the measurement is given in terms of *vēli*, *mā*, *kāṇi* and *mundirigai* carried down to the still lower denominations of measurement. One *vēli* is equal to 20 *mā*, one *mā* to 4 *kāṇis* and one *kāṇi* to 4 *mundirigais*. For the purpose of measuring fractions of a *mundirigai* the *mundirigai* is reckoned as one *vēli*, i.e., 20 *mā* and the extent is expressed in terms of its proportion to the converted *vēli* which is indicated by the word *kīl*. One *mundirigai* is equal to  $\frac{1}{320}$  of a *vēli* and one *kīl* *mundirigai* will be  $\frac{1}{320} \times \frac{1}{320}$ . Thus the reckoning is extended to as many degrees as the extent of land in question becomes smaller and smaller. The smallest extent given in the present record is three *kāṇi*,<sup>5</sup> of *kīl* upto two degrees. This expressed in fractions, will be  $\frac{1}{320} \times \frac{1}{320} \times \frac{3}{80} = \frac{3}{8192000}$ . The smallest extent of land ever reckoned in Chōḷa inscriptions is mentioned in an inscription<sup>6</sup> of Rājarāja I from Tañjāvūr. It is expressed as four *mā* of *kīl* upto four degrees of secondary

orthodox Brahmanical temples to which the term *śrīkōyil* is applied (*SII.*, II, p. (41)<sup>7</sup> is incorrect, *contra* his own translation as 'sacred courts' (*ibid.*, p. 53); Piḍāriyār Śrīkōyil (*ibid.*, p. 56, lines 1 and 3). *Tirumozam* may also stand for a *maṅḍapa* where assemblies used to be held (*A.R.Ep.*, 1938-39, No. 204).

<sup>1</sup> The same name, perhaps of another deity occurs in line 286.

<sup>2</sup> One inscription from Tañjāvūr (*SII.*, II, p. 57) gives interesting names of Piḍāri deities in Tuḡaiyūr such as Punnaittuḡai-naṅgai, Poduvagaiūrudaiyāḷ, Kāḍukāḷ Kāḷāpidāriyār, Kuduraivaṭṭam-udaiyāḷ etc. Similarly an inscription from Tiruvānaikkāval refers to Aiyyanār Kuṅṅavaḷaṅḍar (*ibid.*, VIII, No. 340, line 6).

<sup>3</sup> *ibid.*, II, p. 71, line 6 and p. 76.

<sup>4</sup> *ibid.*, V, 724.

<sup>5</sup> Tamil text, lines 214 and 218.

<sup>6</sup> *SII.*, II, No. 5.

fractions<sup>2</sup> and its equivalent in fraction is  $\frac{1}{52,428,800,000}$ . This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet *ulaga anda* (who measured the world) as surmised by Venkayya.<sup>3</sup> Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed *agrahāra*, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr aḷandapaḍi niḷaṅ eṇbattiraṇḍēy-arai-mā-araikkāṇik-kīḷ mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaikkīḷ mukkālē mukkāṇi". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like *kāl*, *arai*, *mukkāl* are avoided by converting them into full integers of the next lower denominations and the values obtained thus under *kīḷ* as secondary fractions are divided into sections as shown below :

	<i>vēli</i>	<i>mā</i>	<i>kāṇi</i>	<i>mundirigai</i>	<i>mā</i>	<i>kā</i>	<i>mu</i>	<i>mā</i>	<i>kā</i>
(44) Ādanallūr									
Col. 3	82	0	2	2	19	3	3	15 <sup>4</sup>	3
Col. 5	2	10	0	3	16	3	0	19	3
Col. 6	79	10	1	3	3	0	2	16	0

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

<sup>2</sup> *ibid.*, No. 5, p. 56, line Venkayya has shown the operation of the total in respect of certain items in the inscription under reference in a tabular form using fractions for the values expressed in the text (*ibid.*, 66 n.). But the method of operation given and explained by us in the sequel is much easier to follow.

<sup>3</sup> *SII.*, II, p. (6).

<sup>4</sup> To deduct 19 from 15, 1 out of the 3 *mundirigai* of the preceding column is converted into one *vēli* i.e., 20 *mā*. The next calculation 20 + 15 = 35 - 19 yields 16 as shown in the table and *kīḷ* 'mukkālē oru mā' as expressed in the text (line 219).

<sup>5</sup> i.e., Col. 3 minus Col. 5 = Col. 6 in respect of each item, after converting them into numerals under each head.

horizontally, the vertical totals of columns 3, 5 and 6 also do not tally with the actual totals arrived at by adding up all the entries under these 3 columns. Thus the need for some adjustments in respect of items Nos. 3, 8, 22 and 53 arises. The adjustments are made with a view to arrive at the grand totals given at the end<sup>4</sup> and they are indicated both in the text and in the table. It is not possible to say whether these mistakes of omission and commission crept in at the drafting stage of the original document or at the time of writing it out on the copper sheets before engraving them.

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

#### (ix) Extent

The total extent of land covered by the grant is 3135 *veli* and odd. During the Chōḷa times and before the reign of Kulōttuṅga I the standard measuring rod appears to have been a rod of 12 feet length.<sup>5</sup> One square of this i.e., 144 sq. ft. made up a *kulī* and 14,400 sq. ft. made up one *mā* which was equivalent to 100 *kulīs*.<sup>6</sup> Thus this will yield 6-74/121 acres for one *veli*. Applying this value, the extent of land covered by the present record would be more than 20,305 acres<sup>7</sup> of which about 619 *veli* and odd i.e. about 4107 acres were excluded thus leaving about 16,698 acres and odd for actual grant to 1080 brāhmanas and for other services.

#### (x) Araiṅḷai

The *tirumugam* containing the royal order as prepared according to the procedure already discussed was then received by the *nāṭṭār* (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant<sup>8</sup> in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

<sup>4</sup> The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in *any one* column only as correct.

<sup>5</sup> *Panniraḍikkōl* (S.I.I., V, 702). *Aḍi* may be considered to be equivalent to 12" (12 *anḡulas*, see Sanskrit-English Dictionary by Monier Williams under *pādu*). Rods used for these purposes were named differently. One such name was *Śvpaḍakkōl* (*ibid.*, VIII, 96).

<sup>6</sup> *ibid.*, V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. *ibid.*, V, 411 where 18' rod and 256 *kulīs* for one *mā* are reckoned; VI, 440 where 16' rod and 128 *kulīs* are mentioned (See also *A.R.Ep.*, 1920, No. 521).

<sup>7</sup> This will be only slightly less than 33 sq. miles.

<sup>8</sup> The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (*Ep. Ind.*, XXII, p. 251, lines 207-9). The present record does not contain such a statement.

fractions<sup>1</sup> and its equivalent in fraction is  $\frac{1}{32,428,900,000}$ . This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet *ulaga anda* (who measured the world) as surmised by Venkayya.<sup>2</sup> Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed *agrahāra*, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr aḷandapaḍi nilaṅ eṅbattiraṅḍēy-arai-mā-araikkāṇi-kīḷ mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaikkīḷ mukkālē mukkāṇi". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like *kāl*, *arai*, *mukkāl* are avoided by converting them into full integers of the next lower denominations and the values obtained thus under *kīḷ* as secondary fractions are divided into sections as shown below :

	<i>vēli</i>	<i>mā</i>	<i>kāṇi</i>	<i>mundirigai</i>	<i>mā</i>	<i>kā</i>	<i>mu</i>	<i>mā</i>	<i>kā</i>
(44) Ādanallūr									
Col. 3	82	0	2	2	19	3	3	15*	3
Col. 5	2	10	0	3	16	3	0	19	3
Col. 6	79	10	1	3	3	0	2	16	0

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

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

<sup>2</sup> *SII.*, II, p. (6).

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

<sup>4</sup> i.e., Col. 3 minus Col. 5 = Col. 6 in respect of each item, after converting them into numerals under each head.

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The *tirumugam* containing the royal order as prepared according to the procedure already discussed was then received by the *nāṭṭār* (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant<sup>5</sup> in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

<sup>1</sup> The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in any one column only as correct.

<sup>2</sup> *Pannirāḍikkōl* (S.I.I., V, 702). *Adi* may be considered to be equivalent to 12'' (12 *anḡulas*, see Sanskrit-English Dictionary by Monier Williams under *pāda*). Rods used for these purposes were named differently. One such name was *Śripādakkōl* (*ibid.*, VIII, 96).

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<sup>4</sup> This will be only slightly less than 33 sq. miles.

<sup>5</sup> The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (*Ep. Ind.*, XXII, p. 251, lines 207-9). The present record does not contain such a statement.



same in what is called *aravolai*. *Aravolai* means a 'document (recording the) charity'. This section contains the boundaries of the new *agrahāra* marked by the parties appointed for the purpose in the order of the circumambulation. In the last section of the charter each of the names of signatories attesting to the delimitation of the boundaries is prefaced by the statement 'ipparisu nāṭṭārōdum uḍaniṅṅu (or nāṭṭāraikkonḍu) piḍiśūndu piḍagai naḍandu kallum kaḷḷiyum nāṭṭi aravōlai śeydu kuḍutten (or kuḍuttōm), ivai eṅṅ-ḷuttu'<sup>1</sup> (i.e., thus I (or we) accompanied the *nāṭṭar*, had (also) the female elephant go round along the boundary, marked the boundary with stones and milkbush and gave (this) document (recording the charity). It is clear that the word, 'arāṇ' does not suit well with the context. The signatories attest only to the delimitation and not to the grant of the lands within this boundary. It appears that the intended expression is 'araiy-ōlai' and not 'aravōlai'. The Anbil plates which record a similar grant use the expression 'arai—ōlai'.<sup>2</sup> Several other instances<sup>3</sup> where this expression is used are known to us. It may be noted that in all these cases this expression has something to do with that section of the inscription where the boundaries are specified as marked on the lands by the parties according to the royal order. *Arai-ōlai* may thus mean the document where the boundaries are specified. It will be seen from line 1006 of the text that this drafting of *aravolai* (for *araiyolai*) represents a separate stage in the procedure for the grant and that it is followed by the order requiring it to be entered into the accounts (*vari*). It is clear therefore that this section has nothing to do with the grant proper which is an act of charity (*arāṇ*) and it pertains very relevantly to the delimitation of the boundaries. This is further supported by the fact that this section is attested to only by the parties that were witnesses to the marking of the boundaries, thus indicating the purpose of this so called *aravolai*. Thus *araiyolai* has in course of time transformed itself into *aravolai*.<sup>4</sup> The Chōla grant from Paḷḷaṅkōyil refers separately to *araiyolai* and *tirumugam*.<sup>5</sup> The *nāṭṭar* received the *tirumugam* after the 110th day (line 336) from the king and completed the marking of the boundaries and drew up the *araiyolai* before the 380th day (line 1034) when it was entered into the *vari* after proper attestation.<sup>6</sup>

<sup>1</sup> Text line 361, lines 945-1006.

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

<sup>3</sup> *Ep. Ind.*, V, p. 51, text line 22; XVIII, p. 122, text, lines 33-34; *SII*, II, p. 386 and p. 516; III, p. 161; VIII, No. 692 *Trans. Arch. Soc. S.I.*, 1958-59, p. 79, line 36 and p. 107, 23rd plate, line 2.

<sup>4</sup> *SII*, III, p. 305, line 115. The expression is *araiyōlai* which appears to give a clue to this process of transformation.

<sup>5</sup> *Transaction of the Archaeological Society of South India*, 1958-59, page 103, 15th Plate, line 10.

<sup>6</sup> While thus the context appears to support the meaning proposed by us, there is, however, one instance (*Ep. Ind.*, XXXVI, p. 158, lines 123-4) of the Pullur plates of Nandivarman II using the expression 'ivargaḷukk—araimdu' i.e. having told these (donees). But the word *araiyōlai* said to have been issued by the *nāṭṭar* is also referred to (ibid., line 103). This term has been understood in the sense of 'the order proclaimed by beat of tom-tom; proclamation' (*S.I. Temple inscriptions*, II, Pt. II, Epigraphical glossary p. 404, ).



Ālattūr, Vijayālayach-chaturvēdimaṅgalam in Kāndāra-nāḍu, uppukkuḷam, Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru.

*Northern.*—channel flowing eastwards into Neṅkuṇṇam in Vēṅṅikkūrṇam, that takes off from Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru at its south-eastern curve, another channel taking off from its eastern curve, peruṅgannāṅṅu-vāykkāl, stream called paḷa-Veṅ, Veṅ (river), Avaḷivaḷanallūr *alias* Jātivyāsach-chaturvēdimaṅgalam, Kaviṇiyakkuḍi in Vēṅṅikkūrṇam, Maruvāy (channel), Pulvēlūr-vāykkāl, Iṭṭikaikkuḍi, Naṅmūlakkuḍi, Tēvaṅmaṅgalam, Chāṭṭaṅguḍi, Pāṅṅuṅṅai *alias* Marudattūr, Vaḍasāṭṭamaṅgalam, Pūvaṅṅūr-vāykkāl.

After delineating the boundaries as detailed above the charter gives the details of those lands (1) that belong to the new *agrahāra* but fall outside this boundary (lines 848-894) and (2) that fall within this boundary but belong to the villages lying outside the *agrahāra*, (lines 395-920). Under the first category fall three plots of land in Vēṅṅi, a *nagaram* in Vēṅṅikkūrṇam and a *dēvadāna* of Irājarāja-Īsvaramuḍaiyār. The second category includes the lands that belong to (1) Vēṅṅi (as described above), two pieces of which one is stated to be mixed up with lands in Kāḍan Kārikuṅṅichchi in Pūḍamaṅgalam, in Guṅṅaṅṅilānallūr and Cheyyānallūr and the other in Kuḷappāḍu and Cheyyānallūr; (2) Rājarāja-Īsvara-puram, a *nagaram* in Rājarāja-vaḷanāḍu-seven pieces of land mixed up with lands in Nittavi-nōḍanallūr, Puḷigaikkuḍi, Igaḷānilānallūr, the *vetṭapperu* of the *nāḍu*, land of Kavirinaṅṅai, the piḍāriyār on the bund of Tribhuvanamahādēvipperēri. One of these pieces is stated to have contained land that belongs to Aṅṅiṅṅaipuram, a *nagaram* in Viraśōḷa-vaḷanāḍu.

### (i) Boundaries

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

From the north-east Nagar, Maṅṅalūr, Vēṅṅi, Paḷḷimēl-Ādamaṅgalam *alias* Chāṭṭamaṅgalam, a *tirappu* of Pulvēlūr in Vēṅṅikkūrṇam and Pūvaṅṅūr may be identified with the places of the same name in the north-western portion of the Mannarguḍi Taluk. Of these, Vēṅṅi is now known as Kōvilvēṅṅi and Paḷḷimēl-Ādamaṅgalam as Paḷḷimaṅgalam

<sup>1</sup> Text, lines 790, 794, 795, 806, 817, 823, 828 and 839.

<sup>2</sup> The old maps (prepared in 1891) preserved in the office of the Chief Epigraphist show this position.

## INTRODUCTION

(spelt also as Pannimaṅgalam) to the east to Kōvilveṇṇi. Pulvēlūr cannot however be identified. Nagar is also called Chōlavijjādhira-chaturvēdimaṅgalam<sup>1</sup> and Pūvaṇūr as Avanikēsari-chaturvēdimaṅgalam.<sup>2</sup> The latter is referred to in some of the contemporary inscriptions<sup>3</sup> from Tañjāvūr. Veṇṇi described as a *nagaram* in Veṇṇikkūṛṇam and also as a *dēvadānam* of Rājarāja-Īśvaramudaiyār is referred to in an inscription of Rājarāja I from Tañjāvūr. This inscription<sup>4</sup> which should be dated sometime about the 29th year (1013-14 A.D.) of his reign i.e. seven years before the date of this charter specifies the revenue in paddy and the revenue in gold, to be paid by a number of villages which Rājarāja had given to the temple including this Veṇṇi which was required to pay 93 *kaḷaṅṅu*, 3 *mañjādi* and 4 *mā* and 1 *kāṇi* of gold to the temple at Tañjāvūr. Thus Veṇṇi became a *dēvadāna* of Rājarāja-Īśvaram, the temple at Tañjāvūr which is referred to in the present record. The modern name Kōvilveṇṇi of this village is perhaps derived from the fact that it was endowed as a *dēvadāna* to god Rājarāja-Īśvaram-udaiyār whose temple at Tañjāvūr, being a unique temple in the area came to be known as *Kōvil*. It should be noted however that no inscriptions, not even those later inscriptions<sup>5</sup> copied from the walls of the Ikshupurīśvara temple at Kōvilveṇṇi itself, give the name Kōvilveṇṇi or refer to its being a *dēvadāna* of the temple.<sup>6</sup> The names of the place Veṇṇi and of the river Veṇṇāṟu appear to indicate that the river lent its name to the other.<sup>7</sup> The place Veṇṇi in its turn gave its name to the territorial division around it as Veṇṇik-kūṛṇam. Veṇṇi and Pūvaṇūr were honoured by sacred hymns sung in praise of the local diety (Śiva) by both Tirujūāṅṅasambandhar and Tirunāvukkarasār.<sup>8</sup> The southernmost point reached on the eastern boundary is the Śingaḷāntakaṅ-vāykkāl which is stated to form the northern boundary of Kīlp-Pūṇḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam which cannot be identified. The adjective *kīl* for Pūṇḍi appears to indicate that it should be located somewhere between Pūvaṇūr and Rāyapuram of Mannarguḍi Taluk as against Pūṇḍi to the west of Śāliyamaṅgalam on the way to Tañjāvūr.

Rājarāja-Īśvarapuram, Ariṅjikaipuram and Teṅ-Sēndanguḍi lay in the southern boundary. The first two may be identified respectively with Rāyapuram south of Pūvaṇūr

<sup>1</sup> The identity of the king or kings after whose titles Chōlavijjādhira (Chōla-vidyādhara) and Avanikēsari, the villages Nagar and Pūvaṇūr were named respectively, is not known.

<sup>2</sup> *SH*, II, pp. 228, 320, 446 and 473.

<sup>3</sup> *ibid.*, No. 5, pp. 57-58.

<sup>4</sup> *SH*, VII, Nos. 1028-31.

<sup>5</sup> Chidambaram is generally referred to as Kōvil. But since Veṇṇi has nothing to do with Chidambaram, Kōvil has been explained thus.

<sup>6</sup> Compare also the name Veṇṇuputtūr occurring elsewhere and shown on the map.

<sup>7</sup> Some poems in the Saṅgam anthologies (*Puṇḍarīyaru*, No. 66; *Aganḍarūru*, No. 246; *Porunarāṭṭup-padaḷi*, 11. 143-8) refer to a battle fought at Veṇṇi by Karikāḷasōḷa against a confederacy of the Pāṇḍya, the Chēra and seven Vēḷir chiefs. One of the poems (*Puṇḍarīyaru*, No. 66) is stated to have been composed by Veṇṇikkuyattiyār, a poetess evidently hailing from this Veṇṇi. In the *Tēvāram* Veṇṇi is described as *tonnagar* i.e., the ancient city and also as *nannagar* i.e., the good city. Pūvaṇūr is spelt as Pūvaṇūr. Some scholars hold that Veṇṇāṟu got the name because a certain Vinṇan caused this river to be formed (*Tamiḷ-p-pōḷil*, Vol. 34, p. 122). No source is quoted. Literature and epigraphy do not support this contention.

in Mannargudi Taluk and Arindavapuram<sup>1</sup> in the west in Papanasam Taluk. Both are described as a *nagaram* in Rājarāja-vaḷanāḍu and Viraśōḷa-vaḷanāḍu respectively. Both are evidently named after Rājarāja and Ariṇṇjaya. Teṇ-Śēndaṅguḍi which is also stated to be in Rājarāja-vaḷanāḍu cannot be identified, though its location on the south-western corner of the new village which can however be fixed, is clear. A channel carrying water to Tribhuvanamahādēvippērēri is said to form the boundary on the north east of a plot of land in Teṇ-Śēndaṅguḍi<sup>2</sup> and when the channel is crossed towards the north, it is said that another plot of land in Vaḍa-Śēndaṅguḍi is reached, thus indicating that the channel is the dividing line that cuts across Śēndaṅguḍi. This helps us to locate the Tribhuvanamahādēvippērēri which is no doubt the same as the one which now forms the western boundary of the modern village called Vaḍapādi in Papanasam Taluk and the channel that feeds the lake is perhaps the one which takes off the Vaḍavār which is itself a branch of the Veṇṇār. The village Paṇaṅguḍi in Rājarāja-vaḷanāḍu which is stated to be the next cannot be identified. The next village Vijayālaya-chaturvēdimaṅgalam is stated to be in Kāndāra-nāḍu.<sup>3</sup> This is perhaps identical with Śāliyamaṅgalam in Papanasam Taluk. The conquest of Taṅjāvūr by Vijayālaya is known to us from a stone inscription which is dated in the reign of *Taṅjaikoḷḷa* Parakēśari<sup>4</sup> and the Tiruvalangadu Copper-plates.<sup>5</sup> But the name Vijayālaya-chaturvēdimaṅgalam given in the present record as situated on the western boundary and now identified by us with Śāliyamaṅgalam affords a strong local evidence of Vijayālaya's conquest of Taṅjāvūr. Śāliyamaṅgalam is only about nine miles east of Taṅjāvūr. The next important topographical feature is the Karikāśōḷap-peruvāykkāl *alias* Mummaḍiśōḷappērāru. This canal was crossed five times on the eastern boundary and it should have been crossed along the western boundary finally to the north towards the river Veṇṇāru, at the turn of the boundary from the western to the northern border. This Karikāśōḷap-peruvāykkāl *alias* Mummaḍiśōḷappērāru is also referred to in the earlier section of the text where the villages and the details of the lands that are excluded are given, as Karuvāykkāl for short. What was originally a *peruvāykkāl* (a big canal) excavated by and named after the famous Karikāśōḷa of the Saṅgam times,<sup>6</sup> became Mummaḍiśōḷappērāru i.e., a big river (!)<sup>7</sup> evidently named after Rājarāja I who had this title. It is clear that Rājarāja might have effected some improvement to it by way

<sup>1</sup> It is spelt as Arundavapuram in the latest map.

<sup>2</sup> A minor topographical feature as Puṅgaṅkaṭṭai (a grove of Indian Beech trees) is the actual place where the boundary on the west turns to the north.

<sup>3</sup> *SII.*, II, pp. 319, 443 and 469. This *nāḍu* spelt as Kāndāra in the present record and the Tiruvalangadu plates of Rājendra I (*ibid.*, III, p. 383, text l. 56) is spelt as Kāndāra nāḍu in the references cited. Another village known to have been situated in this *nāḍu* is Rājamahēndra-chaturvēdimaṅgalam (*A.R.Ep.*, 1936-37, No. 31).

<sup>4</sup> *A.R.Ep.*, 1935-36, part ii, para 34 and plate.

<sup>5</sup> *SII.*, III, p. 383 f.

<sup>6</sup> The association of Karikāśōḷa with Veṇṇi as attested to by Tamil Literature (above, p. 41, n. 7) clearly points to this.

<sup>7</sup> Truly some of the channels in the delta of Kāvēri look more like small rivers impassable during freshes.

## INTRODUCTION

of desilting, extension, widening etc., thus justifying this new name. This canal is stated to have flown through Chembaṅguḍi (lines 54-55), Kūttanūr (line 99-100), Uṛattūr (line 133), Kīl-Chōṛutturai (line 140-41), Muṇḍanūr (line 163) Uḍaiyamārttāṇḍach-chaturvēdimaṅgalam (line 288) and Śrīpūdi (line 295). Of these Kīl-Chōṛutturai can be identified. It is no doubt the same as Chōttutturai, a hamlet of Kālāchēri in Mannargudi Taluk. This identification enables us to identify this channel in turn with the one which takes off at a point on the Veṅṅār in Iḍaivākkūḍi in Papanasam Taluk, and flowing almost parallel to Veṅṅāru cuts through the lands in Palliyūr and Neḍuvāsal in Papanasam Taluk and Kōvilveṅṅi in Mannargudi Taluk. It takes a southerly turn at a point about half a mile south of Nagar in this taluk.

Along the northern boundary the channels that flow into Neṅkuṅṅam from the Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāru are crossed. Neṅkuṅṅam stated to be in Veṅṅikkūṅṅam is identical with Neykkūṅṅam in Papanasam Taluk south of the river Veṅṅāru. After crossing these channels the course of the boundary reaches the banks of Veṅṅāru and hereafter it aligns almost with the river, now and then swerving slightly to the north or south and east or west in accordance with the course of the river and with the lands belonging to the villages on either side. But the record refers only to those villages which are outside the boundary and which are traversed along their southern boundaries occasionally running to the south of the river. Avalivaṅṅanallūr *alias* Jātivyāsach-chaturvēdimaṅgalam, a brahmadēyam in Āvūr-kūṅṅam is first referred to. This can be easily identified with Avalivanallūr in the Papanasam Taluk on the north bank of Veṅṅār. The *Tēvāram* refers to this place as Avalivaṅṅanallūr and the Chōḷa inscriptions<sup>1</sup> including the present record spell the name as Avalivaṅṅanallūr. Kaviniyakkūḍi in Veṅṅikkūṅṅam is the village that is mentioned next.<sup>2</sup> This is perhaps the same as Kīlavaniyakkūḍi, a hamlet of Raghunāthapuram nearby. Itṭigaikkūḍi is the next. The location of these two is clear though they cannot be identified. The next village Naṅmūlakkūḍi in the same territorial division (i.e. Veṅṅikkūṅṅam) is no doubt the same as Nemmelikkūḍi in the east. The next three villages Tēvaṅṅamaṅgalam, Chāttanṅuḍi,<sup>3</sup> Pāṅṅurai *alias* Marudattūr, and Vaḍaśāttamaṅgalam all in Veṅṅikkūṅṅam should be located towards the east, though they cannot be identified.

Some of the channels bore the following names of the kings noted in the brackets perhaps suggesting their association with them: Śrīkaṅṅa (Śrīkaṅṅa), Śiṅgaṅṅantakaṅṅ, and Irumaḍiśōḷa (Parāntaka), Śivapādaśēkhara and Arumolīdēvaṅṅ (Rājarāja I).

<sup>1</sup> *SH.*, VIII, No. 210. No. 207 (ibid.), a later Chōḷa inscription refers to Jātaviyāsach-chaturvēdimaṅgalam (line 42) and also Avalivaṅṅanallūr (line 100).

<sup>2</sup> Since Avalivanallūr in Āvūr-kūṅṅam and Kaviniyakkūḍi in Veṅṅikkūṅṅam, are both adjacent, the boundary line that divides Āvūr-kūṅṅam and Veṅṅikkūṅṅam should lie between these two villages.

<sup>3</sup> Can this Chāttanṅuḍi be the same as Śāttanūr, now a hamlet of Pūṇḍōṅṅam to the north east of Nemmelikkūḍi? Pāṅṅurai is according to the inscription to the south of Veṅṅāru since it is reached after crossing the river finally. Therefore Vaḍaśāttamaṅgalam also the next village where the northeast corner of the boundary is placed should be located to the south of the river. It may be tentatively identified with Vāsudēvamaṅgalam in Mannargudi Taluk.

## (ii) Signatories

The *araiyalai* was attested to by representatives of some of the outlying villages who accompanied the *nāttār* since their lands were involved or were just adjacent to the boundary (lines 953-1005).<sup>1</sup> The following villages are mentioned in this connection: Kuvaļaivēli, Venṇi, Puḷṅguḍi, Uḷattūr, Mullaivāyil, Madanālayamaṅgalam, Pāpparkuḷattūr, Pūvaṇūr *alias* Avaṇikēsarich-chaturvēdimaṅgalam, Koṭṭaiyūr, Nagar *alias* Chōlavichchādirach(vidyādhara)-chaturvēdimaṅgalam, Tēvaṇmaṅgalam, Perunaṅgaimaṅgalam, Aravūr *alias* Ālavāych-chaturvēdimaṅgalam, Niḍāḷmaṅgalam, Kīḷppūḍi *alias* Oḷōkamahādēvich-chaturvēdimaṅgalam, Venṇuputtūr, Neṅkuṅṅam—all in Venṇikūṅṅam and Aṟiṅṅaiṅṅapuram in Vīrasōḷa-vaḷanāḍu. Those that can be identified are listed below:

Village	Modern name	Taluk	Remarks
Kuvaļaivēli	Teṅkuvaļaivēli	Papanasam	north of the Venṇāṅṅu and to the east of Nemonēlikkuḍi (See northern boundary discussed above)
Venṇi	Kōvilvenṇi	Mannargudi	halmes of Chittamalli-mēḷpādi
Uḷattūr	Orattūr	"	} eastern northern
Mullaivāyil	Mullaivāṣal (I)	"	
Pāpparkuḷattūr	Pāppaṅamōḍu(?)	"	
Pūvaṇūr	Pūvaṅṅūr	"	
Koṭṭaiyūr	Koṭṭaiyūr	Papanasam	
Nagar	Nagar	Mannargudi	eastern
Aravūr	Aravūr	Papanasam	northern
Niḍāḷmaṅgalam	Niḍāmaṅgalam	Mannargudi	eastern
Venṇuputtūr	Vinṇuputtūr	"	north-western
Neṅkuṅṅam	Neṅkuṅṅam	Papanasam	north-western
Aṟiṅṅaiṅṅapuram	Arindavapuram	"	south-west

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

## (iii) List of Villages

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

Tribhuvanamahādēvipṇēreri and the adjacent plantations and forest lands, lease lands of three persons (names specified), Chembaṅguḍi, Kuḷappāḍu, Tuḷār, Nallambar, Tribhuvanamahādēvinallūr, Vichchūr *alias* Śikkar, Muṇṇāval, Kūttanūr, Kamugaṅchēndaṅ-

<sup>1</sup> The contents of these lines are presented in List B (p. 51).

guḍi, Vaikundanallūr, Mahimālayanallūr, Kiḷ-Māndūr, Parakēsarinallūr, Peṇṇāgaḍam, Uṟattūr, Chiṟaiyūr, Kiḷ-Chōṟutturai, Neḍuvāyil, Ērupāḍi, Puḷigaikkūḍi, Peruṅguḍi, Muṇḍaṇūr, Dāmōḍaranallūr, Araśūr, Vāḷuvanallūr, Guṇaśilanallūr, Cheyyānallūr, Chiṟṟālinallūr, Nittavinōdanallūr, Veṅgūr, Niyāyanaḍainallūr, Chēndamaṅgalam, Igaḷānilainallūr, Vīranārāyaṇamaṅgalam, Karuvūr, Gōvindanallūr, Viraśōḷanallūr, Vāmaṇanallūr all in Viraśōḷa-vaḷanāḍu.<sup>1</sup>

Ādanallūr, Śīrumuṇṇiyūr, Mēṭṭu-Mēṟkuḍi, Kāḍan Kārikurichchi in Pūdamaṅgalam, Dēvadānakkūḍi, a *dēvadānam* and *tiṟappu* of Parutti-Niyamam, Viḷaṅguḍi, Kaṇimurṟūṭṭu-iraṅgal of Venṇi, Neduṅgaṇakkūḍi, Ayalūṭṭikkāṇi in Pūdamaṅgalam, Śīkaraṇamaṅgalam *alias* Kottāṟakkūḍippalli removed from Paḷlichchandaṁ, Purkkūḍi—all in Venṇik-kūṟṟam.

Uḍaiyamārttāṇḍach-chaturvēḍimaṅgalam in Viraśōḷa-vaḷanāḍu and Śrīpūḍi in Venṇikkūṟṟam (—these two were already brahmadēyas and now included in the new village).

Tribhuvanamahādēvip-pērēri<sup>2</sup> the first unit in this list is, as indicated above, identical with the big lake marked on the map to the east of Śāliyamaṅgalam in Papanasam Taluk. Among the lands excluded from this unit is mentioned the site of the temple of Tiruvīṟaiyāṅkuḍi-mādēvar which is said to be inside the lake (line 36). Inscriptions<sup>3</sup> copied from the walls of the Karavandīśvara temple at Uḍaiyārkōyil speak of the temple as Tiruvīṟaiyāṅkuḍi-uḍaiyār Tirukkiḷāv-uḍaiyār in Viraśōḷa-vaḷanāḍu. One of these two (the latter) refers to the temple as lying inside the Tribhuvanamahādēvip-pērēri in Tribhuvanamahādēvich-chaturvēḍimaṅgalam. Another inscription<sup>4</sup> from the same place dated in the 31st year of the reign of Rājēndra I (and therefore a contemporary record) describes the temple of Tirukkiḷāv-uḍaiya mahādēvar as one lying inside the Tribhuvanamahādēvip-pērēri in the same village. Thus the identity of the Tiruvīṟaiyāṅkuḍi mādēvar temple inside the above mentioned lake mentioned in our record with the Karavandīśvara temple at Uḍaiyārkōyil<sup>5</sup> in Papanasam Taluk is very clear. The lease lands of three individuals next mentioned cannot be located.

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

<sup>1</sup> This and Venṇik-kūṟṟam that follows are stated to be situated in Nittavinōda-vaḷanāḍu. In the case of the former the word 'vaḷanāḍu' is used, though it was only a sub-division.

<sup>2</sup> Two sluices of this lake are mentioned in inscriptions: (1) *veṭṭittambu* in the present record (line 729) and (2) Kaṇavadiyār (Gaṇapatiyār) tumbu (*S.I.I.*, VII, No. 1038, lines 38-39).

<sup>3</sup> *Ibid.*, Nos. 1035 and 1038 (dated respectively c. 1173 and c. 1136 A.D.).

<sup>4</sup> *Ibid.*, VII, No. 1036. No. 1034 of Kulōtunga II refers to *Edriiśōḷan-tiruveḍuttukkāṭṭi* (a *maṇḍapa*) in this temple where the members of the assembly of Tribhuvana-mahādevich-chaturvēḍimaṅgalam gathered.

<sup>5</sup> The inscriptions in this temple were copied in 1902 when this village was in Tanjavur Taluk. This area was subsequently transferred to the newly formed Papanasam Taluk. C. R. Krishnamacharulu's *List of Inscriptions* confuses this with another place of the same name, a hamlet of Tiruchchirai far to the north.



will make the total agree, as already pointed out. Before proceeding to identify these 51 villages, contemporary or later references testifying to the locale of this new *brahmadēya* may be noticed. The inscription from Uḍaiyārkoṅṅil referred to above contains the only contemporary reference to this village. Other later inscriptions copied from the place indicate that this lake along with the temple was within Śrīpūdicī-chaturvēdimaṅgalam or Śrīpūdi *alias* Rājanārāyaṇach-chaturvēdimaṅgalam from about the reign of Kulōttuṅga II. Śrīpūdi is itself clubbed with this new village as indicated above. A more specific but later clue to the actual locale of this village is available from an inscription<sup>1</sup> from Muṇṇiyūr in Papanasam Taluk, dated in 1220 A.D. The inscription refers to Puttūr *alias* Tribhuvanamahādēvich-chaturvēdimaṅgalam. There is a village named Puttūr<sup>2</sup> in Papanasam Taluk right in the heart of the area granted as we have marked it and this is referred to also in two other inscriptions.<sup>3</sup> Among the villages listed above the following can be identified.

	Village	Modern name	Taluk	Remarks or reference
Virasōḷavaṅgaṇaḍu	Muṇṇāval	Munnāval	Mannargudi	
Do.	Kamugaṅ chēndaṅguḍi	Kamugan- sēndaṅguḍi, hamlet of Neḍuvāsal	Papanasam	
Do.	Mahimālaya- nallūr <sup>4</sup>	Mahimālai	Papanasam	SII, VIII, No. 204
Do.	Kiḷ-Chōṅ- rutturai <sup>5</sup>	Chōttutturai	Mannargudi	hamlet of Kālāchēri. See discussion on eastern boundary
Do.	Neḍuvāyil	Neḍuvāsal	Papanasam	
Do.	Puḷigaikkuḍi	Puḷiyakkuḍi	"	
Vēṇṇikkōṅṅam	Ādanallūr	Ādanūr	Mannargudi	
Do.	Śiḡumūṇṇiyūr		"	hamlets of Vēṇṇi.
Do.	Kārikūḷichchi in Vēṇṇi		"	See SII, II, p. 57, II. 4-7.
Do.	Pūdamāṅgalam		"	Do.
Do.	Vēṇṇi	Kōvilvēṇṇi	"	ibid., VII, Nos. 1028- 1031

<sup>1</sup> SII., VIII, No. 204.

<sup>2</sup> This is in fact the findspot of this copper-plate grant. See p. 1.

<sup>3</sup> ibid., No. 206; VII, No. 1028.

<sup>4</sup> This village which is stated to be a northern hamlet of Tribhuvanamahādēvich-chaturvēdimaṅgalam in the reference cited is also called Kulōttuṅgaśōḷanallūr.

<sup>5</sup> See p. 43. The adjective *kiḷ* appears to have been used with reference to its location in the east as against Tiruchchatturai to the west in Tanjavur Taluk. The latter is called Tiruchchōṅṅrutturai in inscriptions (S.I.I., V, Nos. 611, 613-18).

Regarding Śrīpūdi, the evidence available is somewhat conflicting. It is stated to be in Viraśōla-vaḷanāḍu in a later inscription<sup>1</sup> while the present record states that it is in Venṇik-kūrṇam (line 292). Since the identification of the temple of Tirukkiḷāv-uḍaiyār in Śrīpūdi with that of Tiruviṇṇaiyāṅkuḍi-mādēvar inside Tribhuvanamahādēvipperēri is based on the inscriptions as discussed above, the location of Śrīpūdi in the south-west of the area of the grant where the lake is situated is beyond doubt, in which case this Śrīpūdi will be in Viraśōla-vaḷanāḍu as recorded in later inscriptions. If it is in Venṇik-kūrṇam as the present record would have it, it must be another village of the same name.

The other villages cannot be identified, though the location of some of the villages can be indicated. Their location is based on two considerations: (1) the territorial division to which they belonged such as Viraśōlavaḷanāḍu or Venṇikkūrṇam. These two divisions can be clearly made out at least in so far as their boundaries involved in the area of the grant are concerned. A reference to the list and the map will point out that the southern boundary of Venṇikkūrṇam runs across roughly from Pūvaṇūr to Kavuniyakkūḍi lying on the north of Venṇāru to the south east of Avalivanallūr in Āvūr-kūrṇam. Viraśōla-vaḷanāḍu, covers the rest of the area of the grant as far up to the northern boundaries of Rāyapuram and Arindavapuram (Rājarāja-Īśvarapuram and Aṇṇijigaiapuram) which are stated to be in Rājarāja-vaḷanāḍu. The correct western boundary of this *nāḍu* cannot however be ascertained in the present state of our knowledge. (2) The second consideration is the possible contiguity of most of the other un-identified villages as indicated by the various channels that flow through them and by the lands required to be excluded from the area since they belonged to villages outside the area (lines 895-920). Chembraṅguḍi, Viraśōlanallūr, and Tuḷār may be located between the Venṇār and the Karikāśōḷapperuvāykkāl. Kuḷappāḍu, Guṇaśīlanallūr and Cheyyanallūr may be located along the eastern boundary from the north-west of Venṇi towards Āḍaṇūr, Nittavinōdanallūr and Igaḷānilainallūr were perhaps situated between Puḷigaikkūḍi and Rājarāja-Īśvarapuram. The rest do not admit of their easy location. However the actual location of most of these villages is tentative and only future researches or discoveries can confirm them.

#### D. FORMATION OF THE AGRĀHARA

Thus these villages were formed into a new *agrahāra*. The lands were distributed among the 1080 brāhmaṇas. The charter does not say anything about the settlement of the brāhmaṇas in the residential areas of the village. However the contemporary inscription<sup>2</sup> dated in the 31st year of Rājendra I from Uḍaiyārkōvil in the area throws indirectly some light on this. The inscription which records the grant of land as *tiruvijāppuṇam* to god Tirukkiḷāv-uḍaiya-mahādēvar whose temple is stated to be situated within the Tribhuvanamahādēvip-perēri by the *peruḷguri-mahāsabhai* of Tribhuvanamahādēvich-chaturvēdi-maṅgalam, is said to have been written by *madhyasthan* Vēṅgaḍavan Vēmba.....tappiriyan,

<sup>1</sup> *ibid.*, VII, No. 1032.

<sup>2</sup> *SII*, VII, No. 1036.

a *kaṇakkan* of the village under the orders of several brāhmaṇas. These brāhmaṇas<sup>1</sup> are stated to be residents of Śrī Rājendraśōlachchēri, Tribhuvanamādēvichchēri, [Arumo] lidēvachchēri, Madhurāntakachchēri, Jananāthachchēri, and Pavitramānikkachchēri. These quarters are referred to also in some later inscriptions.<sup>2</sup> One of them<sup>3</sup> dated in the reign of Kulōttuṅga II lists these in the same order and numbers them as the first, second, etc. These six quarters were evidently named after the king, Rājendra (Madhurāntaka Jananātha, and Pavitramānika) his mother (Tribhuvanamādēvi) and his father Rājarāja I (Arumoli). It seems that this big new village contained only six such quarters. It appears that this practice of dividing and naming the quarters was an old one, the earliest instance available being the case of Uttaramēru-chaturvēdimaṅalam which was formed sometime before the 25th year of Pallava Nandivarmān II.<sup>4</sup> The names of the quarters such as Padmanābhachchēri, Śrī Gōvindachchēri, Śrī-Vāmaṇachchēri, Madhusūdanachchēri, Tirunāraṇachchēri, and Kēśavachchēri<sup>5</sup> are however mentioned first in the inscriptions of Kampavarman. A contemporaneous instance is available in an inscription<sup>6</sup> from Ambāsamudram.

(i) TERMS AND TAXES EXPLAINED

Thus the lands within these boundaries were distributed among the brāhmaṇas along with all the types of lands put to different use. They include among other things temples, quarters of Kammāṇas and Paraiyars etc. These were excluded for purposes of assessment as indicated in Table A. It is evident that these were put under the control of the donees for purposes of administration. This list of the different types of physical features nearly agrees with that in the Larger Leident grant and the variations are noticed under the text. *Koṭṭagāram* (line 922) included in this list has been translated as 'palaces'.<sup>7</sup> The reading *koṭṭagam* of the Tiruvalangadu plates is translated as 'cow-pens' (*Gōshṭaka*).<sup>8</sup> The same word appearing as *koṭṭagāram* in the Kōnērīrājapuram inscription<sup>9</sup> of Uttamachōla is translated as threshing floor. Apart from all these, the meaning of 'granary'<sup>10</sup> appears to be the best.

<sup>1</sup> The identity of these brāhmaṇas with their namesakes mentioned in the list of donees is discussed below.

<sup>2</sup> *SII.*, Nos. 1034, 1035, 1039, and 1040.

<sup>3</sup> No. 1034, lines 28-30.

<sup>4</sup> *ibid.*, VI, No. 356.

<sup>5</sup> *ibid.*, Nos. 286, 287, 337 and 347. It may be noted that these were named after god Viṣṇu and are the same as those recited by brāhmaṇas in their daily ritual and the quarters of Tribhuvanamahādēvichchaturvēdimaṅalam were named after royal personages.

<sup>6</sup> *ibid.*, XIV, No. 149.

<sup>7</sup> *Ep. Ind.*, Vol. XXII, p. 262, *S.I.I.*, II, p. 55, line 5; p. 57, line 3 It is translated as stables.

<sup>8</sup> *Ibid.*, III, p. 436 and n. 2; above, XV, p. 65 ll. 169-70. Both the words *koṭṭagāram* and *koṭṭagam* occur here and are translated as palaces and minor temples respectively.

<sup>9</sup> *SII.*, III, p. 305, l. 100 and p. 310.

<sup>10</sup> *Tamil Lexicon*, see under *koṭṭagāram* and *koṭṭāram*. It appears that there is some confusion between the two words *koṭṭagāram* and *koṭṭagam*. The word *kidāngu* (storehouse) occurring in the text following *koṭṭagāram* appears to support this meaning.

## INTRODUCTION

*Terri* (line 922) may mean elevated ground. The meaning of 'piḍiligaī', also written as *piḍiligaī* (line 922-3) is not quite clear. The context here appears to indicate that this stands for a topographical feature or a land mark. A word *piḍiligaivāri* occurs in an inscription<sup>1</sup> of Rājarāja I as apparently a designation of an officer of the Śiva temple.<sup>2</sup>

These lands were required to be enjoyed by the donees under certain conditions. Some of these conditions pertain to irrigation. It is laid down that fresh channels may be dug up so as to admit of easy flow of water. It is also stated that *kīl-naḍai-nīr* may be allowed to flow and get collected through the channels that flow towards the lands of the village (line 928), also through the channels that flow into the village from outlying villages and from the villages into the outlying villages. All other copper-plates of this period use the expression *mētnaḍai-nīr* in this connection which is translated as waste or excess water.<sup>3</sup> The expression *kīlnaḍai-nīr* is used here for the first time. It is clear that these two terms are juxtaposed to each other. The passage containing these terms can, however, be explained with the help of another passage occurring in a similar context in one of the Pallava copper-plate grants. The passage is *kūrṇa-vāy-midēy uvaṅgi cheydu nīr-koṇḍu pōndu pāyttap-peruvadā-gavum*<sup>4</sup> and it is translated as 'a head of water (*uvaṅgi*) shall be constructed above the main sluice (*kūrṇa-vāy*) only, and water taken (from it) for irrigation'.<sup>5</sup> The emphasis of *ē* in the word *midēy*,<sup>6</sup> is better translated as 'itself' instead of 'only'. When the water is allowed to be drawn off above the main sluice *itself* the donee is assured of the maximum amount of water from the canal. This was perhaps allowed only when the main sluice did not have an ayacut beyond the lands under grant. In that case we can equate the expression *midēy* with *mēl-naḍai*. As against this, *kīl-naḍai* would mean that no head of water shall be constructed above the main sluice of the canal and that water irrigated through the main sluice (*kīl-naḍai-nīr*) only shall be used for irrigating the lands. Thus the common purpose of ensuring regular supply of water to all the villages in the lower reaches of the main canals is served by this condition. Since there are several villages included in this single but big unit to be served by the channels that figure in the Table A, this condition was perhaps necessitated in order to see that the capacity of the main sluices all along the channels serving villages of the self-same unit and the outlying villages as well, was not affected. It will be seen on

<sup>1</sup> *A.R.Ep.*, 1914, No. 9. Cf. No. 10.

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

<sup>3</sup> *Ep. Ind.*, XXI, p. 250, lines 178, 187, 188-9 and pp. 233 and 262; *SII.*, III, p. 411, lines 448 and 450.

<sup>4</sup> *SII.*, II, p. 521, text line 29-30; p. 530.

<sup>5</sup> For the use of *ēy* for *ē* see above p. 9.

a reference to the map that the area of the grant is bounded very nearly by the Vennāru, the Pāmaniyāru and the Pāmaniyāru. It is clear that if the use of *mālnadai-nir*, as we understand it is provided for, the areas in the lower reaches of these three rivers would be affected. The rest of the conditions are well explained elsewhere<sup>1</sup> and a translation also is given in the sequel.

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

*Vatti-nāli*: 'Vatti is a big basket which could hold 6 *kurūṇi* or 48 measures of grain and one *nāli* paid for selling such a quantity cannot be considered heavy'.<sup>2</sup> An inscription<sup>3</sup> of Rājarāja I refers to the collection of paddy at the rate of one *nāli* per *vatti* sold by merchants and realised from them as payment towards certain taxes. This appears to make it clear that this *vatti-nāli* was a levy made on the sale of paddy.

*Pidā-nāli*: This occurs also as *pudā-nāli* in the Tandantottam plates<sup>4</sup> of Nandivarman II and also in the Tiruvalangadu plates<sup>5</sup> of Rājendraśōla I. There is another word *pulāppu-ney* occurring in a stone inscription of the 10th century A.D. which may be assigned to Pārthivēndravarma. This inscription records the foundation of a village called Śrikaraṇachchēri and the assignment of the income from levies such as [*ku*] *ḍimaṇai-araikkāl*, *chirukudi-mañjādi*, *tiṅgaṭ-chōru* and *pulāppu-ney* for food-offerings and lamp to the god at Tiruppanṇikunṇu. While the first two appear to be collections in cash, the others are apparently in kind i.e., in the form of paddy or rice and clarified butter. It is possible that the rice is expended for the food-offerings and the clarified butter for the lamp. *Pudā*, *pudavu* or *pudavam* means the gate or the door. If the terms *pidā* or *pudā-nāli* and *pulāppu-ney* are connected, as they appear to be, we may construe the term to mean 'clarified butter collected at the rate of one *nāli* per house for the purpose of lighting'.<sup>6</sup>

<sup>1</sup> *Ep. Ind.*, XXII, p. 250, lines 176-190 and pp. 233 and 262; *SIL.*, III, p. 411, lines 448 and 450.

<sup>2</sup> *Ep. Ind.*, op. cit., lines 197-98, *SIL.*, op. cit., line 443, p. 343.

<sup>3</sup> *Historical sketches of Ancient Dekkan*, Vol. I, p. 343.

<sup>4</sup> *SIL.*, XVII, No. 235.

<sup>5</sup> *SIL.*, II, p. 521, line 33.

<sup>6</sup> *Ibid.*, III, p. 411, line 437.

<sup>7</sup> *Ibid.*, XVII, No. 260, line 10.

<sup>8</sup> Contra: C. Minakshi in *Administration and Social Life under the Pallavas*, p. 78 where the term is interpreted as 'a *nāli* for one *pudā* or *marakkāl*'.



*Ilaikkūlam*: This occurs in Pallava grants as *kūlam* and is translated as 'the bazar', 'the stalls and also as fee on bazaars of betel leaves'. *Kūlam* means grains.<sup>1</sup> *Ilaikkūlam* perhaps refers to tax on grains (sold in retail) in receptacles. This should have excluded paddy since the term *vatti-nāli* covers paddy as explained above.

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

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

*Maṅṅrupāḍu*: This has been interpreted as 'fee for maintaining justice' and also as 'fee raised for assembly.'<sup>4</sup> The former is nearer to the point. This is supported by numerous inscriptions.<sup>5</sup> They use this expression always in connection with the undertaking given by the *sabhā* to the effect that they will pay a fine (*daṇḍa*) to the *dharmāsana* i.e., a court of justice if they fail to carry out an endowment entrusted to them and also a specified amount as *maṅṅrupāḍu* to the king (*ko* i.e., the state). One<sup>6</sup> of them appears to imply that *maṅṅrupāḍu* is of greater import because it is said to include *daṇḍam*.

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

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

LIST B : Signatories to the *Aravōlai*<sup>7</sup>

Sl. No.	Village	Brahmadēya, Ūr or Nagaram	Designation	Name of person	Lines
1-3	See List A (p. 22)				945-954
4	Kuvaḷaivēli in Veṅṅikkūgram	..	..	Kōyilkoṅṅpai	954 f.

<sup>1</sup> The famous poet *Chittalaich-Chāttanār* is stated to be a *kūla-vāṅkian*.

<sup>2</sup> Minakshi, op. cit.

<sup>3</sup> See also T. N. Subramaniam, op. cit.

<sup>4</sup> *SIL.*, III, p. 311; above, XXII, p. 263.

<sup>5</sup> *SIL.*, II, index, s.v.

<sup>6</sup> *ibid.*, No. 93

<sup>7</sup> This is to be read with (ii) Signatories on p. 44.

5	Veṅṅi	[Nagaram]	..	Karuttan Cheyyān	756 f.
6	Puḷinguḍi	..	..	Pakkaraṅ-(Bhāskaraṅ) Chūṅṅi	958 f.
7	Uṅattūr	..	..	Āchchan Araṅṅaṅ	960 f.
8	Mullaivāyil	Brahmadēya	..	Kaviṅṅiyan- Nārāyaṅaṅ	962 f.
9	Madanālaya- maṅṅalam	Do.	..	Mogiliyaṅ (Maudgalyan)	} 963 f.
10	Pāpparkuḷattūr	Do.	..	Chēndaṅ Chigandi	
11	Pūvaṅṅūr <i>alias</i> Avaṅṅikēsari- chaturvēdimaṅṅalam	Do.	Karaṅṅattāṅ- Madhyasthaṅ	Vēyaṅ Aridāsan Perumāṅ	970 f.
12	Koṅṅaiyūr	Ūr (?)	Do.	Vaḍugaṅ Oṅṅiyūraḍiga	974 f.
13	Nagar <i>alias</i> Chōḷa- vijjādhira- chaturvēdimaṅṅalam	Brahmadēya	..	Īsvaraṅ Kaḷaraṅ <i>alias</i> Alaṅkāṅppiriyaṅ	976 f.
14	Tēvaṅṅamaṅṅalam	Ūr	..	Māraṅṅalūr Nārāyaṅa- kramavittaṅ	979 f.
15	Veṅṅi, a dēvadāṅa of Rājarāja-Īsvaraṅ	Nagaram	Vyāpāri	Vēḷāy Veṅṅāḍaṅ of Tēvaṅṅamaṅṅalam	981 f.
16	Perunaṅṅai- maṅṅalam	Brahmadēya	..	Ārūr Kaṅṅavadi (Gaṅṅapati)	984 f.
17	Aravūr <i>alias</i> Ālavāy- chaturvēdimaṅṅalam	[Do.]	..	Pāradāyaṅ Jaiṅṅamakuṅṅaṅ Tiruvēṅṅaḍa- Nārāyaṅaṅ	986 f.
18	Niḍāḷmaṅṅalam	[Do.]	..	Vārikkiyaṅ Dāmōdarāṅ	989 f.
19	Kiḷḷi-Puṅḍi <i>alias</i> Olōkamahādēvich- chaturvēdimaṅṅalam	[Do.]	..	Chuvaraṅ Bhāradvāji Mādaṅ	991 f.
20	Aṅṅiṅṅai- puram in Viraśōḷavaḷaṅṅaḍu	(Nagaram)	Śrīkōyil uḍaiya Śivabrāhmaṅaṅ	Gaṅṅāḍharaṅ Vaikāṅasaṅ	995 f.
21	Veṅṅuputtūr	[Ūr]	Madhyasthan	Kāsyapaṅ Dēvadattaṅ Anantaṅṅiḍārabhattaṅ	999 f.
22	Neṅṅuṅṅam	[Do.]	Madhyasthan	Sāvittaṅ Nānūṅṅuvaṅ Kūttaṅ <i>alias</i> Eḷḷunūṅṅuvabhattaṅ	1002 f.
23	Do.	[Do.]	..	Kūṅṅal Chandira- śekharaṅ	1005 f.
				Echcherumaṅ Dāmōdarāṅ Viraṅṅaṅ Ambalattāḍi	

List B represents the contents of lines 945-1005 and shows that the places from where the representatives hailed, are described as Brahmadēya, Ūr and Nagaram. The representatives of the former two took part and signed on behalf of the *Sabhai* and the *Ūrār*, the governing bodies of their respective places. The third one Nagaram should have *Nagarattār*

## INTRODUCTION

as its governing body, though the record does not mention this. It is well known that these three local bodies were meant for the Brāhmaṇas well-versed in *veda*, the non-brāhmaṇa professional classes and the merchants respectively. These persons set their signatures to this document called *aṟavōlai* (*aṟaiyōlai*) because, as already explained above, the villages from where they hailed were just on the boundary of the new *agrahāra* and therefore their presence and their attestations were required. But it should however be noted that this list does not contain the names of a few of the villages that were situated on the western boundary such as Chēndaṅguḍi, Paṇṇaṅguḍi, Vijayālaya-chaturvēdimaṅgalam etc. In the case of the *aṟavōlai* (*aṟaiyōlai*) drawn up for the grant of Āṇaimaṅgalam, according to the Larger Leiden Plates,<sup>1</sup> the corresponding section of the signatories does not also contain the names of the representatives of a few of the villages. Perhaps, in spite of their absence the presence of the *nāṭṭār* and the officer designated as *nāḍu vaḡai cheykiṇṇa* and their signatures were considered enough in their places. The Larger Leiden Plates give the designation of most of the signatories and add that they signed at the bidding of their respective governing bodies. Though the present charter does not explicitly say so, the signatories figuring there must have also adopted the same procedure. The identification of the places has already been discussed.<sup>2</sup>

### (ii) COMPOSER

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

<sup>1</sup> *Ep. Ind.*, XXII, pp. 232 and 237.

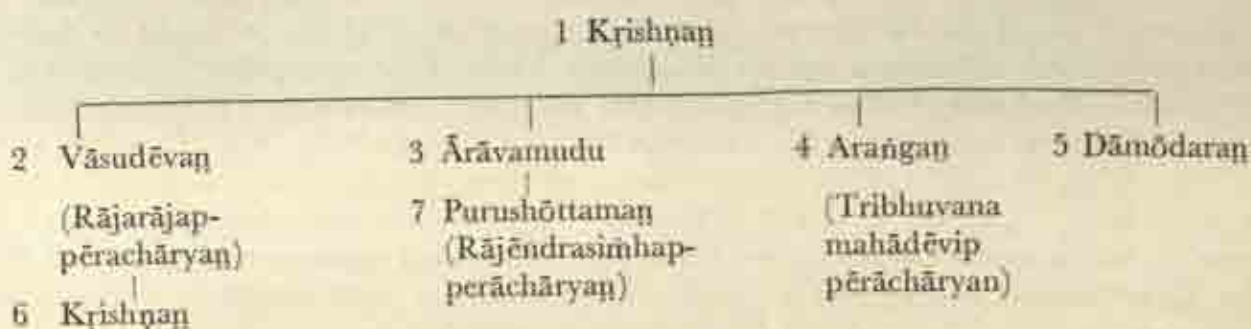
<sup>2</sup> see above p. 44.



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

(iii) ENGRAVER

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



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

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

<sup>2</sup> Two of the donees Trivikramaṅ Pūvattaṅ and Rāmaṅ Śivaṅ hailed from Koṭṭaiyūr which is perhaps the same as this village. One Pūvattabhaṅga-sōmayājiyār of Koṭṭaiyūr is reported to have audited the accounts from his camp at Mēlpāḍi in the 4th year of Rājēndra I (*A.R.Ep.* 1921, No. 227).

## INTRODUCTION

These engravers are called *Chitrakāri* and are said to have belonged to *Haryānwaya* in the Larger Leiden Plates while in the present charter they are described as *Kāshṭhakāri*. This term is already known to us from the Kasakkuḍi<sup>1</sup> and the Velurpalaiyam plates.<sup>2</sup> It is clear that they were carpenters by profession and their ability to engrave well brought them this work on important Chōḷa grants and the consequent rewards of titles and grants of land.

### (iv) DONEES

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

Since this is the only Chōḷa charter listing a large number of donees, a comparison of this list with those of the Tandantottam plates<sup>4</sup> of Nandivarman (II) may be profitable and it reveals certain new features. In the earlier lists<sup>4</sup> the name of the place pertaining to the donee is given whereas in the present charter there are names of two places in respect of each donee. These places mentioned first and listed separately are brahmadēyas, thus indicating that these brāhmaṇas were settled in the said villages and that they owned one or more shares of land in those places. The places that are mentioned next in column 5 are mostly common to the present grant and the Tandantottam copper-plate grant. The forms of these names have, however, undergone some considerable change attesting to the influence of Tamil on them. Piṇukkippaṇu, Virpaṇu, Vaṅgippaṇu, Aṭṭampaṇu, Mudappaṇu, Karippaṇu, and Ponnappaṇu etc., of the Pallava grant have become Piṇukkippuṇam, Virpuṇam, Vaṅgippuṇam, Aṭṭampuṇam, Muḍappuṇam, Karippuṇam and Ponnampuṇam etc. With the efflux of time between the Pallava grant and the present one it is possible that they had commenced to stand merely for the house or family since these persons or their

<sup>1</sup> *SIL*, III, p. 353, text, line 136. The word is *mahākāshṭhāgāri*. The emendation of *mahākāshṭhāgāri* suggested for this and its translation as 'great treasurer' are not correct.

<sup>2</sup> *ibid.*, p. 510, text, line 69.

<sup>3</sup> See p. 5 above.

<sup>4</sup> *SIL*, II, p. 531 f; above, XXXVI, p. 159. f.

descendants might have ceased to have anything to do with those far off places from where their ancestors migrated during the reign of Pallava kings before Pallavamalla. These places are located in Andhra Pradesh.<sup>1</sup> There are some other names pointing to their location in the Tamil country such as Iṟaiyānaraśūr, Tiruppēr, Peruvalliyūr, Pullūr, Valavūr, Nālūr, Vēlaṅguḍi, Idaiyārumaṅgalam, Kiraṅūr, Nerkuṅgam, Kottaiyūr, Ēmappērūr, Āḍaṅūr, Paḷuvūr, Pullamaṅgalam etc. Thus these places had already become permanent places of residence of the persons stated to have hailed from them. In view of the absence of the names of places in the Telugu country in their cases, it may be surmised that these persons might have belonged to a far earlier stream of migrants from the Andhra country or might have taken to their new places sooner than the rest. Some of these names of places in the Andhra country have come down to some well known contemporary Śrīvaiṣṇava families as pointed out by H. Krishna Sastri.<sup>2</sup> These names are also found in later inscriptions. The total absence of the places of residence in the Pallava grants<sup>3</sup> seems to point out that the process had just started about the reign of Nandivarman II Pallavamalla and that the brāhmaṇas had come to stay in the Tamil country and organise themselves more effectively as the Uttaramallūr inscriptions of Parāntaka I indicate. The names of these places indicate that several brahmadēyas named as Chaturvēdimāṅgalam and associated with the founders or the reigning kings sprang up in the meanwhile. These places of residence are listed separately and their identifications are also proposed there. Here some of the general features may be pointed out. All the villages except those numbered 30, 31, 32 and 122 are situated within the Chōla country. Among these Nos. 18, 76, 78, 81 and 98 were evidently named after royal personalities of the Pallava period. The queen after whose name Mārpidugudēvich-chaturvēdimāṅgalam (No. 18) was named was perhaps identical with Aggaḷanimmaṭi, the Kadamba princes married to Dantivarman who had the title 'Mārppidugu'. Vallam *alias* Viḍēlviḍuguch-chaturvēdimāṅgalam (No. 76) was evidently named after the title of Nandivarman III.<sup>4</sup> The others (Nos. 78, 81 and 98) were perhaps named after Paramēvara, the predecessor of Nandivarman II. Malari *alias* Śrīkaṅṭhach-chaturvēdimāṅgalam is the earliest of such villages formed into an *agrahāra* during the Chōla period. Śrīkaṅṭha was the name of Vijayālaya's father according to the Anbil plates. No. 99 is the village named after Vijayālaya. Vīranārāyanach-chaturvēdimāṅgalam (1) Śrī-Parāntakach-chaturvēdimāṅgalam (6) and Simhaḷāntakach-chaturvēdimāṅgalam (69) were named after Parāntaka I. Kōḍaṅḍarāmach-chaturvēdimāṅgalam (70), Gaṅḍarādityach-chaturvēdimāṅgalam (2), Ariṅṅjayach-chaturvēdimāṅgalam (79) Uttamaśilich-chaturvēdimāṅgalam (110), and Naṅgai Brahmadēyam *alias* Ariṅṅjigaich-chaturvēdimāṅgalam (114) were

<sup>1</sup> *Ibid.*, p. 519. Identifications already made or proposed now wherever possible are given under the text in their proper places with necessary references.

<sup>2</sup> *Ibid.*, p. 519.

<sup>3</sup> It is significant that the Pullur Plates also of the same king does not give such places of residence (*Ep. Ind.*, XXXVI, p. 144 f.).

<sup>4</sup> A Viḍēlviḍugudēvich-chaturvēdimāṅgalam is mentioned in an inscription from Tiruvilakkuḍi (*A.R.Ep.*, 1926, No. 136).

## INTRODUCTION

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

This leads us to the discussion of the *gōtras* and *sūtras* mentioned in this list. Here again a comparison with the earlier lists leads us to certain interesting conclusions, first regarding the names of *Sūtras*. Prāvachana of the Pallava grants is represented by Baudhāyana and Hiraṇyakēśi by Satyāshāḍha. Pavīliya and Chhandōga mentioned in earlier grants are not found in the present one; but Drāhyāyana is quoted as the *sūtras* of several brāhmaṇas.<sup>3</sup> The following *sūtras* are not at all mentioned in the earlier grants: 1) Bhāradvāja 2) Śā(Jā)mbavya 3) Jaimini 4) Kātyāyana 5) Āgnivēśya and 6) Āgastya. The following is the sūtra-wise break-up of the 1083 brāhmaṇas: (1) Āpastamba-615, (2) Āśvalāyana-154 (3) Drāhyāyana-77, (4) Kātyāyana-50 (5) Baudhāyana-54, (6) Satyāshāḍha-42, (7) Jaimini-41, (8) Āgastya-29, (9) Bhāradvāja-11, (10) Jāmbavya-4 and (11) Āgnivēśya-2. For four of the donees (Nos. 936, 940, 942 and 946) the details about sūtras are not available, since the plates are broken at the relevant places. Regarding the diffusion of the *gōtras* and *sūtras* the following groupings may be observed with reference to a few places from where the donees are stated to have hailed (col. 5);

<sup>1</sup> Rājēndra I is also known to have had this title.

<sup>2</sup> This list pertaining only to this charter cannot be exhaustive since several other *brahmadēyas* might have come up during this period in different parts of the country.

<sup>3</sup> It may be noted that nearly all the modern Sāmavēdins belong to this *sūtra*.

Place	Gotra	Sūtra	Ref. (Nos in the List of donees)
Nellūr	Gautama	Āpastamba	44, 562
Ambikkuravaśāri	Hārīta	Do.	461, 912
Tiruppēr	Pārāśara	Āśvalāyana	5, 11, 426, 601, 603, 852, 1012
Valavūr	Āngīrasa	Jāmbavya	10, 268, 269
Nālūr	Kuṇḍiṇa or Kaṇḍiṇya	Āśvalāyana	12-15, 854-857, 859-61
Vēlaṅguḍi	Dēvarāta	Do.	16, 997
Idaiyārumaṅgalam	Rāthītara	Do.	17, 19, 20, 713, 844
Kīraṅgūr	Ātrēya	Do.	18, 189, 605, 1001
Kuṅjappavvil	Gārga	Āpastamba	36, 226, 301, 308, 688, 722, 888, 993
Kōrōvi	Bhāradvāja	Do.	37, 42, 200, 256, 334, 357, 358, 364, 468, 501, 573, 681, 754, 758, 759, 915. <sup>1</sup>
Vaṅgalūr	Gārga	Do.	48, 359, 362, 366, 367, 370, 649
Niṅṅai	Kuṇḍiṇa	Satyāśhāḍha	625, 685, 732, 736, 738, 811
Tirumaṅgalam	..	Drāhyāyana	140, 141, 678, 862
Neṅkuṅgam	Gautama	Satyāśhāḍha	142, 737, 740, 810
Koṭṭaiyūr	Bhārgava	Jaimini	143, 447, 454
Āḍaṅūr	..	Do.	145, 175, 176, 273, 274, 677
Puḷḷamaṅgalam	..	Do.	147, 190, 422, 1016-20, 1023
Anbil	Viśvāmītra	Do.	177, 966, 1031

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

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

<sup>1</sup> Two more (751; 922) belonged to Āśvalāyana.

Daśapura'.<sup>1</sup> The other title Sahasra has obviously nothing to do with learning nor with any place. This name 'Sahasra' appears to refer to the number of Brāhmaṇas that formed a group by themselves. This suffix is not met with in any other inscription.<sup>2</sup> It is not known whether this was the beginning of the formation of the subjects among the members of this community. It should be however noted that epigraphy does not offer any evidence regarding this formation at any period. The names of these Brāhmaṇas contain two parts, the first obviously being the father's name. In Vāsudēvaṅ Śrīkṛiṣṇabhāṭṭaṅ (No. 2) it is evident that Vāsudēva must be the father's name and Kṛiṣṇa, his own. Bhāṭṭa is a title attached to any learned Brāhmaṇa. Tamil influence is seen in many names such as Tiruvaraṅganārāyaṇaṅ (9), Tirumālbhāṭṭaṅ (19) Tirumāl-Subrahmaṇyaṅ (20), Śrīmādhavaṅ Ādittapiḍāra-daśapuriyaṅ (23), Śrīkṛiṣṇaṅ Vēṅṅambi-daśapuriyaṅ (26), Puṣāpōṣaṅ Tiruveṅkāṭṭaḍiḡaḡ Bhāṭṭanambi-daśapuriyaṅ (28), Mādhavaṅ Tirumāliruṅḡolai-sahasraṅ (42), and Tirukkuruṅḡuḡi Śrīraṅga-Rudra-kramavittaṅ (651) etc. It is evident that considerable time must have elapsed before the families of these Brāhmaṇas could adopt such Tamil names.

It is interesting to note that four of these names are traceable in the only one contemporary inscription<sup>3</sup> referring to Tribhuvanamahādēvich-chaturvēdimaṅḡalam which has been identified above with Puttūr in Papanasam Taluk in Tanjavur District. It is engraved on the south wall of the Karavandīśvara temple at Uḡaiyārkōyil. It is stated at the end of the inscription that the transaction recorded in it was written by the *kaṅakkaṅ* of the place under the orders of the representatives of the six quarters (one from each) whose names are also given and who have also signed at the end of the record. It may be generally expected that the names of these representatives should be traceable in the long list of donees. Indeed at least four of them can be identified in spite of the absence of the patronymic and other connected details such as *gotra* and *sūtra* and their previous place of residence. In evaluating the possibilities of these identifications it must be remembered that stone inscriptions do not give in similar context the connected details referred to here. The identifications are proposed below:

1) Piṛāṅḡūr Tiruviṅṅagar-niṅṅrāṅ-bhāṭṭa-sōmayāḡjiyār<sup>4</sup> representing Rājēndrasōḡlachchēri. This person may be identified with Tiruvaraṅganārāyaṅaṅ Tiruviṅṅagar-niṅṅrāṅ-daśapuriyaṅ (No. 889) of Piṛāṅḡūr and of the Vādhūla *gotra* and the Āpastamba *sūtra*, who is stated to be a resident of Kīḡp-Pūṅḡi *alias* Lōkamahādēvich-chaturvēdimaṅḡalam or Dāmōdaraṅ Tiruviṅṅagarniṅṅrāṅ-daśapuriyaṅ (No. 906) of Piṛāṅḡūr and of the Kapigōtra and the Āpastamba *sūtra*, a resident of the same village as in the case of the former. 2) Tekkūr Kūttāḡi-dipraṅ (fōr daśapuriyaṅ ?) or bhāṭṭa representing Tribhu-

<sup>1</sup> *SII*, II, 519, n. 1.

<sup>2</sup> A group of Brāhmaṇas from Vīraṅārāyaṅachchaturvēdimaṅḡalam is called Perumbaḡi-Sahasra-dānap-perumakkaḡ (ibid., XXXI, No. 146).

<sup>3</sup> *SII*, VII, No. 1036

<sup>4</sup> These titles are not given in the copper plate. It may be a simple omission or the concerned persons might have acquired them later by performing the sacrifices. The present charter and the stone inscription cited here are separated by an interval of 23 years.

vanamahādēvichchēri. This person may be identified with Vaikuṇṭhaṅ Kūttādichēri. This person may be identified with Vaikuṇṭhaṅ Kūttādidaśapuriyaṅ (No. 575) of Tekkūr and of the Gautama *gōtra* and the Āpastamba *sūtra*, who is stated to be a resident of Pīrāyakkūḍi in Marugal-nāḍu. 3) Śrī Rāmadēva-bhaṭṭa of Prēmapuṛam representing Arumolidēvachchēri. He may be identified with Śrīdharaṅ Rāmadēvabhaṭṭaṅ of Prēmapuṛam (No. 111) and of the Hārīta *gōtra* and Āpastamba *sūtra* and a resident of Vīranārāyaṇach-chaturvēdimāṅgalam. 4) Naḍādūr Kumārasvānūbhaṭṭa-vasantayā-jiyār representing Pavitramāṅkīkachchēri may be identified with Achchivāṇaṅ Kumārasvāmībhaṭṭaṅ of Naḍādūr (No. 89) and of the Vatsa *gōtra* and the Āpastamba *sūtra* and a resident of the same village as in the case of No. 3. Two more signatories Agnichittabhaṭṭar of Vaṅgippuṛam representing Madhurāntakachchēri and Tiruppēr Chēndan Tirunīlakaṅṭhabhaṭṭar representing Jananāthachchēri of the stone inscriptions cannot be identified with the donees from the respective places.

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

- (1) Śrī-Kailāsam *alias* Śrī-Rājarāja-Īśvaram-uḍaiyār (i) Subrahmaṇyaṅ Nambisāmībhaṭṭaṅ of the Bhāradvāja-gōtra and the Baudhāyana-sūtra, a śivabrāhmaṇa of Irumbuḷai, a hamlet of Jananāthach-chaturvēdimāṅgalam<sup>1</sup> in Muḍichchōṅṇāḍu in Nittavinōda-vaḷanāḍu. (ii) Tōṅṅi-Īśvarabhaṭṭaṅ of the Kāśyapa-gōtra and the Baudhāyana-sūtra, a śivabrāhmaṇa of Maṅgalam<sup>2</sup> in Maṅgala-nāḍu in Arumolidēva-vaḷanāḍu.
- (2) Naḍuviṅ-Śrīkōyil *alias* Muḍikoṇḍaśōḷa-viṅṅagar. (i) Dēvadattaṅ Anantapiḍārabhaṭṭaṅ of the Kāśyapa-gōtra and the Vaikhāṇasa-sūtra from Olōkamahādēvich-chaturvēdimāṅgalam<sup>3</sup> in Veṅṅikkūṛṅgam in Nittavinōda-vaḷanāḍu. (ii) Kēśavaṅ Tiruvaraṅgabhaṭṭaṅ of the Ātrēya-gōtra and the Vaikhāṇasa-sūtra from Jananāthach-chaturvēdimāṅgalam in Muḍichchōṅṇāḍu in Nittavinōda-vaḷanāḍu.
- (3) Tirumēṅṅalī *alias* Tribhuvanamahādēvi-viṅṅagar (i) Subrahmaṇyaṅ Ārāvamudubhaṭṭaṅ, of the Gautama-gōtra and the Vaikhāṇasa-sūtra from Pañchavaṅmādēvich-chaturvēdimāṅgalam<sup>4</sup> in Veṅṅaiyūr-nāḍu in Rājēndrasīmha-vaḷanāḍu. (ii) Amudaṅ Arumolidēvabhaṭṭaṅ of the Vāsishtha-gōtra and the Vaikhāṇasa-sūtra from Ālattūr<sup>5</sup> in Tēvūr-nāḍu in Kashtriyāśikhāmaṇi-vaḷanāḍu.
- (4) Jananātha-viṅṅagar-dēvar (i) Chēndaṅ Śiṅgabhaṭṭaṅ of the Bhārgava-gōtra

<sup>1</sup> For the identification on this place see No. 97 of list below.

<sup>2</sup> This must be located in Nannilam Taluk near the border of Mannargudi Taluk. Tiruviḍavāśal is said to be in the same nāḍu (*A.R.Ep.* 1918, No. 12).

<sup>3</sup> Vide list below, No. 102.

<sup>4</sup> Do. No. 29. The name Subrahmaṇyan is interesting, since the Vaishṇavas do not adopt this name nowadays.

<sup>5</sup> Do. No. 59.

and the Vaikhāṇasa-sūtra from Manukulachūḷāmaṇich-chaturvēdimāṅgalam<sup>1</sup> in Āvūrkkūṛram in Nittavinōda-vaḷanāḍu (ii) Paṛpanābhaṇ (Padmanābhaṇ) Śrīvāsudēvaṇ of the Gautama gōtra and the Vaikhāṇasa-sūtra from Uḍaiyamārt-tāṇḍach-chaturvēdimāṅgalam<sup>2</sup> in Virasōḷa-vaḷanāḍu.

Of these four temples mentioned in this section the first is a Śiva temple and the other three are Viṣṇu temples. Inscriptions copied from the walls of the Karavandīśvara temple at Uḍaiyārkkōyil<sup>3</sup> referred to above mention only one Śiva temple i.e., Tīruviṛaiyāṅkuḍit-Tīrukkilāvuḍaiya mahādēvar temple inside the Tribhuvanamahādēvippērēri, which is identical with the temple on the walls of which the inscriptions are engraved. They refer to three Viṣṇu temples: (1) Naḍuviṛ-tirumuṛṇam *alias* Śrī-Muḍikonḍasōḷa-viṇṇagarālvār-kōyil which is no doubt identical with the second of the four temples listed here and called Naḍuviṛ-Śrīkōyil<sup>4</sup> and (2) Tiruppārkaḍal-ālvār<sup>5</sup> and (3) Śrī Purushōttamatt-ālvār.<sup>6</sup> It is not certain whether the latter two can be identified with the other two Viṣṇu temples in this list.

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

<sup>1</sup> See No. 96 of List.

<sup>2</sup> See p. 45 above

<sup>3</sup> *SH.*, VII, Nos. 1032 to 1041.

<sup>4</sup> *Ibid.*, No. 1038.

<sup>5</sup> *Ibid.*, No. 1035.

<sup>6</sup> *Ibid.*, No. 1038, line 81.

<sup>7</sup> This cannot be considered as similar to the omission of such names in the case of a few among the donees of the main grant.

<sup>8</sup> *History of Dharmasāstra*, Vol. I, p. 106.

<sup>9</sup> The association of Vaikhāṇasas with the Viṣṇu temples is well attested to by two Chōḷa inscriptions from Tirumukkūḍal (*A.R.Ep.*, 1915, Nos. 172 and 182). Nos. 287 (line 6), 288 (lines 3-4) and 347 (lines 3-4) of *SH.*, VI, provide earliest epigraphical instances of this association.



The next endowment of three shares is made for *tirumaḍai [p] paḷḷi* i.e., (the maintenance of) kitchen. This apparently includes provision for this service in all the above-mentioned temples, though only one person is mentioned in this connection. *Jōtishappaṅgu* i.e., (one) share for the astronomer occurs as the next. The incumbent of this share was Ādittaṅ Gaṇapuram of the Bhāradvāja-gōtra and the Āśvalāyana-sūtra, from Piḍāṅguḍi which is perhaps identical with Pūḍāṅguḍi in Mayavaram Taluk in Tanjavur District. Ampaṣṭaṅ Aṅṅāṭṭaḍigal Śiṅgam of Manukulachūlāmaṅich-chaturvēdimaṅgalam<sup>1</sup> in Āvūrkkūrāram is next stated to have got the share due for Ashtaṭaṅ which is evidently wrong for Ampaṭṭaṅ which in turn is a *tatsama* of Sanskrit Ambashṭha. According to the *Manusmṛiti*<sup>2</sup> an ambashṭha is one born of a Brāhmaṇa by a Vaiśya woman and his duty is laid down to be the curing of diseases. It is interesting to note that the meaning of 'barber' for ambaṭṭaṅ, as is understood to-day, is not applicable here, since *nāvisappaṅgu* occurring later precludes that possibility. This share should be treated as different from the one allotted for *vishubhoga* and mentioned at the end (line 1452) which is self-explanatory. *Kaṇakkappaṅgu* i.e. share for the accountants occurs as the next. Six persons are mentioned in this connection. They are all described as *madhyasthas* of the respective places referred to therein. Three of them also bear names connected with numbers such as Muṅṅūruvaṅ, Iruṅṅūruppaḍiṅ-aṅruvaṅ and Nāṅṅūruvaṅ perhaps as their patronymics. The first of these three is called Muṅṅūruvaṅ Nāṅṅattumūvaṅ. Numerous Chōḷa inscriptions are stated to have been drafted by persons bearing such names and described as *madhyastha*,<sup>3</sup> thus indicating that one of their important duties was the writing of documents. One of these (line 1408) is stated to be the *madhyastha* of Pāppārkuḍi in Aḷanāḍu in Kshatriyaśikhamāni-vaḷanāḍu which may be located in Nagapattinam Taluk. Another (line 1410) was the *madhyastha* of Śrīpūḍi whose location is dealt with above.<sup>4</sup> The rest of the places have been identified in the List. The next item of endowment called *kāvidippaṅgu* is also one similar in all respects to the *kaṇakkappaṅgu* except that each of the four individuals got only half a share instead of one. The number of shares for the next *ugachchappaṅgu* (i.e., for the drummer) was made as eight, one for each of the two drummers for their service in each of the four temples mentioned above. *Nāvisappaṅgu* (for the barbers) was allotted to four persons at the rate of half a share per person. One of them is stated to have belonged to Ūrukkāḍu which is identical with Ūtukkāḍu in Papanasam Taluk. The following allotments reckoned in *velī* and not in shares are made in respect of various deities including those of the four important temples referred to above. Of the four, Tirumēṅṅaḷi *alias* Tribhuvanamādēvi-vaṅṅagar-dēvar was assigned four *velī* of land and the other three eight *velī* each. Among the rest the other deities which were apparently in the village proper (*ivvūr*) are Kēraḷāntaka-vaṅṅagardēvar, Sūryadēvar, Subrahmaṅyadēvar, Durgaiyār, Mahā-Sāstā, Piḍāriyār and Gaṇapatiyār on the bund of Tribhuvanamādēvip-pērēri.

<sup>1</sup> See No. 96 of List for the identification of the place.

<sup>2</sup> 10. 8, 13, 15.

<sup>3</sup> *SIL.*, XIII, index, s.v.

<sup>4</sup> *supra* p. 47.

## INTRODUCTION

Lands were allotted also for Mādēvar, Vishṇukkaḷ and Piḷāriyār of 13,3 and 9 hamlets (*paḍāgai*) of the village respectively.

Endowments for Vedic studies were also made in the following manner: for Mīmāṃsā-5 *vēli*, for Vēdānta-5 *vēli* and for Vyākaraṇa-4 *vēli*-these three are described as *bhaṭṭavṛitti*. The following described as *kiḍaiṭṭuppuram* (*ghaṭṭikaṭṭuppuram*) get each 2 *vēli*: 1) Pavīḷiyam, 2) Taittirīyam 3) Vājasanēyam, 4) Chhandōgam (Chhandōgam), 5) Atharvam, 6) Talavakāram and 7) Rūpāvatāram. Pavīḷiyam derived from Bahvricha stands for Ṛigvēda. Taittirīyam and Vājasanēyam represent respectively the Kṛishṇa and Śukla Yajurveda. Chhandōgam and Talavakāram are of Sāmavēda. Rūpāvatāra is a work on grammar stated to have been composed by Bhaṭṭanārāyaṇa and Dharmakīrti.<sup>1</sup> Two *vēli* of land were assigned to the person teaching the recital of *Smṛitimūla-grantha* and to the person reciting Bhāratam. The person appointed for cleaning the hall (*ambalam*) and for filling the troughs with water was allotted 2 *vēli* of land. *Visha-Bhōga* was another endowment with 2 *vēli*. The potter, carpenter and blacksmith were also given land. In all these cases the names of persons are not given. The engravers' shares are given at the end.<sup>2</sup>

The extent of land that is covered by one *paṅgu* is not given. 86 1/2 *vēli* of land are accounted for by lands allotted to the deities, Vēdic studies and other services that are mentioned next in the text. It is not known whether *paṅgu* represents the same extent in the case of the priests, cook, accountants, drummers and barbers as in the case of the Brāhmaṇa donees. The total number of *paṅgu* reckoned in the grant comes to 1116 (1083+33). If all the shares may be considered as equal, the value of each *paṅgu* will be about 2 *vēli* and odd.<sup>3</sup>

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

<sup>1</sup> *History of Classical Sanskrit Literature* (M. Krishnamachariar), p. 733, note 8.

<sup>2</sup> See *supra*, p. 54, for a full discussion on this.

<sup>3</sup> This may be more than 4000 *kuḷi*. But *paṅgu* works out to 2400 *kuḷi* according to the Kuram and Pullur plates (*Ep. Ind.*, XXXVI, page 199 and note 4).

List of places mentioned in the donees' section

Division and Sub-division	Village	Identification or location	Reference
1 Rājēndrasimha-vaḷanāḍu	Taṅṅiyūr Viranārayaṅach- chaturvēdimaṅgalam	Uḍaiyāṅḡuḍi (Kāṭṭumamārkōyil), Taluk, South Arcot District	SH, XIII, No. 17
2 Do. Poygai-nāḍu	Gaṇḍarādityach-cha- turvēdimaṅgalam	Kaṇḍarādittam, Uḍaiyarpalaiyam Taluk, Tiruchchirappalli Dt.	A.R.Ep., 1928-29, No. 195
3 Do.	Madhurāntakach-cha- turvēdimaṅgalam	Ālabakkam, Tiruchchirappalli Taluk, Do. <sup>1</sup>	Ibid., 1909, No. 719
4 Do. Miḡaik-kūṅgam	Kāmarasavallich-chaturvēdi- maṅgalam	Kāmarasavalli, Uḍaiyarpalaiyam Taluk, Do.	Ibid., 1914, No. 78
5 Do. Iṅṅambar-nāḍu	Paḷaiya-Vāṅavaṅ-mahādevich- chaturvēdimaṅgalam	Kumbakonam Taluk, Tanjavur Dt.	SH, XIII, No. 172; A.R.Ep., 1925, No. 112
6 Do.	Sē-Parāntakach-chaturvēdi- maṅgalam	Gōvīndiaputtūr (?), Uḍaiyarpalaiyam Taluk	Ibid., 1928-29, No. 176
7 Do.	Kiḷ-Asūḡūr	Asūr, Kumbakonam Tk.	..
8 Do. Miḷalai-nāḍu	Chēñalūr	..	..
9 Do. Maṅṅai-nāḍu	Ēmanallūr	Kumbakonam or Uḍaiyarpalaiyam Tk.	..
10 Do.	Iḍaiyarinalūr	..	..
11 Do.	(for Iḍaiyāṅḡunallūr) Vēmbaḡūr alias Chōlamārttāṅ- dachaturvēdimaṅgalam	Vēppattūr, Kumbakonam Tk.	A.R.Ep., 1907, No. 1,
12 Do.	Muḷḷaṅḡuḍi	Mullaṅḡuḍi, Do.	..
13 Do.	Iḍavaḷ	Kumbakonam or Uḍaiyarpalaiyam Tk.	..
14 Do. Viḷattūr-nāḍu	Kāṭṭūr	Tiruchchirappalli Tk.	Cf. SH, No. 92
15 Do. Kāra-nāḍu	Oṅmāṅḡulliyūr alias Ulagaḷanda- ḡaḷach-chaturvēdimaṅgalam	..	Cf. above, XXII, p. 236
16 Do. Tiruvindaḷūr-nāḍu	Chēndaṅḡuḍi	Mayavaram Tk.	..
17 Do.	Tirunḡiyūr	Do.	A.R.Ep., 1921, No. 538
18 Do.	Māṅḡuḡuḍevich-chaturvēdi- maṅgalam	Paṇḍaravāḍai, Mappadugai Do.	Ibid., 1925, Nos. 8 and 10
19 Do. Kuṅḡakkai-nāḍu	Kaḍalaṅḡuḍi	Kaḍalaṅḡuḍi, Do.	A.R.Ep., 1914, No. 9
20 Do.	Kāviriṅmaṅgalam	Do.	..

<sup>1</sup> 'Do', stands for Taluk and/or District of the preceding item.

21	Do.	Adigamaṅgai-nāḍu	Peruntōttam	Peruntōttam, Shiyall Tk.	
22	Do.	Tirukkaḷamaḷa-nāḍu	Uḷayāḍḍiyamaṅgalaṁ	Shiyall Tk.	
23	Do.	Nallaḷḡṅṅir-nāḍu	Kaṅḷaiyūr	Kaṅḷaiyūr, Kumbakonam Tk.	<i>A.R.Ep.</i> , 1930-31, No. 60
24	Do.	Do.	Mahēndra Koṭṭūr	Koṭṭūr, Do.	
25	Do.	Nāṅḡṅṅir-nāḍu	Kuṅḡam	Shiyali Tk.	ibid., 1925, No. 178
26	Do.	Do.	Maruḍūr	Do.	
27	Do.	Do.	<i>Taṅḡiyūr</i> Perumbaḡḡappuḷiyūr	Do.	
28	Do.	Vcṇṇaiyūr-nāḍu	Ḷōṭṭyakkuḍi	Do.	
29	Do.	Do.	Paṅchavaṇamahādēvichchatur- vēdimāṅgalaṁ	Do.	<i>A.R.Ep.</i> , 1912, Nos. 527-29 and 538.
30	Uḷḡaḷarck-kūḡḡam		Tiṭṭaiḡḡuḍi	Tiṭṭaiḡḡuḍi, Vēdiḡḡachalaṁ Tk.	
31	Vēśāḷippaḍi		Jayaḡḡoḡḡaḍāśōḷachchaturvēdi- maṅgalaṁ	South Arcot Di.	<i>A.R.Ep.</i> , 1913, No. 398
32	Irūḡḡōḷappāḍi		<i>Taṅḡiyūr</i> Vaḷavaṇ-mahādēvich- chaturvēdimāṅgalaṁ	Vaḷayamaḍēvi or Erumbūr, (?) Chidambaram Tk. Do.	<i>A.R.Ep.</i> , 1913, No. 398
33	Uyyakkōḡḡār-vaḷḷanāḍu, Tirunagayy r-nāḍu		Taṅḡaiṇōṭṭāṁ <i>śīlas</i> Munṇaḡḡi- śōḷach-chaturvēdimāṅgalaṁ	Taṅḡaiṇōṭṭāṁ, Kumbakonam Tk.	
34	Do.	Pāmbūr-nāḍu	Kaḍaiyakkuḍi	Do.	
35	Do.	Do.	Tirukkuḍamōḷḡḡu	Do.	
36	Do.	Ambar-nāḍu	Āḷattūr	Āḷattūr, Nannilam Tk.	
37	Do.	Do.	Pēḷaiḡḡuḍi	Pōḷaiḡḡuḍi, Do.	
38	Do.	Do.	Vēḷaḡḡuḍi	Vēḷaḡḡuḍi, Do.	
39	Do.	Vēṇṇāḍu	Vaiḡal <i>śīlas</i> Vaṇavaṇ-mahādēvi- chchaturvēdimāṅgalaṁ	Vayalūr (?) Nannilam Tk.	<i>A.R.Ep.</i> , 1950-51, No. 280
40	Do.	Do.	Tirumaḷalai	Tiruvḷiṇḡiḷalai; Nannilam Tk.	
41	Do.	Tiraimūr-nāḍu	Vaṇṇakkuḍi	Kumbakonam Tk.	<i>A.R.Ep.</i> , 1908, Nos. 423 and 435
42	Do.	Tiruvajundūr-nāḍu	Uṭṭamaśōḷach-chaturvēdi- maṅgalaṁ	Maṇakkuḍi, Māyavaram Tk.	ibid., 1907, No. 273 <i>A.R.Ep.</i> , 1925, Nos. 35 and 259.
43	Do.	Do.	Aḡḡanūr	Do.	
44	Do.	Do.	Vilal <i>śīlas</i> Vāmana-maṅḡai	Do.	
45	Do.	Kuṇḡumbūr-nāḍu	Kāyakkuḍi	Kāśākkuḍi, Pondicherry State	<i>SI</i> , VII, No. 1024
46	Do.	Kāḡariyāśḡḡāmaṇi-vaḷḷanāḍu, Pāmbūr-nāḍu	Māṅḡuḍi	Kumbakonam or Nannilam Tk.	
47	Do.	Tirunagayyūr-nāḍu	Śrī-Toṅḡamaṅgalaṁ	Śāḷakkamaṅgalaṁ (?), Nannilam Tk.	<i>Ep. Ind.</i> , XXII, p. 236.
48	Do.	Chēṅṅṅṅṅṅ-kūḡḡam	Chēṅṅṅṅṅṅ	Papanāsaṁ or Nannilam Tk.	
49	Do.	Do.	Nāḷūr	Nāḷūr, Papanāsaṁ Tk.	<i>SI</i> , XIII, No. 309
50	Do.	Do.	Kuḍavāyil	Kuḍavāśal, Nannilam Tk.	

51	Do.	Vēla-nāḍu	Rājamañach-chaturvēdi-maṅgalam	Nannilam Tk.	
52	Do.		Tirumālūr	Agarattūrullūr, Do.	
53	Do.		Vīḷangoḍi	Do.	
54	Do.		Vīḷamar	Do.	
55	Do.	Tiruvārūr-kūṅṅam	Kurukkattū	Kurukkattū, Nagapatṭinam Tk.	Cf. <i>SH</i> , XVII, No. 590
56	Do.		Adivappīmaṅgalam	Adiyakkamaṅgalam, Do.	<i>SH</i> , XVII, No. 617
57	Do.	Marugal-nāḍu	Piriyakkūḍi	Nannilam Tk.	
58	Do.		Idaiyāṅṅukkuḍi	Idaiyāṅṅuḍi, Do.	<i>A.R.Ep.</i> , 1925, No. 199
59	Do.	Tēvūr-nāḍu	Ālattūr	Vaḍakkālattūr, Nagapatṭinam Tk.	
60	Do.	Mujaiyūr-nāḍu	Kundivaich-chaturvēdi-maṅgalam	Mayavaram Tk.	<i>A.R.Ep.</i> , 1910, No. 106
61	Do.		Chāttamaṅgalam	Do.	
62	Do.	Pansiyūr-nāḍu	Bhūlokamañikkachi-chaturvēdi-maṅgalam	Tiruppegulūr, Nannilam Tk.	<i>A.R.Ep.</i> , 1927-28, Nos. 44 and 52
63	Do.		Mūlamaṅgalam	Mūlamaṅgalam, Do.	
64	Do.		Eviyaṅūr	Do.	
65	Do.	Aḷa-nāḍu	Attūpuliṅūr	Attūpuliṅūr (?) Nagapatṭinam Tk.	
66	Do.	Pattanaik-kūṅṅam	Koṅṅarakkūḍi	Koṅṅarakkūḍi, Nannilam Tk.	<i>Ep. Ind.</i> , XXII, p. 237.
67	Do.		Channamaṅgalam	Seṅgamaṅgalam, Nagapatṭinam Tk.	Do.
68	Arumoḷḍēva-vaḷaṅāḍu, Puṅṅaṅkambai-nāḍu		Chembiyamañahādevich-chaturvēdimāṅgalam	Do.	
69	Do.		Sūṅṅaḷaṅkachi-chaturvēdi-maṅgalam	Sūṅṅaḷandi, Nagapatṭinam Tk.	
70	Do.		Kōṅṅarāmaich-chaturvēdi-maṅgalam	Do.	
71	Do.		Papaiyūr	Papaiyūr, Do.	
72	Do.		Paḷaiya-Vāpavamañahādevich-chaturvēdimāṅgalam	Do.	
73	Do.		Perumbal-Marudūr	Peruvaḍamarudūr, Mannarguḍi Tk.	
74	Do.	Vaṅḍiḷai-Vēḷūṅk-kūṅṅam	Koyyūr	Kuṅṅūr, Tirutturaiṅṅuḍi Tk.	
75	Do.		Kuṅṅuppu	Kurumbal (?) Do.	
76	Do.		Vallam <i>alāṅ</i> Viḍḍivīṅṅuch-chaturvēdimāṅgalam	Nagapatṭinam Tk.	
77	Do.	Aḷaṅāḍu	Chembiyamañahādevich-chaturvēdimāṅgalam	Sembiyamañahāḍvi, Do.	<i>SH</i> , XIII, No. 72
78	Do.		Kīḷaiyil <i>alāṅ</i> Paramēvaramañ-galam	Kīḷaiyūr, Do.	<i>A.R.Ep.</i> , 1946-47, No. 89
79	Do.	Idaiyāḷa-nāḍu	Arūṅṅaiyach-chaturvēdimāṅgalam	Tirutturaiṅṅuḍi Tk.	

80	Do.	Kundavaiñch-chaturvēdi-maṅgalam	Do.	SII, XVII, No. 462
81	Do.	Kaṣṭhavanūṭṭal <i>alias</i> Paramēśvaramaṅgalam	Kaṣṭhavanūṭṭal (?), Nagapattinam Tk.	
82	Do.	Kaṭṭuppal	Do.	
83	Do.	Iraiyāṅkuṭṭi	Iraiyāṅkuṭṭi, Do.	
84	Do.	Arūkośamaṅgalam	Nannilam Tk.	Cf. <i>A.R.Ep.</i> , 1918, No. 23
85	Do.	Tāṭṭaṅkuṭṭi	Do.	..
86	Do.	Nerkuppai	Nerkuppai, Nannilam Tk.	..
87	Do.	Vinnaiñchittu-maṅgalam	Do.	..
88	Do.	Kiṭṭikuṭṭi	Kiṭṭikuṭṭi, Nagapattinam Tk.	
89	Do.	Māraṅkamaṅgalam	Do.	..
90	Do.	Koṅṅaṅkuṭṭi	Koṅṅaṅkuṭṭi, Tirutturaiṅṅundi Tk.	..
91	Do.	Āraṅṅūr	Āravattūr (?), Mannarguṭṭi Tk.	..
92	Do.	Kuṅṅiyūr	Kuṅṅiyūr, Do.	..
93	Do.	Neḍumaiñal <i>alias</i> Madanamañ-jaric-chaturvēdimāṅgalam	Tiruvarimēśvaram, Do.	<i>A.R.Ep.</i> , 1911, No. 119.
94	Nittavīñodai-vaṅṅaṅṅu, Āvūr-kūṅṅam	Amitiravallic-chaturvēdi-maṅgalam	Amruthavalli, hamlet of Puṅṅyakuṭṭi, Papanasam Tk.	..
95	Do.	Narasīṅamaṅgalam	Do.	
96	Do.	Iṅṅupudai <i>alias</i> Mannukūla-chūḍamañic-chaturvēdi-maṅgalam	Iṅṅubudalai, Do.	<i>A.R.Ep.</i> , 1910, No.3 See Map.
97	Do.	Jananāthic-chaturvēdi-maṅgalam	Āṅaṅṅuṭṭi, Papanasam Tk.	<i>A.R.Ep.</i> , 19202, No. 510 See Map.
98	Do.	Chirripāṅṅi <i>alias</i> Paramēśvara-maṅgalam	Chittarvāṅṅūr, Do.	..
99	Do.	Vijayāyach-chaturvēdi-maṅgalam	Śāṅiyamaṅṅalam, Papanasam Tk.	See Map.
100	Do.	Oṅṅimadi	Oṅṅimidi, Mannarguṭṭi Tk.	Do.
101	Do.	Pūvanūr <i>alias</i> Avaiñkēsaric-chaturvēdimāṅgalam	Pūvanūr, Mannarguṭṭi Tk.	Do.
102	Do.	Kiṅṅi-Pūṅṅi <i>alias</i> Lokamahāḍēvic-chaturvēdimāṅgalam	Do.	Do.
103	Nallūr-ṅaṅṅu	Rājakēsaric-chaturvēdi-maṅgalam	Koyil-Tēvarāyāṅṅēṅṅai, (near Pāṅṅāravāṅṅai), Papanasam Tk.	<i>A.R.Ep.</i> , 1923, No. 274.
104	Pāṅṅikūṅṅamī-vaṅṅaṅṅu, Puṅṅakkiṅṅiyūr-ṅaṅṅu	Maṅṅayakkac-chaturvēdi-maṅgalam	Tanjavur or Tiruchirappalli Tk.	..
105	Do.	Māraṅṅēri	Māraṅṅēri, Tanjavur Tk.	..
106	Do.	Topṅṅavaic-chaturvēdimāṅgalam	Laṅṅuṭṭi Tk.	..

107	Do.	Idaiyārumaṅgalam	Viḍā (or Edai) yātumaṅgalam, Do.	<i>A.R.Ep.</i> , 1928-29, No. 112; 1962-63, Nos. 633-34 <i>SI</i> , VI, No. 441
108	Do.	Chandirālēkkaich-chaturvēdi- maṅgalam	Chendalai, Tanjavur Tk.	
109	Do.	Tiruppēr	Tiruppūr, hamlet of Kachichā- maṅgalam, Do.	<i>SI</i> , XIII, No. 106
110	Do.	Uttamañlich-chaturvēdi- maṅgalam	Tiruppalāturai, Tiruchchirappalli Tk, Tiruchchirappalli District.	ibid.,
111	Do.	Malarī <i>alias</i> Śrīkaṇṭhach- chaturvēdimāṅgalam	Tiruverumbūr, Do.	<i>A.R.Ep.</i> , 1908, No. 576
112	Do.	Chōḷamādevich-chaturvēdi- maṅgalam	Chōḷamādevī (?) Do.	ibid., 1908, No. 457
113	Do.	Rājāsrayach-chaturvēdi- maṅgalam	Uyyakondan-Tirumalai, Do.	<i>SI</i> , VIII, Nos. 643 and 654
114	Do.	Nāḷgai-Brahmadēyam <i>alias</i> Aṟiṅgaich-chaturvēdi- maṅgalam	Naṅgavaṅam, Kulittalai Tk.	
115	Do.	Kaṅṅalvēri <i>alias</i> Vikra- makēsari-chaturvēdimāṅgalam	Tiruviḷāṅṅūdi, Kolattur Taluk	<i>Ins. (Text) of the Padakkottai State</i> , No. 89 <i>A.R.Ep.</i> , 1914, No. 170
116	Do.	Chōḷakalanāka-Uttama- chaturvēdimāṅgalam	Tiruveḷḷarai, Laigudi Tk.	
117	Do.	Taṅṅiṅṅe Tiruveḷḷarai	Laigudi or Musūrī Tk.	
118	Do.	Uttamaśōḷach-chaturvēdi- maṅgalam	Tirumaṅgalam, Laigudi Tk.	
119	Do.	Perumarudūr	Saṅḡēndi, Do.	<i>A.R.Ep.</i> , 1929-30, No. 251 ibid., 1927-28, No. 325
120	Do.	Tirumaṅgalam	Māṅṅūr, Tirunelveli Tk.	<i>Ep. Ind.</i> , XXII, p. 9
121	Do.	Sankeṭtumaṅgalam (Sengēndimaṅgalam)		
122	Do.	Mānaimalaiuallūr		
123	Do.	Kōnāḍu, Uṅattūr-kūṅṅam		
124	Do.	Sūralūr-kūṅṅam		
125	Do.	Rājāsraya-vaḷaṅāḍu		
126	Do.	Muñṅai-vallaṅvā-ṅāḍu		
127	Do.	Rājāsraya-vaḷaṅāḍu, Pāchchik-kūṅṅam, Kḷḷipalāṅṅu		
128	Do.	Kalār-kūṅṅam		
129	Do.	Vellalūyūr-kāṅṅam		
130	Do.	Rājarājap-Pāṅḍimaṅḍalam, Kaḷakkudi-ṅāḍu		

## TEXT

### SANSKRIT PORTION

[Metres: Verses 1, 2, 27, 29, 34-36, 46, 58, 68, 70 *Śārdūlavikrīḍita*; Verses 3, 47, 53, 55-57, 75 *Śraḡdharā*; Verses 4, 9, 11, 13, 15, 20-22, 28, 30-32, 40, 50, 52, 60, 69, 76 *Anuṣṭubh*; Verses 5, 14, 17, 24, 25, 49, 64, 71, 73 *Vasantatīlakā*; Verses 6, 7, 16, 18, 19, 33, 37, 38, 41, 44, 48, 51, 65 *Upajāti*; Verse 8 *Vijyoginī*; Verses 10, 54 *Mālinī*; Verses 12, 43 *Pushpitāgrā*; Verse 23 *Ruchirā*; Verses 26, 66, 67, 72 *Mandākrāntā*; Verse 39 *Pramītākṣharā*; Verse 42 *Vamśasthānilā*; Verses 45, 61 *Mañjubhāshīnī*; Verse 59 *Prithvī*; Verse 62 *Soḡatā*; Verse 63, *Rathoddhātā*; Verse 74 *Praharṣhīnī*.]

### First Plate; First Side

- 1 Svastī śrī | Lakṣmī-pīna-payō-dhara-dvaya-taṭī-kāśmīra-paṅk-āṅkitā bhṛā-  
myat(n)-mandara-tuṅga-
- 2 śṛiṅga-kāṣhāna-bhrājīṣṇu-hēm-āṅgadāḥ [1\*] rakṣaṅtō hari-nīla-nīla-vapushō  
lōka-trayam śā-
- 3 [r\*]ṅgīnaś=śārṅg-ādy-āyudha-śōbhīnaś=śrīyam=alam pushnantu vō bhāhavaḥ  
| [1\*]<sup>1</sup> Patmā(dm-ā)nanda-karā nirasta-tamasa[s\*]=sva(sa)
- 4 nmārgga-śōbhā-karā ni[r\*]ddhūt-ākhīla-rāja-maṇḍala-ruchō nity-ōday-ōt bhā-  
(dbhā)śinaḥ [1\*] yaj-jātā dadhati sva-
- 5 vamśa-gurunā sāmīyam savitrā yugam pāyād=arṇava-mēkhalām vasumatīm  
śrīmān sa Chō!-ānva-
- 6 yaḥ | [2\*] Ādri(sī)d=ādyō nṛipāṅām Manur=Ahimakarād=viśva-lōk-aika-  
nētrād=Ikṣhvākus=tat-tanūjō=
- 7 'jani nṛipa-makuṭa-śrēṇi-liḍh-āṅghri-pīṭhaḥ [1\*] Māndhātā dhātṛi-kalpō guṇa-  
nīdhir=abhavat=tat-kule bhū-
- 8 mipālō yō Lōkālōka-śail-āvadhi vidhivad=inām(mām) pālayāmāsa bhūmīm |  
[3\*] Muchukundō
- 9 Mukunda-śrīr=ajanishṭa tatō nṛipaḥ [1\*] Yas=sur-āsura-saṅgrāmē surālayam=  
apālayat | [4\*] Prakhyā-
- 10 ta-tad-vimala-vamśa-maṇa(ṇi)-pradi(dī)pō rājā babhūva Śībir=apratīma-pra-  
bhāvaḥ [1\*] Yasy=ā[vadāna\*]-mahimā
- 11 mahani[ya\*]-kīrttēs=samgīyatē jagatī santatam=ēva satbhiḥ(dbhiḥ) | [5\*]  
Par-ārthha-samrakṣhita-jīvi-
- 12 tasyā tasy=āti-gam(m)bhūra-guṇasya rājnaḥ [1\*] Vyāsām kavīnām=rīshabham  
(bhām) vihāya kō vā guṇā(u\*)

<sup>1</sup> The close correspondence between some of these verses with those in the Leyden grant is pointed out on p. 53 above.



- 13 varṇayitum samarthah | [6\*] Tad-vamśa-vācākara-pūrṇya-chandrō nidhiḥ-  
kā(ka)lānām = ajanishṭa Chō-
- 14 laḥ [1\*] Yad-vamśa-jātā yad-upajñam = ēva Chō] -ābhūdhānan = dadhatī kshitiśāḥ |  
[7\*] Para-vāraṇa-
- 15 rāja-kēsari tanayō = 'sy - ājani Rājakēsari(rī) [1\*] nripatiḥ Parakēsari(rī)  
tataḥ para-chakr-ōnmathan-ō-
- 16 mmukhō balī | [8\*] Rājakēsariṇō nāma Parakēsariṇō = 'py = adah [1\*] sva-vamśa-  
janmanām rājñām = ājñ - āśī-
- 17 tparivrittitaḥ | [9\*] Sura-gurur = iti rājā tat-kulē prādurāsīt sura-gurur = iva  
buddhyā bhāsamānō samā-
- 18 naḥ [1\*] javatī bhuvam = aśēshām yatra [ā]vra-pratāpē padam = akṛita na nṛityu  
[r\*] = bhūta-bhūta[h\*] = prajāsu | [10\*] Yatō bibhyati bhū-
- 19 tāni tan = nījī(nirjī)tya mah-āhavē [1\*] Iēbhē sa Mṛityujin = nāma du[r\*]llabhan  
= tridaśair = api | [11 \*] Vasur = Ūparicharas = tad-anva-
- 20 yē = bhūn = narapatir = Arkka iv = ōj[ī]valau sudhāmām = arachara nripari  
(svadhāmā [1\*] acharad = upari) yō = dhīruhya divyam sura-sadanasya manō-
- 21 javam vimānam | [12\*] Arikālō mali(hī)-pālali Karikālas = tad-anvayē [\*]  
prādur-ābabhū[va ya]ś = chakrē Kāvē[rī]-rīra-ba-
- 22 ndhanam | [13\*] Tad-vamśajēshu nri-patishv = amirēshu mā(nā)kam prāptēshu  
bhukta-sakal-āvani-mastha(ṇḍa)lēshu [r\*]r[ā]-

*First Plate; Second Side*

- 23 j = ājanishṭa Vijayālaya-nāmadhēyō yō = ratsha(ksha)d = atsha(ksha)ta-balaḥ  
tshi(kshi)tim = arṇav-āntām | [14\*] Ādity[ō]
- 24 bhūbrītas = tasmād = udagād = atula-dyutiḥ [1\*] dhvastārāti-mahī-pāla-dhvānta-  
chakra[h\*] = prāta(pratāpa)vān | [15\*] Ananta-ratna-
- 25 prakar-aika-vāsād = udāra-satvād = udiyāya tasmāt [1\*] Parāntakō viśva-hūtāya  
rājā rāj = ē-
- 26 va dugdhām(m)bu-nidhēh kalābhīḥ | [16\*] Nirjitya Simha]a-patiṇ yudhi Pāṇḍya-  
rājam prakhyāta-ki[r\*]ti-
- 27 m = atha Kēraḷam = apy = ajayyam [1\*] Vīras = sa Pallava-nripaṇ = cha yasā  
(śā)ṇsi tēshām rāshtrāṇi ch = ādita va-
- 28 sūni cha vāhanāni | [17\*] Sva-bāhu-vi[r\*]yy-āvajit-ākhiḥ-āsā-mukh-ōpani-  
āmala-hāṭakēna [r\*]sa-
- 29 māvrīṇō[n\*] = mandīram = Indumaulēr = Vyāggḥr-āgrahārē Ravi-vamśa-dīpaḥ |  
[18 \*] Sa Vīranārāyaṇam = agra-
- 30 hāranī rājā sva-nām[n\*]ā tilakam pṛithivyāḥ [1\*] nivēśayāmāsa mahā-vibhūtiṇ  
kalp-āvasānēshv = a-

- 31 pi nirvikāram | [19\*] Śrīmatō mahata[ś\*]-śrīmān=agrahātā[n\*]= uyavīvi-  
śata(t) [1\*]atyā(nyā)n= apī sa rāj-ēndras = ta-
- 32 tra tatra mahitalē | [20\*] Mahīm=mahā-phalātī karttum=agādihā vimalē  
(l-ō) dakāh [1\*] nadīs=sa khūnayā-
- 33 māsa śataśo =tha salmasraśah | [21\*] Sura-pō(lō)ka-paritrāṇa-parē tasmin Parān-  
takē [1\*]na-
- 34 ra-lōka-paritrāṇan =tat-sutō-riṅjayō = karōt | [22\*] Ariṅjayād = ajani purānta-
- 35 k-ōpamaḥ Parāntakaḥ para-nṛipa-chakra-marddanah [1\*] apālayaj =jala-nidhi-  
mēkhalā-
- 36 m = mahīm sukhēna yō nija-guṇa-rañjita-prajāḥ | [23\*] Chēvūra-nāmami<sup>1</sup> purē  
nijachā-
- 37 ru-chāpa-mukt-ātīśāta-śara-rāśī-nirantar-āśah [1\*] śāt-āsi-bhinna-ripu-danti-giri  
(r-i)ndra-niryyad-rakt-āpagā ba-
- 38 hu-vidhā niravarttayad =yah | [24\*] Yō maṇḍal-āgra-pari-khaṇḍita-vairi-shaṇ-  
ḍaṅ = chaṇḍam vijitya tarasā yudhī Vī-
- 39 ra-pāṇḍyam [1\*]ārōpayat sapadi Saṁhya(hya)-nagēndra-tuṅga(ṅga)-śrīṅgan =  
divas = cha vimalān = nija-kittim (kīrtim) =  
uchchah | [25\*]
- 40 Tasmin jā(yā)tē tridaśa-nilayan =trātum =urvvi-padi(t-i)ndrē tat-putrō = 'sau  
nṛipati-makuta-śrēṇi-li(lī)dh-ā-
- 41 mghri-pīthah [1\*] dōshpā Śēshō = 'raga-pati-tanu-śrīmushā Rājarājō gurvīm =  
urvīm = udavahad = 'mās Chō(mām chō)ḥ-
- 42 vaṁśa-pradīpah | [26\*] Jitvā Sīmhala-Pāṇḍyē(ṇḍya)-Kēraḷa-nṛipān Koṅkē-  
śvarān = Mājavān = Andhrān Gaṅga-Ka-
- 43 liṅga-Vaṅga-Magadhāmś = Chālukya-rājān Kurūn [1\*] anyān = apy = akhilān  
= rapē bhujā-ba[1\*]ān(lāt) = tēśhām gajā-
- 44 n vājinō dēśā[n\*] ratna-dhanāni vikrama-dhanaś = śrī-Rājarājō = grahī |  
[27\*] Vad-danti-danta-tsha (ksha)tayō rājanē = ny(dy) = ā-
- 45 pi sa[rvva]tah [1\*] Tuṅgabhadrā-nadi-[to\*]yō(ya)-drō(rō)dhō jaga(gha)na-bhū-  
mīshu | [28\*] Kalp-ānt-ā[r\*]ṇṇava-sannibhan = nija-balam yas = sannivar[tya]

*Second Plate; First Side*

- 46 tsha(ksha)nād = āruhya svayam = ēka ēva turagam Satyāśray-ānikinim [1\*]  
āyāntim = atī-vēgatō = 'sī-latayā
- 47 pratyagrahīl li(lī)layā Gaṅgām = dēva iv = Ēśvaras = sva-jatayā vēgat = pada  
(ta)ntim = divah | [29\*] Bānarāja-
- 48 m samutsāryya bāṇēr (nair -) Bāṇāsura-dyutim [1\*] Bhōgadēva-śiraś-chhēdam =  
[a\*]karōt = sa mahā-bhujah | [30\*] Saryā-
- 49 śrayasya sēnānih Kēśavaḥ Kēśav-ōpamaḥ [1\*] Rājarājēna tēn = ājau jiva-grāham =  
auri(gri)byata | [31\*]

<sup>1</sup> for nāmī which violates metre.

- 50 Arājata sa Rājēndras = samharann = ari-vāhiniḥ [I\*] yug-ānta-samayē sarvvāḥ prajā  
[i]va Pinākagri (bhṛi) t [ 32\* ]
- 51 Achchhinna-pād-ōru-yug-ōdar-ōrah-kar-ōttam-āṅgō yudhi tatra tatra [I\*] ēkō = 'pi  
n = ālatshya (kshya) ta tē-
- 52 na rājñā nihanyamānē dvishatām = anikē | [33 |\*] Aśva-śrēṇi-parampar-ōrmmi-  
valayam = mātāṅga-nakrā-
- 53 kulam pattī-vrāta-vilōla-vāri-nikaram prachchhanna-bhūmaṇḍalam [I\*] ādatt =  
āśu jaya-śriyam saha yaśa-
- 54 ś-Chandrēṇa Satyāśray-ānik-āṇḍim (bdhim) bhujā-mandarēṇa tarasā nirmma-  
thya vēgēna yaḥ | [34 |\*] E-
- 55 kēn = aiva turāṅgamēṇa balinaḥ Satyāśrayan = tam tsha (ksha)-nā [d\*] = vidrāvya  
= Āntaka-sannibhō rāṇa-
- 56 mukhād = rakt-āpagā-sa [rṇ\*] kulāt [I\*] tan-matta-dvīpa-vāji-rama-vanit = ānēk =  
ātapatra-dhvajān = yō-
- 57 grīhṇāt (n) = Manu-varṇśa-kētur = akhilānas (ms) = tad-bāhu-vīryy-ārjjiṭān | [35\*]  
Ā-śailāt = tapan-ōda-
- 58 y-ōj[j]vala-tatād = ā datsha (ksh) ṇ-āmbhōnidhēr = ā cha (ch-ā)st-āchala-rāja(ji)nō  
giri-panē (tē)r = ā Śam-
- 59 bhun = ādhishṭitān (t) [I\*] rājānō niśa(ja)-varṇśa-ratsha (ksha) ṇā (ṇa)-parā bhōktuḥ  
= cha bhōgāna (n) bahūn = nity-ānitya-vinōda-pā-
- 60 da-kamala-dvandvaḥ sam-āsisrī (śrī) yan | [36 |\*] Yatas = sa rājā nija-pāda-bhājāḥ  
rājñām = udārō bahudh = āśrayō =
- 61 bhūta (t) [I\*] atah pṛithivyām = atula-prabhāvaḥ Rājāśrayan = tan = nigadanti  
santaḥ | [37 |\*] Sampat = surēndrasya yamasya cha = ā-
- 62 pi Prachētasō Vaiśra[va\*]ṇasya ya(yā) yā [I\*] sā sā hṛit = āsin = nri-varēṇa tēna  
kramēṇa jtvā hari-
- 63 tas = tadi(dī)vāḥ | [38\*] Samajjanat sa nripatim-mahimān (man)-Madhurān-  
takam Manu-kul-ābharaṇam [I\*] pravadanti yaḥ Kali-ba [I\*a]
- 64 m = mathitum Harir = ēva bhūmim = avatī (r\*) ṇṇa iti | [39\*] Smitēna vapushah  
kāntyā pītṛōs = sa mudam = āvahan [I\*] bhūyasī-
- 65 ā = cha dvishām bhūtim = avarddhata dinē dinē | [40\*] Śanaś = śanaś = bhūmi-  
talē padāni nyadhata dhātri-kara-saṅgi-
- 66 hasta[h] [I\*] sōdhum gi (ki)m = ishīē garimāṇam = uvi (urvī) na vā mam = ēt = īva sa  
samśayānah | [41\*] Sa bāla ēv = ākhi-
- 67 la-vēda-śāstra-vit = turāṅga-mātāṅga-rava (th-ā) dhirōhaṇē [I\*] kṛita-śramaś =  
śastravid = astra-gō (kō) vidō guṇair = u-

Second Plate: Second Side

- 68 dāraiḥ prakṛiti-priyō = bhavat | [42\*] Gatavati sati tatra Rājarājē bhuvam =  
anubhūya divaḥ sukhēna bhō-

- 69 ktum [I\*] guṇa-maṇi-gaṇa-sindhur = ēsha dhīrō dhuram = adadhā[n\*] = Madhurāntakō dharāyāḥ | [43\*] Sarōja-rāga-
- 70 dyuti-dīpit-āṁśam bhai(hai)mam sa mūrddhā makutaṅ = dadhānaḥ [I\*] arājat = ōchchais-śiras = ārkka-bimbaṁ samudva-
- 71 han prātar = iv = ōday-ādriḥ | [44\*] Dadhati tridhāma-charitē mahī dhuram mahatā bhujēna Madhurāntakē nri-
- 72 pē[I\*] Kali-Rāhu-vakra-ru(ku)harād = vinirggatañ = jagad = indumaṇḍalam = [iva\*] vyarājata | [45\*] Lōkō dharmma-paras = sva-karmma-ni-
- 73 ratō dūri-kṛit-ōpaplavō nitya-śrīr = nniyat-ōtsavaḥ pramuditas = saty-ābhīrāmas = sukhi [I\*] kālē vṛishti-
- 74 samāgamaś = Śiva-jalā nadyō = bhavat(n) sarvvatō nānā-sasya-vibhūshitā vasu-matī yasimna(n) mahīm śā-
- 75 sati | [46\*] Labdhā dharmm-ōday-ādrāv = udayam = anu-dinam viśva-lōk-aika-vandyō nānā-bhūbhṛit-sahasr-ā-
- 76 maṇi<sup>1</sup> la -maṇi-vīlasan-mūrddha-vīnyasta-pādaḥ [I\*] dēvas = ti(tī)vra-pratāpō nija-kara-vihit-āsē-
- 77 sha-lōk-ōpakāras = sō = yaṁ san-mārgga-vartī Ravir = iva jagad = adyōtayat sv-ānvay-ā-
- 78 dyaḥ | [47\*] Kāmbōja-rājō ripu-rāja-sēnā-jaitrēṇa yēn = ājaya-
- 79 d = āhavēshu [I\*] tam(m) prāhiṇōt prārthita-mitra-bhāvō yasmai ratham ratshī (kshī)tum = ātma-
- 80 lakshmim | [48\*] Samprēshitair = abhinav-ābhra-nibhair = asamkhyair = bhadrair = ggajair-ggiri-charair = a-
- 81 bhishēka-yōgyai[h] [I\*] yañ = Chakragōshṭha-patir = apratima- prabhāvaṁ santōshya sampadam = avāpad = atīva dhīmā-
- 82 n | [49\*] Śāsanam = tasya rājānas = sarvvē bhīt = āvaham = iti [I\*] n = ātbhu (dbhu) tam śiras = ādy = āpi Mahēndrō = pi bibharti yat | [50\*]
- 83 Tāvan = na kurvvē girikā-vihāraṁ yāvan = na grihṇāmy = atha Māna(nya) khētam [I\*] iti pratijñām sa samāva(pa)yishya-
- 84 n [pi]tur = nripas = tat(tad-)grahaṇ-ōtsukō = 'bhūt | [51\*] yad = vibhāti paritshī (kshī)ptaṁ sālēn = āmbuda-chu[r\*]binā [I\*] lō-
- 85 k-ālōkāchalēn = ēva paritam tshī(kshī)ta(tī)-maṇḍalam | [52\*] Tasmīn = ādīpyamānē sati mahatī purē yat(d-)bala-tshī(kshī)-
- 86 pta-vahni-jvālā-mālā-sahasrair = vvividha-maṇi-may-ōtturiga- ha[r\*]mmya-sthalē shu [I\*] vyadyōtant = ēndra-ni-
- 87 la-dyutibhir = apihūtēsh = ūta(d)gatair = ddhūma-jālais = sīma[n\*]tūnyaś = chalant yas = taṭita iva muhu [r\*] = mēgha-brind-ō-
- 88 darēshu | [53\*] Triti(di)vam = api nitāntan = tat(t)-pura-prōtthit-ōgra-jvalad anala-śikhābhīr = grasymānam vihāya [I\*] sura-pa-
- 89 rishad = adhāvati(t) prāyaśō = 'kāṇḍa ēva prala[ya\*]-samaya- vi(va)hni = tarkka-yanti bhayēna | [54\*] Chālukyānām Yadu-

<sup>1</sup> This *ṇi* is unnecessary.

Third Plate; First Side

- 90 nām = api vimala-yaśō-lamkṛit-āśā-mukhānām = āvāsam = Mānyakhēṭan = tridivam = iva parair = mmāna-
- 91 sēn = āpy = adhṛishyam [I\*] dēvō daṇḍēna dagdhvā saha vimala-yaśō-rāśibhir = vvastu-vāhāms = tē-
- 92 shām = ādatta vīra[h\*] sva-puram = adhivasann = ēva lilā-parō yaḥ | [55\*] Ājānēyam = manōjñam pavana-sama-
- 93 javam pañcha-dhārāsu si[ddha]n = dhīmān = āruhya tādrīk(g)-vidha-turaga-gatai = rājabhis = sv-ānurūpaiḥ [I\*]
- 94 yuktaś = chitra-dvayādau yuvabhir = abhimatair = imgitajñai[h\*] kṛitajñaiḥ prajñāvat(d)bhīḥ kalājñai-
- 95 r = ati-vimala-kulaś = chāraṇāyām pravīnaiḥ | [56\*] Sāmantair = apy-ananta-prayara-guṇa-gaṇairassa (nais = sa)-
- 96 mmukh-ādi-prahāra-vyāpāra-vyākul-āṅgai = raṇa-bhuvī-nipuṇais = sva-sva-varuṇ-ōkta-daṇḍai [h\*] vidā-kṛi-
- 97 dām vitanvan = jana-nayana-manōhāriṇīm rājamānō bā(vā)hyālyām sa-pratijñam sva-pitaram = akarō-
- 98 d = Rājarājam savi(vī)raḥ | [57\*] Jitvā Siṃhaḷa-bhūpatiṃ sahilanan = (balinan = )daṇḍēna chaṇḍēna ta-
- 99 t(d-)bhūmin = tan-makuṭan = tadīya-mahishīn = tasyāś = cha mauliṃ balī [I\*] tat-putrīn = cha tadīya-
- 100 vastu-nivahan = tad-vāhanāny = agrahīt = tat-saṃrakshitam = Indrahāram = amalam Pāṇḍyasya
- 101 mauliṃ raṇē | [58\*] Yādīya-charaṇa-dvayam śaraṇam = ētya Laṅk-ādhipaḥ prati(tī)ta-bala-
- 102 vikramō yudhī (dhī) yaji(dī)ya-sa(sē)nā-jitaḥ [I\*] praṇāmam = akarōt(d) = bhayād = -dhṛita-kaḷatra-putr-ādikas = ta-
- 103 dīya-mahimā mayā katham = ih = ādya varuṇyō bhavēt | [59\*] Purāṇa-dvīpam = ākramya daṇḍē-
- 104 n = ākhaṇḍa-paurushaḥ [I\*] ādāya sāran = tad-dvīpam = akarōt svavaśam vaśī | [60\*] Jayasimha-simham = ati-paurusham ba-
- 105 lād = avajītya vitrasad-arāti-maṇḍalaḥ [I\*] Jayasimha-simha-śarabhō = bhavat = tadā sva-yaśō-vitāna-vitat-ākhu-
- 106 lāmbaraḥ | [61\*] Tat-pratāpa-dāhanō = dahad = uchchais = Taila-santatim = it = idam = achitram [I\*] chitram = anyad = atilaṅghya samudra-
- 107 n = dagdhavān = yad = uta sādhu Kaḍāham | [62\*] Bhārggavasya tapas = ābhira-kshitām vi(vi)śvarāja-vadha-dīkshitasya saḥ [I\*] kshām viji-
- 108 tya sakala-kshit-īśvara-prīdō = bhavad = akhaṇḍa-vikramaḥ | [63\*] Gaṅg-āvatāra-niyama-vrata-karṣit-āṅgam śrutvā Bhagīratham = analpa-gu-
- 109 ṇa[s\*] = svayan(yam) saḥ [I\*] tat-tīra-vartti-nṛipa-maulibhir = ēva tām svām bhūmiṃ samānyad = aśēsha-nṛipa-pradīpaḥ | [64\*] Vyāghra(ghrā)grahā-

- 110 rē kṛita-sannivāsas = sa Rājachūḍāmaṇir = agrahāram [I\*] adatta sarvv-āgama-  
[pā]ragēbhyō dvij-āgrāṇibhyas = sa-jalaṁ samagra-  
111 m | [65\*] Dhairyē sthairyē tapasi mahasi praśrayē ch-ādvitīyās = sarvvān  
Vēdān sva-mati-vibhavāt svalpam = āmanyamānā-

Third Plate; Second Side

- 112 h[I\*]śāstr-ārttha-śrī-viharaṇa-grihāḥ pāvanāḥ pāvanānā[m\*] nityaṁ yatra  
sv-ati-mati-ratiṁ kurvātē bhūmidēvāḥ | [66\*] Nāmnā  
113 mātus = Tribhuvanamahādēvy-abhiky-āgrahāraṁ taṁ Kāvērī(rī)-sarasa-salila-  
syanda-sandōha-sāram [I\*]grāmair = anyai-  
114 s = samuditam = asau Rājarājasya sūnurv = vēd-ōt(d)[ghō]shair = badhiritā-  
diśam viśvasāram vyadhata | [67\*] Śrīman-Nitya-vi-  
115 nōda-pūrvva-vaḷa-rāshṭr-āntataḥ pṛithivyām sthītasṭhāsnau sampadī Vira-  
Choḷavaḷa-rashṭa(śhṭra-ā) ntarggatāna(n) grām[ā]na<sup>2</sup> [I\*]  
116 ēbhyas = śrī = Madhurāntara(ka)s = samati(di)sa(śa)ta(t) sāmrajya-varshē svayam  
prāptō vatsaram = asṭamam(mam) saha nripō = śītyā saha-  
117 srāya saḥ | [68\*] Ēkēn = ādhika-pañchāsat(d)-grāmān tat-rāshṭa(tad-rāshṭra)-  
madhyagān [I\*]dvij-āgrāṇibhyas = tēbhyas = saḥ prādāt prītyā kshīt-i-  
118 śvaraḥ | [69 |\*] Mantrī mantri-brīhaspatir = nmarapatēr = asya dvitīyam  
vapus = sannārgg-āśrayiṇām satām = adhipatir = vvidyā-nadī-vāri-  
119 dhiḥ [I\*]nāmnā śrī-Janānātha ity = abhilitaḥ kṛiḍā-vihāra[ś\*] = śrīyō grāmasy =  
= āgama-vēdinān = nivasatēr = Vijñaptir = asy = ābhvata(t) | [70 |\*]  
120 Madhyāsikām = adhivasan = nripatēr = amushya prājñō Navāgra-ha(hā)ra-dugdha  
-mah-ārnna(ṇṇa)v-ēndu[h\*] [I\*]grāmasya kṛityam = a-  
121 khilam vyadhīt = āsya yajvā Nārāyaṇaḥ prathīta-Kṛiṣṇa-pur-ādi-śabdaḥ |  
[71 \*] Vidyā-harṣī-viharaṇa-sarō vāda-  
122 lakṣmī-viśāla-kṛiḍā-sthānam dhṛiti-mati-rati-śrī-dayā-janma-bhūmiḥ [I\*]vidvat  
(d)-gōshṭhyām nikashaṇa-śilā pa-  
123 ṇḍitānām pramātrī dṛiṣṭ-ādṛiṣṭa-śruti-patha-guhā-tatva(ttva)-vijñāna-dīpaḥ  
| [72 \*] Āgāminō nara-pati(tī)n = abhivā (yā)cha-  
124 tē = sau Rājēndra-Chōḷa-nripatir = nnamit-ōttam-āṅgaḥ [I\*] grāmō = yam = astu  
paripālaya iti pratīta-namr-āvan-īndra  
125 makuṭ-ōllasad-aṁghripīṭhaḥ | [73 |\*] Grāmō = yam vīvidha-makha-jvalat-kṛiśānu-  
jvālābhiḥ prakāṭita-dīvyā-punya-mārggaḥ [I\*]ā-  
126 kalpam vilasatu sat-path-ōpadēśa-vyāpāra-sthīra-mati-bhūsur-ōpasēvyāḥ | [74\*]  
Trailōky-āṇḍ-ātirikta-sva-  
127 guṇa-maṇi-gaṇas = sarvva-śāstr-ātirikta-prajñāḥ prājña[h\*] kalāsu kshiti-pati-  
makuṭa-śrēṇi-ghṛiṣṭ-āṁghri-pīṭhaḥ [I\*]śrī-

<sup>1</sup> Read *vāshṭr-āntaḥ* for the sake of metre.

<sup>2</sup> „ *grāmān* for the sake of metre.

- 128 m̄n Rājēndra-Chōla[s\*]-sphurad-uru-mahima-stutya-paryyāpta-kāvyaḥ pāyād-  
ā-chandra-tāram sakala-vasumatī-maṇḍalaṁ
- 129 khaṇḍit-āri[h\*] | [75\*] Śaṁkarāriy(ry)-ātmajēn = ēdam Pārśva-grāma- nivāsinā  
[1\*] Nārāyaṇēna kavinā śāsanam śāsvatam kṛitam [| 76\*]
- 130 Tribhuvanamahādēvi-mahāchā[r\*]yyō Rājēndrasimha-Pēr-āchāryyaś = cha śāsa-  
nam = idam = alikha-
- 131 tām śilp-āgama-tatva-kuśalau dvau | 2 | 2 | 2 | 2

## TEXT

### TAMIL PORTION

#### *First Plate: First Side*

- 1 Svasti śrī | Kōnēriṅmaikoṇḍāṅ Nityavinōda-vaḷanāṭṭu Vīraśōḷa-vaḷa-
- 2 ṅāṭṭum Venṅik-kūṛrattum nāṭṭārkkum brahmadēyak-kīḷavarkkum dēvadāṅap-paḷli
- 3 chchandak-Kaṇimurṟūṭṭu-vettappēṛrup = paḷav-aṛach-chālābōgam ulliṭṭa ūrgaḷi-
- lārkkum
- 4 Nagaraṅgaḷilārkkum [I\*] Namakku yāṅḍu eṭṭāvadu nāḷ nūṛṟēḷiṅāḷ nām Perumpaṛṟa
- 5 ppuliyūr viṭṭa-viṭṭiṅ ullāḷ māḷigaiyiṅ kīḷai-maṅḍapam Irāḷēndra-śōḷa-brahmādirā-
- 6 jaṅḷ nāmm = unṅāv-iruṅḍu Nittya-vinōda-vaḷanāṭṭu Vīraśōḷa vaḷanāṭṭu nāṭṭup-
- podu-
- 7 Tribhuvanamahādēvip-pērēriyum iv-vēri arayarkaḷ kamugu kolli vettappēṛum
- nāṭṭuppō-
- 8 du ūr-nattamum nāṭṭup-poduch-chiruparṟaikkāḍum eṅṟ = aḷandu vanda nilamum
- in nāṭṭu Nerku-
- 9 ppait = Tirumāl-Kāḍaṅum Taṅjai-nāṭṭu nāṭṭuk-kōṅum Vēḷāṅ Araṅgaṅum ulliṭṭār
- paṛṟum in-nāṭṭu-
- 10 ch-Chembaṅguḍiyum in-nāṭṭuk-Kuḷappāḍum in-nāṭṭut-Tuḷārum in-nāṭṭu Nallam-
- barum
- 11 innāṭṭut-Tiri (ru) buvaṅamahādēvinallūrum in-nāṭṭu Vichchūr = āṅa Śikkarum in-
- nā-
- 12 ṭṭu Muṅṅāvalum in-nāṭṭuk-Kūṭṭaṅūrum in-nāṭṭuk-Kamugaṅchēndaṅkuḍiyum
- in-nā
- 13 ṭṭu-Vaikundanallūrum in-nāṭṭu Mayimālayanallūrum in-nāṭṭu Kīḷ-Māndūrum
- in-nāṭ-
- 14 ṭṭu-Parakēsarinallūrum in-nāṭṭu Peṅṅāgaḍamum in-nāṭṭu Uṟattūrum in-nāṭṭu
- Chirai-
- 15 yūrum in-nāṭṭu Kīḷ-Śōṛṟuttūraiym in-nāṭṭu Neḍuvāyilum in-nāṭṭu = Eṟupāḍiyu-
- 16 m in-nāṭṭup-Puḷigaikkūḍiyum in-nāṭṭup-Peruṅguḍiyum in-nāṭṭu Muṅḍaṅūrum
- in-nāṭṭut-Tāmōdarana-
- 17 llūrum in-nāṭṭu Araśūrum in-nāṭṭu Vāḷuvanallūrum in-nāṭṭuk-k-Kuṅṅaḷanallūrum
- in-nāṭṭuch = Chey-
- 18 yānallūru[m\*] in-nāṭṭuch-Chirṟāḷina[1\*] lūrum in-nāṭṭu Nittavinōda-nallūrum in-
- nāṭṭu Veṅḡūrum in-nā-
- 19 ṭṭu Niyāyanāḍainallūrum in-nāṭṭuch-Chēndamaṅgalamum in-nāṭṭu Igaḷānilai-
- nallūrum in-nāṭṭu Vīra-



- 20 nārāyaṇamaṅgalamum in-nāttuk-Karuvūrum in-nāttuk-Kōvindanallūrum in-  
nāttu Virasōlanallūru-  
21 m in-nāttuk-Kōṇṇāppūrum in-nāttu Maṇimaṅgalamum in-nāttut-Turāiyāna-  
llūrum in-nāttu Vā-  
22 maṇanallūrum āga iv-vūrgaḷum in-nāttu Vennikkūrattu Ādnallūrum in-nāttuch-  
Chiyumunṇiyūrum  
23 in-nāttu Mēttu-Mērkudiyum in-nāttup-Pūtamaṅgalattup = pāl = Kāḍan Kāri  
kuṛichchiyum in-nāttup-Paru[t]-  
24 ti-Niyamattut-tirapp-āna dēvadāṇam Dēvadāṇakkudiyum in-nāttu Vīlaṅgudiyum  
in-nāttu Veṇ-

*First Plate: Second Side*

- 25 nik-kāṇi-mur[ū]tt-iraṅgalum in-nāttu Neḍuṅgaṇakkudiyum in-nāttu Pūdamaṅ-  
galattup = pāl Ayalū-  
26 tti-kāṇiyum in-nāttup-Pallichchandam-iraṅgiṇa Śrikaraṇamaṅgalam = āga Koṭṭā-  
rakkudippalliyum in-nāt(nā)-  
27 ttup-Pura[k]kudiyum āga iv-vūrgaḷ Vennik-kūrattu mudal-tavirnda iv-vūr-  
gaḷum kāṇiy-uḍaiyā-  
28 rai ma(mā)ṛrik = kuḍi-nikkik = kārāṇmai-miyāḷchchiyum migudik-kuṛaimaiyum  
ull(ull)-adaṅga Vellāṅ va-  
29 gaiyil mudal yāṇḍu eṭṭāvadu mudal tavirndu Vellāṅ ūrgaḷai Brahmādēyam = āgach  
= chēyvaṇa brahmādē-  
30 yam-marjyādi-irai-kattumbaḍi ivvūrgaḷukkuṭ = tavirndu ivvūrgaḷil nāttuppodut-  
Tiritu(pu)vana-mahā-  
31 dēvippērēriyum iv-vēriy-arayargaḷ kamugu-kolli veṭṭappērum nāttuppe (ppo)  
du ūr-nattamum nāttu-  
32 ppoduch-chiruparraikkāḍum-eṇṇ = aḷandu vanda paḍi nilattil in-nāttu Nittavinō-  
danallūr-ōḍum  
33 kūḍa variyil = iṭṭa ūr-nattam nilam nikki niṅga nilaṅ patt-oṅbadēy<sup>1</sup> nāmāvarai  
mundirigai-  
34 k-kil-mukkālē oru mā-mukkāṇik-kil-mukkālē orumāvilum Tiri(Tiru)bhuvanama-  
hādēvippē-  
35 rēriyū = karaiyum nilaṅ aiṇṇūṛ-ēḷupatt-eṭṭē-mum-māvaraiy-araikkāṇik-kil nā-  
36 ṅgu mā mukkāṇik-kil mukkālē orumāvum ivvēriyū ullāl Tiruviraiyāṅkuḍi mā-  
37 dēvar śrī-kōyilum-tirumuraṇamum nilaṅ mukkāṇi mundirigaik-kil (kil) eṭṭumā-  
mukkāṇi-  
38 k-kil-mukkālē orumāvum ivaridēy-irayili teṅgu-māvum ullā nandavā um nilaṅ  
39 oru-māv-arai mundirigaik-kil iraṇḍumāk-kāṇi araikkāṇik-kil(kil)-eṭṭu māvum  
ivvūr-araiya-

<sup>1</sup> Read eḷunūṛ-aimbatt-oṅbadēy. See pp. 36-37 on the readings suggested in these pages.

- 40 rga[l] veṭṭappēṟu kamugu-kolli-nilattil nīr-nilai oḍai nilan aṟumāvaraiyum nāṭṭār  
[kuḍiyi-  
41 rukkaḷi nattam nilaṅ padin-onṟē-mukkālē mummāv-arai kiḷ orumāv-arai mundiri-  
gaik-kiḷ-araiyē-  
42 y-iraṇḍu-māvum nāṭṭup-poduḷ-kuḷamum karaiyum nilaṅ kālē araimāvum-āga  
nāṅgu nilaṅ aiṇṇū-  
43 ṟṟuttoṇṇūṟṟ-aiṇṇēy mukkālē irumā[va\*]raik-kiḷ mukkālē irumāvarai mundirigaik-kiḷ  
arai-  
44 yē iraṇḍumā<sup>1</sup> nikki nilaṅ nūṟṟaṟupattu-mūṇṟē eḷumāvīṅ kiḷ mukkālē nāṅgu māv-  
arai-  
45 kkāṇi mundirigaik-kiḷ nāṅgu māvināl nellu iru-nūṟṟuk-kalamum Neṟkuppait-  
Tiru-  
46 māl-Kāḍaṇum Taṅjai-nāṭṭuk-kōṇum Vēḷāṅ Araṅgaṇum ullittār parru aḷandapaḍi  
ni-  
47 laṅ nūṟṟaṟupadaraiyē irumāv-araik-kiḷ eḷumāv-araik-kāṇi mundirigaik-kiḷ-nāṅgu  
māvilum  
48 śrī-kōyilun = tīrumuṟṟamum ivvūr Mādēvar-kuḷamuṅ = karaiyum nilaṅ aṟumāvarai  
mundirigaik-kiḷ-a-

*Second Plate: First side*

- 49 raiyēy-iraṇḍumāvum nikki nilaṅ nūṟṟaṟupadēkālē-mukkāṇi araikkāṇik-kiḷ  
mukkā  
50 lēy-araikkāṇi mundirigaik-kiḷ nāṅgu māvināl nellu āyirattaiṇṇūṟṟuk-kalamum  
miṅ-pā-  
51 ṭṭaṅ-kāśu onṟum Śembaṅguḍi aḷandapaḍi nilaṅ-ṇūṟṟu-muppattēlēy-āṟu mākkāṇiy-  
araikkāṇi  
52 mundirigaik-kiḷ nāṅmāv-araiyilum ivvūrp-Piḍāri-kōyilun = tīrumuṟṟamum Aiyyan-  
kōyilu[n\*] = ti-  
53 rumuṟṟamum ivvūr nilattai ūḍ = aṟuttup = pōṇa Siṅgaḷāntakaṅ-vāykkālum ivvūr  
nilattai ū-  
54 ḍaṟuttup = pōy Mayimālayanallūṟṟkup = pāyum vā[ʼy\*]kkālum ivvūr nilattai  
ūḍ = aṟuttup = pō-  
55 na Karuvā[y\*]kkāl = āna Mummaḍiśōḷap-pērāṟṟālum ivvūr nilattai ūḍ-aṟuttup =  
pōṇa Sundaraśōḷa-  
56 vā[ʼy\*]kkālum ivvūrch-chuḍugāḍum = āga nilaṅ araiyē mummāvarai mundirigaik-  
kiḷ eṭṭumā-mukkā-  
57 ṇik-kiḷ-mukkālē orumā nikki nilaṅ ṇūṟṟumuppattāṟ-araiyēy-iraṇḍu mā mukkāṇi  
mundirigaik-  
58 kiḷ-arai<sup>2</sup> māv-araik-kāṇi mundirigaik-kiḷ nāṅgu māvināl nellu nālāyirak-kala-

<sup>1</sup> This is in excess of the actual total of lines 35-42.

<sup>2</sup> Read *kiḷ-mukkālē arai*?

- 59 mum mīn-pāṭṭaṅ-kāṣu mū[ṇ\*]rum Kuḷappāḍu aḷandapaḍi nilaṅ nūṟṟirupatton-  
badē māgā-
- 60 ṇiy-araikkāṇi mundirigaik-kīl-araiyēy mūṇṇumā-mukkāṇiyilum ivvūr kuḷamuṅk<sup>1</sup>  
=ka-
- 61 raiyum ivvūr-nilattaiy = ūḍ = aruttup = pōna Śiṅgaḷāntakan vāykkālum ivvūr ni-  
62 lattai ūḍ = aruttup = pōna Śeyyānallūr-vāykkālum ivvūr nilattai ū-
- 63 ḍaruttup = pōy Vāḷuvanallūrkkup = pāyumu vāykkālum ivvūr-nilattai ūḍ = arut-  
64 tup = pōyp = Peruṅguḍikkup = pāyumu vāykkālum ivvūr Mādēvar śri-kōyilum  
tirumurramum iva-
- 65 ridē iraiyili kuḷamuṅ = karaiyum ivvūr Aiyyan kōyilum tirumurramum ivv-Ayyanār  
iraiyili
- 66 kuḷamuṅ = karaiyum ivvūrp = Piḍāri kōyil-iraṇḍinālum ivvūr ūḍugāḍum = āga  
nūṅum nilaṅ oṅ-
- 67 ṟe mukkālē iraṇḍumā mukkāṇi mundirigaik-kīl-araiyēy mūṇṇu mā mukkāṇi arai-  
kkāṇi mundiri-
- 68 gaik-kīl nālumā nīkki nilaṅ nūṟṟirupattēḷē-mummāvarai mundirigaik-kīl mukkālē  
nāṅ-
- 69 gumā mukkāṇik-kīl mukkālē orumāvināl nellu mūvāyi[r\*]tt-ōru-nūṟṟuk-kala-  
mum Tuḷār-aḷa-
- 70 ndapaḍi nilaṅ nūṟṟirupattunālē mukkālē kāṇi mundirigaik-kīl-mukkālē orumāv-a-  
71 raikkāṇi mundirigaik-kīl nāṅgumāvilum kuḷamuṅ = karaiyum Piḍāri-kōya(yi)lum  
=tirumurramum Ai-
- 72 yyan kōyilum = tirumurramum ivvūr nilattai ūḍ = aruttup = pōna Pulvēḷur vā[y\*]k-  
kālum

*Second Plate: Second side*

- 73 Ivvūr nilattai ūḍ = aruttup = pōy Maṇagaḷ-Munniyūrkkup = pō(pā)yumu vāy-  
kkālum = chuḍugāḍu-
- 74 m āga nilaṅ araiyē mūṇṇumā-kāṇik-kīl mukkālē nāṅgumāv-araik kāṇi mundiri-  
gaik-kīl
- 75 nāṅgumā nīkki nilaṅ nūṟṟirupattu nālēy-iraṇḍumāvin kīl mukkālē iraṇḍumāvināl  
nel-
- 76 lu mūvāyiratt-eṇṇūṟṟuk-kalamum mīn-pāṭṭaṅ-kāṣu mūṇṇum Nallambar aḷandapaḍi  
nilaṅ nū-
- 77 ṟṟirupattiraṇḍaraiyē nāṅmāv-araik-kīl-araiyē nāṅmāv-arai mundirigaik-kīl-araiyē  
iraṇḍu
- 78 māvilum kuḷamuṅ = karaiyum nilaṅ mūṇṇumā nīkki nilaṅ nūṟṟ-irupattiraṇḍaraiyēy  
oru

<sup>1</sup> k is redundant.

- 79 māvaraik-kīl-araiyēy nāgmāv-arai mundirigaik-kīl-araiyēy iraṇḍumāvināl nelli  
eṇṇū-
- 80 ṛruk-kalamum mīn-pāṭṭam kāsu oṇṇum Tiri(Tīru)puvanamādēvinallūr aḷandapaḍi  
nilan toṇṇū[r]rēy
- 81 eḷu mā mukkāṇik-kīl-araiyēy mūṇṇumāv-araikkāṇi mundirigaik-kīl nāṅgumāvi-  
lum ivvūr nila-
- 82 ttai ūḍ = aṇuttup = pōna Siṅgaḷā[nta]kan vā[y\*]kkālum ivvūr nilattai ūḍ = aṇuttup  
= pō-
- 83 na Koṇṇāppūr vāykkālum ivvūr suḍugāḍum = āga nilan eḷu mā mukkāṇik-kīl-ō-  
84 rumāvarai mundirigaik-kīl-araiyē iraṇḍumā nikkī nilan toṇṇūṇṇu vēlik-kī-  
85 ḷ-araiyēy orumāvarai mundirigaik-kīl-araiyēy iraṇḍu māvināl nel iraṇḍāyi  
86 ratt-aīṇṇūṇṇuk-kalamum mīn-pāṭṭaṅ-kāsu oṇṇum Vichchūr = āna Śikkar aḷanda-  
paḍi nila-
- 87 n eḷupattoṇbadē eṭṭumā mukkāṇi mundirigaik-kīl eḷumā mukkāṇik-kī-  
88 ḷ mukkālē orumāvilum Piḍāri kōyilum = tīrumuṇṇamum piḍāriyāridu kuḷamuṅ =  
karai-yum ivvūrku-
- 89 ḷamuṅ = karaiyum ivvū[r\*] nilattai ūḍaṇuttup = [pu]ra-vūrgaḷukku nīr pāyum  
Kāmapatākai vā[y\*]kkālu-
- 90 m āga nilan eṭṭu mā mundirigaik-kīl-kālē araimā mundirigaik-kīl araiyēy  
iraṇḍumā nikkī nī-
- 91 lan eḷupattoṇbadē mukkāṇik-kīl mūṇṇu<sup>1</sup> māy-araikkāṇi mundirigaik-kīl nāṅgumā-  
vināl ne
- 92 llu āyirattoru nūṇṇuk-kalamum mīṇ-pāṭṭaṅ-kāsu oṇṇu = Muṇṇa /al aḷandapaḍi nilan  
eḷupat-
- 93 tēḷē aḷumāvaraiy-araik-kāṇi mundirigaik-kīl araiyēy kāṇiy-araikkāṇik-kīl eṭṭu  
māvilum
- 94 ivvūrku-kuḷamuṅ = karaiyum ivvūr Mādēvar śrī-kōyilum tīrumuṇṇamum ivvūrp-  
Piḍāri kōyilum
- 95 tīrumuṇṇamum ivvūr nilattai ūḍ = aṇuttup-pōna Kāmapatākai vāykkālum = āga  
nilan mūṇṇu mā
- 96 mukkāṇik-kīl oṇḍadumāvarai mundirigaik-kīl-araiyēy iraṇḍu mā nikkī nilaṅ eḷu-  
pattē-

*Third Plate: First side*

- 97 ḷē iraṇḍu mā mukkāṇiy-ara[i]kkā[ṇi] mu[nḍi]rigaik-kīl-mukkāṇik-kīl mukkālē  
o[ru mā]vināl nelli nānū-
- 98 ṛruk-kalamum Kūṭṭanūr-aḷandapaḍi nilaṅ eḷupatt-āṇē mukkālē mundirigaik-kīl-  
araiyēy-iraṇḍumāy-a-
- 99 raikkāṇi mundirigaik-kīl nāṅgu māvilum ivvūr nilattai ūḍ = a[rū\*]ttup = pōna  
Karuvāykkāl = āṇa

<sup>1</sup> Read *iru* or *iraṇḍu*.

- 100 Mummaḍiśōḷa-pērārrālum ivvūr nilattaiy = ūḍa[ru]ttup = pōṇa Siṅgaḷāntakaṇ-  
vāykkā-
- 101 lālum ivvūr Mahādēvar śrī-kōya(yi)lum ti[ru\*]murrāmum ittēvar iraiyili-nanda-  
vāṇamum it-
- 102 tēvar<sup>1</sup> kuḷamuñ = karaiyum ivvūr Aiyañ-kōyilum = tirumurrāmum ivvūr Piḍāri  
kōyilum = tirumurrāmum [iv]-
- 103 vūr Kaṇavadiyār śrī-kōyilum = tirumurrāmum ivaridēy = iraiyili nandavāṇamum  
ivvūr ch-chuḍugāḍum-āga nilaṇ
- 104 araiyēy-araimāviṇ-kil mukkāṇik-kil mukkālē orumā nikki nilan eḷupattārē  
nāṇmāvarai mu-
- 105 ndirigaik-kil-araiyē māgāṇiy-araikkāṇik-kil eṭṭu māvināl nellu iraṇḍāyirak-kala-  
mum mīṇ-pāt-
- 106 ta[n̄]-kās-oruṇum akkam-eṭṭum Kamugañchēndaṇkuḍi aḷandapaḍi nilaṇ eḷupatt-  
aiñjēy mū-
- 107 ṇṇumāk-kāṇi araikkāṇik-kil-eḷumāv-araikkāṇi mundirigaik-kil nāṅgumāvilum iv-  
vūr kuḷamuñ = karaiyum śuḍugāḍum ivvūr nilattaiy = ūḍ = aṇuttup = pōṇa Venṇil-  
nūrōḍu kālum
- 109 ivvūr ni[la]ttaiy = ūḍ = aṇuttup = pōṇa Ādanallūrkkup = pāyum vāykkālum āga  
nilan o[n̄]-
- 110 rey-eḷumāvaraiy-araikkāṇik-kil-eṭṭumā nikki nilaṇ eḷupattunāl-araiyēy-araimāv-  
a[r]ai-
- 111 kkāṇi mundirigaik-kil mukkālē nāṅgumāv-araikkāṇi mundirigaik-kil nāṅgu-  
māvināl ṇel-
- 112 lu iraṇḍāyiratt-aiññūrṇuk-kalamum mīn-pāṭṭaṇ-kās-iraṇḍum Vaikundanallūr  
aḷandapaḍi nilaṇ eḷupadarai
- 113 yēy-araikkāṇi mundirigaik-kil mūṇṇumāv-araikkāṇi mundirigaik-kil nāṅgu  
māvilum ivvū[r\*]k-kuḷamuñ = karai-
- 114 yum nilaṇ kāl nikki nilaṇ eḷupadē kālēy-araikkāṇi mundirigaik-kil mūṇṇumāv-  
araikkāṇi mundigaik-kī-
- 115 l nāṅgu māvināl nellu āyiratt-irunūrṇuk-kalamum mīṇpāṭṭaṇ-kāsu iraṇḍum Mahi-  
mālaiyanallūr a-
- 116 ḷandapaḍi nilaṇ aṇupattoṇbadēy [c]ṭṭu māviṇ kil-araiyē mūṇṇu mā mukkāṇik-kil  
mukkālēy-orumāvi-
- 117 lum ivvūr Mahādēvar śrī-kōyilu[n̄] = tirumurrāmuñ = chuḍugāḍum nilan mūṇṇum-  
āvaraikkāṇik-kil araiyē nāṅgumāk-kāṇi-
- 118 y-araikkāṇik-kil eṭṭu mā nikki nilaṇ aṇupatto[n̄]badē nāṅgu mā mukkāṇi mundiri-  
gaik-kil mukkālē nāṇ-
- 119 gumāk-kāṇiy-araikkāṇik-kil-eṭṭu māviṇāl nellu i[ra]ṇḍāyiratt-aiññūrṇuk-kalamum  
mīṇ-pāṭṭa-

<sup>1</sup> The sign for *ē* is written at the end of the previous line.

- 120 ñ-kāśu oṅṅum Kīl-Māndūr aḷandapaḍi nilaṅ aimbattettēy-iraṇḍumāv-araik kāṅik-  
kīl-eḷumā mu-

*Third Plate: Second side*

- 121 kkāṅik-kīl-mukkālē orumāviṇāl nelli eṇṇūṅṅuk-kalamum miṅ-pāṭṭaṅ-kāśu  
oṅṅum Parakē[sa]-  
122 rinallūr-aḷandapaḍi nilaṅ aimbattettē-mūṅṅumā mukkāṅiy araikkāṅi mudirigaik-  
kīl kālilum ivvū-  
123 ṅp-Piḍāri-kōyilum = tīrumuṅṅamum kuḷamuṅ = karaiyum ivvūr nilattaiy = ūḍ =  
a[ru\*]ttup = pōyp = purav-ūrku nīrpāyūṅ = Kā-  
124 mapatākai-vāykkālum ivvūr Mādēvar śrī-kōyilum = tīrumuṅṅamum ittēvar kuḷa-  
muṅ = karaiyum nilaṅ  
125 kālēy-araimāv-araikkāṅi mundirigaik-kīl mukkāṅik-kīl mukkālēy-oru mā nīkki  
nilaṅ aimbattē[ē]-  
126 mukkālē mūṅṅumāk-kāṅik-kīl nāṅṅumāv-araikkāṅi mundirigaik-kīl nāṅṅumā-  
viṇāl nelli e[ṅ]-  
127 ṅūṅṅuk-kalamum miṅ-pāṭṭaṅ-kāśu oṅṅum Peṅṅagaḍam aḷandapaḍi nilaṅ aimbatt-  
aiṅjēy-araimāv-araikkāṅik-  
128 kīl mukkālē mūṅṅumāk-kāṅiy-araikkāṅik-kīl eṭṭu māvilum ivvūr nilattaiy = ūḍ =  
a[ru\*]ttup = pōṅa Kāmapatākai-vā-  
129 yakkāl nilaṅ orumā mukkāṅi mundirigaik-kīl-araiyēy-iraṇḍumā nīkki nilaṅ aimbattu  
nālē mukkālē mūṅ-  
130 ru mā mukkāṅi mundirigaik-kīl āṅu mākkāṅiy-araikkāṅik-kīl-eṭṭu māviṇāl nelli  
aṅunūṅṅuk-  
131 kalamum miṅ-pāṭṭam-akkam eṭṭum Uṅṅattūr aḷandapaḍi nilaṅ aimbattu nālē kālē  
kāṅik-kīl-kālēy-a-  
132 raikkāṅi mundirigaik-kīl nāṅṅumāvilum ivvūr Mādēvar śrī-kōyilum = tīrumuṅṅa-  
mum ittē-  
133 var kuḷamuṅ = karaiyum ivvūr nilattai ūḍ = aṅuttūp-pōṅa Mummaḍiśōlap-pērāṅum  
āga nilaṅ arai[yi]-  
134 ṅ kīl-eṭṭu mā nīkki nilaṅ aimbattu mūṅṅē mukkālēy -araikkāṅi mundirigaik-kīl  
mukkālē iraṇḍu  
135 māv-araikkāṅi mundirigaik-kīl nāṅṅu māvināl nelli āyirak-kalamum miṅ-pāṭṭaṅ-  
kāśu oṅṅu-  
136 m Chīṅaiyūr aḷandapaḍi nilaṅ nārpattoṅbadēy-iraṇḍu māv-araikkāṅik-kīl-araiyē  
nāṅṅumāk-kāṅiy-araikkāṅik-kī-  
137 l-eṭṭu māvilum ivvūr nilattaiy = ūḍ = a[ru\*]ttup = pōṅa Kāmapatākai-vāykkāl nilaṅ  
orumā nīkki nilaṅ nārpattoṅbadē orumā-  
138 varaikkāṅik-kīl araiyē nāṅṅu māk-kāṅiy-araikkāṅik-kīl-eṭṭumāviṇāl nelli āyirattu-  
mūṅṅūṅṅuk-kalamum

- 139 mīṅ-pāṭṭaṅ-kāśu oṅṅum Kīl-Śōṅṅuttuṅṅai aṅṅadapaḍi nilaṅ nāṅṅpattaiṅṅaraiyē mā kāṅṅi  
mundirigaik-kīl a<sup>1</sup>
- 140 yē mummāvaraiy-araikkāṅṅi mundirigaik-kīl nāṅṅumāviluṅ = kuṅṅamuṅ = karaiy[a]m  
(yum) ivvūr nilattaiy = ūḍ = aṅṅuttup = pōṅṅa Karuvā-
- 141 yakkāl = āṅṅa Mummāḍiśōlap-perāṅṅālum = āṅṅa nilaṅ eḷumāv-araiy-araikkāṅṅi nīkki  
nilaṅ nāṅṅpattaiṅṅē mummāva-
- 142 raiy-araikkāṅṅi mudi[ri\*]gaik-kīl-araiyē mummāvaraiy-araikkāṅṅi mundirigaik-  
kīl nāṅṅu māviṅṅāl nellu āyirak-
- 143 kalamum mīṅ-pāṭṭaṅ-kāś = oṅṅum Nēḍuvāyil aṅṅadapaḍi nilaṅ muppatṅṅbadē  
mukkālē nāṅṅumāv-arai-
- 144 kkāṅṅik-kīl-araiyē irāṅṅumā mukkāṅṅik-kīl mukkālē orumāvilum ivvūr-chchuḍuḅḅaḍu  
nilaṅ araikkāṅṅi mundirigaik-

Fourth Plate : First Side

- 145 k-kīl-nāṅṅu mā nīkki nilaṅ muppatṅṅbadē mukkālē mūṅṅumā mukkāṅṅiy araik-  
kāṅṅi mundirigaik-kīl eṭṅṅu
- 146 mā mukkāṅṅik-kīl mukkālēy-orumāviṅṅāl nellu āyiratt-eḷu nūṅṅaimbadiṅṅ kalammu(mu)
- 147 m mīṅ-pāṭṭaṅ-kāśu oṅṅum Ēṅṅupāḍi aṅṅadapaḍi nīla[m\*] irupatiraṅṅḅḅē mukkālē  
kāṅṅiy-arai
- 148 k-kāṅṅik-kīl-araiyē mummāvarai mundirigaik-kīl-araiyē irāṅṅu māviṅṅāl nellu nāṅṅu-
- 149 ṅṅuk-ka[la\*]mum Puḷigaikkūḍi aṅṅadapaḍi nilaṅ muppatṅṅḅḅē mukkālē mummā-  
varai<sup>2</sup> araik-
- 150 kāṅṅik-kīl-araiyē mūṅṅu-māv-araikk[ā]ṅṅi mundirigaik-kīl nāṅṅu māvilum ivvūr  
Vishṅṅukka-
- 151 | Śrī-Vaikundam-uḍaiyār śrī-kōyilum = tirumuṅṅamum it-tēvaridē teṅṅu māvu mā-  
vum uḷḷa nanda-
- 152 vāṅṅamum nīr-nīlaiy = ōḍaiyum = āṅṅa nilaṅ araiyēy-araikkāṅṅi<sup>3</sup> mundirigaik-kīl-  
araiyē nāṅṅu mā-
- 153 kkāṅṅiy-araikkāṅṅik-kīl eṭṅṅu mā nīkki nilaṅ muppatṅṅḅḅē eḷumāvarai[y-araikkāṅṅi]k-  
kīl-mukkālē mūṅṅ-
- 154 ru mā<sup>4</sup> mukkāṅṅik-kīl mukkālē orumāviṅṅāl nellu āyiratt-irunūṅṅ uk-kala-
- 155 mum Peruṅṅuḍi aṅṅadapaḍi nilaṅ muppatṅṅḅḅē mukkālē kāṅṅik-kīl mukkālē
- 156 nāṅṅumāv-araikkāṅṅi mundirigaik-kīl nāṅṅu māvilum ivvūr Aiyyaṅ-kōyi-
- 157 lum = ūṅṅumuṅṅamum ivvūrp-Piḍāri-kōyilum = tirumuṅṅamum ip-Piḍāriyār nanda-  
vāṅṅa-
- 158 mum Kammāṅ-chēriyum Paṅṅaiḅ-chēriyum = āṅṅa nilaṅ orumā mukkāṅṅi mudi-  
rigaik-kīl-irāṅṅu

<sup>1</sup> Read *arai*\* There is some more space left unengraved on account of a crack here on the plate.

<sup>2</sup> Read *mummā mukkāṅṅik-kīl-araiyē nāṅṅu mā* instead of *mummā-araikkāṅṅi-kīl-araiyē mūṅṅu mā*.

<sup>3</sup> Read *oru mā* instead of *araikkāṅṅi*.

<sup>4</sup> Read *nāṅṅu mā*.

- 159 mākkaṇiy-araikkāṇik-kil-eṭṭumā nikki nilaṅ muppattonṇaraiyē mūṇṇu-mā-  
 160 k-kāṇiy-araikkāṇi mundirigaik-kil mukkālē orumā mukkāṇik-kil mukkālē orumā-  
 viṇāḷ nellu  
 161 aṇunūṇṇuk-kalamum miṇ-pāṭṭaṅ-kāsu oṇṇum Muṇḍaṇūr aḷandapaḍi nilaṅ irupa-  
 ttonḅada-  
 162 raiyē nānmāvaraik-kil-eṭṭumāv-araikkāṇi mundirigaik-kil nāṅgu māvilum ivvūr  
 nilattai ū-  
 163 ḍ = aṇuttup = pōna Karuvāykkāl = āna Mummaḍiśōḷap-pērāṇṇāl nilaṅ mūṇṇu-  
 māk-kāṇiy-a[rai\*]kkāṇi-  
 164 k-kil-araiyē nāṅgumāk-kāṇiy-araikkāṇik-kil-eṭṭu mā nikki nilaṅ irupattontaba-  
 daraiyē<sup>1</sup>  
 165 oru mā mundirigaik-kil-araiyē mūṇṇu mā mukkāṇik-kil mukkālē orumāviṇāḷ  
 nellu aṇunūṇṇu-  
 166 k-kalamum miṇ-pāṭṭaṅ-kāsu oṇṇum = Dāmōdaranallūr aḷandapaḍi nilaṅ irupattāṇē  
 orumāva-  
 167 raik-kil mūṇṇumāv-araikk-kāṇi mundirirai(gai)k-kil nāṅgu māvilum ivvūr nilattai  
 ūḍ-aṇuttup-  
 168 pōna Sōṇṇuttuṇṇai-vāykkālāl nilaṅ mukkāṇi araikkāṇik-kil-eṭṭu mā nikki nilaṅ irupat-

*Fourth Plate: Second Side*

- 169 tāṇēy-araimā mundirigaik-kil mukkālēy-araikkāṇi mundirigaik-kil nāṅgu māviṇāḷ  
 nel-  
 170 lu mūṇṇūṇṇuk-kalamum miṇ-pāṭṭam akkam irapḍum Araśū[r\*] aḷandapaḍi nilaṅ  
 muppattu mūṇṇē-  
 171 y-aṇumāvaraik-kil-araiyē kāṇiy-araikkāṇik-kil-eṭṭu māviṇāḷ nellu nāṇūṇṇuk-  
 kalamum mi-  
 172 ṇ-pāṭṭam akka-mūṇṇum Vāḷuvanallūr-aḷandapaḍi nilaṅ irupādē mummāvarai  
 mundirigaik-kil-a-  
 173 raiyṇāl nellu aṇunūṇṇuk-kalam miṇ-pāṭṭaṅ-kāsu oṇṇum Guṇaśilanallūr-aḷandapaḍi  
 nilaṅ  
 174 irupattu-nālē nāṇmāvarai mundirigaik-kil oṇḅadu māvarai mundirigaik-kil-araiyē  
 irapḍu mā-  
 175 viṇāl nellu aiṇṇūṇṇuk-kalamum miṇ-pāṭṭam ā(a)kkam-āṇum Cheyyānallūr-aḷanda-  
 paḍi nilaṅ  
 176 irupattunāl-araiyē nāṇmāvaraiy-araikkāṇi mundirigaik-kil eḷu māvarai mundirigaik-  
 kil-aṇai-  
 177 yē irapḍu māvilum ivvūrku-kuḷamuṇ(k) = karaiyum nilaṅ kāl nikki nilaṅ irupattu-  
 nālē oṇ-  
 178 badumāvaraiy-araikkāṇi mundirigaik-kil-eḷu māvarai mundirigaik-kil-araiyē-

<sup>1</sup> *ta* is unnecessary.



- 179 y-iraṇḍu māvināl nelli āyirattoruṇṇūruk-kalamum mūṇ-pāṭṭam akkam [ā]ṇṇum  
 180 Chirṇālinallūr-aḷandapaḍi nilaṇ irupatt-aṇḍē mukkālēy-irumāvaraiyaraik-kāṇik-  
 ki-  
 181 | mummāvarai mundirigaik-kīl-araiyēy-iraṇḍu māvilum ivvūr-kulaṇṇu =  
 karaiyum  
 182 ivvūr Aiyyaṇ-kōyilum = tirumurramum ivvūr nilattai ūḍ = aṇuttuppōṇa Sundara-  
 183 sōlan [vā]ykkālum ivvūr nilattai ūḍ = aṇuttup = pōyt = Tuḷārukkup = pāyum vāy-  
 184 kkālum = āga nilaṇ nālumāviṇ kīl mukkālēy-orumā mukkāṇik-kīl mukkālēy-orumā  
 nikki  
 185 nilaṇ irupattaṇjaraiyē mummāvarai mundirigaik-kīl-āṇṇumā mukkāṇik-kīl mukkālēy  
 orumāviṇā-  
 186 | nelli āyirak-ka[la]ṇṇum mūṇ-pāṭṭaṇ-kāś-oṇṇum Nitta-vinōdanallūr-aḷandapaḍi  
 nilaṇ irupattu-  
 187 mūvēliyilum ūr-irukkai nattam nilaṇ mūvēli nikki nilaṇ irupadīrṇuvēliyiyāl nelli  
 188 āyirak-kalamum Veṅgūr aḷandapaḍi nilaṇ muppadēy-eḷu māvaraiyiy kīl nālu  
 mākkāṇiy-a-  
 189 raikkāṇik-kīl-eṭṭu māviṇāl nellu = toḷāyirak-kalamum mūṇ-pāṭṭam akka-nālum  
 Niyāyana-  
 190 ḍainallūr aḷandapaḍi nilaṇ irupattiraṇḍē kālē kāṇi araikkāṇik-kīl nālumā mukkāṇi-  
 191 k-kīl mukkālēy-orumāvināl nelli āyirakkalamum mūṇ-pāṭṭam-akka-mūṇṇum Chēn-  
 damaṅgala-  
 192 m aḷandapaḍi nilaṇ padinonṇaraiyē mūṇṇumā mukkāṇi mundirigaikkīl-kālē  
 arai-mā

*Fifth plate: First side*

- 193 [mu]ndirigaik-kīl-araiyē irandumā[vi]nāl nelli aṇunūṇṇuk-kalamum Igaḷāmlai-  
 nallūr aḷa-  
 194 ndapaḍi nilaṇ eṭṭēy-āṇṇu māviṇ kīl irumāvarai mundirigaik-kīl-araiyēy-iraṇḍu  
 māvināl nelli  
 195 aiṇṇūṇṇuk-kalamum mūṇ-pāṭṭam-akkam āṇṇum Vīranārāyaṇamaṅgalam-aḷanda-  
 paḍi nilaṇ  
 196 irupattu-mūṇṇaraiyē mūṇṇumā mukkāṇi mundirigaik-kīl mukkāṇik-kīl mukkālēy  
 oru māvināl  
 197 nelli munnūṇṇuk-kalamum Karuvūr-aḷandapaḍi nilaṇ padineṭṭēy-aṇṇumāvarai  
 mundirigaik-kīl mu-  
 198 kkāṇik-kīl mukkālēy-orumāvi[nā]ḷum ivvurch-chuḍugāṭṭāl nilaṇ kāṇi mundirigaik-  
 kīl mu-  
 199 kkālēy-araikkāṇi mundirigaik-kīl nāṇṇu mā nikki nilaṇ padineṭṭēy-āṇṇumāv-arai-  
 kkāṇi mun-  
 200 dirigaik-kīl kālēy-araimā mundirigaik-kīl-araiyē i[ra\*]ṇḍu māviṇāl nelli eḷunūṇṇuk-  
 kalamum mi-

- 201 u-pāṭṭam akkam mūṇṇum Gōvīndanallūr aḷandapaḍi nilaṅ paḍiṅēḷaraiyē mākkāṇik-  
kiḷ eṇbadumā-
- 202 v-araikkāṇi mundirigaik-kiḷ nāṅumāvināl nelli munṇūṇṇuk-kalamum miṇ-pāṭṭam
- 203 akkam nālum Viraśōḷanallūr aḷandapaḍi nilaṅ paḍiṅāṇaraiyē mākkāṇi mundirigaik-  
ki-
- 204 l-araiyē nāṅumāk-kāṇiy-araikkāṇik-kiḷ-eṭṭu māvilum ivvūr nilattaiy = ūḍ = a[ru\*]  
ttup = pō-
- 205 y Mayimālayanallūrkkup = pāyum vāykkālum ivvūr ch-чуḍugāṭṭālum nilaṅ arai  
mā-
- 206 v-araikkāṇi mundirigaik-kiḷ nāṅumā nikki nilaṅ paḍiṅ-āṇaraiyēy-araimāy-araik-  
kāṇik-kiḷ-a-
- 207 raiyē kāṇiy-araikkāṇik-kiḷ-eṭṭu māvināl nelli eṇṇūṇṇuk-kalamum miṇ-pāṭṭam-  
akkam
- 208 nālum Koṇṇāppūr aḷandapaḍi nilaṅ paḍiṅāṇe eḷumā mukkāṇiy-araikkāṇi mundiri-  
gaik-kiḷ-araiyēy-iraṇḍu mā-
- 209 vi[ṇā\*]lum ivvūr nilattaiy = ūḍaruttup = pōṇa Śiṅgaḷāntakaṅ-vāykkālāl nilaṅ  
orumā-nikki nilaṅ paḍiṅāṇēy-āṇu mā
- 210 mukkāṇiy-araikkāṇi mundirigaik-kiḷ araiyēy-iraṇḍu māvināl nelli nānūṇṇuk-kala-  
mum miṇ-pāṭṭam akkam mūṇṇum Ma-
- 211 ṇimaṅalam aḷandapaḍi nilaṅ paḍiṅaṇjaraiyē nāṅumā-mukkāṇi mundirigaik-kiḷ  
araiyē kāṇiy-araikkāṇik-ki-
- 212 l-eṭṭumāvināl nelli irunūṇṇaimbaḍiṅ kalamum miṇ-pāṭṭam akkam iraṇḍum Tōṇai-  
yānallūr aḷandapaḍi nilaṅ
- 213 paḍiṅaṇjē eḷumāy-araikkāṇi mundirigaik-kiḷ nāṅumāvināl nelli nū[ u]k-kalamum  
Vāmaṅanallūr aḷanda-
- 214 paḍi ni[la\*]ṇ paḍinālaraiyēy-iraṇḍu mā mukkāṇiy-araikkāṇik-kiḷ orumāvarai  
mundirigaik-kiḷ-araiyēy-iraṇḍumāvi-
- 215 ṇāl nelli aiṇṇūṇṇuk-kalamum miṇ-pāṭṭam akkam mūṇṇum Ādanallūr aḷandapaḍi  
nilaṅ eṇbattiraṇḍēy-arai
- 216 māy-araikkāṇik-kiḷ mukkālē nāṅu mā mukkāṇiy-araikkāṇi mundirigaik-kiḷ  
mukkālē mukkāṇiyilum ivvūr śri-kōyi-

*Fifth Plate: Second side*

- 217 luṇ = kuḷamuṇ = karaiyumi natna(nda)vānamum ūr-nattamuṇ = чуḍugāḍum ivvū-  
rai = ūḍ = aruttup = pōṇa
- 218 Pulvēḷūr-vā[y\*]kkālum Veṇṇin-niṇṇum-aḍaittu ivvūr nilatt-āṇēy = a(y = u)  
ṇṇōḍiṅa Maṇuvāykkā-
- 219 lum nilaṅ iraṇḍaraiyēy-araikkāṇi mundirigaik-kiḷ mukkālēy-orumā-mukkāṇik-kiḷ  
mukkā

- 220 lē nāngu mā mukkāṇi nikkī nilaṅ eḷupattoṅbad-araiyē kāṇiy-araikkāṇi mundirigaik-  
kiḷ
- 221 mūṅṅumāv-araikkāṇik-kiḷ mukkālē orumāvināl nellu āyirak-kalamum Chiru-  
muṅṅiyūr-aḷan-
- 222 dapadi nilaṅ nārppattunāl-araiyē nāngu mā mukkāṇi mundirigaik-kiḷ-eṭṭu mā-  
mukkāṇiy-araik-
- 223 kāṇik-kiḷ eṭṭumāvīlum ivvūr ērikaraiyum nīr-kōppum ūr-nattamuṅ = kuḷaṅgaḷum  
vaṅṅārachchērit-
- 224 tiḷalum ivvūrai-ūḍ = aruttup-pōy Nagarukkup = pāyum vāykkālālum āga nilaṅ  
iraṅḍ-araiyē
- 225 mūṅṅumā mukkāṇiy-araikkāṇik-kiḷ mukkālēy-orumā nikkī nilaṅ nārppattiraṅḍē  
mukkāṇiy-a-
- 226 raikkāṇik-kiḷ-araiyē iraṅḍumā mukkāṇiy-araikkāṇik-kiḷ eṭṭumāvināl nellu
- 227 nānūrruk-kalamum mūṅ-pāṭṭaṅ-kāṣu iraṅḍum Mēṭṭu-Mēṅkuḍiy-aḷandapaḍi nilaṅ  
muppattā-
- 228 -araiyē nāṅmāvaraiy-āraikkāṇi mundirigaik-kiḷ oṅbadu māmā<sup>1</sup> varaiyilum iv-
- 229 vūrp-Paraichchēriyuṅ = kuḷaṅgaḷum karaiyum Venṅiṅ-ṅiṅṅum piriṅju ivvūr nila-  
ttāre
- 230 y = oḍiṅa nīr-oḍu-kālum = āga nilaṅ mukkālē nāṅgumāk-kāṇik-kiḷk-kālē mukkāṇik  
kiḷ-
- 231 mukkālē orumā nikkī nilaṅ muppattaṅḷē mukkālē kāṇiy-araikkāṇi mundirigaik-  
[ki\*]-
- 232 | mummāvaraiy-araikkāṇi mundirigaik-kiḷ nāngu māvināl nellu āyirak-kalamum  
mūṅ-pāṭṭaṅ-kāṣ-iraṅḍum Pūtamaṅgalattup-pāl-Kā[ḍa]ṅ
- 233 Kārikurichchi aḷandapaḍi nilaṅ irupattoṅrē orumāv-araik-kāṇi mundirigaik-kiḷ-  
eṭṭumāk-kāṇiy-araikkā-
- 234 ṇi mundirigaik-kiḷ eṭṭumāvīlum ūr-nattamuṅ = kuḷamuṅ = karaiyum nilaṅ vēlik-  
kiḷ mukkālē nāṅgumā-
- 235 v-araikkāṇi mundirigaik-kiḷ nāṅgumā nikkī nilaṅ irupadēy-orumāv-araikkāṇik-kiḷ  
oṅbadu māk-
- 236 kāṇik-kiḷ nāngu māvināl ne[1\*]lu 'aiṅṅūrruk-kalamu = mūṅ-pāṭṭaṅ-kāṣu iraṅḍum  
Parutti-Niyamattut-tiṅa-
- 237 pp = āṅa dēvadāṅam Dēvadānakkudiy-aḷandapaḍi nilaṅ padinēḷē mummāvaraiy-  
araikkāṇik-kiḷ iraṅḍum[ā]-
- 238 k-kāṇiy-araikkāṇik-kiḷ-eṭṭumāvināl nellu nūrruk-kalamum Viḷaṅguḍiy-aḷandapaḍi  
nilaṅ āṅēy-e-
- 239 ṭṭumāk-kāṇik-kiḷ araiyē kāṇiy-araikkāṇik-kiḷ = eṭṭumāvīlum = kuḷamuṅ = karaiyum  
nilaṅ kālēy-a-
- 240 raikkāṇik-kiḷ-eṭṭumā nikkī nilaṅ ā[rē] mūṅṅumāv-araikkāṇik-kiḷ iraṅḍumāk-kāṇiy-  
araik-kāṇik-ki-

<sup>1</sup> This mā is redundant.

## Sixth Plate: First side

- 241 I-ettu māvināl nellu nūṟṟaimbadiṅ kalamum Venṇik-kāṇi-murruṭṭu iṟaṅgal aḷanda-  
paḍi ni-
- 242 laṅ mūṟṟ-araiyē nāṅgumāk-kāṇi mundirigaik-kīl nāṅgu māvināl nellu aimbadiṅ  
kala-
- 243 mum Neḍuṅgaṟakkuḍiy-aḷandapaḍi nilaṅ paḍiṅmūṟṟē mūṟṟu mā mukkāṇik-kīl  
mukkālēy-iraṅ-
- 244 ḍumāk-kāṇiy-araikkāṇik-kīl-ettu māvilum ivvūr kuḷaṅgaḷum ūr-nattaṅgaḷum  
Ayyaṅ-kōyi-
- 245 lum ūḍugaḍum nilaṅ nāṅgumāv-araikkāṇik-kīl-mukkālēy-araikkāṇi mundirigaik-  
kīl nāṅgu
- 246 mā nikki nilaṅ paṅṅiraṅḍē mukkālē nāṅmāvaraiy-araikkāṇik-kīl iraṅḍumāv-arai-  
kkāṇi mu-
- 247 ndirigaik-kīl nāṅgu māvināl nellu irunūṟṟaimbadiṅ kalamum Pūtamaṅgalattup-pāl  
Aya-
- 248 lūṭṭi-kāṇi aḷandapaḍi nilaṅ ēlē nāṅgumāv-araikkāṇi mundirigaik-kīl-araiyēy-iraṅḍu  
mā muk-
- 249 kāṇik-kīl mukkālēy-orumāvilum ivvūr-ōḍaiyuṅ = karaiyum nilam nāṅgu mā  
mukkāṇi mun-
- 250 dirigaik-kīl-kālēy-arai mā-mundirigaik-kīl-araiyē iraṅḍu mā nikki nilaṅ āṟē-
- 251 mukkālē nāṅgu mā-kāṇi araikkāṇik-kīl eḷumāv-araikkāṇi mundirigaik-kīl nāṅ-
- 252 gu māvināl nellu aimbadiṅ kalamum Paḷlichchandam-iraṅgiṅa Śrīkaraṅamaṅga-  
lam = āṅa
- 253 Kottāraḷakkuḍippalliy-aḷandapaḍi nilaṅ nāṟpattāṅjē mummavaraiy<sup>1</sup> araikkāṇi mun-  
diri-
- 254 gaik-kīl-araiyēy-arai mā-mundirigai[k\*]kīl-araiyē iraṅḍumāvilum ivvūr nilattai ū-
- 255 ḍa uttup = pōṅa Pulvellūr-vā[y\*]kkālālum ivvūr nilattai ūḍ = aruttup = pōṅa
- 256 Pūvaṅūr-vākkālālum ivvūr-nattamuṅ = kuḷamum Ayyaṅ-kōyilum Paṟaiḷchchēri-  
yum = āga nilaṅ
- 257 iraṅḍ-araiyē nāṅgu mā-kāṇi mundirigaik-kīl-araiyēy-i[ra\*]ḍu-mā nikki nilaṅ  
nāṟpattiraṅḍ-arai-
- 258 yē mūṅgumāk-kāṇi mundirigaik-kīl mukkālē munmāvarai mundirigaik-kīl araiyē-  
iraṅḍu māvinā-
- 259 i nellu munnūṟṟaimbadiṅ kalamum miṅ-pāṭṭaṅ-kās-araiyum Puṟakkuḍiy-aḷanda-  
paḍi nilaṅ paṅṅira-
- 260 ḍḍē kālē mundirigaik-kīl-kālē mundirigaik-kīl-araiyēy iraṅḍu māvilum ūr-nattam  
nila-
- 261 ṅ orumāvarai araikkāṇi mundirigaik-kīl-araiyēy-oru māv-araikkāṇi mundirigaik-  
kīl-nāṅgu-

<sup>1</sup> Read eḷumāvaraiy

- 262 mā nīkki nilaṅ paṅṅiraṅḍē mūṅṅumāk-kāṅi mundirigaik-kīl-araiyē mūṅṅumā  
mukkāṅi araik-
- 263 kāṅik-kīl-eṭtu māviṅṅāl nellu muṅṅūṅṅuk-kalamum āga ivvūṅṅaḷ vevvūṅṅu mudalūm  
paḷa-
- 264 m-piyarum yāṅḍu eṭṭāvadu mudal tavirṅḍu ōṅūr = āy aḷandapaḍi nilaṅ mūvāyiratt-  
oru nūṅṅu-

*Sixth Plate: Second Side*

- 265 muppatt-aṅṅē nāṅmāvarai mundirigaik-kīl-mukkālē iraṅḍu mā mukkāṅiy-araiḷ  
kā[ṅi]
- 266 k-kīl-eḷumā mukkāṅiyilum ūr-nattaṅṅaḷum Mādēvar-śrī-kōyilgaḷum = tirumuṅṅaṅ-  
gaḷum
- 267 Viṅṅukkaḷ Śrī-kōyilum = tirumuṅṅamuṅ = Kaṅavadiyār śrī-kōyilum = tirumuṅṅa-  
mum Aiyyan-kōyilga-
- 268 lum = tirumuṅṅaṅgaḷum Piḍāri-kōyilgaḷum = tirumuṅṅaṅgaḷum ittēvar nandavāṅṅaṅ-  
gaḷum it-
- 269 tēvar-teṅṅu = māvum uḷḷa nandavāṅṅaṅgaḷum kammāṅ-chēriḷgaḷum paraichchēri-  
gaḷum ūḍuḅā-
- 270 ḍum kuḷaṅṅalum = karaigaḷum Tiripuvanamahādēvip-pērēriyūṅ = karaiyūm puṅṅav-  
ūṅṅalukku nīrpāyap =
- 271 pōṅa Sundarachōḷaṅ-vaykkālum Śiṅṅaḷāntakaṅ-vāykkālum Karuvāykkāl-āṅṅa  
Mummadiśōḷap-
- 272 pērārum Kāmapatākai-vāykkālum Venṅiṅ = niṅṅum ōḍiṅa nīr-ōḍu-kālum ulliṭṭav =  
ā-
- 273 ṅṅaḷālum vāykkālgaḷalum nīr-nīlai ōḍaiyālum = āga niṅṅum nilaṅ arunnūṅṅ-  
orupat-
- 274 toṅbadēy-āṅṅumāk-kāṅi mundirigaik-kīl māk-kāṅi mundirigaik-kīl mukkālē mu-  
275 kkāṅi nīkki nilaṅ iraṅḍāyiratt-aiṅṅūṅṅ-  
276 k-kāṅik-kīl mukkālēy-orumāvaraik-kīl-araiyēy-iraṅḍu māvināl nellu aimbaṅ-  
277 tōr-āyirattu aimbadiṅ-kalamu = mīṅṅpāṭṭaṅ-kāṅu mu[p\*]pattiraṅḍaraiyūm akkam  
arupatta-
- 278 ṅṅum yāṅḍu eṭṭāvadu mudal irai-kaṭṭi āyiratt-eṅṅbadiṅṅmar Chaturvēdi-bhattar-  
gaḷukku Ni-
- 279 tyavinōda-vaḷanāṭṭu Viṅṅāśōḷa-vaḷanāṭṭu Tribhuvanamahādēvich-chaturvēdimaṅ-  
galam = e-
- 280 ṅṅum piyarāl yāṅḍu eṭṭāvadu mudal Brahmadēyam = āy ivvūr irai-kaṭṭiṅa iraiyil  
yāṅḍu
- 281 eṭṭāvadu nālu kūṅ-ittā oru kūṅum idaṅ edir-ām-āṅḍu ūṅṅpāḍiyūm idaṅ edir-ām  
āṅḍu nālu kū-
- 282 r-ittā mūṅṅu kūṅum idaṅ edir-ām-āṅḍu mudal ivvūr irai kaṭṭiṅa irai āṭṭ-āṅḍutō um  
nīṅṅ-i-

- 283 ɾaiy = āy = iṟuppadāgavum [I\*]innāṭṭu Udaiyamāttāṇḍach-chaturvēdi-maṅgalam-  
alandapaḍi nilaṅ nūṟṟi-  
284 raṇḍē mukkālē kāṇiy-araikkāṇi mundirigaik-kil-orumāvarai mundirigaik-kil-araiyēy  
iraṇḍu mā-  
285 vilum ūr-irukkai nattamum ivvūr-Mādēvar-śrī-kōyilun = tūru-muṟṟamum ittēvar  
īraiṟiṟi na[nda]-  
286 vāṅamum ivvūr Viṣṇukkaḷ Śrī-Vaikundamuḍaiyār śrī-kōyilum tūrumuṟṟamum  
ittēvar-īraiṟi-  
287 li nandavāṅamum ivvūrp-Piḍāri-kōyilun = tūrumuṟṟamum ivvūrk-kuḷamuṇ =  
karaiyum ivvūr nilat-  
288 taiy = ūḍ = aṟuttup = pōṇa Karuvāykkāl = āṅa Mummaḍiṣōḷap-pērāṟum = āga niṅ-  
gum nilaṅ oṇṟ-arai-

*Seventh Plate: First Side*

- 289 yēy-iraṇḍumāk-kāṇiy-araikkāṇi mundirigaik-kil-iraṇḍu mā-kāṇi araikkāṇik-kil-  
eṭṭu mā nikki ni-  
290 laṅ nūṟṟ-oṇṟēy-āṟu mā mukkāṇiy-araikkāṇi mundirigaik-kil mukkālē nāṅgumāv-  
araikkā-  
291 ṇi mundirigaik-kil nāṅgu māvināl<sup>1</sup> nellu aiyāyirak-kalamum miṇ-pāṭṭaṅ-kās-  
iraṇḍum  
292 Vēṇikkūṟṟattu Brahmaḍēyam Śrīpūdi innāṭṭu mudal tavirndu ivvūr-alandapaḍi  
nilaṅ nūṟ-  
293 u nārpattēṭṭēy-eṭṭu mā mukkāṇiy-araikkāṇi mundirigaik-kil mūṇṟumākkāṇiy-  
araikkāṇi-  
294 k-kil-eṭṭu māvilum ūr-irukkaiyuṇ = kuḷamuṇ = karaiyum Śrī-kōyilgaḷun = nanda-  
vāṅaṅgaḷum Tū-  
295 ḍāch = chēriyuṇ-chuḍugāḍum ivvūr-nilatt = āṟē pōṇa Karuvā[y\*]-kkālum Virasōḷa-  
vaḷanāṭṭukkup = pāya-  
296 p = pōṇa Kuṇṟiramallap-peruvā[y\*]kkālum = āga niṅgum nilaṅ aṅjē eṭṭu mā  
mukkāṇiy-araikkā-  
297 ṇi mundirigaik-kil-araiyē mākkāṇiy-araikkāṇik-kil-eṭṭu mā nikki nilaṅ nūṟṟu-  
nārpattiraṇḍē  
298 mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaik-kil-araiyēy-iraṇḍu māvināl  
nellu aiyā-  
299 yirak-kalamum miṇ-pāṭṭaṅ-kās-iraṇḍaraiyum yāṇḍu eṭṭāvadu mudal āṭṭ-āṇḍu-  
tōṟu-  
300 m niṇṟ-īraiṟi = āy = iṟuppadāga ivvūr muṇṇ-uḍaiya Brāhmaṇar taṅgaḷ nilan-  
tāṅgaḷē  
301 peṟṟu taṅgaḷ nilattāl vanda īrai tāṅgaḷēy = iṟuppadāga ivvūrgaḷ vevvē-

<sup>1</sup> This is 4 ml in excess of the actual total.

- 262 mā nikkī nilaṅ paṅṅiraṅḍē mūṅrumāk-kāṅi mundirigaik-kīl-araiyē mūṅrumā  
mukkāṅi araik-
- 263 kāṅik-kīl-eṭṭu māviṅāl nelli muṅṅūṅruk-kalamum āga ivvūrgaḷ vevvēṅu mudalum  
paḷa-
- 264 m-piyarum yāṅḍu eṭṭāvadu mudal tavirndu ōrūr = āy aḷandapaḍi nilaṅ mūvāyiratt-  
oru nūṅru-

*Sixth Plate: Second Side*

- 265 muppatt-aṅjē nāṅmāvarai mundirigaik-kīl-mukkālē iraṅḍu mā mukkāṅiy-araiḱ  
kā[ṅi]
- 266 k-kīl-eḷumā mukkāṅiyilum ūr-nattaṅgaḷum Mādēvar-śrī-kōyilgaḷum = tīrumuṅṅaṅ-  
gaḷum
- 267 Viṣṅṅukkaḷ Śrī-kōyilum = tīrumuṅṅamuṅ = Kaṅavadiyār śrī-kōyilum = tīrumuṅṅa-  
mum Aiyyaṅ-kōyilga-
- 268 lum = tīrumuṅṅaṅgaḷum Piḍāri-kōyilgaḷum = tīrumuṅṅaṅgaḷum ittēvar nandavāṅaṅ-  
gaḷum it-
- 269 tēvar-teṅgu = māvum uḷḷa nandavāṅaṅgaḷum kammāṅ-chēriḱgaḷum paṅaiḱchēri-  
gaḷum ṣuḍugā-
- 270 ḍum kuḷaṅgaḷum = karaigaḷum Tīripuvanamahādēvip-pērēriyūṅ = karaiyūṅ puṅav-  
ūrgaḷukku nīrpāyap =
- 271 pōṅa Sundarachōḷaṅ-vaykkālum Śiṅgaḷāntakaṅ-vāykkālum Karuvāykkāl-āṅa  
Mummaḍiśōḷap-
- 272 pērāṅum Kāmapatākai-vāykkālum Venṅiṅ = niṅṅum ōḍiṅa nīr-ōḍu-kālum uḷḷiṭṭav =  
ā-
- 273 ruḱaḷālum vāykkālgaḷālum nīr-nilai ōḍaiyālum = āga niṅṅum nilaṅ aṅṅūṅṅ-  
orupat-
- 274 toṅbadēy-ārumāk-kāṅi mundirigaik-kīl māk-kāṅi mundirigaik-kīl mukkālē mu-  
275 kkāṅi nikkī nilaṅ iraṅḍāyiratt-aiṅṅūṅṅ-orupattaṅjē mukkālē mūṅru mā-
- 276 k-kāṅik-kīl mukkālēy-orumāvaraik-kīl-araiyēy-iraṅḍu māvināl nelli aimbaṅ-
- 277 tōr-āyirattu aimbadiṅ-kalamu = miṅṅpāṭṭaṅ-kāṣu mu[p\*]pattiraṅḍaraiyūṅ akkam  
aṅṅupatta-
- 278 ṅjūṅ yāṅḍu eṭṭāvadu mudal irai-kattī āyiratt-eṅbadiṅṅar Chaturvēdi-bhaṭṭar-  
gaḷukku Nī-
- 279 tyavinōḍa-vaḷaṅāṭṭu Virasōḷa-vaḷaṅāṭṭu Tribhuvanamahādēvich-chaturvēdimaṅ-  
galam = e-
- 280 ṅṅum piyarāl yāṅḍu eṭṭāvadu mudal Brahmādēyam = āy ivvūr irai-kattīṅa iraiyil  
yāṅḍu
- 281 eṭṭāvadu nālu kūr-iṭṭa oru kūṅum idaṅ edir-ām-āṅḍu śempāḍiyūṅ idaṅ edir-ām  
āṅḍu nālu kū-
- 282 r-iṭṭa mūṅru kūṅum idaṅ edir-ām-āṅḍu mudal ivvūr irai kattīṅa irai āṭṭ-āṅḍutō um  
niṅṅ-i-

- 283 ɾaiy = āy = iṟuppadāgavum [I\*]innāṭṭu Udaiyamāttāṇḍach-chaturvēdi-maṅgalam-  
alandapaḍi nilaṅ nūṟri-  
284 raṇḍē mukkālē kāṇiy-araikkāṇi mundirigaik-kil-orumāvarai mundirigaik-kil-araiyēy  
iraṇḍu mā-  
285 vilum ūr-irukkai nattamum ivvūr-Mādēvar-śrī-kōyilun = tīru-muṟṟamum ittēvar  
iṟaiyili na[nda]-  
286 vāṇamum ivvūr Viṣṇukkaḷ Śrī-Vaikundamuḍaiyār śrī-kōyilum tīrumuṟṟamum  
ittēvar-iṟaiyi-  
287 li nandavāṇamum ivvūrp-Piḍāri-kōyilun = tīrumuṟṟamum ivvūrk-kuḷamuṇ =  
karaiyum ivvūr nilat-  
288 taiy = ūḍ = aruttup = pōṇa Karuvāykkāl = āṇa Mummaḍiṣōḷap-pērārum = āga nīṅ-  
gum nilaṅ oṇṟ-arai-

*Seventh Plate: First Side*

- 289 yēy-iraṇḍumāk-kāṇiy-araikkāṇi mundirigaik-kil-iraṇḍu māk-kāṇi araikkāṇik-kil-  
eṭṭu mā nikki ni-  
290 laṅ nūṟr-oṇṟēy-āṟu mā mukkāṇiy-araikkāṇi mundirigaik-kil mukkālē nāṅgumāv-  
araikkā-  
291 ṇi mundirigaik-kil nāṅgu māvināl<sup>1</sup> nellu aiyāyirak-kalamum miṇ-pāṭṭaṅ-kās-  
iraṇḍum  
292 Veṇṇikkūṟṟattu Brahmaḍēyam Śrīpūdi innāṭṭu mudal tavirndu ivvūr-alandapaḍi  
nilaṅ nūṟ-  
293 u nārpattēṭṭēy-eṭṭu mā mukkāṇiy-araikkāṇi mundirigaik-kil mūṇṟumākkāṇiy-  
araikkāṇi-  
294 k-kil-eṭṭu māvilum ūr-irukkaiyuṇ = kuḷamuṇ = karaiyum Śrī-kōyilgaḷun = nanda-  
vāṇaṅgaḷun Tīṇ-  
295 ḍāch = chēriyuṇ-chuḍugāḍum ivvūr-nilatt = āṟē pōṇa Karuvā[y\*]-kkālum Virasōḷa-  
valanāṭṭukkup = pāya-  
296 p = pōṇa Kuṇḷiramallap-peruvā[y\*]kkālum = āga nīṅgum nilaṅ aṅjē eṭṭu mā  
mukkāṇiy-araikkā-  
297 ṇi mundirigaik-kil-araiyē mākkāṇiy-araikkāṇik-kil-eṭṭu mā nikki nilaṅ nūṟru-  
nārpattiraṇḍē  
298 mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaik-kil-araiyēy-iraṇḍu māvināl  
nella aiyā-  
299 yirak-kalamum miṇ-pāṭṭaṅ-kās-iraṇḍaraiyum yāṇḍu eṭṭāvadu mudal āṭṭ-āṇḍu-  
tōṟu-  
300 m nīṇṟ-iṟaiy = āy = iṟuppadāga ivvūr muṇṇ-uḍaiya Brāhmaṇar taṅgaḷ nilaṅ-  
tāṅgaḷē  
301 perṟu taṅgaḷ nilattāl vanda iṟai tāṅgaḷēy = iṟuppadāga ivvūrgaḷ vevvē-

<sup>1</sup> This is 4 mā in excess of the actual total.



- 302 ru mudalum paḷam-piyarum yāṇḍu eṭṭāvadu mudal tavirndu Nittavinōda-vaḷa-  
nāṭṭu-Vira-  
303 sōḷa-vaḷanāṭṭu Braḥmadēyam Tribhuvanamahādēvich-chaturvēdimāṅgalattōḍum  
yāṇḍ-e  
304 ṭṭāvadu mudal kūḍi ōrūr = āgavaum āga ippaḍi variyil = iṭṭukkoḷgav = eṇru nām sōl-  
305 la namm-ōlai eḷudum Jayaṅḡoḍasōḷa-maṅḡalattu Ūṇṇukkāṭṭuk-kōṭṭattup-Pālai-  
306 yūr-nāṭṭup-Pālaiyūr-kilavaṇ Araiyaṇ Muḍikoṅḡasōḷaṇ-eḷuttinālum namm-ōlai-  
nāyaka-  
307 ṇ Uyyakkoṅḡār-vaḷanāṭṭu Veṇṇāṭṭuk-Kēraḷāntakach-chaturvēdi-māṅgalattu Narā-  
kkaṇ Kṛishṇa-  
308 ṇ Irāman = āṇa Irājēndrasōḷa-brahmārāyaṇun Uyyakkoṅḡār-vaḷanāṭṭut-Tiraimūr-  
nāṭṭuch-Chāt-  
309 tamaṅḡalamuḍaiyāṇ Araiyaṇ-Rājarājaṇ = āṇa Vikkiramāsōḷach-chōḷiyavaraiya-  
ṇum Nittavinō-  
310 da-vaḷanāṭṭup-Pāmbuṇik-kūrṇattu Araisūr-uḍaiyāṇ Irāyiravaṇ Pallavayaṇ = āṇa  
Uttamaśōḷap-pal-  
311 lavaraiyaṇum Arumolidēva-vaḷanāṭṭu Neṇmali-nāṭṭu Uttamaśōḷanallūr-uḍaiyāṇ  
Paralū-  
312 r-Ambalattāḍiy = āṇa Muḍikoṅḡasōḷa-viḷupparaiyaṇum oppiṇālum pukka nan-  
tūṭṭiṇ paḍiyē variyi-  
313 l = iṭṭukkoḷgav = eṇru naṅ-karumam-ārāyum Uyyakkoṅḡār-vaḷanāṭṭu Veṇṇāṭṭuk-  
Kēraḷānta-

*Seventh Plate : Second Side*

- 314 kach-chaturvēdimāṅgalattu Narākkaṇ Mārāyaṇ Jananāthaṇ = āṇa Rājēndrasōḷa-  
brahmādhi[rā]jaṇum Uyya-  
315 kkoṅḡār-vaḷanāṭṭup-Pērāvūr-nāṭṭuk-Kāṅjivāyil-uḍaiyāṇ Udaiyadivākaran Tillai-  
316 yā[ḷy = ā]ṇa Rājarāja-mūvēndavēḷāṇum Arumolidēva-vaḷanāṭṭu Iṅgaṇāṭṭu  
Iḷaiyāṅgu-  
317 ḍaiyāṇ Rājādittaṇ Kūttāḍiy = āṇa Parakēsari -viḷupparaiyaṇum Naḍuvirukkum  
Nittavinōda-vaḷa-  
318 nāṭṭuk-Kilārk-kūrṇattup-Puḷlamaṅḡalattup-Paramēśvara-paṭṭa-sarvvakratuyājiyum  
Ugaḷūr[ḷūr]k-kūrṇa-  
319 ttut-Tiṭṭaikūḍi Maravaḍigaḷ Sadāśiva-[pa\*]ṭṭach-chōmayājiyum sōlla ivargaḷ  
śoṇṇapaḍiyē  
320 naṅ-karumam-ārāyum Uyyakkoṅḡār-vaḷanāṭṭu Veṇṇāṭṭu Vayalūr-kilavaṇ Tattaṇ  
Chēndan [I]rā-  
321 jēn[dra]sōḷa-aṇukkap-Pallavaraiyaṇum Uyyakkoṅḡār-vaḷa-nāṭṭut-Tiruvaḷundūr-  
nāṭṭup-Para-  
322 kēsarinallūr-uḍaiyāṇ Māṇikkaṇ-Eḍuttapādam = āṇa Chōḷa = mūvēnda-vēḷāṇum  
Arumōḷi-

- 323 dē[va\*]-vaḷanāṭṭu Idaiyaḷa-nāṭṭuch-Chiriṇār-kiḷavaṅ Taṅṅichchai-Ādittaṅum  
Kshatriyasikhā-
- 324 maṇi-vaḷanāṭṭu Vaippūr-kiḷavaṅ Tiraṅ Bhāskaraṅum śolla Puravuvārit-tiṅaik-  
kaḷattuk-
- 325 kaṅk(kāṅ)kāṅi Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṅaiyūr-nāṭṭu Viśalūr-kiḷavaṅ Kaṅ  
avadiy-A-
- 326 laḡiyāṅum Puravuvāri tiṅaik-kaḷam Nittavinōda-vaḷanāṭṭuk-Kiḷār-kūrattup-Pūñ-  
jirū-
- 327 r-uḡaiyāṅ Nakkaṅ Araṅgaṅum Uyyakkoṅḡār-vaḷanāṭṭu Ambar-nāṭṭut-Talai-
- 328 yūr-uḡaiyāṅ Nakkaṅ Dāmōdiraṅum Kshatriyaśikhāmaṇi vaḷanāṭṭu Aḷanāṭṭu Aḷiñ-  
jilmaṅgalam-uḡaiyāṅ Nāga-Nakkaṅum Jayaṅgoṅḡasōḷa-maṅḡalattu Cheṅḡāṭṭukkō-
- 329 ṭṭattu Māgaṅūr-nāṭṭu Perumbēḡu-kiḷavaṅ Paṭṭaṅ Vāsudēvaṅum Variv(p)pottaḡaṅ  
Kshatriya-
- 331 śikhāmaṇi-vaḷanāṭṭup-Paṅaiyūr-nāṭṭu Iḡaiyāṅchēri Kiḷavaṅ Puḷamadāṅirāmaṅum  
Mugaveṭṭi
- 332 Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṭṭinak-kūrattu [U]varkkuḡi kiḷāṅ Araiyaṅ-  
Kaṅapuramum Arumōḷi-
- 333 dē[va\*]-vaḷanāṭṭu Ārvalak-kūrattu Iluppaiyūr-uḡaiyāṅ Irāmaṅ-Ma[l\*]lanum  
Virāṅam-uḡaiyāṅ Tū(Nū)-
- 334 rreṅmaṅ-Karuṅākaraṅum Paṅaiyūr-uḡa[ya\*]ṅ Kāviri-Veṅkāḡaṅum Varippotta-  
ḡak-kaṅakku Śel-
- 335 k[ā]r-uḡaiyāṅ Naratoṅgaṅ-Kuruttaṅam Variyi[lī]ḡu Pūṭikuḡaiyāṅ Śiṅgaṅ-  
Puliyāṅum Paṭṭō-
- 336 lai Narikkūḡaiyaṅ Śatti-Irāmaṅum irundu yāṅḡ-eṭṭāvadu nāl nūrropadināl  
variyl-a(l-i)ṭṭu-
- 337 kkuḡutta taṅḡal-nāṭṭu [nā]ṭṭup-podu Tribhuvanamādēvip-pērēki(ri)yum ivvēriy-  
araiyarkaḷ kamugu-ko-

*Eighth Plate: First Side.*

- 338 ḷi-veṭṭappēḡum nāṭṭup-podu ūr-nattamum nāṭṭup-poduch-chiruparḡaik-kāḡum  
=eṅṅ=aḷand-
- 339 duvanda nilamum Neḡkuppait-Tirumāl-kāḡaṅum Taṅjaināṭṭuk-kōṅum Vēḷāṅ-  
Araṅgaṅum-uḷḷi-
- 340 ṭṭār-parḡuñ = Chembaṅkuḡiyuñ = Kuḷappāḡum = Tuḷārum Nallambarun = Tribhu-  
vanamahādēvinallūrum Vichchū-
- 341 r = āṅa Chikkarum Muñṅāvaluñ = Kūṭṭaṅūruñ = Kamugaṅchēṅḡaṅkuḡiyum Vaiy-  
kundanallūrum Mayimāla-
- 342 yanallūruñ = Kīl-Māṅḡūrum Parakēsarinnallūrum Peṅṅāḡaḡamum Uḡattūruñ =  
Chiḡaiyūrum Kīl-
- 343 Śōḡṭṭuḡaiyum Neḡuvāyilum Eḡupāḡiyum Puḷiḡaikkūḡiyum Peruṅḡuḡiyum  
Muṅḡaṅūrum Tā-

- 344 mōdaranallūrum Araśūrum Vāluvanallūrum Guṇaśilanallūrum Cheyyānallūrum  
Chirṛālinallūrum Nittavinō-
- 345 danallūrum Venṅūrum Niyāyanaḍainallūrum Chēndamaṅgalamum Igaḷānilaina-  
llūrup(m) Vi-
- 346 ranārāyaṇamaṅgalamum Karuvūrum Kōvinnada(nda)nallūrum Vīraśōlanallūrum  
Kōṇṇāppūrum Maṇi-
- 347 maṅgalamum Turaiyānallūrum Vāmaṅanallūrum Ādanallūrum Chirumuppiyū-  
348 rum Mēṭṭu-Mēṅkuḍiyum Pūtamaṅgalat[t\*]tup-pāl Kāḍaṅ-Kārikuṅichchiyum  
Parutti Niyā-
- 349 mattut-tirapp = āna dēvadāṇam Dēvadāṇakkuḍiyum Viḷaṅguḍiyum Venṅik-  
350 kaṇi-murrūtt-iṅaṅgalum Neḍuṅgaṅakkuḍiyum Pūtamaṅgalattup-pāl-Ayalūṭṭikāṇi-  
351 yum Paḷlichchandam-iṅaṅṅa Śrīkaraṇamaṅgalam = āṇa Koṭṭārakkuḍip-paḷliyum  
Purak-
- 352 kuḍiyum āga ivvūrgaḷ Tribhuvanamahādēvich-chaturvvēdimaṅgalam eṇṇum  
piyarāl yā-
- 353 ṇḍu eṭṭāvadu mudal Brahmādēyam = āgavum ivvūrōḍum u(mu)ṇṇuḍaiya brāhma-  
ṇar taṅgaḷ-nilan
- 354 tāṅgaḷē perṇut-taṅgaḷ nilattāl vanda iṅai tāṅgaḷē iṅruppadāga ēṅṅa Udayamāttā-  
355 ṇḍach-chaturvvēdimaṅgalamum Śrīpūdiyum Vīraśōla-vaḷanāṭṭu Brahmādēyam  
Tribhuvanamahādēvich-chatu-
- 356 rrvēdimaṅgalattōḍum yāṅḍ-eṭṭāvadu mu[da\*]l kūḍi āga ivvūrgaḷ-piḍi-sūḷndu  
piḍāgai-naḍappip-
- 357 padāgak-Kaṅgāṇi aṅ-ṇāḍu-vagaiṅeyṅṅa Kaḷattūr-kiḷavaṅ Chiriyāṅ-Ādittanaiyum  
Puravu-
- 358 vari tiṅaikkaḷam Pūṅjirūr-uḍaiyāṅ Nakkaṅ Araṅgaṅaiyum Bhaṭṭaṅ Kshatriyaśikhā  
maṇi-vaḷanā-
- 359 ṭṭu Vēḷā-nāṭṭu Rājendraśōlach-chaturvvēdimaṅgalattuk-Kaviṅṅiyan Kṛiṅṅaṅ  
Mārapaṭṭaṅaiyum
- 360 pōttandōm tāṅgaḷum ivargaḷōḍum uḍa-ṅṅu ellai-terittuk = kāṭṭi = piḍi-sūḷ-  
361 ndu piḍāgai-naḍandu kalluṅ = kaḷliyum nāṭṭi aṅav-ōlai<sup>1</sup> ścydu pōttagav = eṇṇu-

*Eighth Plate: Second Side*

- 362 n = tiruvāymolliyāl tirumandirav-ōlai Jayaṅṅoṇḍaśōla-maṅḍalattu Uṅṅukkāṭṭuk-kō  
363 ṭṭattup-Pālaiyūr-nāṭṭup-Pālaiyūr-kiḷavaṅ Araiyaṅ-Muḍiṅṅoṇḍa-śōḷaṅ-eḷuttinālum  
tīru-
- 364 mandirav-ōlaināyakaṅ Uyyakkoṇḍār-vaḷanāṭṭu Venṅāṭṭuk-Kēraḷāntakach-chatur-  
vēdimaṅga-
- 365 lattu Narākkaṅ Kṛiṅṅaṅ-Irāmaṅ = āṅa Rājendraśōla-brahmamahārāyaṅum Uyyak  
koṇḍār-vaḷanā-

<sup>1</sup> The etymology of this word is dealt with on p. 37 above.

- 366 ttut-Tiraimūr-nāttuch-Chāttamaṅgalam-uḍaiyāṅ Araiyaṅ-Rājarājaṅ = āṅa Vikra-  
maśōlach-chōliyaavarai-
- 367 yaṅum Nittavinōda-vaḷanāṭṭu-Pāmbuṅik-kūrattu Araisur-uḍaiyāṅ I[rāyi]ravaṅ-  
Pallavayaṅ-ā-
- 368 ṅa Uttamaśōlap-pallavaraiyaṅum Arumolidēva-vaḷanāṭṭu Nenmali-nāṭṭu Utta-  
maśō-
- 369 lanallūr-uḍaiyāṅ Paraḷūr-Ambalattāḍiy = āṅa Mudikoṇḍaśōla-[vi]lu[p]paraiyaṅum  
oppinālum [l\*]
- 370 Tiru maṅṅi vaḷara iruṅila-maḍandaiyum,<sup>1</sup> pōrch-chayap-pāvaiyuṅ = chīrt-tanich-  
chelviyun, = taṅ-peru-
- 371 ndēviyar-āgi iṅbuṅa, neḍid = i[ya]ll-(l-)ūliyuḷ = Idaituṅaināḍun-, tuḍar-vaṅa-vēlip-  
paḍar-Va-
- 372 ṅavāśiyuṅ =, chullich-chūl-maḍiṅ-Kollippākkaiyu =, Nannark = aru-muraṅ-Maṅṅ-  
aikkaḍakkamum,
- 373 poru-taḍari(kaḍal) Iḷatt-araiśarta-muḍiyum =, āṅg = avar-tēviyar-ōṅg- eḷil- muḍiyu  
=, muṅṅavar-pakkal
- 374 Teṅṅavar vaitta, sundaramuḍiyum Indiraṅ-āramunt =, teṅ-ḍirai-Iḷamaṅḍala =  
muḷuvadu-
- 375 m =, eṅi-paḍaik-Kēraḷar muṅaimaiyir = chōḍuṅ =, kula-ḍaṅam = āgiya palar  
pugaḷ-muḍiyuṅ =, cheṅ-
- 376 gaḍir-mālaiyuṅ-chāṅg-adir-vēlait-, tol-peruṅ-kāvaṅ-pal-paḷaṅ-ḍīvuṅ =, cheruvich  
(viṅ) = chī-
- 377 navi[l] = irupattorukāl =, araiśu-kaḷai-kaṭṭa Paraśurāmaṅ, mēvaruṅ = chāṅdimat-  
tīv-araṅ-karudi-
- 378 y =, iruttiya chemboṅ-ṅirut-tagu-muḍiyu =, māp = porut-(ru-)taṅḍār = koṅḍa Kō-  
Parakēsa(kēsa)ri-varimmar = āṅa śrī-Rājē-
- 379 ndraśōḷadēvarkku yāṅḍu eṭṭāvadu nāṅ-kīl nāṅṭōmukkuṅ = tīrumugaṅ vara  
nāṅṭōmum tīrumugaṅ-
- 380 kaṅḍu edir = eḷundu cheṅṅu toludu vāṅḅit = talai-mēl vaittup = piḍi-śūḷndu piḍāgai-  
naḍa-
- 381 ndu kalluṅ = kaḷliyu-nāṅṭi aṅav-ōlai ścyda Nittavinōda-vaḷanāṭṭu Viraśōḷa-vaḷanāṭṭu  
Bra-
- 382 hmadēyam Tribhuvanamahādēvich-chaturvēdimaṅgalattukkuk = kīl-pāṅk-e[l\*]lai  
ivvūr nilattukku va-
- 383 ḍakīl-mūlai innāṭṭu Veṅṅik-kūrattu Vaḍa-Śāttamaṅgalattu mēl-ellai Pūvaṅūr  
vā[y\*]kkāl = e-
- 384 ṅṅu pēṅ kūvappaḍum vāykkālin teṅkarai kūḍiṅa iḍamēy-tuḍaṅḅi idaṅṅiṅṅum iv-  
Vaḍa-
- 385 Śāttamaṅgalattu mēl-ellai tāṅ kiḍandav = āṅe teṅ-mēṅku ṅōkkiiyun = teṅku nō-

<sup>1</sup> The comma is given to indicate the scanning of the metrical lines.

*Ninth Plate : First Side*

- 386 kkiyuñ = cheṇṇu iv-Vaḍa-Śāttamaṅgalattukku nīr pāyumu Aramoḷidēva vāykkāl = e-  
 387 ṇṇu pēr kū[va\*]ppaḍum vāykkāliṅ vaḍa-karaiyēy = urru mēṅkiṇṇum vaḍakki-  
 ṇṇum = i-  
 388 daniṇṇum ivvāykkālai teṅku-nōkkiy = ilīṅju teṅ-karaikkēy = ēṇi iv-Vaḍa-  
 389 Śāttamaṅgalattu mēl-ellaiyē teṅku nō[k\*]kich = cheṇṇu Pulvēḷūr-vāykkāl = e-  
 390 ṇṇu pēr kūvappaḍum vāykkāliṅ vaḍa-karaiyēy = urru mēṅkiṇṇum idaniṇṇum  
 391 ivvāykkālit = teṅku nōkkiy = ilīndu teṅ-karaikkēy = ēṇi ivvāykkāliṅ te-  
 392 ṅ-karai tāṅ kiḍandavāru ivv-ellaiyē kiḷakku nōkkich = cheṇṇu in-nāṭṭu Brahmaḍē-  
 393 yam Nagar = āgiya Chōḷavijjādhirach-chaturvvēdimaṅgalattu vaṇṇārappēṅ = āṇa  
 nilattiṅ vaḍa-  
 394 mēl-ellaiyēy = urrut = teṅkiṇṇum idaniṇṇum iṅ-ṇilattiṅ mēl-ellai tā-  
 395 ṅ kiḍandav = āṅē teṅku nōkkich = cheṇṇu ich-Chōḷavijjādhirach-chaturvvēdimaṅ-  
 gala-  
 396 ttukku nīr pāyumu Jayaṅgoṇḍaśōḷap-peruvāykkāl = eṇṇu pēr kūvappaḍum  
 397 vāykkāliṅ vaḍa-karaiyēy = urru mēṅkiṇṇum idaniṇṇum iv-vāykkā-  
 398 liṅ vaḍa-karai tāṅ kiḍandavāṅ = ivv-ellaiyē teṅ-kiḷakku nōkkich = cheṇṇu i-  
 399 vvāykkālit = teṅku nōkkiy = ilīndu ivvāyḱka(kā)liṅ teṅ-karai ich-Chōḷavijjā-  
 400 dharach-chaturvvēdimaṅgalattu Irāyūrt-Tiruvaraṅga-kramavittaiṅ nilattiṅ vaḍa-  
 mēl-ellai  
 401 yēy = urrut = teṅkiṇṇum mēṅkiṇṇum idaniṇṇum iṅ-ṇilattiṅ mēl-varambē ivv-ellai  
 402 yē teṅku nōkkich = cheṇṇu ich-Chōḷavijjādhirach-chaturvvēdi-maṅgalattukku nīr  
 pāyuñ = Kattivāy-  
 403 kkāl = eṇṇu per kūvappaḍum vāykkāliṅ vaḍa-karaiyēy = urru mēṅkiṇṇum ivvāykkā-  
 404 lit = teṅku nōkki ilīndu teṅ-karaikkēy = ēṇiy = idaniṇṇum ich-Chōḷa-vijjādhirach-  
 chatu-  
 405 rvvēdimaṅgalattiṅ mēl-ellai Aḷundūrp-pilāru tāṅ kiḍandavāru ida-ṇaḍuvēy te -  
 406 ku nōkkiyum teṅ-mēṅku nōkkiyum = teṅku nōkkiyuñ = cheṇṇu innāṭṭu Maṅalūr-  
 nilat-  
 407 tiṅ vaḍa-mēl-ellaiyēy = urru mēṅkiṇṇum vaḍakkiṇṇum idaniṇṇum in-nilatti-  
 408 ṅ mēl-ellai tāṅ kiḍandavāṅē teṅku nōkkiyun = teṅ-mēṅku nōkkiyuñ-cheṇ-  
 409 ṇu-im-Manalūr = ēriyiṅ vaḍa-karaiyil puṇaṅ-karaiyēy = urru mēṅkiṇṇum vaḍakki-  
 ṇṇum

*Ninth Plate : Second Side*

- 410 idaniṇṇum iv-vēri vaḍakaraiyil puṇaṅkaraiyēy = iv-vellai tāṅ kiḍandavāṅē mēṅku nō-  
 411 kkiyum vaḍa-mēṅku nōkkiyuñ = cheṇṇu Rājarāja-Iṣvaramuḍaiyār dēvadānam  
 Veṇṇik-kū -  
 412 rattu nagaram Veṇṇi-nilattiṅ vaḍa-kil-ellaiyēy = urru vaḍakkiṇṇuñ = kiḷakkiṇṇum  
 ida-

- 413 niṅrum iṅ-nilattin vaḍav-ellai tāṅ kiḍandav = āre vaḍa-mērku nōkkich = cheṅru  
iv-
- 414 vellaiyil niṅra purrēy = urru vaḍakkiṅṅuṅ = kiḷakkiṅṅum idaniṅrum ivvellaī tāṅ-  
415 kiḍandav = āre mērku nōkkiyum vaḍamērku nōkkiyum mērku-nōkkiyum vaḍa-  
mērku nōkkiyu-
- 416 ṅi = cheṅru iv-Veṅṅi-vyāpāri Chandiraṅ Aiyāraṅ maṅaippēṅṅāl(ṅ = āṅa) nilattiṅ  
vaḍa-mēl-ellai-
- 417 yēy = urru vaḍakkiṅṅum kiḷakkiṅṅum idaniṅrum iṅ-nilattiṅ mēl-ellai tāṅ  
418 kiḍandav = āre ten-mērku nōkkiyun = teṅku nōkkiyuṅ = cheṅru iv-Veṅṅiyil Cheppuv-  
419 yil vāykkāl = eṅru pēr kūvappaḍum vaḍa-śiruvāykkālīṅ<sup>1</sup> vaḍavarambēy = urru mēr-  
420 kiṅṅum vaḍakkiṅṅum idaniṅrum iv-vāykkālīṅ vaḍavarambēy ivvel-  
421 laiē mērku nōkkich = cheṅru iv-vāykkālait = teṅku nōkki ūḍaruttu i-  
422 vvā[y\*]kkālīn teṅ-varambēy = ēri iv-Veṅṅi-vyāpāri Nakkaṅ-Guṅaśilaṅ maṅai-  
423 ppēṅṅ = āṅa<sup>2</sup> nilattiṅ mēl-ellaiyē teṅku nōkkiyun = teṅ-mērku nō-  
424 kkiyun = teṅku nōkkiyuṅ = cheṅru iv-Veṅṅi-vyāpāri Turaiyaṅ-Ariṅji-ma-  
425 ṅaippē = āṅa nilam Veṅkaḍudēva-vāykkālīṅ vaḍa-karai nilattiṅ vaḍav-ellaiyēy  
= u-
- 426 ṅru vaḍakkiṅṅum mēṅkiṅṅum idaniṅrum iṅ-nilattiṅ vaḍav-ellai tāṅ kiḍa-  
427 ndav = āre mērku nōkkich = cheṅru ivv-ellaiyīṅ varamb-arugē niṅra purrai valatt-  
iṅṅu i-
- 428 vv-ellaiyē teṅ-mērku nōkkiyum mērku nōkkiyum vaḍa-mērku nōkkiyuṅ = chē-  
429 ṅru iv-Veṅṅi-vyāpāri Tēvaṅ-Pūraṅ maṅaippēṅṅ = āṅa nilattiṅ kiḷ-ellaiyēy-urru  
430 vaḍakkiṅṅum kiḷakkiṅṅum mēṅkiṅṅum idaniṅrum iṅ-nilattiṅ kiḷ-ellaiyē-  
431 y vaḍakku nōkkich = cheṅru iv-Veṅṅiyil Cheppuvāyil-vāykkālēy = urruk = kiḷakkiṅ-  
432 ṅum idaniṅrum iv-vāykkālai vaḍakku nōkkiy = ūḍaruttu iv-Veṅṅi-vyāpāri Tēvaṅ-  
433 Nakkaṅ maṅaippēṅṅ = āṅa nilattiṅ kiḷ-ellaiyē vaḍakku nōkkich = cheṅru ivvel-

## Tenth Plate : First side

- 434 laiṅ-arugu niṅru purraiṅ = iḍattiṅṅu ivv-ellaiyē vaḍa-kiḷakku-nōkkich-cheṅru in-  
nilat-
- 435 tiṅ vaḍa-kiḷ-ellaiyēy = urruk = kiḷakkiṅṅum teṅkiṅṅum idaniṅrum innila-  
436 ttiṅ vaḍav-arugēy kiḷakku-mērku-āyk = kiḍanda vaḍa-śiruvāykkālai vaḍamērku nōkki  
ūḍ = aruttu vaḍava-  
437 rambēy = ēri iv-v[u]ṅ-chiruvāykkālīṅ vaḍa-varambē ivv-ellaiyē mērku nōkkiyum  
vaḍa-mērku  
438 nōkkiyum mērku nōkkiyuṅ = cheṅru iv-Veṅṅi-vyāpāri Tēvaṅ-Pūraṅ maṅaippēṅṅ =  
āṅa ni-  
439 lam Pāṅḍanāgaṅ-vaykkālīṅ vaḍa-karai nilattiṅ ten-kiḷ-ellaiyēy = urru vaḍakkiṅṅu-

<sup>1</sup> The intended reading in the place of this expression occurring upto line 436 is uṅchiru-vāykkāl.<sup>2</sup> Read pēṅ-āṅa

- 440 n = kiḷakkinnuṁ idanniṅṅum iṅ-nilattiṅ vaḍav-ellaiyē vaḍa = mēṅku nōkkiyum mē-  
 441 ṅku nōkkiyuṅ = cheṅṅu teṅ-vaḍal-āyk = kiḍanda uṭ-chiṅuvāykkālai mēṅku nōkkiy =  
 ūḍ = arutt = ēṅi  
 442 iv-Veṅṅi-nagarap-podu-nilattil vaḍav-ellaiyēy mēṅku nōkki = chcheṅṅu-iṅ-  
 nilattu-  
 443 k-kiḷ-ellaiyēy = urru vaḍakkinnuṅ = kiḷak-kiḷakkinnuṁ idanniṅṅum ivv-el-  
 444 lai varambu tāṅ kiḍandav = āṅē vaḍakku nōkkich = cheṅṅu kiḷal-mēl-āyk = kiḍanda  
 uṭ-chiṅu-  
 445 vāykkālai vaḍakku nōkkiy = ūḍ = arutt = ēṅi ivv-ellai varambu tāṅ kiḍandav = āṅē  
 vaḍakku  
 446 nōkkiyum vaḍa-kiḷakku nōkkiyuṅ = cheṅṅu kiḷal-mēl-āyk = kiḍanda uṭ-chiṅu-vāykkā-  
 447 lai vaḍakku nōkkiy = ūḍ = arutt = ēṅi ivv-ellaiyē vaḍakku' nōkkich = cheṅṅu ivv-el-  
 448 laiṅṅ mēl-arugē niṅṅa purraiṅ = idatt-iṅṅu ivvūr-vyāpāri Divākaraṅ Paṣuvāṅ (vaṅ)  
 maṅai-  
 449 pperāṅa nilaṅ Arikulavāraṅa-vāykkāliṅ vaḍa-karai nilattiṅ vaḍa-kiḷ-ellaiyēy = urruk  
 = kiḷakki-  
 450 ṅṅuṅ terkiṅṅum idanniṅṅum iṅ-nilattiṅ vaḍav-ellai tāṅ kiḍandav = āṅē mēṅku  
 451 nōkkich = cheṅṅu teṅ-vaḍal-āyk = kiḍanda uṭ-chiṅuvāykkāl naḍuvuṅṅu vaḍakkinnuṁ  
 idani-  
 452 ṅṅu ivv-uṭ-chiṅuv-vāykkāli = naḍuvē ivv-ellai tāṅ kiḍandav = āṅē teṅku nōkkiyum =  
 teṅ-  
 453 mēṅku nōkkiyūn = teṅku nōkkiyuṅ = cheṅṅu ivvāykkālē mēṅku nōkkina tirivēy = ur-  
 454 ṅu mēṅkiṅṅum vaḍakkinnuṁ iv-vuṭ-chiṅu-vāykkāli = ṅa[ḍu]vē ivvellai tāṅ  
 kiḍandav āṅē  
 455 mēṅku nōkkiyum vaḍavē<sup>1</sup>-mēṅku nōkkiyum mēṅku nōkkiyuṅ = cheṅṅu teṅ-vaḍal-  
 āga ki-  
 456 ḍanda chaṅgarattāṅ-vāykkāl = cheṅṅu pēr kūvappaḍum vāykkāli = naḍuv-urru vaḍa-  
 kkiṅṅuṅ = kiḷa-  
 457 kkiṅṅum idanniṅṅum iḷ-Chaṅgarattāṅ vāykkāli = naḍuvē ivv-ellai tāṅ kiḍandav =  
 āṅē

*Tenth Plate: Second Side*

- 458 teṅku nōkkiyum teṅ-mēṅku nōkkiya(yu)n = teṅ-kiḷakku nōkkiyuṅ = cheṅṅu iv-vāy-  
 kkal-  
 459 ṅ mēl-varambēy = ēṅi im-mēl-varambu tāṅ kiḍandavāṅē teṅ-kiḷakku nōkkiyūn =  
 teṅku  
 460 nōkkiyūn = teṅ-mēṅku nōkkiyuṅ = cheṅṅu Karikālaṅ[ap-peru-vāykkāl = āṅa Mum-  
 maḍiṅṅu-  
 1 as is corrected out of ya.  
 2 as is unnecessary.

- 461 ]ap-pēr-ārrīṅ vaḍa-karaiyēy = urru mērkīṅṅum vaḍakkīṅṅum teṅkīṅṅum idaiṅṅum  
 462 im-Mu[mma\*]ḍiṣō]ap-pēr-ārrīl terku nōkkīy = ḷindu im-Mummaḍi ṣō]ap-per-ārraiy  
 urrut = teṅ-vaḍa-  
 463 l-āga kiḍanda uṭ-chiruvāykkāliṅ mēl-karaiyēy = ēri ivvuṭ-chiruvāykkāliṅ mēl-  
 karai ivv-o-  
 464 llai tāṅ kiḍandav = āre terku nōkkich = che[ṅ]ru ivvuṭ-chiru vāykkālit = teṅ-kilakku  
 nō-  
 465 kkiy = ūḍaruttu iv-vāykkāliṅ kiḷ-karaiḷkēy = ēri ik-kiḷ-karaiyēy ivv-ellaiyē teṅ-  
 466 mēṅku nōkkich = cheṅru iv-Veṅṅi vyāpāri Vāsudēvaṅ Tīruvaḍigaḷum Siṅgaṅ-  
 Kāḷaṅum maṅaip-  
 467 pēy = āga nilattil teṅ-mēl mūlaiyēy = urru mērkīṅṅum teṅkīṅṅum va-  
 468 ḍakkīṅṅum idaiṅṅum in-nilattīṅ teṅ-ellai tāṅ kiḍandav = āre kiḷa-  
 469 kku nōkkich = cheṅru kiḷal-mēl-āyk = ki[ḍa\*]nda uṭchiruvāykkāli = ṅaḍuv-urruṭ =  
 terkki-  
 470 ṅṅum idaiṅṅu ivv-uṭ-chiruvāykkāli = ṅaḍuvē ivv = ellaiyē kiḷakku<sup>1</sup>  
 471 nōkkich = cheṅru iv-Veṅṅi-nagarap-poduv = āṅa puṅjeyt-tiḍal nilattil vaḍa-mē-  
 472 l-ellaiyēy = urruṭ = teṅkīṅṅum idaiṅṅu iṅ-nilattīṅ mēl-ellai  
 473 yēy mēṅku nōkkīyūm in-nilattīṅ teṅ-ellaiyē kiḷakku nōkkīyū = cheṅru  
 474 iv-Veṅṅi vyāpāri Tāḷi-Kāri-nilattīṅ mēl-ellaiyēy = urru mērkīṅṅum teṅkīṅṅu-  
 475 m idaiṅṅu iṅ-nilattīṅ mēl-ellai tāṅ kiḍandav = āre terku-nōkkich = cheṅru iv-Ve-  
 476 ṅṅiy-ūr-nattattil mēl-arugil kuḷattai valatt-iṭṭu ivvellaiyē terku nōkkich = chē-  
 477 ṅru kiḷakku mēṅk-āyk = kiḍanda peruvaiyē terku nōkkīy = ūḍaruttu iv-vellaiyē  
 terku<sup>2</sup>  
 478 nōkkīyū = teṅ-kilakku nōkkīyū = cheṅru iv-Veṅṅi-Tāmōdara viṅṅagarat-tēvar  
 nilatti-  
 479 ṅ mēl-ellai tāṅ kiḍandav = āre terku nōkkich = cheṅru innilattīṅ teṅ-mēl-e-  
 480 llaiyēy = urru 'mērkīṅṅum = teṅkīṅṅum idaiṅṅum'<sup>3</sup> in-nilattīṅ teṅ-ellaiyē teṅ-  
 ki-  
 481 ]akku nōkkīyū = 'kiḷakku nōkkīyūm Veṅṅi-ūr-nattattīṅ'<sup>3</sup> teṅ-ellaiyē kiḷakku  
 nōkkich = che-

*Eleventh Plate: First Side*

- 482 ṅru in-nattattīṅ mēl-ellaiyēy = urru teṅkīṅṅum mērkīṅṅum idaiṅṅuṅru-  
 483 m ivvūr nattattīṅ mēl-ellai tāṅ kiḍandav = āre terku nōkkīyūm teṅ-kilakku-  
 nōkkīyū =  
 484 terku nōkki[yu\*]ṅ = cheṅru iv-Veṅṅi vyāpāri Appi-chūṅṅi maṅaip-pēr = āṅa tōṭṭa-  
 til nilattil teṅ-

<sup>1</sup> The *e* sign of *nē* engraved at the end has been erased.

<sup>2</sup> *e* sign erased at the end.

<sup>3</sup> engraved over an erasure.



- 485 mēl-ellaiyēy = urru mērkīṇṇun = terkiṇṇum idaniniṇṇum iṇ-ṇilattīṇ teṇṇ-ellai-  
 486 yē tāṇ kiḍandav = āṟē teṇ-kilakku nōkkich = cheṇṇu iv-Veṇṇi ilachchēri nattattin  
 vaḍa-  
 487 mēl-ellaiyēy = urrut = terkiṇṇum mērkīṇṇum ivv-ilachchēri nattattīṇ mēl-ellai tāṇ  
 488 kiḍandavāṟe terku nōkkich = cheṇṇu Chōlakōṇ-vāykkāl = eṇṇu pēr kūvappaḍum  
 vāykkā-  
 489 lēy = urru mērkīṇṇum iv-vāykkālai terku nōkkīy = ūḍarutt = ēṇik = Kōlippo kuḷam =  
 eṇṇu  
 490 pēr kūvappaḍuṇ = kuḷattīṇ mēl karaiy-uḷvāyē terku nōkkich = cheṇṇu ik-kuḷattīṇ  
 mēl-karai-  
 491 y-uḷvāyil niṇṇa iṅgait-tūrrin vaḍav-arugēy = urru mērkīṇṇum ik-Kōlip-  
 492 porkuḷattai teṇ-kilā[k]ku nōkkīy = ilindu kil-karaikkēy = ēṇi ivv-ellaiyē kilā-  
 493 kku nōkkīyum iv-Veṇṇik-kūṇ-īḍ = āyk = kiḍanda pur-rōṭṭattin teṇṇ-el-  
 494 lai yē kilakku nōkkīyum iv-Veṇṇik-kollaṇ-kuḷi eṇṇu pēr kavappa-  
 495 ḍum viḷai-ṇilattīṇ teṇṇ-ellaiyē kilakku nōkkīyum vaḍa-kilakku nōkkīyu-  
 496 n = teṇ-kilakku nōkkīyuṇ-cheṇṇu iv-Veṇṇit-tiruvaraṅga-vilāgam = eṇṇu pēr  
 497 kūvappaḍum nilattīṇ teṇ-kil-ellaiyēy = urruk = kilakkiṇṇum mērkīṇṇum idaniṇṇu-  
 498 m it-Tiruvaraṅga-vilāgattīṇ kil-ellai tāṇ kiḍandav = āṟē vaḍakku nōkkich = cheṇṇu  
 it-Tiruvara-  
 499 ṅga-vilāgattup-puṇjeyt-tiḍal = āṅa nilattīṇ teṇṇ-ellaiyēy = urruk = kilakkiṇṇum ida-  
 500 niṇṇum iṇ-ṇilattīṇ teṇṇ-ellaiyē kilakku nōkkīyum = teṇ-kilakku nōkkīyum iṇ-  
 501 nilattīṇ mēl-ellaiyē vaḍa-kilakku nōkkīyum vaḍakku nōkkīyum vaḍa-kilakku  
 nōkkīyuṇ =  
 502 cheṇṇu Iśāṅum Pīrāyum eḷunda tūṇṇai idatt = iṭṭu ivv-ellaiyē vaḍa-kilakku  
 nōkkīyum vaḍak-  
 503 ku nōkkīyum iṇṇum vada-kilakku nōkkīyum vaḍakku nōkkīyuṇ-cheṇṇu Karikāla-  
 śōlap-pe-  
 504 ru-vāykkāl = āṅa Mummaḍiśōlap-pēr-āṇṇiṇ teṇ-karaiyēy = urru terkiṇṇum mēx-  
 kiṇṇu-  
 505 ṇ kilakkiṇṇum idaniṇṇum im-Mummaḍiśōlap-pēr-āṇṇai vaḍakku nōkki ilindu  
 vaḍa-karaiyē

*Eleventh Plate: Second Side*

- 506 y = ēṇi iv-vaḍa-karaiyē ivv-ellai tāṇ kiḍandav = āṟē mēṟku nōkkich = cheṇṇu iv-  
 Veṇṇiyil  
 507 mayiṇṇiḍu kuḷi eṇṇu pēr kūvappaḍum viḷai-ṇilattīṇ teṇ-kilāi ellaiyēy = urru vaḍa-  
 kkiṇṇum  
 508 idaniṇṇum iṇ-ṇilattīṇ kil-varambē ivv-ellai tāṇ kiḍandav = āṟe vaḍakku nōkkīyum  
 vaḍa-  
 509 mēṟku nōkkīyum iṇ-ṇilattīṇ vaḍa-varambu tāṇ kiḍandav = āṟe vaḍa-mēṟku nōkki-  
 yum mēṟku nōkkīyu-

- 510 ñ=cheṇṇu Veṇṇip-pilār = eṇṇu pēr kūvappaḍum vāykkāliṅ kiḷ-karaiyēy = urruḷ =  
kiḷakkiṇṇum va-
- 511 ḍakkiṇṇum idaṇṇṇum iv-vāykkāliṅ kiḷ-karaiyē ivv-ellai tāṅ kiḍandav = āṟē vaḍakku  
nō-
- 512 kkich-cheṇṇu iv-Veṇṇiyil Kaṇavadi-vāykkāl = eṇṇu pēr kūvappaḍum vāykkāliṅ  
teṅ-varam-
- 513 b-urruḷ = kiḷakkiṇṇum idaṇṇṇum iv-vāykkāliṅ teṅ-varambu tāṅ kiḍandav = āṟē  
iv-vellai
- 514 yē kiḷakku nōkkich = che[ṇ\*]ṇu iv-Veṇṇi-vyāpāri Kuppai-Chā(Jā)tavēdan  
maṇaip-pēr = āṇa nilattiṅ vaḍa-mē-
- 515 l-ellaiyēy = urrut = teṅkiṇṇum idaṇṇṇum iva(iṅ)-nilattiṅ mēl-ellai-
- 516 yē teṅku nōkkich = cheṇṇu Iṣaṅ-eḷundu niṇṇa purrai = urru mēṅkiṇṇum
- 517 idaṇṇṇum idaṅ kiḷ-arugē pōṇa uḷ-ṣiru-vāykkālai teṅ-kiḷakku-nōkkiy-ūḍa-
- 518 utt-ēṇi iv-vellai tāṅ kiḍandav = āṟē teṅ-kiḷakku nōkkich = cheṇṇu Karikālaśō-
- 519 lap-peru-vāykkāl = āṇa mummaḍiśōlap-pērāṇṇi vaḍa-karai = Iṣaṅgan-tūrēy =  
urruḷ-
- 520 teṅkiṇṇum mēṅkiṇṇum idaṇil ṇiṇṇum im-Mummaḍiśōlap-pēr-āṇṇai =
- 521 teṅku nōkkiy = ilindu teṅ-karaikkēy = ēṇi it-teṅkarai tāṅ kiḍandav = āṇu
- 522 ivv-ellaiyē kiḷakku nōkkiyun = teṅ-kiḷakku nōkkiyun = cheṇṇu im-Mummaḍiśōlap-  
pēr-ā-
- 523 ṇṇilē talai-koṇḍu teṅku nōkkip = Paḷlakuḍikku nīr pāyap = pōṇa vāykkāliṅ mēl-ka-  
raiye = urru teṅkiṇṇum mēṅkiṇṇum idaṇṇṇum iv-vāykkāliṅ mēl-karaiyē
- 524 ivv-ellai tāṅ kiḍandav = āṟē teṅku nōkkiyum iv-vāykkāl-ik-karaiyē teṅ-mēṅku
- 525 nōkkiyum iv-vāykkāl-ik-karaiyē teṅku nōkkiyun = teṅ-kiḷakku nōkkiyun = teṅku  
nō-
- 526 kkiyum iv-vāykkāl-ik-karaiyē ivvellaieyē kiḷakku nōkkiyum iv-vāykkāl-ik-karaiyē
- 527 teṅku nōkkiyi(yu)ñ = cheṇṇu Śrikaṇḍa-vāykkāl = eṇṇu pēr kūvappaḍum vāykkāliṅ  
vaḍakarai-
- 529 yēy = urru mēṅkiṇṇum vaḍakkiṇṇum teṅkiṇṇum idaṇil-ṇiṇṇum iv-vāykkālai
- 530 teṅku nōkkiy = ilindu teṅ-karaikkēy = ēṇi iv-vāykkālin teṅ-karai tāṅ kiḍa-

*Twelfth Plate: First Side*

- 531 ndav = āṟē ivv-ellaiyē kiḷakku nō[k]kich = cheṇṇu Karikālaśōlapperu-vāykkā-
- 532 l = āṇa Mummaḍiśōlap-pēr-āṇṇi teṅ-karaiyēy = urrut = teṅkiṇṇum it-teṅ-karai
- 533 tāṅ kiḍandavāṟē ivv-ellaiyē kiḷakku nōkkich = cheṇṇu = im-Mummaḍiśōlap-pēr-  
āṇṇai va-
- 534 ḍakku nōkkiy = ilindu Nagar = āgiya Chōlavijjādhirch-chaturvēdi-maṅgalattup-  
palapattāṅ-pattuvāy-
- 535 kkāl = eṇṇu pēr-kūvappaḍum vāykkālin kiḷ-karaikkēy = ēṇi iv-vāykkālin kiḷ-
- 536 karaiyē ivv-ellai tāṅ kiḍandav = āṟē vaḍakku nōkkich = cheṇṇu Veṇṇik-kūrṇat-

- 537 tup-Pulvēlurt-tirapp = āna Paḷḷimēl-Ādamaṅgalam = āna Chāttamaṅgalattu nilattiṅ  
 538 ten-mēl-ellaīyēy = urrut = teṅkinnuñ = kiḷakkiṅṅum idaiṅṅum iṅ-nilattiṅ  
 539 teṅṅ-ellai tāṅ kiḍandav = āṅē kiḷakku nōkkich = cheṅṅu Iṅaṅ = eḷundu niṅṅa  
 puṅṅēy = urru-  
 540 t = teṅkinnuñ idaiṅṅum ivv-ellai tāṅ kiḍandav = āṅē ten-kiḷakku nōk-  
 541 kiyum kiḷakku nōkkiyuñ-cheṅṅu ip-Pulvēlūr-tirappa = āna Paḷḷimēl-Ādamaṅga-  
 542 lam = āna Chāttamaṅgalattu Iḍaiyaṅkuḷam = eṅṅu pēr kūvappaḍuñ = kuḷattai  
 iḍa-  
 543 tt = iṅṅu iv-vellaiyē teṅ-kiḷakku nōkkich = cheṅṅu Karikāśōḷapperuvā-  
 544 ykkāl-āna Mummaḍiśōḷap-pēr-āṅṅiṅ vaḍa-karaiyēy = urrut = teṅkinnuñ mē-  
 545 ṅkinnuñ idaiṅṅum im-Mummaḍiśōḷap-pēr-āṅṅait = teṅ-kiḷakku nōkkiy =  
 iḷindu  
 546 teṅ-karaikkēy = ēṅi it-teṅkarai tāṅ kiḍandav-āṅē ivv-ellaīyē kiḷakku nōkkich =  
 cheṅṅu  
 547 Pulvēlūr-vāykkāliṅ mēl-karaikkēy = urrut = teṅkinnuñ iv-vāykkālaik = kiḷakku  
 nōkki i-  
 548 iḷindu ik-Karikāśōḷap-pēru-vāykkāl = āna im-Mu[m\*]maḍiśōḷap-pēr-āṅṅiṅ teṅ-  
 karaikkēy = ēṅi i-  
 549 t-teṅkarai tāṅ kiḍandav = āṅē ivv-ellaīyē kiḷakku nōkkiyum = teṅ-kiḷakku  
 nōkkiyuñ = che-  
 550 ṅṅu in-nāṅṅu Brahmaḍēyam Pūvaṅṅūr = āṅiya Avaṅikēsarich-chaturvvēdi-maṅga-  
 lattu nilattiṅ vaḍa-mēl-e-  
 551 llaiyēy = urrut = teṅkinnuñ mēṅkinnuñ idaiṅṅum iṅ-nilattiṅ mēlellai tāṅ  
 kiḍandav = āṅē  
 552 teṅṅu nōkkich = cheṅṅu Pulvēlūr-vāykkāliṅ kiḷ-karaiyēy = urru mēṅkinnuñ  
 idaiṅṅum ivvāykkā-  
 553 lait = teṅ-mēṅku nōkkiy = iḷindu iv-vāykkāliṅ mēl-karaiyēy-ēṅi ivvāykkāliṅ  
 mēl-ka-  
 554 rai tāṅ kiḍandav = āṅē ivv-ellaīyē teṅku nōkkich = cheṅṅu Pulvēlūr-vāykkālaik =  
 kiḷa[kku nōkk]i

*Twelfth Plate : Second Side*

- 555 iḷindu ip-Pūvaṅṅūr = āṅiya Avaṅikēsarich-chaturvvēdimāṅgalattū nilattiṅ teṅṅ-  
 aruṅē kiḷakku [nō]-  
 556 kkip = pōṅa uṅ-chiṅṅu-vāykkāliṅ teṅ-varam]bē]y = ēṅi iv-varambu tāṅ kiḍandav  
 = āṅē ivv-ellaīyē kiḷa-  
 557 kku nōkkich = cheṅṅu ip-Pūvaṅṅūr = āṅiya Avaṅikēsarich-chaturvvēdi-maṅgalattu  
 Muṅḍaṅēriy = eṅṅu  
 558 pēr kūvappaḍum nilattiḷ mēl-ellaīy = urru mēṅkinnuñ teṅkinnuñ idaiṅṅum  
 ivvēri nilat-  
 559 tiṅ mēl-ellaīyē teṅku nōkkiyum ivv-ēṅi nilattiṅ vaḍa-vellaiyē mēṅku nōkkiyum iv-

- 560 vēri nilattiṅ mēl-ellaiyē teṅku nōkkiyum teṅ-kilakku nōkkiyum ivvēri nilattiṅ teṅ-  
 561 ṅ-ellaiyē teṅ-kilakku nōkkiyum ivv-Avaṅikēsarich-chaturvvēdi-maṅgalattiṅ mēl-  
 ellai-  
 562 yē teṅku nōkkiyuṅ = cheṅṅu ivv-Avaṅikēsarich-chaturvvēdimāṅgalattu Āmbā-  
 kkuḷam = eṅṅu pēr kū-  
 563 vappaḍuṅ = kuḷattiṅ mēl-arugēy = i[v\*]vūr ēri nīr pōgu-vāyum ten-karaiyil mēl  
 talaiyēy = urru mērkīṅ-  
 564 ṅum vadakkiṅṅum teṅkiṅṅum idaṅṅṅum ivv-ēri nīrpōgu-vāyil teṅ-karaiy-u-  
 565 i[vāyē ivv-ellai tāṅ kiḍandav = aṅē teṅ-kilakku nōkkiyum = teṅku nō[kki\*]yuṅ =  
 cheṅṅu i-  
 566 n-nāṅṅu Brahmādēyam Kilp-Pūṅḍiy = āgiya Olōkamādēvich-chaturvvēdi-  
 maṅgalattu vaḍav-ellai  
 567 Śiṅgaḷāntakan = eṅṅu pēr-kūvappaḍum vāykkāli-ṅaḍuv-urruṅ = teṅkiṅṅum  
 mērkīṅṅum te-  
 568 ṅpāy-k-ellai idaṅṅṅum ich-Chiṅgaḷāntakan-vāykkāli = ṅaḍuvēy ivv-ellai [tāṅ]  
 kiḍanda-  
 569 vāṅē mēṅku nōkkich = cheṅṅu Rājarāja-vaḷanāṅṅu Irājarāja-iṅvara-purattu  
 nilam ich-Chiṅgaḷānta-  
 570 kaṅ-vāykkāliṅ vaḍa-karai nilattiṅ teṅ-kil-ellaiyēy = urru vadakkiṅṅum idaṅṅṅu-  
 571 m ivv-Irājarāja-iṅvarapurattu iṅ-nilattiṅ kil-ellaiyē vaḍakku nōkkich = cheṅṅu  
 Virasōḷa-vaḷanā-  
 572 ṅṅu Ariṅṅigaipurattu nilattiṅ teṅṅ-arugē kilakku-mēṅk-āy-k = kiḍanda Tiruvāḷaṅ =  
 eṅṅu pēr kūvappaḍum uṅ-chiṅṅu-  
 573 vāykkāliṅ ṅaḍuv-urruṅ = kilakkiṅṅum idaṅṅṅum ivvāykkāli = ṅaḍuvēy-ivv-ellai  
 tāṅ kiḍandavā-  
 574 ṅē kilakku nōkkich = cheṅṅu ivv-Ariṅṅigaipurattu nilattiṅ kil-arugē ten-vaḍal-  
 āy-k = kiḍanda uṅchiruvāykkāli-ṅaḍuv-u-  
 575 ṅṅu teṅkiṅṅum idaṅṅṅum ivvuṅ-chi uvāykkāliṅ ṅaḍuvē ivv-ellai tāṅ kiḍandavāṅē  
 vaḍakku nōkki-  
 576 ch = cheṅṅu kilakku-mēṅk-āy-k = kiḍanda Aiṅṅūṅṅuvaṅ = e[ṅ\*]ṅṅu pēr kūvappa-  
 ḍum uṅ-chiṅṅuvāykkāliṅ ṅaḍuv-u ṅuk = kilak-  
 577 kiṅṅum idaṅṅṅum ivvuṅ-chiṅṅuvāykkāliṅ ṅaḍuvēy = i[v\*]v-ellai tāṅ kiḍandavāṅē  
 kilakku nōkkich = che-  
 578 ṅṅu ivv-Ariṅṅigaipurattu nilattukkē kil-arugē teṅ-vaḍal-āy-k-ki [ḍa\*]n-da uṅchirū-  
 vāykkāli = ṅaḍuv-urruṅ = teṅkiṅṅu-  
 579 m ivv-uṅ-chiṅṅuvāykkāli = ṅaḍuvēy = i[v\*]v-ellai tāṅ kiḍandavāṅē vaḍakku  
 nōkkich = cheṅṅu Mayimālaiyan = e-

*Thirteenth Plate : First Side*

- 580 ṅṅu pēr kūvappaḍum uṅ-chi uvāykkālēy = urruṅ = kilakkiṅṅum idaṅṅṅum iv-  
 vāykkālai vaḍakilakku nō-

- 581 kki ūḍ = arutt = ēri ivv-Ariñjigaipurattu nilattiṅ ki]-ellaiyē vaḍakku nōkkiyum  
idanili(ṅiṅṅum) vaḍav-ellaiyē
- 582 mēṅku nōkkiyum in-ṅilattuk-ki]-ellaiyē vaḍakku nōkkiyuñ = cheṅṅu ivv-ellaiyē  
mēl-arugē niṅṅa puṅ-
- 583 raiy = idatt-iṅṅu ivv-ellaiyē vaḍakku nōkkich = cheṅṅu Śri Parāntakan = eṅṅu  
pēr-kūvappaḍum ut-chiṅṅuvāykkā-
- 584 liṅ naḍuv-urruk = kiḷakkiṅṅum teṅkiṅṅum vaḍā(ḍa)kkiṅṅum idaninṅu ivvut-chi[ṅu\*]  
vāykkāliṅ naḍu
- 585 vē ivv-ellaiyē kiḷakku nōkkich = cheṅṅu ivv-Ariñjikaipurattu nilattiḷ ki]-arugē  
teṅṅa(va)ḍal-āyk = kiḍanda Pa-
- 586 riṅvaiyttān-kāl = eṅṅu pēr kūvappaḍum ut-chiṅṅuvāykkālil naḍuvēy = urruk-teṅkiṅṅum  
idaninṅu-
- 587 m ivvāykkāliṅ naḍuvē ivv-ellai tāṅ kiḍandavāre vaḍakku nōkkich = cheṅṅu kiḷan-  
mēl-āyk = kiḍanda Irumaḍi-
- 588 sōḷap-peruvāykkāl = eṅṅu pēr-kūvappaḍum vāykkālēy = urruk = kiḷakkiṅṅum idaninṅu  
um iv-vāy-
- 589 kkālai vaḍakku nōkkiy = ūḍ-arutt = ēri ip-Parivaittān-kāl = eṅṅu pēr-kūvappaḍum  
vāykkā-
- 590 liṅ naḍuvēy = ivv-ellai tāṅ kiḍandavāre vaḍakku nōkkich = cheṅṅu ivvūr nilattiṅ  
vaḍav-a-
- 591 rugē kiḷal [mēl]-āyk-kiḍanda vāykkāliṅ naḍuvēy = urruk = kiḷakkiṅṅum idaninṅum  
ivvā-
- 592 ykkāli = naḍuvēy = i[vv-e\*]lai tāṅ kiḍandavāre mēṅku nōkkiyum iv-vākkāli =  
naḍuvē vaḍa-
- 593 kku nōkkiyum ivvāykkāli = naḍuvē ivv-ellaiyē mēṅku nōkkiyuñ = cheṅṅu Kāḍukāl
- 594 kuḷam = eṅṅu pēr kūvappaḍum kuḷattaiy = idatt-iṅṅu ivv-ellaiyē mēṅku nōkkiyum  
in-
- 595 nilattiṅ mēl-ellaiyē teṅ-mēṅku nōkkiyum ivv-Ariñjigaipurattu nilattukkē vaḍav-el-  
596 lai tāṅ kiḍandavāre mēṅku nōkkiyum ivvūr nilattukkē mēl-ellaiyē teṅku nōkkiyum  
597 ivvūr nilattukkē vaḍav-ellai tāṅ kiḍandavāre mēṅku nōkkiya(yu)ñ = cheṅṅu ivv-  
ellaiyē
- 598 teṅṅ-arugē niṅṅa Araśaṅgaṅṅai idatt-iṅṅu ivv-ellaiyē mēṅku nōk[ki]ch = cheṅṅu ivv-  
ellai-
- 599 yē vaḍav-arugē niṅṅa puḷiyaṅ-gaṅṅai valatt-iṅṅu ivv-ellaiyē mēṅku nōkkich =  
cheṅṅu Tiru-Vep-
- 600 kāḍaṅ = eṅṅu pēr-kūvappaḍum vāykkāliṅnaḍuvēy = urru vaḍakkiṅṅuñ = kiḷakki-  
ṅṅum mēṅkiṅ-
- 601 ṅum idaninṅum iv-vāykkāliṅ naḍuvēy iv-vellaiyē vaḍakku nōkkiyum iv-vāykkāliṅ  
602 naḍuvē ivv-ellaiyē tāṅ kiḍandavāre mēṅku nōkkiyuñ = cheṅṅu teṅ-vaḍalāyk =  
kiḍanda Madurāntaka-va-
- 603 diy-eṅṅu pēr kūvappaḍum vāykkālēy = urru kiḷakkiṅṅum vaḍā(ḍa)k-kiṅṅum idaninṅu  
um in-Madu-

## Thirteenth Plate: Second Side

- 604 rāntaka-vadiyai mēṛku nōkkiy = ūḍ = aruttu Rājarāja-vaḷanāṭṭu Rājarāja-Īsvara-  
purattu nilam it-Tiruveṅkā-
- 605 ḍa-vāykkāliṭ teṅ-karai nilattukku vaḍav-ellai it-Tiruveṅkāḍa vāykkāli-ṇaḍuvē ivvel-  
606 lai tāṅ kiḍandavāre mēṛku nōkkich = cheṅṇu iv-vāykkāliṅ vaḍakarai ivv-Irājarāja-  
Īsvarapurat-
- 607 tiṅ nilattiṅ teṅ-kiḷ-ellaiyēy = urru vaḍakkiṅṇum idaniṅṇum in-nilattiṅ kiḷ-ellai  
608 yē vaḍakku nōkkiyum vaḍakiḷakku nōkkiyum ivv-ellai tāṅ kiḍandavāṛē vaḍakku  
nōkkiyu-
- 609 ũ-cheṅṇu ivv-ellaiyin kiḷ-arugē niṅṇa Nāvaṛ-kattaiyai valatt-iṭṭu ivv-ellai tāṅ  
kiḍandavā-
- 610 ē vaḍakku nōkkich = cheṅṇu iv-vellaiyiṅ kiḷ-arugē niṅṇa Puṅgaṅ-kattaiyai valatt-  
iṭṭu ivv-el-
- 611 laiye vaḍakku nōkkich = cheṅṇu in-nilattiṅ vaḍakiḷ-ellaiyēy = urruk-kiḷakkiṅṇum  
teṅkinnum i-
- 612 daṅṅṇum iṅ-nilattiṅ vaḍav-ellai tāṅ kiḍandavāre mēṛku nōkkich = cheṅṇu Rāja-  
rāja-Īsvarapurat-
- 613 tu in-nilattiṅ vaḍa-mēl-ellaiyēy = urru vaḍakkiṅṇum idaniṅṇum iṅ-nilattiṅ  
614 mēl-ellai tāṅ kiḍandavāṛē teṅku nōkkich = cheṅṇu ivv-ellaiyin mēl-arugē  
615 niṅṇa puṅgaṅ-kattaiyai valatt-iṭṭu ivv-ellaiyē teṅku nōkkiyum = teṅkiḷakku nōkki-  
616 yun = teṅkunōkkiyuṅ = cheṅṇu Tiruve[ṅ]kāḍaṅ = eṅṇum vāykkāliṅ ṇaḍuvēy =  
urru mēṛkki-
- 617 ṅṇum teṅkinnum idaniṅṇum it-Tiruveṅkāḍaṅ vāykkālin ṇaḍuvēy ivv-ellai-  
618 yē kiḷakku nōkkich = cheṅṇu it-Tiruveṅkāḍaṅ vāykkālin teṅ-karaiyin Rājarāja-  
Īsvara-
- 619 purattu ṇilattiṅ vaḍa-mēl-ellaiyēy = urrut = teṅkinnum idaniṅṇum iṅ-nilattiṅ mēl-  
ellaiyē
- 620 teṅku nōkkich = cheṅṇu ivvūr-nilattu vaḍav-ellaiyē mēṛku nōkkiyum ivvūr nilattiṅ  
mēl-el-
- 621 laiye teṅku nōkkiyuṅ-cheṅṇu ivv-ellaiyiḷ niṅṇa puṅṅaiyi = urru mēṛkinnum vaḍa-  
kkinnum idani-
- 622 ṅṇum ivv-ellai tāṅ kiḍandavāṛē nōkkich = cheṅṇu Tiruveṅkāḍaṅ = eṅṇum  
vāykkāliṅ ṇaḍu-
- 623 vēy = urru vaḍakkiṅṇum it-Tiruveṅkāḍaṅ vāykkāliṅ [na]ḍuvē ivv-ellaiyē teṅku  
nōkkich = cheṅṇu Kā-
- 624 maṇatākaḷ vāykkāl-eṅṇu pēr kūvappaḍum vāykkālēy = urru mēṛkiṅṇum iv-vāy-  
kkālait = te-
- 625 ṛku nōkkiy-ūḍ = aruttut = teṅ-karaikkēy = ēṇi ivv-ellaiyē teṅku nōkkich cheṅṇu ivv-  
irājarāja-Īsvara-
- 626 purattuk-kaṇakkappēṅ = āṇa nilattiṅ mēl-ellaiyēy = urru mēṛkiṅṇum idaniṅṇum  
ivvellai tāṅ kiḍa-

- 627 ndavārē mēṛkku nōkkich = cheṇṇu ivv-ellaiyil vaḍav-arugē niṇṇa purrai valatt-iṭṭu  
ivv-ellaiyē mē-

*Fourteenth Plate : First Side*

- 628 rku nōkkich = cheṇṇu ivv-ellaiyil naḍuvēy niṇṇa purrēy = urru vaḍakkiṇṇum ivve-  
llaiyē
- 629 mēṛku nōkkich = cheṇṇu teṇ-vaḍal-āyk = kiḍanda uṭ-chiṇṇu-vāykkālinaḍuvēy = urru  
vaḍakkiṇṇum i-
- 630 daṇiṇṇum iv-vāykkālīṇ naḍuvē ivv-ellai tāṇ kiḍandavārē vaḍakku nōkkich = cheṇṇu  
Kāmapa-
- 631 tākai vāykkāli = naḍuvēy = urruk = kiḷakkiṇṇum ik-Kāmapatākai vāykkālīṇ naḍuvē  
iv-
- 632 vellai tāṇ kiḍandavārē vaḍakku nōkkium vaḍakilakku nōkkium iv-vāykkālīṇ  
naḍuvē-
- 633 y vaḍakku nōkkium = cheṇṇu ivv-Irājarāja-Īśvarapurattu vyāpāri Chintāmaṇiy-  
ārūr ulliṭṭa chadukkattā-
- 634 r maṇaippēr = āṇa nilattiṇ vaḍakiḷ-ellaiyēy = urruk = kiḷakkiṇṇum = teṛkiṇṇum  
idaṇiṇṇum iṇ-
- 635 ṇilattiṇ vaḍav-ellaiyē mēṛku nōkkium iṇ-ṇilattukkē mēl-ellaiyē teṛku-nōkki-  
636 yum iṇ-ṇilattukkē vaḍav-ellaiyē mēṛku nōkkium = cheṇṇu Arumoli-dēvaṇ = eṇṇu  
pēr kūva-
- 637 ppaḍum vāykkālīṇ kiḷ-karaiyēy = urru vaḍakkiṇṇum mēṛkiṇṇum idaṇiṇṇu-  
638 m iv-vāykkālai teṇ-meṛku nōkki ilindu mēl-karaikkē ēṇi ivv-ellaiyē
- 639 mēṛku nōkkich = cheṇṇu Tribhuvanamahādēvip-pērērik-karaiē(yē) Kaviri-Naṅgai  
eṇṇum Piḍāriyā-
- 640 r nilam Rājarāja-Īśvarapurattu nilattiṇ vaḍav-ellaiyē mēṛku-nōkkich = cheṇṇu  
Mahimā-
- 641 layaṇ = eṇ[n\*]um vāykkālīṇ kiḷ-karaiyēy = urru mēṛkiṇṇum vaḍakkiṇṇum iv-  
642 vāykkālai mēṛku-nōkkīy = ilindu mēl-karaikkēy = ēṇi ivv-ellaiyē mēṛku-
- 643 nōkkich = cheṇṇu ivvūr vyāpāri Māraṇ Pīramāṇi ulliṭṭa chadukkattār-maṇaippēr-  
āṇa tōṭṭa-nilatti-
- 644 ṇ vaḍa-mēl-ellaiyēy = urru vaḍakkiṇṇum idaṇiṇṇum iṇṇilattiṇ mēl-ellaiyē teṛ-  
645 ku-nōkkich = cheṇṇu ivv-ellaiyil niṇṇa purrēy = urru mēṛkiṇṇum idaṇiṇṇum ivv-  
ellaiyē
- 646 kiḷakku-nōkkich = cheṇṇu ivv-ellaiyil niṇṇa purrēy = urrut = teṛkiṇṇum idaṇiṇṇum  
ivv-e-
- 647 llaiyē kiḷakku-nōkkich = cheṇṇu Mahimālaiyaṇ = eṇṇum vāykkālīṇ naḍuvēy-urrut =  
teṛkiṇ-
- 648 ṇum idaṇiṇṇum iv-vāykkālīṇ naḍuvē ivv-ellai tāṇ kiḍandavārē teṛku-nōkkium iv-  
649 vāykkālīṇ naḍuvē kiḷakku-nōkkium = teṇ-kiḷakku-nōkkium = cheṇṇu iv-vāykkālīṇ  
teṇkarai

- 650 Rājarāja-Īsavarapurattu vyāpāri Venkāḍaṅ Kāmaṅ ulliṭṭa chadukkattār maṅai-  
ppēr = āṅa tōṭṭa nilattiṅ va-  
651 ḍa-mēl ellaiyēy = urru mērkkiṅṅum terkiṅṅum idaṅṅum iṅ-ṅilattiṅ mēl-ellaiyē

*Fourteenth Plate: Second Side*

- 652 terku-nōkkiyūṅ = teṅ-kilakku-nōkkiyūṅ-cheṅṅu ivvūr vyāpē(pā)ri Būdi Aiyāraṅ  
ulliṭṭa chadukka-  
653 ttār-maṅaiappēr = āṅa tōṭṭam(ṭa)nilattiṅ vaḍav-ellaiyēy = urru mērkkiṅṅum terki-  
ṅṅum  
654 idaṅṅum iṅṅilattiṅ vaḍav-ellaiyē mērku-nōkkich = cheṅṅu teṅ-vaḍal-āyk = kiḍan-  
da vāy-  
655 kkāli = naḍuvēy = urru vaḍakkiṅṅum idaṅṅum ivvāykkāli = naḍuvē ivv-ellaiyē  
656 terku-nōkkich = cheṅṅu Śiṅgaḷāntakaṅ vāykkāli = naḍuvēy = urru mērkkiṅṅum  
idaṅṅ[n\*] u[m\*] ich-Chi-  
657 Ņgaḷāntakaṅ vāykkāliṅ naḍuvē ivv-ellaiyē kilakku-nōkkich = cheṅṅu ich-Chiṅgaḷā-  
taka-  
658 ṅ vāykkāl terku-nōkkiṅa tirivēy tālaikoṅḍu kilakku-nōkkip = pōṅa Irumaḍiśōḷan =  
659 eṅṅu pēr kūvappaḍum vāykkāliṅ teṅ-karaiyēy = urrut = terkiṅṅum idaṅṅum iv-  
vāy-  
660 kkāliṅ teṅ-karaiyē ivv-ellaiyē kilakku-nōkkich = cheṅṅu ivvāykkāliṅ teṅ-karai-  
661 yē ivv-Irājarāja-Īsvarapurattu nagarap-podup-puṅṅey nilattiṅ vaḍa-mēl-el-  
662 lai-yē = urrut = terkiṅṅum idaṅṅum iṅ-ṅilattiṅ teṅ-nellaiyē te-  
663 ṅ-kilakku-nōkkiyūṅ kilakku-nōkkiyūṅ = tenkilakku-nōkkiyūṅ-cheṅṅu ivv-ellai-  
664 yi = ni[ṅ] a puṅṅaiy = urrut = terkiṅṅum mērkkiṅṅum idaṅṅum iv-vellaiyē te-  
665 ṅ-kilakku-nōkkich = cheṅṅu iv-vellaiyṅ teṅṅ-arugē niṅṅa puṅṅai valatt-iṭṭu ivv-ellai-  
666 yē teṅ-kilakku-nōkkiyūṅ-cheṅṅu ivv-ellaiyṅ mēl-arugēy niṅṅa puṅṅai va-  
667 latt-iṭṭu ivv-ellaiyē terku-nōkkich = cheṅṅu ivv-Irājarāja-Īsvarapurattu vyāpāri  
Chāṭṭaṅ Tā-  
668 li ulliṭṭār chadukkattār-maṅaiappēr = āṅa nilattil teṅ-mēl-ellaiyēy = urrut = terkiṅṅum  
mērki-  
669 ṅum idaṅṅum iṅ-ṅilattiṅ teṅṅ-ellaiyē kilakku-nōkkiyūṅ teṅkilakku-nōkkiyūṅ-cheṅ-  
670 ṅu ivv-ellaiy-arugil kuḷattiṅ teṅ-karaiyē kilakku-nōkkiyūṅ ikkuḷattiṅ kil-karaiyē  
vaḍakku-  
671 nōkkiyūṅ = cheṅṅu ivvūr vyāpāri Paḷli-Chaḍaiyaṅ = ulliṭṭa chadukkattār-maṅaiappēr  
= āṅa nilattiṅ teṅ-  
672 mēl-ellaiyēy = urrut = terkiṅṅum mērkkiṅṅuṅ kilakkiṅṅum idaṅṅum iṅ-ṅilattiṅ  
673 teṅṅ-ellaiyē kilakku-nōkkich = cheṅṅu ivv-Irājarāja-Īsvarapurattu mēṭṭuvāykkāl =  
eṅṅu pēr kū-  
674 vappaḍum teṅ-kilakku nōkkiṅa uṭ-chiruvāykkāliṅ teṅ-karaiyēy-urrut = terkiṅṅum  
ivvāy-  
675 kkāliṅ teṅ-karaiyē ivv-ellaiyē teṅ-kilakku-nōkkich = cheṅṅu ivvūr vyāpāri Param-



*Fifteenth Plate : First Side*

- 676 bai śri-Kōvattanāṅ ulliṭṭa chadukkattu maṇaippēr = āṇa nilam iv-vāykkālin teṅ-  
karai nilatti-
- 677 ṅ vaḍa-mēl-ellaiyēy = urrut = teṅkiṇṇu = mēṅkiṇṇum idaṇiṇṇum iṅ-nilattiṅ mēl-el-  
678 laiye teṅku nōkkich = cheṇṇu Rājarāja-Iśvarapurattu vāykkāl = eṇṇu pēr kūvappa-  
ḍum vāykkā-
- 679 liṅ vaḍav-ellaiyēy = urru mēṅkiṇṇum idaṇiṇṇum iv-vāykkāliṅ vaḍav-ellaiyē-mēṅku-  
nō-
- 680 kkich = cheṇṇu iv-vāykkālit = teṅ-mēṅku-nōkkiy = ūḍaruttu iv-vellaiyē teṅ-mēṅku  
nō-
- 681 kkich = cheṇṇu ivv-Irājarāja-Iśvarapurattu ūr-nattattil ivvūr vyāpāri Māṇṅ-Kuppai  
maṇai-nīla-
- 682 ttiṅ mēl-ellaiyēy = urru vaḍakkiṇṇu = mēṅkiṇṇum idaṇiṇṇum im-maṇai nilattiṅ mē-  
683 l-ellaiyē teṅku-nōkkich = cheṇṇu ivvella-y-arugu niṅṅa illuppaikkattaiyai-idatt-iṭṭu  
684 i- v-ellaiyē teṅku-nōkkich = cheṇṇu ivvūr nagarap-podu-kāṅṅu-mēy-pāl = āṇa  
nilattiṅ te-
- 685 ṅ-mēl-ellaiyēy = urru mēṅkiṇṇum idaṇiṇṇum iṅ-nilattiṅ teṅṅ-el-  
686 laiye teṅ-kilakku-nōkkich = cheṇṇu ivv-Irājarāja-Iśvarapurattuch-Chaṅkarappāḍiyā-  
687 ṅ-Mānāyaṅ-Namināṅaṅ-maṇaippēr = āṇa puṅjey-nilattiṅ mēl-ellaiyēy = ur-  
688 rut = teṅkiṇṇu = mēṅkiṇṇum idaṇiṇṇum iṅ-nilattiṅ mēl-ellaiyē te-  
689 ṅ-kilakku-nōkkiyum iṅ-ṅilattiṅ teṅṅ-ellaiyēy teṅ-kilakku-nōkkiyu-  
690 m iṅ-ṅilattiṅ kil-ellaiyēy vaḍa-kilakku-nōkkiyuṅ = cheṇṇu ivv-Irājarāja-I-  
691 śvarapurattu nagarap-podu-nilattiṅ teṅ-mēl-ellaiyēy = urru mēṅkiṇṇum teṅkiṅ-  
692 ṅuṅ = kilakkiṇṇum = idaṇiṇṇum iṅ-nagarap-podu-nilattiṅ teṅ-ṅellaiyē kilakku nō-  
693 kkiyun = teṅ-kilakku nōkkiyuṅ = cheṇṇu ivv-ellaiy-arugu niṅṅa purṅaiy = idatt-iṭṭu  
ivv-ellaiyē
- 694 teṅ-kilakku-nōkkich = cheṇṇu iṅṅilattu mēl-ellaiyēy = urrut = teṅkiṇṇu mēṅkiṇṇum  
695 idaṇiṇṇum iṅ-ṅilattiṅ mēl-ellaiyē teṅku-nōkkich = cheṇṇu Śiṅgaḷāntakan-vāy-  
696 kkāli = ṅaḍuvēy = urru mēṅkiṇṇum idaṇiṇṇum Śiṅgaḷāntakaṅ-vāykkāli = ṅaḍuvēy  
ivvella-i tā-
- 697 ṅ kiḍandavāṅṅē mēṅku nōkkich = cheṇṇu ivvā[y\*]kkāliṅ vaḍakku nōkkiṅa tirivēy =  
tirivēy = urru vaḍakkiṇṇu-
- 698 m idaṇi[n\*]ru iv-vāykkāliṅ kil-karaikkēy-ēṅi ik-kilkaraiyēy-ivvellaitāṅ kiḍanda-  
vāṅṅē vaḍa-
- 699 kku-nōkkich = cheṇṇu Śiṅgaḷāntakaṅ-vāykkāli = ṅaḍuvēy-urruk = kilakkiṇṇum ivvā-  
ykkāli = ṅaḍuvē

*Fifteenth Plate : Second Side*

- 700 y = ivv-ellai vaḍakku-nōkkich = cheṇṇu iv-vāykkālaiy = urruk = kilakku-mēṅkāga ki-  
ḍanda Śivapāḍaṅṅē-

- 701 karan = enru pēr kūvappaḍum vāykkāliṅ vaḍa-karaiyēy = ur[ru]k = kiḷakkkiṅṅum  
idaiṅṅum
- 702 iv-vāykkāliṅ vaḍa-karai tāṅ kiḍandavārēy ivv-ellaiyē mēṅku-nōkkich = chen-  
703 ru Rājarāja-Īsvarapurattu nilam iv-vāykkālin vaḍa-karai nilattiṅ teṅ-kil-e-  
704 llaiyēy-urru vaḍakkiṅṅum idaiṅṅum iṅ-nilattiṅ kil-ella iyē vaḍakku nōkkich = chen-  
705 ru Śiṅgaḷāntakaṅ-vāykkāliṅ teṅ-karaiyēy = urruk = kiḷakkiṅṅum idaiṅṅum iv-vāyk-  
kālai
- 706 vaḍakku-nōkkiy = ila(li)ndu vaḍa-karaikkēy = ēṅi ivv-ellaiyē vaḍakku nōkkich =  
chenṅum ivv-irā-
- 707 jarāja-Īsvara[pura]ttu nilamu(mum) uḍaikulaṅṅiṅ kil-karai tāṅ kiḍandavāre ivv-el-  
laiyēvaḍakku-nōkkich =
- 708 chenru ivv-ellaiyil niṅṅa purrēy = urruk = kiḷakkiṅṅum idaiṅṅum ivv-ellai tāṅ  
kiḍandavārē vaḍak
- 709 ku-nōkkiyum vaḍa-mēṅku nōkki[yu\*]ṅ = chenru ivv-ellaiyṅṅ = arugē niṅṅa purrai-i  
710 ḍatt-iṅṅu iṅ-nilattiṅ mēl-ellaiyē teṅku-nōkkiṅa tirivēy = ur uk-kiḷakkiṅṅum  
711 vaḍakkiṅṅum idaiṅṅum im-mēl-ellai tāṅ kiḍandavārē teṅku-nōkkiyum =  
712 teṅ-mēṅku-nōkkiyum = teṅku-nōkkiyuṅ = chenru Śiṅgaḷāntakaṅ-vāykkāliṅ naḍu  
713 vēy = urru mēṅkiṅṅum vaḍakkiṅṅum idaiṅṅum iv-vāykkāliṅ naḍuvēy iv-  
714 v-ellaiyē mēṅku-nōkkich = chenru ich-Chiṅgaḷāntakaṅ vāykkāliṅ teṅ-karai  
715 ivv-Irājarāja-Īsvarapurattiṅ nilattiṅ vaḍa-mēl-mūlaiyēy = urru vaḍakkiṅṅum idai-  
iṅ um iṅ-
- 716 ṅilattiṅ mēl-ellai tāṅ kiḍandavārē teṅ-mēṅku nōkkiyum = teṅku nōkkiyuṅ = chenru  
in-nila
- 717 ttiṅ teṅ-mēl = arugu niṅṅa irraṅṅaiṅṅaiy = idattiṅṅuch = Chivapādaśēkaraṅ-  
vāykkāliṅ vaḍa-karaiyēy = urru
- 718 mēṅkiṅṅum vaḍakkiṅṅum idaiṅṅum ich-Chivapādaśēkaraṅ-vāykkāliṅ vaḍa-  
karaiyē ivv-el-
- 719 lai tāṅ kiḍandavāre vaḍa-mēṅku-nōkkich = chenru ich-Chiṅgaḷāntakaṅ-vāykkāliṅ  
naḍuvēy = urru vaḍakkiṅ-
- 720 ṅum kiḷakkiṅṅum idaiṅṅum ich-Chiṅgaḷāntakaṅ vāykkāli = naḍuvē mēṅku-  
nōkkich = chenru ivvā-
- 721 ykkālai vaḍakku-nōkki [ilindu] vaḍakaraikkēy = ēṅi Rājarāja-vaḷanāṅṅut = Teṅ-  
Chēndaṅkuḍi nilattiṅ teṅ-kil-el-
- 722 lai niṅṅa puṅgaṅkaṅṅaiy = urru vaḍakkiṅṅum [i\*] mēlpār-k-ellaiy (lai) idaiṅṅum  
it-Teṅ-Chēndaṅkuḍi nilatti-
- 723 ṅ kil-ellaiyē vaḍa-kiḷakku-nōkkiyum vaḍakku-nōkkiyum vaḍa-mēṅku nōkkiyuṅ =  
chenru it-Teṅ-

*Sixteenth Plate : First side*

- 724 Śēndaṅkuḍi iṅ-ṅilattiṅ vaḍa-kil-ellai Tribhuvanamāha(mahā)dēvip-pērērikku  
nir pāyum vāyk-

- 725 kāliṅ teṅ-karaiyēy = ūṟṟuk = kiḷakkiṅṇum teṅkiṅṇum vaḍakkiṅṇum idaṅṅṟu-  
 726 m iv-vāykkālai vaḍakku-nōkki ilindu vaḍa-karaikkēy = ēṟi in-nāṭṭu Vaḍa-Sēndaṅ-  
 guḍi nilatti-  
 727 ṅ kiḷ-ellaiyē vaḍakku-nōkkich = cheṅṟu in-nāṭṭup-Paṅaṅguḍi-nilattiṅ teṅ-kiḷ-ellai-  
 728 yēy = ūṟṟuk = kiḷakkiṅṇum idaṅṅṟum iṅ-nilattiṅ kiḷ-ellaiyē vaḍakku-nōkkich =  
 cheṅ-  
 729 ru Tribhuvanaṁmāhādēvip-pēreri vaḍakara Veṭṭittūmb = eṅṇum tūmbiṅ mēl-arugē  
 ip-Paṅaṅ-  
 730 guḍi nilam ivvēri-karaikkut = tēṅk-uḷḷa nilattiṅ vaḍa-kiḷ-ellaiyēy = ūṟṟuk = kiḷa-  
 kkiṅṇum i-  
 731 daṅṅṟum ip-Paṅaṅguḍi nilattiṅ vaḍav-ellai āṅa ivvēri-vaḍa-karai tāṅ kiḍandavāṟē  
 mē-  
 732 ṟku-nōkkich = cheṅṟu ip-Paṅaṅguḍi nilam ivvēri-karaikku vaḍakk-uḷḷa nilattiṅ teṅ-  
 kiḷ-e-  
 733 llaiyēy = ūṟṟu vaḍakkiṅṇum idaṅṅṟum iṅ-nilattiṅ kiḷ-ellaiyē vaḍa-  
 734 kku-nōkki ivv-ellaiyil mēl-arugē niṅṟa Iṅgaittūṟṟaiy = idatt-iṭṭu ivv-ellai-  
 735 yē vaḍakku-nōkkich = cheṅṟu iṅ-nilattiṅ vaḍa-kiḷ-ellaiyil niṅṟa purṟēy = ūṟṟuk = kiḷa-  
 736 kkiṅṇum idaṅṅṟum iṅ-nilattiṅ vaḍav-ellai tāṅ kiḍandavāṟē mēṟku-no-  
 737 kkich = cheṅṟu iṅ-nilattiṅ vaḍav-ellaiyum in-nāṭṭuk-Koḍumuḍiy-Ālattūr-ni-  
 738 lattū-nilattiṅ kiḷ-ellaiyum = āṅa ellaiyēy = ūṟṟu vaḍakkiṅṇum idaṅṅṟu ik-Koḍumuḍiy-Ā-  
 739 lattū-nilattiṅ kiḷ-ellai tāṅ kiḍandavāṟē vaḍakku-nōkkich = cheṅṟu  
 740 ivv-ellaiy-arugu niṅṟa purṟai valatt-iṭṭu-  
 741 ch-chaturvvedimaṅgalatti-nilatūṅ teṅṅ-ellaik-kulaik-karaiyēy = ūṟṟuk = kiḷakkiṅṇum  
 idaṅṅṟum iv-Vi-  
 742 jāiyālayach-chaturvvedimaṅgalattut-teṅṅ-ellaik-kulaik-karaiyē ivv-ellai tāṅ kiḍan-  
 davāṟē kiḷak-  
 743 ku-nōkkium vaḍa-kiḷakku-nōkkium kiḷakku-nōkkium = cheṅṟu ivvūrp-paraich-  
 chuḍugāḍ = āṅa nilattiṅ  
 744 teṅ-kiḷ-ellaiyēy = ūṟṟut = teṅkiṅṇum kiḷakkiṅṇum idaṅṅṟum ip-paraich-chuḍugāḍ  
 āṅa nilatti-  
 745 ṅ kiḷ = arugē teṅ-vaḍal-āyk = kiḍanda vāykkāliṅ mēl-karaiyē ivv-ellai tāṅ kiḍan-  
 davāṟē va--  
 746 ḍakku-nōkkyum vaḍa-mēṟku-nōkkium = cheṅṟu ivv-ellaiyil niṅṟa purṟē = ūṟṟuk =  
 kiḷakkiṅṇum vaḍakki-  
 747 ṅṅum = idaṅṅṟum = iv-vāykkāliṅ mēl-karaiyē ivv-ellaiyē vaḍakku-nōkkium  
 vaḍamēṟku-nōkkium

Sixteenth Plate: Second side

- 748 m vaḍakku-nōkkium = cheṅṟu ivvāykkā! ik-karaiyē ivv-el-  
 749 laiye mēṟku kō(nō)kkium iv-vāykkāl-ik-karaiyēy-ivv-ellaiyē vaḍakku nōkkium  
 750 cheṅṟu ivv-ellaiy = niṅṟa purṟēy = ūṟṟuk = kiḷakkiṅṇum vaḍakkiṅṇum ida-

- 751 niṅṅum ivv-ellaiyē vaḍakku-nōkkich = cheṅṅu Uppukkuḷam = eṅṅu pēr kūvappa-  
duṅ = kuḷa
- 752 ttiṅ teṅ-karaiyēy = urruḷ = kiḷakkiṅṅum = idaṅṅum iḷḷattṅ ten-karaiyē mēṅku-  
nōkkiyūm
- 753 kuḷattṅ mēl-karaiyē vaḍakku-nōkkiyūṅ = cheṅṅu Karikālasōḷap-peru vāykkāl = āṅa  
Mum
- 754 maḍisōḷap-pērāṅṅi = ṅaḍuvēy = urru vaḍakkiṅṅum kiḷakkiṅṅum vaḍapārk-ellaiy =  
idaṅṅum = im-Mu
- 755 mmaḍisōḷap-pērāṅṅi = ṅaḍuvēy = ivv-ellai tāṅ kiḍandavārē kiḷakku-nōkkich =  
cheṅṅu ik-Karikāla-sō-
- 756 ḷap-peruvāykkāl = āṅa Mammaḍisōḷap-pērāṅṅu teṅ-kiḷakku-nōkkiṅṅa tirivilē talai-  
koṅḍu kiḷakku-
- 757 nōkki Venṅik-kurrattu Nerkuṅṅattukku nīr pāyap = pōṅa vāykkālin teṅ-karaiyēy =  
ur-
- 758 rut = teṅkiṅṅum idaṅṅum iv-vāykkāliṅ teṅ-karai tāṅ kiḍandavār = i-
- 759 vv-ell aiyē kiḷakku nōkkich-cheṅṅu ivvāykkāl vaḍakku-nōkkittirinda tirivilē ta-
- 760 lai-koṅḍu iṅ-Nerkuṅṅattut-Tiruvaraṅgaṅ-kuḷattukku nīr pāyap = pōṅa vāykkāli-
- 761 ṅ teṅ-karaiyēy-ivv-ellaiyē kiḷakku-nōkkiyūm = teṅ-kiḷakku-nōkkiyūṅ = kiḷakku
- 762 nōkki(yu\*]ā = cheṅṅu in-Nerkuṅṅattukkē nīr pāyak = Karikālasōḷap-peruvāykkāl =  
āṅa
- 763 Mammaḍisōḷap-pērāṅṅilē talai-koṅḍu vaḍakku-nōkkiṅṅ-pōṅḍu kiḷakku-nōkkiṅṅ = pōṅa  
vāyk-
- 764 kāl kiḷakku-nōkkiṅṅa tiriviṅ mēl-karaiyēy = urrut = teṅkiṅṅum mēṅkiṅṅum idaṅṅum  
iv-
- 765 vāykkālaik = kiḷakku-nōkkiy = ūḍ = aṅṅuttu iv-vāykkāliṅ teṅ karaiyē ivv-ellaiyē kiḷak-
- 766 ku-nōkkich = cheṅṅu iv-vāykkālē vaḍakku-nōkkiṅṅa tirivilē talai-koṅḍu kiḷakku-  
nōkkiy = iṅ-
- 767 Nerkuṅṅattukkē nīr pāyap = pōṅa vāykkāliṅ teṅ-karaiyē ivv-ellaiyē kiḷakku-nōkkich  
che-
- 768 ṅṅu in-Nerkuṅṅattuk-kāḍeṅṅu pēr kūvappaḍum vilai-nilattṅ teṅṅ-ellaiyē kiḷakku  
nō-
- 769 kkich = cheṅṅu vaḍakku-nōkki iṅ-Nerkuṅṅattukkēy nīr pāyap = pōṅa uṅch-chiṅṅu-  
vāykkālaik = ki-
- 770 ḷakku-nōkkiy = ūḍ = aṅṅuttu in-Nerkuṅṅattu Vichchukkāṅ-chēy = eṅṅu pēr kūvappa-  
ḍum vilai-nilatti-
- 771 n teṅṅ-ellaiyē kiḷakku-nōkkich = cheṅṅu vaḍakku-nōkki iṅ-Nerkuṅṅattukkē  
nī[r pā]ya-

*Seventeenth Plate: First side*

- 772 p = pōṅa Peruṅgaṅṅāṅṅu-vāykkāl = eṅṅu pēr kūvappaḍum vāykkālin mēl-karaiyēy =  
urrut = te-

- 773 rkiṇṇum mērkīṇṇum idaṇiṇṇum iv-vāykkālai vaḍa-kilakku-nōkkiy = ūḍ-aruttu iv-iv-vāykkāli-
- 774 ṇ kil-karaikkēy = ēṇi iv-vāykkāliṇ kil-karai tāṇ kiḍandavārē ivv-ellaiyē vaḍakku-nōkki-
- 775 ch-chenṇu iv-vāykkāliḷē talai-koṇḍu kilakku-nōkkiṇ = pōṇa utch(ut)-chiruvāykkāliṇ ten-ka-
- 776 raiyēy = urruk = kilakkiṇṇum terkiṇṇum idaṇiṇṇum ivv-ut-chiruvāykkāliṇ tenkarai tā-
- 777 ṇ kiḍandavārēy = ivvellaiyē vaḍa-kilakku-nō[kki\*]yuṇ = kilakku-nōkkiyuṇ = chenṇu iṇ-Nerkuṇra
- 778 ttu Piyaltuḍavai eṇṇu pēr kūvappaḍum viḷai-[ni]lattiṇ tenṇ-ellaiyē kilakku-nōkkich chen-
- 779 ru iṇṇilattiṇ ten-kil-ellaiy-urruṭ = terkiṇṇuṇ = kilakkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ-
- 780 kil-ellaiyē vaḍa-kilakku-nōkkiyum vaḍakku-nōkkiyum vaḍa-kilakku-nōkkiyuṇ = chenṇu Paḷaveṇ-
- 781 v = eṇṇu pēr kūvappaḍum oḍaiyiṇ tenkaraiyēy = urruk = kilakkiṇṇum terki-
- 782 ṇṇum idaṇiṇṇum it-tenkarai tāṇ kiḍandavāre pala muḍakku muḍaṅgi iv-
- 783 v-ellaiyē vaḍakku-nōkkiyum vaḍa-mēṇku-nōkkiyum vaḍa-kilakku-nōkkiyuṇ = chenṇu iṇ-nāṭṭu Nerkuṇṇattu Pālamuṭṭattu nilat-
- 784 tiṇ kil-ellaiy = āṇa ivv-oḍaiyiṇ karaiyēy = urrut = terkiṇṇuṇ = kilakkilakkiṇ-
- 785 ṇum vaḍakkiṇṇum idaṇiṇṇum ivv-oḍaiyiḷ karai tāṇ kiḍandavārē ivv-ellai-
- 786 yē vaḍakku-nōkkiyuṇ = kilakku-nōkkiyum vaḍa-kilakku-nōkkiyuṇ = chenṇu Venṇiṇ ten-
- 787 karaiyēy = urruk = kilakkiṇṇum terkiṇṇum idaṇiṇṇum iv-Venṇiṇ tenkarai tāṇ kiḍandavārē ivve-
- 788 llaiyē kilakku nōkkiyuṇ = [ten-kilakku-nōkkiyum]<sup>1</sup> chenṇu iv- Venṇiṇ mēl-karaiyēy = urrut = terki-
- 789 ṇṇum mērkīṇṇum idaṇiṇṇum im-mēl-karaiyē ivv-ellaiyē ten kilakku-nōkkich =
- 790 chenṇu iv-Venṇait-ten-kilakku-nōkkiy = ilindu kil-karaikkēy = ēṇi Āvūr(k)-kūrattu Brahmaḍēyam Ava-
- 791 iḷaḷanallūr = āṇa Jātiviyāsach = chaturvvēdimaṅgalattu nilattiṇ tenṇellaiyēy = urrut = ter-
- 792 kiṇṇum mērkīṇṇum idaṇiṇṇum ivv-ellaiyē ten-kilakku-nōkkich-ch-chenṇu iv-
- 793 Venṇiṇ vaḍa-karaiyēy = urrut = terkiṇṇum mērkīṇṇu[m idaṇiṇṇum iv-Venṇait = ten-kilakku-nōkkiy = ilindu te]-
- 794 ṇ-karaikkēy = ēṇi iv-Venṇiṇ ten-karai tāṇ kiḍandavārē kilakku-nōkkich = chenṇu iv-Venṇiṇ
- 795 mēl-karaiyēy = urrut = terkiṇṇum idaṇiṇṇum iv-Venṇaik = kilakku nōkkiy = ilindu kil-karai-

<sup>1</sup> Written over an erasure

## Seventeenth Plate: Second side

- 796 kkēy = ēri Avalivaḷanallūr = āṇa Jātivyaśach-chaturvvēdimaṅgalattu teṅṅ-el-  
 797 laiyēy = urru ivv-ellai tāṅ kiḍandavāṛē kiḷakku-nōkkiyum va-  
 798 ḍa-kiḷakku-nōkkiyuṅ = cheṅṅru iv-Veṅṅik-kūṅṅrattuk-Kaviṅiyakkuḍi nilattiṅ teṅ-mē-  
 799 l-ellaiyēy = urrut = teṅkiṅṅuṅ = kiḷakkiṅṅum idaṅṅiṅṅum iṅ-ṅilattiṅ teṅ-  
 800 ṅ-ellaiyē teṅ-kiḷakku-nōkkiyum iṅ-ṅilattiṅ mēl-ellaiyē teṅku nōkki-  
 801 yum cheṅṅru ivv-ellaiyil(k)kiḷal-mēl-āyk = kiḍanda Paḷa-Veṅṅu-eṅṅru per-kūvappa-  
 ḍumōḍai-  
 802 yait-teṅku-nōkkiy = ūḍ = aṅutt = ēri ivv-ellaiyē teṅ-kiḷakku-nōkkiyum iṅ-ṅilattiṅ te-  
 803 ṅṅ-ellaiyē kiḷakku-nōkkiyum cheṅṅru Paḷa-Veṅṅiṅṅum aṅṅrup = pōṅdu Veṅṅuk-  
 804 kēy pāynda Maṅuvāyait = teṅ-kiḷakku-nōkkiy = ūḍ = aṅutt = ēri Maṅuvāyiṅ kiḷ-  
 karaiyē iv-  
 805 v-ellaiyē teṅku-nōkkich = cheṅṅru iv-Veṅṅiṅ vaḍa-karaiyēy = urrut = teṅkiṅ-  
 806 ṅum mēṅkiṅṅum idaṅṅiṅṅum iv-Veṅṅait = teṅ-kiḷakku-nōkkiy = ilindu  
 807 iv-Veṅṅiṅ naḍuvēy teṅ-kiḷakku-nōkkich = cheṅṅru iv-Veṅṅilē talai-  
 808 koṅḍa Pulvēḷūr-vāykkāliṅ vaḍa-karaiyum = āṇa iv-Veṅṅiṅ teṅ karai-  
 809 yēy = urru idaṅṅiṅṅum it-teṅkarai tāṅ kiḍandavāṛē ivv-ellaiyē kiḷak-  
 810 ku-nōkkich = cheṅṅru Kaviṅiyakkuḍi-nilam iv-Veṅṅiṅ teṅkarai-nilatti-  
 811 ṅ teṅṅ-ellaiyē teṅ-kiḷakku-nōkkich = cheṅṅru Itṅigaikkuḍi-nilam Veṅṅiṅ teṅ-karai-  
 ni-  
 812 lattṅiṅ teṅ-mēl-ellaiyēy = urrut = teṅkiṅṅum mēṅkiṅṅum idaṅṅiṅṅum iṅ-ṅilattiṅ  
 813 teṅṅ-ellaiyē kiḷakku-nōkkich = cheṅṅru iṅ-ṅilattukkēy kiḷ-ellai Pulvēḷūr-vāykkā-  
 814 l-ṅiṅṅum aṅṅru Veṅṅukkē viḷunda Maṅuvāyēy = urrut = teṅkiṅṅum idaṅṅiṅṅum im-  
 maṅuvāyai-  
 815 t = teṅ-kiḷakku nōkkiy = ūḍ = aṅuttu iv-Veṅṅiṅ teṅ-karaiyēy = urrut = teṅkiṅṅum  
 mēṅkiṅṅum i-  
 816 daṅṅiṅṅum iv-Veṅṅiṅ teṅ-karai tāṅ kiḍandavāṛē iv-vellaiyē kiḷakku-nōkkich = cheṅṅru  
 iv-Ve-  
 817 ṅṅai vaḍa-kiḷakku-nōkkiy = ilindu vaḍa-karaikkēy = ēri in nāttu Naṅmūlakuḍi  
 Nāraṅa-maśakkal = eṅṅru<sup>1</sup>  
 818 pēr kūvappaḍum viḷai-nilattiṅ teṅ-kiḷ-ellaiyēy = urrut = teṅkiṅṅum kiḷakkiṅṅum  
 idaṅṅiṅṅum iṅ-  
 819 ṅilattiṅ kiḷ-ellaiyē vaḍakku-nōkkiyum ivv-ūrt-Tāḷimaśakkal-eṅṅru pēr kūvappaḍum  
 viḷai-nilattiṅ kiḷ-e-

## Eighteenth Plate: First side

- 820 llaiyē vaḍa-kiḷakku-nōkkiyuṅ = cheṅṅru in-nāttut-Tēvaṅmaṅgalattiṅ nilattiṅ-mēl-ē-  
 821 llaiyēy = urruk = kiḷakkiṅṅum teṅkiṅṅum idaṅṅiṅṅum it-Tēvaṅmaṅgalattu nilattiṅ

<sup>1</sup> The sign for  $\bar{e}$  of *pēr* in next line is engraved here and erased

- 822 mēl-ellaiyē terku-nōkkich = cheṇṇu iv-Veṇṇiṇ vaḍa-karaiyēy = urru mēṇkiṇṇum i-  
 823 daṇiṇṇum iv-Veṇṇait = teṇ-kilakku-nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-Tēvaṇma-  
 824 ṅgalattu nilam Veṇṇiṇ teṇ-karai-nilattiṇ teṇṇ-ellaiyē kilakku-nōkkiyum vaḍa-ki-  
 825 lakku-nōkkiyun = teṇ-kilakku-nōkkiyuṅ = cheṇṇu iṇ-nilattiṇ teṇ-kil-ellaiyēy = urrut =  
 826 terkiṇṇum kilakkiṇṇum mēṇkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ kiḷ-ellaiyē va-  
 827 ḍakku-nōkkich = cheṇṇu Veṇṇiṇ teṇ-karaiyēy = urruk = kilakkiṇṇum idaṇiṇṇum iv-  
 Veṇ-  
 828 ṇai vaḍakku-nōkkiy = ilindu vaḍa-karaikkēy = ēṇit = Tēvaṇmaṅgalattu nilam Kaḍam  
 baṇ-nāṇūrru-  
 829 kkāl = eṇṇu pēr kūvappaḍum nilattiṇ teṇ-kil-ellaiyēy = urru idaṇiṇṇum i-  
 830 ṇ-ṇilattiṇ kiḷ-ellaiyē vaḍakku-nōkkiyum ivvūr nilattiṇ teṇṇ-ellai-  
 831 yē kilakku-nōkkiyum ivvūr nilattiṇ mēl-ellaiyē terku nōkkiyum cheṇ-  
 832 ru Veṇṇiṇ vaḍa-karaiyēy = urruk = kilakkiṇṇum terkiṇṇum mēṇkiṇṇum idaṇiṇ-  
 833 rum iv-Veṇṇait = terku-nōkkiy = ilindu iv-Veṇṇiṇ naḍuvē kilakku-nōkkich = cheṇ-  
 834 ru vaḍa-kilakku-nōkki Veṇṇiṇ vaḍa-karaikkēy = ēṇi it-Tēvaṇmaṅgalattuk-kilāich-  
 chuḍu-  
 835 kāḍ = āna nilattiṇ teṇṇ-ellaiyēy = urru idaṇiṇṇum iv-vellaiyē vaḍa-kilakku-nōkkich =  
 cheṇṇu  
 836 in-nāṭṭuch-Chāttāṅguḍi[p]-puṇjey-nilattiṇ teṇṇ-ellaiyēy = urrut = terkiṇṇuṅ = kiḷa-  
 kkiṇṇum idaṇi-  
 837 ṇṇum iṇ-ṇilattiṇ teṇṇ-ellaiyē teṇ-kilakku-nōkkiyum ivvūr = oḍai nilattiṇ mēl-el-  
 838 lai yē terku-nōkkiyuṅ = cheṇṇu Veṇṇiṇ vaḍa-karaiyēy = urrut = terkiṇṇum mēṇ-  
 kiṇṇum idaṇiṇṇu-  
 839 m iv-Veṇṇai teṇ-kilakku-nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-teṇkaraiyē ivv-ellaiyē  
 te-  
 840 ṇ-kilakku-nōkkich = cheṇṇu in-nāṭṭup-Pārruṇaiy = āṇa Marudattūr-nilattiṇ vaḍa-  
 mēl-ellaiyēy = urru-  
 841 t = terkiṇṇum mēṇkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ mēl-ellaiyē terku nōkkiyum iṇ-  
 842 ṇilattiṇ teṇṇ-ellaiyē teṇ-kilakku-nōkkiyuṅ = kilakku-nōkkiyuṅ = cheṇṇu in-nāṭṭu  
 vaḍa-Śāttama-  
 843 ṅgalattu nilam Pūva[ṇū]r-vāykkāliṇ vaḍa-karai nilattiṇ vaḍa-mēl-ellaiyēy = urru  
 mēṇkiṇṇum te-

*Eighteenth Plate: Second side*

- 844 rkiṇṇum idaṇi[ṇ\*]ṇum iṇ-ṇilattiṇ mēl-ellaiyē terku nōkkich = cheṇṇu Pūvaṇūr-vāy-  
 845 kkāliṇ vaḍa-karaiyēy = urru mēṇkiṇṇum idaṇiṇṇum ip-Pūvaṇūr-vāykkālaṇit = teṇ-  
 kilakku  
 846 nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-teṇkaraiyē kilakku-nōkkich = cheṇṇu muṇ =  
 ruḍaṅgiṇa  
 847 iḍamēy = urrut = terkiṇṇum āga ivv-iśaitta peru-nāṅg-ellai uḷḷum agappaṭṭa  
 nilamum

- 848 iṅṅum ivvūr nilamēy = āy Irājarāja-Īśvaram-uḍaiyār dēvadānam Vennik-kūrrattu  
nagara-
- 849 m Venṇiyiṅ utpaṭṭuk = kiḍanda nilattukkuk = kiḷpārḱ-ellai iṅ-ṇilattukku vaḍa-  
kiḷ-mū-
- 850 lai iṅ-ṇagarattār-māḷigaik-kuḍi-cheyvāṅukku iraiyili-cheydu kuḍutta Venṇiyi-
- 851 l Cheppuvāyil-vāykkāl-eṅṅu pēr kūva[p\*]paḍum vāykkāliṅ teṅ-karai-nilattiṅ vaḍa-  
mē-
- 852 l-mūlaiyē tuḍaṅgi iṅ-ṇilattiṅ mēl-ellaiyē terku-nōkkich = cheṅṅu iv-Veṅ-  
853 ṇiyil Venkādudēva-vāykkāl = eṅṅu pēr kūva[p\*]paḍum vāykkāliṅ vaḍa-karai  
854 yēy = uṅṅu mēṅkiṅṅum teṅpārḱ-ellai idaṅṅiṅṅum ivvāykkāliṅ vaḍa-  
855 varambē mēṅku-nōkkich = cheṅṅu ivvūr viyāpāri Nakkaṅ Venṇimaṅai-pēr = ā-  
856 ṇa ṇilattiṅ teṅ-kiḷ-ellaiyēy = uṅṅu vaḍakkiṅṅum mēlpārḱ-el-  
857 lai idaṅṅiṅṅum in-ṇilattiṅ kiḷ-ellaiyē vaḍakku-nōkkich = cheṅṅu Cheppu-  
858 vāyil-vāykkāliṅ teṅ-varambēy = uṅṅuk = kiḷakkiṅṅum vaḍapārḱ-ellai ida-  
859 ṅiṅṅum iv-vāykkāliṅ teṅ-varambē kiḷakku-nōkkich = cheṅṅu muṅ = ruḍaṅgina idaṅ-  
ēy-u-
- 860 rṅrut = terkiṅṅum āga iṅ-ṇilamum iṅṅum ivvūr nilamēy = āy iv-Veṅṇi-nila-  
861 ttukk = uḷpaṭṭuk = kiḍanda nilattukkuk = kiḷpārḱ-ellai iṅ-ṇilattukku vaḍa-kiḷ-mūlai  
ivvūr
- 862 vyāpāri Chēndaṅ Maṅappuli maṅai-pēr = āṇa nilam ivvūr Venkādudēva-vāy-  
kkāliṅ teṅ-ka-
- 863 rai-ṇilattiṅ vaḍa-mēl-ellaiyē tuḍaṅgi idaṅi[ṅ\*]ṅum iṅ-ṇilattiṅ mēl-ellaiyē ter-  
864 ku-nōkkich = cheṅṅu ivv-ellaiyil ṇiṅṅa purṅaiy = uṅṅu mēṅkiṅṅum idaṅṅiṅṅum ivv-el-  
865 lai-varambu tāṅ-kiḍandavāṅṅē mēṅku-nōkkich = cheṅṅu ivv-ellaiy-arugē ṇiṅṅa purṅai  
valat-
- 866 t-iṭṭu ivv-ellaiyē teṅ-kiḷakku-nōkkich = cheṅṅu iv-Veṅṇiyil Tiruchchirrambala-vāy-  
867 kkāl = eṅṅu pēr kūvappaḍum vāykkāliṅ vaḍa-varambēy = uṅṅu vaḍakkiṅṅum mēṅ-  
kiṅṅum =

*Nineteenth Plate: First side*

- 868 terkiṅṅum idaṅṅiṅṅum ivvāykkālit = teṅ-kiḷakku-ṅōkkiy = ūḍ = aṅuttu ivvāykkā-  
869 liṅ teṅ-varambēy = ēṅṅi iv-varambē kiḷakku-ṅōkkich = cheṅṅu iv-Veṅṇiyil  
Tiruvaraṅga-
- 870 vadiy = eṅṅu pēr kūvappaḍum vāykkāliṅ mēl-varambēy = uṅṅrut = terkiṅṅum  
mēṅkiṅṅ-
- 871 ṅum idaṅṅiṅṅum iv-vāykkāliṅ mēl-varambē ivv-ellaiyēy terku-ṅōkkich = che-  
872 ṅṅu ivv-ellaiyil ṇiṅṅa purṅēy = uṅṅu mēṅkiṅṅum = teṅpārḱ-ellai idaṅṅiṅṅum i-  
873 vv-ellaiyēy mēṅku-nōkkich = cheṅṅu iv-Veṅṇi vyapāri Ārūr-Kaṅavati-maṅai-pēr-  
āṅa
- 874 ṇilattiṅ kiḷ-ellaiyēy = uṅṅu vaḍakkiṅṅum mēlpārḱ-ellai idaṅṅiṅṅum iṅṅi-  
875 lattṅiṅṅum kiḷ-ellaiyē vaḍakku-ṅōkkich = cheṅṅu [Tiru]chchirrambala vāykkāliṅ teṅ-ka-



- 876 raryēy = urruk = kilakkiṇṇum idaṇiṇṇum iv-vāykkālai vaḍakku-ṇōkkay(kiy) = ūḍ =  
aruttu vaḍa-ka[rai-]  
877 kkēy = ēṇi ivv-ellaiyē vaḍakku-nōkkich = cheṇṇu Venkādudēva-vāykkāli-  
878 ṇ teṇ-varambēy = urruk = kilakkiṇṇum ivvāykkālai vaḍa-mērku ṇōkkiy = ūḍ = aru-  
879 ttu iv-vāykkāliṇ vaḍa-varambēy = ēṇi ivv-ellaiyē vaḍakku-ṇōkkich = che-  
880 ṇṇu ivvūr vyāpāri Sōla-Nambiyum Sōlan Mānābaraṇaṇum maṇaippēr = ā-  
881 ṇa ṇilattin teṇ teṇṇ-ellaiyēy = urruk = kilakkiṇṇum vaḍapārk-ellai i-  
882 daṇiṇṇum iṇ-ṇilattiṇ teṇṇ-ellai tāṇ kiḍandavārē kilakku-nōkki-  
883 yun = teṇ-kilakku-ṇōkkiyum kilakku-ṇōkkiyum teṇ-kilakku-ṇōkkiyum teṇku-ṇōkki-  
yuṇ =  
884 cheṇṇu muṇ = tuḍaṅgiṇa iḍamēy = urru teṇkiṇṇum mēṇkiṇṇum āga iṇ-ṇilamum  
iṇṇu-  
885 m ivvūr ṇilamēy-āy iv-Veṇṇi-ṇilattiṇ = utppaṭṭuk = kiḍanda ṇilattukkuk = kilpārk-el-  
886 lai iṇ-ṇilattu vaḍa-kil-mūlai ivvūr vyāpāri Kolli-Malaiyaṇ maṇaippēr = āṇa ṇilam  
ivvūr  
887 Dāmōdiraṇ-vāykkāliṇ teṇ-karai-ṇilattiṇ vaḍa-mēl-ellaiyē tuḍaṅgi idaṇiṇṇu-  
888 m iṇ-ṇilattiṇ mēl-ellaiyē teṇku-ṇōkkich = cheṇṇu iv-Veṇṇiyil Māchchā'ta-vā-  
889 ykkāl = eṇṇu pēr kūvappaḍum vāykkāliṇ vaḍa-varambēy = urru mēṇkiṇṇum  
teṇpārk-el-  
890 lai idaṇiṇṇum im-mēl-ellaiyē mēṇku-ṇōkkich = cheṇṇu ivvūr vyāpāri Adittaṇ  
Sūlapā-  
891 ṇi maṇaippēr = āṇa ṇilattin teṇ-kil-ellaiyēy = urru vaḍakkiṇṇum mē[1\*]pārk-ellai i-

*Nineteenth plate: Second side*

- 892 daṇiṇṇum iṇ-ṇilattiṇ kil-ellaiyē vaḍakku-nōkkich = che[ṇ\*]ṇu Dāmōdiravāykkā-  
liṇ te-  
893 ṇ-varambēy = urruk = kilakkiṇṇum vaḍapārk-ellai idaṇiṇṇum ivvarambē kilakku-  
nōkkich =  
894 cheṇṇu mu[n] tuḍaṅgiṇa iḍamēy = urrut = teṇkiṇṇum āga iṇ-ṇilamum āga ivv-  
isaitta peru-ṇā-  
895 ṇg-ellaiy-ullum agappaṭṭa iṇ-ṇilaṅgaḷil Rājarāja-Īsvaram-uḍaiyār dēvadāṇam Veṇ-  
896 ṇik-kūṇṇattu ṇagaram Veṇṇiyil ṇilam it-Tribhuvanaṇamahādēvich-chaturvvēdimaṅ-  
galattukku  
897 agappaṭṭa Pūdamaṅgalattup-pāl Kāḍaṇ-Kārikurichchi-ṇilattukkum Guṇaśīla-  
ṇallūr-ṇilattukku-  
898 m Cheyyānallūr-ṇilattukkum ulppaṭṭuk = kiḍanda Ōmappuṇjeyy = eṇṇu pēr  
kūvappaḍum  
899 ṇilamum iv-Veṇṇi-ṇilamē it-Tribhuvanaṇamahādēvich-chaturvvēdimaṅgalattukku  
agappaṭṭa Kuḷa-  
900 ppāṭṭu-ṇilattukkum Cheyyānallūr-ṇilattukku ulppaṭṭuk = kiḍanda onṇēy-āṇumāv  
= e-

- 901 ũru pē kūvappaḍum puṣṣey-ṇilamum Rājarāja-valaṇāṭṭu ṇagaram Rājarāja  
 902 Īsvarapurattu ṇilam Tribhuvanaṃmahādēvich-chaturvvēdimaṅgalattukku agappaṭṭa  
 Ni-  
 903 ttaviṇḍaṇallūr-ṇilattukku ulppaṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-i-  
 904 śvarapurattu ṇilamē Tribhuvanaṃmahādēvich = chaturvvēdimaṅgalattukku agap-  
 paṭṭa Nittavi-  
 905 nōḍaṇallūr ṇilattukkum Puḷigaikkūḍi ṇilattukkum Igaḷāṇilainallūr  
 906 ṇilattuk[kuṃ] nāṭṭup-podu-kamugu-kolli-veṭṭappēṇru-ṇilattukkum ulp-  
 907 paṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-Īsvarapurattu ṇilamēy Tribhuvana-  
 maḷahādēvich-chaturvvēdi  
 908 maṅgalattukku agappaṭṭa Puḷigaikkūḍi-ṇilattukkum nāṭṭukkum nāṭṭuppoḍuk-  
 kamugu-kolli-veṭṭap-  
 909 pēṇru-ṇilattukkum = utpaṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-Īsvarapurattu  
 ṇilamēy Tribhuvanaṃma-  
 910 hādevich-chaturvvēdimaṅgalattukku agappaṭṭa Puḷigaikkūḍi ṇilattukku utppa-  
 ṭṭuk = kiḍanda māvun = teṅgu-  
 911 m uḷḷa tōṭṭa-ṇilamum ivv-Irājarāja-Īsvarapurattu ṇilamēy-āy Tribhuvanaṃmahā-  
 dēvip-pērē-  
 912 rik-karaiē(yē) Kaviri-Naṅgaiy = eṇṇum Piḍāriyār ṇilamum<sup>1</sup> it-Tiribuvanaṃmahā-  
 dēvich-chaturvvēdimaṅgalat-  
 913 tukku agappaṭṭa Nittaviṇḍaṇallūrkk = utpaṭṭuk = kiḍanda ṇilamum ivv-Irāja-  
 rāja-Īsvarapurattu ṇilamu-  
 914 m Virasōla-valaṇāṭṭu ṇagaram Ariṅjigaipurattu ṇilamum it-Tiripuvanaṃmahādē-  
 vich-chaturvvēdimaṅgalattu-  
 915 kku agappa[ṭ\*]ṭa Nittaviṇḍaṇallūr-ṇilattukkum nāṭṭup-podu Tiripuvanaṃmahā-  
 dēvip-pērē-

*Twentieth plate: First Side*

- 916 riyum ivv-ēri araiyargaḷ-kamugu-kolli-veṭṭappēṇrum nāṭṭupodu ũr-nattamum  
 nā-  
 917 ṭṭup-poduch-chiruppaṇaik-kāḍ = eṇṇu alanduvanda ṇilattukkum utpaṭṭuk = kiḍanda  
 ṇilamum ivv-Irā-  
 918 ja[rāja\*]-Īsvarapurattu ṇilamēy = it-Tripuvanaṃmahādēvich-chaturvvēdimaṅgala-  
 ttukku agappaṭṭa nāṭṭup-  
 919 poduch = chiruppaṇaik-kāḍ = eṇṇu alanduvanda ṇilattukku utpaṭṭuk = ki-[ḍa\*]nda  
 Nāvaṇpaḷḷam-eṇṇu pēr kūva-  
 920 ppaḍum ni'amum ṇikki niṇṇa nīr-ṇilamum puṣṣeyum<sup>2</sup> ũr-irukkaiyum śrī-kōyilgalum  
 tūrunandvāṇaṅgaḷu[m]

<sup>1</sup> Read: ṇilam.

<sup>2</sup> ũrum is left out here.

- 921 kammāṇ-śēriḡaḡum paraich-chēriḡaḡum chuḡukāḡuḡaḡum maṇaiyum maṇaip-paḡa-  
ppaiyum kaḡaiyum kaḡaitteruvum
- 922 maṇruṇ = kaṇru-mēy-pāḡum ēriyum kuḡamum = koṭṭagāramum kiḡaṇḡum kēṇiyum  
puṇruṇ = teṇriyum kāḡum piḡili-
- 923 gaiyuṇ = kaḡarum uvarum oḡaiyum uḡaippum āḡum āḡ-iḡu-paḡuḡaiyum aḡamuṇ =  
miṇpayil-aḡḡamum
- 924 tēṇ-payil-poduḡumbum mē-nōkkiya maramum kiḡ nōkkiya kiṇaḡum ulliṭṭu nīr-puḡi  
neḡum-paramb-eḡindu
- 925 uḡum-bōḡi(ḡu) āmai tavaḡdad = e[v\*]vagaip-paṭṭadum uḡ-ṇilam o[li]viṇṇik =  
kāraṇmai-miyā-
- 926 ṭchiyum miḡi(gu)dik-kuṇaimaiyum ull-aḡaṇḡa ippaḡi perṇadaṇṇkup = perṇa vyavas-  
thai [i\*] iṇ-ṇilat-
- 927 tukku nīrk = iṇdavāḡu vāykkāl kuttip = pāchchavum vāra [viḡa]vum peḡuvadāḡavu  
[m\*] iṇvūr-nilat-
- 928 ku nīr pāyum vāykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāraḡiḡavum peḡuvadāḡavum [i]  
iṇvāyk-
- 929 kāḡḡaḡ aṇṇiyar-kuṇaṇḡ-aḡuttuk = kuttavum kurṇ-ēttam paṇṇavum kūḡai nīr iḡaik-  
kavum
- 930 vilaṇḡ-aḡaikkavum peḡadadāḡavum [i] cheṇṇiṇp-podu-viṇai cheyyādid-āḡavum [i]  
aṇṇiṇ-
- 931 aḡaitṭup = pāchchappeḡuvad = āḡavum [i] chuṭṭ-ōṭṭāl māḡa-māḡigai eḡukka-  
ppeḡuva = āḡavum [i] turavu kiṇaḡu iḡichchappe-
- 932 ruvad = āḡavum [i] kāvu teṇḡu iḡappeḡuvad = āḡavum [i] damaṇakamum maruvum  
iruvēliyum cheṇṇakamum cheṇḡaḡuṇi-
- 933 rum mallikaiyum māḡum palāvum kamugum paṇaiyum koḡiyum ulliṭṭa pall-  
uruvir = payan-maram iḡavum naḡavu-
- 934 m peḡuvad = ā[ḡa\*]vum [i] peruṇcheḡku iḡappeḡuvad = āḡavum [i] iṇvūr nilattai  
ūḡ = aḡuttu puṇav-ūḡaḡukku nīrpāyum vā-
- 935 ykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāravum peḡuvadāḡavum [i] puravūr-nilattāḡē  
pōṇdu iṇvūr-
- 936 nilattukku nīr pāyum vāykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāravum peḡuvadāḡavum  
[i] iṇvūr iṭṭa teṇḡu-
- 937 m paṇaiyum ḡavar ēḡapperādid = āḡavum [i] ippaḡi perṇadaṇṇkup = perṇa pari-  
hāramum ṇāḡ-āṭchiyum ū-
- 938 r-āṭchiyum vaṭṭi-nāḡiyum piḡā-nāḡiyuṇ = kaṇṇālak-kāṇamum vaṇṇārap-pāḡaiyum  
kuḡa[k]-kāṇamum nī-
- 939 rk-kūliyum iḡampūḡchchiyum ilaik-kūlamum taḡip-puḡavaiyum taragum taṭṭārap-  
pāṭṭamum iḡaip-pāṭṭamum āṭ-

*Twentieth Plate : Second side*

- 940 ṭuk-kiṇaiyum nall-āvum nall-crudum nāḡu-kāvalum ūḡu-pōkkum viḡ-piḡiyum vāla-  
maṇ-

- 941 jāḍiyum ulgum ḍḍak-kūliyum maṅṅupāḍum māv-īraiyum tīy-eriyum [kū]ttikālum  
ullittuk = kō-
- 942 t = tott = unṅarpālad = evvagaiṅṅattadum<sup>1</sup> kōk = kolḷādad = āgavum ippaḍi perṅad-  
arḅkup = perṅa vyavasthaiyum
- 943 parihāramum perṅa ivvūrḅ-kārāṅmai = mīyāṅchīyu = mī(mi)gudikkurairaimaiyum<sup>2</sup>  
ullāḍaṅga Nītya-
- 944 vinōda-vaḷanāṅṅu vīrasōḷa-vaḷanāṅṅu Tribhuvanamahādēvich-chaturvvēdimaṅ-  
galam = eṅṅum Tīru-
- 945 nāmattāl brahmadēyam = āga yāṅḍu eṅṅavadu mudal piḍi-sūḷḅdu piḍāgai-naḍandu  
kalluṅ = kaḷḷi-
- 946 yu = nāṅṅi aṅav-ōlai cheydu kuḍuttōm nāṅṅōm [ ] ip-parīsu nāṅṅārōḍum uḍa = niṅṅu  
piḍi-sūḷḅdu piḍā-
- 947 gai-naḍandu kalluṅ = kaḷḷiyu = nāṅṅi aṅav-ōlai cheydu kuḍuttēṅ puravuvāri-  
tiṅaiḅkaḷa-nāyakaṅ Ni-
- 948 ttavinōda-vaḷanāṅṅuk-Kilār-kūrṅattup-Pūṅjīrṅūr-uḍaiyāṅ Nakkaṅ-Araṅgaṅeṅ ivai  
eṅṅ = eḷutt = e-
- 949 ṅṅum [ ] \* ip-parīsu nāṅṅārōḍum = uḍaniṅṅu piḍi-sūḷḅdu piḍāgai-naḍandu kalluṅ =  
kaḷḷiyu = nāṅṅi
- 950 aṅav-ōlai cheydu kuḍuttenṅ Kshatriyaśikāmaṅi-vaḷanāṅṅu Vēḷā-nāṅṅu Brahmadēyam
- 951 Śrī-Rāḅjēndrasōḷach-chaturvvēdimaṅgalattuk-Kaviṅiyaṅ-Kṅṅiṅṅaṅ-Māḍavabhaṅṅa-  
ṅṅeṅ ivai
- 952 eṅṅ = eḷutt = eṅṅum [ ] \* ip-parīsu nāṅṅāraik = koṅḍu piḍi-sūḷḅdu piḍāgai-naḍandu  
kalluṅ =
- 953 kaḷḷiyu = nāṅṅi aṅav-ōlai cheydu kuḍuttenṅ in-nāḍu-vagai-cheyṅṅa Kaḷattūr-kiḷavaṅ  
chīṅi-
- 954 yāṅ Ādittāṅeṅ ivai eṅṅ = eḷutt = eṅṅum [ ] \* i p-parīsu nāṅṅārōḍum uḍaniṅṅu piḍi-sū-  
ḷḅdu piḍāgai-naḍandu kalluṅ = kaḷḷiyu = nāṅṅi aṅav-ōlai cheydu kuḍuttenṅ in-nāṅṅu  
Vēṅṅik-kū-
- 956 ṅṅatuk-Kuḅaḷaivēḷiy-uḍaiyāṅ Kōyilkuppaiyeṅ ivai eṅṅ = eḷutt = eṅṅum [ ] ip-parīsu  
nāṅṅā-
- 957 rōḍum uḍaniṅṅu piḍi-sūḷḅdu piḍāgai-naḍandu kalluṅ = kaḷḷiyu = nāṅṅi aṅav-ōlai  
cheydu kuḍuttenṅ Ve-
- 958 ṅṅiy-uḍaiyāṅ Karuttan Cheyyāṅeṅ ivai eṅṅ = eḷutt = eṅṅum [ ] \* ip-parīsu nāṅṅārōḍum  
uḍaniṅṅ-
- 959 ṅu piḍi-sūḷḅdu piḍāgai-naḍandu kalluṅ = kaḷḷiyu = nāṅṅi aṅav-ōlai cheydu kuḍuttenṅ  
Vēṅṅik-kūrṅat-
- 960 tup-Puḷṅṅuḍaiyāṅ Pākkaraṅ-Chūrṅiyeṅ ivai eṅṅ = eḷutte = nṅum [ ] \* ip-parīsu  
nāṅṅārōḍum uḍani-
- 961 ṅṅu piḍi-sūḷḅdu piḍāgai-naḍandu kalluṅ = kaḷḷiyu = nāṅṅi aṅav-ōlai cheydu kuḍuttenṅ  
Vēṅṅik-kūr-

<sup>1</sup> This is written in smaller characters.

<sup>2</sup> ʔai is redundant.

- 962 rattu Uṟattūr-uḍaiyāṅ Aḥchāṅ-Araṅgaṅeṅ ivai eṅṅ = eḷutt = eṅṅum [ | \* ] ip-pariṣu  
nāṭṭārōḍum uḍaniṅṅu piḍi-  
963 sūḷndu piḍāgai-naḍandu kalluṅ = kaḷḷiyu = nāṭṭi arav-ōlai cheydu kuḍuttōm Venṅik-  
kūṟṟattu bra-

*Twentyfirst Plate : First side*

- 964 hmadēyam Mullaiyāyil sabhaiyōm ivai ivvūr-Kaviṣiyāṅ Nārāyaṅaṅ Tiruvenkā-  
ṭṭadigale[ṅ | \*].  
965 ivai eṅṅ = eḷutt = eṅṅum [ | \* ] ip-pariṣu nāṭṭārōḍum uḍaniṅṅu piḍi-sūḷndu piḍāgai-  
naḍandu kalluṅ = ka-  
966 ḷḷiyu = nāṭṭi arav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattu brahmadēyam Madanālay-  
amaṅgalattu  
967 sabhaiyōm [ | \* ] ivvūr Mogiliyāṅ Chēndaṅ Chirandiyaṅēṅ ivai eṅṅ = eḷutt = eṅṅum  
[ | \* ] ip-pariṣu  
968 nāṭṭārōḍum uḍaniṅṅu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ = kaḷḷiyu = nāṭṭi arav-  
ōlai cheydu kuḍuttōm Ven-  
969 ṅik-kūṟṟattu brahmadēyam Pāppārkuḷattūr sabhaiyōm [ | \* ] ivai ivvūr = Vēyaṅ  
Aridāsan-Perumāṅe-  
970 ṅ ivai eṅṅ = eḷutt = eṅṅum [ | \* ] ip-pariṣu nāṭṭārōḍum = uḍaniṅṅu piḍi-sūḷndu piḍā-  
gainaḍandu kalluṅ = kaḷḷi-  
971 yu = nāṭṭi arav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattu brahmadēyam Pūvaṅūr =  
āgiya Avaṅikēsariḥ = chatur-  
972 rrvēdimaṅgalattu sabhaiyōm [ | \* ] ivai ivvūr-karaṅattāṅ madhyasthaṅ Vaḍugaṅ-  
Oṟṟiyūraḍigaleṅ ivai eṅ-  
973 ṅ = eḷutt = eṅṅum [ | \* ] ip-pariṣu nāṭṭārōḍum = uḍaniṅṅu piḍi-sūḷndu piḍāgai-  
naḍandu kalluṅ = kaḷḷiyu-  
974 nāṭṭi arav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattuk-Koṭṭaiyūrōm [ | \* ] ivai ivvūr-  
975 karaṅattāṅ madhyasthaṅ Isvaraṅ-Kalāṅ = āṅa Alaṅkārappiriyaṅēṅ ivai eṅṅ =  
eḷutt = e-  
976 ṅṅum [ | \* ] ip-pariṣu nāṭṭārōḍum uḍaniṅṅu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ-  
kaḷḷiyu = nāṭṭi a-  
977 rav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattu brahmadēyam Nagar-āgiya Chōḷavi-  
chchādirach-cha-  
978 turrvēdimaṅgalattu sabhaiyōm [ | \* ] ivai ivvūr Māraṅgaḷūr Nārāyaṅakramavittaṅēṅ  
ivai  
979 eṅṅ = eḷutt = eṅṅum [ | \* ] ip-pariṣu nāṭṭārōḍum = uḍaniṅṅu piḍi-sūḷndu piḍāgai naḍan-  
du kalluṅ = kaḷḷiyu = nāṭṭi a-  
980 rav-ōlai cheydu kuḍuttōm Venṅik-kūṟṟattut-Tēvaṅmaṅgalatt = ūrōm [ | \* ] ivai  
Tēvaṅmaṅgalam-ūḍaiyā-  
981 ṅ Vēḷāṅ-Veṅkāḍaṅēṅ ivai eṅṅ = eḷutt = eṅṅum [ | \* ] ip-pariṣu nāṭṭārōḍum uḍaniṅṅu  
piḍi-sūḷndu piḍā-

- 982 gai-naḍandu kalluṅ = kaḷliyu = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Rājarāja-Īśvara-  
muḍaiyār dēvadānam
- 983 Veṇṇik-kūṟṟattu Veṇṇi-nagarattōm [ | ] ivai ivvūr vyāpāri Ārūr-Kaṇavadiyeṇ ivai  
eṇṇ = eḷutt = eṇṇ-
- 984 m[ | \* ] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ = kaḷliyu  
= nāṭṭi aṟav-ōlai cheydu ku-
- 985 ḍuttōm Veṇṇik-kūṟṟattu brahmadēyam Perunaṅgaimaṅgalattu sabhaiyōm ivai  
ivvūrp-Pāradāyaṅ Cha (Ja)-
- 986 ṭāmakutaṅ Tiruvēṅgaḍa-Narāyaṇaṇeṇ ivai eṇṇ = eḷutt = eṇṇum [ | \* ] i p-pariśu nāṭṭā-  
rōḍum uḍaṇiṇṇu piḍi-sūḷndu
- 987 piḍāgai-naḍandu kalluṅ = kaḷliyu = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-  
kūṟṟattu Aravūr = āgiya [Ā]¹.

*Twentyfirst Plate: Second Side*

- 988 vāych-charuppēdimaṅgalattu-chchavaiyōm [ | \* ] ivai ivvūr Vārkkīyan Dāmōdaraṅ =  
[Ī]śuvaraṇeṇ
- 989 ivai eṇṇ = eḷutt = eṇṇum [ | \* ] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-  
naḍa-
- 990 ndu kallum kaḷliyum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Ni[Ni]  
dālmaṅga-
- 991 lattuch-chavaiyōm [ | \* ] ivai ivvūr Bhāradvāji Mādaṅ Gaṅgādharaneṇ ivai eṇṇ =  
eḷut-
- 992 t = eṇṇum [ | \* ] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ =  
kaḷli-
- 993 yum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattuk-Kīl-Pūṇḍiy = āgiya Olō-
- 994 kamahādēvich-chaturvēdimaṅgalattu savaiyōm [ | \* ] ivai ivvūr Vaikānasan  
Kāsyapaṅ Dē-
- 995 vadattaṅ Anantapiḍāra-bhaṭṭaṇeṇ ivaiy = eṇṇ = eḷutt = eṇṇum [ | \* ] ip-pariśu nāṭṭā-  
rōḍum u-
- 996 ḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ = kaḷliyum nāṭṭi aṟav-ōlai cheydu  
kuḍuttōm
- 997 Viraśōla-vaḷanāṭṭu Arīṅjigaiapurattu Śrīkōyil-uḍaiya Śivabrāhmaṇaṅ Sāvitra-
- 998 ṇ Nāṇūṟṟuvaṅ Kūṭtaṅ = āṇa Eluṇūṟṟuva-bhaṭṭaṇeṇ ivaiy = eṇṇ = eḷutt = e-
- 999 ṇṇum [ | \* ] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ = ka-
- 1000 ḷliyu = nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Veṇṇupputtū-
- 1001 rōm [ | ] ivai ivvūr Matyastaṅ Kūṇḍal Chandiraśēkaraṇeṇ ivaiy = eṇṇ = eḷutt = eṇ-
- 1002 ṇum [ | ] ip-pariśu nāṭṭārōḍum uḍaṇi[ṇ\*]ṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ =  
kaḷli-
- 1003 yum nāṭṭi aṟav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Neṟkuṇṟattu-ūrōm [ | ] ivai i-

¹ May be restored as Ālavayō.

- 1004 vvūr Madhyastan Echcherumān Dāmōdaraṇṇ ivaiy = enṇ = eḷutt = enṇum [l\*]  
ip-pariśu nāttā-
- 1005 rōḍum uḍaniṇṇu piḍi-sūlndu piḍāgai-ṇaḍandu kalluñ = kaḷḷiyum nātti aṇav-ōlai  
cheydu kuḍutten
- 1006 Nerkuṇṇam-uḍaiyāṇ Virāṇaṇ Ambalattāḍiyāṇ [l\*] ivay = eṇ[ṇ] = eḷutt = enṇum  
pukun-
- 1007 da aṇav-ōlaip-paḍiyē variyil = iṭṭuk = kōḷla(ḷu)gav = enṇu Uyyakkoṇḍār-vaḷanāṭṭu  
Veṇṇāṭṭu-
- 1008 k-Kēraḷāntakach-chaturvēdimāṅgalattu Narākkaṇ-Mārāyaṇ-Jaṇaṇāḍha(tha)n =  
āṇa Rājēndrasōḷa-bra-
- 1009 hmādhīrāyaṇuñ = cholla ivaṇ choṇṇapaḍiyē Uḍaṇ-kūṭṭattu Nañ = karumam-ārāyum  
Uyya [k\*]-
- 1010 koṇḍār-vaḷanāṭṭup-Pērāvūr-ṇāṭṭuk-Kāñchivāyil-uḍaiyāṇ Uḍaiya-divākaraṇ Tillaiyā-  
1011 ḷiy = āṇa Rājarāja-mūvēndavēḷāṇum Arumōḷidēva-vaḷanāṭṭu Inṅaṇāṭṭu Iḷaiyāṅgu-

*Twentysecond Plate: First Side*

- 1012 ḍaiyāṇ Rājādittaṇ Kūttāḍiy = āṇa Parakēsari-ḷiḷupparaiyaṇum innāṭṭu Ne-.....
- 1013 damaṅgalam-uḍaiyāṇ Kurugūr Chūrriy = āṇa Chōḷa-vēḷāṇum Naḍuv-irukkum  
Ugaḷūr-kūrattu.....
- 1014 va-bhaṭṭasōmayājiyum Vi[ḍai]yil Nañ-karumam-ārāyum Uyyakkoṇḍār-vaḷanāṭṭu  
Veṇṇā.....
- 1015 ndattaṇ [Chē]ndaṇ = āṇa Rājēndrasōḷa-aṇukkap-pallavaraiyaṇum Uyakkoṇ.....
- 1016 ḷundūr-nāṭṭup-Parakēsariṇallūr-uḍaiyāṇ Māṇikkaṇ-Eḍuttapādam = āṇa Chōḷa-  
mūvēnda.....
- 1017 ḷidēva-vaḷanāṭṭu Inṅaṇāṭṭu Ūrikuḍaiyāṇ Vēḷāṇ Kūttaṇ = āṇa Irumaḍichōḷa-ḷiḷu-  
pparaiya.....
- 1018 pāḍip-Peṇṇāgaḍak-kūrattuk-Kaḷattūr-uḍaiyāṇ Tuṇaiyaṇ-Nilaitāṅgiy = āṇa.....
- 1019 vēḷāṇum Uttuṅgatuṅga-vaḷanāṭṭup-Paḷuvūr-ruḍaiyāṇ Tēvaṇ-Chāttaṇum A[ru].....
- 1020 nāṭṭup-Puliyūr-nāṭṭup-Pulivalam-uḍaiyāṇ Tāḷi-Veṇkāḍaṇum innāṭṭu Vāñjiyūr-  
kiḷa.....
- 1021 Nakkaṇ = āṇa Rājakēsari-mūvēndavēḷāṇum chollap = Puravuvari-tiṇai.....
- 1022 ṇi Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṇaiyūr-ṇāṭṭu Viśalūr-kiḷavaṇ Kaṇavadi.....
- 1023 ravuvari-tiṇaikkaḷam Nittaviṇōda-vaḷanāṭṭuk-Kiḷār-kūrattup-Pūñjiru.....
- 1024 kaṇ = Araṅgaṇum Uyyakkoṇḍār-vaḷanāṭṭu Ambar-nāṭṭut-Talaiyūr.....
- 1025 Dāmōdiraṇum Kshatra(tri)yaśikhāmaṇi-vaḷanāṭṭu Aḷa-nāṭṭu Aḷiṇjilm[a]ṇ.....
- 1026 Nāga-Nakkaṇum Jayaṅgoḍasōḷa-maṇḍalattuch = Cheṅgāṭṭuk.....
- 1027 nāṭṭup-Perumbēḍu-kiḷāṇ Paṭṭaṇ Vasudēvaṇum Varippottagam Arumōḷidēvava..
- 1028 nāṭṭuch-Chelgar-uḍaiyāṇ Naratoṅgan Karuttaṇum Mugaveṭṭi Kshatriyaśi-  
khāmaṇi.....
- 1029 kūrattu Uvaṇkuḍi-kiḷāṇ Araiyaṇ Gaṇapuramum Rājēndraśiṅga-vaḷanāṭṭu Virāṇa-  
muḍaiy.....

TAMIL PORTION

- 1030 η-Karuṇākaraṇum Arumolidēva-vaḷanāṭṭu Ārvalak-kūrattu Illuppaiyūr-uḍaiyān  
i.....  
1031 ηum Paṇaiyūr-uḍaiyāṅ Kāviri-Veṅkāḍaṇum Varippottagak-kaṇakku Rājēndrasi.....  
1032 ruvindaḷūr-nāṭṭu Muḷaiyūr-uḍaiyāṅ Kūttāṅ-Peṇṇāṅum Variyilidu Rājēndrasimha  
1033 k-kūrattup-Paṭṭikuḍaiyāṅ Periyāṅ Kūttāḍiyum Paṭṭōlai Nittavinōda-vaḷanāṭ.....  
1034 ttu Narikkūḍaiyāṅ Chatti-Rāmaṇum Veḷḷūr-uḍaiyāṅ Nūrreṇmaṅ Vāsudēva....  
1035 ḍu eṭṭāvadu nāḷ muṇṇūrreṇbadināl variyil = iṭṭuk = kuḍuttu paradetti cheṇṇadu [ | ]  
ivaī.....

*Twentysecond Plate: Second Side*

- 1036 vaḷanāṭṭut-Tiraimūr-nāṭṭu Naḍār-kilāṅ Araiyaṅ Arumoliy = āṇa Rājēndrasōḷap-  
palla.....  
1036 ttu Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭuk = Kēraḷānta[ka\*] ch-chaturvvēdimaṅ-  
galattu.....  
1037 η = āṇa Rājarāja-brahmamahārājaṅukkum okkum [ | ] Nittavinōda-vaḷanāṭṭup-  
Pāmbuṅik-[kū].....  
1038 y = āṇa Īrāyiravaṅ Pallavayaṅ = āṇa Uttamaśōḷap-pallavaraiyaṅukkum okku.....  
1039 va-vaḷanāṭṭu Neṇmali-nāṭṭu Uttamaśōḷanallūr-uḍaiyāṅ Pālūr Amba.....  
1040 ḍi-koṇḍaśōḷa-viḷupparaiyaṅukkum okkum [ | ] Uyyakkoṇḍār-vaḷanāṭṭut-Ti[rai]....  
1041 ttamaṅgalam-uḍaiyāṅ Araiyan Rājarājan = āṇa Vikramaśōḷach-chōḷiyav-arai[ya\*]  
nu.....

*DONEES' SECTION*

*First Plate: First Side*

- 1 Svasti śrī | Nittavinōda-vaḷanāṭṭu Virasōḷa-vaḷanāṭṭu Tribhuvanaṅamahādēvich-  
chaturvvēdimaṅgalattu-
- 2 p-paṅgu-peṇṇār | Rājēndrasimha-vaḷanāṭṭut-taiyūr Vīranārāyaṇach-chaturvvē-  
dimaṅgalattu Bhā-
- 3 raggava-gōtrattu Āśvalāyaṇa-sūtrattu Īraiyaṅaraiśūr<sup>1</sup> Madisūdaṇa-Yajñappiriya-  
bhaṭṭaṅukkup = pa-
- 4 ṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Vāsudēvan Śrīkṛishṇa  
bhaṭṭaṅukku-
- 5 p = paṅg = oṅṅu | ivvūr Viśvāmitra-gōtrattu Āśvalāyaṇa-sūtrattu Krishṇan  
Dāmōdarabhaṭṭa-
- 6 ṅukkup = paṅg-oṅṅu | ivvūrp-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Nārāyaṇaṅ Dā-

<sup>1</sup> This is the same as Elavānāśūr in Tirakkoyilur Taluk, South Arcot District (A.R.Ep., 1906 No. 133).



- 7 mōdarabhaṭṭaṇukkuṭup = paṅg-oṇṇu | ivvūrp<sup>1</sup>-Parāśara-gōtrattu Āśvalāyaṇa-sūtrat  
 8 tut-Tiruppēr Tatta (Datta)-Nārāyaṇaṇ Dāmōdara-sahasraṇukkuṭup = paṅg-oṇṇu |  
 ivvūr Āṅgragisa-  
 9 gōtrattu Āśvalāyaṇa-sūtrattup = Peruvalliyūr Akkicharmmaṇ(śarmaṇ) Pāṇḍava-  
 bhatta  
 10 ṇukkuṭup = paṅg-oṇṇu | ivvūrp-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Dā-  
 11 mōdaran Tirunārāyaṇaṇukkuṭup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āśvalāya-  
 12 ṇa-sūtrattuk-Koṇṇaperumāṇ Vimalaṇukkuṭup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrat-  
 13 tu Āśvalāyaṇa-sūtrattup = Pullūrt-Tiruvaraṅganārāyaṇaṇ Jātavēdaṇukku-  
 14 p = paṅg-oṇṇu | ivvūr Āṅgirasa-gōtrattu Jāma(m)bavya-sūtrattu Valavūr Śrīrāman  
 Tirunilakaṇḍa-  
 15 bhaṭṭaṇukkuṭup = paṅg-oṇṇu | ivvūr-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattut =  
 Tiruppēr Tāya-  
 16 Nārāyaṇabhaṭṭaṇukkuṭup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-  
 sūtrattu  
 17 Nālūr-Kamalanātaṇ(thāṇ) Śrīkarṇabhaṭṭaṇukkuṭup = paṅg-oṇṇu | ivvūr Kāśyapa-  
 gōtrattu Āśvalāyaṇa-sū-  
 18 trattu Nālūr Nārāyaṇaṇ Divākara-daśapuriyaṇukkuṭup = paṅg-oṇṇu | ivvūr Kāśyapa-  
 gōtrattu  
 19 Āśvalāyaṇa-sūtrattu Nālūr Rishikēśavaṇ Śrīvāsudēva bhaṭṭaṇukkuṭup = paṅg-oṇṇu |  
 20 ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Nālūr Aniyuruttaṇ (Aniruddhan)  
 Baladēvabhaṭṭaṇu-

*First Plate: Second Side*

- 21 kkuṭup = paṅg-oṇṇu | ivvūrt-Tēvarāta-gōtrattu Āśvalāyaṇa sūtrattu Vēlaṅguḍi  
 Nilakaṇḍa-  
 22 ṇ Gōvindaḥhaṭṭaṇukkuṭup = paṅg-oṇṇu | ivvūr Rāthitara-gōtrattu Āśvalāyaṇa-  
 sūtrattu Iḍaiyār-  
 23 ṇumaṅgalattu Nandinārāyaṇabhaṭṭaṇukkuṭup = paṅg-oṇṇu | ivvūr Ātraya-gōgrattu  
 Āśvalā-  
 24 yaṇa-sūtrattuk = Kīraṇūr Śrīkaṇḍaṇ Śivadāsa-sahasraṇukkuṭup = paṅg-oṇṇu | ivvūr  
 Rāthitara-  
 25 gōtrattu Āśvalāyaṇa-sūtrattu Iḍaiyārṇumaṅgalattu Nārāyaṇaṇ Tirumālbhaṭṭa-  
 ṇukkuṭup =  
 26 paṅg-oṇṇu | ivvūr Rāthitara-gōtrattu Āśvalāyaṇa sūtrattu Iḍaiyārṇumaṅgalattut-  
 27 Tirumāl-Subrahmaṇyaṇukkuṭup = paṅg-oṇṇu | ivvūr Ātraya-gōtrattu Āpastambha-<sup>2</sup>  
 sūtrattu

<sup>1</sup> See No. 109 of the 'List of Places mentioned in donees' section'. This list may be referred to for the identification or location of some more places that follow in this text.

<sup>2</sup> This word is uniformly spelt thus instead of Āpastamba throughout this list.

- 28 Mūḍapurattu Bayyakutti-Mādhava-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Ātraya-  
gōtrattu Ā-
- 29 pastambha-sūtrattu Kuṇḍūr Aṅantiśaṅ Śrīdhara-daśapuriyaṅkupp = paṅg-oṅ-  
30 ru | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kuravaśari<sup>1</sup> Śrīmādhavaṅ Ādi-  
31 ttaṭṭāra-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Kutsa-gōtrattu Āpastambha-  
sūtra-
- 32 ttuk-Kaṅchipōśaṅ Nārāyaṅa-daśapuriyaṅkupp = paṅg-oṅṅu | i-  
33 vvūr Lōhita-gōtrattu Baudhāyaṅa-sūtrattuk = Tūrppil Nandiśvaraṅ Nārā-  
34 yaṅa-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Saṅkṛiti-gōtrattu Baudhāyaṅa-  
sūtrattu Iru-
- 35 ṅgaṅḍi Śrīkṛiṣṇaṅ Vēṅṅambi-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Gautama-  
gōtrattu
- 36 Āpastambha-sūtrattuk = Kuravaśari Śrīkṛiṣṇaṅ Aṅantiśabhaṅṅaṅkupp = paṅg-  
oṅṅu | ivvūr Kuṇḍīṅa-
- 37 gōtrattu Āpastambha-sūtrattu Vaṅgippurattup<sup>2</sup>-Pūśāpōśaṅ Tiruveṅkātṭaḍigal  
Bhaṅṅanambi-da-
- 38 śapuriyaṅkupp = paṅg-oṅṅu | ivvūr-Kaṅ[va\*] (or Gaṅ[i\*])- gōtrattu Āpastam-  
bha-sūtrattu Śīrupuḷuvil Dā
- 39 mōdaraṅ Śrīkṛiṣṇa-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr-Parāśara-gōtrattu  
Āpastambha-sū-
- 40 trattu Vaṅgippurattu Aṅgiperumāṅ Chaṅṅamādhava-daśapuriyaṅkupp = paṅg-  
oṅṅu | ivvūr Ku-

*Second Plate: First Side*

- 41 ṅḍīṅa-gōtrattu Āpastambha-sūtrattu Vaṅgippurattuk-Kalaśaṅ Skandhaṅ Dōṅabha-  
ṅṅaṅkupp = paṅg-o-
- 42 ṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākkaṅḍūr-Kumāra-  
Nīlaṅ Yajñadēvabhaṅṅa-
- 43 ṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāṅṅu-  
kkurī Śrīkṛiṣṇaṅ Mā-
- 44 dhava-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-  
sūtrattuk = Kārambich-
- 45 cheṅṅu<sup>3</sup> Eṅṅayaṅ Trivikrama-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-  
gōtrattu Āpastam-
- 46 bha-sūtrattuk = Kāṅṅirai-Aiyyaṅ Śrīkṛiṣṇa-daśapuriyaṅkupp = paṅg-oṅṅu | ivvūr  
Gergga-gōtrat-

<sup>1</sup> This has been identified with Kroṣūru, Sattenapalle Taluk, Guntur District (above, XXIX, pp. 94-95)

<sup>2</sup> This has been identified with Vaṅgipuram in Bapṭla Taluk, Guntur District (above, XVIII, p. 228).

<sup>3</sup> Identified with Kāraṅchēḍu in the same Taluk and District (ibid.).

- 47 tu Āpastambha-sūtrattuk = kuñjappavvil Aiyappōṟṟi Chaṇṇayadaśapuriyaṇukkup = paṅg-oṇṟu-
- 48 ru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Nambitāli-Mādhava na-
- 49 mbi-sahasraṇukkup = paṅg-oṇṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu-
- 50 k = Kārambichcheṭṭu Nārāyaṇaṇ Śrīkrīṣṇabhaṭṭa-sōmayājikkup = paṅg-oṇṟu | ivvūr
- 51 Kāsyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kumāra-Dōṇaṇ Śrī-nārāya-
- 52 ṇa-sahasraṇukkup = paṅg-oṇṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-
- 53 p = Poṇṇampuraṭṭu Bhavarudraṇ Kāmaya-sahasraṇukkup = paṅg-oṇṟu | ivvūr-Kuṇḍiṇa-gō-
- 54 trattu Āpastambha-sūtrattu Iruṅgaṇḍi Nandiperumāṇ Cheṭṭayasahasraṇukkup = paṅg-o-
- 55 ṇṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Mādhavaṇ Tiru-māliṟuṇ-
- 56 jōlai-sahasraṇukkup = paṅg-oṇṟu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattup = Perēprēma-
- 57 puṟattu Śrīrāghavaṇ Gōvinda-sahasraṇukkup-paṅg-oṇṟu | ivvūr Kāsyapa-gōtrattu Ā-
- 58 pastambha-sūtrattu Uviyūr Bhavaśaṇmaṇ Dēvaratha-daśapuriyaṇukkup = paṅg-oṇṟu | ivvūr Mu-
- 59 rrgala-gōtrattu Āpastambha-sūtrattu Uṟuppuṭṭūr<sup>1</sup> Akkiśaṇmaṇ Gōvinda-daśapuriyaṇukku-
- 60 p = paṅg-oṇṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇukkippu-rattu Nārā-

*Second Plate: Second Side*

- 61 yaṇaṇ Śrībhaktappiriyabhaṭṭaṇukkup = paṅg-oṇṟu | ivvūr Kāsyapa-gōtrattu Āpastambha-sūtrattu
- 62 Aṭṭāmpuraṭṭu Veṇṇaiyaṇ Attōṇabhaṭṭaṇukkup = paṅg-oṇṟu | ivvūr Gergga-gōtrattu
- 63 Āpastambha-sūtrattu Vayjalūr-Chivadāsaṇ Viṣṇudaśapuriyaṇukkup = paṅg-oṇṟu | ivvūr Vatsa-
- 64 gōtrattu Āpastambha-sūtrattu Vaṅgippuraṭṭu Akkōḷaṇ Sarvvakratu-daśapuriyaṇukkup = paṅg-oṇṟu | i-
- 65 vvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuraṭṭu Akkōḷaṇ Yajñātma-daśapuriyaṇukku-
- 66 p = paṅg-oṇṟu | ivvūr Nidundiṇa (Nitundila)-gōtrattu Āpastambha-sūtrattu Irāyūr Subrahmaṇyaṇ Tiruvē-

<sup>1</sup> This is identified with Uppuṭṭuru in Bapṭla Taluk, Guntur District (above, XXXII, p. 95).

- 67 Ivikkūḍi-daśapuriyaṅkupp = paṅg-onṅu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu
- 68 Dyēdaikōmapuṛattu Irāmadēvaṅ Chaṅṅaya-sahasraṅkupp = paṅg-onṅu | ivvūr Vatsa-gō-
- 69 trattu Āpastambha-sūtrattu Vaṅgippuṛattu Śiva[nā]rāyaṅṅ Yajñadattakrama-vittaṅkku-
- 70 p = paṅg-onṅu | ivvūr Bha(Bhā)radvāja-gōtrattu Āpastambha-sūtrattuk = Kāram-bichchetṭu Sujenta-
- 71 svāmi Nārāyaṅabhataṅkupp = paṅg-onṅu | ivvūr Gargga-gōtrattu Āśvalāyaṅa-sūtra-
- 72 ttu Vaṅgippuṛattu Attōṅṅ Sūryadēvakramavittaṅkupp = paṅg-onṅu | ivvūr Rāthi-
- 73 tara-gōtrattu Āpastambha-sūtrattu Koṭṭaṅ-Gōmapuṛattut = Tirumāliṛuṅjōlai
- 74 Vēṅṅambi-sahasraṅkupp-paṅg-onṅu | ivvūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu
- 75 k = Kōmaḍattu Urudra-Nārāyaṅṅ Patma(dma)nābha-daśapuriyaṅkupp = paṅg-onṅu | ivvūr Viśvāmitra-gō-
- 76 trattu Āpastambha-sūtrattuk = Kirāṅḅik-<sup>1</sup> Kammattipōl Viṣṅṅunambi-Eluvaḍiyāṅ-sahasraṅkku-
- 77 p = paṅg-onṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Uṅṅuppuṭṭūrt-Tiru-venkāṭṭaḍiga-
- 78 | Śaṅkaranārāyaṅa-sahasraṅkupp = paṅg-onṅu | ivvūr Kauśika-gōtrattu Āpastambha-sū-
- 79 trattu Araṅaiṅṅpuṛattu Nārāyaṅṅ Lakshmaṅa-sahasraṅkupp = paṅg-onṅu | ivvūr Śaṅṅha-gōtra-
- 80 ttu Baudhāyana-sūtrattu Irāyūrch-Choṭṭai Yajñaviṣṅṅu-Īśvarabhataṅkupp = paṅg-onṅu [|\*]
- 81 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kilākkil-Nāgamayaṅ Dēvaḍi-daśa-puriyaṅkupp = pa-

*Third Plate: First Side*

- 82 ṅg-onṅu | ivvūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr Vājapēji-<sup>2</sup> Kēśava-daśa-
- 83 puriyaṅkupp = paṅg-onṅu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Virpuṅrattu<sup>3</sup> Dāmōdara-

<sup>1</sup> Kirāṅḅi has been identified with Krāṅḅa Kāza in Guntur Taluk in Guntur District (*S.II*, II, p. 519, n.2).

<sup>2</sup> for Vājapēya-yāji (Vājapēyi for short)

<sup>3</sup> Is it Viriparu identified with Vipparle in Narasaraopet Taluk, Guntur District ? (above, XXI, pp. 48-49.)

- 84 ṅ Bhāskara-kramavittaṅkupp = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āśvalāyaṅa-sūtrattu
- 85 Olikoṅṅrai Aiyyaṅperumāṅ Śivaṅabhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu
- 86 Āpastambha-sūtrattu Vaṅgippuṅattu Śivanārāyaṅaṅ Matirudāsa-daśapuriyaṅu-kkup = paṅg-oṅ-
- 87 ṅu | ivvūr-Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Sāhaṅai Dāmōdaraṅ Śrī-dhara-sahasraṅuṅk
- 88 kup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu Attāyaṅ Dā-
- 89 mōdara-daśapuriyaṅu-kkup = paṅg-oṅṅu | ivvūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Muppirāl
- 90 Śrīmādhayaṅ Echchambi-bhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpasta-
- 91 mbha-sūtrattu Āsūrich-Chaṅṅnayaṅ Tū(Dhū)ṅṅjaṅi-sahasraṅu-kkup = paṅg-oṅṅu | ivvūr Hā-
- 92 rīta-gōtrattu Āpastambha-sūtrattu Āsurīd-Dēvadēvēsaṅ Tiruvaḍigaṅ(ṅa)-daśa-puriyaṅuṅk-
- 93 kup = paṅg-oṅṅu | ivvūr Vāthū(dhū)ṅa-gōtrattu Āpastambha-sūtrattu Uchchataṅra-pōśaṅ
- 94 Nārāyaṅaṅ Tiruvāṅṅandabhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Bhāra-
- 95 dvāja-sūtrattu ṅakkandiṅattu Rēvakumāraṅ Śrīkṅiṅṅṅa-bhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr
- 96 Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu Dōṅṅakkuṅi Chandrakumāraṅ Śrīdhara-daśapuriyaṅbhaṅ-
- 97 ṅaṅkupp = paṅg-oṅṅu | ivvūr Aupamaṅṅu-gōtrattu Āpastambha-sūtrattu Uviyūrch-Chendippi-
- 98 rāṅ Nārāyaṅabhaṅṅaṅkupp = paṅg-oṅṅu | ivvūr Bhāradvāja gōtrattu Āśvalā-yaṅa-sūtrattu
- 99 k = Kuravaśarich-Chaṅṅkaraṅnārāyaṅaṅ Śrī-[Pa]ṅṅrāṅkuśa-kramavittaṅkupp = paṅg-oṅṅu | ivvūr Kuṅḍiṅa-gō-
- 100 trattu Āpastambha-sūtrattu Noṅṅtūr Eṅṅakumāraṅ Nāṅadatta-daśapuriyaṅu-kkup = paṅg-oṅṅu | i-
- 101 vvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu = Kuravaśari Damōdaraṅ Nārāyaṅa-bhaṅṅaṅkupp = paṅg-o-
- 102 ṅṅu | ivvūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu Trivikrama Śaṅṅkaraṅnārāyaṅa-
- 103 daśapuriyaṅu-kkup = paṅg-oṅṅu | ivvūr Gargga-gōtrattu Āśvalāyaṅa-sūtrattu Vaṅgippuṅattuk-Kandāya-

Third Plate: Second Side

- 104 ன் ஶ்ரீராமabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu  
Vaṅgippuṇattuch-Chaṅkaraṇā-
- 105 rāyaṇaṅ Nārāyaṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Baudhāyaṇa-  
sūtrat-
- 106 tuk = Kārambichcheṭṭu-Tūrppil Ejṇaṅ Srīrāma-dāśapuriyaṇukkup = paṅg-onṇu |  
ivvūr Hārīta-gō-
- 107 trattu Baudhāyaṇa-sūtrattup = Paśumpuṇattu Kapōdīśvaraṅ Kēśava-daśapuri-  
yaṇukkup = paṅg-on-
- 108 ṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Virṇṇattu Rīshikēśavaṅ  
Śrīrāmachchaturvvēdibhaṭṭa-
- 109 sōmayājikkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Aḷutta-  
ṇūr Nāgape-
- 110 rumāṅ Ejṇaya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Baudhā-  
yaṇa-sūtrat-
- 111 tuk = Kārambichcheṭṭu-Tūrppil Attikumāraṅ Chaṇṇaya-daśapuriyaṇukkup = paṅg  
onṇu | i-
- 112 vvūr Gautama-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṇattu Svāmipoṇkumāra-  
bha-
- 113 ṭṭaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr  
Mahā-
- 114 dēvaṅ Tiruvaraṅganārāyaṇa-dāśapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-  
gōtrat-
- 115 tu Āpastambha-sūtrattu Naḍādūr Achchivaṇaṅ Kumārasvāmi bhaṭṭaṇukkup =  
paṅg-onṇu | iv-
- 116 vūr Hārīta-gōtrattu Āpastambha-sūtrattu Kumiṇḍili Attiṇḍaṅ Kēśava-daśapuri-  
yaṇukkup = paṅg-o-
- 117 ṇṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuch = Cheruppaḷḷi Dāmōdaraṅ  
Gōvinda-daśapuriyaṇu-
- 118 kkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup = Pāgaḷūr  
Nārāyaṇaṅ Patna(dīma)nābha-
- 119 daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk  
= Karippuṇattu Madiśūdaṇa Bhava-
- 120 skanda bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu  
Kāṅjai Muttāli-
- 121 Viṣṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Ch-chaṭa-gōtrattu Baudhāyaṇa-sūtrattu  
Īyūr Ch-choṭ-
- 122 ṭai Śrīkrīṣṇaṅ Śrīmadhavabhaṭṭa-Vasandha(ṇta)yājikkup = paṅg-onṇu | ivvūr  
Bhāradvāja-gōtrattu Āśva-
- 123 lāyaṇa-sūtrattu Iruṅgaṇḍi Triṇēndraṅ(tran) Śrī Vēdaviyāsabhaṭṭaṇukkup =  
paṅg-onṇu | ivvūr

Fourth Plate: First Side

- 124 Gargga-gōtrattu Āsvalayaṇa-sūtrattu Vaṅgippu[ra\*]ttuch-Chaṅkaranārāyaṇabha-  
tṭaṇu-
- 125 kkup=paṅg-oṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk=Koṇḍam-  
paṭṭi Orri-
- 126 yūraḍigal Nāgambi-saharaṇukkup=paṅg-oṅṅu | ivvūr Olōhita-gōtrattu Bau  
[dhā]yaṇa-
- 127 sūtrattuk=Kārambichchēttut-Tūrppil Chī(Śrī)rāma Attiṇḍa-daśapuriyaṇukkup=  
paṅg-oṅ-
- 128 ṅu | ivvūr Lōhita-gōtrattu Āpastambha-sūtrattuk=Kārambichchēttu-Tūrppil Gaṅ-  
129 gādharan Dāmōdhara-daśapuriyaṇukkup=paṅg-oṅṅu | ivvūr Hārīta-gōtrattu  
Baudhā-
- 130 yaṇa-sūtrattu Paṣumpuṇattuk-Kapōdiśvaraṇ Śivarudra-daśapuriyaṇukkup=paṅg-o-  
131 ṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk- Kumuṇḍili Echchambi  
Śrīdhara-da-
- 132 śapuriyaṇukkup=paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sū-  
133 trattuk-Kirāñji Erimiḷagu-pōsaṇ Nārāyaṇaṇ Śrīvāsudēvasahasraṇuk-  
134 kup=paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Apastambha sūtrattukk-Ku-  
135 ṇḍūr Iśvaran Tiruvēṅkaḍa-kramavittaṇukkup=paṅg-oṅṅu | ivvūr Hārīta  
136 gōtrattu Āpastambha-sūtrattu Surasārambi or (sarāmbi)-Narasiṅgaṇ Madisūda[na\*]  
paṭṭaṇu-
- 137 kkup=paṅg-oṅṅu | ivvūr Lōhita-gōtrattu Baudhāyaṇa-sūtrattuk=Kārambichche-  
138 tṭut-Tūrppil Yajñānaṇ (tmaṇ) Mādhavabhaṭṭaṇukkup=paṅg-oṅṅu | ivvūr  
Kauśika-gōtrattu
- 139 Āpastambha-sūtrattuch=Chēṭṭaḷūrt-Dāmōdiraṇ Śōlaippirāṇ-kramavittaṇukkup=  
paṅg-o-
- 140 ṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuch=Chēṭṭaḷūr Śrīmādhavaṇ  
Tiruvaraṇ-
- 141 ganārāyaṇabhaṭṭaṇukkup=paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-  
sūtrattu U-
- 142 ṅuppuṭṭūr-Kēśavaṇ Śrīdharabhaṭṭaṇukkup=paṅg-oṅṅu | ivvūr-Kuṇḍina-gōtrattu  
Āpasta-
- 143 mbha-sūtrattuch=Chāndūr Trivikraman Yajñatā(dhā)ma-daśapuriyaṇukkup=  
paṅg-oṅṅu | ivvūr-
- 144 Hārīta-gōtrattu Āpastambha-sūtrattup=Perēmpuṇattu Śrīdharāṇ Rāmadēvabhaṭṭ-  
aṇu-

Fourth Plate: Second Side

- 145 kkup=paṅg-oṅṅu | ivvūr-Kuṇḍina-gōtrattu Āpastambha-sūtrattu Muppirāl  
Śivadā-

- 146 saṅ Viṣṇukumāra-daśapuriyaṅukkup = paṅg-onṅu | ivvūr-Kuṇḍina-gōtrattu  
 Āśvalā-
- 147 yaṅa-sūtrattuk = Kōmapuṅattut-Tiruvēṅkaḍavaṅ Śivaṅaya-kramavittaṅukkup =  
 paṅg-on-
- 148 ru | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Gōvindaṅ Dāmō-  
 dara-daśa-
- 149 puriyaṅukkup = paṅg-onṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch =  
 Cheṭṭa-
- 150 [lūr\*]-pōśaṅ Eḷuvaḍiyāṅ Pās(Bhās)kara-kramavittaṅukkup = paṅg-onṅu | ivvūr  
 Hārīta-gōtrat-
- 151 tu Āśvalāyaṅa-sūtrattut = Tuṅumuṇḍūr Attōṅaṅ Bhavaskanda bhaṭṭaṅukkup =  
 paṅg-o-
- 152 ṅu | ivvūr Hārīta-gōtrattu Drāhyāyaṅa-sūtrattup = Pāḍakattu Rāmadēvaṅ  
 Viṣṇusa-
- 153 hasraṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattu-  
 t = Tuṅumuṇḍippuṅattuch-Chiṅgayaṅ Kumārasvāmi-sahasraṅukkup = paṅg-on-
- 155 ṅu | ivvūr Hārīta-gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅumuṇḍūr Nārāyaṅa-  
 156 ṅ Śivaṅabhataṅukkup = paṅg-onṅu | ivvūr Hārīta-gōtrattu Drahyāyaṅa-  
 157 sūtrattut = Tuṅumuṇḍūr Akkumāraṅ Śrikuttabhataṅukkup = paṅg-onṅu | ivvūr-  
 158 r Vatsa-gōtrattu Drāhyāyaṅa = sūtrattuk-Kuṇḍūr Maṅgalavaṅ Śōlaippirāṅ-  
 bhataṅu-
- 159 kkup-paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅumuṇḍi-  
 ppuṅa-
- 160 ttut-Tammaḍi Dēvaśarmabhataṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-  
 gōtrattu Drāhyā-
- 161 yaṅa-sūtrattu Irāyūr Anantapirāṅ Sridhara-sahasraṅukkup-paṅg-onṅu | ivvūr  
 Bhāradvā-
- 162 ja-gōtrattu Drāhyāyaṅa-sūtrattuk = Kārambicheṭṭu Rāmadēvaṅ Tiruveṅkāḍa-  
 kramavitta-
- 163 ṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅu-  
 muṇḍippu-
- 164 ṅattut-Tirukkumāraṅ Siṅga-sahasraṅukkup = paṅg-onṅu | ivvūr Kauśika-gōtrattu  
 Drā-
- 165 hyāyaṅa-sūtrattu Prayāgai Śrīmādhavaṅ Śivaṅabhataṅukkup = paṅg-onṅu |  
 ivvūr Kau-

*Fifth Plate: First Side*

- 166 śika-gōtrattu Drāhyāyaṅa-sūtrattu Prayāgai Śrīmādhavaṅ Sōmadēva-saha-  
 167 śraṅukkup = paṅg-onṅu | ivvūr Vatsa-gōtrattu Drāhyāyaṅa-sūtrattuk = Kuṇḍūr Vi-  
 168 śṇu-Gōvindaṅbhataṅukkup = paṅg-onṅu | ivvūr Kauśika-gōtrattu Drāhyāya-  
 169 ṅa-sūtrattu Prayāgait-Tiruppaṅaṅḍaṅ Baṭṭaṅambi-sahasraṅukkup = paṅg-on-



- 170 ru | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍippuṟattu Bhava-  
 171 [su]taṇ Bhavaskandabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Drāhyāya-  
 172 ṇa-sūtrattut = Tuṟumuṇḍūr Kēsavaṇ Naraśiṅgabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr  
 Hārīta-gōtrattu  
 173 Drāhyāyaṇa-sūtrattut = Tuṟumuṇḍūr Bhāskaraṇ Mātirusāṅkara-nārāyaṇa-krama-  
 vittaṇuk- - [?]  
 174 kup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattut = Tuṟumu-  
 175 ṇḍūr Shaḍaṅgavi Rīshikēsavabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kauśika-  
 176 gōtrattu Drāhyāyaṇa-sūtrattu Araṇaippuṟattuk-Kumārasvāmi Sūrya-  
 177 dēva-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrat-  
 178 tuk = Kuṇḍūr Akkiśarmaṇ Vāmaṇa-kramavittaṇukkup = paṅg-oṇṇu | ivvūr  
 Bhāradvāja-gō-  
 179 trattu Drāhyāyaṇa-sūtrattup = Pāḍagattut-Tiruvaraṅganārāyaṇaṇ Yajñabhaṭṭa-  
 ṇukku-  
 180 p = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṟumuṇḍūr  
 Śrīkutta-  
 181 ṇ Akkumārabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-  
 sūtrattu-  
 182 t = Tuṟumuṇḍūrt-Tirukkadaṇaṇ Bhāskaradēva-sahasraṇukkup = paṅg-oṇṇu | ivvūr  
 Vatsa-  
 183 gōtrattu Drāhyāyaṇa-sūtrattu Naḍādūr Śaṅkaranārāyaṇaṇ(ṇ) Aiyappirāṇ-kra-  
 mavitta-  
 184 ṇukkup = paṅg-oṇṇu | ivvūr Ātryēa-gōtrattu Drāhyāyaṇa-sūtrattut = Tirumaṅgala-  
 185 ttu Nakkaṇ Nārāyaṇaṇukkup = paṅg-oṇṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-

*Fifth Plate: Second Side*

- 186 sūtrattut = Tirumaṅgalattu Nandi-Ālaṇukkup = paṅg-oṇṇu | ivvūr Gautama  
 gōtrat-  
 187 tu Satyāshāṭha(ḍha)-sūtrattu Neṟkuṇṇattu Eḷuvaḍiyāṇ Tirusvargganārāyaṇa-  
 sahasraṇu-  
 188 kkup = paṅg-oṇṇu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattuk = Koṭṭaiyūr  
 Sadāśi-  
 189 vaṇ Piḷaṇukkup = paṅg-oṇṇu | ivvūr Vāsishṭa(tha)-gōtrattu Jayimiṇi-sūtrattu  
 Ēmap-  
 190 pērūr Nārāyaṇaṇ Nārāyaṇabhaṭṭa-vasantayājikkup = paṅg-oṇṇu | ivvūr Viśvā-  
 mitra-  
 191 gōtrattu Jayimiṇi-sūtrattu Āḍaṇūr-Kaṇṇaṇ Dhīrasahasra-sōmayājikkup = paṅg-o-  
 192 ṇṇu | ivvūr Bhārgga[va\*]-gōtrattu Jayimi[ṇi]-sūtrattup-Paḷuvūr Madiśūdana-  
 Sūryadēvanukku-  
 193 p = paṅg-oṇṇu | ivvūr Vāsishṭa-gōtrattu Jayimiṇi-sūtrattup = Puḷlamaṅgalattu Vāsu-  
 194 dēvaṇ Nārāyaṇaṇukkup = paṅg-oṇṇu | — [ — Rājēndraśi(m\*)havaḷaṇāṭṭu-Po-

- 195 ygai-nāttuk-Kaṇḍarādittach-chaturvvēdimāṅgalattu Gargga-gōtrattu Āpasta-  
 196 mbha-sūtrattuk = Kārambichcheṭṭuk-Koṟuttapōṣaṅ Dāmōdiraṅ Śrīkṛiṣṇa-Ḍaṣa-  
 197 puriyaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrat-  
 198 tuk = Kirāñji Geḷisā-pōṣaṅ Annandi-Mahēśvara-daṣapuriyaṅukkup = paṅg-oṅṅu |  
 iv-  
 199 vūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Tōṇayaṅ baṭṭaṅambi-daṣa-  
 puriya-  
 200 ṅukkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuch = Cheṭṭaḷūr  
 Veṅ-  
 201 ṅippōttuch-Cheṭṭayaṅ Nārāyaṅabhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Viśvāmitra-  
 gōtrat-  
 202 tu Āpastambha-sūtrattu Vēṅṅupūṟattu<sup>1</sup> Nārāyaṅaṅ [Śrī]kṛiṣṇa-daṣapuriyaṅukkup =  
 paṅg-oṅṅu [ ]  
 203 ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Pāmbuṅṅiri-Kēśava-bhaṭṭaṅ  
 Śrīviṣṇu-  
 204 daṣapuriyaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk =  
 205 Kuravaṣari Nilagrīvaṅ Bhavaskanda-sahasraṅukkup = paṅg-oṅṅu | ivvūr Bhāra-  
 dvāja-gō-

*Sixth Plate: First Side*

- 206 trattu Āpastambha = sūtrattu Makaśirai Śrīkṛiṣṇaṅ Śrīdhara-sahasraṅukkup =  
 paṅg-oṅṅu-  
 207 ṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Attiṅ-  
 208 ḍaṅ Cheṭṭaya-daṣapuriyaṅukkup = paṅg-oṅṅu | ivvūr Viśvāmitra-gōtrattu Āpa-  
 209 stambha-sūtrattu Vaṅṅippūṟattu Mahādēvan Śrīdharabhaṭṭaṅukkup = paṅg-  
 oṅṅu | i-  
 210 vvūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kuravaṣari Gōvindaṅ Sūryyaviṣh-  
 ṅubhaṭṭa-  
 211 ṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr  
 Tiruṅilakaṅṅaṅ  
 212 Udaiyaḍivākarabhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Vatsa gōtrattu Baudhāyaṅa-  
 sūtrat-  
 213 tu Vaṅṅippūṟattu Echchakumāraṅ Narasiṅga-daṣapuriyaṅukkup = paṅg-oṅṅu |  
 ivvū-  
 214 r Vatsa-gōtrattu Baudhāyaṅa-sūtrattu Vaṅṅippūṟattu Narasiṅgaṅ Yajña-  
 215 kumāra-daṣapuriyaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpasta-  
 216 mbha-sūtrattuk = Kārṅirai Tiruvenkāḍaṅ Tiruvaraṅgaḍēva bhaṭṭaṅukkup = paṅg-  
 o-  
 217 ṅṅu | ivvūr Saṅkṛiti-gōtrattu Baudhāyaṅa-sūtrattu Iruṅgaṅḍi Kṛiṣṇaṅ

<sup>1</sup> This is perhaps the same as Vēlpūra in Tanuku Taluk in West Godavari District.

- 218 Gōvindabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuk  
= Kokka-
- 219 rai Nārāyaṇaṇ Nārāyaṇa-sahasraṇukkup = paṅg-oṇṇu | ivvūr-Kuṇḍina gōtrattu  
Ā-
- 220 pastambha-sūtrattu Eṭṭukkūr Śrīdharan Vishṇunambi-sahasraṇukkup = paṅg-oṇṇu |  
ivvūr Kāśyapa-
- 221 gōtrattu Āpastambha-sūtrattuk = Kāñjai Vishṇumādhava-sahasraṇukkup = paṅg-  
oṇṇu | ivvūr
- 222 Kapi-gōtrattu Āpastambha-sūtrattuch = Chiṇupuḷuvilk = Keśavaṇ Aiyappōṇṇi  
daśapuriyaṇu-
- 223 kkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Rāyūr Puḷi-  
ṅgōṇṇoppa-
- 224 ṇ Vishṇu Bhavarudra-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-  
gōtrattu Āpastambha-sūtra-
- 225 ttu Nambūr Mādhavaṇ Nāgayabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Ātrēya gōtrattu  
Drā-

*Sixth Plate: Second Side*

- 226 hyāyaṇa-sūtrattu Maṇaṇṇaḷḷi Rudraṇ Tirumāliruṅjōlai-sahasraṇukkup = paṅg-  
oṇṇu | iv-
- 227 vūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Maṇaṇṇaḷḷi Rudraṇ Rāmadēva-  
sahasraṇukku
- 228 p = paṅg oṇṇu | ivvūr Gautama-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇa-Nam-  
pirāṇ-saba-
- 229 sraṇukkup = paṅg-oṇṇu | ivvūr Parāśara-gōtrattu Drāhyāyaṇa-sūtrattup = Pāḍa-  
kattu Nīla-śarma-
- 230 ṇ Śrīrāma-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Gautama-gōtrattu Drāhyāyaṇa-  
sūtrattu-
- 231 k-Kirāñji Vāsūdēvaṇ Śrīrāma-sahasraṇukkup = paṅg-oṇṇu | ivvūr [Viśvāmītra-gō]  
trattu Ja-
- 232 yimīni-sūtrattu Āḍaṇūr Nakkaṇ Śōlaippirāṇukkup = paṅg-oṇṇu | iv[vūr Vi]śvā-  
mītra-gōtra-
- 233 ttu Jayimīni-sūtrattu Āḍaṇūr Nakkaṇ Āḷiyāṇukkup = paṅg-oṇṇu | iv[vūr Vi]śvā-  
mītra-gō-
- 234 trattu Jayimīni-sūtrattu Aṇbil Māṇaṇ-Ṭāyaṇukkup = paṅg-oṇṇu | ivvūr
- 235 Kauśika-gōtrattu Āśvalāyaṇa-sūtrattu Chiṇukoṭṭaiyūr Nilakaṇṇaṇ Pi-
- 236 tāmbara-bhaṭṭaṇukkup = paṅg-oṇṇu | innāṭṭu Madhurāntakach-chatūrvvēdi-  
maṅglattu
- 237 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattup = Perumarudūrp-Paśupati Śrīnārāyaṇa-
- 238 bhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgi-  
ppuṇṇattu Nā-

- 239 rāyaṇaṅ Tiruvaraṅga-kramavittañukkup = paṅg-onṅu | ivvūr Bhāradvāja-  
gōtrattu Āpastam-  
240 bha-sūtrattuk = Kaṇḍēṅṅu Dōṇayaṅ Chaṇṇaya-daṣapuriyaṅukkup = paṅg-onṅu |  
ivvūr Hārīta-  
241 gōtrattu Āpastambha-sūtrattuk = Kōmapuṇṇattu Mādirudāsaṅ Rudra-kramavittañu-  
kkup = pa-  
242 ṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kaṇḍēṅṅu Sarvva-  
kratu-Bhavaska-  
243 nta(nda)-daṣapuriyaṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastam-  
bha-sūtrattuk = Kaṇ-  
244 ḍēṅṅut = Tiruveṅkāḍaṅ Tiruveṅkāṅra-daṣapuriyaṅukkup = paṅg-onṅu | ivvūr  
Bhāradvāja-gō-  
245 trattu Āpastambha-sūtrattuk-Kaṇḍēṅṅut Tiruvaraṅganārāyaṇa-sahasraṅukkup =  
paṅg-onṅu |  
246 ivvūr Parāchāra-gōtrattu Drāhyāyaṇa-sūtrattup = Pāḍagattu Mādiru-Dōṇaṅ  
Kōḷaśarmmaḥattāṅu-

*Seventh Plate: First Side*

- 247 kkup = paṅg-onṅu | ivvūr Parāśara-gōtrattu Drāhyāyaṇa-sūtrattup = Pāḍagattu  
Madisūdāna Pa-  
248 rpanā[bha\*] ḥattāṅukkup = paṅg-onṅu | innāṅṅu Miṅṅaik-kūṅṅattuk-Kāmarvallich-  
chaturvvēḍimaṅgalat-  
249 tu Gavushu-gōtrattu Āśvalāyaṇa-sūtrattuk = Kaḷvaṅ Dāmōḍira sahasraṅukkup =  
paṅg-onṅu |  
250 ivvūr Ātrēya-gōtrattu Āśvalāyaṇa-sūtrattuk = Kiraṅūr-Tāyaṅ-Paramēśvaraṅukkup  
= paṅ-  
251 g-onṅu | ivvūr Viśvāmitra-gōtrattu Jayimiṅṅi-sūtrattup = Pullamaṅgalattu Śrīkaṅṅaṅ  
Viraṅṅu-  
252 kkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr  
Nārāyaṇaṅ  
253 daṣapuriyaṅukkup = paṅg-onṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtra-  
ttuch = Cheṅṅapōśaṅ Tiruvi-  
254 kramaṅ Śrīkṛiṣṇa-sahasraṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpas-  
tambha-sūtrattuk = Kuṅḍū-  
255 r Śīvasvāmi-Viṣṇu-daṣapuriyaṅukkup = paṅg-onṅu | ivvūr Kuṅḍīṅa-gōtrattu  
Āśvalāyaṇa-sūtra-  
256 ttuk = Kōmapuṇṇattu Śrīdattaṅ Tiruveṅkāḍa-sahasraṅukkup = paṅg-onṅu | ivvūr  
Ku-  
257 ṅḍīṅa-gōtrattu Baudhāyaṇa-sūtrattu Noṅṅūrch-Chaṇṇakāḷi-Tiruvaraṅganārāyaṇasa-  
258 hasraṅukkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk =  
[Kuṅḍūr] Nārāyaṇaṅ Divā-  
259 kara-daṣapuriyaṅukkup = paṅg-onṅu | ivvūr Vatsa-gōtrattu Āśvalāyaṇa-sūtra-

- 260 ttu Naḍādūr Periyānambi-Nārasimha-kramavittaṇukkup = paṅg-onṇu | ivvūr Kā-  
 261 śyapa-gōtrattu Āpastambha-sūtrattuk = Kāñjai Nārāyaṇaṅ [Cha]ṇṇakumā-  
 262 ra-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu  
 Nambūr-kāṭṭu[va]k-  
 263 kai' Bhāskaraṅ Bhavakumāra-dāsapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-  
 gōtrattu Āpastam-  
 264 bha-sūtrattuk = Korōvi Śrikumāraṅ Tīruvikramaṇukkup = paṅg-onṇu | ivvūr Kapi-  
 gōtrattu Āpa-  
 265 stambha-sūtrattuch = Chīrupuḷuvil Aḍigaḷ Śrīkrishṇa-kramavittaṇukkup = paṅg-  
 onṇu | ivvūr Hārīta-gō-  
 266 trattu Āpastambha-sūtrattup = Paṣumpuṇattu Nārāyaṇaṅ Śrīmādhavabhaṭṭaṇukkup  
 = paṅg-onṇu |  
 267 ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaṣari Nārāyaṇaṅ Akki-  
 śarma-saha-  
 268 sraṇukkup = paṅg-onṇu | innāṭṭu Inṇambar-nāṭṭu Paḷaya-Vāṇa[va]ṇ-mahādēvich-  
 chaturvvēdimaṅ-  
 269 galattu Gautama-gōtrattu Āśvalāyaṇa-sūtrattuk = Kaḍavūr Nārāyaṇaṅ Sārgga  
 (ṅga)pāṇibhaṭṭaṇu-  
 270 kkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu  
 Vāmaṇaṅ

*Seventh Plate: Second Side*

- 271 Śivaṇandi-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Vādhūla-gōtrattu Baudhāyaṇa-  
 sūtra-  
 272 ttuk = Kārambichcheṭṭuk-Kandāḍai Nārasimhan Mahēśvara-daṣapuriyaṇukkup =  
 = paṅg-onṇu [1\*]  
 273 ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Vāmaṇaṅ Śrīdhara-  
 sahasraṇu-  
 274 kkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr  
 Viraśarmaṅ Gaṅgādha-  
 275 ra-sahasraṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk =  
 Kulakutti Trivi-  
 276 kramaṅ Nārāyaṇa-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu  
 Āpastambha-sūtra-  
 277 ttuk = Kārambichcheṭṭu Nara(or Nā)ppōttut-Tīruvaraṅgadēvaṅ Perumā-Nāmbi-  
 daṣapuriyaṇukkup = paṅg-o-  
 278 ṇṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Kēśavaṅ  
 Periyānambi-  
 279 daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu

\* Read Kāṭṭukkai

- Uruppu[ttūr]-  
 280 k-Kēsavaṅ Aiyyappirāṅ-kramavittañukkup = paṅg-oṅṅu | ivvūr Muggala-gōtrāt-  
 281 tu Āpastambha-sūtrattu Urupputtūr Rishikēsavaṅ Nārāyaṅa-sahasraṅukkup = paṅ-  
 282 g-oṅṅu | innāṅṅu Śrī-Par[ā]ntakach-chaturvvēdimaṅgalattu Śāṅḍila-gōtrattu  
 Āpastambha-sū-  
 283 trattu Vaṅgippurattu Gōvindaṅ Śrīdhara-daśapuriyaṅukkup = paṅg-oṅṅu | ivvū-  
 284 r Ātrēya-gōtrattu Āpastambha-sūtrattu Māṅgalūr Pōḍiperumāṅ Akkāla-  
 285 bhattañukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu  
 286 k = Kāttukkuri Bhava(kuru)draṅ Vennaya-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr  
 Bhāradvāja-gōtrattu  
 287 Āpastambha-sūtrattuk = Kāttukkuri Śōlaippirāṅ Nārāyaṅa-bhattañukkup = paṅg-  
 oṅṅu | ivvū-  
 288 r Hārīta-gōtrattu Āpastambha-sūtrattu Ūḍappurāi Dōṅayaṅ Śrīrāmabhattañukkup  
 = paṅg-o-  
 289 ṅṅu | ivvūr Ku[ṅḍi]ṅa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattu Māraiyaṅ  
 Śrīdattabhātta-  
 290 ṅukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Muṅichcheṅṅu  
 Śrīkrishṅaṅ  
 291 Rāmadēvabhattañukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-  
 sūtrattuk = Kirāṅjai  
 292 Tīruvataṅgaṅ Gōvardhana-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu  
 Āpastambha  
 293 sūtrattuk = Kārambichcheṅṅu-Porḍrē(drō)ṅaṅ Lakshmībhattañukkup = paṅg-  
 oṅṅu | ivvūr Gautama  
 294 gōtrattu Āpastambha-sūtrattuch-Chettapōśaṅ Aiyyaṅ Nārāyaṅa daśapuriyaṅukku-

*Eighth Plate: First Side*

- 295 p = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Tīruve-  
 296 ṅkāḍaṅ Bhavakū[la]bhattañukkup = paṅg-oṅṅu | ivvūr Kapi-gōtrattu Āpastambha-  
 sū-  
 297 trattu Muṅṅaippurattu Śivadēvaṅ Urudrapūḍi-daśapuriyaṅukkup = paṅg-oṅṅu |  
 ivvūr Gargga-  
 298 gōtrattu Āpastambha-sūtrattuk = Kuḷuchappavvil Chaṅṅayaṅ Periyaṅambi-saha-  
 299 sraṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuch =  
 Chāṅḍūrkk-Ka-  
 300 ṅṅapirāṅ Kēsava-sahasraṅukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastam-  
 301 bha-sūtrattuk = Kārambichcheṅṅu-Kapōtayaṅ Śrīkrishṅapuradēva-sahasraṅukkup  
 = paṅg-o-  
 302 ṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch = Chettapōśaṅ  
 303 Dāmōdiraṅ Jannarēvibhātta-Kātaka-sarvvakratu-vasantayājikkup = paṅg-oṅṅu |  
 ivvūr

- 304 Ko(Kau)sika-gōtrattu Āśvalāyaṇa-sūtrattu Iruṅgaṇḍi-Śrīmādha[va\*]ṇ Tiruvaraṅ-  
 305 ganārāyaṇabhaṭṭa-āhitaṅnikkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu-  
 306 Āpastambha-sūtrattu Naḍādūrt-Tiruvārūraṇ Mahādēvabhaṭṭaṅnikkup = paṅ-  
 307 g-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Āṭṭāmpuṇṇattu-  
 308 t-Tamōdiraṇ Aṅṅāgach-chaturvēdibhaṭṭaṅnikkup = paṅg-oṅṅu | ivvūr Kuṇḍi-  
 309 ṇa-gōtrattu Āpastambha-sūtrattu Muppīrāl Perumā-Nāmbi Śrīvāśudēva-  
 310 daśapuriyaṅnikkup = paṅg-oṅṅu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu  
 Muḷappu-  
 311 rattu Bhavanāgaṇ Vāmaṇa-daśapuriyaṅnikkup = paṅg-oṅṅu | ivvūr Rādhi(thi)tara-  
 gōtrattu Ā-  
 312 pastambha-sūtrattu Olikoṅṅai Jaṅṅayaṇ Bhavarudra-daśapuriyaṅnikkup = paṅg-  
 oṅṅu | i-  
 313 vūr Ātrēya-gōtrattu Āpastambha-sūtrattu Nandigāmattu Akkiśarmaṇ Nārāyaṇa-  
 daśapuriya-  
 314 ṅnikkup = paṅg-oṅṅu | ivvūr Kapi-gōtrattu Āpastambha-sūtrattu Chiruppuḷuvil  
 Yajñā-  
 315 nmaṇ(tmaṇ) Kāḷakochchabhaṭṭaṅnikkup = paṅg-oṅṅu | ivvūr Gō(Kau)sika-gōtrattu  
 Āpastambha-sū-  
 316 trattu Irāttakkuṇṇit-Tiruvaraṅganārāyaṇaṇ Śrīkṛiṣṇa-sahasraṅnikkup = paṅg-oṅṅu |  
 ivvūr Kapi-  
 317 gōtrattu Āpastambha-sūkr(tra)ttuch = Chiruppuḷuvil Yajñānmaṇ(tmaṇ) Ananta-  
 nāryaṇabhaṭṭaṅṇu-  
 318 kkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kārambi-  
 cheṭṭu Ve-

*Eighth Plate: Second Side*

- 319 ṇṇippōttut-Tiruvēṅgaḍavaṇ Gōvinda-daśapuriyaṅnikkup = paṅg-oṅṅu | ivvūr  
 Viśvāmi-  
 320 tra-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Pūśā-Kaṅṅaṇ Perumpuṇṇakkaḍal-  
 daśa-  
 321 puriyaṅnikkup = paṅg-oṅṅu | ivvūr Viśvāmitra-gōtrattu Āpastambha-sūtrattuk-  
 Kaṅṅaṇ  
 322 Śrīkumāra-daśapuriyaṅnikkup = paṅg-oṅṅu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-  
 sūtrattu-  
 323 ch = Chendiṇṇattu Panma(dma)nābhaṇ Chantradraśēkara-daśapuriyaṅnikkup =  
 paṅg-oṅṅu | ivvūr Murggala-gō-  
 324 trattu Āpastambha-sūtrattu Nelavaṅkapōśaṇ Śrīkṛiṣṇa-Riṣhikēśava-daśapuriyaṅṇu-  
 kkup = paṅ-  
 325 g-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup = Pāṅkoṅṅai Riṣhabha-  
 nandit-Ti-

- 326 ruvenkāḍabhaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āli-
- 327 kkoṇṇai Vāmaṇaṇ Yajñaya-sahasraṇṅukkuṭṭup-paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpa-
- 328 stambha-sūtrattu Vaṅgippuṇṇattuch-Chakrapāṇi-Tiruvaraṅganārāyaṇa-daśapuriya-  
ṇṅukkuṭṭup = pa-
- 329 ṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aṭṭāmpoṇṇattu Mūtta-
- 330 Appākaṇ Apantaṇārāyaṇa-daśapuriyaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Sālāvata-
- 331 gōtrattu Āpastambha-sūtrattu Verppuṇṇattuk-Kandaṇ Kēśavabhaṭṭaṇṅukkuṭṭup =  
paṅ-
- 332 g-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Aṅkārī Vāmaṇaiyaṇ
- 333 Śrīvāsudēva-daśapuriyaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Parāśara-gōtrattu Āpastam-
- 334 bha-sūtrattuk = Kuravaṣari Nāgayaṇ Ambalattāḍi-daśapuriyaṇṅukkuṭṭup = paṅg-onṇu |  
ivvūr-Kuṇḍiṇḍi<sup>1</sup>-
- 335 ṇa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattu Madhusūdaṇaṇ Nārāyaṇa-  
kramavittaṇṅukkuṭṭup-paṅ-
- 336 g-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Śaṅkaraṇ Ve-
- 337 ṇṇambibhaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu I-
- 338 rāyūr Yajñṇ Kēśava-daśapuriyaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Vādhūla-gōtrattu  
Āpastambha-
- 339 sūtrattuk = Kārambicheṭṭuk = Kandāḍai Kēśavaṇ Trivikrama-sahasraṇṅukkuṭṭup =  
paṅg-onṇu | ivvūr-Bh-
- 340 āradvāja-gōtrattu Āpastambha-sūtrattuk = Korovit-Tiruvenkāḍaṇ Nārāyaṇa-kra-  
mavitta-
- 341 ṇṅukkuṭṭup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi  
Janārḍda-
- 342 ṇaṇ Paraṅjōti-daśapuriyaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpas-  
tambha-sū-

*Ninth Plate: First Side*

- 343 trattu Irāyūr Gaṅgāḍharaṇ Sūryadēvabhaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr  
Gargga-gō-
- 344 trattu Āpastambha-sūtrattu Muḷuchcheṇṇuvil Veṇṇayaṇ Viśṇu-bhaṭṭaṇṅukkuṭṭup =  
paṅg-o-
- 345 ṇṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Māṅgaḷūr Garuṭha(ḍa)  
vāhaṇaṇ Ulaga-
- 346 muṇḍāṇbhaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu  
Vaṅgi-
- 347 ppuṇṇattu Aiyyaṇ Paṭṭaḍigalpaṭṭaṇṅukkuṭṭup = paṅg-onṇu | ivvūr Hārīta-gōtrattu  
Āpasta-

<sup>1</sup> *ṅḍi* is redundant



- 348 mbha-sūtrattu Muṭṭirai Nārāyaṇaṅ Dēvayabhaṭṭaṅkup = paṅg-oṅṟu | ivvūr  
Viśvāmītra-gō-
- 349 trattu Āpastambha-sūtrattuk-Kuṇḍūr Śrīkṛishṇaṅ Śōlappirāṅ-sahasraṅkup =  
paṅg-on-
- 350 ṟu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Velaveṭṭi Śēndakumāraṅ Sōmadē  
351 va-daśapuriyaṅkup = paṅg-oṅṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-  
sūtrattu Makasīrai Nā-
- 352 rāyaṇa Śrīkṛishṇabhaṭṭaṅkup = paṅg-oṅṟu | ivvūr Kauśika gōtrattu Āpas-  
tambha-sū-
- 353 trattup = Pāṅkoṅṟaich = Chaṅkaranārāyaṇaṅ Nārāyaṇabhaṭṭaṅkup = paṅg-oṅṟu |  
i-
- 354 vvūr Viśvāmītra-gōtrattu Drāhyāyaṇa-sūtrattu Koḍukkil Śrīkumāraṅ Chakra-  
355 pāṇibhaṭṭaṅkup = paṅg-oṅṟu | ivvūr Ām[gra](Āṅgira)sa-gōtrattu Sāmbhavya  
sūtrattu
- 356 Valavūrch-Chāṭṭaṅ Tirunilakaṅṭtabhaṭṭaṅkup = paṅg-oṅṟu | ivvūr Āṅgrasa  
(Āṅgira)-
- 357 gōtrattu Sāmbavya-sūtrattu Valavūrch-Chēndaṅ Śōlappirāṅbhaṭṭaṅkup-  
358 p = paṅg-oṅṟu | ivvūr Ātrēya-gōtrattu Āgnivēśya-sūtrattut = Tirupputtūr Rāma-  
ppriya-
- 359 ṅ Śrīkaṅṭtabhaṭṭaṅkup = paṅg-oṅṟu | ivvūr Ātrēya-gōtrattu Āgnivēśya-sūtrattut-  
= Tirup-
- 360 puttūr Rāmapra(pri)yaṅ Śrī-Nārāyaṇa-daśapuriyaṅkup = paṅg-oṅṟu | ivvūr  
Viśvāmītra-gōtrattu Ja-
- 361 yimiṇi-sūtrattu Nāraṇamaṅgalattu Nārāyaṇaṅ Śrīkṛishṇa-bhaṭṭaṅkup = paṅg-  
oṅṟu | ivvūr Viśvā-
- 362 mitra-gōtrattu Jayimiṇi-sūtrattu Ādaṅūr Śrīkaṅṭṭaṅ Śrīkṛishṇaṅkup = paṅg-oṅṟu |  
ivvūr
- 363 Vāsishṭha-gōtrattu Jayimiṇi-sūtrattu Ādaṅūrp-Purushōttamaṅ Pāṅḍaṅkup =  
paṅg-oṅṟu |
- 364 Innāṭṭuk-Kīl-Āsugūr Kuṇḍiṇa-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Vaḍugaṅpadi-  
daśapuriyaṅkup = paṅ-  
365 g-oṅṟu | ivvūr Kokkāṇa-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Nārāyaṇaṅ Nārā-  
yaṇa-sahasra-
- 366 ṅkup-paṅgoṅṟu | ivvūr Māṅgala-gōtrattu Āśvalāyaṇa-sūtrattu Dāmōdiraṅ  
Nā-

*Ninth Plate: Second Side*

- 367 rāyaṇa-sahasraṅkup = paṅg-oṅṟu | innāṭṭu Miḷalilai-nāṭṭuch-Chēṅālūr Kuṇḍiṇa-  
gōtrattu
- 368 Baudhāyaṇa-sūtrattu Nakkaṅ Nārāyaṇabhaṭṭaṅkup = paṅg-oṅṟu | ivvūr  
Vāsishṭha-gōtrat-

- 369 tu Baudhāyana-sūtrattu Tattapaṭṭaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Bau-
- 370 dhāyana-sūtrattu Nilan Tatta-sahasraṇukkup = paṅg-onṇu | ivvūr Kuṇḍīna-gōtrattu
- 371 Baudhāya[na\*]-sūtrattu Nakkaṇ-Mādēvaṇukkup = paṅg-onṇu | innāṭṭu Maṇṇi-  
nāṭṭu Ēmanallū-
- 372 r Bhāradvāja-gōtrattu Kātyāyana-sūtrattup = Pechchaṅkilāṅ Kēśavaṇ-nambi Kāli-  
paṭṭaṇukku-
- 373 p = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu  
Śrīvāsudē-
- 374 vaṇ Śrīkṛiṣṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kauśika gōtrattu Āpastam-  
bha-sūtrattuk = Kā-
- 375 rambichecheṭṭu Irāmadēvaṇ Śrīdharabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kauśika-  
gōtrattu Āpasta-
- 376 mbha-sūtrattuk = Kārambichcheṭṭu-Tiruveṅkāḍaṇ Rāmadēva-bhaṭṭaṇukkup =  
paṅg-onṇu | iv-
- 377 vūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Śrīdharan Irāma-  
dēvabhaṭ-
- 378 ṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍīna-gōtrattu Āpastambha-sūtrattup =  
Pāḍakattu
- 379 Akkumāraṇ Yajñakumāra-daśapuriyaṇukkup-paṅg-onṇu | ivvūr Vatsa-gōtrattu Ā-
- 380 pastambha-sūtrattu Muḍumbai Bhavarudrapaṭṭaṇambi-kramavittaṇukkup =  
paṅg-onṇu | i-
- 381 nnāṭṭu Iḍaiyarinallūr Mādihila-gōtrattu Satyāshāṭha(dha)-sūtrattu Śrīvarāhaṇ  
Śaṅ-
- 382 karanārāyana-daśapuriyaṇukkup-paṅg-onṇu | ivvūr Kauśika-gōtrattu Satyā-  
shāṭha(dha)-sūtrattu Vāsu-
- 383 dēvaṇ Śrīkṛiṣṇabhaṭṭaṇukkup = paṅg-onṇu | innāṭṭu Vēmbaṅṅūr = āṇa Chōla-  
māṭṭāṭṭa (māṭṭāṇḍa) ch-chaturvvēdima-
- 384 ṅgalattu Kauśika-gōtrattu Āpastambha-sūtrattu Sikasai Kēśavaṇ Bhavarudra-daśa-  
puriyaṇukku-
- 385 p = paṅg-onṇu | ivvūr Saṅkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Bhava-  
rudraṇ Amuda-
- 386 kumāra-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Saṅkṛiti-gōtrattu Āpastambha-  
sūtrattu Iruṅgaṇḍi Śrī-
- 387 dharan Śrīmādihava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu  
Āpastambha-sūtrat-
- 388 tuk = Kārambichcheṭṭu Aiyyaṇ Mādava-daśapuriyaṇukkup-paṅgonṇu | ivvūr  
Lōhita-gōtrattu
- 389 Baudhāyana-sūtrattu Jannayaṇ Śrīvāsudēvabhaṭṭaṇukkup = pa[n]g-onṇu | ivvūr  
Māṇḍi(dhū)la-gō-
- 390 trattu Āpastambha-sūtrattuch = Cberuppūr Durggaṭi (Dhūrjaṭi) Āchcherumāṇ-  
daśapuriyaṇukkup = paṅg-onṇu |

Tenth Plate: First Side

- 391 ivvūr-Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāha[ṇai] Viṣṇuambi<sup>1</sup> Tiruviśa-  
lūrāraḍigaḷ-daśapuriya-
- 392 ṇukkup-paṅg-oṇṇu | ivvūr Śālāvata-gōtrattu Āpastambha-sūtrattu Vēṅṅpuṇattup-  
Paṭṭinārāyaṇa-
- 393 bhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi  
Śrīdharan
- 394 Kēśavabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu  
Mōrōmpura-
- 395 ttut-Tiruveṅkāḍaṇ Tirukkuṇḍi-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr  
Gargga-gōtrattu Āpasta-
- 396 mbha-sūtrattuk = Kuṅchappavvil Viṣṇu-Harīsvāmibhaṭṭaṇukkup = paṅg-oṇṇu |  
ivvūr Kāśyapa-gōtrattu-
- 397 Āpastambha-sūtrattu Vaṭṭamaṇi Irāmadēvan Mahēndra-sahasraṇukkup = paṅg-  
oṇṇu | ivvūr Kuṇḍi-
- 398 ṇa-gōtrattu Āpastambha-sūtrattuk = Kirāṅṅjivāḍattu Yajñadattaṇ Tiru(Tri)vēdi-  
sahasraṇukkup = pa-
- 399 ṅg-oṇṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Māvāṇḍūr Tiruveṅ-  
kāḍaṇ Kēśava-
- 400 sahasraṇukkup = paṅg-oṇṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-
- 401 kkāṭṭukkai Uḷudaperumaṇ Śrīvāsudēva-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Kapi-
- 402 gōtrattu Āpastambha-sūtrattu Muṭṭaiṅṅpuṇattattu Māḍattu Nambi Adigaṇambi-daśa-  
puriya-
- 403 ṇukkup = paṅg-oṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch = Cheṭṭa-  
pōśa-
- 404 ṇ Kēśavaṇ Akkidāma-sahasraṇukkup = paṅg-oṇṇu | ivvūr Gargga-gōtrattu  
Āpastam-
- 405 bha-sūtrattuk = Kuṅchappavvil Viṣṇumadiśūda[na\*]-sahasraṇukkup = paṅg-oṇṇu  
| ivvūr Gauta-
- 406 ma-gōtrattu Āpastambha-sūtrattuch = Cheṭṭapōśaṇ Dāmōdaraṇ Bhavaskandabha-  
ṭṭaṇukkup = paṅg-o-
- 407 ṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Vaṅṅippuṇattuch-Cheṭṭapōśaṇ  
Akkidāma-
- 408 ṇ Dāmaṇambibhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Baudhāyana-  
sūtrattu Veṅ-
- 409 ṇippōttuk-Kēśa[va]ḍigaḷ Ādittapiḍāra-kramavittaṇukkup = paṅg-oṇṇu | ivvūr  
Vatsa-gōtrattu Ā[pa]-
- 410 stambha-sūtrattu Nambūrkkāṭṭukkai Vāsudēvaṇ Irāmadēva-sahasraṇukkup =  
paṅg-oṇṇu | i-

<sup>1</sup> Read Viṣṇu-Nambi

- 411 vuvr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk-Kōmapurattu Jannayaṅ Veyṇaya-  
sahasraṇu-  
412 kkup = paṅg-onṇu | ivvūr Bhāradvā[ja\*]-gōtrattu Āpastambha-sūtrattuch-  
Chāndūr Bhavadaṇḍaṅ  
413 Panama(dma)nābha-kramavittanukkup = paṅg-onṇu | ivvūr Saṅkṛiti-gōtrattu  
Āpastambha-sūtrattu Iruṅga-  
414 ṇḍit-Tirumāliruṅḷolai Śrīnārāyaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Kauśika-  
gōtrattu

*Tenth Plate: Second Side*

- 415 Āpastambha-sūtrattu Māvandūr Harisvāmi-Viṣṇubhaṭṭaṇukkup = paṅg-onṇu |  
ivvūr Kauśika-gō-  
416 trattu Āpastambha-sūtrattu Peruvalli Arjjuṇaṅ Divākara-bhaṭṭaṇukkup = paṅg-  
onṇu | ivvūr Hā-  
417 rita-gōtrattu Āśvalāyaṇa-sūtrattuk = Kumuṇḍili Iśvaraṅ Yajñasūryya-sahasraṇu-  
kkup = pa-  
418 ṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍūr-Kumaraṅ  
Saṅkara-  
419 nārāyaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-  
sūtrattuk-  
420 Kuravaśarip-Ponṇaṅgi Bhavanandibhaṭṭaṇukkup = paṅg-onṇu | ivvūr Mitrayu-  
gōtrattu Āpastambha-  
421 sūtrattup = Pūśāpōṣaṅ Janniyaṅ Tiruviśālūr-daśapuriyaṇukkup = paṅg-onṇu |  
ivvūr Kauṇḍi-  
422 nya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavaskandaṅ Bhāskara-daśapuri-  
yaṇukkup = paṅg-  
423 g-onṇu | ivvūr Kauṇḍiṇya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavas-  
kandan Viṣṇu-da-  
424 śapuriyaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtra-  
425 ttu Māvandūr Vāmaṇa-Viṣṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtra-  
426 ttu Āpastambha-sūtrattu Naḍādūr Bhavarudraṅ Tirukkuṇḍiḷḷibhaṭṭaṇukkup =  
paṅ-  
427 g-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāhaṇai Mādattai-  
428 yyaṅ Tiṇḍadōṇa-kramavittanukkup = paṅg-onṇu | ivvūr Kauśika-gōtrat-  
429 tu Āpastambha-sūtrattu Velavetti Uludaperumāṅ Māmadalaśahasraṇu-  
430 kkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrkkāṭṭukkai  
Śrīvāsu-  
431 dēvaṅ Uludaperumāṅbhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu  
Āpastam-  
432 bha-sūtrattuch = Chetṭapōṣaṅ Jannayaṅ Dāmōdira-sahasraṇukkup = paṅg-onṇu |  
ivvūr

- 433 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattuk = Kāñjikkurik-Kājakochchaṅ Bhavarudra-  
-daśapuri-  
434 yaṅukkup = paṅg-onṅru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākaṅ-  
dūr Nā-  
435 rāyaṅṅ Tiruviśālūradigaḷbhaṭṭanukkup = paṅg-onṅru | ivvūr Vatsa-gōtrattu  
Āpastambha-  
436 sūtrattu Nambūrkkāṭṭukkai Irāmadēvaṅ Śrīvāsudēva-daśapuriyaṅukkup = paṅg-  
onṅru |  
437 ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Pālaḍai Śrīvāsudēvaṅ Tiru-  
vēṅkaṭa-daśa-  
438 puriyaṅukkup = paṅg-onṅru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk  
= Kōrōvi-

*Eleventh Plate : First Side*

- 439 Nārāyaṅṅ Ārāvamudu-sahasraṅukkup = paṅg-onṅru | ivvūr Viśvāmītra-gōtrattu  
440 Āpastambha-sūtrattu Chaṅṅakkurī Dēvarataṅ Piḥchadēva-kramavittaṅukkup =  
paṅg-onṅru | ivvūr Kauśika-  
441 gōtrattu Āpastambha-sūtrattu Velaveṭṭi Madisūdaṅa-mahādēva-sahasraṅukkup =  
paṅg-on-  
442 ru | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu = Kuravaśarichi-Chaṅkaraṅ Tiṅḍa-  
dōṅa-sahasra-  
443 nukkup = paṅg-onṅru | ivvūr Kauśika-gōtrattu Satyāshāṭha(dha)-sūtrattup =  
Perumpāṅdūr Śrīkumāra-  
444 ṅ Kēśava-sahasraṅukkup = paṅg-onṅru | innāṭṭu Mullilaṅguḍi Kuśika-gōtrattu  
Āpastambha-  
445 sūtrattu Velaveṭṭi Viṣṇu-Pōrrāma-daśapuriyaṅukkup = paṅg-onṅru | innāṭṭu  
Idavaī Bhāradvāja-  
446 gōtrattu Āpastambha-sūtrattuk-Kēśavaṅ Śrīkrīṣṇa-bhaṭṭanukkup = paṅg-onṅru |  
ivvūr Bhāradvāja-  
447 gōtrattu Āpastambha-sūtrattup = Poṅppuṅṅattu Saṅkaranārāyaṅṅ Tiruveṅkāḍa-  
daśapuriya-  
448 nukkup = paṅg-onṅru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Naḍādūr Māda-  
449 vaṅ Naraśiṅgabhaṭṭanukkup = paṅg-onṅru | ivvūr Gautama-gōtrattu Āpastambha-  
450 sūtrattu Irāyūr Viṣṇudēvaṅ Vindakumāra-kramavittaṅukkup = paṅg-onṅru | iv-  
451 vūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṅruppuṭṭūr Kumārasvāmi Adiga-  
452 ṅambi-daśapuriyaṅukkup = paṅg-onṅru | ivvūr Hārīta-gōtrattu Āpastambha-  
453 sūtrattu Āśūrik-Karumāṅikkaṅ Nārāyaṅṅbhaṭṭanukkup = paṅg-onṅru | innā-  
454 ṭṭu Viḷattūr-nāṭṭuk-Kāṭṭūr Gautama-gōtrattu Āśvalāyaṅa-sūtrattuk = Kārambi-  
checheṭṭu Adigaḷ Cha-  
455 ṅṅayyabhaṭṭanukkup = paṅg-onṅru | ivvūr Kauśika-gōtrattu Bhāradvāja-sūtrattup  
= Piṅāndūr



- 478 n̄di[na\*]-gōtrattu Āpastambha-sūtrattuk-Kōmaḍattu Nāgayaṅ Tiruviśalūr-  
kramavittaṅukkup = paṅ-  
479 g-on̄ru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvich-Chaṅ-  
karaṅ Dāmō-  
480 dira-daśapuriyaṅukkup = paṅg-on̄ru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu  
Vaṅgippuṟa-  
481 ttu Gōvindaṅ Bhavarudra-daśapuriyaṅukkup = paṅg-on̄ru | ivvūr Gargga-  
gōtrattu Āpastam-  
482 bha-sūtrattu Varralūr-Kēśavaṅ Mādhavabhaṭṭaṅukkup = paṅg-on̄ru | ivvūr  
Gargga-gōtrattu Ā-  
483 pastambha-sūtrattu Varralūr-Kēśavaṅ Trivikramabhaṭṭaṅukkup = paṅg-on̄ru |  
ivvūr Bhāradvāja-gō-  
484 trattu Āpastambha-sūtrattuk-Kirāñji Śrīkriṣṇaṅ Śrīkōva-daśapuriyaṅukkup =  
paṅg-on̄ru | iv-  
485 vūr Ātrēya-gōtrattu Āpastambha-sūtrattu Virpuṟattut-Tiruvaḍibhaṭṭaṅ Mādhava-  
daśapuriyaṅu-  
486 kkup = paṅg-on̄ru | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Varralūr Rēvayaṅ  
Janna-

*Twelfth Plate: First Side*

- 487 rēvibhaṭṭaṅukkup = paṅg-on̄ru | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu  
Attāmpuṟa-  
488 ttuk-Kēśavaṅ Kuṇḍiśāmibhaṭṭaṅukkup = paṅgon̄ru | ivvūr Kauśika-gōtrattu  
Āpastambha-  
489 sūtrattuk-Kōkkaṟai Veṅṇayaṅ Tiruviśalūr-daśapuriyaṅukkup = paṅg-on̄ru | ivvūr  
Viśvā-  
490 mitra-gōtrattu Āpastambha-sūtrattu Kumāṅḍūrt-Tiruvaraṅgadēvaṅ Śrīrāma-  
daśapuriyaṅukku-  
491 p = paṅg-on̄ru | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu  
Viṣṇu-Kēśava-sa-  
492 hasraṅukkup = paṅg-on̄ru | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aḷutta-  
493 ṇūr Veṅṇayaṅ Yajñaya-daśapuriyaṅukkup = paṅg-on̄ru | innāṭṭuk-Kuṟukkai-  
nāṭṭuk-Kaḍala-  
494 ṅuḍi Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk-Kuravaśarik-Kēśavaṅ Nārāyaṅa-  
daśapuri-  
495 yaṅukkup = paṅgon̄ru | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṟuppū-  
ṭṭūr I-  
496 laiya-Bhava-kūlaṅ Nārāyaṅa-daśapuriyaṅukkup = paṅg-on̄ru | ivvūr Śaṭha-gōtrat-  
497 tu Baudhāyaṅa-sūtrattu Irāyūrch-Choṭṭait-Tiruvēlvikkuḍi-Siṅga-daśapuriya-  
498 ṅu[k]kup = paṅg-on̄ru | ivvūr Nitundina-gōtrattu Āśvalāyaṅa-sūtrattu  
499 Nimbai Yajñaṅ Nārāyaṅa-daśapuriyaṅukkup = paṅg-on̄ru | ivvūr Bhāradvāja-

- 500 gōtrattu Āpastambha-sūtrattuk-Kuravaśari Nārāyaṇaṅ Venkādudēva-daśapuri-  
 501 yaṇukkup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu  
 502 Muḍa[p]puṇattut-Tiruvaraṅgaṅ Dāmōdira-daśapuriyaṇukkup = paṅg-onṇu | ivvūr  
 Kāśyapa-gōtra-  
 503 itu Āpastambha-sūtrattu Uṇuppuṭṭūr Śrīrāmaṅ Sarvvadēva daśapuriyaṇukkup =  
 paṅg-onṇu | i-  
 504 mñāṭṭuk-Kāviriṃaṅgalattu Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Muppiral(rāl)  
 Mādhaṇ Vāma-  
 505 ṇa-daśapuriyaṅkkuppaṅg-onṇu | Ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-  
 sūtrattuk = Kākkambirā-  
 506 l Vishṇu-Śrīdhara-kramavittaṇukkup = paṅg-onṇu | ivvūr Rādhi(thi)tara-  
 gōtrattu Kātyāyaṇa-sūtrattu  
 507 t-Tāḷāśiri Rudraṅ Viṇṇavetpai-kramavittaṇukkup = paṅg-onṇu | innāṭṭu Adi-  
 gaimaṅgai-nā-  
 508 ṭṭup-Perundōṭṭattu Vatsa-gōtrattu Āpastambha-sūtrattuk-Kuṇḍūr Śrikaṇṭaṅ  
 Ādittadēva-  
 509 daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vastsa-gōtrattu Āpastambha-sūtrattuk-  
 Kuṇḍūr Rudraṅ Bha-  
 510 vaskanda-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-  
 sūtrattu

*Twelfth Plate: Second Side*

- 511 Muppirāl Nārāyaṇaṅ [Bha\*]varudra-daśapuriyaṇukkup = paṅg-onṇu | ivvūr  
 Vatsa-gōtrattu Āpastambha-  
 512 sūtrattuk-Kuṇḍūr Poṅkāḷaṅ Mādhaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr  
 Hārīta-gōtrat-  
 513 tu Āpastambha-sūtrattu Muppirāl Aḷagaḍi-Neḍuṅgaḷattadigaḷ-sahasraṇukkup =  
 paṅg-onṇ-  
 514 ru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Erumaṇampiḍā-Veṅkādudēvaṅ  
 Yajña-  
 515 ya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Āpastambha-  
 sūtrattuk = Kirāñchik-  
 516 Kammatti Vāmaṅ Śivadāsa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-  
 gōtrattu Ā-  
 517 pastambha-sūtrattu Erumaṇampiḍā-Veṅkādudēvaṅ Lakshmaṇa-daśapuriyaṇu-  
 kkup = paṅg-onṇu  
 518 | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūr Veṅṇambit-Tiruvaraṅga-  
 nārāyaṇa-  
 519 sahasraṇukkup = paṅg-onṇu | innāṭṭut-Tirukkaḷumala-nāṭṭu Udaiyāditta-  
 maṅgalattu



- 520 Gautama-gōtrattu Āpastambha-sūtrattuk-Kuṟavaṣari Durggayaṅ Śaṅkaraṅ-  
rāyaṅa-da-
- 521 ṣapurīyaṅukkup-paṅgonṟu | innāṭṭu Nallārṟūr-nāṭṭuk-Kaṅjaṅūr Muggala-gō-  
522 trattu Āpastambha-sūtrattu Ākki-Śrīvāsudēvaṅ Dōṅaya-sahasraṅukkup = pa-  
523 űg-onṟu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu Ākki Viṣṇubhaṭṭaṅ  
524 Nārāyaṅa-sahasraṅukkup = paṅg-onṟu | ivvūr Ātrēya-gōtrattu Āpastam-  
525 bha-sūtrattu Dvēdaigōmapurattu Kochchibhaṭṭaṅ Svāmikumāra-kramavitta-  
ṅukkup =
- 526 paṅg-onṟu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapurattut-  
Tammaṭṭi-
- 527 perumāṅ Kēṣava-kramavittaṅukkup = paṅg-onṟu | ivvūr Gautama-gōtrattu Kātyā-  
yaṅa-sūtrat-
- 528 tu Ādambākkattu Śaṅkaraṅ Kuṅṟaperumāṅ-kramavittaṅukkup = paṅg-onṟu |  
innāṭṭu Mahē-
- 529 ndrakoṭṭūr Kuṅṭṭiṅa-gōtrattu Āpastambha-sūtrattuk-Kuṅṭṭiyūrt-Tiruviṣalūrk-Kuṅ-  
ṟattayya-krama-
- 530 vittaṅukkup = paṅg-onṟu | innāṭṭu Nāṅgūr-nāṭṭuk-Kuṅṟattu Kāśyapa-gōtrattu  
Āpasta-
- 531 mbha-sūtrattuk-Kāṅjai Attiṅṭabhaṭṭaṅukkup = paṅg-onṟu | ivvūr Kāśyapa-  
gōtrattu Āpa-
- 532 stambha-sūtrattu Muṟikkonṟaik-Kumāraṅ Bhavarudra-kramavittaṅukkup = paṅg-  
onṟu | innāṭṭu
- 533 Marudūr Viśvāmitra-gōtrattu Jayimīni-sūtrattuk = Kumāraṅ Nārāyaṅaṅukkup =  
paṅg-onṟu
- 534 | innāṭṭut-Taṅiyūr Perumbaṅṟappuliyūr Vāsishṭha-gōtrattu Baudhāyaṅa-sūtra  
[ttu\*]

*Thirteenth Plate: First Side*

- 535 p-Pulīyaṅ Nārāyaṅabhaṭṭaṅukkup = paṅg-onṟu | ivvūr Raushyāyaṅa-gōtrattu  
Baudhāyaṅa-sū-
- 536 trattu Iravikriṣṇa-daṣapurīyaṅukkup = paṅg-onṟu | innāṭṭu Veṅṅaiyūr-nāṭṭu  
Jōtiyṅkuṭṭi Kā-
- 537 śyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kandāṭṭait-Tīru(Tri)-  
vēdi Yajñayabhaṭṭaṅuk-
- 538 kup = paṅg-onṟu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Kilākkil  
Dēvarathaṅ-Dē-
- 539 vadēvēṣa-daṣapurīyaṅukkup-paṅgonṟu | innāṭṭup- Paṅchavaṅ-mahādēvich-charu-  
ppēdimāṅgalat-
- 540 tu Māṭhala-gōtrattu Satyāshāṭha(ḍha)-sūtrattuk-Kommāraich-Chaṅgaṅ Śēndaṅ  
Tiruppiṭṭavūr-daṣapurīya-
- 541 ṅukkup = paṅg-onṟu | ivvūr Kuṅṭṭiṅa-gōtrattu Āpastambha-sūtrattu Uviyūrk-  
Kāṅṟasvāmi-

- 542 t-Tiruppuñjaiyaḍigaḷ-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kāsyapa-gōtrattu  
Drāhyāyaṇa-sū-
- 543 trattut = Turumuṇḍippuṇattu Achchetṭi-Chaṇṇaperumāṇ-daśapuriyaṇukkup = paṅg-  
onṇu | ivvūr Kā-
- 544 śyapa-gōtrattu Drāhyāyaṇa-sūtrattut = Turumuṇḍippuṇattu Achchetṭi Kumāra-  
perumāṇ-kramavitta-
- 545 ṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Kātyāyaṇa-sūtrattu Vaṅgippuṇat-  
tu Bhavasvāmi Dāmōdarabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāsyapa-gōtrattu
- 546 Kātyāya-
- 547 ṇa-sūtrattu Āttakkūr Viṣṇu Ādittapiḍārabhaṭṭaṇukkup = paṅg-onṇu | ivvūr  
Vatsa-
- 548 gōtrattu Kārtyā(tyā)yaṇa-sūtrattu Surasārambi Śāṇaperumāṇ Bhāskarabhaṭṭaṇuk-  
549 kup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kārtyā(tyā)yaṇa-sūtrattu Uṇṇuppuṭṭūr-  
550 ch-Chaṇṇayaṇ Kālīśaṇma-daśapuriyaṇukkup = paṅgonṇu | ivvūr Bhāradvāja-  
gōtrattu Kārtyā(tyā)-
- 551 yaṇa-sūtrattauk-Kākkambirāl Viṣṇu Rīshikēśava-daśapuriyaṇukkup = paṅg-onṇu  
| ivvūr
- 552 Bhāradvāja gōtrattu Kātyāyaṇa-sūtrattu Veṅgaich-Chaṅkaranārāyaṇaṇ Kumā-  
raperumā-
- 553 ṇ-kramavittaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kārtyā(tyā)yaṇa-  
sūtrattu Vaṅ-
- 554 gippuṇattu Hiraṇyaga[r\*]bhaṇ Bhavarudra-kramavittaṇukkup = paṅg-onṇu |  
ivvūr Bhāradvāja-gōtrat-
- 555 tu Kātyāyaṇa-sūtrattuk-Kākkambirāl Urudraṇ Sūryyadēva-daśapuriyaṇukkup =  
paṅg-onṇu |
- 556 ivvūr Kauśika-gōtrattu Kārtyā(tyā)yaṇa-sūtrattu Vaṅgippuṇattu Bhavasvāmi  
Mādhava-kramavitta-
- 557 ṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Jayimiṇi sūtrattup = Pulla-  
maṅgalattu Ma-
- 558 [hē]śvaraṇ Tattaṇukkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Jayimiṇi-  
sūtrattup-Paḷuvūr
- 559 [Dāmō]daraṇ Tiruvaraṅganārāyaṇaṇukkup = paṅg-onṇu | Ugaḷūr-kūṇṇattut =  
Tiṭṭaikuḍi Viśvāmi-

*Thirteenth Plate: Second Side*

- 560 [tra-gō]trattu Jayimiṇi-sūtrattu Nārāyaṇan Mayūravāhaṇa-sahasraṇukkup = paṅg-  
onṇu | ivvūr Viś[vā]-
- 561 [mītra]-gōtrattu Jayimiṇi-sūtrattu Māṇa-Nārāyaṇa(ṇa)ṇukkup = paṅg-onṇu |  
Vēśālippāḍi Jayaṅgo-
- 562 [ṇḍa]śōḷach-chaturvēdimaṅgalattu Parāśara-gōtrattu Āśvalāyaṇa-sūtrattut =  
Tiruppēr Jā-

- 563 tavēdaṅ Kumārasvāmi-sahasraṅgukkup = paṅg-oṅṅu | ivvūrp-Pāradāya-gōtrattu  
Āśvalā-
- 564 yaṅa-sūtrattu Oymāṅpuliyyūrk-Kaṅṅidāyapirāṅbhaṅṅaṅgukkup = paṅg-oṅṅu | ivvūr  
Māṅhala-
- 565 gōtrattu Satyāshāḍha-sūtrattuk-Kommāraich-clivadāsaṅ Aṅantadēva-daśapuri-  
yaṅgukkup =
- 566 paṅg-oṅṅu | ivvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Miḷalai Bhavagōpaṅ  
Venkā-
- 567 ṅudēvabhaṅṅaṅgukkup = paṅg-oṅṅu | ivvūr Māṅhala-gōtrattu Satyāshāḍha-  
sūtrattuk-Kommā-
- 568 raī Aṅantaṅ Śivadāsa-daśapuriyaṅgukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu  
Drāhyāya-
- 569 ṅa-sūtrattu Prayāgai Sōmadēvaṅ Paṅṅaṅambi-kramavittaṅgukkup = paṅg-oṅṅu |  
ivvūr Hārita-
- 570 gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅṅumūḍḍūr Chivaṅpaṅ Tiruppōri-kramavittaṅg-  
571 kkup = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Kārtyā(tyā)yaṅa-sūtrattup =  
Pulippuṅṅattu
- 572 Vishṅukumāraṅ Tiruveṅkāḍa-kramavittaṅgukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-  
573 gōtrattu Kārtyā(tyā)yaṅa-sūtrattup = Pēchchaṅkiḷāṅ Chūriyaḍigaḷ Āmāttūr-  
aḍigaḷ-kra-
- 574 mavittaṅgukkup = paṅg-oṅṅu | ivvūr Rāthitara-gōtrattu Kārtyā(tyā)yaṅa-  
sūtrattu-Tā-
- 575 lāsiri Chōlaippirāṅ Viṅṅaveṅpai-kramavittaṅgukkup = paṅg-oṅṅu | ivvūr Bharā-  
dvāja-gō-
- 576 trattu Kārtyā(tyā)yaṅa-sūtrattup = Pēchchaṅkiḷāṅ Mahēśvaraṅ Mahēśvara-  
kramavittaṅgukkup = paṅg-o-
- 577 ṅṅu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk-Kumiṅḍili Nārāyaṅa-daśapu-  
578 riyaṅgukkup = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr  
Śrīnārāya-
- 579 ṅaṅ Śrīdhara-daśapuriyaṅgukkup = paṅg-oṅṅu | ivvūr Kapi-gōtrattu Āpastambha-  
sūtrattuk = Ku-
- 580 ṅḍūrcl-Chivanāgaṅ Dāmōdara-daśapuriyaṅgukkup = paṅg-oṅṅu | ivvūr Kāśyapa-  
gōtrattu Bau-
- 581 dhāyaṅa-sūtrattuk = Kūvaṅḍūrcl-Chivadāsaṅ = Aṅṅamūrtti-daśapuriyaṅgukkup =  
paṅg-oṅṅu | iv-
- 582 vūr Vatsa-gōtrattu Āpastambha-sūtrattu Uṅṅuppuṅṅūr Dāmōdaraṅ Akkāḷa-daśa-  
puriyaṅgukku-
- 583 p = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk-Kārambich-  
cheṅṅtuk-Kumāradō-
- 584 ṅaṅ Tirukkadava-Nārāyaṅa-daśapuriyaṅgukkup = paṅg-oṅṅu | ivvūr Kāśyapa-  
gōtrattu Āpastam-

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

- 585 bha-sūtrattuk-Kārambichecheṭṭu Bhāskaratōṇaṅ Chakrapāṇi-daśapuriyaṇukkup = paṅg-onṇu | ivvūr
- 586 Gautama-gōtrattu Āpastambha-sūtrattu Nellūrt-Tiruveṅkāḍaṅ Subrahmaṇya-daśapuriyaṇukkup = paṅg-onṇu [! \*]
- 587 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Oḍapurai Pōḍiga| Śrīkṛishṇa-daśapuriyaṇukkup = paṅg-onṇu [! \*]
- 588 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākkandūrch-Chaṅkaratōṇaṅ Gōvīndapattāṇukkup = paṅg-onṇu [! \*]
- 589 ivvūr Bhārggava-gōtrattu Jayimuṇi-sūtrattuk-Koṭṭaiyūr Trivikramaṅ Pūvattāṇukkup = paṅg-onṇu [! \*]
- 590 ivvūr Nitundiṇa-gōtrattu Āpastambha-sūtrattu Irāyūrch-Choṭṭai Dēvadē[vē\*]śaṅ Aiyyaṅambibhattāṇukkup = paṅg-o[n\*] ru [! \*]
- 591 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kumundili Nārāyaṇaṅ Nārāyaṇasahasraṇukkup = paṅg-onṇu [n\*]
- 592 ivvūr Bhāradvāja(ja)-gōtrattu Āpastambha-sūtrattu Māṅgaḷūr Dōṇaiyyaṅ Sūryyadēva-daśapuriyaṇukkup = paṅg-
- 593 g-onṇu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Riṣṭukēsavaṅ Pon-
- 594 malai-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Nimbai Śrī-
- 595 dhiraṅ Trivikrama-sahasraṇukkup = paṅg-onṇu | ivvūr Vāsishṭa(ṭha)-gōtrattu Jayimuṇi (Jayimūṇi)-
- 596 sūtrattu Āḍaṅūr Śrīdaraṅ Chakrapāṇikkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Jayimuṇi-sū-
- 597 trattuk-Koṭṭaiyūr Irāmaṅ Śivaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattut-Taṇukki-
- 598 | Dēvadēvēśaṅ Yajñaiya-kramavittāṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Baudhāyaṅa-sūtrattu-
- 599 k-Kūvaṅgūr Eḷuvadiyāṅ Śivadāsa-sahasraṇukkup = paṅg-onṇu | innāṭṭu Iruṅōḷa-ppāḍit-taṇiyūr Vaḷa-
- 600 vaṅ-mahādēvich-chaturvvedīmaṅgaḷattu Vatsa-gōtrattu Āpastambha-sūtrattu Śāmidēvaṅ Bhā-
- 601 skaradēvak-Kāḍaga-sōmayājikkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
- 602 Irāyūr Śrīkuḍandai Nārāyaṇaṅ Karumāṅikka-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gō-
- 603 trattu Drāhyāyaṅa-sūtrattuk = Kuṇḍūr Yajñātmaṅ Kumārasvāmi-sahasraṇukkup = paṅg-onṇu | iv-

<sup>1</sup> This is perhaps Tanuku in West Godavari District.

604 vūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr Yajñātmaṇ Janārddāṇa-  
kramavittaṇukkup = paṅg-oṇru [! \*]

*Fourteenth Plate: Second Side*

- 605 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Ambikkuravaṣari Iraviṣaṇmaṇ  
Kumārasvāmi-daṣapuriya-  
606 ṇukkup = paṅg-oṇru | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr  
Eluvadiyaṇ Śiṅgappi-  
607 rāṇ-sahasraṇukkup = paṅg-oṇru | Uyyakkonḍār-vaḷaṇāttut-Tirunaraiyūr-nāttut-  
Taṇḍattōṭṭa-  
608 m = āṇa Mummaḍiṣōlachi-charuppēdimaṅgalattup = Parāśara-gōtrattu Āpastambha  
sūtrattuk = Kalavakkūrt-Tiruvā-  
609 rūraṇ E[ḷḷāya]-daṣapuriyaṇukkup = paṅg-oṇru | ivvūr Kauśika-gōtrattu Āpastam-  
bha-sūtrattu Bhavakkurī  
610 Chakrapāṇi Śaṅkarapaṭṭaṇukkup = paṅg-oṇru | ivvūr Kuṇḍiṇa-gōtrattu Āpastam-  
bha-sūtrattu [Gō[maḍattu  
611 Kēśavaṇ Śrīviṣṇubhaṭṭaṇukkup = paṅg-oṇru | ivvūr Bhāradvāja-gōtrattu  
Āpastambha-sūtrattuk = Kāram-  
612 bicheṭṭu Veṅgaipōśaṇ Pirā-Nambi Śrīmādhava-kramavittaṇukkup = paṅg-oṇru |  
ivvūr Hārīta-gōtrat-  
613 tu Āpastambha-sūtrattu Āsuri Mādhavaṇ Tiruvadigaṭ-kramavippa(tta)ṇukkup =  
paṅg-oṇru | ivvūr  
614 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kōrōvi Śappambi Dāmōdara-sahasra-  
ṇukkup = pa-  
615 ṅg-oṇru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṭṭapōśaṇ Kēśavaṇ  
Śrī-  
616 kṛiṣṇabhaṭṭaṇukkup = paṅg-oṇru | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-  
sūtrattu Sāhaṇai Śrī-  
617 kṛiṣṇaṇ Ādivarāhabhaṭṭaṇukkup = paṅg-oṇru | ivvūr Kuṇḍiṇa gōtrattu Āpastam-  
bha-sūtrattu  
618 Sāhaṇai Viṣṇudēvaṇ Dēvadēvēśabhaṭṭaṇukkup = paṅg-oṇru | ivvūr Gautama-  
gōtrattu Āpastambha-sūtra-  
619 ttu Vaṅgippuṇattuch = Cheṭṭapōśaṇ Śrīkālaiyaṇ Śrīkumārabhaṭṭaṇukkup = paṅg-  
oṇru | ivvūr Bhāradvāja-gōtrattu  
620 Āpastambha-sūtrattuk-Kirāṅḷil Bhisamaṇakkaṇ<sup>1</sup> Tiṇḍatōṇaṇ Madiśūda-bhaṭṭaṇuk-  
kup = paṅg-oṇru | ivvūr Kaū-  
621 śika-gōtrattu Āpastambha-sūtrattu Bhavakkurīp-Porṭāmaṇ Tiruvārūr-sahasraṇu-  
kkup = paṅg-oṇru | ivvūr  
622 Kauśika-gōtrattu Āpastambha-sūtrattu Bhavakkurī Aiyyaṇ Mādēvabhaṭṭaṇukkup =  
paṅg-oṇru | ivvūr Kauśika gō-

<sup>1</sup> Read Bhīṣmaṇ Nakkaṇ

- 623 trattu Āpastambha-sūtrattu Bhavakkuri Bhavasvāmi Tiruvirāmēśvara-sahasra-  
nukkup = paṅg-oṅṅu | ivvūr Kauśika-  
624 gōtrattu Āpastambha-sūtrattu Bhavakkuri Śrikumāraṅ Bhavarudra-daśapuriya-  
nukkup = paṅg-oṅṅu | ivvūr Kauśika-  
625 gōtrattu Āpastambha-sūtrattu Bhava[kkuri] Vāsudēva Bhavasvāmi-sahasraṅnukkup =  
= paṅg-oṅṅu | ivvūr Kuṇḍi-  
626 ṅa-gōtrattu Āpastambha-sūtrattu Iruṅ[ga]ṅḍi Bhavarudraṅ Nārāyaṅa-sahasraṅ-  
kkup = paṅg-oṅṅu | ivvūr Kauśika-

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

- 627 śika<sup>1</sup>-gōtrattu Āpastambha-sūtrattu Bhavakkuri-Tiruvirāmēśvaraṅ Bhavasvāmi-  
sahasraṅnukkup = paṅg-oṅṅu [ | \*]  
628 ivvūr Kuṇḍina-gōtrattu Āśvalāyaṅa-sūtrattu Sāhaṅai Sōmadēvaṅ Śrītōṅabhaṅṅa-  
sōmayājikkup = paṅ-  
629 g-oṅṅu | ivvūr Kauśika-gōtrattu Āśvalāyaṅa-sūtrattu Bhavakkuri Dāmōdaraṅ  
Annāmalai-kramavi-  
630 ttaṅnukkup = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup =  
Ponnampurattu Nāgaperumā-  
631 ṅ Dāmōdarabhaṅṅaṅnukkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-  
sūtrattu Krōṅṅa(k = Kōṅṅa)ṅgōmapurattu Ya-  
632 jṅayaṅ Tiruvenkāḍa-daśapuriyaṅnukkup = paṅg-oṅṅu | innāṅṅu Pāmbūr-nāṅṅuk-  
Kaḍaiyakuḍi Viśvāmitra-gōtrat-  
633 tu Āpastambha-sūtrattu Irāyūr Śrīdharāṅ Śrikumāra-daśapuriyaṅnukkup = paṅg-  
oṅṅu | ivvūr Viśvāmitra-gōtrattu  
634 Āpastambha-sūtrattu Irāyūr Śrikumāraṅ Śrīdhara-daśapuriyaṅnukkup = paṅg-oṅṅu |  
innāṅṅu-  
635 p-Pāmbūr-nāṅṅut-Tirukkuḍamūkkil Murggala-gōtrattu Baudhāyaṅa-sūtrattu Vaḍu-  
gaṅ Sōlai-  
636 sahasraṅnukkup = paṅg-oṅṅu | ivvūr Māṅhala-gōtrattu Baudhāyaṅa sū[trattu\*]  
Pāṅ[di]nārāya-  
637 ṅa-sahasraṅnukkup = paṅg-oṅṅu | innāṅṅu Ambar-nāṅṅu Ālattūr Kuṅḍi-  
638 ṅa-gōtrattu Āpastambha-sūtrattu Puḷḷalūrḅ-Chaṅkaraṅ Chaṅṅaya-daśapuriya-  
nukkup = paṅg-oṅṅu [ | ]  
639 innāṅṅuch-Chirupuliyūr Vāsishṅṅha-gōtrattu Āpastambha-sūtrattu Naḍerpallik-  
Koṅḍayaṅ Mādhava-daśapu-  
640 riyānukkup = paṅg-oṅṅu | innāṅṅup-Pēḷaikuḍi Kāśyapa-gōtrattu Āśvalāyaṅa-  
sūtrattu Tattaṅ Śā-  
641 ṅamakutaṅnukkup = paṅg-oṅṅu | innāṅṅu Vēḷaṅguḍi Kauśika-gōtrattu Āgastya-  
sūtrattu Jaṅṅiyattup-

<sup>1</sup> redundant. See above p. 4

- 642 Poṅṅambi Rudrabhaṭṭanukkup = paṅg-oṅṅu | ivvūr Vāsishṭha-gōtrattu Āgastya-sūtrattu Poṅṅār-Nāgaiya Nārā-
- 643 ya[ṅa]-kramavittaṅukkup = paṅg-oṅṅu | ivvūr Jāmba[v]iya-gōtrattu Āgastya-sūtrattup-Pam[bi]-Mādhava-Narasiṅga-kramavitta-
- 644 ṅukkup = paṅg-oṅṅu | ivvūr Vāsishṭha(ṭha)-gōtrattu Āgastya-sūtrattup = Poṅṅār Nārāyaṅaṅ Dāmodara-kramavitta-
- 645 ṅukkup = paṅg-oṅṅu | innāṭṭu Venṅāṭṭu Vaikal = āgiya Vāṅavaṅ-mahādēvich-chaturvēdimaṅgalattuk = Kuṅḍina-
- 646 gōtrattu Āpastambha-sūtrattuk = Kumāṅḍūr Nambi Eḷuva Chaṅṅaperumāṅ-daṣa-puriyaṅukkup = paṅg-oṅ-
- 647 ṅṅu | ivvūr Vatsa-gōtrattu Āpa[sta]mbha-sūtrattu Nambūr-Kāṭṭukkai Vishṅu-nambi Vāmaṅa-daṣapuriyaṅukkup = paṅg-oṅṅu |

*Fifteenth Plate: Second Side*

- 648 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Puḷḷūr Yajṅaṅ Aiyyaṅambi-daṣa-puriyaṅukkup = paṅ-
- 649 goṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichchēṭṭu Bhava-rudraṅ Mādhava-daṣapuriyaṅukku-
- 650 p = paṅg-oṅṅu | innāṭṭu-Tirumaḷalai Hārīta-gōtrattu Satyāshāḍha-sūtrattu Nārā-yaṅaṅ-Koṅṅa-daṣa-
- 651 puriyaṅukkup = paṅg-oṅṅu | innāṭṭu-Tiraimūr-nāṭṭu Vaṅṅakkuḍi Bhāradvāja-gōtrattu Āpastambha-
- 652 sūtrattuk = Kōrōvi Tiruveṅkaḍavan<sup>1</sup> Antarinambi-sahasraṅukkup = paṅg-oṅṅu | innāṭṭu-Tiruvalu-
- 653 ndūr-nāṭṭu Uttamaśōlach-chaturvēdimaṅgalattu Bhāradvāja-gōtrattu Āpastam-bha-sūtrattuk = Kārambichchē-
- 654 ṭṭu Gaṅgaipōṣaṅ Nambippirāṅ Śrīdhara-kramavittaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu
- 655 Kātyāyaṅa-sūtrattup = Pēchchaṅkilāṅ Tiruvaiyāraṅ-Tiruvaraṅgabhaṭṭanukkup = paṅg-oṅṅu | innāṭṭu
- 656 Akkaḷūr Kuṅḍiṅa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūrt-Tiruppēr [Śrī]yajṅaya-daṣapuriyaṅukkup = paṅg-oṅṅu [|\*]
- 657 innāṭṭu Vilal = āgiya Vāmaṅamaṅgai Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṅā-
- 658 ndūr Venṅaperuma(mā)ṅ Tirukkadavanārāyaṅa-daṣapuriyaṅukkup = paṅg-oṅṅu |
- 659 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Peruṅgoṅṅai-Chiṅgaiyaṅ Mādhava-daṣapuriyaṅukkup = paṅg-oṅṅu | innāṭṭu-Kuṅbūr-nāṭṭu-Kāyakkūḍi Vāsishṭha-gōtrat-

<sup>1</sup> There is a confusion between the names Tiruvēṅkaḍavaṅ and Tiruveṅkaḍa-dēvaṅ both of which occur in this grant.

- 661 tu Āpastambha-sūtrattuk = Kāvattit-Tiruvenkāḍaṅ Bhavasvāmi-daśapuriyaṅkup = paṅg-oṅṅu |
- 662 ivvūr Kauśika-gōtrattu Satyāshāḍha-sūtrattup = Perumpāṇḍūr Mādhavaṅ Suchēndra-daśapuriyaṅkku =
- 663 p-paṅg-oṅṅu | ivvūr Ātraya-gōtrattu Sū(Ā)pastambha-sūtrattu Dvēdaigōmapuṇṇattu Bhavarudraṅ Nārāya-
- 664 na-daśapuriyaṅkku = paṅg-oṅṅu | ivvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Mīlalaī Sōma-
- 665 dēvaṅ Ellīśvarabhaṭṭaṅkup = paṅg-oṅṅu | Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Pāmbūr-nāṭṭu Māṅgudī
- 666 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇṇattu Bhāskarāṅ Yajñakumāra-sahasraṅkup = paṅg-e(g-o)ṅṅu [! \*]
- 667 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇṇattu Ādittaṅ Tiruvikramabhaṭṭaṅkup = paṅg-oṅṅu [! \*]
- 668 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇṇattuk-Kumāraṅ Kēśavakramavittaṅkup-

*Sixteenth Plate: First Side*

- 669 kup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇṇattu Dēvadattaṅ Chakrapāṇi-
- 670 sahasraṅkup = paṅg-oṅṅu | innāṭṭut-Tirunaṇṇaiyūr-nāṭṭuch-Chi(Śri)toṅgamaṅgalattuk Kuṇḍiṇṇa-
- 671 gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Nārāyaṅaṅ Viṣṇukumārabhaṭṭaṅkup = paṅ-
- 672 g-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk-Kaṇḍēṅṅu Bhavarudraṅ Tiruvara-
- 673 ṅgadēva-daśapuriyaṅkku = paṅg-oṅṅu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu
- 674 Uṇṇuppuṭṭūr Mādhavaṅ Bhavakūḷabhaṭṭaṅkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpa-
- 675 stambha-sūtrattu Uṇṇuppuṭṭūr Bhavakāḷi-Bhavasēṇa-daśapuriyaṅkup = paṅg-oṅṅu | ivvūr Śa-
- 676 ḍha(ṭha)-gōtrattu Baudhāyaṅa-sūtrattu Irāyūrch-Choṭṭai Nārāyaṅaṅ Dōṅnambi-daśapuriyaṅkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-
- 677 sūtrattuk-Kaṇḍēṅṅu Nārāyaṅaṅ Chaṅṇaya-kramavittaṅkup = paṅg-oṅṅu [!]
- 678 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṇṇattu-Tiruvenkāḍaṅ Tammaḍi-sahasraṅkup = paṅg-oṅṅu | ivvūrch-Chaṇḍila-gōtrattu
- 680 Āpastambha-sūtrattu Vaṅgippuṇṇattu Nārāyaṅaṅ Tatta-cha(ś)ṛmma-daśapuriyaṅkup-
- 681 p = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup-Piṇṇāṅ-
- 682 dūr Nārāyaṅaṅ Viṣṇu-bhaṭṭaṅkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu



- 684 Āpastambha-sūtrattu Uṟuppuṭṭūr Nambikāḷi Vaiykunda-kramavittaṇṅkup = paṅg-oṅṅu | i-
- 685 vvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Vangippurattut-Tammaḍi Dōṇaya-daśapuriyaṇu-
- 686 kkup = paṅg-oṅṅu | innāṭṭuch-Chēṅṅūr-kūṟṟattuch-Chēṅṅūr Kuṇḍiṇa-gōtrattu Āśvalā-
- 687 yaṇa-sūtrattuk-Kaḷava(or|va)-nārāyaṇabhaṭṭaṇṅkup = paṅg-oṅṅu | ivvūr Kuṇḍiṇa-gōtrattu Satyā-
- 688 shāḍha-sūtrattu Nārāyaṇasvāmi Karumāṇikkabhaṭṭa-sahasraṇṅkup = paṅg-oṅṅu | ivvūr Kuṇḍiṇa-
- 689 gōtrattu Satyāshāḍha-sūtrattu Nakka-Nārāyaṇabhaṭṭaṇṅkup = paṅg-oṅṅu | innāṭṭu Nālūr Ku-
- 690 ṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Kṛishṇa-Śrīdāmōdara-bhaṭṭaṇṅ[k]kup = paṅg-oṅṅu | ivvūr
- 691 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuttaṇ [Sūryya]dēva-bhaṭṭaṇṅkup = paṅg-oṅṅu | ivvūr Kuṇḍiṇa-
- 692 gōtrattu Āśvalāyaṇa-sūtrattuch-Chivadēvaṇ Sōmā(ma)ppa-bhaṭṭaṇṅkup = paṅg-oṅṅu | ivvūr

*Sixteenth Plate: Second Side*

- 693 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Kṛishṇaṇ Śrīraṅganādaṇṅkup = paṅg-oṅṅu | ivvūr Kāśyapa-gō-
- 694 trattu Āśvalāyaṇa-sūtrattu Śubra[ma]ṇyadēvaṇ Tiruveṅkaḍa-nārāyaṇabhaṭṭaṇṅkup = paṅg-oṅṅu | ivvūr
- 695 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Tattaṇ Śaṅkaranārāyaṇa-bhaṭṭaṇṅkup = paṅg-oṅṅu | ivvūr
- 696 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattup-Puttaṇ Sarvvakri(kra)tu-bhaṭṭaṇṅkup = paṅg-oṅṅu | ivvūr Ku(Kau)-
- 697 ṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Mudāṇ Agnichā(śa)[r\*\*]mma-sahasraṇṅkup = paṅg-oṅṅu | ivvūr Kā-
- 698 śyapa-gōtrattu Āśvalāyaṇa-sūtrattu Māṇaṇ Vāsudēvabhaṭṭaṇṅkup = paṅg-oṅṅu | ivvūr Kuṇḍi[na]-
- 699 gōtrattu Āśvalāyaṇa-sūtrattuk-Kamalanābhaṇ Chakrapāṇibhaṭṭaṇṅkup = paṅg-oṅṅu | ivvūr
- 700 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattuch-Chetṭi Kumārasvāmisahasraṇṅkup = paṅg-oṅṅu | i-
- 701 vvūr Kaṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu Tāyaṇ Śrīmādhavaṇṅkup = paṅg-oṅṅu | iv-
- 702 vūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattut-Tāyanārāyaṇa-sahasraṇṅku-
- 703 p = paṅg-oṅṅu | ivvūr Kaṇḍinya-gōtrattu Āśvalāyaṇa-sūtrattu-[Ku]ttaṇ A-
- 704 gnipiḍāraṇṅkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu

- 705 Nārāyaṇaṅ Sūryyabhaṭṭaṅkup = paṅg-onṅu | ivvūr Kaṇḍa(ṇḍi)nya-gōtrattu  
 Āśva-  
 706 lāyaṇa-sūtrattu Nāgaṅ Tattaṅkup = paṅg-onṅu | ivvūr Kaṇḍ(ṇḍi)nya-  
 gōtrat-  
 707 tu Āśvaya(lā)yaṇa-sūtrattu Vāmaṅ-Nārāyaṇaṅkup = paṅg-onṅu | ivvūr Ku-  
 708 ṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Mād̥hava-Nakkabhaṭṭaṅkup = paṅg-onṅu  
 [! \*]  
 709 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Nārāyaṇaṅ Bhāskarabhaṭṭaṅkup-  
 kup = paṅ-  
 710 g-onṅu | ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattuch-Chuvaraṅ Tīruveṅka-  
 ḍanārā-  
 711 yaṇabhaṭṭaṅkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āśvayā(lā)yaṇa-  
 sutrattu Janā-  
 712 da(rda)ṅṅaṅ Anantīśabhaṭṭaṅkup = paṅg-onṅu | ivvūr Kaṇḍiṇya-gōtrattu  
 Āśvalāyaṇa-sū-  
 713 trattuk-Kumāraṅ Tīrup[pā]rkaḍal Nārāyaṇa-bhaṭṭaṅkup = paṅg-onṅu | ivvūr  
 Kaṇḍiṇya-gō-  
 714 trattu Āśvalāyaṇa-sūtrattuch-Cheṭṭiperumāṅ Madaḷaikkup = paṅg-onṅu |  
 ivvūr Kaṇḍi-  
 715 nya-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuttaṅ Mahādēva-sahasraṅkup = paṅg-  
 onṅu |  
 716 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Iḷai[ya]-Tāyanārāyaṇaṅkup =  
 paṅg-on-  
 717 ru|ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Bhāskara-nārāyaṇa(ṇa)bhaṭṭaṅkup-  
 kup = paṅg-onṅu [! \*]

*Seventeenth Plate: First Side*

- 718 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Gōvindaṅ Purushōttamabhaṭṭa-  
 ṅkup = paṅ-  
 719 g-onṅu | ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Gōvindaṅ Akki(Agni)  
 piḍārabhaṭṭaṅku-  
 720 kkup = paṅg-onṅu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Vāmadēvaṅ  
 Rishikē-  
 721 śavaṅkup = paṅg-onṅu | ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sū-  
 722 trattuch-Cheṭṭiperumāṅ Nārāyaṇabhaṭṭaṅkup = paṅg-onṅu | innāṭṭu-  
 723 k-Kuḍavāyil Māṭhi(ṭha)la-gōtrattu Satyāśhāḍha-sūtrattu Viṣṇu-Tīruveṅkaḍanā-  
 724 rāyaṇa-dāsapuriyaṅkup = paṅg-onṅu | ivvūr Viśvāmitra-gōtrattu  
 725 Satyāśhāḍha-sūtrattu Gōvindaṅ Jātavēdabhaṭṭaṅkup = paṅg-onṅu | innāṭṭu  
 Vē-  
 726 [lā]-nāṭṭu Rājamallach-chaturvēdimaṅgalattu Kāśyapa-gōtrattu Āpastambha-  
 sūtrat-

- 727 tu Irāyūr Madisūdaṇa Sugu(ku)māra-dāsapuriyaṇukkup = paṅg-oṇṇu | ivvūr  
Kāśyapa-gōtrattu
- 728 Āpastambha-sūtrattu Irāyūrt-Tōṇayaṇ Dāmodara-dāsapuriyaṇukkup = paṅg-oṇṇu |  
729 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Nellūr Nārāyaṇan Mādhaṇ Āhi-  
730 tāṅgi(gñi)kkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri  
Yajña-
- 731 ṇ Tiruvēṅkaṇḍa-sahasraṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sū-  
732 trattu Āsuri Achchiivaṇṇaṇ Sarvvakṛitu(kratu)-kramavittaṇukkup = paṅg-oṇṇu |  
ivvūr Hārī-
- 733 ta-gōtrattu Āpastambha-sūtrattu Āsuri Yajñadattaṇ Śrīkṛiṣṇa-sahasraṇukkup =  
paṅg-oṇṇu | in-
- 734 nāṭṭu Tirunallūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Śrī-  
kṛiṣṇaṇ Yajña-dasapuri-  
735 yaṇukkup = paṅg-oṇṇu | innāṭṭu Viḷāṅguḍi Rāthitara-gōtrattu Āpastambha-  
sūtrattu Dvēdaigō-
- 736 mapuṇṇattuch-Chaṇṇan Rīshikēśava-daśapuriyaṇukkup = paṅg-oṇṇu | innāṭṭu  
Viḷamar Śaṭamashaṇa (Śaṭhamarshaṇa)-gō-
- 737 trattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Janmayaṇ Veṇṇaya-daśapuriya-  
ṇukkup = paṅg-oṇṇu |
- 738 ivvūr Kuṇḍiṇa-gōtrattu Drāhyāyaṇa-sutrattuch-Chentaṇuvūr Vāmaṇṇaṇ Patma  
(dma)nābha-sahasraṇukkup = pa-
- 739 ṅg-oṇṇu | innāṭṭu-Tiruvārūr-kūrattuk-Kurukkatti Kuṇḍiṇa-gōtrattu Āpastambha-  
-sūtrattuk = Kuṇḍi-
- 740 rch-Chivaṇ Irāmadēva-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Vatsa-gōtrattu  
Āpastambha-sūtrattu
- 741 Nambūr-Kāṭṭukkai Yajñaṇ Śrīmādhava-dāsapuriyaṇukkup = paṅg-oṇṇu |  
ivvūr Kāśyapa-gōtrattu Ā-
- 742 pastambha-sūtrattuk = Kūvaṇṇūr Nārāyaṇaṇ Urudrapidāra-daśapuriya-bhaṭṭa-  
sōmayājikkup = paṅg-oṇṇu [1]

Seventeenth Plate : Second Side

- 743 innāṭṭu Aḍiyappimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi-  
Paṭṭaṇakkumāra-sahasraṇu-
- 744 kkup = paṅg-oṇṇu | ivvūr Śaḍha(ṭha)-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Ch-  
Choṭṭai Yajñaṇ Śrīmādavaṇ-da-
- 745 śapuriyaṇukkup = paṅg-oṇṇu | innāṭṭu Marugal-nāṭṭup-Pirāyakuḍi Gautama-  
gōtrattu Āpastambha-sūtrattu-
- 746 t = Tekkūr Vaikundaṇ Kūttāḍi-daśapuriyaṇukkup = paṅg-oṇṇu | innāṭṭu  
Iḍaiyāṇṇuḍi Bhārggava-gō-
- 747 trattu Jayimiṇi-sūtrattu Mūtta Dāmōdaraṇ Pūvattaṇukkup = paṅg-oṇṇu | ivvūr  
Bhārggava-gōtrattu Jayimi-

- 748 ni-sūtrattup-Pāṇḍaṅ Nārāyaṇaṅkupp = paṅg-onṅu | ivvūr Bhārggava-gōtrattu  
Jayimiṇi(ni)-sūtrattu Janā-
- 749 rddāṅ Mādhaṅ bhaṭṭaṅkupp = paṅg-onṅu | ivvūr Bhārggava-gōtrattu  
Jayimiṇi-sūtrattu Kṛiṣṇaṅ Śrīraṅgaṅātha-
- 750 nukkup = paṅg-onṅu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattu Pūvattaṅ  
Jātavēdaṅkupp = paṅg-o-
- 751 nṅu | innāṭṭut-Tēvūr-nāṭṭu Ālattūr Surasārambi<sup>1</sup> Maurggalya-gōtrattu Kātyāyaṅa-  
sūtrattu Surasā-
- 752 rambi Tiruveṅkāḍaṅ Vaiykunda-kramavittaṅkupp = paṅg-onṅu | innāṭṭu  
Muḷaiyūr-nāṭṭuk-
- 753 Kundavaich-chaturvvēdimaṅgalattu Kuṇḍiṅa-gōtrattu Āpastambha-sūtrattu  
Naḍērpalli Tiru-
- 754 vārūraṅ Tirunāgaviṣṇubhaṭṭaṅkupp = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu  
Āpastambha-sū-
- 755 trattuk = Kāñjikkurī Lakshmaṅaṅ Kākuttabhaṭṭaṅkupp = paṅg-onṅu | innāṭṭuch-  
Chāttamaṅ-
- 756 galattu Bhārggava-dē(gō)trattu Jayimiṇi-sūtrattuch-Chāttaṅ Śaṅkaraṅnārāyaṅa(ṅa)-  
sōmayāji
- 757 kkup = paṅg-onṅu | innāṭṭup-Paṅaiyūr-nāṭṭup-Pūlōkamāṅikkach-charuppēdimaṅ-  
galattu Kauśika-gō-
- 758 trattu Bhāradvāja-sūtrattup = Pirāndūrch = Chivadāsaṅ yajñavamaṅa-sahasraṅu-  
kkup = paṅg-onṅu | ivvūr
- 759 Hārita-gōtrattu Drāhyāyaṅa-sūtrattut = Tuṅumunḍūr Divākaṅaṅ Śaṅkaraṅnārā-  
yaṅa-daśapuriyaṅu-
- 760 kkup = paṅg-onṅu | ivvūr Hārita-gōtrattu Drāhyāyaṅa-sūtrattut-Tuṅumunḍūr  
Śadaṅgavi Tiruppu-
- 761 ṅambiya-daśapuriyaṅkupp = paṅg-onṅu | ivvūr Hārita-gōtrattu Drāhyāyaṅa-  
sūtrattut = Tuṅumunḍ-
- 762 ḍūrch = Chaḍaṅgavi-Divākara-sahasraṅkupp = paṅg-onṅu | innāṭṭu Mūlamaṅ-  
galattu Bhāradvāja-gōtrat-
- 763 tu Āpastambha-sūtrattup = Poṅpuṅattu Mādhaṅ Chappaya-sahasraṅkupp =  
= paṅg-onṅu | innāṭṭu E-
- 764 yīṅaṅūr Hārita-gōtrattu Āpastambha-sūtrattu Muṭṭirait-Tiruvaḍigaḷ Dāmōdara-  
daśapuriyaṅukku-
- 765 p = paṅg-onṅu | innāṭṭu Aḷanāṭṭu Attipuliyūr Kuṇḍiṅa-gōtrattu Āpastambha-  
sūtrattu Patma(dma)nābaṅ
- 766 Tiruveṅkāḍabhaṭṭa-vasantayājikkup = paṅg-onṅu | ivvūr Kuṇḍiṅa-gōtrattu  
Āpastambha-sūtrattu-

<sup>1</sup> This is redundant.



- 791 rita-gōtrattu Āpastambha-sūtrattup = Perēmapuṟattu [Dā]mōdaraṅ Kēśava-  
sahasraṇukkup =
- 792 paṅg-onṟu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-k-Kāṭṭukkaich-  
Chōmāsi-
- 793 Dōṇaya-daśapuriyaṇukkup = paṅg-onṟu | innāṭṭup-Panaiyūr Bhāradvāja-gōtrattu  
Āpasta-
- 794 mbha-sūtrattuk = Kumundili Śrīkrishṇaṅ Dōṇayabhaṭṭaṇukkup = paṅg-onṟu |  
ivvūr Hārīta-gōtra-
- 795 itu Āpastambha-sūtrattu Ōḍapurai Nārāyaṇaṅ Dāmaya-daśapuriyaṇukkup =  
paṅg-onṟu |
- 796 ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattup = Pāgaḷurk-Kūṭṭaṅ Dāmōdara-  
daśapuriya-
- 797 ṇukkup = paṅg-onṟu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattup-Piṇukkippuṟat-  
tuch-Chaṅkaraṅ Sūryadēvabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Kāśyapa-gōtrattu
- 798 Āpasta[m\*]-
- 799 bha-sūtrattu Irāyūr Śivarudraṅ Vaikunda-sahasraṇukkup = paṅg-onṟu | innāṭṭup-  
Pala(lai)ya-
- 800 vaṅ-mahādēvich<sup>1</sup>-chaturvvēdi-maṅgalattu Ātrēya-gōtrattu Āpastambha-sū-  
trattu Māṅgaḷūrt-Tiruvenkādaṅ Śrīmādhava-daśapuriyaṇukkup = paṅg-onṟu |
- 801 ivvū[r\*] Gautama-gōtrattu Āpastambha-sūtrattu Uṟuppuṭṭūr Śrīvāsudēvaṅ
- 802 Sūryabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-  
sūtrattup = Pi-
- 804 rāṇḍūr Iḷaiyaśōlai Chendip[pi]rān-daśapuriyaṇukkup = paṅg-onṟu | innāṭṭup-Pe-  
rumbal-Marumadūr<sup>2</sup> Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattu Nan-  
dicha(śa)rmmaṅ-
- 806 Uḷudaperumāṅ-daśapuriyaṇukkup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpas-  
tambha-sūtrattu Gō-
- 807 maḍattu Dōṇaṅ Nandiperumāṅ-daśapuriyaṇukkup = paṅg-onṟu | innāṭṭu Vaṇḍāḷai-  
Vēlūr-k-kūṟṟattuk-Ko-
- 808 ṇnūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṟattut-Tiruppuṅjaiadiga-  
809 | Chiṟiyaṇambibhaṭṭaṇukkup = paṅg-onṟu | ivvūr Hārīta-gōtrattu Āpastambha-  
sūtrattu
- 810 Ōḍapuṟaik-Kēśavaṅ Tiruvirāmiśvarabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Bhāra-  
dvāja-gōtrat-
- 811 tu Āpastambha-sūtrattu Makaśirai Jātavēdaṅ Adigaṇambi-daśapuriyaṇukkup =  
paṅg-onṟ-
- 812 ru | innāṭṭuk-Kuṟuppil Kauśika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrīdharan  
Chaṅ-

<sup>1</sup> Read Paḷaiya Vāṇavaṅ-mahādēvi<sup>2</sup><sup>2</sup> Read Marudūr

- 813 ṅaya-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu-
- 814 p-Pippirai-Veṅkāḍudēvaṅ Bhaṭṭambi(Bhaṭṭanambi)-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | innāṭṭu Valla-

*Nineteenth Plate: First Side*

- 815 m = āgiya Viḍēlviḍuguch-chaturvvēdimaṅgalattu Kuṇḍiṅga-gōtrattu Satyāshāḍha-sūtrattu Niṅṅayil-
- 816 Tiruvaraṅganārāyaṅṅ Nāgaya-kramavittaṅkkuṅkup = paṅg-oṅṅu | innāṭṭu Aḷanā-ṭṭuch-Chembiya-
- 817 ṅ-mahādēvich-chaturvvēdimaṅgalattu Vādhūla-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭu-
- 818 kkai Yajñaṅ Sarvvakṛi(kra)tubhaṭṭaṅkkuṅkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sū-
- 819 trattup = Pippirai Dōṅanandi Yajñaviriṅcha-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Gauta-
- 820 ma-gōtrattu Āśvalāyaṅa-sūtrattuch = Cheruppallī Śrīdharāṅ Perumāṅambibha-ṭṭaṅkku-
- 821 p = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk = Kuravaśarich-Chaṅka-
- 822 ra-nambi Eḷuvach-chaturvvēdibhaṭṭaṅkkuṅkup = paṅg-oṅṅu | ivvūr Vatsa-gō-
- 823 trattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Śivarudraṅ Rēvaḍikaṭ(kaḷ)-daśa-
- 824 puriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
- 825 p = Poṅṅampuṅattu Utāśaṅṅ Śikumārabhaṭṭaṅkkuṅkup = paṅg-oṅṅu | ivvūr Ā-
- 826 ṅgirasa-gōtrattu Āśvalāyaṅa-sūtrattu Vaṅgippuṅattu Śrīrāmaṅ Viṣṅubhaṭṭa-
- 827 ṅkkuṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = kā-
- 828 kkaṅḍūrt-Tāmaṅambi Yajñanārāyaṅa-daśapuriyaṅkkuṅkup = paṅg-oṅṅu |
- 829 ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Māśarai-Nambirāṅ Śrīrā-
- 830 ma-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Śaṭṭha-gōtrattu Baudhāyaṅa-sūtrattu Irāyūr-
- 831 ch-Choṭṭai Śrīkṛiṣṅṅaṅ Śrīrāma-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Kuṇḍiṅga-gōtrattu Āpa-
- 832 stambha-sūtrattu Vaṅgippuṅattuk = Karavaṭṭi Bhavapū(bhū)ti-Kēśava-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | i-
- 833 vvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṅḍi Nārāyaṅṅ Vāmaṅa-daśapuriyaṅk-
- 834 kup = paṅg-oṅṅu | ivvūr Vādhūla-gōtrattu Āpastmabha-sūtrattu Nambūr Viṣṅu-Yajña-daśapuriya-
- 835 ṅkkuṅkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk = Kirāṅṅji Bava-dāsaṅ Nārā-
- 836 yaṅa-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvē-

- 837 daigōmapuṟattu Patma(dma)nābaṅ Rēvakanda-daśapuriyaṅukkup = paṅg-oṅṟu |  
ivvūr Bhāradvāja-gōtrat-
- 838 tu Āpastambha-sūtrattu Mādhavaṅ Janā(nār)dana-daśapuriyaṅukkup = paṅg-  
oṅṟu | ivvūr Bhāradvāja-gō-
- 839 trattu Āpastambha-sūtrattup = Poṅṅampuṟattu Śrīkumāraṅ Utāsaṅa-bhaṭṭaṅu-  
kkup = paṅg-oṅṟu | iv-
- 840 vūr Vatsa-gōtrattu Āpastambha-sūtrattup-Pipparai Yajñappiriyaṅ Dōṅṅanandi-  
daśapuriyaṅukkup =
- 841 paṅg-oṅṟu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṅḍi Urudra-  
kumāraṅ Nārāyaṅa-daśa-
- 842 puriyaṅukkup = paṅg-oṅṟu | ivvūr Saṅkṛīti-gōtrattu Baudhāyaṅa-sūtrattu  
Iruṅgaṅḍi-Tamma-
- 843 ḍi Yajñadāma-daśapuriyaṅukkup = paṅg-oṅṟu | ivvūr Kuṅḍiṅa-gōtrattu Āpas-  
tambha-sūtrattuk = Kuṅḍūr-
- 844 k-Kāḷamēgaṅ Tiru(Tri)vīkrama-daśapuriyaṅukkup = paṅg-oṅṟu | ivvūr Gergga-  
gōtrattu Āśvalāyaṅa-sūtra-
- 845 ttu Vaṅgippuṟattu Nambūti-Urudrakumāra-daśapuriyaṅukkup = paṅg-oṅṟu |  
ivvūr Kāśyapa-
- 846 gōtrattu Baudhāyaṅa-sūtrattu Nimbai Kēśavaṅ A[na\*]ntamādhava-bhaṭṭaṅu-  
kkup = pa-
- 847 ṅg-oṅṟu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Vaṅṟalūr Śrīkṛiṣṇaṅ  
Yajñātma-
- 848 daśapuriyaṅukkup = paṅg-oṅṟu | ivvūr Nitundīṅa-gōtrattu Baudhāyaṅa-sūtra-
- 849 ttu Irāyūrch-Choṭṭai Yajñāṅ Kumārasvāmibhaṭṭaṅukkup = paṅg-oṅṟu | ivvūr  
Kuṅḍi-
- 850 ṅa-gōtrattu Āpastambha-sūtrattu Viriṅṅait-Tirukkuṅṅuṅḍi Śrīraṅka Urutra-  
kramavī-
- 851 taṅukkup = paṅg-oṅṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk-Kāra-
- 852 mbichcheṭṭu Sabidayāṅṅaṅ Yajñātma-daśapuriyaṅukkup = paṅg-oṅṟu | ivvūr  
Kuṅḍiṅa-gōtrattu Ā-
- 853 pstambha-sūtrattuk-Kuṅḍūr Neḍuṅṅai-pōśaṅ Pōṅṟiperumāṅ Kēśava-daśapuri-  
yaṅukkup = paṅ-
- 854 g-oṅṟu | ivvūr Parāśara-gōtrattu Āśvalāyaṅa-sūtrattu Viriṅṅai Jātavēdaṅ Kāṭaka-  
sōma-
- 855 yājikkup = paṅg-oṅṟu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Vaṅgippuṟattu  
Intamukkil Śrī-
- 856 kṛiṣṇapuradēvabhaṭṭaṅukkup = paṅg-oṅṟu | ivvūr Hārīta-gōtrattu Āpastambha-  
sūtrattup = Pāgaḷūrch-Chō-
- 857 laippirāṅ Śīrāḷa-da[śa\*]puriyaṅukkup = paṅg-oṅṟu | ivvūr Gautama-gōtrattu  
Āśvalāyaṅa-sūtrattuch-Cheru-



- 858 ppalli Śrīdharan Dāmōdarabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kauśika-gōtrattu  
Āpastambha-sūtrattu  
859 Vaṅgippuṇṇattu Śrīkasai Kēśavan Dōṇabhaṭṭa-daśapuriyaṇukkup = paṅg-oṇṇu |  
ivvūr Kuṇḍina-gōtrattu Āpastambha-  
860 sūtrattuk = Kuṇḍūr Viṣṇu-Taṇiyalperumān-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr  
Gauta-

*Twentieth Plate: First Side*

- 861 ma-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Śrīkṛishṇan Śrīrāmabhaṭṭaṇukkup =  
paṅg-oṇṇu | ivvūr Bhā-  
862 radvāja-gōtrattu Āpastambha-sūtrattuk = Kuravaśari Nārāyaṇan Kēśavabha-  
ṭṭaṇukkup = paṅg-oṇ-  
863 ru | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Viriñai Nārāyaṇan Śrībhakta-  
daśapuriyaṇukkup = pa-  
864 ṅg-oṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Nāgaviṣṇu-  
Tiruveṅkāḍabhaṭṭa-  
865 ṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattuk-Kōma-  
ḍattu Subrahma-  
866 ṇyaṇ Aṇantanārāyaṇabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Matrayu-gōtrattu  
Āpastambha-sūtra-  
867 ttu Vaṅgippuṇṇattup-Pūśāpōśan Śōlaippirāṇ Īsvara-Maṇināga-sahasraṇukkup =  
paṅg-o-  
868 ṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Poṇṇampuṇṇattu Śrī-  
kumāraṇ Śa-  
869 ṅkaranārāyaṇa-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Gautama-gōtra-  
870 ttu Āpastambha-sūtrattuk-Korukoṭṭich-Chaṅkaranārāyaṇan Tiruveṅkā-  
871 ḍa-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Hāriṭa-gōtrattu Āpastambha-sūtra-  
872 tu Vaṅgippuṇṇattu Intamukki Tāyapirāṇ Bhavaskanda-daśapuriyaṇukkup =  
paṅg-oṇṇu [! \*]  
873 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍūr Skandaṇ-Iyajñātma-  
874 daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtra-  
875 ttu Makaśirai Nārāyaṇan Trive(vi)krama-daśapuriyaṇukkup = paṅg-oṇṇu |  
ivvūr Kā-  
876 śyapa-gōtrattu Āpastambha-sūtrattuk = Kārambicheṭṭu Yajñaṇ Mādhavabha-  
ṭṭaṇukkup = paṅg-oṇṇu |  
877 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍūr Skandaṇ Sāmiśarmma-  
daśapuriyaṇukku-  
878 p = paṅg-oṇṇu | ivvūr Saṅkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Dēva-  
rathaṇ Kēśava-  
879 daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrattu Drāhyāyaṇa-sūtrattu  
Urudraṇ Dā-

- 880 mōdara-sahasraṇṇukkup = paṅg-oṇṇu | ivvūr Vāsishṭha-gōtrattu Jayimini-sūtrattu  
Marudūr Ra-
- 881 vidēvaṇ Māraṇṇukkup = paṅg-oṇṇu | ivvūr Vāsishṭha-gōtrattu Jayimini-sūtrattu  
Marudūr
- 882 Māraṇ Subrahmaṇyaṇṇukkup = paṅg-oṇṇu | ivvūr Viśvāmītra-gōtrattu Jayimini-  
sūtrattu Ādaṇṭu-
- 883 r Tayaṇ Sōma-ṇambi-saha[sra\*]ṇukkup = paṅg-oṇṇu | ivvūr Ātraya-gōtrattu  
Drāhyāyaṇa-sūtrat-
- 884 tut-Tirumaṅgalattu Nārāyaṇaṇ Śrīmādhavaṇṇukkup = paṅg-oṇṇu | innāṭṭuk-  
Kīlaiyil . . -

*Twentieth Plate : Second Side*

- 885 ya-Paramēśvaramaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kulakkutti-  
Yajñanārāyaṇabhṛṭṭa-Āhitā[gnikku]-
- 886 p = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Irāyūr-Puḷṅgō-  
rōppaṇ Kṛishṇaṇ Tālanambibha-
- 887 ṭṭa-sōmayājikkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk =  
Korōvi Mādhavaṇ Yajña-daśapuriya-
- 888 ṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Irāyūr Dāmō-  
daraṇ Śrīkṛishṇa-daśapuriyaṇu-
- 889 kkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kulakkutti  
Yajñanārāyaṇasvāmikumāra-
- 890 sahasraṇṇukkup = paṅg-oṇṇu | ivvūr-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Ālattūr  
Nārāyaṇaṇ
- 891 Puṇambiya-daśapuriya-sōmayājikkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrattu  
Satyāshādha-sūtrattu Ni-
- 892 ṇṇaiyil Bhavakōvaṇ Mahāsēṇa-kramavittaṇṇukkup = paṅg-oṇṇu | ivvūr Hārīta-  
gōtrattu Drāhyāyaṇa-
- 893 sūtrattuk = Kuravaśari Dōṇayaṇ Poṇṇāma-sahasraṇṇukkup = paṅg-oṇṇu | innāṭṭu  
Iḍaiyaḷa-nāṭṭu Aṇṇiṇiyachi-cha-
- 894 turvvēdimāṅgalattu Dēvarādha-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Vima-  
ladēvaṇ Dō-
- 895 ṇaya-daśapuriyaṇṇukkup = paṅg-oṇṇu | ivvūr Gargga-gōtrattu Āpastambha-  
sūtrattuk-Kuñcha-
- 896 ppavvil Bhavaṇandi Paḷḷikoṇḍāṇ-kramavittaṇṇukkup = paṅg-oṇṇu | ivvūr Bhāra-  
dvāja-
- 897 gōtrattu Drāhyāyaṇa-sūtrattu Irāyūr Mākāḷaṇ Śrīdharabhṛṭṭaṇṇukkup = paṅg-oṇṇu  
| iv-
- 898 vūr Bhāradvāja-gōtrattu Drāhyāyaṇa-sūtrattu Irāyūr Irāmadēvaṇ Mahākāḷa-  
bhṛṭṭaṇṇukk-

- 899 kkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-ā(sū)trattu Uviyūr  
Vēdavyāsa-
- 900 ṅ Śrīvāsudēva-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Viśvāmitra-gōtrattu Āpa-
- 901 stambha-sūtrattuk = Kirāṅṅik-Kambatti-Dāmanambi Nārāyaṅa daśapuriyaṅkkuṅkup  
= paṅg-oṅṅu | ivvūr Kuṅḍiṅa-
- 902 gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu Husāṅa-Śrīmādhavaṅ Divākara-
- 903 g-oṅṅu | ivvūr Chāṅḍila-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattu Chāṅṅa-  
dōṅṅaṅ Śāṅṅa-
- 904 maya-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Saṅkṅṅiti-gōtrattu Āpastambha-
- 905 yaṅṅa Śrīrāma-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu  
Āpastambha-sūtrattu U-
- 906 viyūr Śrīvēdavyāsaṅ Yajṅāya-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-
- 907 stambha-sūtrattu Araṅaippuṅattuch-Chāṅṅaṅ Nārāyaṅaṅ Aiyyanambi-daśa-
- 908 Hārita-gōtrattu Āpastambha-sūtrattuk = Kōmapuṅattu Nārāyaṅaṅ Akkiṅaṅma-  
daśapuriyaṅkkuṅkup = paṅg-oṅṅu | i-
- 909 vvūr Kauṅika-gōtrattu Āpastambha-sūtrattu-Chāṅṅāṅi Achchāmi Pa(Ma)disūda-
- 909 daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr

*Twentyfirst Plate: First Side*

- 910 Hārita-gōtrattu Āpastambha-sūtrattuk = Kōmapuṅattu Nārāyaṅaṅ Hiraṅyagarbha-
- 911 daśapuriyaṅkkuṅkup = pa-
- 912 ṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Karippuṅattu Dāmō-
- 912 daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk =  
Paṅumpuṅattu Nārā-
- 913 yaṅṅa-Māchchaṅ Attiṅḍa-daśapuriyaṅkkuṅkup = paṅg-oṅṅu | ivvūr Hārita-gōtrattu  
Āpastambha-sū-
- 914 trattuk = Kōmapuṅattu Nārāyaṅaṅ Kumāradēva-daśapuriyaṅkkuṅkup = paṅg-oṅṅu  
| ivvūr Kuṅḍiṅa(ṅa)-gōtrattu
- 915 Āpastambha-sūtrattuk = Kirāṅṅi Kēśavaṅ Yajṅātma-daśapuriyaṅkkuṅkup = paṅg-
- 916 trattu Āpastambha-sūtrattuk = Kirāṅṅi Kēśavaṅ Tiruvaraṅga-daśapuriyaṅkkuṅkup =  
paṅg-oṅṅu | ivvūr Ātra-
- 917 ya-gōtrattu Āpastambha-sūtrattu Dvēdai-gōmapuṅattu Subrahmaṅyaṅ Aiyya-
- 918 g-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Aṅṅūr Śrīmādhavaṅ Perumā-

- 919 ṅambi-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu A-
- 920 ḷūr Śrīrāmaṅ Śrīmādhava-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrat-
- 921 tu Āpastambha-sūtrattup = Poṅṅampurattu Nārāyaṅaṅ Dēvaṅaiya-daśapuriyaṅu[k]-
- 922 kup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vaṅgippurattuk-
- 923 Kōkilāpōḷ Śaṅkaranārāyaṅaṅ Dāmōdara-sahasraṅukkup = paṅg-onṅu | iv-
- 924 vūr Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk = Kuravaśarit-Tiruvēṅkaḍanārāya-
- 925 ṅa-sahasraṅukkup = paṅg-onṅu | ivvūr Viśvāmītra-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu
- 926 Erēvaṅamaṅ Śrīvāsudēva-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Rāthīlara-gōtrattu Āśvalā-
- 927 yaṅa-sūtrattu Iḍaiyāṅṅumaṅgalattuch-Chōlaiṅpirāṅ Chandiraśēkhara-daśapuriyaṅukkup = paṅg-onṅu [i\*]
- 928 innāṅṅtuk-Kundavaich-chaturvvēdimaṅgalattu Hārīta-gōtrattu Āpastambha-sūtrattu Ōḍapurai-Dōṅabha-
- 929 ṅṅaṅ Patma(dma)nābha-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Kātyāyaṅa-sūtrattup-
- 930 Pēchchaṅkilāṅ Śaṅkaranārāyaṅaṅ Śrībhaktapriya-sahasraṅukkup = paṅg-onṅu | innāṅṅtu Muḷaikkāṅṅu-
- 931 nāṅṅtuk-Kaḍuvaṅṅtīḍal-āgiya Paramēśvaramaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuch = Cheruppaḷ-

*Twentyfirst Plate: Second Side*

- 932 ḷi-Nārāyaṅaṅ Śaṅkaranārāyaṅa-daśapuriyaṅukkup = paṅg-onṅu | ivvūr Kuṅḍiṅa-gōtrattu Satyāśhāḍha-sūtra-
- 933 ttuk-Kaḷattūruch-Chivaṅaperumāṅ Śrīkrishṅa-sahasraṅukkup = paṅg-onṅu | innāṅṅtu Pa(Va)livalak-kūrattu-
- 934 k-Kaṅṅāppil Bhāradvāja-gōtrattu Āpastambha-sūtra[t\*]tu Vaṅgippurattuk-Kōkilāpōśaṅ Vaikundaṅ
- 935 Śrīmādhava-daśapuriyaṅukkup = paṅg-onṅu | Ivvūr Murggala-gō[tra\*]ttu Āpastambha-sūtrattuk = Kaviṅi Mahē-
- 936 śvaraṅ Sundara-daśapuriyaṅukkup = paṅg-onṅu | innāṅṅtu Iṅṅaiyāṅkuḍi Vādhūla-gōtrattu Āpastambha-sū-
- 937 trattuk-Kāṅṅjaḷ<sup>1</sup> Uchchatarapōśaṅ Kaṅṅaṅ Saṅguśakkara-gaḍādhara-sahasraṅukkup = paṅg-onṅu | innāṅṅ-
- 938 ṅūt-Takkaḷūr-nāṅṅtu Attikōśamaṅgalattu Murggala-gōtrattu Āpastambha-sūtrattu Akki-Viṅṅu Nārāyaṅa-kra-
- 939 ma[vi]ttaṅukkup = paṅg-onṅu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk-Kuṅchappavil Tiruvaraṅgaṅ

<sup>1</sup> Written as *ḷcha*.

- 940 Koṇḍaya-daśapuriyaṇukkup = paṅg-oṅṟu | ivvūr Saṁkṛiti-gōtrattu Baudhāyaṇa-  
 941 sūtrattu Iruṅgaṇḍi Tiruveṇ(ṇ)kāḍaṅ Arumolidēva-daśapuriyaṇukkup = paṅg-oṅṟu | i-  
 942 vvūr Murggala-gōtrattu Āpastambha-sūtrattu Ākki-Nārayaṇaṅ Viṣṇudēva-  
 daśapuriyaṇu-  
 943 kkup = paṅg-oṅṟu | innāttut-Tālaikkūḍi Murggala-gōtrattu Āpastambha-sūtra-  
 ttuku(k) = Kavi-  
 944 ṇi Attōṇaṅ Vāmaṇa-sahasraṇukkup = paṅg-oṅṟu | innāttu Iṅgaṇāttu-Nerku-  
 945 ppai Hārita-gōtrattu Āpastambha-sūtrattup = Paśumpuṟattu Dāmōdaraṅ Mādha-  
 saha-  
 946 sraṇukkup = paṅg-oṅṟu | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk =  
 Kārambichcheṭtuk-Kandāḍai-  
 947 Aṅgiperumāṅ Tiruvārūr-aḍigaḷ-daśapuriyaṇukkup = paṅg-oṅṟu | ivvūr Hārita-  
 gōtrattu Āpastam-  
 948 bha-sūtrattu Ōḍapurai Śridharaṅ Mahāsēṇa-kramavitta-sōmayājikkup = paṅg-  
 oṅṟu | innāttu Vima-  
 949 laśittamaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr-Tiruvaraṅ-  
 gaṅ Śrīkumāra-daśapuri-  
 950 yaṇukkup = paṅg-oṅṟu | innā[<sup>t\*</sup>]tut-Tēvūr-nāttuk-Kiḷlikūḍi Ātraya-gōtrattu  
 Āpastambha-sūtrat-  
 951 tu Dvēdaigōmapuṟattu Śaṅkaranārāyaṇaṅ Nārāyaṇa-kramavittaṇukkup = paṅg-  
 oṅṟu | innāttu Māra-  
 952 kkamaṅgalattu Saṁkṛiti-gōtrattu Satyāshāḍha-sūtrattu Patma(dma)nābhaṅ  
 Yajñātma-daśapuriyaṇukkup = paṅg-o-  
 953 ṇṟu | ivvūr Kuṇḍiṇa-gōtrattu Satyāshā[ḍha]-sūtrattu Niṅṟayil Yajñamādhava  
 -daśapuriyaṇukkup = pa[n̄]-

*Twentysecond Plate: First Side*

- 954 g-oṅṟu | innāttu Ārvalak-kūṟattuk = Ko-ṟaṅkūḍi Gautama-gōtrattu Āpa-  
 955 stambha-sūtrattu Vaṅgippuṟattup-Pāḷḍākaṅ Mahādēvaṅ Dāmōdara-daśapuriya-  
 956 nukkup = paṅg-oṅṟu | innāttu Neṅmali-nāttu Ārāṟṟūr Kāśyapa-gōtrattu Āpa-  
 957 stabha-sūtrattu Vaṅgippuṟattu Ādittapidāraṅ Sōlaippirāṅ Bhaṭṭaṇukkup = paṅ-  
 958 g-oṅṟu | innāttuk-Kuṇṟiyūr Gautama-gōtraṭṭu Āpastambha-sūtrattu  
 959 Irāyūṟp-Puṅṟeṭṭipōsaṅ Chaṭṭi-Dōṇa-daśapuriyaṇukkup = paṅg-oṅṟu | innā-  
 960 tṭu Neḍumaṅal = āgiya Madaṇamaṅjarich-chaturvvdimaṅgalattuk-Kuṇḍiṇa-  
 gōtrattu Sa-  
 961 tyāshāḍha<sup>1</sup> -sūtrattu Niṅṟayil-Śrīkṛiṣṇaṅ-Kaṇṇa-daśapuriyaṇukkup = paṅg-oṅṟu | i-  
 962 vvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Nerkuṅṟattu Ādivarāha Yajña-  
 963 datta-daśapuriyaṇukkup = paṅg-oṅṟu | ivvūr Kuṇḍiṇa-gōtrattu Sā(Sa)tyā-  
 964 shāḍha-sūtrattu Niṅṟayil Śrīkṛiṣṇaṅ Dāmōdara-daśapuriyaṇukkup = paṅ-  
 965 g-oṅṟu | ivvūr Mādhalā-gōtrattu Satyāshāḍha-sūtrattu Nellikku-  
 966 dirt-Tattapaṭṭaṅ Śrīkṛiṣṇa-daśapuriyaṇukkup = paṅg-oṅṟu | ivvūr Gautama-

<sup>1</sup> *dha* is written as *o*

- 967 götrattu Satyāshāṭha(dha)-sūtrattu Nerkkunṟattu-Chaṇṇakumāraṅ Śrī(kri\*)shṇa-  
 968 kramavittaṅkup = paṅg-onṟu | ivvūr Vādhūla-gōtrattu Āpastambha-sū-  
 969 trattuk = Kuṇḍūr Gōvarttaṅ Śrīrāma-daśapuriyaṅkup = paṅg-onṟu | ivvūr  
 Vatsa-gōtrattu Ā-  
 970 pastambha-sūtrattup = Pirpiraiḱ-Kūlakumāraṅ Śrīrāma-daśapuriyaṅkup = paṅg-  
 onṟu | ivvū-  
 971 r Kausika-gōtrattu Āpastambha-sūtrattu Velaveṭṭi Nambi-Dāmōdaraṅ Subrahi-  
 maṅya-  
 972 daśapuriyaṅkup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk =  
 Kampiṭa  
 973 Eḷuvaḍiyāṅ Akkumārabhaṭṭaṅkup = paṅg-onṟu | ivvūr Kuṇḍiṇa-gōtrattu  
 Āpastamb-  
 974 bhā-sūtrattu Vaṅgippuṟattuk-Karavattī Śrīkṛishṇaṅ Tiruvikrama-sahasraṅkup =  
 paṅg-onṟu | ivvū-  
 975 r Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Śrīkṛishṇaṅ Aggī(nī)  
 dāma-daśapuriyaṅku-  
 976 p = paṅg-onṟu | ivvūr Kausika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrīkṛishṇaṅ  
 Ā-  
 977 rāvamudubhaṭṭaṅkup = paṅg-onṟu | ivvūr Kausika-gōtrattu Āpastambha-  
 sūtrattu

*Twentysecond Plate: Second Side*

- 978 Iruṅgaṇḍi-Tiruvēṅgaḍavaṅ Nārāyaṅabhaṭṭaṅkup = paṅg-onṟu | ivvūr Bhāra-  
 dvāja-gō-  
 979 trattu Āpastambha-sūtrattu Makaśirai Mādhaṅ Yajūya-sahasraṅkup = paṅg-  
 onṟu |  
 980 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Eḷuvaṅ Ārāvamudu-sahas-  
 raṅ-  
 981 kkup = paṅg-onṟu | Nittavinōda-vaḷanāṭṭu Āyūrḱ-kūṟattu Amitravallich-  
 chaturvēḍimaṅ-  
 982 galattu Bhāradvā[ja\*]-gōtrattu Āśvalāyaṅa-sūtrattuk = Korōvit-Tiruveṅkāṭṭaḍigaḷ  
 983 Chettaya-kramavittaṅkup = paṅg-onṟu | ivvūr Kausika-gōtrattu Āpastambha-  
 sūtrat-  
 984 tup = Peruvallit-Tiruveṅkāṭṭaḍigaḷ Chaṇṇa Kanda-kramavittaṅkup = paṅg-onṟu  
 | iv-  
 985 vūr Kausika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi-Tiruveṅkāṭṭaḍigaḷ Śrī-  
 kṛishṇa-  
 986 kramavittaṅkup = paṅg-onṟu | ivvūr Bhāradvāja-gōtrattu Āpastambha-  
 sūtrattuk =  
 987 Korōvit-Tiruveṅkāṭṭaḍigaḷ Dāmōdara-sahasrasōmayājikkup = paṅ-  
 988 g-onṟu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Chettapōśa-

- 989 ṅ Asvatthāmaṅ Dāmōdara-sahasraṅkup = paṅg-oṅṅu | ivvūr Gō(Gau)-  
 990 tama-gōtrattu Āpastambha-sūtrattu Vaṅgippuṅattuch-Cheṅṅapōśaṅ Hiranya-  
 991 garbhaṅ Śaṅkaranārāya[ṅa\*]bhaṅṅkup = paṅg-oṅṅu | ivvūr Kāśyapa-  
 gōtrattu  
 992 Āpastambha-sūtrattuk = Kuṅṅdūr-Karumāṅikkaṅ Nārāyaṅa-Kandasahasraṅkup-  
 993 kup = paṅg-oṅṅu | ivvūr Bhāradvā[ja\*]gōtrattu Āpastambha-sūtrattuk = Korōvit-  
 Tiruvara-  
 994 ṅgadēvaṅ Kōlavarāha-kramavittaṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-  
 gōtrattu  
 995 Āpastambha-sūtrattuk = Korōvit-Tiruvaraṅgadēvaṅ Nārāyaṅa-kramavittaṅkup  
 = paṅg-o-  
 996 ṅṅu | innāṅṅu Narasiṅgamaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattu  
 Ilakka-  
 997 ndiṅṅattu Gaṅgādharāṅ Iravidēva-daśapuriyaṅkup = paṅg-oṅṅu | ivvūr Gautama-  
 gō-  
 998 trattu Āpastambha-sūtrattuk = Kuravaśari Vāmaṅṅaṅ Kōlayadaśapuriyaṅkup =  
 paṅg-oṅṅu |  
 999 innāṅṅu Irumpudal = āgiya Manukulachūṅṅāmāṅi-chchatturvvēṅṅimaṅgalattu-  
 Nitundiṅṅa-gōtrat-  
 1000 tu Baudhāyaṅa-sūtrattu Irāyūr-Choṅṅṅai Svāmīdāsaṅ Achchattī-bhaṅṅkup =  
 paṅg-o-  
 1001 ṅṅu | ivvūr Gargga-gōtrattu Āśvalāyaṅa-sūtrattu Vaṅgippuṅattu Trivikramaṅ  
 Chaṅṅṅa-

*Twentythird Plate: First Side*

- 1002 di-bhaṅṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattut  
 = Taṅṅkupkil Attiṅṅṅaṅ Ya-  
 1003 jṅabhaṅṅkup = paṅg-oṅṅu | ivvūr Nitundiṅṅa-gōtrattu Baudhāyaṅa-sūtrattu  
 Irāyūr-Cho-  
 1004 ṅṅai Trivikramaṅ Devacha(śa)ṅmma-daśapuriyaṅkup = paṅg-oṅṅu | ivvūr  
 Kāśyapa-gōtrattu Āpa-  
 1005 stambha-sūtrattuk = Kuṅṅdūr-Cheyantakumāraṅ Yajṅanārāyaṅa-daśapuriyaṅku-  
 kup = paṅg-oṅṅu | ivvūr  
 1006 Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Mādhaṅṅaṅ Tiruvaraṅga-nārāyaṅa  
 -bhaṅṅkup = paṅg-o-  
 1007 ṅṅu | ivvūr Kāśyapa gōtrattu Āpastambha-sūtrattuk = Kāṅjaip-Poṅkumāraṅ Tiru-  
 veṅkātṅṅadi-  
 1008 gaṅ-kramavittaṅkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-  
 sūtrattuk = Kumīlūr-  
 1009 Kumāraperumāṅ Dhūrṅtasvāmi-daśapuriyaṅkup = paṅg-oṅṅu | ivvūr Kāśyapa  
 -gōtrattu Āpastambha-sū-

- 1010 trattu Vaṭṭamaṇi Keśavaṇ Dāmōdarabhaṭṭanukkup = paṅg-oṅṅu | ivvūr Bhāra-  
dvāja-gōtrattu Āpa-  
1011 stambha-sūtrattuk = Kumilūr Nārāyaṇaṇ Kumārapercumāṅbhaṭṭaṅukkup = paṅg-  
oṅṅu | ivvūr-  
1012 r Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattuk-Kandayaṇ Yajñabhaṭṭa-  
sōmayā-  
1013 jikkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kalava-  
kkūrt-Tiru-  
1014 varaṅganārāyaṇaṇ Viṣṇunandibhaṭṭa-sarvvakratuyājikkup = paṅg-oṅṅu | ivvūr  
Kutsa-gōtra-  
1015 ttu Āpastambha-sūtrattu Odimukkil Tiruviśalūraḍiga| Śrī-Mādhava-kramavitta-  
nukkup = paṅ-  
1016 g-oṅṅu | ivvūr Lōhita-gōtrattu Āpastambha-sūtrattuk-Kārambichchettu-Tūr-  
1017 ppil Lakshmaṇaṇ Tirukkada-kramavittaṅukkup = paṅg-oṅṅu | ivvūr Gautama-  
gōtrat-  
1018 tu Āpastambha-sūtrattu Mūtta-Nārāyaṇaṇ Kumārakanda-kramavittaṅukkup =  
paṅg-oṅṅu | ivvūr Gautama-  
1019 gōtrattu Āpastambha-sūtrattu Irāyūr Sūryyadēvan Kumārakanda-kramavittaṅu-  
kkup = paṅg-oṅṅu | ivvūr  
1020 Kutsa-gōtrattu Āpastambha-sūtrattu Odimukkil Sōmadēvaṇ Tiruviśalūraḍiga|  
daśapuriyaṅu-  
1021 kkup = paṅg-oṅṅu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōma-  
puṇṇattu Jaṅṅa-  
1022 rēvi Śrīkṛiṣṇabhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Āpastambha  
sūtrattu Muttu-  
1023 lāmpuṇṇattu Dōṅaiyaṇ Vāmaṇa-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr = Ātraya  
gōtrattu Āpa-  
1024 stambha-sūtrattu Iruṅgaṇḍi Nārāyaṇaṇ Tiruvaraṅganārāyaṇa-bhaṭṭaṅukkup =  
paṅg-oṅṅu | ivvūr  
1025 Nitundiṇa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Yajñātmaṇ Trivikrama  
-bhaṭṭaṅukku-  
1026 p = paṅg-oṅṅu | ivvūr Nitundiṇa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Yajña-

*Twentythird Plate: Second Side*

- 1027 n = Ārāvamudu-bhaṭṭaṅukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastam-  
bha-sūtrattuk = Kārambichchettu Nā-  
1028 rāyaṇaṇ Tammaḍi-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Vatsa-gōtrattu  
Āpastambha-sūtrattuk-Kirā-  
1029 ṅḍi Adiga| Dēvadēvēśa-sahasraṅukkup = paṅg-oṅṅu | ivvūr Gargga-gōtrattu  
Āśvalāyaṇa



- 1030 sūtrattu Vaṅḡippuṟattu Aṅṅandi Aiyyaṅambi-bhaṭṭaṅukkup = paṅg-oṅṅu |  
ivvūr Kauśika-gōtrattu
- 1031 Āpastambha-sūtrattu Muttulāmpuṟattu Attōṅṅaṅ Dāmōdarakramavittaṅukkup =  
paṅg-oṅṅu | ivvūr
- 1032 Kauśika-gōtrattu Drāhyayaṅa-sūtrattuk = Kuppettu-Yajñasvāmi Tiruveṅkāḍa-saha-  
sraṅukkup = paṅg-o-
- 1033 ṅṅu | ivvūr Vāsishṭha-gōtrattu Jayima(mi)ṅṅi-sūtrattu Marudūr Iravidēvan Śrī-  
rāmaṅukkup = paṅg-oṅ-
- 1034 ṅṅu | innāṭtu Muḍichchōpāṭtu Jananādha(tha)ch-chaturvēdimaṅgalattu Hārīta-  
gōtrattu Āpastambha-sūtrattuk =
- 1035 Kuravaśarik-Kayilāyaṅ Nārāyaṅa-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Bhāra-  
dvāja-gōtrattu Āpa-
- 1036 stambha-sūtrattup = Piṅṅukkippuṟattuch-Chaṅkaranārāyaṅaṅ Nārāyaṅa-bhaṭṭaṅu-  
kkup = paṅg-oṅṅu | i-
- 1037 ivvūr Bhāradvāja-gōtrattu Āpasta[mbha\*]sūtrattup = Piṅṅukkippuṟattu Vaḍugaṅ  
Purushōttama-saha-
- 1038 [sra\*]ṅukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha sūtrattuk =  
Kākkalūruch-Chaṅ-
- 1039 ṅṅaṅ Nārāyaṅa-sahasraṅukkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-  
sū-
- 1040 trattuk = Kaṅḍēṅṅut-Tēvaṅ Mādhaṅa-sahasraṅukkup = paṅg-oṅṅu | ivvūr Kuṅḍiṅa-  
gōtrat-
- 1041 tu Āpastambha-sūtrattu Muṅichchettu Mādhaṅaṅ Bhavarudra-sahasraṅukkup =  
paṅg-oṅṅu | ivvūr
- 1042 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr Muṅṅirpaḍi-Māhāsēṅaṅ  
Vaḍuga-
- 1043 ya-sahasraṅukkup = paṅg-oṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri-  
Dāmōdaraṅ Veṅ-
- 1044 ṅaya-sahasraṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-  
sūtrattup = Piṅṅukkippuṅa-
- 1045 ttuch-Chāṅaśaṅmaṅ Tirukkaṅṅapuradēva-kramavittaṅukkup = paṅg-oṅṅu | ivvūr  
Bhāradvāja-gōtrattu Āpastambha-
- 1046 sūtrattup = Piṅṅu(ṅu)kkippuṟattuch-Chāṅaśaṅmaṅ Nārāyaṅa-sahasraṅukkup = paṅg-  
oṅṅu | ivvūr Hārīta-gōtra-
- 1047 ttu Āpastambha-sūtrattuk = Kuravaśari Uḷudamaṅ Yajñātma-kramavittaṅukkup  
= paṅg-oṅṅu | ivvūr Vādūla-
- 1048 gōtrattu Āpastambha-sūtrattu Uchchatarapōśaṅ Agnich(śa)-ṅṅmaṅ Kāḷi-Urudra-  
bhaṭṭaṅukkup = paṅg-oṅṅu | iv-
- 1049 vūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṅṅukkippuṟattu Vaḍugayaṅ  
Chaṅṅaya-sahasraṅukkup = pa-
- 1050 ṅg-oṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Dāmō-  
daraṅ Periyaṅambi-

1051 kramavittanukkup = paṅg-oṅṅu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk =  
Kuravaśari Śirāmaṅ Nārāya[ṅa\*]-saha-

*Twentyfourth Plate: First Side*

- 1052 sraṅṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍiṅga-gōtrattu Āpastambha-sūtrattu Eṭṭukkūrch-  
Chāṅayaṅ Agnikumā-
- 1053 rabhaṅṅukkup = paṅg-oṅṅu | ivvūr Hārita-gōtrattu Āpastambha-sūtrattuk =  
Kaṇḍēṅṅut-Tēvaṅ Maṅ-
- 1054 galanambi-daśapuriyaṅukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastam-  
bha-sūtrattu Muṅṅirppaḍi-
- 1055 Kōvaḍi-Tiruvēṅgaḍa-sahasraṅukkup = paṅg-oṅṅu | ivvūr Hārita-gōtrattu Āpas-  
tambha-sūtrattu-
- 1056 k = Kuravaśi(śari)t-Tiruveṅkāḍaṅ Mādhava-kramavittanukkup-paṅg-oṅṅu | ivvūr  
Bhāradvāja-gōtrattu Ā-
- 1057 [pa\*]stambha-sūtrattu Muṅṅirppaḍi-Kēśavaṅ Kōvaḍibhaṅṅukkup = paṅg-oṅṅu |  
ivvūr Gautama-gōtra-
- 1058 ttu Sartyā(tyā)shāḍha-sūtrattu Neṅkuṅṅrattu Akkinārāyaṅaṅ Śrīkriṣṅṅa-sahas-  
raṅukkup = paṅg-oṅṅu |
- 1059 ivvūr Kuṇḍiṅga-gōtrattu Satyāshāḍha-sūtrattu Niṅṅayil Yajṅaṅ Chēntambibhaṅṅa-  
nukkup = paṅg-oṅṅu | ivvūr Lōhita-gōtrattu Kātyāyaṅa-sūtrattup-Pulippuṅa-
- 1061 ttu Mahāśēṅṅaṅ Śrīmādhava-kramavittanukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-  
gōtrattu Kārttyāyana<sup>1</sup>-sūtrattu Pēchchaṅkilāṅ Mahēśvaraṅ Sōmadēvabhaṅṅaṅu-
- 1062 kkup = paṅg-oṅṅu | ivvūr Sāṅḍilya-gōtrattu Kātyayaṅa-sūtrattuch-Chiṅgarattut =  
To-
- 1064 űgalpirāṅ Kēśava-kramavittanukkup-paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu
- 1065 Kātyāyaṅa-sūtrattu Veṅṅichcheṅṅu Gōvindaṅ Dāmōdara-kramavittanukkup =  
paṅg-oṅṅu | ivvūr
- 1066 Bhāradvāja-gōtrattu Kātyāyaṅa-sūtrattu Vaṅgippuṅṅattut-Tāyapirāṅ Śrīkriṣṅṅa  
-kramavittanukkup = paṅ-
- 1067 g-oṅṅu | ivvūr Vatsa-gōtrattu Kātyāyaṅa-sūtrattu Suraśārambi Agniḅha(śa)  
rmaṅ Nāgatōṅa-kra-
- 1068 mavittanukkup = paṅg-oṅṅu | ivvūr Lōhita-gōtrattu Kātyāyaṅa-sūtrattup = Pulip-  
puṅṅattu Muṅḍi-
- 1069 śvaraṅ Ravidāsa-kramavittanukkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu  
Kātyāyaṅa-sūtrattup-Pē-
- 1070 chchaṅkilāṅ Muṅḍiśvaraṅ Nāgasvāmi-bhaṅṅaṅukkup = paṅg-oṅṅu | ivvūr  
Bhāradvāja-gōtrattu Kātyāyaṅa-sū-
- 1071 trattu Vaṅgippuṅṅattu Sarvvādityaṅ Jātavēda-kramavittanukkup = paṅg-oṅṅu |  
ivvūr Bhāradvāja-

<sup>1</sup> Read Kātyāyana. This wrong spelling occurs in this and the following lines.

- 1072 gōtrattu Kātyāyaṇa-sūtrattu Uruppuṭṭūrt-Tiruvinnagarniṇṇāṇ Adigaṇambi-  
kramavittaṇukkup = pa-  
1073 ṅg-oṇṇu | ivvūr Vatsa-gōtrattu Kātyāyaṇa-sūtrattu Surasārambik-Kavaiyaṇa-  
śarmaṇ Śrīdatta-kramavi-  
1074 ttaṇukkup = paṅg-oṇṇu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup = Pulippuṇattu  
Nāga[svā]-

*Twentyfourth Plate: Second Side*

- 1075 mi Vēdagarbhaṇukkup = paṅg-oṇṇu | ivvūr Vatsa-gōtrattu Kātyāyaṇa-sūtrattu  
Surasārambi Yajñaṇ Naraśi-  
1076 ṅga-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup  
= Pulippuṇattu Śrīdha(da)tta-  
1077 ṇ Śrīkṛiṣṇa-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Māṇḍavya-gōtrattu Kātyā-  
yaṇa-sūtrattu Muḍum[bai\*] Naraśiṅga-  
1078 ṇ Śrīmādhava-kramavittaṇukkup = paṅg-oṇṇu | innāṭṭuch-Chirriṇṇpā | āgiya Para-  
mēśvaramaṅgalattu Sarṅkṛiti-gō-  
1079 trattu Āpastambha-sūtrattu Iruṅgaṇḍi Kāḷida(ya)marddaṇṇ Rishikēśava-daśa-  
puriyaṇukkup = paṅg-oṇṇu |  
1080 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Dēvā[da\*]tta-nārāyaṇa-daśa  
puriyaṇukkup = paṅg-oṇṇu |  
1081 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Uruppuṭṭūrk-Koṇḍayaṇ Śrīdhara  
-kramavittaṇukkup = paṅg-oṇṇu |  
1082 ivvūr Bhāradvāja-gōtrattu Āpastamba-sūtrattuch = Cheṭṭapōśaṇ Tiruppiyūraṇ  
Tiruchchērai-Nārāyaṇa-daśapuriyaṇukku-  
1083 p = paṅg-oṇṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Dēva-  
dattaṇ Cheṭṭambi-sahasra-  
1084 ṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kākkalūr  
Śri-  
1085 kṛiṣṇaṇ Rāmadēva-kramavittaṇukkup = paṅg-oṇṇu | innāṭṭuk-Kāndāṇa-nāṭṭu  
Viśayālaya-  
1086 ch-chaturvvēdimāṅgalattu Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōma-  
puṇattu  
1087 Aiyyaṇ-perumāṇ Svāmikumārabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-gōtrat-  
1088 tu Āpastambha-sūtrattuk = Kuṇḍūr Kāṭaka-sōmayāji Irāmadēva bhattaṇukkup  
= paṅg-oṇṇu |  
1089 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kārāmbichcheṭṭu Vēmbūr-pōśaṇ  
Vi-  
1090 ṇaidāmaṇ Sōlaiṇṇirāṇ-sahasraṇukkup = paṅg-oṇṇu | ivvūr Ātraya-gōtrattu  
Āpastambha-sūtra-  
1091 ttuk-Kārāmbichcheṭṭu Vēmbūr-pōśaṇ Viṇaidāmaṇ Gōvinda-sahasraṇukkup =  
paṅg-oṇṇu | ivvūr

- 1092 Bhāradvāja-gōtrattu Āpastambha-sūtrattu Urupputtūr Iśvaraṅ Mādhavabhaṭṭa-  
nukkup = paṅg-onṇu | ivvūr  
1093 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kārrirai Parañjōti Attōṇa-sahasra-  
nukkup = paṅg-onṇu |  
1094 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Adiga| Pa(Bha)vas-  
vāmibhaṭṭanukkup = paṅg-on-  
1095 ru | innāṭṭu Venṇik-kūṇṇattu Oḷimadi Vatsa-gōtrattu Āpastambha-sūtrattuk =  
Kuṇḍūrt-Tirukkumāraṅ  
1096 Yajñaya-daśapuriyaṅnukkup = paṅg-onṇu | innāṭṭup-Pūvaṇūr = āgiya Avanikēsa-  
riich-chaturvēdimaṅgalattu Dēva-  
1097 rāta-gōtrattu Āśvalāyaṅa-sūtrattuch = Chembuṇṇai Mahādēvaṅ Nirāpavi[pi]bhāva  
(?)ṅgavikkup = paṅ-

*Twentyfifth Plate: First Side*

- 1098 [ṅgavikkup = paṅ]<sup>1</sup>g-onṇu | ivvūr Ātraya-gōtrattu Āśvalāyaṅa-sūtrattup = Pūvaṇūr  
Sōmayāji-  
1099 Jātavēdabhaṭṭanukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āśvalāyaṅa-sūtrattu  
Chandiraśē-  
1100 kharan Śiṅunambibhaṭṭanukkup = paṅg-onṇu | ivvūr Rāthītara-gōtrattu Āśvalā-  
yaṅa-sūtra-  
1101 ttu Idaiyāṅṇumaṅgalattu Nilakaṅṇan Śrīviśṇuvuṅnukkup = paṅg-onṇu | ivvūr  
Ātraya-gō-  
1102 trattu Āśvalāyaṅa-sūtrattuch = Chirunambi Chandiraśēkhara-sahasraṅnukkup =  
= paṅg-onṇu | ivvūr  
1103 Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattu Anantaṅ Dāmōdaraṅnukkup = paṅg-onṇu |  
ivvūr-  
1104 r Rāthītara-gōtrattu Āśvalāyaṅa-sūtrattu Eluvaṅpattanukkup = paṅg-onṇu | ivvūr  
Ātraya-  
1105 gōtrattu Āśvalāyaṅa-sūtrattu Vādavūr Maṅgaippirāṅ Śivaṅnukkup = paṅg-onṇu |  
ivvūr  
1106 Ātraya-gōtrattu Āśvalāyaṅa-sūtrattu Ūraṅ Tattaṅnukkup = paṅg-onṇu | innā-  
1107 ṭtuk-Kiḷp-Pūṇḍiya (y = ā)giya Olōkamahādēviich-chaturvēdimaṅgalattu Hāritagō-  
1108 trattu Āśvalāyaṅa-sūtrattuch = Chēndaṅ Śrīkṛiṣṇapura-Nāgaṅnukkup = paṅg-onṇu  
| iv-  
1109 vūr Kauśika-gōtrattu Āśvalāyaṅa-sūtrattuch = Chirū-Koṭṭaiyūr Nārāyaṅa-  
1110 Pallikoṇḍāṅ-sahasraṅnukkup = paṅg-onṇu | ivvūr Parāśara-gōtrattu  
1111 Āśvalāyaṅa-sūtrattut-Tiruppēr Subrahmaṅyaṅ Śrīkṛiṣṇa-sahasraṅnukkup = paṅg-  
on-  
1112 ru | ivvūr Kauśika-gōtrattu Āśvalāyaṅa-sūtrattuch = Chirū-Koṭṭaiyūr Tattaṅ  
Tatta-sahasra-

<sup>1</sup> See note 1, p-153

- 1113 ṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Āśvalāyana-sūtrattu Nālūr Venkā-  
ttudēva-
- 1114 ṅ Chetṭiperumāṅbhattaṅukkup = paṅg-oṅṅu | ivvūr Kāśyapa-gōtrattu Āśvalāyana-  
sūtra-
- 1115 ttu Nālūr Śrīdharan Trivikrama-sahasraṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍina-  
gōtrattu Āśva-
- 1116 lāyana-sūtrattu Nālūr Pa[ramē]śvaran Kōla-Vāmaṅabhaṭṭaṅukkup = paṅg-oṅṅu |  
ivvūr Kā-
- 1117 śyapa-gōtrattu Āśvalāyana-sūtrattu Nālūr Śrīdharan Subrahmaṅyaṅukkup = paṅg-  
oṅṅu | i-
- 1118 vvūr Kauśika-gōtrattu Āśvalāyana-sūtrattu Vājavēji (pēyayāji)-Trivikrama-sōmayā-  
jikkup = paṅg-o-
- 1119 ṅṅu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nālurch-Chetṭi Śrīvāsudēva-  
ṅukkup =
- 1120 paṅg-oṅṅu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nālūr Māraṅ Trivi-  
kramabha-

*Twentyfifth Plate: Second Side*

- 1121 ṭṭaṅukkup = paṅg-oṅṅu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nārāyaṅaṅ  
Yajñā-
- 1122 tma-sahasraṅukkup = paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Drāhyāyana-sūtrattut  
-Tirumaṅgalattu Nārā-
- 1123 yaṅaṅ Vāsudēvaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu  
Araṅaip-
- 1124 puṅattut-Tiruvaraṅgaṅ Chaṅṅayabhaṭṭa-sōmayājikkup = paṅg-oṅṅu | ivvūr  
Kauśika-gōtrattu Drāhyāya-
- 1125 ṅa-sūtrattu Araṅaiṅpuṅattuch-Chaṅṅayaṅ Viṅṅukāḍa-sahasraṅukkup = paṅg-  
oṅṅu | ivvūr Kauśika-gō-
- 1126 trattu Drāhyāyana-sūtrattu Araṅaiṅpuṅattut-Tiruvaraṅgaṅ Yajñātma-sahasraṅu-  
kkup = paṅg-oṅṅu | ivvūr Hā-
- 1127 rita-gōtrattu Drāhyāyana-sūtrattut = Tuṅṅumuṅḍūr Śaravaṅaṅ Narasiṅha-sahasra-  
ṅukkup = paṅg-oṅṅu |
- 1128 ivvūr Hārīta-gōtrattu Drāhyāyana-sūtrattut = Tuṅṅumuṅḍūr-Kāḷaperumāṅ Vāmaṅa  
-sahasraṅukkup = paṅ-
- 1129 g-oṅṅu | ivvūr Hārīta-gōtrattu Drāhyāyana-sūtrattut = Tuṅṅumuṅḍūr Patmaṅābhaṅ  
Kumā-
- 1130 raḍi-kramavittaṅukkup = paṅg-oṅṅu | ivvūr Kauśika-gōtrattu Drāhyāyana-  
sūtrattu
- 1131 Araṅaiṅpuṅattut-Tiruvaḍi Periyanaṅmbi-daśapuriya-sōmayājikkup = paṅg-oṅṅu |
- 1132 ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu Araṅaiṅpuṅattup = Periyanaṅmbi Tiru-  
vaḍigaḷ Bhaṭṭa-

- 1133 nukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu Araṇaippu-  
 1134 rattup-Periyanambi-Dāmōdara-kramavittanukkup = paṅg-onṇu | ivvūr Vatsa  
 -gōtrat-  
 1135 tu Kātyāyana-sūtrattu Surasārambi Nārāyaṇa Śrīkṛishṇabhāṭṭanukkup = paṅg  
 -onṇu |  
 1136 ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Vaṅgippurattu Mādhaṇ Śrī-  
 kumāra-kramavittanukku-  
 1137 p = paṅg-onṇu | ivvar(vvūr) Vatsa-gōtrattu Kātyāyana-sūtrattu Surasārambi  
 Śrīkumāraṅ Bhāṭṭanambibhāṭṭanukkup =  
 1138 paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Uṇuppuṭṭūrt-Tāliperu-  
 mā-Nārāyaṇa-  
 1139 kramavittanukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu  
 Vaṅgippurattu Yajña-  
 1140 ṇ Viṣṇubhāṭṭanukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-  
 sūtrattu Vaṅgippurattu Mā[dha]-  
 1141 va-Nāgasvāmi-kramavittanukkup = paṅg-onṇu | ivvūr Dhanañjeya-gōtrattu Kātyā-  
 yana-sūtrattu Sura-  
 1142 sārambi Kēśavaṅ Śōmadigaṅ-kramavittanukkup = paṅg-onṇu | ivvūr Dhanañjeya  
 -gōtrattu  
 1143 Kātyāyana-sūtrattu Surasārambi Kumāraperumāṅ Akkiṣaṅma-kramavittanu-  
 kkup = paṅg-onṇu | ivvūr

*Twenty-sixth Plate: First Side*

- 1144 Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Uṇuppuṭṭūrt-Tāliperumāṅ Śrīdhara-  
 kramavittanukkup = paṅg-o-  
 1145 ṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṭṭa-pōṣaṅ Śrīkayilāsan  
 Irāmadēva-daśa-  
 1146 puriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu  
 Nāiṇṇai<sup>1</sup>-Veṇṇidā-  
 1147 maṅ Yajñabhāṭṭa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vāsishṭha-gōtrattu  
 Āpastambha-sūtrattu Na-  
 1148 ḍērpalli Appayaṅ Bhāskara-bhāṭṭanukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu  
 Āpastambha-sūtrat-  
 1149 tuk = Kudiyūr Dāmōdaraṅ Ādittapiḍāra-daśapuriyaṇukkup = paṅgonṇu | ivvūr  
 Kāśyapa-gōtrattu Āpasta-  
 1150 mbha-sūtrattuk = Kuṇḍūr Mahādēvaṅ Chandirakumāra-daśapuriyaṇukkup =  
 paṅg-onṇu | ivvūr Vatsa-gōtrat-  
 1151 tu Āpastambha-sūtrattuk = Kuṇḍūr Perumāṅambi Sūryyadēvabhāṭṭanukkup =  
 paṅg-onṇu | ivvūr Kau-

<sup>1</sup> For Sāhaṇai



- 1172 āg-ōṅṅu | ivvūr Sha(Śa)ṭha-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Śrīvāsudēvaṅ Kēlē(klē)śanāśa-
- 1173 daśapuriyaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Kapi-gōtrattu Āpastambha-sūtrattup = Piṅāndūr Dāmōdaraṅ Tiruvinnagar-
- 1174 niṅṅraṅ daśapuriyaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Vādhūla-gōtrattu Baudhāyaṇa-sūtrattuk = Kārambichcheṭṭuk-Ka-
- 1175 ndāḍai Nārāyaṇaṅ Naraśimha-daśapuriyaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kumāṅḍū-
- 1176 ri-Tiruvaraṅganārāyaṇaṅ Tiruvaraṅgabhaṭṭaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-
- 1177 k-Kumāṅḍūr Tiruvaraṅgaṅ-Tiruvaraṅganārāyaṇabhaṭṭa-sōmayājikkup = paṅg-ōṅṅu | ivvūr Vā-
- 1178 thū(dhū)la-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kandāḍai Naraśiṅgaṅ Ejuvaḍiyāṅ-daśapuriya-
- 1179 ṅukkuṅ = paṅg-ōṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Aṅ-
- 1180 ṅandi-Gaṅḍōṅabhaṭṭaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Ambik-Ku
- 1181 ravaśari Śrīvāsudēvaṅ Arisvāmi-kramavittaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Hārīta-gōtrattu Ā-
- 1182 pastambha-sūtrattuk = Kōmapuṅṅattu Bhavadrōṅṅaṅ Bhavaskanda-bhaṭṭaṅṅukkuṅ = paṅg-ōṅṅu | ivvū[r\*]
- 1183 Viśvāmitra-gōtrattu Āpastambha-sūtrattuk = Koḍuṅgai Atirātraṅ Śrīvatsāṅka-bhaṭṭaṅṅukkuṅ = pa-
- 1184 āg-ōṅṅu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi Tiruveṅkāḍḍan Viśṅṅu-daśapuriyaṅṅu-
- 1185 kkuṅ = paṅg-ōṅṅu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr Mādhava-Nārāyaṇaṅ = Atirātrabhaṭṭaṅṅukku-
- 1186 p = paṅg-ōṅṅu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kāṅjaip-Perumuṅḍūraṅ Chakrapāṅi Perumburak-
- 1187 kaḍal-sahasraṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk = Kōṭṭaṅḍōmapuṅṅattu Mādhavaṅ
- 1188 Dōṅṅaya-sahasraṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Viśvāmitra-gōtrattu Āpastambha-sūtrattuch = Chāṭṭāṅi Mādhavaṅ Śrī-
- 1189 dhara-sahasraṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Ālikkoṅṅai Nāgaperumāṅ Dā-
- 1190 mōḍara-kramavittaṅṅukkuṅ = paṅg-ōṅṅu | ivvūr Kuṅḍiṅga-gōtrattu Āpastambha-sūtrattuk = Kuṅḍūr Trivikramaṅ Gōvinda-bhaṭṭa-
- 1191 ṅukkuṅ = paṅg-ōṅṅu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Korōvich Chaṅkaranārāyaṇaṅ Śiṅga-



1192 dāmbhaṭṭa-sarvvakri(kra)tuyājikkup = paṅg-oṅṅu | Nallūr-nāṭṭu Rājakēsarich-  
chaturvvēdimaṅgalattu Vatsa-

*Twentyseventh Plate : First Side*

- 1193 gōtrattu Satyāshāḍha-sūtrattu Vaḍugachchēri Mādhaṅ Aiyya-daṣapuriyaṅ-  
kkup = paṅg-oṅṅu | i-
- 1194 vvūr Vatsa-gōtrattu Satyā[shā\*]ḍha-sūtrattu Vaḍugachchērit-Tālanambi Gōvin-  
dabhaṭṭaṅkkup = paṅg-oṅṅu |
- 1195 ivvūr Kauśika-gōtrattu Satyā[shā\*]ḍha-sūtrattup = Perumpāṇḍūrch = Channa-  
kumāraṅ Mahāsēna-sāhi(ha)sra-
- 1196 ṅkkup = paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Satyāshāḍha-sūtrattu Nellikkudar  
Śrīkriṣṇaṅ Aiyyaṅperumāṅ
- 1197 daṣapuriyaṅkkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Satyā[shā\*]ḍha-  
sūtrattup = Puliyattu Śrīkriṣṇa-
- 1198 ṅ Venṇaiyabhaṭṭa-sōmayājikkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu Satyā-  
shāḍha-sūtrattu
- 1199 p = Puliyattu Śrīkriṣṇaṅ Śrī-Nārasimhach-chaturvvēdibhaṭṭa-sōmayājikkup =  
paṅg-oṅṅu | ivvūr Kapi-gō-
- 1200 trattu Āpastambha-sūtrattup = Piṇḍūr Nandiperumāṅ Upu(ru)dra-Mādha-  
daṣapuriyaṅkkup = paṅg-oṅṅu | i-
- 1201 vvūr Vāsishṭha-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Nārāyaṅ Gōvinta  
(nda)-daṣapuriyaṅkkup = paṅ-
- 1202 g-oṅṅu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Naḍērpalli Yajūyaṅ  
Śirāma-bha-
- 1203 ṅṅkkup = paṅg-oṅṅu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Gōmaḍattu-  
1204 ch-Chetṭikumāraṅ Ag[ni]dāmbhaṭṭaṅkkup = paṅg-oṅṅu | ivvūr Kauśika-  
gōtrattu Āpastambha-sūtrattu-
- 1205 k = Kāṅjaip-Pe[rumu]ṅjūraṅ Kēśava-Nārāyaṅsvāmi-daṣapuriyaṅkkup = paṅg-  
oṅṅu | ivvū-
- 1206 [r] . . . . . Āpastambha-sūtrattuk = Kaḍavuṭ-Paṣumpuṇṇattu  
Śrī Nārāyaṅ Tiruvinṇa-
- 1207 . . . . . ṅkkup = paṅg-oṅṅu | ivvūr Bhāradvāja-gōtrattu  
Bhāradvāja-sū-
- 1208 . . . . . lūr = aḍigaḷ Tiruvaraṅga-bhaṭṭaṅkkup =  
paṅg-oṅṅu | ivvūr Kauśika-
- 1209 . . . . . k-Kāṅjaip-Perumuṅjūraṅ Tiruveṅṇāval Chiriyānambi-  
daṣapuri-
- 1210 . . . . . [Ka\*]pi-gōtrattu Āpastambha-sūtrattup = Piṇḍūr  
Vishṇut-Tiruveṅkāḍu-sa-
- 1211 . . . . . vvūr Vatsa-gōtrattu Āpastambha-sūtrattu  
Nambūr-Kāṅṅukkai

TAMIL PORTION

- 1212 . . . . . ukkup = paṅg-onru | ivvūr Kapi-gōtrattu Āpastambha-sū-  
 1213 . . . . . [mō]dara-sahasraṅkup = paṅg-onru | ivvūr Bhāradvāja-gōtra-  
 1214 . . . . . [Śrī]bhaktapriyaṅ Śōlaippirāṅ daśapuriyaṅ-  
 kkup = paṅg-on-  
 1215 . . . . . mbha-sūtrattu Āsuri Vajñan Rāmadēvabhāṭṭaṅkup =  
 paṅg-onru [1]

Twentyseventh Plate : Second Side

- 1216 . . . . . ttup = Porpurattut-Tiruveṅkāḍaṅ Nārāyaṅa-daśapuriyaṅ-  
 1217 . . . . . trattu Āpastambha-sūtrattu Naḍērpalli Vajñan Chi[rī]  
 yanambi-sarvva-  
 1218 . . . . . la-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṛattu  
 Sūryyadē-  
 1219 . . . . . [g-o]ṅru | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu  
 Ūttuk-  
 1220 . . . . . tta-sōmayājikkup = paṅg-onru | ivvūr Kauśika-gōtrattu  
 1221 . . . . . mōdaraṅ Tiruvēṅgaḍanārāyaṅa-kramavittaṅkup =  
 paṅg-onru | i-  
 1222 . . . . . mbha-sūtrattu Gōmaḍattu Akkidāmaṅ Śrī-  
 kumārabhāṭṭaṅkup = paṅg-on-  
 1223 . . . . . [Ā]śvalāyaṅa-sūtrattu Araṅaippuṛattuk-Kandaṅ Kēśava-  
 bhāṭṭaṅkup = pa-  
 1224 . . . . . rita-gōtrattu Āpastambha-sūtrattup = Paśumpuṛattuch-  
 Chandiran Śrīnārā-  
 1225 . . . . . paṅg-onru | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu  
 U-  
 1226 . . . . . Perinappi-kramavittaṅkup = paṅg-onru | ivvūr  
 Bhāradvāja-gōtra-  
 1227 ttu Bhāradvāja-[sūtrat]tu Iḷakkandiṛattu Vāmaṅaṅ Tiruvaraṅga-dēva-daśapuriya-  
 ṅkup = paṅg-ō-  
 1228 ṅru | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri-Śrīkrīṣṇaṅ Karumāṅikka-  
 daśapu-  
 1229 riyaṅkup = paṅg-onru | ivvūr Sāṅḍilya-gōtrattu Kārtyā(tyā)yaṅa-sūtrattu  
 Uppa-Pambirāl-  
 1230 [Ga]ṅasvāmī Nārāyaṅa-kramavittaṅkup = paṅg-onru | ivvūr Kapi-gōtrattu  
 Āpastambha-sūtrattu-  
 1231 p = Piṛāndūr Dāmōdaraṅ Viṣṇu-bhāṭṭaṅkup-paṅg-onru | ivvūr Kāśyapa-  
 gōtrattu Āpastambha-sūtrattu Va-  
 1232 ttamaṅi Dēvakumāraṅ Śrīrāma-kramavittaṅkup = paṅg-onru | ivvūr Hārīta-  
 gōtrattu Āpastambha-sū-

- 1233 trattu Āsuri Rāmadēvaṅ Periyaṅambibhaṭṭaṅkup = paṅg-onṅu | ivvūr Kuṇḍiṅga-gōtrattu Āpastambha-sūtrattu  
 1234 bha-sūtrattu Eṭṭukkūr Dēvaskandaṅ Karupākarabhaṭṭaṅkup = paṅg-onṅu | ivvūr Bhāradvāja-gōtrattu Bhāra-  
 1235 dvāja-sūtrattu Ilakkandiṅattu Kēśavaṅ Dāmōdarabhaṭṭaṅkup = paṅg-onṅu | ivvūr Viśvāmitra-gōtrattu  
 1236 Āpastambha-sūtrattu Vaṅgippuṅattu Aiyyakuṭṭi Tiruvaraṅga-bhaṭṭaṅkup = paṅg-onṅu | ivvūr Kuṇḍiṅga-gōtrattu  
 1237 tu Āpastambha-sūtrattu Eṭṭukkūr Dēvaskandaṅ Tiruvaraṅga-bhaṭṭaṅkup = paṅg-onṅu | ivvūr Kuṇḍiṅga-  
 1238 gōtrattu Āpastambha-sūtrattu Gōmaḍattu Aiyyaṅ Sūryyadēva-bhaṭṭaṅkup = paṅg-onṅu | ivvūr-  
 1239 r Kuṇḍiṅga-gōtrattu Āpastambha-sūtrattu Gōmaḍattu Patma(dma)nābhaṅ Sūryya-bhaṭṭaṅkup = paṅg-onṅu |

*Twentyeighth Plate : First Side*

- 1240 ivvūr Gautama-gōtrattu Kātyāyaṅa-sūtrattu Ālambākkattut-Tiruvaraṅganārāyaṅaṅ Karumāṅkka-kramavittaṅkup = paṅg-onṅu [! \*]  
 1241 ivvūr Kauśika-gōtrattu Kārtyā(tyā)yaṅa-sūtrattu Peyvil Viṣṇumādhava-saha-sraṅkup = paṅg-onṅu | ivvūr  
 1242 Bhāradvāja-gōtrattu Kārtyā(tyā)yaṅa-sūtrattu Vaṅgippuṅattu Bhaṭṭakumāraṅ Śrīkṛiṣṇa-kramavittaṅkup = paṅg-onṅu [! \*]  
 1243 ivvūr Viśvāmitra-gōtrattu Jayimiṅi-sūtrattu Aṅbil Śattaṅ Subrahmaṅyaṅ-sōmayājikkup = paṅg-onṅu [! \*]  
 1244 ivvūr Kālayāśi-gōtrattu Āgastya-sūtrattu Dhānyapurattu Iraviṣaṅmaṅ Nārāyaṅa-kramavittaṅkup = paṅg-onṅu |  
 1245 ivvūr Kālayāśi-gōtrattu Āgastya-sūtrattu Dhānyapurattu Nārāyaṅaṅ Svāmidāmōdara-kramavittaṅkup = paṅg-onṅu [! \*]  
 1246 ivvūr Śā[r]ṅggimitra-gōtrattu Āgastya-sūtrattu Jemaḷigrāmattu Brahmaḍattaṅ Gōvinda-kramavittaṅkup = paṅg-onṅu |  
 1247 ivvūr Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Raviṣaṅmaṅ Urudra-kramavittaṅkup = paṅg-onṅu | ivvūr-  
 1248 k-Kālayāśi-gōtrattu Āgastya-sūtrattu Janiyattu Urudraṅ Muddaya-kramavittaṅkup = paṅg-onṅu | iv-  
 1249 vūr Vāsishṭa(shṭha)-gōtrattu Āgastya-gō(sū)trattup = Ponnār Viṣṇusōmadēva-kramavittaṅkup = paṅg-onṅu |  
 1250 ivvūr Kīraushṭra-gōtrattu Āgastya-sūtrattu Maḷapi-Nārāyaṅaṅ Attiyūr Nārāyaṅa-kramavittaṅkup = paṅg-on-  
 1251 ru | ivvūr Kālāśi-gōtrattu Āgastya-sūtrattup-Ponnār Mārāyaṅ Śrīkṛiṣṇa-kramavittaṅkup = paṅg-onṅu [! \*]

- 1252 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-gō(sū)trattup-Ponnār Brahmadataṅ  
Urudra-kramavittanukkup = paṅg-onṅu | [1\*]
- 1253 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-sūtrattu Janigattu Hariśarman Śrīdhara-  
kramavittanukkup = paṅg-onṅu |
- 1254 ivvūr Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Śrīmādhavaṅ Śrīkṛishṇa-kramavi-  
ttanukkup = paṅg-onṅu |
- 1255 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-sūtrattu Janiyattu Śrīdharan Urudra-  
bhaṭṭanukkup = paṅg-onṅu | ivvūr
- 1256 Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Śōlaippirāṅ Nārāyaṇabhaṭṭanukkup =  
paṅg-onṅu | ivvūr Śrāvishṭa-
- 1257 gōtrattu Āgastya-sūtrattu Jemiḷagrāmattu Brahmadataṅ Kumāraśaṅmatanukkup  
= paṅg-onṅu | ivvūr Śrāvishṭa-gōtrattu Ā-
- 1258 gastyā-sūtrattu Jemiḷa-grāmattu Gōvindaṅ Śrīkṛishṇabhaṭṭanukkup = paṅg-onṅu |  
ivvūr Kālāyāśa-gōtrattu Āga-
- 1259 stya-sūtrattu Janiyattu Śrīmādhavaṅ Channaya-kramavittanukkup = paṅg-onṅu |  
ivvūr Hālandana-gōtrattu Ā-
- 1260 gastyā-sūtrattu Jemiḷa-grāmattu Śrīkṛishṇan Bhaṭṭanambikkup = paṅg-onṅu |  
Kālāśi-gōtrattu Āgastya-sūtrat-
- 1261 tu Janiyattu Śrīmādhavaṅ Śaṅkaranārāyaṇa-kramavittanukkup = paṅg-onṅu |  
ivvūr Kālāyāśi-gōtrattu Āgastya-sūtra-
- 1262 ttup = Ponnār Ādiṭṭaṅ Śrīkṛishṇanukkup = paṅg-onṅu | ivvūr Kālāyāśa-gōtrattu  
Āgastya-sūtrattup = Pon-
- 1263 nār Kaṅṅaradēvaṅ Aiyyaṅ-aḍiga[t\*]-kra<sup>1</sup> mavittanukkup = paṅg-onṅu | ivvūr  
Kālāśi-gōtrattu Āgastya-sūtrattu
- 1264 Janiyattu Muddayaṅ Urudra-kraṇavit[taṅuk\*]kup = paṅg-onṅu | ivvūr Sāṅgi-  
mitra-gōtrattu Āgastya-sūtrattu Jemiḷagrāma-

*Twentyeighth Plate: Second Side*

- 1265 [t\*]tu Brahmadataṅ Urudra-kramavittanukkup = pa[n\*]g-onṅu | ivvūr Śrāvishṭa-  
gōtrattu Āgastya-sūtrattu Jemiḷa-grāmattu-
- 1266 ch-Chundaraṅ Śrīvāsudēva-kramavitta[nukku\*]p = paṅg-onṅu | ivvūr Vāsishṭa-  
gōtrattu Āgastya-sū[trattu\*]p = Ponnār U-
- 1267 ru[dra\*]nārāyaṇa-kramavittanukkup = paṅg-onṅu | ivvūr Śrāvishṭa-gōtrattu  
Āgastya-sūtrattu Jemiḷa-grāmattu-
- 1268 Gōvindaṅ Śrīraṅganāḍha(tha)-kramavittanukkup = paṅg-onṅu | Pāṅḍikulāśani-  
valanāṭṭup-Purakkīḷiyūr-nāṭṭu-
- 1269 Malaiyakkach-chaturvēdimaṅgalattu Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu  
Māṭṭidāsaṅ Nakkapirāṅbhaṭṭanuk-

<sup>1</sup> Plate broken here and in the next two lines below.

- 1270 kkuṭṭu = paṅṅ-ṅṅṅu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk = Kuñchappavvil  
Nārāyaṇaṅ Śrīmādhava-saha-
- 1271 sraṅṅukkuṭṭu = paṅṅ-ṅṅṅu | innāṭṭu Māraṅṅēriy = āṅa Tennavaṅṅmahādēvich-  
chaturvēdimaṅṅalattu Hara-
- 1272 gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Nāgayaṅ Channaṅṅaya-kramavi-  
ttaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | innā-
- 1273 ṭṭu Iḍaiyāṅṅṅu-nāṭṭu-Tōṅṅavaich-chaturvēdimaṅṅalattu Bhāradvāja-gōtrattu  
Baudhā-
- 1274 yaṅṅa-sūtrattu Irāyūr-Paṭṭambi-Śrīkṛishṅṅa-daṅṅapuriyaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | ivvūr  
Kāśyapa-gō-
- 1275 trattu Āpastambha-sūtrattuk = Kuṅṅdūr-Paṭṭakumāraṅ Śrīmādhava-daṅṅapuri-  
yaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | in-
- 1276 nāṭṭu Iḍaiyāṅṅṅumaṅṅalattu Dēvarāta-gōtrattu Āśvalāyaṅṅa-sūtrattu Vēlaṅṅguḍi  
Nīlakaṅṅ-
- 1277 ṅṅaṅ Kumārasvāmi-bhaṅṅṅaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | ivvūr Rāthitara-gōtrattu Āśvalā-  
yaṅṅa-sūtrattu Āhi-
- 1278 tāṅṅni-Adigaṅṅambi-daṅṅapuriya-bhaṅṅṅaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | ivvūr Rāthitara-  
gōtrattu Āśvalāyaṅṅa-
- 1279 sūtrattuch-Chēṅṅṅa-Śrīkaṅṅṅaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | ivvūr Rāthitara-gōtrattu  
Āśvalāyaṅṅa-sūtra-
- 1280 ttuch-Chōlai Tiruvīrāmiśvarabhaṅṅṅaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | ivvūr Ātraya-gōtrattu  
Āśvalā-
- 1281 yaṅṅa-sūtrattuk = Kiraṅṅūr Nārāyaṅṅaṅ-Āṭṭamūrṭṭibhaṅṅṅaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | ivvūr  
Rāthitara-gōtrattu Āśvalāyaṅṅa-sū-
- 1282 trattu Mahādēvaṅṅ Tiruvaraṅṅganārāyaṅṅabhaṅṅṅaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | ivvūr  
Rāthitara-gōtrattu Āśvalāyaṅṅa-sūtra-
- 1283 ttu Subrahmaṅṅyaṅṅ Puṅṅyakīrtṭikkup = paṅṅ-ṅṅṅu | ivvūr Ātraya-gōtrattu Āśvalā-  
yaṅṅa-sūtrattu Vāḍavūr Nārā-
- 1284 yaṅṅaṅ-Āṭṭamūrṭṭi-bhaṅṅṅaṅṅukkuṭṭu = paṅṅ-ṅṅṅu | ivvūr Ātraya-gōtrattu Āśvalāyaṅṅa-  
sūtrattu Vāḍavūr-Chandiraśēkhara-
- 1285 ṅṅ Tiruvēppanterṅṅikkup = paṅṅ-ṅṅṅu | ivvūr Rāthitara-gōtrattu Āśvalāyaṅṅa-  
sūtrattu-Tāyaṅṅ Dāmōḍara-
- 1286 bhaṅṅṅaṅṅukkuṭṭu-paṅṅ-ṅṅṅu | ivvūr Rāthitara-gōtrattu Āśvalāyaṅṅa-sūtrattuch-  
Chēṅṅṅaśēyyāṅṅ saha[sra\*]nukku-
- 1287 p = paṅṅ-ṅṅṅu | innāṭṭu Ārkkāṭṭuk-kūrṅṅrattuch-Chandiralēkaich-chaturvēdimaṅṅ-  
galattu Viśvāmitra-gōtrattu
- 1288 Drāhyāyaṅṅa-sūtrattut-Tirumaṅṅgalattuk-Kumārasvāminandikkup = paṅṅ-ṅṅṅu | in-  
nāṭṭu Eyi-nāṭṭut-Tiruppēr

*Twentyninth Plate: First Side*

- 1289 Parāśara-gōtrattu Āśvalāyaṅṅa-sūtrattu Iravitattaṅṅ Sōmadattaṅṅbhaṅṅṅaṅṅukkuṭṭu =  
paṅṅ-āṅḍu (g-ṅṅṅu) | innāṭṭu Vi-

- 1290 lā-nāṭṭu Uttamaśilich-chaturvvēdimaṅgalattu Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kōmadattu Kēśavaṅ
- 1291 Viṣṇubhaṭṭaṅkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk -Kōmapurattu Akkipiḍāraṅ Bhavadrōṇa-bhaṭṭaṅku-
- 1292 p = paṅg-onṇu | ivvūr Parāśara-gōtrattu Āśvalāyaṇa-sūtrattut = Tiruppēr Brahmaṅ Śrīkrīṣṇa-sahasraṅkup = paṅg-onṇu |
- 1293 ivvūr Mādala-gōtrattu Āśvalāyaṇa-sūtrattu Nilakaṇṭaṅ Ponnāli bhaṭṭaṅkup = paṅg-onṇu | ivvūr Āga-
- 1294 sya(stya)-gōtrattu Śāmbavya-sūtrattup = Peruveṅgūr Nārāyaṇaṅ Śūlapāṇikkup = paṅg-onṇu | ivvūr Śaṅḍila-gōtra-
- 1295 tu Drāhyāyaṇa-sūtrattu Maṇaṅpalli Kēśavaṅ Śrīdhara-kramavittaṅkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Ja-
- 1296 yimiṇi-sūtrattup = Pullamaṅgalattu Vāsudēvaṅ Śrīrāmabhaṭṭaṅkup = paṅg-onṇu | ivvūr Vāsishṭa(shṭha)-gōtrattu Jayi-
- 1297 miṇi-sūtrattup = Pullamaṅgalattu Nārāyaṇaṅ Śrīvāsudēvaṅkup = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Jayi-
- 1298 miṇi-sūtrattup = Pullamaṅgalattu Śrīdharāṅ Tattaṅkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Ja-
- 1299 yimi[ni\*]-sūtrattup = Pullamaṅgalattu Vāsudēva-Nilakaṇṭaṅkup = paṅg-onṇu | ivvūr Viśvāmītra-
- 1300 gōtrattu Jayimiṇi-sūtrattup = Pullamaṅgalattu Nārāyaṇaṅ Akkiṣaṅmaṅkup = paṅg-onṇu [1]
- 1301 ivvūr Vāsishṭa(shṭha)-gōtrattu Jayimiṇi-sūtrattu Marudūr Māṅaṅ Kumaraṅkup = paṅg-onṇu | ivvūr Vāsishṭa(shṭha)-
- 1302 gōtrattu Jayimiṇi-sūtrattu Aruvalattu Nārāyaṇaṅ Śrīkumaraṅkup = paṅg-onṇu | ivvūr Viśvāmi-
- 1303 tra-gōtrattu Jayimiṇi-sūtrattu Pullamaṅgalattu Nārāyaṇaṅ Śrīkrīṣṇaṅkup = paṅg-onṇu |
- 1304 ivvūr Vāsishṭa(shṭha)-gōtrattu-Jayimiṇi-sūtrattuk = Kāḍaṅ Śrīkrīṣṇa Agnichā(chi)ttayājikkup = paṅg-onṇu | i-
- 1305 nnāṭṭu Malariy = āṇi(ṇa) Śrīkaṇ[ṭ\*]ach-chaturvvēdimaṅgalattu Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Nārāya-
- 1306 ṇaṅ Subrahmaṅyabhaṭṭaṅkup = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Āśvalāyaṇa-sūtrattup-Peruveṅgū-
- 1307 rt-Tattaṅ Sōmaṅkup = paṅg-onṇu | innāṭṭu Mikōḷaich-Chōlamādēvich-chaturvvēdimaṅgalattu Lōhīta-gō<sup>1</sup>
- 1308 gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭut-Tūr[p]pil Śrī Mādhaṅ Nārāyaṇa-daśapuriyaṅkup = paṅg-onṇu |
- 1309 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Muṭṭirai Aiyyaṅ Dōṇaya-daśapuriyaṅkup = paṅg-onṇu | i-

<sup>1</sup> This letter is redundant.

- 1310 vvūr Kāśyapa-gōtrattu Kātyāyaṇa-sūtrattu Maṇimatti Nārāyaṇaṅ Tirumāli-  
ruñjōlai-sahasraṇukkup = pañ-  
1311 g-oṇru | ivvūr Kāśyapa-gōtrattu Kātyāyaṇa-sūtrattu Maṇimatti Tirumāli-  
rūjōlai Dāmōdarabhaṭṭaṇukku-  
1312 p = paṅg-oṇru | ivvūr Viśvāmītra-gōtrattu Jayimīni-sūtrattu Anbil Gōvindaṅ  
Jātavēdaṇukkup = paṅg-o-  
1313 ṇru | Kēraḷāntaka-vaḷanāṭṭu Uṇṇaiyūr-Kūṇṇattu Rājāśrayach-chaturvvēdimaṅ-  
galattu Rāthītara-gōtrattu Āśva-  
1314 lāyaṇa-sūtrattu Nārāyaṇaṅ Subrahmaṇya-bhaṭṭaṇukkup = paṅg-oṇru | ivvūr  
Rāthītara-gōtrattu Āśvalāyaṇa-

*Twenty-ninth Plate: Second Side*

- 1315 sūtrattu Nārāyaṇaṅ Chatrā(Chandrā)bhaṇa-bhaṭṭaṇukkup = paṅg-oṇru |  
ivvūr Ch-aṇḍila-gōtrattu Drāhyāyaṇa-sūtrattu  
1316 Maṇaṇṇaḷli Kēśavaṅ Rīshikēśa-kramavittaṇukkup = paṅg-oṇru | ivvūr Kuṇḍiṇa-  
gōtrattu Āpastambha-  
1317 sūtrattuk = Kōmadattuch-Chaṅkaranārāyaṇaṅ Śrīkṛiṣṇa-daśapuriyaṇukkup =  
paṅg-oṇru | ivvūr Vatsa-gōtrattu Ā-  
1318 pastambha-sūtrattuk = Kokkarai-Kēśavanārāyaṇa-bhaṭṭaṇukkup-paṅg-oṇru | ivvūr  
Kuṇḍiṇa-gōtrattu Āpa-  
1319 stambha-sūtrattu Ira(ru)ṅgaṇḍi Divākaṇḍi Yajñātma-daśapuriyaṇukkup = paṅg-  
oṇru | ivvūr Vatsa-gōtrattu Ā-  
1320 [pa\*]stambha-sūtrattu Akkipperumāṅ Tiruvirāmiśvara-kramavittaṇukkup = paṅg-  
oṇru | ivvūr Bādarāyaṇa-gōtrattu Ā-  
1321 pastambha-sūtrattu Mayindakkuṇṇi-Tiruvaraṅgaṅ Tiruvaraṅgayajñaya-daśapuri-  
yaṇukkup = paṅg-oṇru | ivvūr Vatsa-  
1322 gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Nārāyaṇaṅ Dāmōdara-  
sahasraṇukkup = paṅg-oṇru |  
1323 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Māraṅgaḷūr Mahēśvaraṅ  
Veṇṇayabhaṭṭaṇukkup = pa-  
1324 ṅg-oṇru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Paṅḍippuṇṇattu  
Ambalattāḍi Dōṇa-  
1325 ya-daśapuriyaṇukkup = paṅg-oṇru | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu  
Ma(Va)ṅgi-  
1326 ppuṇṇattuk-Kalaiśaṅpaṭṭaṅ Mādhava-daśapuriyaṇukkup = paṅg-oṇru | ivvūr  
Viśvāmītra-gōtrattu  
1327 Āpastambha-sūtrattuk = Kārambichcheṭṭu Yajñapūti-Śrīdhara-daśapuriyaṇukkup  
= paṅg-oṇru |  
1328 ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuravaśari Marggayaṅ Patma  
(dma)nābha-daśapu-  
1329 riyaṇukkup = paṅg-oṇru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāñ-

- 1330 jikkurī Kēśavan Śrīmādhava-sahasraṇukkup = paṅg-onṇu | innāṭṭu Naṅgai-Brahmadē-
- 1331 yam = āṇa Aṟiṇṇigaich-chaturvvēdimaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattu Surasārambi Māḍa-
- 1332 pōśan Uḷudaṅ Bhavadrōpa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sū-
- 1333 trattu Dvēdaigōmapurattu Nārāyaṇaṅ Chakrapāṇi-sahasraṇukkup = paṅg-onṇu | ivvūr Murgga-
- 1334 la-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Nārāyaṇaṅ Tatta-sahasraṇukkup = paṅg-o-
- 1335 nṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Uviyūrch-Chaṇṇappaṅ Chakrapāṇi-daśapuriyaṇu-
- 1336 kkup-paṅgonṇu | Kōnāṭṭu Uṟattūrk-kūrṇattuk = Karṇaiyēriy = āṇa Vikrama-kēsarich-chaturvvēdimaṅgala-
- 1337 ttu Ātraya-gōtrattu Āśvalāyaṇa-sūtrattu Vādavūrch-Chēndaṅ Chandirābharapa-bhaṭṭaṇukkup = paṅg-on-
- 1338 ru | Śūralūrk-kūrṇattuch-Chōḷa-Uttamach-chaturvvēdimaṅgalattu Murggala-gōtrattu Āpastambha-sūtra-
- 1339 ttu Uṟuppuṭṭūrt-Tirumaḷapāḍi Ādittapiḍāra-daśapuriyaṇukkup = paṅg-onṇu | Rājāśraya-valanāṭṭut-Taṇiyūr
- 1340 Tiruveḷḷarai Vāśiṣṭa(shiṭha)-gōtrattu Baudhāyaṇa-sūtrattu Jātavēdaṅ Nārāyaṇa-bhaṭṭaṇukkup = paṅg-onṇu |

*Thirtieth Plate: First Side*

- 1341 Ivvūr Vāśiṣṭa(shiṭha)-gōtrattu Baudhāyaṇa-sūtrattu Patma-(dima)nābhaṅ Jātavēdabhaṭṭaṇukkup =
- 1342 paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Baudhāyaṇa-sūtrattu Madisūdaṇa-Śaṅkaranārāya-
- 1343 ṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu Gōvindaṅ
- 1344 Kēśava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmītra[-gōtra\*]-ttu Baudhāyaṇa-sūtrattu Tīya(Triya)-
- 1345 mbakaṅ Nilakaṇṭa-daśapuriyaṇukkup = paṅg[onṇu] | ivvūr Viśvāmītra-gōtrattu Baudhāya-
- 1346 ṇa-sūtrattu Paśuvati-Nārāyaṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kauṇḍinya-gōtrattu
- 1347 Baudhāyaṇa-sūtrattu Paśuvati-Śāttabhaṭṭa-sōmayājikkup = paṅg-onṇu | ivvūr Kāśyapa-
- 1348 gōtrattu Baudhāyaṇa-sūtrattu Śrīdharan Nakkapirāṅ-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr
- 1349 Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu Nilakaṇṭaṅ Śrīkṛiṣṇa-bhaṭṭaṇukkup = paṅg-onṇu | Mu-



- 1350 n̄nai-vallavāyānāṭṭu-Uttamaśōlach-chaturvvēdi-maṅgalattu-Vatsa-gōtrattu  
 1351 Āpastambha-sūtrattu Ādiyūr Raṇadhīramaṅgalattu Rudraṅ Kēśavakramavit  
 [ta\*]ṇu-  
 1352 kkup = paṅg-oṅṇu | Rājāśraya-vaṅānāṭṭup-Pāchchilk-kūrattuk-Kiṅpalārṇup-Pē-  
 1353 rumarudūr Ātrēya-gōtrattu Āśvalāyaṅa-sūtrattu Haridāsaṅ Śrikaṅṭabhaṭṭa-  
 1354 ṇukkup = paṅg-oṅṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṅa-sūtrattu  
 1355 Tāyaṅ Jaḍā (ṭā)dharāṇukkup = paṅg-oṅṇu | innāṭṭuk-Kalāyākūrattut-Tirumaṅ-  
 galattu Vā-  
 1356 sishṭa(shṭha)-gōtrattu Drāhyāyaṅa-sūtrattu Nandiśvaraṅ Nārāyaṅa-bhaṭṭaṇukkup  
 = paṅg-oṅṇu | i-  
 1357 vvūr Ātrēya-gōtrattu Drāhyāyaṅa-sūtrattu Vāsudēvaṅ Nandiśvara-bhaṭṭaṇukkup  
 = paṅg-o-  
 1358 ṇṇu | ivvūr Vāsishṭa(shṭha)-gōtrattu Drāhyāyaṅa-sūtrattu Brahmaṅyadēvaṅ  
 Ūdayādittabhaṭṭa-  
 1359 ṇukkup = paṅg-oṅṇu | ivvūr Viśvāmitra-gōtrattu Drāhyāyaṅa-sūtrattu Śāṭṭaṅ  
 Śivagaṇu-  
 1360 ḍa-sahasraṅṇukkup = paṅg-oṅṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṅa-sūtrattu  
 Nakkaṅ  
 1361 [Pū]ṭikkup = paṅg-oṅṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattu Nārāyaṅaṅ  
 Tirumā-  
 1362 liruṅḷōlaikkup = paṅg-oṅṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṅa-sūtrattuk-Ko-  
 1363 rraṅ Nilakaṅḍaṅṇukkup = paṅg-oṅṇu | ivvūr Kāśyapa-gōtrattu Drā-

*Thirtieth Plate: Second Side*

- 1364 hyāyaṅa-sūtrattuch-Chōlai Mādhavabhaṭṭaṅṇukkup = paṅg-oṅṇu | ivvūr Ātrēya-  
 gōtra-  
 1365 ttu Drāhyāyaṅa-sūtrattu Nakkaṅ Vāsudēvabhaṭṭaṅṇukkup = paṅg-oṅṇu | ivvūr  
 Viśvāmi-  
 1366 tra-gōtrattu Drāhyāyaṅa-sūtrattu Nilakaṅḍaṅ Śiṅgappirāṅ-bhaṭṭaṅṇukkup =  
 paṅg-oṅṇu |  
 1367 ivvūr Ātrēya-gōtrattu Drāhyāyaṅa-sūtrattuk-Kaṅṇaṅ Sōma-sahasraṅṇukkup =  
 paṅg-o-  
 1368 ṇṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattu Kēśavaṅ Śaṅkaraṅṇukkup =  
 paṅg-oṅ-  
 1369 ṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṅa-sūtrattu Śōmāśi Śaṅkaraṅārāyaṅaṅṇukkup  
 = paṅg-o-  
 1370 ṇṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṅa-sūtrattu Nārāyaṅaṅ Vāmaṅasvāmi-sō-  
 1371 mayājikkup-paṅg-oṅṇu | ivvūr Viśvāmitra-gōtrattu Āśvalāyaṅa-sūtrattu Maṅarkāl-  
 1372 Ūraṅ Nārāyaṅa-sahasraṅṇukkup = paṅg-oṅṇu | innāṭṭu Veḷḷalaiyūr-k-aṅḍattu  
 Śaṅkēttimaṅgalattu Vatsa-  
 1373 gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Rishikēśavaṅ Aḍigaṅambi-saha-

- 1374 sraṇukkup = paṅg-onṇu | ivvūr Hāri[ta\*]-gōtrattu Āpastambha-sūtrattuk =  
Kumuṇ-  
1375 ḍili Śrikrishṇaṇ Dēvara(rā)ta-sahasraṇukkup = paṅg-onṇu | Rājarāja[p-Pāṇḍi]  
maṇḍalattuk-Kaḷa-  
1376 kkuḍi-nāṭṭu Mānanilainallūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Ki-  
1377 lākkil Gōvindaṇ Chēndappirāṇ bhaṭṭa-sōmayāja(ji)kkup = paṅg-onṇu | iv-  
1378 vūr Ātrēya-gōtrattu Āpastambha-sūtrattuk-Kilākkil Chēndippirāṇ Gōvindaḥbhaṭṭa-  
Ā-  
1379 hitāgnikkup = paṅg-onṇu | | Āga<sup>1</sup> Hrāma(Brāhma)ṇappēr-veṭṭiṇa ēdu  
muppadu |

*Thirtyfirst Plate: First Side*

- 1380 Śr.: ayilāsam = āṇa Śri-Rājarāja-Īśvaramuḍaiyār-archchanā-bhōgap-paṅgu iraṇḍil  
Nittavinō[da]-  
1381 vaḷanāṭṭu Muḍicheḥōṇāṭṭu Jananāthach-chaturvvēdimāṅgalattup-piḍāgai Irum-  
buḷai Sivabrā-  
1382 hmaṇaṇ Bhāradvāja-gōtrattu Baudhāyaṇa-sūtrattu Subrahmaṇyaṇ Nambisā-  
mibhaṭṭaṇukkup =  
1383 paṅg-onṇu | Arumolidēva-vaḷanāṭṭu Maṅgala-nāṭṭu Maṅgalattu Sivabrāhmaṇaṇ  
Kāśyapa-  
1384 gōtrattu Baudhāyaṇa-sūtrattut-Tōṅṅi-Īśvara-bhaṭṭaṇukkup = paṅg-onṇu | Naḍuvir-  
Śri-  
1385 kōyil = āṇa Muḍikoṇḍaiōḷa-viṇṇagarkku archchanābhōgap-paṅgu iraṇḍil Nittavinō-  
1386 da-vaḷanāṭṭu Venṇik-kūrṇattu Clōkamahādēvich-chaturvvēdimāṅgalattu Kāśyapa  
-gōtratt  
1387 tu Vaikhāṇasa-sūtrattu Dēvadattaṇ Aṇantapiḍārabhaṭṭaṇukkup = paṅg-onṇu |  
1388 innāṭṭu Muḍicheḥōṇāṭṭu Jananāthach-chaturvvēdimāṅgalattu Ātrēya-gōtrattu  
Vai-  
1389 khāṇasa-sūtrattu Kēśavaṇ Tiruvaraṅgabhaṭṭaṇukkup = paṅg-onṇu | ivvūr-  
Tirumēṇṇali-  
1390 y = āṇa Tribbuvanamahādēvi-viṇṇagarkku archchanābhōgap = paṅgu-iraṇḍil  
Rājēndrasi-  
1391 mha-vaḷanāṭṭu Venṇaiyūr-nāṭṭup-Paṅchavaṇmahādēvich-chaturvvēdimāṅgalat-  
1392 tu Gautama-gōtrattu Vaikhāṇasa-sūtrattu Subrahmaṇyaṇ Ārāvamudu-bhaṭṭa-  
nukkup = paṅg-onṇu |

<sup>1</sup> This has been engraved over an erasure which continues for three more lines and which may be read as follows:

1379 . . . yanāṭṭut-Tiru-

1380 ppēr Bhāradvāja-gōtrattu Aśvalāyana-sūtrattu Iravi(bha)-ṭṭam So-

1381 maḍa(ṭa)bhaṭṭaṇukkup = paṅg-iraṇḍu // Rājēndrasīmha-vaḷanāṭṭup-Po(y)gaināṭṭuk-

1382 Kaṇḍarādirtach-chaturvedimāṅgalattu Nambūr Nāgaiya-bhaṭṭaṇukkup = paṅgu onṇu

- 1393 Kshatriyaśikhāmaṇi-vaḷanāṭṭu-Tēvūr-nāṭṭu-Ālattūr Vāsishṭha gōtrattu Vaikhāṇasa-sūtrattu  
 1394 Amudaṅ Arumōḷidēvabhaṭṭaṅkupp = paṅg-oṅṅu | ivvūr Jananātha-viṇṇagar-dēvar-ar-  
 1395 rchchanābhōgap-paṅgu iraṅḍil Nittavinōda-vaḷanāṭṭu Āvūr-kūrṅattu Maṇukula-chūlāmaṇich-cha-  
 1396 [tu]vvedimaṅgalattu Bhārggava-gōtrattu Vaikhāṇasa-sūtrattuch-Chēndaṅ Śiṅgabhaṭṭaṅkupp = paṅ-  
 1397 g-oṅṅu | innāṭṭu [Vi]raśōḷa-vaḷanāṭṭu Udaiyamāttāṅḍach-chaturvvedimaṅgalattu Gautama-gō-  
 1398 trattu Vaikhāṇasa-sūtrattup-Parpanābaṅ Śrīvāsudēvaṅkupp = paṅg-oṅṅu | Tirumaḍaippaḷḷi

*Thirtyfirst Plate: Second Side*

- 1399 Vaidyaṅ Kavīṇiyaṅ Oṅṅiyūraṅ Aṅantagaṇaṅ = āṅa Vaḷavaṅmaṅgalappērai-yaṅkupp = paṅ-  
 1400 gu mūṅṅu | Tiru-Rājēndrasimha-vaḷanāṭṭuk-Kurukkai-nāṭṭup-Piḍāṅguḍi Bhāradvāja-gōtrattu [Āśvalā]-  
 1401 yaṅa-sūtrattu Ādittaṅ Gaṅapurattukku Jōdishap-paṅg-oṅṅu | Aṣṭapaṭṭaṅ [! \*] Nityavinōda-vaḷanā-  
 1402 ṭṭu Āvūr-kūrṅattu Maṇukula-chūlāmaṇa(ni)ch-chaturvvedimaṅgalattu Ampa-sṭaṅ-Aṅṅāṭṭaḍigaḷ Śiṅ-  
 1403 gattukupp = paṅg-oṅṅu | Kaṅakkappaṅgu [! \*] Rājēndrasimha-vaḷanāṭṭup-Poygaināṭṭuk-Kaṅḍarādityach-cha-  
 1404 turvvedimaṅgalattu Maddhyasthaṅ Piḍāraṅ Śrīkurgūrkkuk = kaṅak[ka]p-paṅg-oṅṅu | Nityavinōda-vaḷanāṭṭu Mu-  
 1405 ḍichchō-nāṭṭu Jananāthach-chaturvvedimaṅgalattu Maddhyasthaṅ Muṅṅūrṅuvaṅ Nāṅpattumūvaṅkuk = kaṅa-  
 1406 kkap-paṅg-oṅṅu | innāṭṭu Āvūr-kūrṅattu Maṇukulachūlāmaṇich-chaturvvedimaṅga-  
 1407 lattu Maddhyasthaṅ Vēmbaṅ Iruṅṅruppaḍiṅaṅuvaṅkuk = kaṅakkap-paṅg-oṅṅu | Ksha-  
 1408 triyśikkāmaṇi-vaḷanāṭṭu Aḷanāṭṭup-Pāppārkuḍi-Madhyasthaṅ Nāṅūrṅuvaṅ Tiya (Tṛya)-  
 1409 mbakaṅkuk = kaṅakkap-paṅg-oṅṅu | Nityavinōda-vaḷanāṭṭu Ven-  
 1410 ṅik-kūrṅattu Śrīpūti-Madhya[stha\*]ṅ Aravaṅaiyāṅiṅṅaṅkuk = kaṅakkap-paṅ-  
 1411 g-oṅṅu | Rājēndrasimha-vaḷanāṭṭup-Po[y\*]gaināṭṭu Madhurāntakach-chaturvvedimaṅgalattu Maddhyasthaṅ Na-  
 1412 garattāṅ Venkāḍaṅkuk = kaṅakkap-paṅg-oṅṅu | Kāvidip-paṅgu [! \*] Nitya-  
 vinōda-vaḷanāṭṭu Muḍichchō-nā-

- 1413 ttu Jananāthach-chaturvēdimāṅgalattu Maddhyasthan Piḍāraṅ Vatapatraśā-  
yikkuk = kāvidip-paṅg-arai | Rājendra-  
1414 siruha-vaḷanāttup-Po[y]gaināttu Madhurāntach-chaturvēdi-māṅgalattu Maddhya-  
sthan Kumaraṅ Iraṇḍāyira-  
1415 vaṅukkuk = kāvidip = paṅg-arai | Arumolidēva-vaḷanāttu Iṅga-ṅāttu Nerukuppai  
Maddhyasthan Purushōttaman  
1416 Nilakantatrukkuk = kāvidip-paṅg-arai | Nittavinōda = vaḷanāttu Vēṅṅik-kūrṅattu  
Nerukūrṅattu Masya (dhya)stha-  
1417 o Echcherumāṅ-Araiyānukkuk = kāvidippaṅg-arai | Ugachchap-paṅgu [!\*]  
ivvūr Śrikayilāsam = āṅa Śri-Rājarāja-I.

*Thirtysecond Plate: First Side*

- 1418 śvarattukku uvachchappaṅgu [!\*] Nityavinōda-vaḷanāttu Viraśōla-vaḷanāttu  
Udayamāttāṇḍach-chaturvēdimāṅgalattu uvachchan Ka.-  
1419 laṅ Kilāvaṅukku uvachchap-paṅg-ōṅṅu | Tribhuvana-mahādēvich-charuppēdi-  
māṅgalattup-piḍāgai Kuḷappāttu uvachcha[ṅ]  
1420 Amalaṅ Tēvaṅukku ugachchap-paṅg-ōṅṅu | Naḍuvīda(ṅ)-Śrikōyil = āṅa Muḍi-  
goṇḍaśōla-viṅṅagarkku ugachchap-  
1421 paṅgu [!\*] [Ku\*]lappāttu Kachchappālai Maṅṅaṅukku ugachchappaṅg-ōṅṅu |  
Udayamāttāṇḍach-charuppēdimāṅgalattu uga-  
1422 chchan Karikālaṅ Tēvaṅukku ugachchappaṅg-ōṅṅu | Tirumēṅṅaliy = āṅa [Tri]  
bhuvana-mahādēvi-viṅṅagarkku = ugachchappa-  
1423 ṅgu [!\*] Mēṅṅaḍiyūr ugachchan Karikālaṅ Maṅḍagavaṅukku ugachchappaṅg-  
ōṅṅu | ivvūr-piḍāgai Tribhuvanamādēvinall-  
1424 lūr = ugachchan Ūrāṅ = Aṅṅāmalaikku = u[ḷga\*]chchappaṅg-ōṅṅu | Jananātha-  
viṅṅagarkku ugachchappaṅgu [!\*] Udayamāttāṇḍach-charup  
1425 pēdimāṅgalattu ugachchan Karikālaṅ Kaṅṅaṅukku ugachchap-paṅg-ōṅṅu | Tri-  
bhuvanamahādēvich-charu[pēdi]māṅgalattup-piḍā-  
1426 gai Kuḷappātt-ugachchan Śūrri-Vēṅṅkāḍaṅukku ugachchap-paṅg-ōṅṅu | Nāviṅṅa-  
paṅgu [!\*] Nitya[vinōda\*]-vaḷanāttu Viraśōla-vaḷanāttu Tribhu(bhu)  
1427 va[ṅā\*]mahādēvich-charuppēdimāṅgalattup-piḍāgai Tribhuvanamādēvinallūr  
nāviṅṅa Piramaṅ Tiruvaḍigaluk  
1428 ku nāviṅṅa-paṅgu arai | innāttu Vēṅṅik-kūrṅattu Śripūti nāviṅṅa Anaiyaṅ-  
Chūrṅikku nāviṅṅa-paṅ-  
1429 gu arai | innāttu Āvūrkkūrṅattu Maṅṅu[ku\*]lachūlāmanich-charuppēdimāṅgalattu  
nāviṅṅa Maṅḍagavaṅ = Āṅṅaṅuk-  
1430 ku nāviṅṅappaṅgu arai | innāttu Ūṅṅukkāttu-nāviṅṅa Vāmaṅṅaṅ Māṅṅuḍikku  
nāviṅṅa-paṅgu arai |  
1431 ivvūr Śrikayilāsam = āṅa Śri-Rājarāja Iṅvaramuḍaiyārkkku nilam eṅ-vēli | ivvūr  
Naḍuvi-

- 1432 r-Śrīkōyil = āṇa Mudigonḍaśōla-viṇṇagar-dēvarkku nilam eṇvēli | ivvūrch(t)-Tiru-mē-
- 1433 rraiy = āṇa Tribhuvanamādēvi-viṇṇagar-dēvarkku nilam nāl vēli | ivvūr Jananātha-viṇṇagar-
- 1434 dēvarkku nilam eṇ vēli | ivvūr Kēraḷāntaka-viṇṇagar-dēvarkku nilam mūvēli | ivvūr Sūryyadē-
- 1435 [va]rkkku nilam vēli | ivvūr Subrahmaṇyadēvarkku nilam vēli | ivvūr Duggaiyārkkku nilam vēli | ivvūr
- 1436 Mahā-Śāstāvukku nilam vēli | ivvūrp-Piḍāriyārkkku nilam vēli | ivvūr Tribhuvanamādēvip-pērēri-
- 1437 k-karaik-Kaṇavadiyārkkku nilam mūvēli | ivvūrp-piḍāgai Kuḷappāṭṭu-mādēvarkku nilam iruvēli | Kūda-
- 1438 ndaṇūr (Kūttaṇūr)-Mādēvarkku nilam ā(a)rai || Chīraiṇūr-Mādēvarkku nilam arai | Uṇṇattūr-mādēvarkku nilam vēli |

*Thirtysecond Plate: Second Side*

- 1439 Chōṇṇutturai-Mādēvarkku nilam arai | Muṇṇāyil-Mādēvarkku nilam arai | Mayiṇmālaiyanallūr-Mādē-
- 1440 varkkku nilam arai | Mēṭṭu-mērkuḍi-Mādēvarkku nilam kāl | Chikkaḷ-Mādēvarkku nilam arai | Niyāyana-
- 1441 ḍainallūr-Mādēvarkku nilam = kāl | Parakēśarinallūr-Mādēvarkku nilam arai | Ādanallūr-Mādēvarkku nilam
- 1442 arai | Kīl-Māndūr-Mādēvarkku nilam = kāl | Kūttaṇūr Viṣṇukkaḷukku nilam arai | [Mu]ṇṇāyil-Viṣṇukkaḷukku
- 1443 nilam arai [ ]\* Puliyakkuḍi-Viṣṇukkaḷukku nilam arai | Chīraiṇūrp-Piḍāriya(yā) rkkku nilam oru mā | Chōṇṇutturaiṇ-Piḍā<sup>1</sup>
- 1444 riṇyārkkku nilam oru mā | Uṇṇattūr-Piḍāriyārkkku nilam oru mā | Muṇṇāyil-Piḍāriyārkkku nilam oru mā | Kūttanūrpi(p)-
- 1445 Piḍāriyārkkku nilam oru mā | Mayiṇmālaiyanallūrp-Piḍāriyārkkku-nilam oru mā | Peṇṇāgaḍattup-Piḍāriyār-
- 1446 kku nilam oru mā | Gōvīndanallūrp-Piḍārikkku nilam oru mā | Mēṭṭumērkuḍip-Piḍārikkku nilam nālu mā | Mīmāṇṣa(ṇṣa)-
- 1447 bhattavṇṇitti nilam aiṇvēli | Vēḍānta-bhatta-viṇṇutti nilam aiṇvēli | Vyākaraṇapṇṇa-viṇṇutti-nila = nāl vē-
- 1448 li | Pavaiṇiyak-kiḍa(ḍai)ppuṇṇattukku nilam iru vēli | Taitti-[ri\*]yak-kiḍaiṇṇaṇṇam nilam iru vēli | Vāṇṇasanē-
- 1449 yak-kiḍaiṇṇaṇṇam iru vēli | Santōhak(chhandōgak)-kiḍa(ḍai)p-puṇṇam nilam iru vēli | Adh(th)arvvak-kiḍa(ḍai)ppuṇṇam nilam iru [v\*]ē

<sup>1</sup> The medial ḍ sign is at the beginning of the next line.



## TRANSLATION

### SANSKRIT TEXT

(I. 1). Hail !Prosperity!

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

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

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

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

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

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

(V. 7). As a full moon to the ocean of that family, was born (king) Chōḷa, who was the repository of all arts (*kalās*) (just as the fullmoon is the repository of all its phases, i.e., *kalās*), and the kings born in that family thenceforward bore the name Chōḷa after his name.

(V. 8). Then was born to him a son, Rājakēsarīn (by name) who was lion unto the chiefs among elephants, the enemy (kings). From him was born king Parakēsarīn who was strong and eager or active in uprooting the enemy circles.

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

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

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

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

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

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

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

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

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

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

<sup>1</sup> *Tamilppōḷi*, Vol. 3, p. 98 f. This act of riding on a celestial car is attributed to Karikāla mentioned in the next verse in the Tamil translation published in the reference cited.



(V. 19). That king established after his own name, a village, Viranārāyaṇa *agrahāram* (Chaturvēdimangalam), a mark (on the forehead) of the earth, of great wealth immutable even at the end of the age (*Kalpa*).

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

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

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

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

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

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

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

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

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

(V. 29). Just as God Īśvara received (controlled) the Gaṅga rushing down (falling fast) from the heavens in his own matted locks, so also Rājarāja mounted on a horse and alone having made to return his own army, that resembled (in vastness) the (very) ocean of the (time of the) end of the Age (*Kalpa*), withstood by (means of) his thin sword (alone) as if by sport, the onrushing army of Satyāśraya.

(V. 30). That great armed (king) after uprooting the Bāṇa king (equal in) prowess to Bāṇāsura, cut off Bhōgadēva's head.

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

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

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

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

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

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

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

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

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

(V. 40). By his smiles and by the (bright) radiance of his body he brought delight to his parents and increased greatly the fear of his enemies from day to day.

(V. 41). Holding his foster mother's hands with his, he placed his steps slowly on the earth as if doubting whether the earth will be capable of bearing his weight or not.

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

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

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

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

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

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

(V. 48). Tha Kāmbōja king, aspiring for his (Rājendra's) friendship (and) in order to save his own fortunes sent him a triumphant chariot, with which he had conquered the armies of the enemy kings in the battles<sup>1</sup>.

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

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

<sup>1</sup> *Tamilppolai*, loc. cit., p. 130. It is stated in the Tamil translation that the Kāmbōja king conquered his enemies with the help of Rājendra which is not correct.

(V. 51). He became eager to capture Mānyakhēṭa to fulfill the vow of his father that he would never sport in the hills (for hunting) as long as he did not capture Mānyakhēṭa.

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

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

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

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

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

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

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

<sup>1</sup> The import of this word is not quite clear. It is related to the Tamil *vidāyārṇi* intended to convey the relaxed mood.

(V. 60). He of the unshattered (i.e., unassailable) prowess and self-possessed made the Purāṇa-dvīpa his own having occupied it with his army and brought the spoils.

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

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

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

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

(V. 65). This crest jewel among the kings (Rājendra) staying at Vyāghrāgrahāra, gave away a whole village *agrahāra* with (the pouring of) water to the foremost of Brāhmaṇas, masters of all the Vēdas.

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

(V. 67). This Rājarāja's son made the village *agrahāra* called Tribhuvanamahādēvi (-chaturvēdimāṅalam) after his mother's name fertile by the flow of enormous and sweet waters of the Kāvēri along with other villages with its quarters, deafened by the loud chantings of the Vēdas and (made it) the most beautiful place (literally essence) in the world.

(V. 68). This illustrious Madhurāntaka enjoying eternal wealth having reached the eighth year of his reign gave away to these thousand and eighty (Brāhmāṇas) the villages included in Vīrachōḷa-vaḷanāḍu (*rāshtra*), placed in the (division of) Vaḷarāshtra with Nityavinōda as the first (word in its name, i.e., Nityavinōda-vaḷanāḍu) in (his territory)<sup>1</sup>.

(V. 69). The king granted out of love, fiftyone villages included in that Rāshtra to those foremost of Brāhmaṇas.

<sup>1</sup> There is some confusion in the Tamil translation (*op. cit.*) of this verse.

(V. 70). His minister called the illustrious Jananātha, Brihaspati among the ministers of the king, a second body of his, chief of the pious treading the virtuous path, an ocean for the streams of learning and the pleasure-grove of Lakshmi was the *vijñapti* to the residents of this village versed in the Vēdas.

(V. 71). The wise man Nārāyaṇa, famous with Krishṇapura as the first word (in his name), the performer of sacrifice, living in Madhyāsikā<sup>1</sup> of this king and a moon (from) the great milky ocean of Navāgrahāra (i.e. Puttūr) did all that should be done for this village.

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

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

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

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

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

This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēntasimhāpērāchārya, both (being) well-versed in the art of sculpturing<sup>2</sup>.

<sup>1</sup> The Tamil translation (op. cit.) interprets this term as the *prodhāna-sihāna*, i.e., the capital.

<sup>2</sup> The text for this passage is in prose.

## TRANSLATION

### TAMIL TEXT

(Line 1.) Hail ! Prosperity ! (*This is the order of*) Kōnēriṅmaikoṇḍāṅ (issued) to the *nāṭṭār* (i.e. members of the Divisional Assembly), the headmen of *brahmadēyas* and the representatives of the *ūr* and *nagaram* in *dēvadāna*, *paḷḷichchanda*, *kaṇi-murrūṭṭu*, *veṭṭappēru* and old *arachchālābhōgam* in Vēṅṅikkūrṅam (situated) in Viraśōḷa-vaḷanāḍu (a division) of Jayaṅḅōḍaśōḷa-maṅḅalam<sup>1</sup>. In the eighth year and the hundred and seventh day of Our (*reign*), when we were in the inner apartment of the *maṅḅapam* (called Irājēndrasōḷa-Brahmādhiraṅḅaṅ to the east of the mansion within the palace at Perumbarrappuliyūr,) *it being decided that*) Tribhuvanamahādēvipḅērēri, the public (*lake*) of the district in Viraśōḷa-vaḷanāḍu in Nityavinōda-vaḷanāḍu, areca and firewood plantations of the *araiyars* of this lake, the common village sites (*of the*) district, public (*chiruparrar*) forests of this district, land thus measured, the (*parru*) leased-land of (*persons including*) Tīrumāl-Kāḅan of Neṅkuppai, Taṅjai Nāṭṭukkōṅ and Vēḷāṅ Araṅḅaṅ (the following villages, viz.) Chembaṅguḅi, Kuḷappāḅu, Tuḷār, Nallambar, Tīrubhuvanamahādēvinallūr, Vichchūr *alias* Chikkar, Muṅṅāval, Kūṭṭaṅūr, Kamugaṅchēndaṅguḅi, Vaikundanallūr, Mayimālayanallūr Kīḷ-Māndūr, Parakēsarinnallūr, Pennāḅaḅam, Uṅattūr, Chiraīyūr, Kīḷ-Chōṅruttuṅai, Neḅuvāyil, Eṅupāḅi, Puḷigaikkūḅi, Peruṅguḅi, Muṅḅaṅūr, Dāmōdaranallūr, Araśūr, Vāḷuvanallūr, Guṅaśīlanallūr, Cheyyānallūr, Chirṅālinallūr, Nittavinōdanallūr, Veṅḅūr, Niyāyanaḅainallūr, Chēndamaṅgalam, Iḅalānilainallūr, Viranārāyaṅamaṅgalam, Karuvūr, Gōvīndanallūr, Viraśōḷanallūr, Koṅṅāppūr, Maṅimaṅgalam, Tuṅaiyānallūr, Vāmananallūr —all these villages of this district (*nāḅu*), Ādanallūr Chirumunṅiyūr, Mēṭṭu-Mēṅkuḅi, Kāḅaṅ Kārikuṅichchi of Būtamaṅgalam, Dēvadāṅakkuḅi, a *dēvadāna tirappu* of Parutti-Niyamam, Viḷāṅguḅi, Kaṅimurrūṭṭu-irangal of Vēṅṅi, Neḅuṅḅaṅakkuḅi, Ayalūṭṭi-kāṅi of Pūdamaṅgalam, Śrī-karaṅamaṅgalam *alias* Kōṭṭārakkuḅippaḷḷi-removed from *paḷḷichchandaṅ*, and Puṅakkūḅi (all) these villages in Vēṅṅikkūrṅam of this district, after transferring the rights of the previous tenants and after taking away the *Vēḷḷāṅ-ōagai* including *kāraṅmai*, *mīyāṭchi* and *migudikkuraimai*, having converted from the eighth year into brahmadēya exempted from paying *marjiyāḅi* taxes, at the rate (at which they are collected from) brahmadēya, among these villages—

(Line 30). Two hundred *kalam* of paddy by land (measuring) one hundred and sixtythree (*vēḷi*), seven *mā*, *kīḷ* three-fourths, four *mā*, half *kāṅi*, *mundirigai* and *kīḷ* four *mā* (that remained) after excluding [1\*] land (measuring) five hundred and seventyeight (*vēḷi*), three and a half *mā*, half *kāṅi*, *kīḷ* four *mā*, three *kāṅi*, *kīḷ* three-fourths and one *mā* (comprising of) Tīribhuvanamahādēvip-ḅērēri and bund, [2\*] land (measuring) three *kāṅi*, *mundirigai*, *kīḷ* eight *mā*, three *kāṅi*, *kīḷ* three-fourths and one *mā* (comprising

<sup>1</sup> See p. 31 supra for a constructional form of the Tamil text. The adverbial particles such as *chōḷla*, *vāra*, etc., are translated as finite verbs to enable the readers follow the translation more easily.

the illustrious temple of Tiruviṛaiyāṅkuḍi-mādēvar inside this lake, [3\*] and (measuring) one and a half *mā*, *mundirigai*, *kī*; two *mā*, *kāṇi*, half *kāṇi*, *kī*; eight *mā* (comprising) garden containing tax-free (groves of) cocoanut and mango, of this (god), [4] land (measuring) six and a half *mā* (comprising) ponds and streams in the land of areca and firewood plantations of the *araiyars* of this village, [5\*] land (measuring) eleven and three-fourth (*vēli*), three and a half *mā*, *kī*; one and a half *mā*, *mundirigai*, *kī*; half and two *mā* (comprising of) the house-sites (for the) habitation of the *nāṭṭār*, [6\*] land (measuring) one-fourth (*vēli*), and half *mā* (comprising) the tank common to the *nāḍu* and the bund—thus the deductable land (measuring) five hundred and ninetyfive and three-fourth (*vēli*) two and a half *mā*, *kī*; three-fourth, two and a half *mā*, *mundirigai*, *kī*; half and two *mā* (from the total of) land (measuring) seven hundred and fifty-nine (*vēli*), four and a half *mā*, *mundirigai*, *kī*; three-fourths, one *mā*, three *kāṇi*, *kī*; three-fourths and one *mā* that remained after deducting the land (comprising) village residential site entered and included in Nittavinōdanallūr of this district from the land measured (under one unit) as Tribhuvanamahādēvip-pērēri common to the district, the areca and firewood plantations of the *araiyargal* of this lake, village residential site common to the district, and the *chiruparraik-kāḍu* common to the district.<sup>1</sup>

(Line 263) Thus these villages (were) surveyed as one unit after cancelling the different assessments and old names from the eighth year (and) assessed a tax of fiftyone thousand and fifty *kalams* of paddy, thirtytwo and a half *kāṣu* of *māṅ-pāṭṭam* and sixtyfive *akkam* for land measuring two thousand five hundred and fifteen and three-fourth (*vēli*), three *mā*, *kāṇi*, *kī*; three fourths and one and a half *mā*, *kī*; half and two *mā*, after excluding from the (total) land (measuring) three thousand one hundred and thirtyfive (*vēli*) and four and a half *mā*, *mundirigai*, *kī*; three fourths and two *mā*, three and a half *kāṇi*, *kī*; three *mā* and three *kāṇi* (the following portions, viz.), land comprising village residential sites, the illustrious temples of *Mādēvar* and open grounds, the illustrious temples of *Vishṇukkal* and open ground, the Gaṇapati temple and open ground, *Aiyaṅ* temples and open grounds, *Piḍāri* temples and open grounds, the gardens of these temples, cocoanut and mango gardens, quarters of *Kammālar*s and *Paraiyas*, the cremation ground, tanks and bunds, rivers, channels and streams including Tribhuvanamahādēvip-pērēri and its bund, Sundarāśōla channel, Śiṅgaḷāntakaṅ channel, Karuvāykkal *alias* Mummudiśōlap-pērāru, Kāmapatākai channel, that flow to villages outside, the stream that flows out from Veṅṅi-measuring (in all) six hundred and nineteen (*vēli*) and six *mā*, *kāṇi* *mundirigai*, *kī*; three *kāṇi*, *mundirigai*, *kī*; three-fourths and three *kāṇi*. Of this tax which is fixed for this *brahmadeya* named Tribhuvanamahādēvich-chaturvēdimāṅgalam in Vīraśōla-vaḷanāḍu in Nittavinōda-vaḷanāḍu given to one thousand and eighty *chaturvēdi* Bhaṭṭas from the eighth year, one-fourth should be paid in the eighth year, exactly half (*chembādi*) in the year opposite

<sup>1</sup> This is the first of the 54 units included in this *agrahāra*. Similar details are given for each unit. To avoid the tedious and cumbersome translation of these passages upto line 263, consisting mostly of figures, a table is given representing all these passages. This section is only an example for the translation of the passages that follow.



A. List of Villages and details

No.	Village and land included in the newly formed <i>agrahāra</i>	Total extent land	Description of land excluded	Extent of land excluded	Extent of land assessed	Tax in kind and money	Reference to Text
1.	Tribhuvanamahādevip-pēri, Areca and firewood plantations of the <i>araiyars</i> of the lake, the public <i>Sirupattai</i> forest.	(75*9) <i>ēli</i> , 4-1/2 <i>mā</i> , 1 <i>mundirigai</i> <i>kiḷ</i> 3/4	Tribhuvanamahādevip-pēri and bund, Tiruvitaiyānkūdi-mādēvar temple and open ground, tax-free (cocoanut mango) garden of this temple, pond and stream in the areca <i>araiyars</i> , public habitations of the <i>nallars</i> and public tank of this district and its bund.	59 5/4 <i>ēli</i> , 2-1/2 <i>mā</i> , <i>kiḷ</i> 3/4, 2-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i> ,	163 <i>ēli</i> , 7 <i>mā</i> and <i>kiḷ</i> 3/4, 4 <i>mā</i> , 1 1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	200 <i>kalam</i> .	Line 50
2.	<i>Paru</i> land of Tiru-mākkāḍan of Neṅkuppai, Taṅjai-nāttukōn and Velān Araṅgar	160 1/2 <i>ēli</i> 2-1/2 <i>mā</i> , <i>kiḷ</i> 7 <i>mā</i> , 1/2 <i>kāni</i> , 1 <i>mundirigai</i> and <i>kiḷ</i> 4 <i>mā</i> .	Temple and open ground, tank and bund of this temple	6-1/2 <i>mā</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	160 1/4 <i>ēli</i> , 3-1/2 <i>kāni</i> , <i>kiḷ</i> 3/4, 1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	1500 <i>kalam</i> and <i>mtupallam</i> 1 <i>kāni</i> .	Line 46
3.	Chembaṅguḍi	137 <i>ēli</i> , 6 <i>mā</i> , 1-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4-1/2 <i>mā</i> .	Piḍari temple and open ground, Aiyyan temple and open ground, Singalāntakan <i>vaykkal</i> , channel towards Mayimālayānallur, Karu- <i>vaykkal</i> alias Mummudiōḷap-pērāru, Sundarasōḷa <i>vaykkal</i> and the cremation ground.	1/2 <i>ēli</i> , 2-1/2 <i>mā</i> , 1 <i>mundirigai</i> , <i>kiḷ</i> 3 <i>mā</i> , 3 <i>kāni</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	136-1/2 <i>ēli</i> , 2 <i>mā</i> 3 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kiḷ</i> <i>kāni</i> , 1 <i>mundirigai</i> and <i>kiḷ</i> 4 <i>mā</i> .	4000 <i>kalam</i> and <i>mtupallam</i>	51

\* The figure five is in excess of the actual total of lines 35-42, where the figures are given for each of the features described in column 4. From unit 2 onwards the figures for each of the items mentioned in column 4 are not given in the text.

4. Kulappádu	129 <i>ēli</i> , <i>māgāpi</i> , 1/2 <i>kāpi</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 1/2,	Tank and bund of this village, Singalāntakay <i>vēykkal</i> , Seyyāmallūr <i>vēykkal</i> , channel towards Valuvāmallūr channel towards Perungūḍi, Mādēvar temple and open ground, tax-free tank and bund of this temple, Aiyyay temple and open ground, tax-free tank and bund of this god, two Piḍāri temples and cremation ground.	1 3/4 <i>ēli</i> , 2 <i>mā</i> 3 <i>kāli</i> , 1 <i>mundi-</i> <i>rigai kiḷ</i> 1/2, 3 <i>mā</i> , 3-1/2 <i>kāpi</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	127 <i>ēli</i> , 3-1/2 <i>mā</i> 1 <i>mundirigai</i> , <i>kiḷ</i> 3/4, 4 <i>mā</i> , 3 <i>kāpi</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	3100 <i>kalam</i>
5. Tolār	124 3/4 <i>ēli</i> , 1 <i>kāpi</i> , 1 <i>mundirigai</i> , <i>kiḷ</i> 3/4, 1 <i>mā</i> , 1/2 <i>kāpi</i> 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Tank and bund, Piḍāri temple and open ground, Aiyyay temple and open ground, Pulvēḷūr <i>vēykkal</i> , channel flowing towards Maṅgaḷ- Munniyūr and cremation ground.	1/2 <i>ēli</i> , 3 <i>mā</i> , 1 <i>kāpi</i> , <i>kiḷ</i> 3/4, 4 <i>mā</i> , 1/2 <i>kāpi</i> 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	124 <i>ēli</i> , 2 <i>mā</i> , and <i>kiḷ</i> 3/4, 2 <i>mā</i> .	3900 <i>kalam</i> and <i>miṅpā-</i> <i>ḥam</i> 3 <i>kāṅu</i> .
6. Nallambar	122 1/2 <i>ēli</i> , 4 1/2 <i>mā</i> , <i>kiḷ</i> 1/2, 4-1/2 <i>mā</i> 1 <i>mundi-</i> <i>rigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Tank and bund	3 <i>mā</i>	122-1/2 <i>ēli</i> , 1-1/2 <i>mā</i> , <i>kiḷ</i> 1/2, 4-1/2 <i>mā</i> , 1 <i>mundi-</i> <i>dirigai</i> and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	800 <i>kalam</i> and <i>miṅpā-</i> <i>ḥam</i> 1 <i>kāṅu</i> .
7. Tribhuvana- mādēvinallūr	90 <i>ēli</i> , 7 <i>mā</i> , 3 <i>kāpi</i> , <i>kiḷ</i> 1/2, 3 <i>mā</i> , 1/2 <i>kāpi</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Singalāntakay <i>vēykkal</i> , Koṅṅāppūr <i>vēykkal</i> , and cremation ground.	7 <i>mā</i> , 3 <i>kāpi</i> , <i>kiḷ</i> 1-1/2 <i>mā</i> , 1 <i>mundi-</i> <i>rigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	90 <i>ēli</i> , <i>kiḷ</i> 1/2, 1-1/2 <i>mā</i> , 1 <i>mundi-</i> <i>rigai</i> and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	2500 <i>kalam</i> and <i>miṅpā-</i> <i>ḥam</i> 1 <i>kāṅu</i> .
8. Viḥchūr alias Chikkar	79 <i>ēli</i> , 8 <i>mā</i> , 3 <i>kāpi</i> , 1 <i>mundirigai</i> , <i>kiḷ</i> 7 <i>mā</i> , 3 <i>kāpi</i> , <i>kiḷ</i> 3/4, outside.	Piḍāri temple and open ground tank and bund of the goddess, tank and bund of the village and Kāmapatākai- <i>vēykkal</i> flowing towards the villages outside.	8 <i>mā</i> , 1 <i>mundirigai</i> , 79 <i>ēli</i> , 3 <i>kāpi</i> , <i>kiḷ</i> 1/4, 1/2 <i>mā</i> , 1 <i>kiḷ</i> 3 <i>mā</i> , 1/2 <i>mundirigai</i> and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	79 <i>ēli</i> , 3 <i>mā</i> , 1 <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	1100 <i>kalam</i> and <i>miṅpā-</i> <i>ḥam</i> 1 <i>kāṅu</i> .

<sup>4</sup> Read 2 *mā*.

9. Muññāval	77 $\text{ēti}$ , 6-1/2 mā, 3 kāṇi, kil mā, 1/2 kāṇi, var temple and open ground, Pīḍāri 1 <i>mundirigai</i> , temple and open ground, Kāmapāṭi- kil 1/2, 1-1/2 kai <i>vaykkāl</i> . kāṇi and kil 8 mā.	3 mā, 3 kāṇi, kil 9-1/2 mā, 1 <i>mundi-</i> <i>rigai</i> , and kil 1/2, 2 mā. kāṇi, kil 3/4 1 mā.	77 $\text{ēti}$ , 2 mā, 3-1/2 kāṇi, 1 <i>mundirigai</i> , kil 3 kāṇi, kil 3/4 1 mā.	400 <i>kalam</i>	92
10. Kūttanūr	74 3/4 $\text{ēti}$ 1 <i>mundirigai</i> , kil 1/2, 2 mā, 1/2 kāṇi, 1 <i>mun-</i> <i>dirigai</i> , kil	1/2 $\text{ēti}$ , 1/2 mā, kil 3 kāṇi, and kil 3/4, 1 mā. tax-free garden of this god and tax-free tank and bund of this god, Aiyāṭṭ temple and open ground, Gaṇapāṭi temple and open ground, tax-free garden of this god and the cremation ground.	76 $\text{ēti}$ , 4-1/2 mā, 1 <i>mundirigai</i> , kil 1/2, māḡḡai 1/2 kāṇi and kil 8 mā.	200 <i>kalam</i> , <i>miṇ-pāṭṭam</i> 1 kāṇu and 8 akkam.	98
11. Kamugansērdakkuḍi	75 3/4 $\text{ēti}$ , 3 mā, 1-1/2 kāṇi kil 7 mā, 1/2 kāṇi, 1 <i>mundirigai</i> , kil 4 mā.	1 $\text{ēti}$ , 7-1/2 mā, 1/2 kāṇi and kil 8 mā. Tank and bund of this village, crema- tion ground, Vēṇṇil <i>niṇḍukāl</i> , channel flowing towards Āṇanallūr.	74 1/2 $\text{ēti}$ , 1/2 mā 1/2 kāṇi, 1 <i>mundirigai</i> , kil 3/4, 4 mā, 1/2 kāṇi 1 <i>mundiri-</i> <i>gai</i> , kil 4 mā.	2500 <i>kalam</i> and <i>miṇ-</i> <i>pāṭṭam</i> 2 kāṇu.	106
12. Vaikundanallūr	70-1/2 $\text{ēti}$ , 1/2 kāṇi 1 <i>mundirigai</i> , kil 3 mā, 1/2 kāṇi, 1 <i>mun-</i> <i>dirigai</i> , kil 4 mā.	1/2 $\text{ēti}$ Tank and bund of this village.	70-1/4 $\text{ēti}$ 1/2 kāṇi, 1 <i>mundirigai</i> , kil 3 mā, 1/2 kāṇi 1 <i>mundirigai</i> , and kil 4 mā.	1200 <i>kalam</i> and <i>miṇ-</i> <i>pāṭṭam</i> 2 kāṇu.	112
13. Mahimālayānallūr	69 $\text{ēti}$ , 8 mā, kil 1/2, 3 mā 3 kāṇi and kil 3/4, 1 mā	3 mā, 1/2 kāṇi, kil 1/2, 4 mā, 1-1/2 kāṇi and kil 8 mā. Mahādēvar temple and open ground, and cremation ground.	69 $\text{ēti}$ , 4 mā, 3 kāṇi, 1 <i>mundirigai</i> kil 3/4, 4 mā, 1-1/2 kāṇi, and kil 8 mā.	2500 <i>kalam</i> and <i>miṇ-</i> <i>pāṭṭam</i> 1 kāṇu.	115
14. Kijmāndūr	..	..	58 $\text{ēti}$ , 2 mā, 1/2 kāṇi, kil 7 mā, 3 kāṇi, kil 3/4 1 mā kāṇu.	800 <i>kalam</i> and <i>miṇ-pāṭṭam</i> 1 kāṇu.	120

15. Parakēsarinalūr	58 $\text{ēli}$ , 3 $\text{mā}$ , 3-1/2 $\text{kāni}$ , 1 $\text{mūdrigai}$ , and $\text{kil}$ 1/4.	Piḍāri temple and open ground, tank and bund, Kāmapatākai $\text{ēṅkēkāl}$ flowing through land of this village to villages outside. Mādēvar temple and courtyard and the tank and bund of this god.	1/4 $\text{ēli}$ , 1/2 $\text{mā}$ , 1/2 $\text{kāni}$ , 1 $\text{mū-}$ $\text{drigai}$ , $\text{kil}$ 3/4, 1 $\text{mā}$ , and $\text{kil}$ 3/4, 1 $\text{mā}$ .	57-3/4 $\text{ēli}$ , 3 $\text{mā}$ , $\text{kāni}$ , $\text{kil}$ 4 $\text{mā}$ , 1/2 $\text{mū-}$ $\text{pāttam}$ 1 $\text{kāni}$ .	300 $\text{kalam}$ and $\text{mū-}$ $\text{pāttam}$ 1 $\text{kāni}$ .	121
16. Pennāgaḍam	55 $\text{ēli}$ , 1/2 $\text{mā}$ , 1/2 $\text{kāni}$ , $\text{kil}$ 3/4, 3 $\text{mā}$ , 1-1/2 $\text{kāni}$ , and $\text{kil}$ 8 $\text{mā}$ .	Kāmapatākai $\text{ēṅkēkāl}$ flowing through land of this village.	1/2 $\text{mā}$ , 3 $\text{kāni}$ , $\text{mū-}$ $\text{drigai}$ , and $\text{kil}$ 1/2, 2 $\text{mā}$ .	54-3/4 $\text{ēli}$ , 3 $\text{mā}$ , 3 $\text{kāni}$ , $\text{mūdrigai}$ $\text{kil}$ 6 $\text{mā}$ , 1-1/2 $\text{kāni}$ and $\text{kil}$ 8 $\text{mā}$ .	500 $\text{kalam}$ and $\text{mū-}$ $\text{pāttam}$ 8 $\text{akkam}$ .	127
17. Uṟattūr	54-1/4 $\text{ēli}$ , $\text{kāni}$ , $\text{kil}$ 1/4, 1/2 $\text{kāni}$ , $\text{mūdrigai}$ and $\text{kil}$ 4 $\text{mā}$ .	Mādēvar temple and open ground, tank and bund of this god, and Mūmmuḍiṣōḷap-pēṟāru flowing through land of this village.	1/2 $\text{ēli}$ and $\text{kil}$ 8 $\text{mā}$ .	52-3/4 $\text{ēli}$ , 1/2 $\text{kāni}$ , $\text{mūdrigai}$ , $\text{kil}$ 3/4, 2 $\text{mā}$ , 1/2 $\text{kāni}$ , $\text{mūdrigai}$ , and $\text{kil}$ 4 $\text{mā}$ .	1000 $\text{kalam}$ and $\text{mū-}$ $\text{pāttam}$ 1 $\text{kāni}$ .	131
18. Chiravūr	49 $\text{ēli}$ , 2 $\text{mā}$ , 1/2 $\text{kāni}$ , $\text{kil}$ 1/2, 4 $\text{mā}$ , 1-1/2 $\text{kāni}$ and $\text{kil}$ 8 $\text{mā}$ .	Kāmapatākai channel flowing through land of this village.	$\text{mā}$	49 $\text{ēli}$ , $\text{mā}$ 1/2 $\text{kāni}$ , $\text{kil}$ 1/2, 4 $\text{mā}$ , 1-1/2 $\text{kāni}$ and $\text{kil}$ 8 $\text{mā}$ .	1300 $\text{kalam}$ and $\text{mū-}$ $\text{pāttam}$ 1 $\text{kāni}$ .	136
19. Kil-Chōrutturāi	45-1/2 $\text{ēli}$ , $\text{mā}$ $\text{kāni}$ , $\text{mū-}$ $\text{drigai}$ , $\text{kil}$ 1/2, 3-1/2 $\text{mā}$ , 1/2 $\text{kāni}$ , $\text{mūdrigai}$ , and $\text{kil}$ 4 $\text{mā}$ .	Tank and bund, Karu $\text{ēṅkēkāl}$ $\text{āliar}$ Mūmmuḍiṣōḷap-pēṟāru	7-1/2 $\text{mā}$ and 1/2 $\text{kāni}$	45 $\text{ēli}$ , 3-1/2 $\text{mā}$ , 1/2 $\text{kāni}$ , $\text{mūdi-}$ $\text{drigai}$ , $\text{kil}$ 1/2, 3-1/2 $\text{mā}$ , 1/2 $\text{kāni}$ , $\text{mūdrigai}$ and $\text{kil}$ 4 $\text{mā}$ .	1000 $\text{kalam}$ and $\text{mū-}$ $\text{pāttam}$ 1 $\text{kāni}$ .	139
20. Neḍuvāyil	39-3/4 $\text{ēli}$ , 4 $\text{mā}$ , 1/2 $\text{kāni}$ , $\text{kil}$ 1/2, 2 $\text{mā}$ , 3 $\text{kāni}$ , and $\text{kil}$ 3/4,	Creonation ground	1/2 $\text{kāni}$ , $\text{mūdi-}$ $\text{rigai}$ and $\text{kil}$ 4 $\text{mā}$ .	39-3/4 $\text{ēli}$ , 3 $\text{mā}$ , 3-1/2 $\text{kāni}$ , $\text{mū-}$ $\text{drigai}$ $\text{kil}$ 8 $\text{mā}$ , 3 $\text{kāni}$ and $\text{kil}$ 3/4, $\text{mā}$ .	1750 $\text{kalam}$ and $\text{mū-}$ $\text{pāttam}$ 1 $\text{kāni}$ .	141

21. Eṟupāḍi	22-3/4 vēli, 1-1/2 kāṇi, kil 1/2, 3-1/2 mā, mandri- gai, kil 1/2, 2 mā.	..	..	400 kalam	147
22. Puḷigaikkuḍi	38-5/4 vēli, 3-1/2 mā <sup>1</sup> 1/2 kāṇi, kil 1/2 3 mā, 1/2 kāṇi, mudi- rigai, and kil 4 mā.	Vishnukkal Śrīvaikundamūḍaiyār temple and open ground, cocoanut and mango groves of this god, pond and stream.	1/2 vēli, 1/2 kāṇi, <sup>2</sup> mundirigai, kil 1/2, 4 mā, 1-1/2 kāṇi and kil 8 mā.	1200 kalam	149
23. Peruṅguḍi	31-3/4 vēli, 1 kāṇi, kil 3/4, 4 mā, 1/2 kāṇi mundirigai, and kil 4 mā.	Aiyyaṅ temple and open ground, Pūḍari temple and open ground, garden of this goddess, Kammāna quarters and Paraiyār's quarters.	1 mā, 3 kāṇi, mazdirigai, kil 2 mā, 1-1/2 kāṇi and kil 8 mā.	600 kalam and mūy-pāḷḷam 1 kāṇu.	153
24. Muṅḍaṅūr	29-1/2 vēli, 4-1/2 mā, kil 8 mā, 1/2 kāṇi, mandri- gai, and kil 4 mā.	Karuviyakkāl āḍaiṅ Mammaḍiṣōḷap- pēraṅū flowing through land of this village.	3 mā, 1-1/2 kāṇi kil 1/2, 4 mā, 1-1/2 kāṇi, kil 8 mā.	650 kalam and miy-pāḷḷam 1 kāṇu.	161
25. Dāmōḍaranallūr	26 vēli, 1-1/2 mā, kil 3 mā, 1/2 kāṇi, mundirigai, and kil 4 mā.	Sōrutturai channel flowing through land of this village.	3-1/2 kāṇi, and kil 8 mā.	300 kalam and mūy-pāḷḷam 2 ākkam	166

<sup>1</sup> Read 3 mā, 3 kāṇi, kil 1/2 4 mā instead of 3 1/2 mā, 1/2 kāṇi, kil 1/2, 3 mā.

<sup>2</sup> Read 1 mā, instead.

<sup>3</sup> Read 1/2 kāṇi, kil 3/4, 4 mā.

TAMIL PORTION

26. Arasūr	33 <i>ēli</i> , 6-1/2 <i>mā</i> , <i>kil</i> 1/2, 1-1/2 <i>kāni</i> , and <i>kil</i> 8 <i>mā</i> ,	..	..	400 <i>kalam</i> and <i>miṅ-pāttam</i> 3 <i>akkam</i>	170
27. Vāhuvanallūr	20 <i>ēli</i> , 3-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2	..	..	600 <i>kalam</i> and <i>miṅ-pāttam</i> 1 <i>kāṅu</i> .	172
28. Guṇaśālanallūr	24 <i>ēli</i> , 4-1/2 <i>mā</i> , <i>mundirigai</i> , <i>kil</i> 9-1/2 <i>mā</i> , <i>mundirigai</i> and <i>kil</i> 1/2, 2 <i>mā</i> .	..	..	500 <i>kalam</i> and <i>miṅ-pāttam</i> 6 <i>akkam</i> .	173
29. Cheyyānallūr	24-1/2 <i>ēli</i> , 4-1/2 <i>mā</i> , <i>mundirigai</i> , <i>kil</i> 7-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Tank and bund of this village	1/2 <i>ēli</i>	1100 <i>kalam</i> and <i>miṅ-pāttam</i> 6 <i>akkam</i>	174
30. Chīrāṁlinallūr	25-3/4 <i>ēli</i> , 2-1/2 <i>mā</i> , 1/2 <i>kāni</i> , <i>kil</i> 3-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Tank and bund, Aiyyar temple and open ground, Sundarasōlan channel flowing through land of this village, channel flowing towards Tulār through land of this village.	4 <i>mā</i> , <i>kil</i> 3/4, 1 <i>mā</i> , 3 <i>kāni</i> , and <i>kil</i> 3/4, 1 <i>mā</i> .	1000 <i>kalam</i> and <i>miṅ-pāttam</i> 1 <i>kāṅu</i> .	180
31. Nīrtavinōdanallūr	23 <i>ēli</i>	Residential site of the village	3 <i>ēli</i>	1000 <i>kalam</i>	186
32. Vēngūr	30 <i>ēli</i> , 7-1/2 <i>mā</i> , <i>kil</i> 4 <i>mā</i> , 1-1/2 <i>kāni</i> , and <i>kil</i> 8 <i>mā</i> .	..	..	900 <i>kalam</i> and <i>miṅ-pāttam</i> 4 <i>akkam</i>	188

33. Niyāyanaḍaimallūr	22-1/4 <i>veḷi</i> , 1-1/2 <i>kāṇi</i> , <i>kiḷ</i> 4 <i>mā</i> , 3 <i>kāṇi</i> , and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	..	..	1000 <i>kalam</i> , <i>miṭṭi-pāḷṭam</i> 3 <i>akkaṁ</i> .	190	
34. Chēṇḍamaṅgalam	11-1/2 <i>veḷi</i> , 3 <i>mā</i> , 3 <i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 1/4, 1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	..	..	600 <i>kalam</i> .	191	
35. Igaḷāṇṭaimallūr	3 <i>veḷi</i> , 6 <i>mā</i> <i>kiḷ</i> 2-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	..	..	500 <i>kalam</i> and <i>miṭṭi-pāḷṭam</i> 6 <i>akkaṁ</i> .	193	
36. Viranāṅṅamaṅ- galam.	23-1/2 <i>veḷi</i> , 3 <i>mā</i> , 3 <i>kāṇi</i> , <i>mundirigai</i> <i>kiḷ</i> 3 <i>kāṇi</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	..	..	300 <i>kalam</i> .	195	
37. Karuvūr	18 <i>veḷi</i> , 6-1/2 <i>mā</i> , <i>mundiri- gai</i> , <i>kiḷ</i> 3 <i>kāṇi</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	Cremation ground	<i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 3/4, 1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 4 <i>mā</i> .	18 <i>veḷi</i> , 6 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 1/4, 1/2 <i>mā</i> , <i>mundirigai</i> and <i>kiḷ</i> 1/2, 2 <i>mā</i> .	700 <i>kalam</i> and <i>miṭṭi-pāḷṭam</i> 2 <i>akkaṁ</i> .	197
38. Gōvindaṇallūr	17-1/2 <i>veḷi</i> , <i>mā</i> <i>kāṇi</i> , <i>kiḷ</i> 9 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	..	..	300 <i>kalam</i> and <i>miṭṭi-pāḷṭam</i> 4 <i>akkaṁ</i> .	201	
39. Vīraṣōḷaṇallūr	16-1/2 <i>veḷi</i> <i>mā</i> - <i>kāṇi</i> , <i>mundi- rigai</i> , <i>kiḷ</i> 1/2, 4 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kiḷ</i> 8 <i>mā</i> .	Channel flowing to Mayūmālaya- nallūr through land of this village and the cremation ground.	1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> and <i>kiḷ</i> 4 <i>mā</i> .	16-1/2 <i>veḷi</i> , 1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kiḷ</i> 1/2, 1-1/2 <i>kāṇi</i> , <i>kiḷ</i> 8 <i>mā</i> .	800 <i>kalam</i> and <i>miṭṭi-pāḷṭam</i> 4 <i>akkaṁ</i> .	203

TAMIL PORTION

40. Koññappūr	16 <i>vēli</i> , 7 <i>mā</i> , 3-1/2 <i>kāpi</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Singalantakan <i>vēykkal</i> flowing through land of this village.	1 <i>mā</i> .	16 <i>vēli</i> , 6 <i>mā</i> , 3-1/2 <i>kāpi</i> , <i>mundi- rigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	400 <i>kalam</i> and <i>mūṭi-pōṭṭam</i> 3 <i>akkam</i>	208
41. Maṟṟamaṟalam	15-1/2 <i>vēli</i> , 4 <i>mā</i> , 3 <i>kāpi</i> , <i>kil</i> 1/2, 1-1/2 <i>kāpi</i> , and <i>kil</i> 8 <i>mā</i> .	..	..	..	250 <i>kalam</i> and <i>mūṭi-pōṭṭam</i> 2 <i>akkam</i> .	211
42. Turaiyānallūr	15 <i>vēli</i> , 7 <i>mā</i> , 1/2 <i>kāpi</i> , <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	..	..	..	100 <i>kalam</i>	212
43. Vāmaṇanallūr	14-1/2 <i>vēli</i> , 2 <i>mā</i> , 3-1/2 <i>kāpi</i> , <i>kil</i> 1-1/2 <i>mā</i> , <i>mundirigai</i> and <i>kil</i> 1/2, 2 <i>mā</i> .	..	..	..	500 <i>kalam</i> and <i>mūṭi-pōṭṭam</i> 3 <i>akkam</i>	213
44. Āḍanallūr	82 <i>vēli</i> , 1/2 <i>mā</i> , 1/2 <i>kāpi</i> , <i>kil</i> 3/4, 4 <i>mā</i> , 3-1/2 <i>kāpi</i> , <i>mundirigai</i> and <i>kil</i> 3/4, 3 <i>kāpi</i>	Temple ( <i>Sekōyil</i> ), tank and bund, garden, residential site, cremation ground, Puṭvēṭṭar <i>vēykkal</i> and Maṟṟu- <i>vēykkal</i> flowing from Veṟṟi through land of this village.	2-1/2 <i>vēli</i> , 1/2 <i>kāpi</i> , <i>mundirigai</i> , <i>kil</i> 3/4, 1 <i>mā</i> , 3 <i>kil</i> and <i>kil</i> 3/4, 4 <i>mā</i> , 3 <i>kāpi</i>	79-1/2 <i>vēli</i> , 1-1/2 <i>kāpi</i> , <i>mundirigai</i> , <i>kil</i> 3 <i>mā</i> , 1/2 <i>kāpi</i> and <i>kil</i> 3/4, 1 <i>mā</i> .	1000 <i>kalam</i>	215
45. Cīrṭumūṟṟiyūr	44-1/2 <i>vēli</i> , 4 <i>mā</i> 3 <i>kāpi</i> , <i>mun- dirigai</i> , <i>kil</i> 8 <i>mā</i> , 3-1/2 <i>kāpi</i> , and <i>kil</i> 8 <i>mā</i> .	Lake bund, watercourse, residential site, tanks, mound in washermen's quarters, channel flowing to Nagar through land of this village.	2-1/2 <i>vēli</i> , 3 <i>mā</i> , 3-1/2 <i>kāpi</i> , and <i>kil</i> 3/4, 1 <i>mā</i> .	42 <i>vēli</i> , 3-1/2 <i>kāpi</i> , <i>kil</i> 1/2, 2 <i>mā</i> , 3-1/2 <i>kāpi</i> , and <i>kil</i> 8 <i>mā</i> .	400 <i>kalam</i> and <i>mūṭi-pōṭṭam</i> 2 <i>kāpi</i> .	221



46. Mēṅṅu-Mēṅṅudi	36-1/2 <i>vellī</i> , 4-1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>rigai</i> , and <i>kil</i> 9-1/2 <i>mā</i> .	<i>Pazaiyar's</i> quarters, tanks and bunds, channel flowing from <i>Vey</i> though land of this village.	3/4 <i>vellī</i> , 4 <i>mā</i> , <i>kāṇi</i> , <i>kil</i> 1/4, 3 <i>kāṇi</i> , and <i>kil</i> 3/4, 1 <i>mā</i> .	35-3/4 <i>vellī</i> , 1-1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kil</i> 3-1/2 <i>mā</i> , <i>kāṇi</i> , <i>mundirigai</i> and <i>kil</i> 4 <i>mā</i> .	1000 <i>kalam</i> and <i>miṅ-pāṭṭam</i> 2 <i>kāṇu</i> .	227
47. Kāḍṅu Kārikuṅṅiceli in Pūdamāṅṅalam.	21 <i>vellī</i> , 1 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kil</i> 8 <i>mā</i> , 1-1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kil</i> 8 <i>mā</i> .	Residential site, tank and bund.	1 <i>vellī</i> , <i>kil</i> 3/4, 4 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> and <i>kil</i> 4 <i>mā</i> .	20 <i>vellī</i> , 1 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kil</i> 9 <i>mā</i> <i>miṅ-pāṭṭam</i> 2 <i>kāṇu</i> .	500 <i>kalam</i> and	232
48. Dēvadāṅṅakkudi, a <i>dēvadāṅṅam</i> and <i>tiṅṅṅu</i> of Paruti-Niyamam	17 <i>vellī</i> , 3-1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kil</i> 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kil</i> 8 <i>mā</i> .	..	..	17 <i>vellī</i> , 3-1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kil</i> 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kil</i> 8 <i>mā</i> .	100 <i>kalam</i>	236
49. Viṅṅṅudi	6 <i>vellī</i> , 8 <i>mā</i> , <i>kāṇi</i> <i>kil</i> 1/2, 1-1/2 <i>kāṇi</i> , and <i>kil</i> 8 <i>mā</i> .	Tank and bund	1/4 <i>vellī</i> , 1/2 <i>kāṇi</i> , and <i>kil</i> 8 <i>mā</i> .	6 <i>vellī</i> , 3 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kil</i> 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kil</i> 8 <i>mā</i> .	150 <i>kalam</i>	238
50. <i>Kaṅṅimurraṅṅu</i> - <i>iṅṅṅal</i> of <i>Vemṅi</i>	3-1/2 <i>vellī</i> , 4 <i>mā</i> , <i>kāṇi</i> , <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	..	..	3-1/2 <i>vellī</i> , 4 <i>mā</i> , <i>kāṇi</i> , <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	50 <i>kalam</i>	241
51. Neḍṅṅṅaṅṅakkudi	13 <i>vellī</i> , 3 <i>mā</i> , 3 <i>kāṇi</i> , <i>kil</i> 3/4, 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kil</i> 8 <i>mā</i> .	Tanks, residential sites, Aiyyan temple, cremation ground.	4 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kil</i> 3/4, 1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	12-3/4 <i>vellī</i> , 4-1/2 <i>mā</i> , 1/2 <i>kāṇi</i> <i>kil</i> 2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	250 <i>kalam</i>	243
52. Ayalūṅṅi- <i>kāṅṅi</i> in Pūdamāṅṅalam	7 <i>vellī</i> , 4 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> <i>kil</i> 1/2, 2 <i>mā</i> , 3 <i>kāṇi</i> and <i>kil</i> 3/4, 1 <i>mā</i> .	Stream and bund	4 <i>mā</i> , 3 <i>kāṇi</i> , <i>mundirigai</i> , <i>kil</i> 1/4, 1/2 <i>mā</i> , <i>mundirigai</i> , <i>kil</i> 1/2, 2 <i>mā</i> .	6-3/4 <i>vellī</i> , 4 <i>mā</i> , 1-1/2 <i>kāṇi</i> , <i>kil</i> 7 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	50 <i>kalam</i>	247

53. Srikaranamaṅgalam <i>alias</i> Kottarakku- ḍippalli removed from <i>Puḥḥichandam</i>	45 <i>vēli</i> , 3-1/2 <i>mā</i> 1/2 <i>kāni</i> , <i>mundirigai</i> , <i>kū</i> 1/2, 1/2 <i>mā</i> , <i>mundiri- gai</i> and <i>kū</i> 1/2, 2 <i>mā</i> .	Pulvellur and Pūvaṅṅur channels flowing through land of this village, residential site, tank, Aiyar temple and <i>Paraiyar</i> 's quarters.	2-1/2 <i>vēli</i> , 4 <i>mā</i> , <i>kāni</i> , <i>mundirigai</i> , <i>kū</i> 1/2, 2 <i>mā</i> .	42-1/2 <i>vēli</i> , 3 <i>mā</i> , <i>kāni</i> , <i>mundirigai</i> , <i>kū</i> 3/4, 3-1/2 <i>mā</i> , <i>mundirigai</i> and <i>kū</i> 1/2, 2 <i>mā</i> .	350 <i>kalam</i> , <i>miṭṭi-pāṭṭam</i> , 1/2 <i>kāṭu</i> .	252
54. Purkuḍi	12-1/4 <i>vēli</i> , <i>mundirigai</i> , <i>kū</i> 1/4, <i>mun- dirigai</i> , and <i>kū</i> 1/2, 2 <i>mā</i> .	Residential site	1-1/2 <i>mā</i> , 1/2 <i>kāni</i> <i>mundirigai</i> , <i>kū</i> 1/2, 1 <i>mā</i> , 1/2 <i>kāni</i> <i>mundirigai</i> and <i>kū</i> 4 <i>mā</i> .	12 <i>vēli</i> , 3 <i>mā</i> <i>kāni</i> , <i>mundirigai</i> , <i>kū</i> 1/2, 3 <i>mā</i> , 3-1/2 <i>kāni</i> and <i>kū</i> 8 <i>mā</i> .	300 <i>kalam</i>	259
	3135 <i>vēli</i> , 4-1/2 <i>mā</i> , <i>mundirigai</i> , <i>kū</i> 3/4, 2 <i>mā</i> , 3-1/2 <i>kāni</i> , <i>kū</i> 7 <i>mā</i> , 3 <i>kāni</i> .		619 <i>vēli</i> , 6 <i>mā</i> , <i>kāni</i> , <i>mundirigai</i> , <i>kū</i> <i>mā</i> , <i>kāni</i> , <i>mub- dirigai</i> , <i>kū</i> 3/4 <i>vēli</i> , 3 <i>kāni</i> .	2515-3/4 <i>vēli</i> , 3 <i>mā</i> , <i>kāni</i> , <i>kū</i> 3/4, 1-1/2 <i>mā</i> , <i>kū</i> 1/2, 2 <i>mā</i> .	15050 <i>kalam</i> , <i>miṭṭi-pāṭṭam</i> 32-1/2 <i>kāṭu</i> and 63 <i>akkam</i> .	264-277
1. Uḍaiyamācāṅḍa- chehaturvēdimāṅ- galam	102-3/4 <i>vēli</i> , 1-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kū</i> 1-1/2 <i>mā</i> , 1 <i>mundirigai</i> , <i>kū</i> 1/2, 2 <i>mā</i> .	Residential site, Madēvar temple, open ground and tax-free garden, of the god Viṣṇuḥḥai Sṛi-Vaikun- ḍam-uḍaiyār temple, open ground and tax-free garden of the god Peḍāri temple and open ground tank and bund of the village, Karuvāyakkal <i>alias</i> Munnadiśō ḷappērāru across this village.	1-1/2 <i>vēli</i> , 2 <i>mā</i> 1-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kū</i> 2 <i>mā</i> ; 1-1/2 <i>kāni</i> <i>kū</i> 8 <i>mā</i> .	101 <i>vēli</i> , 6 <i>mā</i> , <sup>2</sup> 3-1/2 <i>kāni</i> <i>mun- dirigai</i> , <i>kū</i> 3/4, 4 <i>mā</i> , 1/2 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kū</i> 4 <i>mā</i> ,	5000 <i>kalam</i> and <i>miṭṭi- pāṭṭam</i> 2 <i>kāṭu</i> .	283
2. Sripūḍi (Bhūṅ)	148 <i>vēli</i> , 8 <i>mā</i> 3-1/2 <i>kāni</i> , <i>mundirigai</i> , <i>kū</i> 3 <i>mā</i> 1-1/2 <i>kāni</i> , <i>kū</i> 8 <i>mā</i>	Residential site, Tank and bund, <i>Srikōyilgai</i> and gardens, quarters of the untouchables, cremation ground, Karuvāyakkal, Kuṅjiramallappetu- vāyakkal flowing to Virasōḷa-vaḷa- nāḍu	5 <i>vēli</i> , 8 <i>mā</i> 3-1/2 <i>kāni</i> , <i>mundiri- gai</i> , <i>kū</i> 1/2, 1 <i>mā</i> , 1-1/2 <i>kāni</i> , <i>kū</i> 8 <i>mā</i> .	142-3/4 <i>vēli</i> , 4 <i>mā</i> 3-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kū</i> 1/2, 2 <i>mā</i> .	5000 <i>kalam</i> , <i>miṭṭi-pāṭṭam</i> 2-1/2 <i>kāṭu</i> .	292

<sup>1</sup> Read 7-1/2 *mā* instead of 3-1/2 *mā*.

<sup>2</sup> The entries in this item do not tally. Of this 4 *mā* is in excess of the actual total.

(i.e. 8th + 1st year), three-fourths in the year opposite (i.e. 8 + 1 + 1st year) and the whole tax assessed for this village should be paid as permanent tax thereafter from the year opposite (i.e. 8 + 1 + 1 + 1st year). Let the tax of five thousand *kalms* of paddy and 2 *kāsu* of *mīn-pāttam* for land in Udayamāttāṇḍach-chaturvēdimāṅalam of this *nāḍu* measuring one hundred and one (*vēli*) and six *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* of three-fourth and four *mā*, half *kāṇi*, *mundirigai*, *kīl* four *mā* after excluding from the (total) land measuring one hundred and two and three-fourth (*vēli*) and one and a half *kāṇi*, *mundirigai* *kīl* one *mā*, half *mundirigai*, *kīl* half and two *mā*; (the following portions viz.) land comprising the village residential sites, the illustrious temple of Mādēvar of this village and open ground, the tax-free garden of this god, the illustrious temple of Viṣṇukkaḷ Śrīvaikunda-muḍaiyār of this village and open ground, the tax-free garden of this god, the Piḍāri temple of this village and open ground, tank and bund of this village, Karuvāykkāl *alias* Mummudiśōlappērāru cutting across land of this village measuring one and a half (*vēli*)—and two *mā*, one and a half *kāṇi*, *mundirigai*, *kīl* two *mā*, one and a half *kāṇi*, *kīl* eight *mā*, and of five thousand *kalams* of paddy and two and a half *kāsu* of *mīn-pāttam* for land in Śrīpūdi, a brahmadēya in Venikkūrṇam cancelling the previous assessment, measuring one hundred and two and three-fourth (*vēli*) and four *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* half and two *mā* after excluding from the (total) land measuring one hundred and fortyeight (*vēli*) and eight *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* three *mā*, one and a half *kāṇi*, *kīl* eight *mā* (the following portions, viz.) land comprising the residential sites in the village, tank and bund, the illustrious temples, gardens, quarters of the *paraiyars*, the cremation grounds, Karuvāykkāl that flows through land in this village, Kuñjiramallap-peruvāykkāl flowing towards Viraśōla-vaḷanāḍu measuring five *vēli* and eight *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* half and *mā*, one and a half *kāṇi*, *kīl* eight *mā*, be paid as permanent tax from the eighth year. Let the *brāhmaṇas* having previous (tenancy) retain their own lands and pay themselves the tax assessed for their lands. Having cancelled the various assessments and old names of these villages, let this brahmadēya Tribhuvanamahādēvich-chaturvēdimāṅalam in Viraśōla-vaḷanāḍu in Nittavinōda-vaḷanāḍu become one village from the eighth year. We order that it shall be thus entered into the accounts.

(Line 305). (This) our order was written by Araiyaṅ Muḍikoṇḍa-chōḷan, the headman of Pālaiyūr in Pālaiyūr-nāḍu (a sub-division) of Ūrṅukkātṭukkōṭṭam in Jayaṅḍa-śōḷamaṇḍalam (who) writes our orders, signed by the superintendents of our writs (*Ōlai-nāyakan*)<sup>1</sup> and was issued and, in accordance with it, it was ordered to be entered in the accounts by our (*Karumamārāyum*) secretaries and the arbitrators; our secretaries having transmitted (this order), the superintendent of the Department of *Puravuvari* (*Puravuvari-tiṇaiikkaḷattu-kkaṅkāṇi*), the officers of the Department (*puravuvari-tiṇaiikkaḷam*) the *variḥpottagam* (i.e. officers in charge of Revenue registers), the *mugaveṭṭi*, the *variḥpottagakanakku* (i.e. the accountant in the Department of Tax registers), the *variḥyiliḍu* (i.e. the officers who make entries in Revenue Registers) and the *paṭṭolai* (keepers of Royal writs) being present. These villages<sup>2</sup> were entered in the revenue register in the eighth year and the hundred and tenth

<sup>1</sup> The names of officers given in this section are listed separately, see supra, p. 22

<sup>2</sup> The names of villages which are repeated in the text are not given here.

day and were formed into a *brahmadēya* named Tribhuvanamahādēvich-chaturvēdimaṅgalam and to this village were added Udayamā[r\*]ttāṇḍa-chchaturvēdimaṅgalam and Śrīpūdi, the Brāhmaṇas (of which villages) (were allowed) to retain their own lands and had to remit themselves the taxes on their lands.

(Line 356) (We) appoint (the following persons)—the administrator of the district (*kaṅkāṇi nāḍu vagai śeykiṅṅa*) and officers of the Department of Land tax (*Puravari-tiṇaikkalam*) for going round the hamlets accompanying the female elephant.

(Line 360) A royal order (*tirumugam*) embodying the above and with the words "it behoves you also to be with these persons, to point out the boundaries, to go to the hamlets accompanied by a female elephant, to set up (boundary) stones and milk-bush and to draw up and give the deed of gift" in the writing of the Royal scribe (*mandiravōlai*) Araiyāṅ Muḍikoṇḍaśōḷan, headman of Pālaiyūr in Pālaiyūr-nāḍu in Uṟṟukkāṭṭukkōṭṭam in Jayaṅḍa-Śōḷamaṅḍalam, and with the signatures of the Superintendents of the Royal writs (*tirumandirav-ōlai-nāyagam*) having been sent to us, we, the members of the District Assembly (the *nāṭṭōm*) in the eighth year of the reign of the glorious king Śrī Rājēndra-chōḷadēva *alias* Parakēsariyarman.

Who—in the longstanding era (of prosperity) while Fortune, having been constant, was increasing (and) while the damsel of the big earth, the woman of victory in war and the matchless lady of fame rejoiced having become his great queens—conquered with (his) big fighting army—Idaiturai-nāḍu; Vaṇavāśi covered (i.e. protected) by the fence (wall) of continuous forests; Kollippākkai whose fort-walls were surrounded by thick small wood; Maṇṇaikkaḍakkam (Mānyakhēṭa)<sup>1</sup> very fierce to approach;<sup>2</sup> and captured (the hereditary) crown of the kings of Ceylon (*Īlam*) (surrounded by the) surging sea and the exceedingly beautiful crowns of their consorts; the beautiful crown and the necklace of Indra deposited with them by Teṅṅavar (i.e. the southern king—the Pāṇḍya);<sup>3</sup> the whole territory of Ceylon on the transparent sea; the crown praised by many, the garland (emitting) red rays<sup>4</sup>—the family treasures worn rightfully by (the king of) Kēraḷa charging with armaments; many ancient islands (whose) old and great guard (was) the sea resounding with conches; and the crown of pure gold, worthy of Lakshmī (*Tiru*), which Paraśurāma, who destroyed the pricks of twentyone generations of kings having fiery bows in battle, deposited having considered the fortifications of Śāṇḍimattivu impregnable—

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

<sup>1</sup> The composer has cleverly translated Mānyakhēṭa. It is very doubtful whether he would have meant 'the camp of Maṇṇai' (cf. *SH*, III, p. 28). Vide the Sanskrit portion for a poetic description of the destruction of that city.

<sup>2</sup> For the reading *arum-aray*, the meaning will be 'whose fortification were unapproachable.'

<sup>3</sup> Contra: 'Crown of Sundara' (*SH*, loc. cit.), Teṅṅavar has the suffix of an honorific plural.

<sup>4</sup> Contra: 'the garland of the Sun' (*ibid.*)

(Line 382) The eastern boundary (of which) forms the western boundary of Vaḍa-Śāttamaṅgalam in Veṅṅik-kūrṅam in this *nāḍu* in the north-eastern corner of land in this village—proceeding from the spot on the southern bank of the channel called Pūvaṅṅūr-vāykkāl along with the western boundary of this Vaḍa-Śāttamaṅgalam as it lies towards the south-west and going to the south reaching the northern bank of the channel called Arumolidēva-vāykkāl flowing towards Vaḍa-Śāttamaṅgalam to the west and north; cutting across this channel to the south and getting on the southern bank; further to the south along the western boundary of Vaḍa-Śāttamaṅgalam reaching the northern bank of the channel called Pulvēḷūr-vāykkāl to the west; further cutting across this channel down south to the southern bank and along the same boundary as it lies, in an easterly direction further to the south after reaching the north-western boundary of the field called Vaṅṅārppēru in Nagar *alias* Chōḷa-vijjādhara-chaturvēdimaṅgalam, a *brahmadēya* in this *nāḍu* (district) going to the south along the western boundary of this (i.e., Vaṅṅārppēru field); as it lies, and further west after reaching the northern bank of the channel called Jāvaṅṅondaśōlap-peruvāykkāl flowing towards this Chōḷa-vijjādhara-chaturvēdimaṅgalam, further south-east along the boundary on the northern bank of this channel as it lies, crossing to the south reaching the north-western boundary of the field belonging to Tiruvaraṅga-kramavittan of Irāyūr, in Chōḷa-vijjādhara-chaturvēdimaṅgalam on the southern bank of this channel (and then) to the south and west; further along the western boundary to the south reaching the northern bank of this channel called Kaṅṅi-vāykkāl flowing towards Chōḷa-vijjādhara-chaturvēdimaṅgalam and to the west, crossing the channel towards the south and reaching the south bank and from there proceeding in the south-southwest-south direction in the centre of Aḷundūr-pilāru as it lies, the western boundary of Chōḷa-vijjādhara-chaturvēdimaṅgalam to the west and north after reaching the north-western boundary of the land in Maṅalūr of this district; further proceeding towards the south and south-west along the western boundary of this land as it lies, to the west and north after reaching the outer bund on the north bank of the Maṅalūr lake, proceeding to the west and north-west along the boundary of this bund as it lies, to the north and east from the north-eastern boundary of the land in Veṅṅi, a *nagaram* in Veṅṅik-kūrṅam (and) a *dēvadā* of Rājarāja-Īśvaram-uḍaiyār; further to the north-west along the northern boundary of this land as it lies, and to the north and east of the ant-hill on this boundary; proceeding further to the west, north west, west and north-west along this boundary as it lies, and to the north and east to the north-western boundary of the land, the house-site of Chandiraṅ Aiyāraṅ, a merchant of this Veṅṅi; further proceeding to the south-west and south along the western boundary of this land as it lies, and to the west and north from the northern boundary of the inner small channel called Cheppuvāyil-vāykkāl in Veṅṅi; proceeding to the west along the northern boundary of this channel and crossing over to the southern bank towards the south and again proceeding to the south-south west and south along the western boundary of the land, the house-site of Nakkaṅ Guṅaśilaṅ, a merchant of Veṅṅi and to the north and west from the northern boundary of the land on the northern bank of the Veṅṅāḍudēva-vāykkāl, the house-site of Tuṅaiyaṅ Ariṅṅi, a merchant of Veṅṅi; further proceeding to the west along the northern boundary of this land reaching the boundary leaving the

ant-hill near the limit of this (northern) boundary to the right (i.e. to the left) and further along this boundary to the south-west, west and north-west, and to the north, east and west of the eastern boundary of the land, the house-site of Tēvaṅ Pūraṅ, a merchant of Veṅṅi; further proceeding towards north along the eastern boundary of this land and to the east from Cheppuvāyil-vāykkāl in Veṅṅi and still after crossing the channel towards the north going along the eastern boundary of the land, the house-site of Tēvaṅ Nakkaṅ, a merchant of Veṅṅi, to the north-east along the boundary leaving the ant-hill near it to the left (i.e. to its right) and to the east and south reaching the north-eastern boundary of this field; further crossing towards the north-west the inner small channel lying in an east-west (direction) to the north of this field, to the west, north-west and west along the northern limits of this channel, still north and east along the south-eastern boundary of the land, i.e., the house-site, on the north bank of Pāṇḍanāgaṅ-vāykkāl, of Tēvaṅ Pūraṅ, a merchant of Veṅṅi; further proceeding towards the north-west and west along the northern boundary of this land, crossing the inner small channel towards the west lying in a south to north (direction), still to the west along the northern boundary of the public land of Veṅṅi-nagaram, and to the north and east along the eastern boundary of this land; further towards the north along the limits of this boundary as it lies, crossing the inner small channel lying in the east to west (direction) and proceeding towards the north and northeast along the limits of the boundary as it lies, and after crossing the inner small channel lying in the east to west (direction) to the right of the ant-hill in the west near the boundary, to the east and south after reaching the north-eastern boundary of the land, i.e. the house-site, on the northern bank of Arikulavāraṅ-vāykkāl, of Divākaṅ Paṣuvaṅ, a merchant of this ūr (Veṅṅi), further to the west along the northern boundary of this land to the north from the centre of the inner small channel lying in the south to north (direction), and then to the south, south-west and south along the boundary as it lies, to the west and north after reaching the bend of the channel (*tirivu*)<sup>1</sup> facing the west in this channel; further to the west, north west and west along the boundary as it lies in the centre of this channel and to the north and east from the centre of the channel called Saṅkarattāṅ-vāykkāl lying in the south to north (direction); further proceeding to the south, southwest and southeast on the boundary as it lies, along the centre of this channel reaching the western limits of this channel and proceeding to the southeast, south and southwest along this western limit as it lies (and then) to the west, north and south from the northern bank of Karikālaśōḷap-peruvāykkāl (*alias* Mummaḍiśōḷap-pērāru); further crossing the Mummaḍiśōḷap-pērāru to the south, reaching the western bank of the inner small channel lying in the south to north (direction) and crossing this channel in the south-east after going further south along this boundary as it lies, proceeding along the east bank towards the south-west, and to the west, south and north of the south-west corner of the land, i.e. the house-site of Vāsudēvaṅ Tiruvaḍigaḷ and Śiṅgan Kāḷaṅ, merchants of Veṅṅi; further to the east along the southern boundary of this land as it lies, reaching the centre of the inner small channel lying in the east to west (direction) and (from there) to the east along the boundary and to the south from the

<sup>1</sup> *Tirivu* is evidently the bend of the channel where it is meandering.

north-western boundary of the raised public dry land of this Veṅṅinagaram; further to the west along the western boundary and to the east along the southern boundary of this (dry) land, proceeding to the west and south from the western boundary of the land of Tāli-Kāri, a merchant of Veṅṅi, further proceeding to the south along the western boundary of this land as it lies and further south to the left of the tank in the west near the residential site of Veṅṅi, along this boundary and crossing towards the south the highway (*peruvāli*) lying in the east to west (direction), still to the south and southeast along this boundary, proceeding to the south along the western boundary as it lies, of the land of the god at Dāmōdara-*viṅṅa* at this Veṅṅi, still west and south from the south western boundary of this land; further along the southern boundary of this land towards the south east and east, and still east along the southern boundary of the residential site of Veṅṅi, to the south and west of the western boundary of this site; further to the south, south-west and south along the western boundary of this site as it lies, proceeding to the west and south of the south-western boundary of the garden, the house-site of Appi-Chūṅṅi, a merchant of Veṅṅi; further to the south east along the southern boundary of this land as it lies and still south and west from the north-western boundary of the residential site of Ṇachchēri of this Veṅṅi, to the south along the western boundary, as it lies, of this site, to the west of the channel called Chōlakōṅ-vāykkāl, crossing this channel to the south and proceeding to the south from the western bank inside the tank called Kōlippoṅkuḷam, (still) to the west from the north of Ṇgaittūru<sup>1</sup> on the western bank inside this tank; crossing over to the eastern bank of Kōlippoṅkuḷam in the south-easterly (direction), towards the east along this boundary, and still east along the southern boundary of the meadow forming part of Veṅṅi, and to the east, north-east and south east along the southern boundary of the cultivated land called Kollāṅkuḷi in this Veṅṅi and still east and west from the south-eastern boundary of the land called Tiruvaraṅga-*viḷāgam* in this Veṅṅi, further proceeding towards the north along the eastern boundary of this Tiruvaraṅga-*viḷāgam* as it lies and to the east of the southern boundary of the raised dry land in Tiruvaraṅga-*viḷāgam*; further proceeding towards the east and south-east along the southern boundary of this land and towards the north-east, north and north-east along the western boundary of this land, to the right of the thick bushes of Iṣaṅgu and Pirāy and still to the north-east and north from the boundary, and to the south, west and east from the southern bank of Karikāla-*sōḷap-peruvāykkāl* *alias* Mummadi-*sōḷap-pērāru*; crossing over to the northern bank of Mummadi-*sōḷappērāru*, towards the west along the boundary as it lies, and still to the north from the south-eastern boundary of the field called Mayiriṭṭu-*kuḷi* in this Veṅṅi; further to the north and north west along the eastern limits of this boundary of this field as it lies and proceeding to the northwest and west along the northern limits of this land as it lies, and still to the east and north from the eastern bank of the channel called Veṅṅip-*piḷāru*; further towards the north along this boundary as it lies on the eastern bank of this channel, to the east from the southern limits of the channel called Gaṅapati-*vāykkāl*, in this Veṅṅi, and proceeding further east along this boundary as it lies and to the south of the north-

<sup>1</sup> Thick meshy underwood of a sensitive shrub (*Ṇḍaṅ-cheḍi-Mimosa rubicaulis*).

western corner of the land, i.e. the house-site of Kuppai Jātavēdan, a merchant of Veṅṅi, proceeding to the south along the western boundary of this land as it lies, to the west from the ant-hill covered by Iṣaṅgu; further southeast along the boundary, as it lies, cutting across the inner small channel flowing near to the east of this (ant-hill), still to the south and west of the bushes of Iṣaṅgu on to the north bank of Mummaḍiśōlap-pērāru *alias* Karikālaśōlap-pērāru; further proceeding to the east and southeast from the south bank of Mummaḍiśōlap-pērāru after crossing over towards the south; to the south and west from the west bank of the channel flowing southwards from this Mummaḍiśōlap-pērāru towards Paḷḷakkuḍi, to the south, southwest, south, southeast, southeast and south along the boundary on the west bank of this channel, still to the west, north and south along the north bank of the channel called Śrikaṅṭa-vāykkāl, crossing over to the south bank and proceeding towards the east along the boundary on the south bank as it lies, to the south from the south bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru, after proceeding towards the east along the boundary as it lies on the south bank of this channel, crossing over to the north bank and reaching the east bank of the channel called Palapuṭṭāṅ-Paṭṭuvāykkāl of Nāgar *alias* Chōlavijjādharach-chaturvēdimaṅgalam, further proceeding along the east bank of this channel to the north, to the south and east from the south-western boundary of the land in Paḷḷimēl-Ādamaṅgalam, *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr in Veṅṅikkūrṅam, further east along the southern boundary of this land as it lies, and to the south of the ant-hill covered by Iṣaṅgu and southeast and east along the boundary as it lies, proceeding to the right of the tank called Iḍaiyaṅkuḷam of Paḷḷimēl-Ādamaṅgalam *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr towards the south-east along this boundary and to the south and west from the north bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru; further crossing over to the south bank of the Mummaḍiśōlap-pērāru towards the south-east and proceeding to the east along the boundary as it lies on the southern bank and to the south from the west bank of Pulvēḷūr-vāykkāl crossing this channel towards the east and still to the south bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru and east and south-east along the boundary as it lies, on the southern bank, still to the south and west from the north-west boundary of the land in Pūvaṅūr *alias* Avaṅikēsarich-chaturvēdimaṅgalam, a *brahmadēyam* of this *nāḍu* (district); further proceeding to the south along the western boundary of this land as it lies, and to the west from the east bank of Pulvēḷūr-vāykkāl, crossing towards the southwest to the west bank and proceeding to the south along the boundary as it lies on the west bank and still crossing this channel to the east and to the east along the southern limit, as it lies, of the inner small channel flowing towards the east near to the south of the land in Pūvaṅūr *alias* Avaṅikēsarich-chaturvēdimaṅgalam, to the west and south from the western boundary of the land called Muṅḍaṅṅēri in Pūvaṅūr *alias* Avaṅikēsarich—chaturvēdimaṅgalam; further towards the south along the western boundary, towards the west along the northern boundary, towards the south and south-east along the western boundary and towards the south-east along the southern boundary



of this *īri* land,<sup>1</sup> and proceeding still towards the south along the western boundary of Avanikēsarich-chaturvēdimāṅgalam, to the west, north and south from the headwaters (*mīl-talai*) in the south of the sluice (*vāy*) of the lake in this place (*ūr*)<sup>2</sup> near to the west of the tank called Āmbākkūlam in Avanikēsarich-chaturvēdimāṅgalam; further proceeding to the south-west and south along the boundary as it lies, inside the southern bank of this sluice and still to the south and west from the centre of the channel called Śiṅgaḷāntakan-vāykkāl, (on) the northern boundary of Kīlp-Pūṇḍi *alias* Olōkamādēvich-chaturvēdimāṅgalam, a *brahmadēya* of this *nāḍu*:

(Line 568). The southern boundary; further westwards along the boundary as it lies in the centre of this Śiṅgaḷāntakan-vāykkāl and north from southeastern boundary of the land in Rājarāja-Īsvarapuram in Rājarāja-vaḷanāḍu on the north bank of this Śiṅgaḷāntakan-vāykkāl, still north along the eastern boundary of this land in this Rājarāja-Īsvarapuram and east from the centre of the inner small channel called Tiruvāḷaṅ lying in an east-west (direction) adjoining the south of land in Aṟiṅjigaipuram in Viraśōḷa-vaḷanāḍu, further proceeding to the east along this boundary as it lies in the centre of this channel and southward along the centre of the inner small channel lying in the south-north (direction) to the east of land in this Aṟiṅjigaipuram; still north along the boundary as it lies in the centre of this channel and in an easterly direction along the boundary as it lies in the centre of the inner small channel called Aiṅṅūruvaṅ lying in the east-west (direction); proceeding to the south from the centre of the inner small channel lying in the south to north (direction) near to the east of land in Aṟiṅjigaipuram and to the north along the boundary that lies in the centre of this channel, still east of the inner small channel called Maḃimālayan and crossing this channel towards the northeast, proceeding to the north along the eastern boundary of the land in this Aṟiṅjigaipuram and still west along the northern boundary and north along the eastern boundary and northward from the right of the ant-hill lying near the west and proceeding to the east, south and north along the centre of the inner small channel called Śri-Parāntakan; proceeding further to the east along the boundary in the centre of this channel, to the south along the centre of the inner small channel called Paṟivaityttān-kāl lying in the south to north (direction) near to the east of land in Aṟiṅjigaipuram, and proceeding to the north along the boundary as it lies, in the centre of this channel and further east along the channel called Irumaḍiśōḷap-peruvāykkāl lying in the east to west direction, crossing over this channel to the north and proceeding to the north along the boundary as it lies in the centre of this channel called Paṟivaittān-kāl, still to the east from the centre of the channel lying in the east-west (direction) near the north of land in this village and proceeding to the north and to the west along the boundary as it lies in the centre of this channel, west to the right of the tank called Kāḍukāḷ-kuḷam and to the southwest along the western boundary of this land, still west along the northern boundary as it lies to the south, along the western boundary and

<sup>1</sup> This appears to suggest that it was actually a silted lake.

<sup>2</sup> The word *ūr*, used here and in the passages that follow has been translated as 'place' in preference to 'village', for both *nagaram* and *brahmadēya* are referred to as *ūr* in the context.

to the west along the northern boundary of land as it lies, in this Arinjigaipuram; further west along this boundary to the right of the sapling of the pipal tree lying near the south of this boundary and west along the boundary to the right of the sapling of the tamarind tree lying near the north of this boundary, to the north, east and west from the centre of the channel called Tiruveṅkāḍu and further north and west along the boundary as it lies in the centre of this channel, east and north from the channel called Madhurāntakavadi lying in the south to the north (direction); further crossing over this Madhurāntakavadi towards the west and proceeding towards the west along the boundary as it lies in the centre of Tiruveṅkāḍu-vāykkāl, i.e. the northern boundary of the land on the southern bank of Tiruveṅkāḍu-vāykkāl in Rājarāja-Īśvarapuram in Rājarāja-vaṇaḍu to the north from the south-eastern boundary of land in Rājarāja-Īśvarapuram on the northern bank of this channel, further to the north and north-east along the eastern boundary of this land and still north along this boundary as it lies on the left of Nāvaṅ-kattai<sup>1</sup> near to the east of this boundary and then on the left of Puṅgaṅ-kattai<sup>2</sup> near to the east of this boundary and to the east and south from the north-eastern boundary of this land; further west along the northern boundary as it lies and north from the northwestern boundary of this land in Rājarāja-Īśvarapuram, to the south along the western boundary of this land as it lies and still south, southeast and south along the boundary to the left of Puṅgaṅ-kattai near to the west of this boundary and to the west and south from the centre of the channel called Tiruveṅkāḍaṅ further east along the boundary as it lies in the centre of this channel, to the south from the north-western boundary of the land in Rājarāja-Īśvarapuram on the southern bank of this channel, further proceeding to the south along the western boundary, to the west along the northern boundary and to the south along the western boundary of the land in this place (*ūr*) and to the west and north of the ant-hill on the boundary, proceeding to the west along this boundary as it lies, north from the centre of the channel Tiruveṅkāḍaṅ and towards the south along the boundary in the centre of this channel, to the west from the channel called Kāmapatākai, crossing over to the southern bank of this channel and proceeding towards the south and to the west of the land (*kaṇakkappēṉ*) in this Irājarāja-Īśvarapuram, proceeding further west along the boundary as it lies, to the left of the ant-hill in the north of the boundary, proceeding to the west along the boundary to the north of the ant-hill lying in the centre, to the north from the centre of the inner small channel lying in the south to north (direction) and proceeding to the north along the boundary as it lies in the centre of this channel, reaching to the east from the centre of Kāmapatākai-vāykkāl and proceeding towards the north and northeast along the boundary as it lies in the centre of this channel, and to the east and south from the north east of the land, i.e. house-site of the *chadukkattār* including Chintāmaṇiyārūr, a merchant of Irājarāja-Īśvarapuram, further to the west along the northern boundary, to the south along the western boundary and to the west along the northern boundary, and to the north and west of the east bank of the channel

<sup>1</sup> Nāval is Jāmūn-plum (called Jambū-phala in Sanskrit). *Kattai* may perhaps refer to a tree.

<sup>2</sup> Indian beech.

called Arumōḷidēvaṅ; further crossing this channel towards the southwest and proceeding along the boundary on the west bank and towards the west, along the northern boundary of land (belonging to the) Piḍāriyār in Rājarāja-Īsvarapuram called Kaviri-Nāṅgai on the bank of Tribhuvanamahādēvip-pērēri, to the west and north of the east bank of the channel called Mahimālayaṅ, crossing over this channel to the west bank and proceeding to the west along this boundary, to the north from the north-western boundary of the garden land, i.e. the house-site, of the *chadukkattār* including Māraṅ Piraṁāṇi, a merchant of this place (*ūr*) and further to the south along the western boundary of this land and to the west from the ant-hill on this boundary, further to the east along this boundary and to the south-east along the boundary as it lies in the centre of the channel (called) Mahimālaiyaṅ, to the west and south from the north-western boundary of the garden land, on the southern bank of this channel, i.e. a house-site of the *chadukkattār* including Venkāḍaṅ Kāmaṅ, a merchant of Rājarāja-Īsvarapuram, proceeding to the south and south east along the western boundary of this land; to the west and north along the northern boundary of the garden land, i.e. the house-site of the *chadukkattār* including Pūdi Aiyāraṅ, a merchant of this place (*ūr*); further to the west along the northern boundary of this land, to the west along the northern boundary of this land, to the north from the centre in the channel lying in a south to north (direction) and to the south along the boundary in the centre of this channel, to the west from the centre of Śiṅgaḷāntakaṅ-vāykkāl and to the east along the boundary in the centre of this Śiṅgaḷāntakan-vāykkāl, to the south from the southern bank of the channel called Irumaḍiśōjaṅ flowing to the east, from the bend (*tirivu*) facing south of this channel, to the east along the southern bank of this channel, to the south from the north-western boundary of the public dry land of this city (*nagaram*) Irājarāja-Īsvarapuram on the southern bank of this channel, further to the south-east, east and south-east along the southern boundary of this land, to the south and west of the ant-hill of this boundary, further proceeding to the south-east along this boundary and to the south-east along the boundary from the left of the ant-hill near the south and further south along this boundary from the left of the ant-hill near the west of this boundary; to the south and west along the south-western boundary of the land, i.e. the house-site of the *chadukkattār* including Chāṭṭaṅ Tāḷi, a merchant of this Irājarāja-Īsvarapuram, further to the east and south-east along the southern boundary of this land, to the east along the southern bank and to the north along the east bank of the tank near this boundary, to the south, west and east from the south-western boundary of the land, i.e. the house-site of the *chadukkattār* including Paḷḷich-Chaḍaiyaṅ, a merchant of this place (*ūr*); further to the east along the southern boundary of this land, to the south from the southern bank of the inner small channel called Mēṭṭu-vāykkāl flowing towards the south-east in this Irājarāja-Īsvarapuram, proceeding to the southeast along the boundary on the southern bank of this channel, to the south and west from the north-western boundary of the land on the southern bank of this channel, i.e. the house-site of the *chadukkattār* including Śrī-Kōvattanaṅ (Śrī Gōvarddhanan) of Parambai, a merchant of this place, proceeding to the south along the western boundary of this land and to the west along the northern boundary of the channel called Rājarāja-Īsvarapurattu-vāykkāl, crossing over to the southwest of this channel, to the north and

west from the western boundary of the house site of Māraṅ-Kuppai, a merchant of this place, within the habitation site of this Irājarāja-Īsvarapuram, to the south along the western boundary of this land to the right of Mahua (*Iluppaik-kattai*) near this boundary, and to the west along the south western boundary of the public waste land for the cattle to graze in this place, further southeast along the southern boundary of this land, to the south and west from the western boundary of the dry land, i.e. the house-site of Saṅkara-pṇāḍiyāṅ Mānāyaṅ Namināgaṅ, further proceeding to the south-east along the western boundary, to the southeast along the southern boundary, to the north-east along the eastern boundary of this land and to the west, south and east from the south-western boundary of the public land of this city Irājarāja-Īsvarapuram, further proceeding to the east and southeast along the southern boundary of the public land of this city (*nagaram*) and still southeast to the right of the ant-hill near this boundary, to the south and west, further southwards along the western boundary of this land; as it lies in the centre of the Siṅgaḷāntakan-vāykkāl, and to the north of the bend (*tirivu*) facing north of this channel, proceeding to the north along the boundary as it lies on the east bank of this channel, to the east from the centre of Siṅgaḷāntakan-vāykkāl, and towards the north along the centre of this channel, to the east on the north bank of the channel called Śivapādaśēkharan lying in the east to west (direction), further to the west along the boundary as it lies on the north bank of this channel, to the north from the south-east boundary of the land on the north bank of this channel, in Irājarāja Īsvarapuram, and to the north along the eastern boundary of this land, to the east from the southern bank of Siṅgaḷāntakan-vāykkāl, proceeding towards the north from the northern bank of this channel after crossing over, further north along the boundary on the east bank of Uḍaikuḷam in Irājarāja-Īsvarapuram, to the east from the ant-hill on this boundary, further towards the north and north west along this boundary to the right of the ant-hill on it, and to the east and north from the bend (*tirivu*) facing south along the western boundary of this land; further proceeding to the south, south west and south along this western boundary as it lies and to the west and north from the centre of this Siṅgaḷāntakan-vāykkāl, proceeding towards the west along this boundary in the centre of this channel and to the north from the north-western boundary of the land in Irājarāja-Īsvarapuram on the southern bank of this Siṅgaḷāntakan channel, further proceeding towards the south west and south along the western boundary of this land, and to the west and north from the north bank of Śivapādaśēkharan-vāykkāl to the right of the twin ant-hills near the south-west of this land, proceeding towards the north west along the boundary as it lies on the north bank of this Śivapādaśēkharan-vāykkāl, to the north and east from the centre of this Siṅgaḷāntakan-vāykkāl; and westward along the centre of this channel, still to the north from the Puṅgaṅ-kattai near the south-eastern boundary of land in Teṅ-Chēndaṅkuḍi in Rājarāja-vaḷanāḍu on the north bank after crossing this channel to the north.

(Line 722). The western boundary, further proceeding towards the northeast, north and northwest along the eastern boundary of the land in Teṅ-Chēndaṅkuḍi, to the east south and north from the south bank of the channel flowing into Tribhuvanamahādēvip-pērēri in the north-eastern limits of this land crossing over to the north bank across this

channel and proceeding to the north along the eastern boundary of the land in Vada-Chiēdangudi of this *nādu* and to the east along the south-eastern boundary of the land in Paṇaṅguḍi in this *nādu*, further towards the north along the eastern boundary of this land, to the east after reaching the northeastern boundary of land in Paṇaṅguḍi in the south of the bank of this lake (and) near to the west of the sluice called *veṭṭittūmbu* on the north bank of Tribhuvanamahādēvip-pērēri, proceeding to the west along the northern boundary of this land, i.e. the north bank of this lake, as it lies, to the north from the south-eastern boundary of the land in Paṇaṅguḍi north of the bank of this lake, and to the east from the ant-hill on the northeast of this land; towards the north to the right of the *Ṇṅai* bush to the west of this boundary; proceeding to the west along the northern boundary of this land as it lies, and to the north from the northern boundary of this land that is the eastern boundary of land in Koḍumuḍi-Ālattūr of this *nādu*, proceeding further towards the north along the eastern boundary of the land in this Koḍumuḍi-Ālattūr, further north along this boundary to the left of the ant-hill, to the east from the *kulaikkarai* (on the) southern boundary of land in Vijayālaya-chaturvēdimaṅgalam, a *brahmadiya* of Kāndāṇa-nādu, further proceeding to the east, northeast and east along the boundary on this *kulaikkarai*, to the south and east from the southeastern boundary of the burning ground of the *paraiyas* of this place (*ūr*), to the north and north-west along the west bank of the channel lying in the south to north (direction) near to the east of this burning ground to the east and north from the ant-hill on this boundary, proceeding to the north, northwest and north along the boundary on the west bank of this channel, still to the west and north, and to the east and north of the ant-hill on this boundary, further towards the north along the boundary and to the east from the south bank of the tank called *Uppukkuḷam*, to the west along the south bank and to the north along the west bank of this tank and to the north and east from the centre of Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru;

(Line 754) The northern boundary—further proceeding towards the east along the boundary as it lies in the centre of this Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru to the south from the south bank of the channel flowing eastwards to Nerkuṇṇam in Veṇṇik-kūṇṇam originating from the bend (*tirivu*), facing southeast, of this Mummaḍisōlap-pērāru, proceeding to the east along the boundary as it lies on the south bank of this channel, further east, southeast and east along the south bank of the channel flowing into the Tiruvaraṅgaṅkuḷam in Nerkuṇṇam from the bend (*tirivu*) facing north in the (this) channel, to the south and west from the west bank of the bend (*tirivu*), facing east, of the channel flowing northwards and then eastwards originating from the Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru flowing towards Nerkuṇṇam, crossing over to the south bank of this channel and proceeding towards the east along the boundary and along the boundary on the south bank of the channel originating from the bend (*tirivu*) facing north and flowing east towards Nerkuṇṇam, further east along the southern boundary of the field called Nerkuṇṇattuk-kāḍu, crossing over towards the east the inner small channel flowing towards the north to Nerkuṇṇam, proceeding towards the east along the southern boundary of the field called Vichchukkār-chey, to the south and west from the west bank of the channel called Peruṅgaṅṇāru-vāykkāl flowing towards the north to Nerkuṇṇam, crossing over towards

the northeast to the east bank of this channel, proceeding towards the north along the boundary as it lies on the east bank of this channel, further to the east and south from the south bank of the inner small channel flowing towards the east originating from this channel (i.e. Peruṅaṅṅārru-vāykkāl), further to the northeast and east along the boundary as it lies on the south bank of this inner small channel, proceeding to the east along the southern boundary of the field called Piyaltuḍavai in Nerkuṅṅam, and to the south and east along the southeastern boundary of this field; further proceeding to the north east, north and northeast along the eastern boundary of this field, to the east and south from the south bank of the stream called Pala-Veṅ, further proceeding towards the north, northwest and northeast along the boundary on the south bank after turning round all the bends, to the south, extreme east (*kilakkilakku*) and to the south from the bank of the stream which is the eastern boundary of land in Pālmūṭṭam in Nerkuṅṅam of this *nāḍu*, further proceeding towards the north, east and northeast along the boundary on the bank of this stream, to the east and south from the south bank of Veṅ, further proceeding towards the east, the southeast and east along this boundary as it lies on the south bank of Veṅ, to the south and west from the western bank of Veṅ, and still southeast along this boundary on this bank, crossing over to the east bank towards the southeast, proceeding to the south and west along the southern boundary of land in Jātiviyāsach-chaturvēdimāṅṅalam *alias* Aṅṅaivaṅṅanallūr, a *brahmadēya* in Āvūr-kūṅṅam, to the southeast along this boundary and to the south and west from the north bank of Veṅ, proceeding towards the east along the boundary as it lies on the south bank of Veṅ after crossing over to the southeast, to the south from the west bank of Veṅ, further proceeding towards the east and northeast along the southern boundary of Jātiviyāsach-chaturvēdimāṅṅalam *alias* Aṅṅaivaṅṅanallūr as it lies on the east bank of Veṅ after crossing over towards the east, to the south and east from the southwestern boundary of land in Kavṅṅiyakkuḍi in Veṅṅik-kūṅṅam, further proceeding towards the southeast along the southern boundary and towards the south along the western boundary of this land, crossing the channel called Pala-Veṅ lying in the east to west (direction), to the south along this ridge and proceeding towards the southeast and the east along the southern boundary of this land, crossing over to the southeast (the channel) Maṅṅuvāy flowing into Veṅ (but cut off) from Pala-Veṅ to the south along the east bank of this channel and further to the south and west from the north bank of this Veṅ, proceeding towards the southeast along the centre of this Veṅ and reaching the north bank of the Pulvēḷūr channel, i.e. the southern bank of Veṅ (from which) it originates; further proceeding to the east along the boundary as it lies on this south bank of this Veṅ, to the south-east along the southern boundary of land in Kavṅṅiyakkuḍi on this south bank, to the south and west from the southwest boundary of land in Iṅṅigaikkuḍi on the south bank of this Veṅ, and to the east along the southern boundary of this land, to the south from Maṅṅuvāy on the east boundary of this land draining into Veṅ from Pulvēḷūr-vāykkāl, to the south and east after reaching the southern bank of this Veṅ across Maṅṅuvāy towards the southeast, proceeding to the east along this boundary as it lies on this south bank of Veṅ, and further cutting the river towards the south-east across to the north bank, and to the south and east from the southeastern boundary of the field called Nāraṅṅa-maśakkal in Naṅṅmūlakkuḍi in this *nāḍu*;

further to the north along the eastern boundary of this land, and to the northeast along the eastern boundary of the land called Tāḷi-maṣakkal of this place (*ūr*), further to the east and south from the western boundary of the land in Dēvaṅmaṅgalam in this *nāḍu*, to the west from the north bank of Veṅ to the south of the western boundary of this land, crossing over to the southern bank of this Veṅ towards the southeast and proceeding towards the east, northeast and southeast along the southern boundary of land in Dēvaṅmaṅgalam on the south bank of Veṅ and to the south, east and west from the southeastern boundary of this land, proceeding towards the north along the eastern boundary of this land and towards the east from the south bank of this Veṅ, crossing over towards the north to the north bank of this Veṅ towards the southeastern boundary of land in Dēvaṅmaṅgalam called Kaḍambaṅ-nānūrukkaḷ and thence proceeding to the north along the eastern boundary, to the east along the southern boundary and to the south along the western boundary of this land and towards the east, south and west from the north bank of Veṅ, crossing this river towards the south and proceeding towards the east along the centre of this river and towards the northeast and reaching the north bank of this river and the southern boundary of the eastern cremation ground in Dēvaṅmaṅgalam, proceeding to the northeast along this boundary and to the south and east from the southern boundary of the dry land in Chāttaṅguḍi of this *nāḍu*, proceeding to the southeast along the southern boundary of this land and to the south along the western boundary of the land (covered by) the stream of this place and towards the south west from the north bank of Veṅ; crossing this river Veṅ towards the southeast and proceeding from the south bank towards the southeast along this boundary and towards the south and west along the northwestern boundary of the land in Pāruraḷ *alias* Marudattūr of this *nāḍu*; proceeding towards the south along the western boundary and towards the southeast and east along the southern boundary of this land and to the west and south from the northwestern boundary of the land on the northern bank of Pūvaṅūr channel in Vaḍa-Śāttamaṅgalam of this *nāḍu*; proceeding to the south along the western boundary of this land and to the west from the north bank of Pūvaṅūr channel, crossing this channel towards the southeast and proceeding towards the east along the south bank and to the south towards the spot where (the boundary) started first the land within the four boundaries specified thus and

(Line 848) the land of this place (*ūr*)<sup>1</sup> lying within Veṅṅi, a city of Venni-kūrṅam, a *nagaram*, and a *devadāva* of Irājarāja-Īṣvaramuḍaiyār, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern corner of the land given as tax-free to the servant at the mansion of the *nagarattār*, to the south along the western boundary of this land and to the west from the north bank of the channel called Venkāḍudēva-vāykkāl in this Veṅṅi—the southern boundary—proceeding to the west along the northern ridge of this channel towards the southeastern boundary of the land, i.e. the house-site of Nakkaṅ Venni, a merchant of this place and then to the north—the western boundary—proceeding to the north along the eastern boundary of this land and to the east from the southern ridge of the Cheppuvāyil channel—the northern boundary

<sup>1</sup> Tribhuvanamahādēvich-chaturvēdimaṅgalam.

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

(Line 860) the land of this place lying within the lands of Veṇṇi, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern boundary of the land in the southern bank of Veṅkāḍudēva-vāykkāl of this place—the house-site of Chēndaṅ-Māṛāppuli, a merchant of this place, on the south along the western boundary of this land, to the southeast from this boundary (passing) to the left of the ant-hill nearby, to the north, west and south from the northern ridge of the channel called Tīruchchirram-balavāykkāl in this Veṇṇi; crossing this channel towards the southeast to the southern ridge, to the east along this ridge, to the south and west from the western ridge of the channel called Tīruvaraṅgavadi in this Veṇṇi, to the south along this boundary (lying) on this ridge and to the west from the ant-hill on this boundary; the southern boundary—to the west along this boundary, to the north from the eastern boundary of the land, the house-site of Ārūr Kaṇavadi, a merchant of this Veṇṇi; the western boundary—to the north along the eastern boundary of this land, to the east from the southern bank of Tīruchchirrambala-vāykkāl, crossing over this channel towards the north towards the southern ridge of Veṅkāḍudēva-vāykkāl and then to the east, cutting across this channel towards the northeast to the north along the boundary on the northern ridge of this channel, to the east from the southern boundary of the land, the house-site of Śōḷaṅ-Nambi and Śōḷaṅ-Mānābharaṇaṅ, merchants of this place, the northern boundary—to the east, southeast, east, southeast and south along the southern boundary of this land as it lies, to the south and west after reaching the place where (it) started: thus this land and

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

(Line 894) Thus among these lands included within big four boundaries thus specified, having excluded land called Ōmappuṅṅey of Veṇṇi, a *nagaram* in Veṇṇik-kūṅṅam and a *dēvadāna* of Rājarāja-Īśvaram-uḍaiyār lying within (mixed up with) the lands of Kāḍaṅ-Kārikurichchī, Guṇaśīlanallūr and Cheyyānallūr included in the Tribhuvanamahādēvich-chaturvēdimaṅgalam—dry land called Onṅṅey-āṅumā of this Veṇṇi lying within the lands of Kuḷappāḍu and Cheyyānallūr included in this Tribhuvanamahādēvich-chaturvēdimaṅgalam—land of Rājarāja-Īśvarapuram, a *nagaram* in Rājarāja-vaḷanāḍu lying within the lands of Nittavinōdanallūr included in Tribhuvanamahādēvich-chatur-



vēdimāṅgalam—land of this Irājarāja-Īsvarapuram lying within the lands of Nittavinōdanallūr, Puḷigaikkūḍi, Igaḷānilainallūr and the areca and firewood plantation lands common to this district included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—land of this Irājarāja-Īsvarapuram lying within the lands of Puḷigaikkūḍi and the areca and firewood plantation lands common to this district included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—the garden land comprising of the mango and coconaut (groves) of this Irājarāja-Īsvarapuram lying within the lands of Puḷigaikkūḍi included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—the land of Irājarāja-Īsvarapuram (belonging to) the Piḍāriyār Kaviri-Nāṅgai on the bund of Tribhuvanamahādēvip-pērēri, lying within Nittavinōdanallūr included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—land of this Irājarāja-Īsvarapuram and Ariṅjigaipuram, a *nagaram* in Viraśōḷa-vaḷanādu lying within lands of Nittavinōdanallūr and, lands measured (as one unit as) Tribhuvanamahādēvip-pērēri, the areca and firewood plantations of the *araiyar* of this lake, the habitation site of this place common to the district and the Chiruparraik-kāḍu common to the district—land called Nāvappaḷlam of Irājarāja-Īsvarapuram lying within the land measured (as one unit as) Chiruparraik-kāḍu common to the district.

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

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

<sup>1</sup> See supra p. 49 for a discussion on this section.

(Line 937) Exemptions (from the following taxes are) granted (for the lands) thus received: (fee for the) administration (of) the district, (fee for the) administration (of) the unit (*ūr*), (one) *nāli* (of paddy on each) basket (of paddy), (one) *nāli* (of clarified butter for every) door, (one) *kānam* (collected for every) marriage, (fee on) stones (used by) washermen, (one) *kānam* (on every) potter, water-cess, fee (for tapping) toddy, (fee on) grains (sold on) receptacles, (fee on) cloth (woven on) looms, fee on brokers, fee on goldsmiths, fee on shepherds, (fee on) fodder (for) sheep, (fee on) good cow (and) good bull, (fee for) the watch of the district, (fee on) transit across (the country, of commodities or fee on short term crops), *virpiḍi*,<sup>1</sup> (fee of one) *mañjādi* (on) extensions (to houses), customs, fee on ferries, fee for maintaining justice, tax on (stray) animals, *tīyeri* and *kūttikāi*<sup>2</sup>—the State shall not collect any kind of tax to be charged and realised by it.

(Line 942) Thus we (the *nāṭṭi m*) gave the deed of boundary<sup>3</sup> prepared (after) planting the stones and milk-bush having gone round the hamlets circumambulated by a female elephant, (effective) as a *brahmadēya* by the name of Tribhuvanamahādēvich-chaturvēdi-maṅgalam in Virasōḷa-vaḷanāḍu in Nityavinōḍa-vaḷanāḍu from the eighth year inclusive of the conditions and exemptions thus obtained and also of cultivating and supervisory (rights), with its excess and deficiency (in its measurements): I, Nakkaṅ Araṅgaṅ of Puṅjirūr in Kilār-kūṅṅam in Nittavinōḍa-vaḷanāḍu, the head of the department of Land tax, gave the deed of boundary (prepared) after planting the stones and milkbush having gone round the hamlets circumambulated by the female elephant accompanying the *nāṭṭar*; this is my signature.<sup>4</sup>

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

(Line 1035) This is approved by<sup>5</sup>.....

<sup>1</sup> Translated as fee for carrying bows (*SII*, III, p. 311) and as sale-note (*South Indian Temple Inscriptions* by T. N. Subramaniam, Vol. III, Pt. II, Annexure, p. xcvi).

<sup>2</sup> 'Quarter (*paṅam*) to be paid by the dancing woman'; *Ep. Ind.* XXII, p. 234, note 2. It is not known whether these women could be considered to have belonged to the temple and it is also doubtful whether private establishments of dancing women liable for taxation ever existed.

<sup>3</sup> *araiyōlai* for *aravōlai*: See *supra*, p. 37.

<sup>4</sup> This section is followed by similar passages regarding the signatures of the officials deputed by the king for the purpose (upto line 954) and of the persons similarly deputed by the local governments (upto line 1007). Details from these lines have been tabulated in Lists A and B (pp. 22-27 and 50-51 respectively). Hence they are not translated here.

<sup>5</sup> This is followed by names of high officials already listed. This section is followed by another containing a list of the donees.

List of Brāhmaṇas who received shares in the gift-village  
(The Brāhmaṇas received one share each)

Sl.No.	Place of residence	Gōtra	Sūtra	Place of birth or family	Name
1 <sup>1</sup> —1	Viranārayaṇachaturvēdi-maṅgalam ( <i>Taṇiyūr</i> in Rājendra-simha-vaṅgaṇḍu)	Bhārggava	Āśvalāyana	Irāiyānaraiśūr	Madisūdana (Madhusūdana) Yagnāpriyabhāṭṭaṅ
2	Do.	Kāśyapa	Do.	..	Vāsudēvan Śrīkṛishṇabhāṭṭaṅ
3	Do.	Viśvāmītra	Do.	..	Kṛishṇaṅ Dāmōdarabhāṭṭaṅ
4	Do.	Parāśara	Do.	..	Nārāyaṇaṅ Dāmōdarabhāṭṭaṅ
5	Do.	Do.	Do.	Tiruppēr	Datta-Nārāyaṇaṅ Dāmōdara-sahasraṅ
6	Do.	Āṅgīrasa	Do.	Peruvaijjiyūr	Akṣīarmaṅ Pāṇḍavabhāṭṭaṅ
7	Do.	Parāśara	Do.	..	Dāmōdaraṅ Tirunārāyaṇaṅ
8	Do.	Kāśyapa	Do.	..	Koṭṭaperumaṅ Vimalaṅ
9	Do.	Bhāradvāja	Do.	Pullūr	Tiruvaraṅganārāyaṇaṅ Jātavēdaṅ
10	Do.	Āṅgīrasa	Jāmbavya	Valavūr	Śrīrāmaṅ Tirunīlakaṇṭabhāṭṭaṅ
11	Do.	Parāśara	Āśvalāyana	Tiruppēr	Tāya-Nārāyaṇabhāṭṭaṅ
12	Do.	Kuṇḍina	Do.	Nālūr	Kaṁalanāthaṅ Śrīkaṭṭabhāṭṭaṅ
13	Do.	Kāśyapa	Do.	Do.	Nārāyaṇaṅ Divākara-daśapuriyaṅ
14	Do.	Do.	Do.	Do.	Rishikēśavaṅ Śrīvāsudēvabhāṭṭaṅ
15*	Do.	Kuṇḍina	Do.	Do.	Aniruddhaṅ Baladēvabhāṭṭaṅ
16	Do.	Dēvarāta	Do.	Vēlaṅguḍi	Nīlakaṇṭaṅ Gōvīndabhāṭṭaṅ
17	Do.	Rāthītara	Do.	Iḍaiyāṅṟu-maṅgalam	Nandinārāyaṇabhāṭṭaṅ
18	Do.	Ātraya	Do.	Kīraṅgūr	Śrīkaṇṭaṅ Śivādāsa-sahasraṅ
19	Do.	Rāthītara	Do.	Iḍaiyāṅṟu-maṅgalam	Nārāyaṇaṅ Tirumālabhāṭṭaṅ
20	Do.	Rāthītara	Āśvalāyana	Do.	Tirumāl Subrahmaṇyaṅ
21	Do.	Ātraya	Āpastamba <sup>2</sup>	Mūḍapuram	Bayyakuṭṭi Mādhaḥva-daśapuriyaṅ
22	Do.	Do.	Do.	Kuṇḍūr	Aṇantiśaṅ Śrīdhara-daśapuriyaṅ
23	Do.	Hārīta	Do.	Kuravaśari	Śrīmādhavaṅ Ādittapiḍāra-daśapuriyaṅ
24	Do.	Kutsa	Do.	..	Kaṇṭhipōśaṅ Nārāyaṇaṅ Nārāyaṇadaśapuriyaṅ
25	Do.	Lōhīta	Baudhāyana	Tōrppil	Nandīśvaraṅ Nārāyaṇa-daśapuriyaṅ
26	Do.	Sarṁkrīti	Do.	Iruṅgaṅḍi	Śrīkṛishṇaṅ Vēṅṅambi-daśapuriyaṅ

1 This is the number of the plate which begins with this entry. The serial number of every plate is given in its relevant place.

\* The numbers bearing this mark in this list end the obverse of the respective plate.

2. This is wrongly spelt as Apastambha throughout this record.

TAMIL PORTION

27	Do.	Gautama	Āpastamba	Kuravaśari	Śrīkṛiṣṇaṅ Anantīśabhataṅ
28	Do.	Kuṇḍina	Do.	Vaṅgippuṟam	Paśāpōṣaṅ Tīruveṅkāttadigaḷ Bhaṭṭaṅambi-daśapuriyaṅ
29	Do.	Kaṇva	Do.	Chirupuḷuvil	Dāmōdaraṅ Śrīkṛiṣṇa-daśa- puriyaṅ
30	Do.	Parāśara	Do.	Vaṅgippuṟam	Aṅgiperumaṅ Chaṁmamādhava- daśapuriyaṅ
2—31	Do.	Kuṇḍina	Āpastamba	Vaṅgippuṟam	Kalaśan Skandhaṅ Dōṇabhataṅ
32	Do.	Bhāradvāja	Do.	Kākkandūr	Kumāra-Nīlan Yajñādēvabhataṅ
33	Do.	Do.	Do.	Kāṭṭukkuṟi	Śrīkṛiṣṇaṅ Mādhava-daśa- puriyaṅ
34	Do.	Kāśyapa	Do.	Kārambich- chēḍu	Ejñayaṅ Trivikrama-daśapuriyaṅ
35	Do.	Bhāradvāja	Do.	Kāṟṟipai	Aiyyaṅ Śrīkṛiṣṇa daśapuriyaṅ
36	Do.	Garga	Do.	Kuṅjappavvil	Aiyyappoṟṟi Channaya-daśa- puriyaṅ
37	Do.	Bhāradvāja	Do.	Kōrōvi	Nambitāḷi Mādhavanambi- sahasraṅ
38	Do.	Gautama	Do.	Kārambich- chēḍu	Nārāyaṅaṅ Śrīkṛiṣṇabhataṅ śōmayāḷi
39	Do.	Kāśyapa	Do.	Kārambich- chēḍu	Kumāra Dōṇan Śrīnārāyaṅa- sahasraṅ
40	Do.	Bhāradvāja	Do.	Poṅṅampuṟam	Bhavarudraṅ Kāmaya-sahasraṅ
41	Do.	Kuṇḍina	Do.	Iruṅgaṅḍi	Nandīperumaṅ Cheṭṭaya- sahasraṅ
42	Do.	Bhāradvāja	Āpastamba	Kōrōvi	Mādhavaṅ Tirumāliruṅjōlai- sahasraṅ
43	Do.	Hārīta	Do.	Prēmapuṟam	Śrīrāghavaṅ Gōvinda-sahasraṅ
44	Do.	Kāśyapa	Do.	Ūviyūr	Bhavaśarmaṅ Dēvaratha-daśa- puriyaṅ
45	Do.	Mudgala	Do.	Ūruppuṭṭūr	Akkīśarmaṅ Gōvinda-daśapuriyaṅ
46*	Do.	Bhāradvāja	Do.	Piṅukkippu- ṟam	Nārāyaṅaṅ Śrībhaktapriyabha- ttaṅ
47	Do.	Kāśyapa	Do.	Aṭṭāmpuṟam	Vennaiyaṅ Aṭṭōabhataṅ
48	Do.	Garga	Do.	Vaṟṟalūr	Śivadāsaṅ Viṣṇu-daśapuriyaṅ
49	Do.	Vātsa	Do.	Vaṅgippuṟam	Akkōḷaṅ Sarvakṛatu-daśapuriyaṅ
50	Do.	Do.	Do.	Vaṅgippuṟam	Akkōḷaṅ Yajñātma-daśapuriyaṅ
51	Do.	Nītundilā	Do.	Irāyūr	Subrahmaṅyaṅ Tīruvēḷvikkudī- daśapuriyaṅ
52	Do.	Ātraya	Do.	Dvēdai Gōmapuṟam	Irāmadēvan Cheṅṅaya-sahasraṅ
53	Do.	Vātsa	Āpastamba	Vaṅgippuṟam	Śivanārāyaṅaṅ Yajñadatta- kramavittaṅ
54	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Sujentavāmi Nārāyaṅabhataṅ
55	Do.	Gargga	Āśvalāyana	Vaṅgippuṟam	Aṭṭōṅaṅ Sūryadēva-kramavittaṅ
56	Do.	Rāthitara	Āpastamba	Kōṭṭan- Gōmapuṟam	Tirumāliruṅjōlai Vēṅnambi- sahasraṅ
57	Do.	Kuṇḍina	Do.	Kōmaḍam	Rudranārāyaṅaṅ Padmanābha- daśapuriyaṅ

58	Do.	Viśvāmītra	Do.	Kirāñjik- kammiatti-pōl	Vishṇunambi Eḷuvadiyaṅ sahasraṅ
59	Do.	Vatsa	Do.	Uruppuṭṭūr	Tiruveṅkāttadiga  Śaṅkaranārā- yaṅa-sahasraṅ
60	Do.	Kauśika	Do.	Araṇaipporam	Nārāyaṅa Lakshmaṇa-sahasraṅ
61	Do.	Śaṭha	Baudhāyana	Irāyūr- choṭṭai	Yajñavalkya-Īśvarabhaktaṅ
62	Do.	Ātraya	Āpastamba	Kilākkil	Nāgamayaṅ Dēvadi-daśapuriyaṅ
3—63	Do.	Kuṇḍina	Do.	Kuṇḍūr	Vājapē[yaṅ]ji Kēśava-daśapuri- yaṅ
64	Do.	Ātraya	Do.	Viṭṭuraṅ	Dāmōdaraṅ Bhāśkara-kramavi- ttaṅ
65	Do.	Vatsa	Āśvalāyana	Olikonrai	Aiyyanperumaṅ Śivanabhaktaṅ
66	Do.	Do.	Āpastamba	Vaṅgippuraṅ	Śivanārāyaṅa Mātridāsa- daśapuriyaṅ
67	Do.	Kuṇḍina	Do.	Sāhaṅai	Dāmōdaraṅ Śeṭṭhara-sahasraṅ
68	Do.	Vatsa	Do.	Vaṅgippuraṅ	Attayaṅ Dāmōdara-daśapuriyaṅ
69	Do.	Kuṇḍina	Do.	Muppirāl	Śrīmadhavan Echechambibhaktaṅ
70	Do.	Hārīta	Do.	Āsūri (!)	Channaṅa Dhūrjjaṅi-sahasraṅ
71	Do.	Do.	Do.	Do.	Dēvadēvēśaṅ Tiruvadigal- daśapuriyaṅ
72	Do.	Vāthūla (Vādūla)	Do.	..	Uchchātara-pōśaṅ Nārāyaṅa Tiruvāṅandabhaktaṅ
73	Do.	Bhāradvāja	Bhāradvāja	Īlakkandiraṅ	Rēvakumāraṅ Śrīkṛishṇabhaktaṅ
74	Do.	Vatsa	Āpastamba	Vaṅgippuraṅ	Dōṅakkurī Chandrakumāraṅ Śrī- dhara-daśapuriyabhaktaṅ
75	Do.	Aupamanyu	Do.	Uviyūr	Chendippiraṅ Nārāyaṅabhaktaṅ
76	Do.	Bhāradvāja	Āśvalāyaṅa	Kuravaśari	Śaṅkaranārāyaṅa Śrī Parā- kuśākramavittaṅ
77	Do.	Kuṇḍiṅa	Āpastamba	Noṭṭūr	Ejñakumāraṅ Nāgadatta-daśa- puriyaṅ
78	Do.	Bhāradvāja	Do.	Kuravaśari	Dāmōdaraṅ Nārāyaṅabhaktaṅ
79	Do.	Kuṇḍiṅa	Do.	Vaṅgippuraṅ	Trivikramaṅ Śaṅkaranārāyaṅa- daśapuriyaṅ
80*	Do.	Garga	Āśvalāyana	Do.	Kandayaṅ Śrīrāmaabhaktaṅ
81	Do.	Do.	Do.	Do.	Śaṅkaranārāyaṅa Nārāyaṅa- bhaktaṅ
82	Do.	Lōhiṅa	Baudhāyana	Kārambich- cheṭṭut-tūrppil	Ejñaṅ Śrīrāma-daśapuriyaṅ
83	Do.	Hārīta	Baudhāyana	Paśumpuraṅ	Kapōḍhīvaraṅ Kēśava-daśapuri- yaṅ
84	Do.	Ātraya	Āpastamba	Viṭṭuraṅ	Rishikēśavaṅ Śrīrāmach-chatur- vēdibhakta-sōmayāji
85	Do.	Hārīta	Do.	Aḷuttanūr	Nāgaperumaṅ Ejñaya-daśapuri- yaṅ
86	Do.	Lōhiṅa	Baudhāyana	Kārambich- cheṭṭut-tūrppu	Attikumāraṅ Channaṅa-daśa- puriyaṅ
87	Do.	Gautama	Āśvalāyana	Vaṅgippuraṅ	Svāmi Porakumārabhaktaṅ
88	Do.	Ātraya	Āpastamba	Kuṇḍūr	Mahādēvaṅ Tiruvaraṅga Nārāyaṅa-daśapuriyaṅ

TAMIL PORTION

89	Do.	Vatsa	Do.	Nadādūr	Acchivanay	Kumārasvāmibha- ttay	
90	Do.	Hārīta	Do.	Kuṇḍīli	Attīṇḍan	Kēśava-daśapuriyan	
91	Do.	Vatsa	Do.	Cheruppaḷḷi	Dāmōdara-Gōvinḍa-	daśapuriyan	
92	Do.	Kauśika	Do.	Pāgalūr	Nārāyaṇay	Padmānābha-daśa- puriyan	
93	Do.	Kāśyapa	Do.	Karippuṇam	Madhusūdana	Bhāvaskandha- bhaṭṭay	
94	Do.	Do.	Do.	Kāñjai	Muttāji	Viṣṇubhaṭṭay	
95	Do.	Śaṭha	Baudhāyaṇa	Irāyūr- Chozai	Śrīkrishṇay	Śrīmādhavabhaṭṭa- vasantayāji	
96	Do.	Bhāradvāja	Āśvalāyana	Iruṅgaṇḍi	Trinētraṇ	Śrī Vēdavyāsabhaṭṭay	
97	Do.	Gargga	Do.	Vaṅgippuṇam	Śaṅkaranārāyaṇabhaṭṭay		
98	Do.	Gautama	Āpastamba	Koṇḍampatti	Oṇṇiyūradigaḷ	Nāgambī-sahasraṇ	
99	Do.	Lōhita	Baudhāyaṇa	Kārambichch- chēttut- tūṇṇu	Śrīrāma	Attīṇḍa-daśapuriyan	
100	Do.	Do.	Āpastamba	Do.	Gaṅgādhara	Dāmōdara-daśa- puriyan	
101	Do.	Hārīta	Baudhāyaṇa	Paḷumpuṇam	Kapōḍīśvaraṇ	Śivarudra-daśa- puriyan	
102	Do.	Do.	Āpastamba	Kuṇḍīli	Echchambi	Śrīdhara-daśapuriyan	
103	Do.	Kuṇḍina	Do.	Kirāñji	Erīmiḷagupōśaṇ	Śrīnārāyaṇa Śrīvasudēva-sahasraṇ	
104	Do.	Bhāradvāja	Do.	Kuṇḍūr	Īśvaraṇ	Tiruvēṅkaḍa-kramavittay	
105	Do.	Hārīta	Do.	Surasārambi	Narasīṅgaṇ	Madhusūdanabha- ṭṭay	
106	Do.	Lōhita	Baudhāyaṇa	Kārambichch- chēttut-tūṇṇu	Yajñātmaṇ	Mādhavabhaṭṭay	
107	Do.	Kauśika	Āpastamba	Chēttāṭūr	Dāmōdaraṇ	Śōlaippirāṅ-krama- vittay	
108	Do.	Do.	Do.	Do.	Mādhavaṇ	Tiruvaraṅga Nārā- yaṇabhaṭṭay	
109	Do.	Vatsa	Do.	Uruppuṭtūr	Kēśavaṇ	Śrīdharabhaṭṭay	
110	Do.	Kuṇḍina	Do.	Chāndūr	Trivikramaṇ	Yajñadhāma-daśa- puriyan	
111*	Do.	Hārīta	Do.	Prēmapuṇam	Śrīdharay	Rāmadēvabhaṭṭay	
112	Do.	Kuṇḍina	Do.	Muppirāl	Śivadāsaṇ	Viṣṇukumāra-daśa- puriyan	
113	Do.	Do.	Āśvalāyana	Kōmapuṇam	Tiruvēṅkaḍavaṇ	Śivaṇaya-krama- vittay	
114	Do.	Vādhūla	Āpastamba	Kuṇḍūr	Gōvinḍan	Dāmōdara-daśapuri- yan	
115	Do.	Gautama	Do.	Chēttālūr	Pōśaṇ	Eḷuvaḍṇiyāṇ	Bhāskara- kramavittay
116	Do.	Hārīta	Āśvalāyaṇa	Turumundūr	Attōṇay	Bhāvaskandabhaṭṭay	
117	Do.	Do.	Drāhyāyaṇa	Pōḍakam	Rāmadēvaṇ	Viṣṇu-sahasraṇ	
118	Do.	Kāśyapa	Do.	Turumundī- ppuṇam	Chīṅgayaṇ	Kumārasvāmi- sahasraṇ	
119	Do.	Hārīta	Do.	Turumundūr	Nārāyaṇay	Śivaṇabhaṭṭay	

120	Do.	Do.	Do.	Do.	Akkumāraṅ Śrīkuttabhāṭṭaṅ
121	Do.	Vatsa	Do.	Kuṇḍūr	Maṅgalavaṅ Sōlaippirāṅbhāṭṭaṅ
122	Do.	Kāśyapa	Do.	Tuṟumuṇḍi- ppuṟam	Tammaḍi Dēvaśarmabhāṭṭaṅ
123	Do.	Bhāradvāja	Do.	Irāyūr	Anantapirāṅ Śrīdhara-sahasraṅ
124	Do.	Do.	Do.	Kārambich- chēḍu	Rāmadēvaṅ Tiruvenkāḍa- kramavittaṅ
125	Do.	Kāśyapa	Do.	Tuṟumuṇḍi- ppuṟam	Tirukkumāraṅ Siṅga-sahasraṅ
126	Do.	Kauśika	Do.	Prayāgai	Śrīmādhavaṅ Śivaṅbhāṭṭaṅ
5—127	Do.	Do.	Do.	Do.	Śrīmādhavaṅ Sōmadēva-sahasraṅ
128	Do.	Vatsa	Do.	Kuṇḍūr	Viṣṇu Gōvindaḅbhāṭṭaṅ
129	Do.	Kauśika	Drāhyāyaṅa	Prayāgai	Tiruppaṅgaṅḍaṅ Bhāṭṭaṅambi- sahasraṅ
130	Do.	Kāśyapa	Do.	Tuṟumuṇḍi- ppuṟam	Bhava[s]jutan Bhavaśkanda- bhāṭṭaṅ
131	Do.	Hārīta	Do.	Tuṟumuṇḍūr	Kēśavaṅ Narasiṅgaḅbhāṭṭaṅ
132	Do.	Do.	Do.	Do.	Bhāskaravaṅ Mātrusaṅkaranārā- yaṅa-kramavittaṅ
133	Do.	Do.	Do.	Do.	Shaḍaṅgavi [t*] Ṛishikēśavaḅbha- ṭṭaṅ
134	Do.	Kauśika	Do.	Araṅaippuṟam	Kumārasvāmi Sūryadēva- kramavittaṅ
135	Do.	Hārīta	Do.	Kuṇḍūr	Akṣīarman Vāmaṅa-kramavittaṅ
136	Do.	Bhāradvāja	Do.	Pāḍagam	Tiruvārṅganārāyaṅaṅ Yajña- bhāṭṭaṅ
137	Do.	Do.	Do.	Tuṟumuṇḍūr	Śrīkutta-Akkumārabhāṭṭaṅ
138	Do.	Do.	Do.	Do.	Tirukkadaṅvaṅ Bhāskaradēva- sahasraṅ
139	Do.	Vatsa	Do.	Naḍādūr	Śaṅkaranārāyaṅaṅ Aiyappirāṅ kramavittaṅ
140*	Do.	Ātrēya	Do.	Tirumaṅgalam	Nakkaṅ Nārāyaṅaṅ
141	Do.	Do.	Do.	Do.	Nandi Ālay
142	Do.	Gautama	Satyāśhāḍha	Neṟkuṅṅam	Ejuvaḍiyāṅ Tiruvargaṅnārāyaṅa- sahasraṅ
143	Do.	Bhārgava	Jaimiṅi	Koṭṭaiyūr	Sadāśivaṅ pi[[*]ṅaṅ
144	Do.	Vāsishṭha	Do.	Ēmappērūr	Nārāyaṅaṅ Nārāyaṅabhāṭṭa- vasantayāji
145	Do.	Viśvāmītra	Do.	Āḍaṅūr	Kaṅṅaṅ Dhīrasahasra-sōmayāji
146	Do.	Bhārgava	Do.	Paḷuvūr	Madisūdana Sūryadēvaṅ
147	Do.	Vāsishṭha	Do.	Puḷlamaṅgalam	Vāsudēvaṅ Nārāyaṅaṅ
148	Gaṅḍarādityach- chaturvēdimaṅgalam in Poygai-nāḍu in Rājēndrasimha- vaḷaṅnāḍu	Garga	Āpastamba	Kārambich- chēḍu	Koṭṭa-pōśaṅ Dāmōdiraṅ Śrīkrishṇa-daśapuriyaṅ
149	Do.	Kauśika	Do.	Kirāṅji	Geḷisā-pōśaṅ Annandi Mahēśvara-daśapuriyaṅ
150	Do.	Ātrēya	Do.	Kuṇḍūr	Tōṅayaṅ Bhāṭṭaṅambi- daśapuriyaṅ

TAMIL PORTION

151	Do.	Hārīta	Do.	Chettaijūr	Venniṭṭōṭṭu Chettayaṅ Nārāyanabhāṭṭaṅ
152	Do.	Viśvāmītra	Do.	Vēṅṅpuṇam	Nārāyaṅṅ Śrīkṛiṣṇa-daśa-puriyaṅ
153	Do.	Gautama	Do.	Pāmbuṅṅṅi	Kēśavaabhāṭṭaṅ Śrīviṣṇu-daśapuriyaṅ
154	Do.	Bhāradvāja	Āśvalāyaṅa	Kuravaśari	Nilagrīvaṅ Bhavaskanda-sahasraṅ
6—155	Do.	Do.	Āpastamba	Makaśirai	Śrīkṛiṣṇaṅ Śrīdhara-sahasraṅ
156	Do.	Do.	Do.	Kārambichēḍu	Aṭṭiṅṅaṅ Chettaya-daśapuriyaṅ
157	Do.	Viśvāmītra	Do.	Vaṅṅippuṇam	Mahādēvaṅ Śrīdharaabhāṭṭaṅ
158	Do.	Kauśika	Do.	Kuravaśari	Gōvindaṅ Sūryaviṣṇubhāṭṭaṅ
159	Do.	Bhāradvāja	Do.	Kuṅḍūr	Tirunilakaṅṅaṅ Udayadivākara-bhāṭṭaṅ
160	Do.	Vatsa	Baudhāyaṅa	Vaṅṅippuṇam	Echchakumāraṅ Naraśiṅga-daśapuriyaṅ
161	Do.	Do.	Do.	Do.	Naraśiṅgaṅ Yajñakunāra-daśapuriyaṅ
162	Do.	Bhāradvāja	Āpastamba	Kāṅṅiṅai	Tiruvenkāḍaṅ Tiruvaraṅga-dēva-bhāṭṭaṅ
163	Do.	Samkṛiti	Baudhāyaṅa	Iruṅṅaṅḍi	Kṛiṣṇaṅ Gōvindaabhāṭṭaṅ
164	Do.	Kauśika	Āpastamba	Kōkkarai	Nārāyaṅṅ Nārāyaṅa-sahasraṅ
165	Do.	Kuṅḍiṅa	Do.	Eṅṅūkkūr	Śrīdharāṅ Viṣṇunambi-sahasraṅ
166	Do.	Kāśyapa	Do.	Kāṅṅai	Viṣṇumādhaṅva-sahasraṅ
167	Do.	Kapi	Do.	Chirupuḷuvil	Kēśavaṅ Aiyyaṅṅōṅṅi-daśapuriyaṅ
168	Do.	Kāśyapa	Do.	Irāyūr	Puḷiṅṅōṅṅoppaṅ Viṣṇu Bhavarudra-daśapuriyaṅ
169*	Do.	Bhāradvāja	Do.	Nambūr	Mādhaṅ Nāgayabhāṭṭaṅ
170	Do.	Ātrēya	Drāhyāyaṅa	Maṅṅarpalli	Rudraṅ Tirunāliruṅṅōḷai-sahasraṅ
171	Do.	Do.	Do.	Do.	Rudraṅ Rāmadēva-sahasraṅ
172	Do.	Gautama	Do.	Do.	Nārāyaṅa Nampiraṅ-sahasraṅ
173	Do.	Parāśara	Do.	Pāḍakam	Nilāśarmaṅ Śrīrāma-kramavittaṅ
174	Do.	Gautama	Do.	Kirāṅṅi	Vāsudēvaṅ Śrīrāma-sahasraṅ
175	Do.	[Viśvāmītra]	Jayimīni	Āḍaṅṅūr	Nakkaṅ Chōḷaiṅṅipirāṅ
176	Do.	[Vi]śvāmītra	Do.	Do.	Nakkaṅ Āḷiyāṅ
177	Do.	Do.	Do.	Anbil	Māraṅ Tāyaṅ
178	Do.	Kauśika	Āśvalāyaṅa	Chirukoṅṅaiyūr	Nilakaṅṅṅaṅ Pītāmbaṅra-bhāṭṭaṅ
179	Madhurāntakach-chaturvēdimaṅṅalam in the same nēḍu	Kāśyapa	Do.	Perumarudūr	Paśupati Śrīnārāyaṅabhāṭṭaṅ
180	Do.	Garga	Do.	Vaṅṅippuṇam	Nārāyaṅṅ Tiruvaraṅga-krama-vittaṅ
181	Do.	Bhāradvāja	Āpastamba	Kaṅḍēru	Dōṅṅayaṅ Chāṅṅaya-daśapuriyaṅ
182	Do.	Hārīta	Do.	Kōmapuṅam	Māṅṅiḍāsaṅ Rudra-kramavittaṅ
183	Do.	Bhāradvāja	Do.	Kaṅḍēru	Sarvakraṅta Bhavaskanda-daśa-puriyaṅ
184	Do.	Do.	Do.	Do.	Tiruvenkāḍaṅ Tiruṅṅekunṅa-daśapuriyaṅ
185	Do.	Do.	Do.	Do.	Tiruvaraṅṅaṅ Nārāyaṅa-sahasraṅ
186	Do.	Parāśara	Drāhyāyaṅa	Pāḍagam	Māṅṅi Dōṅṅaṅ Kōḷāśarmabhāṭṭaṅ



7—187	Do.	Do.	Do.	Do.	Madhusūdana bhāṭṭaṅ	Padmanābha- bhāṭṭaṅ
188	Kāmaravalli- chaturvēdimaṅgalam in Miraik-kūṟṟam	Gavushu	Āsvalāyaṅa	..	Kaḷavaṅ	Dāmōdara-sahasraṅ
189	Do.	Ātrēya	Āsvalāyaṅa	Kīraṅūr	Tāyaṅ	Paramēśvaraṅ
190	Do.	Viśvāmītra	Jayimīni	Pullamaṅgalam	Śrīkaṅṭhaṅ	Virāṅ
191	Do.	Kāśyapa	Āpastamba	Kuṅḍūr	Nārāyaṅaṅ	Vāmaṅa-daśapuriyaṅ
192	Do.	Gautama	Do.	..	Chettaṅpōṣaṅ	Tiruvikramaṅ
193	Do.	Kāśyapa	Do.	Kuṅḍūr	Śivasvāmi	Vishṇu-daśapuriyaṅ
194	Do.	Kuṅḍīna	Āsvalāyaṅa	Kōmapuṟam	Śrīdattaṅ	Tiruveṅkāda-sahasraṅ
195	Do.	Do.	Baudhāyaṅa	Notṭūr	Channakāli	Tiruvaraṅganārā- yaṅa-sahasraṅ
196	Do.	Kāśyapa	Āpastamba	[Kuṅḍūr]	Nārāyaṅa	Divākara-daśapuriyaṅ
197	Do.	Vatsa	Āsvalāyaṅa	Naḷāḍṭūr	Periyānambī	Nārasimha-krama- vittaṅ
198	Do.	Kāśyapa	Āpastamba	Kāṅjai	Nārāyaṅaṅ	Channakumāra-daśa- puriyaṅ
199	Do.	Vatsa	Do.	Nambūr- kāṅṭṭukkai	Bhāskarāṅ	Bhavakumāra-daśa- puriyaṅ
200	Do.	Bhāradvāja	Do.	Kōṟṟōvi	Śrīkumāraṅ	Tiruvikramaṅ
201	Do.	Kapī	Do.	Chīrupuḷuvil	Aḷigal	Śrīkṛishṇa-kramavittaṅ
202	Do.	Hārīta	Do.	Paṅṇūpuram	Nārāyaṅaṅ	Śrīmādhavaḷbhāṭṭaṅ
203	Do.	Bhāradvāja	Āsvalāyaṅa	Kuravaṣāri	Nārāyaṅaṅ	Agnīśarma-sahasraṅ
204	Paḷaya-Vāṅavaṅma- hādēvich-chame- vēdimaṅgalam in Iṅṅambar-nāḍu	Gautama	Āsvalāyaṅa	Kaḷavūr	Nārāyaṅaṅ	Śārūgapāṅṭhibhāṭṭaṅ
205*	Do.	Vatsa	Āpastamba	Vaṅḡippuṟam	Vāmaṅaṅ	Śivaṅandi-daśapuriyaṅ
206	Do.	Vādhūla	Baudhāyaṅa	Kārambich- chēḍu	Kandāḍai	Nārasimhaṅ
207	Do.	Vatsa	Āpastamba	Vaṅḡippuṟam	Vāmaṅaṅ	Śrīdhara-sahasraṅ
208	Do.	Kāśyapa	Do.	Kuṅḍūr	Vīraśarmaṅ	Gaṅḡādhara- sahasraṅ
209	Do.	Vatsa	Do.	Kulakuttī	Trivikramaṅ	Nārāyaṅa-daśapuri- yaṅ
210	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Nara [or Nā]ppōttu	Tiruvaraṅ- gadēvaṅ
211	Do.	Vatsa	Do.	Nambūr- kāṅṭṭukkai	Kēśavaṅ	Periyānambī- daśapuriyaṅ
212	Do.	Kāśyapa	Do.	Uṟuppuṭṭūr	Kēśavaṅ	Aiyappirāṅ- kramavittaṅ
213	Do.	Mudgala	Do.	Do.	Rūhikēśavaṅ	Nārāyaṅa-sahasraṅ
214	Śrī-Parāntakach- chaturvēdimaṅgalam	Śaṅḍīla	Do.	Vaṅḡippuṟam	Gōvindaṅ	Śrīdhara-daśapuriyaṅ
215	Do.	Ātrēya	Do.	Māṅgaḷūr	Bhūtiperuṁāṅ	Akkaḷabhāṭṭaṅ
216	Do.	Bhāradvāja	Do.	Kāṅṭṭukkuṟi	Bhavarudraṅ	Vēṅṅaya-daśa- puriyaṅ
217	Do.	Do.	Do.	Do.	Chōlaippirāṅ	Nārāyaṅabhāṭṭaṅ

TAMIL PORTION

218	Do.	Hārīta	Do.	Oḍappurai	Dōṇayaṅ Śrīrāmabhaṭṭaṅ
219	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Māraiyāṅ Śrīdattabhaṭṭaṅ
220	Do.	Kāśyapa	Do.	Muṛichchēḍu	Śrīkṛishṇaṅ Rāmadēvabhaṭṭaṅ
221	Do.	Do.	Do.	Kirāñji	Tiruvaraṅgaṅ Gōvardhana-dāśa- puriyaṅ
222	Do.	Vatsa	Do.	Kārambi- chēḍu	Pōḷ-Drōyaṅ Lakṣmabhaṭṭaṅ
223	Do.	Gautama	Do.	..	Chēṭṭapōsaṅ Aiyāṅ Nārāyaṅ- daśapuriyaṅ
8-224	Do.	Kāśyapa	Do.	..	Tiruveṅkāḍaṅ Bhavakūlabhaṭṭaṅ
225	Do.	Kāpi	Do.	Muṭṭaippuṛam	Śivadēvaṅ Rudrabhūti-dāśa- puriyaṅ
226	Do.	Gargga	Do.	Kuñjappavvil	Chennayaṅ Periyānāmbi-sahasraṅ
227	Do.	Bhāradvāja	Do.	Chāndūr	Kaṇṇapirāṅ Kēśava-sahasraṅ
228	Do.	Kāśyapa	Do.	Kārambi- chēḍu	Kapōyaṅ Śrīkṛishṇapuradēva- sahasraṅ
229	Do.	Gautama	Do.	..	Chēṭṭapōsaṅ Dāmōḍaraṅ Janna- rēvibhaṭṭa-Kāṭaka-sarvakratu- vasantayāji
230	Do.	Kauśika	Āśvalāyana	Iruṅgaṇḍi	Śrīmādhavaṅ Tiruvāraṅga-nārā- yaṅabhaṭṭa-Āhitāgni
231	Do.	Do.	Āpastamba	Nadādūr	Tiruvārūraṅ Mahādēvabhaṭṭaṅ
232	Do.	Kāśyapa	Do.	Aṭṭāmpuṛam	Dāmōḍiraṅ Annākach-chatur- vēḍibhaṭṭaṅ
233	Do.	Kuṇḍiṇa	Āpastamba	Muppirāl	Perumāṅambi Śrīvasudēva- daśapuriyaṅ
234	Do.	Ātrēya	Do.	Muḷappuṛam	Bhavanāgaṅ Vāmaṅa-dāśapuriyaṅ
235	Do.	Rāthītara	Do.	Olikonṅrai	Jaṅṅayaṅ Bhavarudra-dāśa- puriyaṅ
236	Do.	Ātrēya	Do.	Nandigāma	Akkīarman Nārāyaṅa- daśapuriyaṅ
237	Do.	Kāpi	Do.	Chirupuḷuvil	Yajñātmaṅ Kālakochchabhaṭṭaṅ
238	Do.	Kauśika	Do.	Irāttakkūri	Tiruvāraṅganārāyaṅaṅ Śrīkṛi- shṇa-sahasraṅ
239	Do.	Kāpi	Do.	Chirupuḷuvil	Yajñātman Ananta-nārāyaṅa- bhaṭṭaṅ
240*	Do.	Hārīta	Do.	Kārambi- chēḍu	Vēṅṅippōttu Tiruvēṅgaḍavaṅ
241	Do.	Viśvāmitra	Do.	Vaṅgippuṛam	Puśā-pōsaṅ Kaṇṇaṅ Perum- burakkaḍal-dāśapuriyaṅ
242	Do.	Do.	Do.	..	Kaṇṇaṅ Śrīkumāra-dāśapuriyaṅ
243	Do.	Kuṇḍiṇa	Do.	Chendiraṅ	Padmanābhan Chandrasēkhara- daśapuriyaṅ
244	Do.	Mudgala	Do.	..	Nelavaṅka-pōsan Śrīkṛishṇa Rishikēśava-dāśapuriyaṅ
245	Do.	Kauśika	Do.	Pāṅkonṅrai	Rishabhanandi Tiruveṅkāḍa- bhaṭṭaṅ
246	Do.	Hārīta	Do.	Ālikkonṅrai	Vāmaṅaṅ Yajñaya-sahasraṅ
247	Do.	Vatsa	Do.	Vaṅgippuṛam	Chakrapāṇi Tiruvāraṅganārā- yaṅa-dāśapuriyaṅ

248	Do.	Kāśyapa	Do.	Aṭṭampuram	Mūṭta-ṅṅākaṅ Anantanārāyaṇa daśapuriyaṅ
249	Do.	Sālāvata	Do.	Vēṭṭippuram	Kandaṅ Kēśava-bhaṭṭaṅ
250	Do.	Gautama	Do.	Aṅkārai	Vāmaṅaiyaṅ Śrīvāsudēva-daśa- puriyaṅ
251	Do.	Parāśara	Do.	Kuravaśari	Nāgaṅ Ambalattāḍi- daśapuriyaṅ
252	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Madhusūdanaṅ Nārāyaṇa- kramavittaṅ
253	Do.	Ātrēya	Do.	Vaṅgippuram	Śaṅkaraṅ Vēṅṅambibhaṭṭaṅ
254	Do.	Kāśyapa	Āśvalāyaṇa	Irāyūr	Yajñaṅ Kēśava-daśapuriyaṅ
255	Do.	Vādhūla	Āpastamba	Kārambi- chēḍu	Kandāḍai Kēśavaṅ Trivikrama- sahasraṅ
256	Do.	Bhāradvāja	Do.	Kōṟōvi	Tiruvēnkāḍaṅ Nārāyaṇa-krama- vittaṅ
257	Do.	Gautama	Do.	Iruṅgaṅḍi	Janārddanaṅ Paraṅjōti-daśapuri- yaṅ
9—258	Do.	Do.	Do.	Irāyūr	Gaṅgādharaṅ Sūryadēvabhaṭṭaṅ
259	Do.	Gargga	Do.	Muḷai- chēru	Vēṅṅayaṅ Viśṅubhaṭṭaṅ
260	Do.	Ātrēya	Do.	Māṅgaḷṭṭir	Garudavāhaṅ Ulagamuṅḍāṭi- bhaṭṭaṅ
261	Do.	Gargga	Āśvalāyaṇa	Vaṅgippuram	Aiyyaṅ Pattadigaḷbhaṭṭaṅ
262	Do.	Hārita	Āpastamba	Muṭṭigai	Nārāyaṇaṅ Dēvayabhaṭṭaṅ
263	Do.	Viśvāmītra	Do.	Kuṇḍūr	Śrīkrishṇaṅ Śōlaippirāṅ- sahasraṅ
264	Do.	Kausika	Do.	Velaveṭṭi	Śēndakumāraṅ Sōmadēva- daśapuriyaṅ
265	Do.	Bhāradvāja	Do.	Makaśirai	Nārāyaṇa Śrīkrishṇabhaṭṭaṅ
266	Do.	Kausika	Do.	Pāṅkoṭṭai	Śaṅkaranārāyaṇaṅ Nārāyaṇa- bhaṭṭaṅ
267	Do.	Viśvāmītra	Drāhyāyaṇa	Koḍukkil	Śrīkumāraṅ Chakrapāṅibhaṭṭaṅ
268	Do.	Āṅgīrasa	Śāmbhavya	Valavūr	Chāṭṭaṅ Tirunilakaṅḍabhaṭṭaṅ
269	Do.	Do.	Do.	Do.	Chēndaṅ Śōlaippirāṅbhaṭṭaṅ
270	Do.	Ātrēya	Āgnivēśya	Tirupputtūr	Rāmapriyaṅ Śrīkaṅṭhabhaṭṭaṅ
271	Do.	Do.	Do.	Do.	Rāmapriyaṅ Śrīnārāyaṇa- daśapuriyaṅ
272	Do.	Viśvāmītra	Jaymīni	Nāraṅamaṅ- galam	Nārāyaṇaṅ Śrīkrishṇabhaṭṭaṅ
273	Do.	Do.	Do.	Āḍaṅṭṭir	Śrīkaṅṭhaṅ Śrīkrishṇaṅ
274	Do.	Vāsishṭha	Do.	Do.	Puruśōttamaṅ Pāṅḍaṅ
275	Kiḷ- Aśugūr	Kuṇḍiṇa	Satyāśhāḍha	..	Vaḍugaṅpadi-daśapuriyaṅ
276	Do.	Kokkāṇa	Do.	..	Nārāyaṇaṅ Nārāyaṇa-sahasraṅ
277*	Do.	Māṅgala	Āśvalāyaṇa	..	Dāmōdiraṅ Nārāyaṇa-sahasraṅ
278	Chēṅalūr in Miḷalai- nāḍu	Kuṇḍiṇa	Baudhāyaṇa	..	Nukkaṅ Nārāyaṇabhaṭṭaṅ
279	Do.	Vāsishṭha	Do.	..	Dattaṅbhaṭṭaṅ
280	Do.	Viśvāmītra	Do.	..	Nilāṅ Datta-sahasraṅ
281	Do.	Kuṇḍiṇa	Do.	..	Nakkaṅ Mā (Mahā) dēvaṅ
282	Ēmanallūr in Maṅṅi- nāḍu	Bhāradvāja	Kātyāyaṇa	..	Pēchchaṅkiḷāṅ Kēśavanambi Kāḷibhaṭṭaṅ

TAMIL PORTION

283	Do.	Gautama	Āpastamba	Kārambich- chēḍu	Śrīvāsudēvaṅ Śrīkrishṇa- daśapuriyaṅ
284	Do.	Kauśika	Do.	Do.	Rāmadēvaṅ Śrīdharabhattaṅ
285	Do.	Do.	Do.	Do.	Tiruveṅkāḍaṅ Rāmadēva- bhattaṅ
286	Do.	Do.	Do.	Do.	Śrīdharāṅ Rāmadēvabhattaṅ
287	Do.	Kuṇḍiṅga	Do.	Pāḍakam	Akkumāraṅ Yajñakumāra- daśapuriyaṅ
288	Do.	Vatsa	Do.	Muḍumbai	Bhavarudraṅ Bhattanambi- kramavittaṅ
289	Idaiyarinalḷṭṭir	Mādhila	Satyāshāḍha	..	Śrīvarāhaṅ Saṅkaranārāyaṇa- daśapuriyaṅ
290	Do.	Kauśika	Do.	..	Vāsudēvaṅ Śrīkrishṇabhattaṅ
291	Vēmbarrūr <i>alias</i> Chōḷamārttāṇḍach- chaturvēdimāṅgalam	Do.	Āpastamba	Sikasai	Kēśavaṅ Bhavarudra-daśapuriyaṅ
292	Do.	Saṅkṛiti	Do.	Iruṅgaṇḍi	Bhavarudraṅ Amudakumāra- daśapuriyaṅ
293	Do.	Saṅkṛiti	Do.	Do.	Śrīdharāṅ Śrīmādhava-daśa- puriyaṅ
294	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Aiyaṅ Mādhava-daśapuriyaṅ
295	Do.	Lōhita	Baudhāyaṅga	..	Jāṅṅayaṅ Śrīvāsudēvabhattaṅ
296	Do.	[Śā]udhila	Āpastamba	Cheṇṇupṭṭir	Durggati (Dhūrjjaṭi?) Āchcherumāṅ-daśapuriyaṅ
10—297	Do.	Kuṇḍiṅga	Do.	Sāha[nai]	Vishṇuambi [Vishṇunambi?]
298	Do.	Sālāvata	Do.	Vēṇṇupuram	Paṭṭi Nārāyaṇabhattaṅ
299	Do.	Hārīta	Do.	Iruṅgaṇḍi	Śrīdharāṅ Kēśavabhattaṅ
300	Do.	Vatsa	Do.	Mōrōmpuram	Tiruveṅkāḍaṅ Tirukkuṇṅuḍi- daśapuriyaṅ
301	Do.	Gargga	Do.	Kuṅṅappavvil	Vishṇu Harisvāmibhattaṅ
302	Do.	Kāśyapa	Do.	Vaṭṭamaṅi	Rāmadēvaṅ Mahēndra-sahasraṅ
303	Do.	Kuṇḍiṅga	Do.	Kirāṅṅivāḍam	Yajñadattaṅ Tiru(Tri)vēdi- sahasraṅ
304	Do.	Kauśika	Do.	Māvandūr	Tiruveṅkāḍaṅ Kēśava-sahasraṅ
305	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Uḷḷaperumāṅ Śrīvāsudēva- kramavittaṅ
306	Do.	Kapi	Do.	Muṭṭaiappuram	Māḍattu Nambi Adigaṅambi- daśapuriyaṅ
307	Do.	Gautama	Do.	..	Cheṭṭapōṣaṅ Kēśavaṅ Agnidāma sahasraṅ
308	Do.	Gargga	Do.	Kuṅṅappavvil	Vishṇu Madhusūdana-sahasraṅ
309	Do.	Gautama	Do.	..	Cheṭṭapōṣaṅ Dāmōdaraṅ Bhavaskandabhattaṅ
310	Do.	Do.	Do.	Vaṅṅippuram	Cheṭṭapōṣaṅ Agnidāmaṅ
311	Do.	Hārīta	Baudhāyaṅga	Vēṇṅippōṭṭu	Kēśa[va*]ḍigaḷ Ādityapiḍāra- kramavittaṅ
312	Do.	Vatsa	Āpastamba	Nambūr- kāṭṭukkai	Vāsudēvaṅ Rāmadēva-sahasraṅ
313	Do.	Kuṇḍiṅga	Do.	Kōmapuram	Jāṅṅayaṅ Vēṇṅaya-sahasraṅ

KARANDAI TAMIL SANGAM PLATES OF RAJENDRA CHOLA I : 10th YEAR

314	Do.	Bhāradvāja	Do.	Chāttūr	Bhavadanḍaṅḍaṅ Padmanābhakramavittan
315*	Do.	Samkr̥iti	Do.	Iruṅḡaṅḍi	Tirumāliruṅḡōlai Śrīnārāyaṇa-sahasraṅ
316	Do.	Kauśika	Do.	Māvaṅḍūr	Harivāmi Viṣṇubhaṭṭaṅ
317	Do.	Do.	Do.	Peruvalli	Arjunan Divākara-bhaṭṭaṅ
318	Do.	Hārīta	Āśvalāyaṇa	Kuṁṇḍīli	Īśvaraṅ Yajñasūrya-sahasraṅ
319	Do.	Bhāradvāja	Āpastamba	Piṅḡāndūr	Kumaraṅ Śaṅkara-nārāyaṇa-sahasraṅ
320	Do.	Do.	Āśvalāyaṇa	Kuṅḡavaśari	Porṅṅaṅḡi Bhavanandi-bhaṭṭaṅ
321	Do.	Mitraya	Āpastamba	Puśāpōśan	Janniyaṅ Tiruviśāfūr-daśapuriyaṅ
322	Do.	Kauṅḍinya	Do.	Muppirāl	Bhāvaskandaṅ Bhāskara-daśapuriyaṅ
323	Do.	Do.	Do.	Do.	Bhāvaskandaṅ Viṣṇu-daśapuriyaṅ
324	Do.	Kauśika	Do.	Māvaṅḍūr	Vāmaṅḡa Viṣṇubhaṭṭaṅ
325	Do.	Viśvāmītra	Do.	Nadādūr	Bhavarudraṅ Tirukkuṅḡuḡuḍi-bhaṭṭaṅ
326	Do.	Kuṅḍiṅḡa	Do.	Sāhaṅḡai	Māḍattaiyyaṅ Tiṅḡadōṅḡa-kramavittan
327	Do.	Kauśika	Do.	Velaveṭṭi	Uḷḷaperumaṅ Māmadaḷai-sahasraṅ
328	Do.	Vatsa	Do.	Nambūr-kāṭṭukkai	Śrīvāsudēvaṅ Uḷḷaperumaṅ-bhaṭṭaṅ
329	Do.	Gautama	Do.	Cheṭṭapōśaṅ	Jannayaṅ Dāmōḍara-sahasraṅ
330	Do.	Bhāradvāja	Bhāradvāja	Kāṅḡikkurī	Kāḷakochchaṅ Bhavarudra-daśapuriyaṅ
331	Do.	Do.	Āpastamba	Kākkāṅḡḍūr	Nārāyaṇaṅ Tiruviśāfūrdaḡḡaḡ-bhaṭṭaṅ
332	Do.	Vatsa	Do.	Nambūr-kāṭṭukkai	Rāmadēvaṅ Śrīvāsudēva-daśapuriyaṅ
333	Do.	Gautama	Do.	Pāḷaḡi	Śrīvāsudēvaṅ Tiruvēḡkaḡa-daśapuriyaṅ
11—334	Do.	Bhāradvāja	Do.	Korōvi	Nārāyaṇaṅ Ārāvamudū-sahasraṅ
335	Do.	Viśvāmītra	Do.	Chaiṅḡakkurī	Dēvarathan Piḡchadēva-kramavittan
336	Do.	Kauśika	Do.	Velaveṭṭi	Madhusūdāṅa Mahādēva-sahasraṅ
337	Do.	Hārīta	Do.	Kuṅḡavaśari	Śaṅkaraṅ Tiṅḡadōṅḡa-sahasraṅ
338	Do.	Kauśika	Satyāśhāḡḡa	Perumpāṅḡūr	Śrīkumāraṅ Kēśava-sahasraṅ
339	Mullilāṅḡuḡi	Kauśika	Do.	Velaveṭṭi	Viṣṇu-Porḡāma-daśapuriyaṅ
340	Iḡavaī	Bhāradvāja	Do.	Do.	Kēśavaṅ Śrīkṛiṣṇabhaṭṭaṅ
341	Do.	Do.	Do.	Porḡpuram	Śaṅkara-nārāyaṇaṅ Tiruveṅkāḡa-daśapuriyaṅ
342	Do.	Vatsa	Do.	Nadādūr	Mādhavaṅ Narasiṅḡabhaṭṭaṅ
343	Do.	Gautama	Do.	Irāyūr	Viṣṇudēvaṅ Viṅḡakumāra-kramavittan
344	Do.	Kāśyapa	Do.	Urūppuṅḡūr	Kumārasvāmi Aḡḡiḡaṅḡambi-daśapuriyaṅ
345	Do.	Hārīta	Do.	Āsūri	Karumāṅḡikkāṅ Nārāyaṅabhaṭṭaṅ

TAMIL PORTION

346	Kāṭṭūr in Viṭattūr-nāḍu	Gautama	Āśvalāyaṇa	Kārambich-chēḍu	Aḍigaḷ Channayyabhaṭṭan
347	Do.	Kauṣika	Bhāradvāja	Piṇāndūrkorai	Śrīkrishṇan Venkādudēva-daśapuriyaṅ
348	Do.	Hārīta	Āpastamba	Ōḍappuṇai	Podigaḷ Nārāyaṇa-daśapuriyaṅ
349	Do.	Do.	Do.	Vaṅgippuṇam	Muṇḍasaṇapōṣaṅ Tiruvaraṅgaṅ Tiruppiḍavūr-sahasraṅ
350	Do.	Kuṇḍiṇa	Do.	Viriṇṭai	Achcheṭṭi Attiṇḍa-daśapuriyaṅ
351	Do.	Lōhita	Baudhāyaṇa	Kārambich-chēṭṭuttūppil	Dāmōdiraṅ Paramātma-daśapuriyaṅ
352*	Do.	Kuṇḍiṇa	Āpastamba	Sāhanai	Attēvaṅ Sōmadēva-daśapuriyaṅ
353	Ōymāṇpuliṇyūr <i>alias</i> Ulagaḷandaśōḷa ch-chaturvēdimāṅgalam in Kāra-nāḍu	Parāśara	Āśvalāyaṇa	..	Mūṭṭa Divākaraṅ Nārāyaṇaṅ
354	Do.	Bhāradvāja	Do.	..	Aḷṅgaṅ Divākaraḷbhaṭṭa-sōmayāji
355	Chēndaṅkuḍi in Tiruvindaḷūr-nāḍu	Do.	Āpastamba	Kārambich-chēḍu	Tiruvaraṅgaṅ Aḍigaṅambi-daśapuriyaṅ
356	Tiruninṅriyūr	Viśvāmītra	Āśvalāyaṇa	Araṅaippuṇam	Yajñan Bhavanēśvaraḷbhaṭṭan
357	Mārppidugudēvich-chaturvēdimāṅgalam	Bhāradvāja	Āpastamba	Korōvi	Śaṅkaranārāyaṇaṅ Sarvvakratu-daśapuriyaṅ
358	Do.	Do.	Do.	Do.	Sarvvakratu Chendippirāṅ-daśapuriyaṅ
359	Do.	Gargga	Do.	Vaṅṅalūr	Tiruvēṅkaḍamādhava-daśapuriyaṅ
360	Do.	Kuṇḍiṇa	Do.	Muppirāl	Aiyyaṅ Kēśava-daśapuriyaṅ
361	Do.	Ātrēya	Do.	Dvēdaigōmapuṇam	Dēvakumāraṅ Paḷḷikonḍāṅ-daśapuriyaṅ
362	Do.	Gargga	Do.	Vaṅṅalūr	Mādhavaṅ Sarvvakratu-daśapuriyaṅ
363	Do.	Kuṇḍi[na]	Do.	Kōmaḍam	Nāgayaṅ Tiruvisālūr-kramavittaṅ
364	Do.	Bhāradvāja	Do.	Kōrōvi	Śaṅkaraṅ Dāmōdara-daśapuriyaṅ
365	Do.	Vatsa	Do.	Vaṅgippuṇam	Gōvindaṅ Bhavarudra-daśapuriyaṅ
366	Do.	Gargga	Do.	Vaṅṅalūr	Kēśavaṅ Mādhavaḷbhaṭṭan
367	Do.	Do.	Do.	Do.	Kēśavaṅ Trivikramaḷbhaṭṭan
368	Do.	Bhāradvāja	Do.	Kirāṅḷi	Śrīkrishṇaṅ Śrīkōva-daśapuriyaṅ
369	Do.	Ātrēya	Do.	Viṇṇuṇam	Tiruvaḷḷibhaṭṭan Mādhava-daśapuriyaṅ
370	Do.	Gargga	Do.	Vaṅṅalūr	Rēvayaṅ Jannarēvibhaṭṭan
12—371	Do.	Kāśyapa	Do.	Aḷṅṅampuṇam	Kēśavaṅ Kuṇḍiśāmiḷbhaṭṭan
372	Do.	Kauṣika	Do.	Kōkkarai	Vēṅṅayaṅ Tiruvisālūr-daśapuriyaṅ
373	Do.	Viśvāmītra	Do.	Kumāṇḍūr	Tiruvaraṅgadēvaṅ Śrīrāma-daśapuriyaṅ
374	Do.	Vatsa	Do.	Vaṅgippuṇam	Viṣṇu-Kēśava-sahasraṅ
375	Do.	Kāśyapa	Do.	Aḷṅṅanūr	Vēṅṅayaṅ Yajña-daśapuriyaṅ
376	Kaḍalaṅguḍi in Kuṇḍikai-nāḍu	Bhāradvāja	Āśvalāyaṇa	Kuravaśari	Kēśavaṅ Nārāyaṇa-daśapuriyaṅ

377	Do.	Kāśyapa	Āpastamba	Uṟuppuṭṭūr	Ḥaiya-Bhavakuṇṇaṅ Nārāyaṇa- daśapuriyaṅ
378	Do.	Śaṭha	Baudhāyaṇa	Irāyūr	Choṭṭai Tiruvēḷvikkudi Śiṅga- daśapuriyaṅ
379	Do.	Nitundina	Āśvalāyaṇa	Nimbai	Yajñāṅ Nārāyaṇa-daśapuriyaṅ
380	Do.	Bhāradvāja	Āpastamba	Kuravaṣari	Nārāyaṇaṅ Venkādudēva-daśa- puriyaṅ
381	Do.	Ātrēya	Do.	Mudappuṟam	Tiruvaraṅgaṅ Dāmōdira-daśa- puriyaṅ
382	Do.	Kāśyapa	Do.	Uṟuppuṭṭūr	Śrīrāmaṅ Sarvadēva-daśapuriyaṅ
383	Kāviriṁaṅgalam	Kuṇḍiṭṭa	Do.	Muppirāl	Mādhavaṅ Vāmaṇa-daśapuriyaṅ
384	Do.	Bhāradvāja	Kātyāyaṇa	Kākkambirāl	Vishṇu Śrīdhara-kramavittaṅ
385	Do.	Rāthīlara	Do.	Tāḷṣiri	Rudraṅ Viṇṇaveṭṭai-kramavittaṅ
386	Peruntōṭṭam in Adigaimaṅgai-nāḍu	Vatsa	Āpastamba	Kuṇḍūr	Śrīkaṅṭhaṅ Ādittadēva-daśa- puriyaṅ
387*	Do.	Do.	Do.	Do.	Rudraṅ Bhavaskanda-daśapuri- yaṅ
388	Do.	Hārīta	Do.	Muppirāl	Nārāyaṇaṅ Bhavarudra-daśa- puriyaṅ
389	Do.	Vatsa	Do.	Kuṇḍūr	Porūkaḷaṅ Mādhava-sahasraṅ
390	Do.	Hārīta	Do.	Muppirāl	Aḷagaḍi Neḍuṅgaḷattaḍigaḷ sahasraṅ
391	Do.	Gautama	Do.	Erumaṅampiḍā	Venkādudēvaṅ Yajñaya-daśa- puriyaṅ
392	Do.	Viśvāmītra	Do.	Kirāñchikka- mmatti	Vāmaṇaṅ Śivadāsa-daśapuriyaṅ
393	Do.	Gautama	Do.	Erumaṅam- piḍā	Venkādudēvaṅ Lakshmaṇa-daśa- puriyaṅ
394	Do.	Kuṇḍiṭṭa	Do.	Eṭṭukkūr	Veṅṇambi Tiruvaraṅganārāyaṇa- sahasraṅ
395	Udayādityamaṅgalam in Tirukkaḷumala- nāḍu	Gautama	Do.	Kuravaṣari	Durggayaṅ Śaṅkaranārāyaṇa- daśapuriyaṅ
396	Kaṅṇaṅūr in Nallāṟṟūr-nāḍu	Mudgala	Do.	Ākki	Śrīvāsudēvaṅ Dōṅṇaya-sahasraṅ
397	Do.	Do.	Do.	Do.	Vishṇubhaṭṭaṅ Nārāyaṇa- sahasraṅ
398	Do.	Ātrēya	Do.	Dvēdaigōma- puram	Kochchibhaṭṭaṅ Svāmikumāra- kramavittaṅ
399	Do.	Do.	Do.	Do.	Jammaḍiperumaṅ Kēśava- kramavittaṅ
400	Do.	Gautama	Kātyāyaṇa	Ādambākkam	Śaṅkaraṅ Kuṅṅaperumaṅ- kramavittaṅ
401	Mahēndrakoṭṭūr	Kuṇḍiṭṭa	Āpastamba	Kuḍiyūr	Tiruvīśālūr Kuṅṅattayya- kramavittaṅ
402	Kuṅṅam in Nāṅḡūr- nāḍu	Kāśyapa	Do.	Kāṅjai	Attinḍabhaṭṭaṅ
403	Do.	Do.	Do.	Muṟikkōṅṅai	Kumāraṅ Bhavarudra-krama- vittaṅ
404	Marudūr	Viśvāmītra	Jayimiṅṅi	..	Kumāraṅ Nārāyaṇaṅ

TAMIL PORTION

405	Tanjūr Perumbarrappuliyūr	Vāsishṭha	Baudhāyaṇa	..	Puliyāṅ Nārāyaṇabhakṭaṅ
13—406	Do.	Raushyāyaṇa	Do.	..	Iravikriṣṭna-daśapuriyaṅ
407	Jōtiykkuḍi in Veṅṇayūr-nādu	Kāśyapa	Āpastamba	Kārambichchēḍu	Kandāḍai Tiru(Tri)vēdi Yajñayabhakṭaṅ
408	Do.	Ātrēya	Do.	Kilākkil	Dēvarathaṅ Dēvadēvēśa-daśapuriyaṅ
409	Pañchavaṅ-mahā-dēvich-charuppēdi-maṅgalam	Māṭhala	Satyāshāḍha	Kommārai	Śaṅgaṅ Śēnḍaṅ Tiruppiḍavūr-daśapuriyaṅ
410	Do.	Kuṇḍina	Āpastamba	Uviyūr	Kaṅṅasvāmi Tiruppuṅṅaiyadigaḷ-daśapuriyaṅ
411	Do.	Kāśyapa	Drāhyāyaṇa	Turumuṅḍippuram	Achcheṭṭi Chaṅṅaperumāṅ-daśapuriyaṅ
412	Do.	Do.	Do.	Do.	Achcheṭṭi Kumāraperumāṅ-kramavittaṅ
413	Do.	Kauśika	Kātyāyaṇa	Vaṅgippuram	Bhavasvāmi Damōdarabhakṭaṅ
414	Do.	Kāśyapa	Do.	Āttakkūr	Vishṇu Ādityapīḍārabhakṭaṅ
415	Do.	Vaiśa	Do.	Surasārambi	Sāṅṅaperumāṅ Bhāskarabhakṭaṅ
416	Do.	Bhāradvāja	Do.	Uruppuṭṭūr	Channayaṅ Kāḷisarma-daśapuriyaṅ
417	Do.	Do.	Do.	Kākkampirāl	Vishṇu Rishikēśava-daśapuriyaṅ
418	Do.	Do.	Do.	Veṅḡai	Śaṅkaranārāyaṅṅaṅ Kumāraperumāṅ-kramavittaṅ
419	Do.	Do.	Do.	Vaṅgippuram	Hiraṅyagarbhayaṅ Bhavarudra-kramavittaṅ
420	Do.	Do.	Do.	Kākkampirāl	Rudraṅ Sūryadēva-daśapuriyaṅ
421	Do.	Kauśika	Do.	Vaṅgippuram	Bhavasvāmi Mādhaba-kramavittaṅ
422	Do.	Viśvāmitra	Jayimiṅṅi	Pulla-maṅgalam	Māhēśvaraṅ Dattaṅ
423	Do.	Bhārgava	Do.	Paḷuvūr	Dāmōdaraṅ Tiruvaraṅṅanārāyaṅṅaṅ
424*	Tiṭṭaikuḍi in Ugaḷūr-kūṅṅam	Viśvāmitra	Do.	..	Nārāyaṅṅaṅ Mayūravāhaṅṅa-sahasraṅ
425	Do.	Do.	Do.	..	Māra-Nārāyaṅṅaṅ
426	Jayaṅṅoḍāśōḷachchaturvēdimāṅgalam in Vēśālippāḍi	Parāśara	Āśvalāyaṇa	Tiruppēr	Jātavēḍaṅ Kumārasvāmi-sahasraṅ
427	Do.	Pāradāya (?)	Do.	Ōymāṅpuliyaṅ	Kaṅṅidāyapirāṅṅabhakṭaṅ
428	Do.	Māṭhala	Satyāshāḍha	Kommārai	Śivadāsaṅ Anantadēva-daśapuriyaṅ
429	Do.	Gautama	Do.	Miḷalai	Navagōpaṅ Veṅkāṅṅudēva-bhakṭaṅ
430	Do.	Māṭhala	Do.	Kommārai	Anantaṅ Śivadāsa-daśapuriyaṅ
431	Do.	Kauśika	Drāhyāyaṇa	Prayāḡai	Sōmadēvaṅ Paṭṭanāmbi-kramavittaṅ
432	Do.	Hārīta	Do.	Turumuṅḍūr	Chīvaṅṅaṅ Tiruppori-kramavittaṅ
433	Do.	Gautama	Kātyāyaṇa	Pulippuram	Vishṇukumāraṅ Tiruveṅkāḍu-kramavittaṅ



434	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷḷaṅ	Chīriyaḍigaḷ	Āmāttūr-aḍigaḷ- kramavittan	
435	Do.	Rāthātara	Do.	Tāḷasiri	Chōḷaippirāṅ	Viṅṅavētpai-krama- vittan	
436	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷḷaṅ	Māhēśvaran	Māhēśvara-krama- vittan	
437	Do.	Hārīta	Āpastamba	Kuṁṇḍilli	Nārāyaṅa-daśapuriyaṅ		
438	Do.	Gautama	Do.	Irāyūr	Śrīnārāyaṅaṅ	Śrīdhara-daśapuri- yaṅ	
439	Do.	Kapi	Do.	Kuṅḍūr	Śivanāgaṅ	Dāmōdara-daśapuri- yaṅ	
440	Do.	Kāśyapa	Baudhāyana	Kūvaṅḍūr	Śivadāsaṅ	Aṭṭamūrti-daśapuri- yaṅ	
441	Do.	Vatsa	Āpastamba	Uṅṇuṇṇūr	Dāmōdaraṅ	Akkāḷa-daśapuriyaṅ	
442	Do.	Kāśyapa	Do.	Kārambūch- chēḷu	Kumārādōṅṇaṅ	Tirukkadava- Nārāyaṅa-daśapuriyaṅ	
14—443	Do.	Do.	Do.	Do.	Bhāskaradōṅṇaṅ	Chakrapāṇi- daśapuriyaṅ	
444	Do.	Gautama	Do.	Neḷūr	Tiruveṅkāḍaṅ	Subrahmaṅya- daśapuriyaṅ	
445	Do.	Hārīta	Do.	Ōḍapurai	Pōḍigaḷ	Śrīkrīṣṇa-daśapuriyaṅ	
446	Do.	Bhāradvāja	Do.	Kākkapḍūr	Śaṅkaradōṅṇaṅ	Gōvindaḷḷaṅṇaṅ	
447	Do.	Bhārgava	Jaimiṇi	Koṭṭaiyūr	Trivikramaṅ	Pōvattaṅ	
448	Do.	Nitundiṅa	Āpastamba	Irāyūr	Chōṭṭai	Dēvadēvēśan	Aiyanaṅ- bibhaṅṇaṅ
449	Do.	Hārīta	Do.	Kuṁṇḍilli	Nārāyaṅaṅ	Nārāyaṅa-sahasraṅ	
450	Do.	Bhāradvāja	Do.	Māṅgaḷūr	Dōṅaiyaṅ	Sūryadēva- daśapuriyaṅ	
451	Do.	Mudgala	Do.	Vaṅḍippuṅam	Rīshikēśavaṅ	Pōṅmalai- daśapuriyaṅ	
452	Do.	Hārīta	Do.	Nimbai	Śrīdharan	Trivikrama-sahasraṅ	
453	Do.	Vāsishṭha	Jaimiṇi	Āḍaṅṇūr	Śrīdharan	Chakrapāṇi	
454	Do.	Bhārgava	Do.	Koṭṭaiyūr	Rāmaṅ	Śivaṅ	
455	Do.	Bhāradvāja	Āpastamba	Taṅṅukku	Dēvadēvēśan	Yajñaiya-krama- viṅṅaṅ	
456	Do.	Kāśyapa	Baudhāyana	Kūvaṅṇūr	Eḷḷuvaḍiyāṅ	Śivadāsa-sahasraṅ	
457	Valavaṅ- mahādēvich-chatur- vēdimāṅgalam, a Tanīyṅe in Iruṅḍōḷappāḍi	Vatsa	Āpastamba	Mantram	Śāmidēvaṅ	Bhāskaradēva Kāṭhaka-sōmayāḷi	
458	Do.	Bhāradvāja	Do.	Irāyūr	Śrīkuḍandai	Nārāyaṅaṅ	Karu- māṅṅikka-daśapuriyaṅ
459	Do.	Hārīta	Drāhyāyana	Kuṅḍūr	Yajñātmaṅ	Kumārasvāmi- sahasraṅ	
460*	Do.		Do.	Do.	Yajñātmaṅ	Janārdanaṅ-krama- vittan	
461	Do.	Do.	Āpastamba	Ambik- kuravaṅṅari	Iraviśarmaṅ	Kumārasvāmi- daśapuriyaṅ	
462	Do.	Do.	Drāhyāyana	Kuṅḍūr	Eḷḷuvaḍiyāṅ	Śiṅḅappirāṅ-sahasraṅ	

TAMIL PORTION

463	Taṇḍattōttam <i>śloka</i> Mummaḍiṣōjache- charuppēdimāṅgalam in Tirunaṟaiyūr-nāḍu in Uyyakkonḍār- vaṅaṅaḍu	Parāśara	Āpastamba	Kalavakkūr	Tiruvārūraṅ Yajñaya- daśapurīyaṅ
464	Do.	Kauśika	Do.	Bhavakkūr	Chakrapāgi Śaṅkarabhāṭṭaṅ
465	Do.	Kuṇḍitta	Do.	Kōmaḍam	Kēśavaṅ Śrīviśṇubhāṭṭaṅ
466	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Veṅgaipōsan Pirānambi Śrīmādhava-kramavittaṅ
467	Do.	Hārīta	Do.	Āsūri	Mādhavaṅ Tiruvaḍigaḷ-krama- vittaṅ
468	Do.	Bhāradvāja	Do.	Kōrōvi	Seppambi Dāmōdara-sahasraṅ
469	Do.	Gautama	Do.	Cheṭṭapōsaṅ	Kēśavaṅ Śrīkrīṣṇabhāṭṭaṅ
470	Do.	Kuṇḍina	Do.	Sāhaṅai	Śrīkrīṣṇaṅ Ādivarāhabhāṭṭaṅ
471	Do.	Do.	Do.	Do.	Viśṇudēvaṅ Dēvadēvēśabhāṭṭaṅ
472	Do.	Gautama	Do.	Vaṅgippuṟam	Cheṭṭapōsaṅ Śrīkāḷaiyaṅ Śrī- kumārabhāṭṭaṅ
473	Do.	Bhāradvāja	Do.	Kirāṅji	Bhūsamaṅkaṅ (Bhūhmaṅ Nakkaṅ ?) Tiṇḍaḷōṅṅan Madhu- śūdanabhāṭṭaṅ
474	Do.	Kauśika	Do.	Bhavakkūr	Pōṟṟāmaṅ Tiruvārūr-sahasraṅ
475	Do.	Do.	Do.	Do.	Ayyaṅ Mādēva (for Mahādēva) bhāṭṭaṅ
476	Do.	Do.	Do.	Do.	Bhavasvāmi Tiruvirāmēśvara- sahasraṅ
477	Do.	Do.	Do.	Do.	Śrīkumāraṅ Bhavarudra-daśa- purīyaṅ
478	Do.	Do.	Do.	Do.	Vāsudēvaṅ Bhavasvāmi-sahasraṅ
479	Do.	Kuṇḍiṅa	Do.	Iruṅgaṅḍi	Bhavarudraṅ Nārāyaṅa-sahasraṅ
15—480	Do.	Kauśika	Do.	Bhavakkūr	Tiruvirāmēśvaraṅ Bhavasvāmi- sahasraṅ
481	Do.	Kuṇḍiṅa	Āśvalāyaṅa	Sāhaṅai	Sōmadēvaṅ Śrīdōṅabhāṭṭa- sōmayāji
482	Do.	Kauśika	Do.	Bhavakkūr	Dāmōdaraṅ Aṅṅāmalai-krama- vittaṅ
483	Do.	Gautama	Āpastamba	Pōṅṅampuṟam	Nāgaperumaṅ Dāmōdarabhāṭṭaṅ
484	Do.	Vatsa	Do.	Koṭṭaṅḍō- mapuṟam	Yajñayaṅ Tiruveṅkāḍa- daśapurīyaṅ
485	Kaḍaiyakkuḍi in Pāmbūr-nāḍu	Viśvāmītra	Do.	Irāyūr	Śrīdharaṅ Śrīkumāra-daśapurīyaṅ
486	Do.	Do.	Do.	Do.	Śrīkumāraṅ Śrīdhara-daśapurīyaṅ
487	Tirukkuḍamūkku	Mudgala	Baudhāyaṅa	..	Vaḍugaṅḍōlai-sahasraṅ
488	Do.	Māṅḷala	Do.	..	Pāṅḍi Nārāyaṅa-sahasraṅ
489	Ālattūr in Ambar- nāḍu	Kuṇḍiṅa	Āpastamba	Pullaḷūr	Śaṅkaraṅ Channaya-daśapurīyaṅ
490	Chirupuliyūr	Vāsishṭha	Do.	Nadērpallī	Koṅḍayaṅ Mādhava-daśapurīyaṅ
491	Pēḷaiakuḍi	Kāśyapa	Āśvalāyaṅa	..	Dattaraṅ Śaṭṭā (Jaṭṭā) makuṭaṅ
492	Vēlaṅguḍi	Kauśika	Āgastya	Jaṅṅiyam	Pōṅṅambi Rudrabhāṭṭaṅ
493	Do.	Vāsishṭha	Do.	Pōṅṅār	Nāgaiya-Nārāyaṅa-kramavittaṅ

494	Do.	Jāmbaviya	Do.	Pam[bi]	Mādhava Narasiṅga-kramavittan
495	Do.	Vāsishṭha	Do.	Ponnār	Nārāyaṇa-kramavittan
496	Vaikal <i>alias</i> Vāṅavay-mahādēvich-chatur-vēdimāṅgalam in Vēṅṅāḍu	Kuṇḍiṅga	Āpastamba	Kumāṅḍūr	Nambi Eḷuvay Chāṅṅaperumāy-daṣapurīyaṅ
497*	Do.	Vatsa	Do.	Nambūr-kāṅṅukkai	Vishṅṅunambi Vāmaṅga-daṣapurīyaṅ
498	Do.	Bhāradvāja	Do.	Puḷḷajūr	Yajñan Aiyyaṅambi-daṣapurīyaṅ
499	Do.	Kāsyapa	Do.	Kārambich-chēḍu	Bhavarudraṅ Mādhava-daṣapurīyaṅ
500	Tirumaḷalai	Hārīta	Satyāshāḍha	..	Nārāyaṇaṅ Korra-daṣapurīyaṅ
501	Vaṅṅakkuḍi in Tiraimūr-nāḍu	Bhāradvāja	Āpastamba	Kōḍōvi	Tiruvēṅṅaḍavaṅ Antarinambi-sahasraṅ
502	Uttamaśōḷach-chatur-vēdimāṅgalam in Tiruvāḷundūr-nāḍu	Do.	Do.	Kārambich-chēḍu	Gaṅṅaipōṣaṅ Nambippirān Śrīdhara-kramavittan
503	Do.	Do.	Kātyāyaṅga	Pēchchaṅkiḷḷāṅ	Tiruvaiyāraṅ Tiruvaraṅgabhaṅṅaṅ
504	Akkaḷūr	Kuṇḍiṅga	Āpastamba	Eṅṅukkūr	Tiruppēr Śrīyājñāya-daṣapurīyaṅ
505	Vijal <i>alias</i> Vāmaṅga-māṅgai	Bhāradvāja	Do.	Piṅṅāndūr	Vēṅṅaperumāy Tirukkadava-nārāyaṇa-daṣapurīyaṅ
506	Do.	Gautama	Do.	Peruṅṅottirai	Siṅṅaiyaṅ Mādhava-daṣapurīyaṅ
507	Do. Kāyākkuḍi in Kuṅṅumbūr-nāḍu	Vāśishṭha	Do.	Kāvattī	Tiruveṅṅkāḍaṅ Bhavasvāmi-daṣapurīyaṅ
508	Do.	Kauśika	Satyāshāḍha	Perumpāṅḍūr	Mādhavaṅ Śuchīndra-daṣapurīyaṅ
509	Do.	Ātrēya	Āpastamba	Dvēḍai-Gōmapuram	Bhavarudraṅ Nārāyaṇa-daṣapurīyaṅ
510	Do.	Gautama	Satyāshāḍha	Miḷḷalai	Sōmadēvaṅ Ellisvarabhāṅṅaṅ
511	Māṅṅuḍi in Pāmbūr-nāḍu in Kshatriyaśik-hāmaṅi-valānāḍu	Bhāradvāja	Bhāradvāja	Iḷḷakkandīraṅ	Āḍīyaṅ Tiruvikramabhāṅṅaṅ
512	Do.	Do.	Do.	Do.	Kumāraṅ Kōśava-kramavittan
16—513	Do.	Do.	Do.	Do.	Dēvadattaṅ Chakrapāṅi-sahasraṅ
514	Śrītoṅgamaṅgalam in Tirunaṅaiyūr-nāḍu	Kuṇḍiṅga	Āpastamba	Kārambich-chēḍu	Nārāyaṅaṅ Vishṅṅukumāra-bhaṅṅaṅ
515	Do.	Hārīta	Do.	Kaṅḍēru	Bhavarudraṅ Tiruvaraṅgadēva-daṣapurīyaṅ
516	Do.	Mudgala	Do.	Urupputtūr	Mādhavaṅ Bhavakōḷabhāṅṅaṅ
517	Do.	Vatsa	Do.	Do.	Bhavakāḷi Bhavasēna-daṣapurīyaṅ
518	Do.	Śaṅṅha	Baudhāyaṅga	Irāyūr	Choṅṅṅai Nārāyaṅaṅ Dōṅṅambi-daṣapurīyaṅ
519	Do.	Hārīta	Āpastamba	Kaṅḍēru	Nārāyaṅaṅ Chāṅṅaya-kramavittan
520	Do.	Ātraya	Do.	Dvēḍaigōmapuram	Tiruveṅṅkāḍaṅ Tammaḍi-sahasraṅ
521	Do.	Śaṅḍila	Do.	Vaṅṅippuṅṅam	Nārāyaṅaṅ Dattaśarma-daṣapurīyaṅ
522	Do.	Kauśika	Do.	Piṅṅāndūr	Nārāyaṅaṅ Vishṅṅubhaṅṅaṅ

TAMIL PORTION

523	Do.	Vatsa	Do.	Urupputtūr	Nambikāḷi Vaiykunda- kramavittan
524	Do.	Kuṇḍina	Do.	Vaṅgippuram	Tammaḍi Dōṅaya-daṣapuriyaṅ
525	Chērrūr in Chērrūr- kūṟṟam	Do.	Āśvalāyaṅa	..	Kalva-Nārāyaṅa-bhattaṅ
526	Do.	Do.	Satyāśhāḍha	..	Nārāyaṅasvāmi Karumāṅikka- bhatta-sahasraṅ
527	Do.	Do.	Do.	..	Nakka-Nārāyaṅabhattaṅ
528	Nālūr	Do.	Āśvalāyaṅa	..	Kṛishṇa-Śrīdāmōdarabhattaṅ
529	Do.	Do.	Do.	..	Kuttaṅ [Sūrya]dēvabhattaṅ
530*	Do.	Do.	Do.	..	Śivadēvaṅ Sōmappabhattaṅ
531	Do.	Do.	Do.	..	Kṛishṇaṅ Śrīraḍḡanāthaṅ
532	Do.	Kāśyapa	Do.	..	Subrahmaṅyadēvaṅ Tiruvēn- ḡaḍanārāyaṅa-bhattaṅ
533	Do.	Do.	Do.	..	Dattaṅ Saṅkaraṅnārāyaṅabhattaṅ
534	Do.	Kuṇḍina	Do.	..	Puttaṅ Sarvakṛatubhattaṅ
535	Do.	Do.	Do.	..	Mudaṅ Agnīśarma-sahasraṅ
536	Do.	Kāśyapa	Do.	..	Māraṅ Vāsudēvabhattaṅ
537	Do.	Kuṇḍina	Do.	..	Kamalanābhaṅ Chakrapāṅi- bhattaṅ
538	Do.	Kāśyapa	Do.	..	Chētti Kumārasvāmi-sahasraṅ
539	Do.	Kauṇḍinya	Do.	..	Tāyaṅ Śrīmādhavaṅ
540	Do.	Kāśyapa	Do.	..	Tāya-Nārāyaṅa-sahasraṅ
541	Do.	Kauṇḍinya	Do.	..	Kuttaṅ Agnipidāraṅ
542	Do.	Kāśyapa	Do.	..	Nārāyaṅaṅ Sūryabhattaṅ
543	Do.	Kauṇḍinya	Do.	..	Nāgaṅ Dattaṅ
544	Do.	Do.	Do.	..	Vāmaṅa-Nārāyaṅaṅ
545	Do.	Kuṇḍina	Do.	..	Mādhava-Nakkabhattaṅ
546	Do.	Do.	Do.	..	Nārāyaṅaṅ Bhāskarabhattaṅ
547	Do.	Do.	Do.	..	Chuvaraṅ Tiruvēṅḡaḍanārāyaṅa- bhattaṅ
548	Do.	Kāśyapa	Do.	..	Janārdaṅaṅ Anantīabhattaṅ
549	Do.	Kauṇḍinya	Do.	..	Kumāraṅ Tiruppārkkāḍal Nārāyaṅa-bhattaṅ
550	Do.	Do.	Do.	..	Chēttippermāṅ Madaḷai
551	Do.	Do.	Do.	..	Kuttaṅ Mahādēvasahasraṅ
552	Do.	Do.	Do.	..	ḡaiya Tāya-Nārāyaṅaṅ
553	Do.	Do.	Do.	..	Bhāskara-Nārāyaṅabhattaṅ
17—554	Do.	Do.	Do.	..	Gōvindaṅ Purushōttamabhattaṅ
555	Do.	Do.	Do.	..	Gōvindaṅ Akki(Agnī)pidāra- bhattaṅ
556	Do.	Kāśyapa	Do.	..	Vāmadēvaṅ Rishikēśavaṅ
557	Do.	Kuṇḍina	Do.	..	Chēttiperumāṅ Nārāyaṅabhattaṅ
558	Kuḍavāyil	Māṅhara	Satyāśhāḍha	..	Vishṇu Tiruvēṅḡaḍanārāyaṅa- daṣapuriyaṅ
559	Do.	Vīśvāmītra	Do.	..	Gōvindaṅ Jātavēdabhattaṅ
560	Rājamallach-chatur- vēdimaṅḡalam in Vē[ḷ]ā-nāḍu	Kāśyapa	Āpastamba	Irāyūr	Madhusōdana Sukumāra- daṣapuriyaṅ
561	Do.	Do.	Do.	Do.	Dōṅayaṅ Dāmōdara-daṣapuriyaṅ

562	Do.	Gautama	Do.	Nellūr	Nārāyaṇaṅ Mād̥hava-Āhitāgni
563	Do.	Hārīta	Do.	Āsūri	Yajñāṅ Tiruvēṅgada-sahasraṅ
564	Do.	Do.	Do.	Do.	Achchivāṇaṅ Sarvakratu- kramavittāṅ
565	Do.	Do.	Do.	Do.	Yajñadattāṅ Śrīkṛishṇa-sahasraṅ
566	Tirunallūr	Vatsa	Do.	Nambūr- kāṭṭukkai	Śrīkṛishṇaṅ Yajña-daśapuriyaṅ
567	Vijāṅgudi	Rāthūara	Do.	Dvēdaigōma- puram	Channan Rishikēśava- daśapuriyaṅ
568	Vijamar	Śaṭhamar- shana	Baudhāyana	Irāyūr	Chottai Janmayan Venṇaya- daśapuriyaṅ
569	Do.	Kuṇḍiṇa	Drāhyāyana	Chentaruṅvūr	Vāmanan Padmanābha-sahasraṅ
570	Kurukkatti in Tiru- vārūr-kūṅṅam	Do.	Āpastamba	Kuṇḍūr	Sivan Rāmadēva-daśapuriyaṅ
571	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Yajñāṅ Śrīmād̥hava-daśapuriyaṅ
572	Do.	Kāśyapa	Do.	Kūvaṅṅūr	Nārāyaṇaṅ Urudrapidāra-daśa- puriyabhaṭṭa-Sōmayāji
573*	Adiyappimaṅgalam	Bhāradvāja	Do.	Kārōvi	Paṭṭinakkumāra-sahasraṅ
574	Do.	Śaṭha	Baudhāyana	Irāyūr	Chottai Yajñāṅ Śrīmadhavaṅ- daśapuriyaṅ
575	Pirāyakkudi in Marugal-nāḍu	Gautama	Āpastamba	Tēkkūr	Vaikunṭhaṅ Kūttāḍi- daśapuriyaṅ
576	Idaiyāṅṅukkudi	Bhārgava	Jayimiṅi	..	Mūṭta Dāmōdaran Pūvattāṅ
577	Do.	Do.	Do.	..	Pāṅḍaṅ Nārāyaṇaṅ
578	Do.	Do.	Do.	..	Janārddanaṅ Mād̥havabhaṭṭāṅ
579	Do.	Do.	Do.	..	Kṛishṇaṅ Śrīraṅganāthaṅ
580	Do.	Do.	Do.	..	Pūvattāṅ Jātavēdaṅ
581	Ālattūr in Tēvūr- nāḍu	Maudgalya	Kātyāyana	Surasārambi	Tiruveṅkāḍaṅ Vaikunṭha-krama- vittāṅ
582	Kundavaich-chatur- vēdimaṅgalam in Muṭaiyūr-nāḍu	Kuṇḍiṇa	Āpastamba	Naḍēṅṅaḷḷi	Tiruvārūraṅ Tirunāgavishṇu- bhaṭṭāṅ
583	Do.	Bhāradvāja	Do.	Kāḷjikkāṅi	Lakshmaṅṅ Kākuttabhāṭṭāṅ
584	Chāttamaṅgalam	Bhārgava	Jaimiṅi	..	Chāṭṭāṅ Śaṅkaranārāyaṇa- sōmayāji
585	Bhūlōkamānikkach- charuppēdimaṅgalam in Paṅaiyūr-nāḍu	Kausika	Bhāradvāja	Piṅṅandūr	Śivadāsan Yajñavāmaṇa- sahasraṅ
586	Do.	Hārīta	Drāhyāyana	Tuṅṅumundūr	Divākaraṅ Śaṅkaranārāyaṇa- daśapuriyaṅ
587	Do.	Do.	Do.	Do.	Chāḍaṅgavi Tirupporambiya- daśapuriyaṅ
588	Do.	Do.	Do.	Do.	Chāḍaṅgavi Divākara-sahasraṅ
589	Mulamaṅgalam	Bhāradvāja	Āpastamba	Porpuram	Mād̥havaṅ Channaya-sahasraṅ
590	Eyiṅṅaṅūr	Hārīta	Do.	Muṭṭiṅṅai	Tiruvaḍiṅṅaḷ Dāmōdara- daśapuriyaṅ
391	Attipuliyūr in Aḷa-nāḍu	Kuṇḍiṇa	Do.	..	Padmanābhaṅ Tiruveṅkāḍa- bhaṭṭāṅ
18—592	Do.	Do.	Do.	Kuṇḍūr	Venṇayaṅ Achchāmi-sahasraṅ

TAMIL PORTION

593	Koṭṭārak-kuḍi in Paṭṭaṅak-kūṟṟam	Śāṅḍilya	Āśvalāyaṅa	..	Bhāskaraya Śrīkṛishṇa-sahasraṅ
594	Do.	Bhāradvāja	Do.	..	Śrīkṛishṇayaṅ Tīru(Tri)vīkramaṅ
595	Chaṅṅamaṅḡalam	Kāśyapa	Āpastamba	Muṅḡichchēḍu	Arikumāraṅ Tīruvenkāḍa-krama- vittaṅ
596	Chembiyaṅ-mahā- dēvich-chaturvēdi- maṅḡalam in Purāṅ- karambai-nāḍu in Arumōḷidēva- vaḷanāḍu	Bhāradvāja	Do.	Kāṭṭukkūṟi	Maṅṅinambi Tīrumalai-daśapuri- yaṅ
597	Do.	Kāśyapa	Do.	Kuravaśari	Porukumāraṅ Śrīmādhavabhāṭṭaṅ
598	Do.	Viśvāmitra	Do.	Kāñjai	Perumuḷjūṟaṅ Kumārasvāmi Nārāyaṅa-daśapuriyaṅ
599	Do.	Kauḷika	Do.	Velaveṭṭi	Kommaṅḍai Śrīkṛishṇa-daśapuri- yaṅ
600	Do.	Kuṭsa	Do.	Oḍimukku	Kaṅḡichipōḷaṅ Irāmadēvaṅ Tōṅaya sahasraṅ
601	Do.	Parāśara	Āśvalāyaṅa	Tiruppēr	Tiruvīkramaṅ Śrī Araṅḡanātha- sōmayāji
602	Do.	Māḡala	Do.	Do.	Mahādēvaṅ Aravīndalōchaṅaṅ
603	Do.	Do.	Do.	Do.	Sōmadēvaṅ Nārāyaṅa-sahasraṅ
604	Do.	Hārīta	Do.	Viśalūr	Nārāyaṅa-Dattaṅ
605	Do.	Ātrēya	Do.	Kīraṅūr	Dāmōdaraṅ Kūṭṭaṅ
606	Simhaḷāntakach- chaturvēdimāṅḡalam	Bhāradvāja	Āpastamba	Chāṅḍūr	Bhavakūḷaṅ Sarvaya-daśa- puriyaṅ
607*	Do.	Hārīta	Do.	Paśūmbuṟam	Dāmōdaraṅ Śrīkāja-kramavittaṅ
608	Kōḍaṅḍarāmach- chaturvēdimāṅḡalam	Do.	Do.	Perēmapuram	Dāmōdaraṅ Kēśava-sahasraṅ
609	Do.	Vatsa	Do.	Nambūrk- kāṭṭukkai	Sōmāśi Dōṅaya-daśapuriyaṅ
610	Paṅaiyūr	Bhāradvāja	Do.	Kumuṅḍili	Śrīkṛishṇaṅ Dōṅayabhāṭṭaṅ
611	Do.	Hārīta	Do.	Ōḍapuṟai	Nārāyaṅaṅ Dāmaya-daśapuriyaṅ
612	Do.	Kuṅḍiṅa	Do.	Pāḡaḷūr	Kūṭṭaṅ Dāmōdara-daśapuriyaṅ
613	Do.	Ātrēya	Do.	Piṅukkippuṟam	Śaṅkaraṅ Sūryadēvabhāṭṭaṅ
614	Do.	Kāśyapa	Do.	Irāyūr	Śivarudraṅ Vaikunda-sahasraṅ
615	Paḷaiya-Vāṅavaṅ- mahādēvich-chatur- vēdimāṅḡalam	Ātrēya	Do.	Māṅḡaḷūr	Tīruvenkāḍaṅ Śrīmādhava- daśapuriyaṅ
616	Do.	Gautama	Do.	Urūppuṭṭūr	Śrīvāsudēvaṅ Sūryabhāṭṭaṅ
617	Do.	Bhāradvāja	Do.	Piṅāṅḍūr	ḷaiyaśōlai Chēṅḍippirāṅ- daśapuriyaṅ
618	Perumbal-Marudūr	Kuṅḍiṅa	Do.	Kōmaḍam	Nandiśarmaṅ Uḷḷaperumāṅ- daśapuriyaṅ
619	Do.	Do.	Do.	Do.	Dōṅaṅ Nandiṅperumāṅ-daśa- puriyaṅ
620	Koṅṅūr in Vaṅḍāḷai- Vēḷurkkūṟṟam	Ātrēya	Do.	Dvēḍaigōma- puṟam	Tiruppuḷḷaiadigaḷ Chīṟiyaṅam- bibhāṭṭaṅ
621	Do.	Hārīta	Do.	Ōḍapuṟai	Kēśavaṅ Tīruvirāmiśvarabhāṭṭaṅ

622	Do.	Bhāradvāja	Do.	Makaśirai	Jātavēdan Adigaṇambi-daśa-puriyaṅ
623	Kuṟuppiḷ	Kauśika	Do.	Iruṅḍi	Śrīdharan Channya-daśapuriyaṅ
624	Do.	Mudgala	Do.	Pippirai	Veṅkāḍudēvan Bhaṭṭambi-daśapuriyaṅ
19—625	Vallam <i>alias</i> Viḍēlviḍuguch- chaturvēdimāṅgalam	Kuṇḍiṅa	Satyāshāḍha	Niṅṅai	Tiruvaraṅga-Nārāyaṇaṅ-Nāgaya- kramavittaṅ
626	Chembiyaṅ-mahā- dēviḥ-chaturvēdi- maṅgalam in Aja-nāḍu	Vādhūla	Āpastamba	Nambūr- kāṭṭukkai	Yajñaṅ Sarvakratubhaṭṭaṅ
627	Do.	Vatsa	Do.	Pippirai	Dōṅanandi Yajñavirīṅcha- daśapuriyaṅ
628	Do.	Gautama	Āśvalāyana	Cheruppalli	Śrīdharan Perumāgambibhaṭṭaṅ
629	Do.	Bhāradvāja	Do.	Kuravaśari	Sanḥkaranambi Eḷuvach-chaturvē- dibhaṭṭaṅ
630	Do.	Vatsa	Āpastamba	Nambūr- kāṭṭukkai	Śivarudraṅ Rēvadigaḍa(1)daśa- puriyaṅ
631	Do.	Bhāradvāja	Do.	Pōṅṅampuraṅ	Utāṅaṅ Śrīkumārabhaṭṭaṅ
632	Do.	Āṅgirasa	Āśvalāyana	Vaṅḡippuraṅ	Śrīrāmaṅ Viṣṇubhaṭṭaṅ
633	Do.	Bhāradvāja	Āpastamba	Kākkandūr	Dāmaṅambi Yajñanārāyaṅa- daśapuriyaṅ
634	Do.	Kauśika	Do.	Māsarai	Nambiraṅ Śrīrāma-daśapuriyaṅ
635	Do.	Śaiṅha	Baudhāyaṅa	Irāyūr	Choṭṭai Śrīkrīṣṇaṅ Śrīrāma- daśapuriyaṅ
636	Do.	Kuṇḍiṅa	Āpastamba	Vaṅḡippuraṅ	Karavaṭṭi Bhavaṅputi (for Bhuti ?) Kēśava-daśapuriyaṅ
637	Do.	Hārīta	Do.	Iruṅḡaṅḍi	Nārāyaṅaṅ Vāmaṅa-daśapuriyaṅ
638	Do.	Vādhūla	Do.	Nambūr	Viṣṇu-yajña-daśapuriyaṅ
639*	Do.	Vatsa	Do.	Kirāṅḡi	Bhavadāsaṅ Nārāyaṅa-daśapuri- yaṅ
640	Do.	Ātrēya	Do.	Dvēdaigōma- puraṅ	Padmanābhaṅ Rēvakanda- daśapuriyaṅ
641	Do.	Bhāradvāja	Do.	..	Mādhavaṅ Janārḍaṅa-daśapuri- yaṅ
642	Do.	Do.	Do.	Pōṅṅampuraṅ	Śrīkumāraṅ Utāṅaṅabhaṭṭaṅ
643	Do.	Vatsa	Do.	Pippirai	Yajñapriyaṅ Dōṅanandi-daśa- puriyaṅ
644	Do.	Hārīta	Do.	Iruṅḡaṅḍi	Urudrakumāraṅ Nārāyaṅa- daśapuriyaṅ
645	Do.	Sainkṛiti	Baudhāyaṅa	Do.	Tammaḍi Yajñadāma-daśapuri- yaṅ
646	Do.	Kuṇḍiṅa	Āpastamba	Kuṇḍūr	Kājamēḡhaṅ Tiru-(Tri)vikrama- daśapuriyaṅ
647	Do.	Gargga	Āśvalāyana	Vaṅḡippuraṅ	Nambūdi Urudrakumāra-daśa- puriyaṅ
648	Do.	Kāśyapa	Baudhāyaṅa	Nimbai	Kēśavaṅ Anantamādhavabhaṭṭaṅ
649	Do.	Gargga	Āpastamba	Vaṅḡalūr	Śrīkrīṣṇaṅ Yajñātma-daśapuri- yaṅ

TAMIL PORTION

650	Do.	Nitundiya	Baudhāyaya	Irāyūr	Chottai Yajñan Kumārasvāmi-bhaṭṭan
651	Do.	Kuṇḍiṇa	Āpastamba	Viriñai	Tirukkuruṅgudi Śrīraṅga Uru-drakramavittan
652	Do.	Gautama	Do.	Kārambich-chēḍu	Sabidayannan Yajñātma-daśapuriyan
653	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Neḍuṅgai-pōṣan Pōrriperumān Kēsava-daśapuriyan
654	Do.	Parāsara	Āsvalāyana	Viriñai	Jātavēdan Kātaka-sōmayāji
655	Do.	Hārīta	Āpastamba	Vaṅgippuram	Intamukkil Śrīkrishṇapuradē-vabhaṭṭan
656	Do.	Do.	Do.	Pāgaḷūr	Chōlaippirān Śrīraja-daśapuriyan
657	Do.	Gautama	Āsvalāyana	Cheruppalji	Śrīdharan Dāmōdarabhaṭṭan
658	Do.	Kausika	Āpastamba	Vaṅgippuṅam	Śrīkasai Kēsavan Dōṇabhaṭṭa-daśapuriyan
659	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Viṣṇu-Taṅiyalperumān-daśapuriyan
20—660	Do.	Gautama	Gautama	Do.	Śrīkrishṇan Śrīrāmbabhaṭṭan
661	Do.	Bhāradvāja	Āpastamba	Kuravaśari	Nārāyanan Kēsāvabhaṭṭan
662	Do.	Kuṇḍiṇa	Do.	Viriñai	Nārāyanan Śrībhakta-daśapuriyan
663	Do.	Gautama	Do.	Irāyūr	Nāgaviṣṇu Tiruvenkāḍabhaṭṭan
664	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Subrahmaṇyan Anantanārāyana bhaṭṭan
665	Do.	Matrayu	Do.	Vaṅgippuṅam	Pūśāpōsan Chōlaippirān Īvara-maṇināga-sahasran
666	Do.	Gautama	Do.	Ponṅampuram	Śrīkumāran Saṅkaranārāyana-daśapuriyan
667	Do.	Do.	Do.	Koṅkottai	Saṅkaranārāyanan Tiruvenkāḍa-daśapuriyan
668	Do.	Hārīta	Do.	Vaṅgippuṅam	Intamukki Tāyāpirān Bhavas-kanda-daśapuriyan
669	Do.	Bhāradvāja	Do.	Piṅḍūr	Skandan Yajñātma-daśapuriyan
670	Do.	Do.	Do.	Makaśirai	Nārāyanan Trivikrama-daśapuriyan
671	Do.	Kāśyapa	Do.	Kārambich-chēḍu	Yajñan Mādhavabhaṭṭan
672	Do.	Bhāradvāja	Do.	Piṅḍūr	Skandan Sāmiśarma-daśapuriyan
673	Do.	Saṅkṛiti	Do.	Iruṅgaṅḍi	Dēvarathan Kēsava-daśapuriyan
674	Do.	Bhāradvāja	Drāhyāyana	..	Urudran Dāmōdara-sahasran
675	Do.	Vāsishṭha	Jayimiṅi	Marudūr	Ravidēvan Māraṅ
676	Do.	Do.	Do.	Do.	Māraṅ Subrahmaṇyan
677	Do.	Viśvāmitra	Do.	Āḍayūr	Tāyan Sōmānambi-sahasran
678*	Do.	Ātrēya	Drāhyāyana	Tirumaṅgalam	Nārāyanan Śrīmādthavan
679	Kiḷaiyil alias Paramēśvara- maṅgalam	Kāśyapa	Āpastamba	Kulakutti	Yajñanārāyanabhaṭṭa-Āhitāgni
680	Do.	Do.	Do.	Irāyūr	Puḷiṅgoṅḍippan Kṛishṇan Tāja-nambibhaṭṭa-sōmayāji
681	Do.	Bhāradvāja	Do.	Kōrōvi	Mādhan Yajña-daśapuriyan



682	Do.	Kāśyapa	Do.	Irāyūr	Dāmōdaraṅ Śrīkṛiṣṇa-daśapuriyaṅ
683	Do.	Do.	Do.	Kulakutti	Yajñanārāyaṇa Svāmikumāra-sahasraṅ
684	Do.	Parāśara	Āśvalāyaṇa	Ālattūr	Nārāyaṇaṅ Puṅambīya-daśapuriya-sōmayāji
685	Do.	Kuṇḍiṇa	Satyāśhāḍha	Niṅṅai	Bhava-kōvaṅ Mahāśēna-krama-vittaṅ
686	Do.	Hārīta	Drāhyāyaṇa	Kuravaśari	Dōṅṅayaṅ Poṅṅama-sahasraṅ
687	Ariṅṅayaḥ-chaturvēdi-maṅgalam in Iḍaiyaḷa-nāḍu	Dēvarādha	Āpastamba	Kuṇḍūr	Vimaladēvaṅ Dōṅṅaya-daśapuriyaṅ
688	Do.	Gargga	Do.	Kuñchappavvil	Bhavanandi Paḷḷikoṇḍāṅ-kramavittaṅ
689	Do.	Bhāradvāja	Drāhyāyaṇa	Irāyūr	Mākāḷaṅ Śrīdharabhattaṅ
690	Do.	Co.	Do.	Do.	Irāmādevaṅ Mahākāḷabhattaṅ
691	Do.	Do.	Āpastamba	Uvīyūr	Vēdavyāsaṅ Śrīvāsudēva-daśapuriyaṅ
692	Do.	Viśvāmītra	Do.	Kirāñjik-kambatti	Dāmanambi Nārāyaṇa-daśapuriyaṅ
693	Do.	Kuṇḍiṇa	Do.	Vaṅṅippuṅam	Hṛiśāṇa Śrīmādhavaṅ Divākara-daśapuriyaṅ
694	Do.	Śaṅḍiḷa	Do.	Do.	Chaṅṅadōṅṅaṅ Śāttamaya-daśapuriyaṅ
695	Do.	Sarāḅṅṅiti	Do.	Irūṅṅaṅḍi	Nārāyaṇaṅ Śrīrāma-daśapuriyaṅ
696	Do.	Bhāradvāja	Do.	Uvīyūr	Śrīvēdavyāsaṅ Yajñaya-daśapuriyaṅ
697	Do.	Do.	Do.	Araṅṅaiṅṅuṅam	Chaṅṅaṅ Nārāyaṇaṅ Aiyaṅambi-daśapuriyaṅ
698	Do.	Hārīta	Do.	Kōmapuram	Nārāyaṇaṅ Akkīśarma-daśapuriyaṅ
699	Do.	Kauśika	Do.	Chāṅṅāṅṅi	Achchāmi Madhusūdana-daśapuriyaṅ
21—700	Do.	Hārīta	Do.	Kōmapuṅam	Nārāyaṇaṅ Hiraṅṅyagarbha-daśapuriyaṅ
701	Do.	Kāśyapa	Do.	Karippuṅam	Dāmōdaraṅ Irāmādeva-daśapuriyaṅ
702	Do.	Hārīta	Do.	Paśumpuṅam	Nārāyaṇa Māchchaṅ Atiṅḍa-daśapuriyaṅ
703	Do.	Do.	Do.	Kōmapuṅam	Nārāyaṇaṅ Kumāradēva-daśapuriyaṅ
704	Do.	Kuṇḍiṇa	Do.	Kirāñji	Kēśavaṅ Yajñātma-daśapuriyaṅ
705	Do.	Ātraya	Do.	Do.	Kēśavaṅ Tiruvaraṅga-daśapuriyaṅ
706	Do.	Do.	Do.	Dvēdaigōma-puṅam	Subrahmaṅyaṅ Aiyya-daśapuriyaṅ
707	Do.	Vatsa	Do.	Allūr	Śrīmādhavaṅ Perumāṅambi-daśapuriyaṅ
708	Do.	Do.	Do.	Do.	Śrīrāmaṅ Śrīmādhavaṅ Perumāṅambi-daśapuriyaṅ

TAMIL PORTION

709	Do.	Bhāradvāja	Do.	Ponṇampuram	Nārāyaṇaṅ	Dēvaṇaiya-daśapuriyaṅ	
710	Do.	Do.	Do.	Vaṅgippuṇam	Kōkilāpoḷ	Sankaranārāyaṇaṅ Dāmōdara-sahasraṅ	
711	Do.	Do.	Āśvalāyaṇa	Kuravaśari	Tiruveṅkāṭṭaḍigaḷ	Tiruveṅgaḍa- Nārāyaṇa-sahasraṅ	
712	Do.	Viśvāmītra	Āpastamba	Vaṅgippuṇam	Erēvaṇamaṅ	Śrīvāsudēva-daśa- puriyaṅ	
713	Do.	Rāthītara	Āśvalāyaṇa	Iḍaiyāru- maṅgalam	Chōlaippirāṅ	Chandraśekhara- daśapuriyaṅ	
714	Kundavaich-chatur- vēdimaṅgalam	Hārīta	Āpastamba	Ōḍapurai	Dōṇabhaṭṭaṅ	Padmanābha- daśapuriyaṅ	
715*	Do.	Bhāradvāja	Kātyāyaṇa	Pēchchaṅkiḷḷaṅ	Śaṅkaranārāyaṇa	Śrībhaktapriya- sahasraṅ	
716	Kaḍuvaṅṭṭiḍal <i>alias</i> Paramēśvaramaṅga- lam in Muḷaiakkāṭṭu- nāḍu	Hārīta	Āpastamba	Cheruppalḷi	Nārāyaṇaṅ	Śaṅkaranārāyaṇa- daśapuriyaṅ	
717	Do.	Kuṇḍiṇa	Satyāśhāḍha	Kaḷattūr	Śivaṇaperumaṅ	Śrīkrishṇa- sahasraṅ	
718	Kaṅṅāppil in Valivalakkūṭṭam	Bhāradvāja	Āpastamba	Vaṅgippuṇam	Kōkilāpōśaṅ	Vaikundaṅ	Śrī- mādhava-daśapuriyaṅ
719	Do.	Mudgala	Do.	Kaviṇi	Mahēśvaraṅ	Sundara-daśapuri- yaṅ	
720	Iṅaiyāṅkuḍi	Vādhūla	Do.	Kāṅjai	Uchchatarapōśan	Kaṅṅaṅ	Śankha-chakra-gadādhara- sahasraṅ
721	Attikōśamaṅgalam in Takkaḷūr-nāḍu	Mudgala	Do.	..	Ākkivishṇu	Nārāyaṇa- kramavittaṅ	
722	Do.	Gargga	Do.	Kuñcha- ppavvil	Tiruvaraṅgaṅ	Koṇḍaya-- daśapuriyaṅ	
723	Do.	Saṁkṛiti	Baudhāyaṇa	Iruṅgaṅḍi	Tiruveṅkāḍaṅ	Arumoḷidēva-daśa- puriyaṅ	
724	Do.	Mudgala	Āpastamba	..	Ākki	Nārāyaṇan	Vishṇudēva- daśapuriyaṅ
725	Tāḷaiakkuḍi	Do.	Do.	Kaviṇiṇi	Attōṅaṅ	Vāmaṇa-sahasraṅ	
726	Neṅkuppai in Iṅga- nāḍu	Hārīta	Do.	Paṣumpuṇam	Dāmōdaraṅ	Mādhava-sahasraṅ	
727	Do.	Vādhūla	Do.	Kārambi- chēḍu	Kandāḍai	Aṅgiperumaṅ	Tiru- vārūr-aḍigaḷ-daśapuriyaṅ
728	Do.	Hārīta	Do.	Ōḍapurai	Śrīdharāṅ	Mahāsēna-kramavitta- śōmayāji	
729	Vimalachittamaṅ- galam	Kāśyapa	Do.	Kuṇḍūr	Tiruvaraṅgaṅ	Śrīkumāra-daśa- puriyaṅ	
730	Kiḷḷikuḍi in Tēvūr- nāḍu	Ārēya	Do.	Dvēdaigōma- puram	Śaṅkaranārāyaṇaṅ	Nārāyaṇa- kramavittaṅ	
731	Mārakkamaṅgalam	Saṁkṛiti	Satyāśhāḍha	..	Padmanābhaṅ	Yajñātma-daśa- puriyaṅ	
732	Do.	Kuṇḍiṇa	Do.	Niṅṅayil	Yajñamādhava-	daśapuriyaṅ	

22—733	Koṭṭaṅkuḍi in Āravalak-kūṭṭam	Gautama	Āpastamba	Vaṅgippuṟam	Pāḍākaṅ Mahādēvaṅ Dāmōdara- daṣapuriyaṅ		
734	Ārāṅṅūr in Neṭṭumal- nāḍu	Kāśyapa	Do.	Do.	Ādittapiḍāraṅ Sōlaiṭṭirāṅ- bhaṭṭaṅ		
735	Kuṅṅiyūr	Gautama	Do.	Irāyūr	Puṅṅeṭṭipōṣaṅ Paṭṭaṅ Chattiḍōṅa daṣapuriyaṅ		
736	Neḍumanal <i>alias</i> Maḍayamaṅjarich- chaturvēdimaṅgalam	Kuṅḍiya	Satyāśhaḍha	Niṅṅai	Śrīkṛiṣṇaṅ Kaṅṅa-daṣapuriyaṅ		
737	Do.	Gautama	Do.	Neṅkuṅṅam	Ādivarāha	Yajñadatta-daṣa- puriyaṅ	
738	Do.	Kuṅḍiya	Do.	Niṅṅai	Śrīkṛiṣṇaṅ	Śrīdāmōdara-daṣa- puriyaṅ	
739	Do.	Māṅhala	Do.	Nelliḱḱudir	Dattabhaṭṭaṅ	Śrīkṛiṣṇa-daṣa- puriyaṅ	
740	Do.	Gautama	Do.	Neṅkuṅṅam	Chaṅṅakumāraṅ	Śrīkṛiṣṇa- kramavittaṅ	
741	Do.	Vādhūla	Āpastamba	Kuṅḍūr	Gōvardhaṭṭaṅ	Śrīrāma-daṣapuri- yaṅ	
742	Do.	Vatsa	Do.	Piṅṅirai	Kūṅṅakumāraṅ	Śrīrāma-daṣapuri- yaṅ	
743	Do.	Kauśika	Do.	Velavattī	Nambi	Dāmōdaraṅ	Subrah- maṅya-daṣapuriyaṅ
744	Do.	Kuṅḍiya	Do.	Kampiya(?)	Eḷuvadiyaṅ	Akkumārabhaṭṭaṅ	
745	Do.	Kuṅḍiya	Do.	Vaṅgippuṟam	Karavattī	Śrīkṛiṣṇaṅ	Tiruvi- krama-sahasraṅ
746	Do.	Bhāradvāja	Do.	Kuṅḍūr	Śrīkṛiṣṇaṅ	Aggidāma-daṣapuri- yaṅ	
747*	Do.	Kauśika	Do.	Iruṅṅaṅḍi	Śrīkṛiṣṇaṅ	Ārāvamuḍubhaṭṭaṅ	
748	Do.	Do.	Do.	Do.	Tiruvēṅṅaḍavaṅ	Nārāyaṅa- bhaṭṭaṅ	
749	Do.	Bhāradvāja	Do.	Makaśirai	Mādhavaṅ	Yajñaya-sahasraṅ	
750	Do.	Gautama	Do.	Irāyūr	Eḷuvan	Ārāvamuḍu-sahasraṅ	
751	Amitūvallich- chaturvēdimaṅgalam in Āvūr-kūṅṅam in Nityavinōda-vaḷa- nāḍu	Bhāradvāja	Āśvalāyaṅa	Korōvi	Tiruveṅṅāṭṭaḍigaḷ	Chettaya- kramavittaṅ	
752	Do.	Kauśika	Āpastamba	Peruvalli	Tiruveṅṅāṭṭaḍigaḷ	Channakanda- kramavittaṅ	
753	Do.	Do.	Do.	Iruṅṅaṅḍi	Tiruveṅṅāṭṭaḍigaḷ	Śrīkṛiṣṇa- kramavittaṅ	
754	Do.	Bhāradvāja	Do.	Korōvi	Tiruveṅṅāṭṭaḍigaḷ	Dāmōdara- sahasra-Śōmayāji	
755	Do.	Gautama	Do.		Chettapōṣaṅ	Āvattiḱāmaṅ	
756	Do.	Do.	Do.	Vaṅgippuṟam	Dāmōdara-sahasraṅ	Chettapōṣaṅ	Hiraṅyagarbhaṅ
757	Do.	Kāśyapa	Do.	Kuṅḍūr	Chettapōṣaṅ	Śaṅkaraṅnārāyaṅabhaṭṭaṅ	
						Karumaṅnikkaṅ	Nārāyaṅakaṅḍa- sahasraṅ

TAMIL PORTION

758	Do.	Bhâradvâja	Do.	Korôvi	Tiruvarâᅅgadēvaᅅ	Kôlavarâha- kramavittai
759	Do.	Do.	Do.	Do.	Tiruvarâᅅgadēvaᅅ	Nârâyâᅅa- kramavittai
760	Narasiᅅgamaᅅgalam	Do.	Do.	Iᅅakkandīram	Gaᅅᅅgâdharai	Iraividēva-daᅅa- puriyai
761	Do.	Gautama	Do.	Kuravaᅅari	Vâmanai	Kôlaya-daᅅapuriyai
762	Irumpudal <i>alias</i> Manukulachēᅅᅅâ- maᅅiᅅh-chaturvēᅅi- maᅅgalam	Nitundiᅅa	Baudhâyaᅅa	Irâyūr	Chottai Svâmidâᅅai	Achchattī- bhattai
23—763	Do.	Gargga	Āᅅvalâyaᅅa	Vaᅅᅅippuᅅam	Trivikramaᅅ	Channaᅅibhattai
764	Do.	Bhâradvâja	Āpastamba	Taᅅukku	Attinᅅan	Yajᅅabhattai
765	Do.	Nitundiᅅa	Baudhâyaᅅa	Irâyūr	Chottai Trivikramaᅅ	Dēvaᅅarma- daᅅapuriyai
766	Do.	Kâᅅyapa	Āpastamba	Kuᅅᅅūr	Sēᅅdakumâraᅅ	Yajᅅanârâyâᅅa- daᅅapuriyai
767	Do.	Gautama	Do.	Irâyūr	Mâdhavaᅅ	Tiruvarâᅅganârâ- yaᅅabhattai
768	Do.	Kâᅅyapa	Do.	Kâᅅjai	Porᅅumâraᅅ	Tiruveᅅkâᅅᅅadigaᅅ- kramavittai
769	Do.	Bhâradvâja	Do.	Kumiᅅᅅūr	Kumâraperuᅅmâᅅ	Dhârtasvâmi- daᅅapuriyai
770	Do.	Kâᅅyapa	Do.	Vattamaᅅi	Kēᅅavaᅅ	Dâmᅅdarabhattai
771	Do.	Bhâradvâja	Do.	Kumiᅅᅅūr	Nârâyâᅅai	Kumâraperuᅅmâᅅ- bhattai
772	Do.	Kuᅅᅅiᅅa	Do.	Kômaᅅam	Kandayaᅅ	Yajᅅabhattai-sôᅅmayâᅅi
773	Do.	Bhâradvâja	Do.	Kalavakkūr	Tiruvarâᅅganârâyâᅅa	Vishᅅu- nandībhattai-sarvakratuyâᅅi
774	Do.	Kutsa	Do.	Odimukkil	Tiruvisalᅅᅅradigaᅅ	Śrīmâdhava- kramavittai
775	Do.	Lôhita	Do.	Kârambich- chēᅅᅅu-tūrppu	Lakshmaᅅai	Tirukkada-krama- vittai
776	Do.	Gautama	Do.	..	Muttanârâyâᅅai	Kumâraᅅkanda- kramavittai
777	Do.	Do.	Do.	Irâyūr	Sûryadēvaᅅ	Kumâraᅅkanda-kra- mavittai
778	Co.	Kutsa	Do.	Odimukku	Sôᅅmadēvaᅅ	Tiruvisalᅅᅅradigaᅅ- daᅅapuriyai
779	Do.	Ātraya	Do.	Dvēᅅaigôᅅma- puᅅam	Gaᅅᅅarēvi	Śrīkᅅᅅᅅabhattai
780	Do.	Kauᅅika	Do.	Muttulâm- puᅅam	Dôᅅaiyaᅅ	Vâmaᅅa-daᅅapuriyai
781	Do.	Ātrēya	Do.	Iruᅅgaᅅᅅi	Nârâyâᅅai	Tiruvarâᅅganârâ- yaᅅabhattai
782*	Do.	Nitundiᅅa	Baudhâyaᅅa	Irâyūr	Chottai Yajᅅâtmaᅅ	Trivikrama- bhattai
783	Do.	Do.	Do.	Do.	Chottai Yajᅅai	Ārâvamudu- bhattai

784	Do.	Kāśyapa	Āpastamba	Kārambi- chchēḍu	Nārāyaṇaṅ Tammaḍi- daśapuriyaṅ
785	Do.	Vatsa	Do.	Kirāñji	Aḍigal Dēvadēvēśa-sahasraṅ
786	Do.	Garga	Āśvalāyana	Vaṅgippuram	Anṇandi Aiyyaṅambibhaṭṭaṅ
787	Do.	Kauśika	Āpastamba	Muttulām- puram	Attōṅaṅ Dāmōdara-kramavittaṅ
788	Do.	Do.	Drāhyāyaṇa	Kuppēḍu	Yajñasvāmī Tiruveṅkāḍa- sahasraṅ
789	Do.	Vāsishṭha	Jaimiṇi	Marudūr	Iravidēvan Śrīrāmaṅ
790	Jananāthach-chatur- vēdimaṅgalam in Muḍichchō-ṇāḍu	Hārīta	Āpastamba	Kuravaśari	Kayilāyaṅ Nārāyaṇa-daśapuriyaṅ
791	Do.	Bhāradvāja	Do.	Piṇukippuram	Śaṅkaranārāyaṇaṅ Nārāyaṇa- bhaṭṭaṅ
792	Do.	Do.	Do.	Do.	Vaḍugaṅ Purushōttama-sahasraṅ
793	Do.	Kāśyapa	Do.	Kākkalūr	Chañṇan Nārāyaṇa-sahasraṅ
794	Do.	Hārīta	Do.	Kaṇḍēru	Dēvaṅ Mād̄hava-sahasraṅ
795	Do.	Kuṇḍiṇa	Do.	Muṇichchēḍu	Mād̄hayaṅ Bhavarudra-sahasraṅ
796	Do.	Bhāradvāja	Do.	Kuṇḍūr	Muṇṇirppaḍi Mahāśēṇaṅ Vaḍu- gaya-sahasraṅ
797	Do.	Hārīta	Do.	Āsūri	Dāmōdaraṅ Veṅṇaya-sahasraṅ
798	Do.	Bhāradvāja	Do.	Piṇukki- ppuram	Chāṇaśarmaṅ Tirukkannapura- dēyakramavittaṅ
799	Do.	Do.	Do.	Do.	Chāṇaśarman Nārāyaṇa-sahasraṅ
800	Do.	Hārīta	Do.	Kuravaśari	Uḷudamaṅ Yajñātma-krama- vittaṅ
801	Do.	Vādhūla	Do.	Uchchatarā- pōṣaṅ	Agnīśarman Kaḷi Urudrabhaṭṭaṅ
802	Do.	Bhāradvāja	Do.	Piṇukki- ppuram	Vaḍugayaṅ Chaṇṇaya-sahasraṅ
803	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Dāmōdaraṅ Periyaṅambi- kramavittaṅ
804	Do.	Hārīta	Do.	Kuravaśari	Śrīrāmaṅ Nārāyaṇa-sahasraṅ
24—805	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Chāṇayaṅ Aggi(gni)kumāra- bhaṭṭaṅ
806	Do.	Hārīta	Do.	Kaṇḍēru	Dēvaṅ Maṅgalanāmbi-daśapu- riyaṅ
807	Do.	Bhāradvāja	Do.	Muṇṇirppaḍi	Kōvaḷi Tiruveṅkāḍa-sahasraṅ
808	Do.	Hārīta	Do.	Kuravaśari	Tiruveṅkāḍaṅ Mād̄hava-krama- vittaṅ
809	Do.	Bhāradvāja	Do.	Muṇṇirppaḍi	Kēśavaṅ Kovaḍibhaṭṭaṅ
810	Do.	Gautama	Satyāshāḍha	Neṅkuṅṅam	Akkinārāyaṇaṅ Ścikṣiṣṭha- sahasraṅ
811	Do.	Kuṇḍiṇa	Do.	Niṅṅai	Yajñāṅ Chentambibhaṭṭaṅ
812	Do.	Lōhita	Kātyāyaṇa	Polippuram	Mahāśēṇaṅ Śrīmād̄hava-krama- vittaṅ
813	Do.	Bhāradvāja	Do.	Pēchchaṅ- kiḷḷaṅ	Māhēśvaraṅ Sōmadēva-bhaṭṭaṅ
814	Do.	Śaṅḍilya	Do.	Śiṅgaram	Toṅgalpirāṅ Kēśava-kramavittaṅ

TAMIL PORTION

815	Do.	Bhāradvāja	Do.	Vengichchēḍu	Gōvindaḥ Dāmōdara-kramavittan
816	Do.	Do.	Do.	Vaṅgippuram	Tāyapirān Śrīkrishṇa-kramavittan
817	Do.	Vatsa	Do.	Surasārambi	Agnisarman Nāgatōḡa-kramavittan
818	Do.	Lōhita	Do.	Pulippuram	Muḍḍēvaran Ravidāsa-kramavittan
819	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷan	Muḍḍēvaran Nāgasvāmibhāṭṭan
820	Do.	Do.	Do.	Vaṅgippuram	Sarvādityan Jātavēda-kramavittan
821	Do.	Do.	Do.	Uṅuputtūr	Tiruvinnagarninrān Adiganambi-kramavittan
822	Do.	Vatsa	Do.	Surasārambi	Kavaiyaṇaṣariman Śrīdatta-kramavittan
823*	Do.	Lōhita	Do.	Pulippuram	Nāgasvāmi Vēdagarbhan
824	Do.	Vatsa	Do.	Surasārambi	Yajñan Narasiṅga-kramavittan
825	Do.	Lōhita	Do.	Pulippuram	Śrīdattan Śrīkrishṇa-kramavittan
826	Do.	Māṇḍavya	Do.	Muḍuma	Narasiṅgan Śrīmādhlava-kramavittan
827	Chirriupāḷ <i>alias</i> Paramēśvara- maṅgalam	Saṅkṛiti	Āpastamba	Iruṅgaṅḍi	Kāḷiyamardanan Rishikēśava- daśapuriyan
828	Do.	Ātraya	Do.	Kuṅḍūr	Dēvadattanārāyaṇa-daśapuriyan
829	Do.	Bhāradvāja	Do.	Uṅuputtūr	Koṅḍayan Śrīdhara-kramavittan
830	Do.	Do.	Do.	Chēṭṭapōśan	Tiruppiyūran Tiruchchērai Nārā- yaṇa-daśapuriyan
831	Do.	Ātraya	Do.	Kuṅḍūr	Dēvadattan Chēṭṭambi-sahasran
832	Do.	Kāśyapa	Do.	Kākkalūr	Śrīkrishṇan Rāmadēva-kramavittan
833	Vijayālayachi-chatur- vēdimaṅgalam in Kāndāṇa-nāḍu	Ātraya	Do.	Dvēdaigōma- puram	Aiyānperuman Svāmikumāra- bhāṭṭan
834	Do.	Kuṅḍiṭa	Do.	Kuṅḍūr	Kāṭakasōmayāji Rāmadēva- bhāṭṭan
835	Do.	Ātraya	Do.	Kārambi- chchēḍu	Vēmbūrpośan Viṅaidāman Śōlai- ppirāṅ-sahasran
836	Do.	Do.	Do.	Do.	Vēmbūrpośan Viṅaidāman Gōvinda-sahasran
837	Do.	Bhāradvāja	Do.	Uṅuputtūr	Īvaran Mādhavabhāṭṭan
838	Do.	Do.	Do.	Kāṅṅirai	Paraijōti Attōḡa-sahasran
839	Do.	Do.	Do.	Vaṅgippuram	Adigaḷ Bhavasvāmibhāṭṭan
840	Oḷimadi in Vēṅnikkūṅgam	Vatsa	Do.	Kuṅḍūr	Tirukkumāran Yajñaya-daśa- puriyan
841	Pūvaṅḍūr <i>alias</i> Avanikēsarich-cha- tūrvēdimaṅgalam	Dēvarāta	Āśvalāyaṇa	Chemburai	Māhādēvan Nirāpavi-shaḍṅangavi
25—842	Do.	Ātraya	Do.	Pūvaṅḍūr	Sōmayāji Jātavēdabhāṭṭan
843	Do.	Do.	Do.	..	Chandraśekharan Śiṅunambi- bhāṭṭan

844	Do.	Rāthitara	Do.	Idaiyāṟṟu- maṅgalam	Nilakaṅṅhaṅ Śrīviṣṭhu
845	Do.	Ātraya	Do.	..	Chirumambi Chandrasēkhara- sahasraṅ
846	Do.	Bhāradvāja	Do.	..	Anantaṅ Dāmodaraṅ
847	Do.	Rāthitara	Do.	..	Eḷuvanpaṅṅaṅ
848	Do.	Do.	Do.	Vādayūr	Maṅgaippiraṅ Śivaṅ
849	Do.	Ātraya	Do.	..	Uḷaṅ Dattaṅ
850	Kiḷp-Pūṇḍi <i>alias</i> Lōkamahādēvich- chaturvēḍimaṅgalam	Hārīta	Do.	..	Chēndaṅ Śrīkrishṇapura-Nāgaṅ
851	Do.	Kauśika	Do.	Chūrukōttaiyūr	Nārāyaṅaṅ Paḷḷikōṇḍān-sahasraṅ
852	Do.	Parāsāra	Do.	Tiruppēṛ	Subrahmaṅyaṅ Śrīkrishṇa- sahasraṅ
853	Do.	Kauśika	Do.	Chūrukōttaiyūr	Dattaṅ Datta-sahasraṅ
854	Do.	Kuṇḍiṅga	Do.	Nālūr	Veṅkātṭudēvaṅ Chēṅṅiperumaṅ- bhaṅṅaṅ
855	Do.	Kāśyapa	Do.	Do.	Śrīdharāṅ Trivikrama-sahasraṅ
856	Do.	Kuṇḍiṅga	Do.	Do.	Paramēśvaraṅ Kōḷavāmaṅa- bhaṅṅaṅ
857	Do.	Kāśyapa	Do.	Do.	Śrīdharāṅ Subrahmaṅyaṅ
858	Do.	Kauśika	Do.	..	Vājavēḷi Trivikrama-sōmayāḷi
859	Do.	Kaundinya	Do.	Nālūr	Chēṅṅi Śrīvasudēvaṅ
860*	Do.	Do.	Do.	Do.	Māraṅ Trivikramabhaṅṅaṅ
861	Do.	Do.	Do.	Do.	Nārāyaṅaṅ Yajñātma-sahasraṅ
862	Do.	Do.	Drāhyāyaṅa	Tirumaṅgalam	Nārāyaṅaṅ Vāsudēvaṅ
863	Do.	Kauśika	Do.	Araṅaiṅṅaṅ	Tiruvaraṅgaṅ Chaṅṅayabhaṅṅa- sōmayāḷi
864	Do.	Do.	Do.	Do.	Chaṅṅayan Viṣṇukāḍa-sahasraṅ
865	Do.	Do.	Do.	Do.	Tiruvaraṅgaṅ Yajñātma-sahasraṅ
866	Do.	Hārīta	Do.	Tuṅṅumūḍūr	Śaravaṅaṅ Narasiṅha-sahasraṅ
867	Do.	Do.	Do.	Do.	Kāḷaperumaṅ Vāmaṅa-sahasraṅ
868	Do.	Do.	Do.	Do.	Padmaṅābhaṅ Kumāraḍi-krama- vittaṅ
869	Do.	Kauśika	Do.	Araṅaiṅṅaṅ	Tiruvaḍi Periyaṅambi-daśapuriya- sōmayāḷi
870	Do.	Do.	Do.	Do.	Periyaṅambi Tiruvaḍigaḷbhaṅṅaṅ
871	Do.	Do.	Do.	Do.	Periyaṅambi Dāmodara-krama- vittaṅ
872	Do.	Vatsa	Kātyāyaṅa	Surasārambi	Nārāyaṅaṅ Śrīkrishṇabhaṅṅaṅ
873	Do.	Bhāradvāja	Do.	Vaṅḷiṅṅaṅ	Mādhavaṅ Śrīkumāra-krama- vittaṅ
874	Do.	Vatsa	Do.	Surasārambi	Śrīkumāraṅ Bhaṅṅanambibhaṅṅaṅ
875	Do.	Bhāradvāja	Do.	Urappuṅṅūr	Tāḷiperumaṅ Nārāyaṅakrama- vittaṅ
876	Do.	Do.	Do.	Vaṅḷiṅṅaṅ	Yajñaṅ Viṣṇubhaṅṅaṅ
877	Do.	Do.	Do.	Do.	Mādhava-Nāgasvāmi-kramavittaṅ
878	Do.	Dhanaṅḷaya	Do.	Surasārambi	Kēśavaṅ Sōmaḍigaḷ-kramavittaṅ
879	Do.	Do.	Do.	Do.	Kumāraperumaṅ Akkiṅṅaṅma- kramavittaṅ

TAMIL PORTION

26—880	Do.	Bhāradvāja	Do.	Uṟuppuṭṭūr	Tāḷiperumāṅ Śrīdhara-kramavittan
881	Do.	Gautama	Āpastamba	Cheṭṭapoṣaṅ	Śrīkailāsaṅ Irāmadēva-daśapuriyaṅ
882	Do.	Kuṇḍiṅa	Do.	Naihaṅai	Veppidāmaṅ Yajñabhakṭa-daśapuriyaṅ
883	Do.	Vāsishṭha	Do.	Nadērpaiḷi	Appayaṅ Bhāskarabhakṭan
884	Do.	Kuṇḍiṅa	Do.	Kuḍiyūr	Dāmodaraṅ Ādityapilāra-daśapuriyaṅ
885	Do.	Kāśyapa	Do.	Kuṇḍūr	Mahādēvaṅ Chandrakumāra-daśapuriyaṅ
886	Do.	Vaṣa	Do.	Do.	Perumāṅambi Sūryadēvabhakṭan
887	Do.	Kauṣika	Do.	Kāñjai	Perumūṭṭuṅaṅ Dōṅaiyaṅ Trailōkyalōchaṅa-daśapuriyaṅ
888	Do.	Garga	Do.	Kuñjappavvil	Harisvāmi Nārāyaṅa-daśapuriyaṅ
889	Do.	Vādhūla	Do.	Piṟāṇḍūr	Tiruvaraṅganārāyaṅaṅ Tiruviṅṅagarniṭṭrāṅ daśapuriyaṅ
890	Do.	Kuṇḍiṅa	Do.	Vaṅgiṭṭuṅam	Hriṣīka-Sūryakumāraṅ Gōvinda-bhakṭan
891	Do.	Kauṣika	Do.	Kāñjai	Perumūṭṭuṅaṅ Trailōkyalōchaṅaṅ Madhusūdanabhakṭan
892	Do.	Do.	Do.	Kirāñji	Tiruveṅkaḍaṅ Yajñaya-sahasraṅ
893	Do.	Kuṇḍiṅa	Do.	Uviyūr	Tiruviṅṅagarniṭṭrāṅ Śrīrāma-sahasraṅ
894	Do.	Bhāradvāja	Do.	Kuravaṣari	Tammāḍigal Śrīdhara-sahasraṅ
895	Do.	Do.	Āśvalāyaṅa	Do.	Śrīkrishṇaṅ Pōṟṟōṅa-sahasraṅ
896	Do.	Aupamanya	Āpastamba	Uviyūr	Śrīrāmaṅ Yajñaya-kramavittan
897	Do.	Bhāradvāja	Āśvalāyaṅa	Kuravaṣari	Nārāyaṅaṅ Śrīkrishṇa-sōmayāji
898	Do.	Kuṇḍiṅa	Bhāradvāja	Chidukkal	Nambi Tāḷi Śaṅkarannārāyaṅa-kramavittan
899	Do.	Mudgala	Āpastamba	Ākki	Agniśarmaṅ Śrīdhara-kramavittan
900*	Do.	Kuṇḍiṅa	Baudhāyaṅa	Moṭṭūr	Purushōttamaṅ Vāsudēva-sahasraṅ
901	Do.	Hārīta	Āpastamba	Kuṭṭakkuṅi	Mahēśvaraṅ Periyāmbi-daśapuriyaṅ
902	Do.	Kāśyapa	Do.	Kāñjai	Kumārasvāmi Kiḍandaperumāṅ-sahasraṅ
903	Do.	Hārīta	Do.	Kuṭṭakkuṅi	Sūryadēvaṅ Tiruveṅgaḍa-daśapuriyaṅ
904	Do.	Kauṣika	Do.	Araṅaiṭṭuṅam	Jātavēdaṅ Viśvudāśabhakṭan
905	Do.	Śaṭha	Baudhāyaṅa	Irāyūr	Chōṭṭai Śrīvāsudēvaṅ Klēśanāśaṅ-daśapuriyaṅ
906	Do.	Kapi	Āpastamba	Piṟāṇḍūr	Dāmodaraṅ Tiruviṅṅagarniṭṭrāṅ-daśapuriyaṅ
907	Do.	Vādhūla	Baudhāyaṅa	Kārambi-chēḍu	Kandāḍai Nārāyaṅaṅ Narasiṅha-daśapuriyaṅ
908	Do.	Bhāradvāja	Āpastamba	Kumāṅḍūr	Tiruvāraṅganārāyaṅaṅ Tiruvāraṅgabhakṭan



909	Do.	Do.	Do.	Do.	Tiruvarambayan Tiruvarambanārā- yanabhatta-sōmayāji
910	Do.	Vādhūla	Do.	Kārambich- chēḍu	Kandaḍai Narasiṅgan Eḷuvaḍiy- ān-daṣapuriyaṅ
911	Do.	Vatsa	Do.	Nambūr- kāttukkai	Anṇandi Gaṇadōṇabhattaṅ
912	Do.	Hārīta	Do.	Ambik- kuravaṣari	Śrīvāsudēvaṅ Hariśvāmi-krama- vittaṅ
913	Do.	Do.	Do.	Kōmapuṇam	Bhavadrōṇaṅ Bhavaskanda- bhattaṅ
914	Do.	Viśvāmitra	Do.	Koḍuṅgai	Atirātraṅ Śrīvatsāṅkabhattaṅ
915	Do.	Bhāradvāja	Do.	Kōṟōvi	Tiruveṅkāḍaṅ Viṣṇu-daṣapu- riyaṅ
916	Do.	Kāśyapa	Do.	Kuṇḍūr	Mādhavanārāyaṅ Atirātra- bhattaṅ
917	Do.	Kauṭika	Do.	Kāñjai	Perumuṅjūraṅ Chakrapāni Perumpuṇakkaḍai-sahasraṅ
918	Do.	Vatsa	Do.	Koṭṭaṅgōma- puṇam	Mādhavaṅ Donaya-sahasraṅ
919	Do.	Viśvāmitra	Do.	Chāṭṭāni	Mādhavaṅ Śrīdhara-sahasraṅ
920	Do.	Hārīta	Do.	Ālikkoṭṭai	Nāgaperumaṅ Dāmoḍara-krama- vittaṅ
921	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Trivikramaṅ Gōvindaḥhattaṅ
922	Do.	Bhāradvāja	Āśvalāyaṅ	Kōṟōvi	Śaṅkaranārāyaṅ Siṅgadāma- bhatta-sarvakratuyāji
27—923	Rājakēsarich-chatur- vēdimāṅgalam in Nallūr-nāḍu	Vatsa	Satyāśhādha	Vaḍugachchēri	Mādhavaṅ Āiya-daṣapuriyaṅ
924	Do.	Do.	Do.	Do.	Tājanambi Gōvindaḥhattaṅ
925	Do.	Kauṭika	Do.	Perumpāḍūr	Chattuakumāraṅ Mahāśēna- sahasraṅ
926	Do.	Kuṇḍiṇa	Do.	Nēllickudar	Śrīkriṣṇaṅ Āiyaṅperumaṅ- daṣapuriyaṅ
927	Do.	Bhāradvāja	Do.	Puṭiyam	Śrīkriṣṇaṅ Veṇṇaiyabhatta- sōmayāji
928	Do.	Do.	Do.	Do.	Śrīkriṣṇaṅ Śrīnārasimhach- chaturvēdibhatta-sōmayāji
929	Do.	Kapi	Āpastamba	Pirāṅḍūr	Nandiperumaṅ Urudramādhava- daṣapuriyaṅ
930	Do.	Vāsiṣṭha	Do.	Vaṅgippuṇam	Nārāyaṅ Gōvinda-daṣapuriyaṅ
931	Do.	Kuṇḍiṇa	Do.	Naḍērpalli	Yajñayaṅ Śrīrāmabhattaṅ
932	Do.	Do.	Do.	Kōmaḍam	Cheṭṭikumāraṅ Agnidāmbhattaṅ
933	Do.	Kauṭika	Do.	Kāñjai	Perumuṅjūraṅ Keśavanārāyaṅ- svāmi-daṣapuriyaṅ
934	Do.	..	Do.	Kaḍavuṅ- paṣumpuṇam	Śrīnārāyaṅ-Tiruvinnu.....
935	Do.	Bhāradvāja	Bhāradvāja	..	.....luraḍigal Tiruvaramba- bhattaṅ
936	Do.	Kauṭika	..	Kāñjai	Perumuṅjūraṅ Tiruveṅṇāval Chiriyānambi-daṣapuriyaṅ

TAMIL PORTION

937	Do.	Kapi	Āpastamba	Piṇḍūr	Vishṇu Tiruveṅkāḍu-sa.....
938	Do.	Vatsa	Do.	Nambūr-kāṭṭukkai	.....
939	Do.	Kapi	Do.	..	.....Dāmōdara-sahasraṅ
940	Do.	Bhāradvāja	..	..	Śrībhaktapriyaṅ Śōlaippirāṅ- daṣapuriyaṅ
941*	Do.	.....	[Do.]	Āsūri	Yajñaṅ Rāmadēvabhaktaṅ
942	.....	.....	.....	Porpuṇam	Tiruveṅkāḍaṅ Nārāyaṇa-daṣa- puriyaṅ
943	.....	.....	Āpastamba	Naḷṅṅpaḷli	Yajñaṅ Chiriyānambi Sarva.....
944	.....	...la	Do.	Dvēdaigoma- puṇam	Sūryadēva.....
945	Do.	Kauśika	Do.	Oṅṅuk.....	.....ṅṅa-sōmayāji
946	Do.	Do.	.....	.....	Dāmōdaraṅ Tiruvēṅḍaḍanārā- yaṇa-kramavittaṅ
947	Do.	.....	[Āpasta]- mba	Kōmaḍam	Akkidāmaṅ Śrīkumārabhaktāṅ
948	.....	.....	Āvalāyaṇa	Araṇaiippuṇam	Kandaṅ Kēśavabhaktāṅ
949	.....	[Hārīta]	Āpastamba	Paṣumpuṇam	Chandiraṅ Śrīnārāyaṇa.....
950	Do.	Kauśika	Do.	U.....	.....Perinappi-kramavittaṅ
951	Do.	Bhāradvāja	Bhāradvāja	Iḷakkandiṇam	Vāmaṅṅaṅ Tiruvaraṅḍadēva-daṣa- puriyaṅ
952	Do.	Hārīta	Āpastamba	Āsūri	Śrīkrīṣṇaṅ Karumāṅṅikka-daṣa- puriyaṅ
953	Do.	Śaṅḍīlya	Kātyāyaṇa	Uppa Pambīrāl	Gaḅasvāmi Nārāyaṇa- kramavittaṅ
954	Do.	Kapi	Āpastamba	Piṇḍūr	Dāmōdaraṅ Vishṇubhaktāṅ
955	Do.	Kāśyapa	Do.	Vaṅṅamaṇi	Dēvakumāraṅ Śrīrāma- kramavittaṅ
956	Do.	Hārīta	Do.	Āsūri	Rāmadēvaṅ Periyānambibhaktāṅ
957	Do.	Kuṅḍiṇa	Do.	Eṅṅukkūr	Dēvaskandaṅ Karunākarabhaktāṅ
958	Do.	Bhāradvāja	Bhāradvāja	Iḷakkandiṇam	Kēśavaṅ Dāmōdarabhaktāṅ
959	Do.	Viśvāmītra	Āpastamba	Vaṅṅippuṇam	Aiyyakuṅṅi Tirovaraṅḍabhaktāṅ
960	Do.	Kuṅḍiṇa	Do.	Eṅṅukkūr	Dēvaskandaṅ Tiruvaraṅḍa- bhaktāṅ
961	Do.	Do.	Do.	Kōmaḍam	Aiyyaṅ Sūryadēvabhaktāṅ
962	Do.	Do.	Do.	Do.	Padmanābhaṅ Sūryabhaktāṅ
28—963	Do.	Gautama	Kātyāyaṇa	Ālambākkam	Tiruvaranganārāyaṇaṅ Karu- māṅṅikka-kramavittaṅ
964	Do.	Kauśika	Do.	Peyvil	Vishṇu Mādhaḅa-sahasraṅ
965	Do.	Bhāradvāja	Do.	Vaṅṅippuṇam	Bhaktakumāraṅ Śrīkrīṣṇa-krama- vittaṅ
966	Do.	Viśvāmītra	Jaimiṅṅi	Aṅṅbil	Chāittaṅ Subrahmaṅṅya-sōmayāji
967	Do.	Kālayāśi	Āgastya	Dhānya- puṇam	Iraḅiṣarmaṅ Nārāyaṇa-krama- vittaṅ
968	Do.	Do.	Do.	Do.	Nārāyaṇaṅ Svāmīdāmōdara-kra- mavittaṅ
969	Do.	Śaṅṅgimītra	Do.	Jemaṅṅigrāmam	Brahmadattaṅ Gōvinda-krama- vittaṅ
970	Do.	Kuṅṅsa	Do.	Poṅṅāt	Raviṣarmaṅ Urudra-kramavittaṅ

971	Do.	Kālayāsi	Do.	Jaṅiyam	Urudraṅ Muddaya-kramavittan
972	Do.	Vāsishṭha	Do.	Poṅṅār	Vishṇusōmadēva-kramavittan
973	Do.	Kīraushṭra	Do.	Maḷapī	Nārāyaṅaṅ Attiyūr Nārāyaṅa-kramavittan
974	Do.	Kālāsi	Do.	Poṅṅār	Mārūyaṅ Śrīkṛishṇa-kramavittan
975	Do.	Vāsishṭha	Do.	Do.	Brahmadattan Urudra-kramavittan
976	Do.	Do.	Do.	Jaṅiyam	Hariśarmaṅ Śrīdhara-kramavittan
977	Do.	Kutsa	Do.	Poṅṅār	Śrīmādhavaṅ Śrīkṛishṇa-kramavittan
978	Do.	Vāsishṭha	Do.	Jaṅiyam	Śrīdharaṅ Urudrabhattan
979	Do.	Kutsa	Do.	Poṅṅār	Chōlaippirāṅ Nārāyaṅabhattan
980	Do.	Śrāvishṭha	Do.	Jemilagrāmam	Brahmadattan Kumārasarmaṅ
981	Do.	Do.	Do.	Do.	Gōvindaṅ Śrīkṛishṇabhattan
982	Do.	Kālayāsi	Do.	Jaṅiyam	Śrīmādhavaṅ Chappaya-kramavittan
983	Do.	Hālandana	Do.	Jemilagrāmam	Śrīkṛishṇaṅ Bhattanambi
984	Do.	Kālāsi	Do.	Jaṅiyam	Śrīmādhavaṅ Śaṅkaranārāyaṅa kramavittan
985	Do.	Kālayāsi	Do.	Poṅṅār	Āḍityaṅ Śrīkṛishṇaṅ
986	Do.	Do.	Do.	Do.	Kannaradēvaṅ Aiyyaṅaḍiga-kramavittan
987*	Do.	Kālāsi	Do.	Jaṅiyam	Muddayaṅ Urudra-kramavittan
988	Do.	Śāringi-mitra	Do.	Jemilagrāmam	Brahmadattan Urudra-kramavittan
989	Do.	Śrāvishṭha	Do.	Do.	Sundaraṅ Śrīvāsudēva-kramavittan
990	Do.	Vāsishṭha	Do.	Poṅṅār	Urudranārāyaṅa-kramavittan
991	Do.	Śrāvishṭha	Do.	Jemilagrāmam	Gōvindaṅ Śrīraṅganātha-kramavittan
992	Malaiyakkach-chaturvédimaṅgalam in Puṅakkiliyūr-nāḍu in Pāṅḍikulāsaṅi-vaḷanāḍu	Kāśyapa	Āśvalāyaṅa	..	Māṅḍiāsaṅ Nakkapirāṅbhattan
993	Do.	Garga	Āpastamba	Kuṅḷe-ppavvil	Nārāyaṅaṅ Śrīmādhava-sahasraṅ
994	Māraṅḍēri alias Tenṅavaṅmahādēvich-chaturvédimaṅgalam in the same nāḍu	Hara	Do.	Nambūr-kāṅṭṭukkai	Nāgāyaṅ Chappaya-kramavittan
995	Tonḷavaich-chaturvédimaṅgalam in Iḍaiyāṅṅu-nāḍu in the same place	Bhāradvāja	Baudhāyaṅa	Irāyūr	Paṅṅambi Śrīkṛishṇa-dāśapuriyaṅ
996	Do.	Kāśyapa	Āpastamba	Kuṅḷūr	Bhattakumāraṅ Śrīmādhava-dāśapuriyaṅ
997	Iḍaiyāṅṅumaṅgalam	Dēvarāta	Āśvalāyaṅa	Vēlaṅḍuḍi	Nīlakaṅṭhaṅ Kumārasvāmi-bhattan

TAMIL PORTION

998	Do.	Rāhītara	Do.	..	Āhitāgni Adiganambi-daṣapuriyabhaṭṭaṅ
999	Do.	Do.	Do.	..	Chenna-Śrīkaṇṭhaṅ
1000	Do.	Do.	Do.	..	Chōlai Tiruvirāmiṣvarabhaṭṭaṅ
1001	Do.	Ātraya	Do.	Kīraṅṭir	Nārāyaṇaṅ Aṣṭamaṅṭtibhaṭṭaṅ
1002	Do.	Rāhītara	Do.	..	Mahādēvaṅ Tiruvaraṅganārāyaṇabhaṭṭaṅ
1003	Do.	Do.	Do.	..	Subrahmaṇyaṅ Puniyakṛtī
1004	Do.	Ātrīya	Do.	Vādavūr	Nārāyaṇaṅ Aṣṭamaṅṭtibhaṭṭaṅ
1005	Do.	Do.	Do.	Do.	Chandraśēkharayaṅ Tiruvēppan-terṭi
1006	Do.	Rāhītara	Do.	..	Tāyaṅ Dāmōdarabhaṭṭaṅ
1007	Do.	Do.	Do.	..	Chennaśēyyāṅ-sahasra[ra]ṅ
1008	Chandiralēkhaich-chaturvēdimaṅgalam in Ārkkāṭṭuk-kūṅram	Viśvāmītra	Drāhyāyana	Tirumaṅgalam	Kumārasvāmi-Nandi
29-1009	Tiruppēr in Eyi-nādu	Parāśara	Āśvalāyana	..	Ravidattaṅ Sōmadattaṅ
1010	Uttamaśilich-chaturvēdimaṅgalam in Viṣā-nādu	Kuṇḍīna	Āpastamba	Kōmaṇḍam	Kēśavaṅ Viṣṇubhaṭṭaṅ
1011	Do.	Hārīta	Do.	Kōmapuram	Akkīpīdāraṅ Bhavadrōṇabhaṭṭaṅ
1012	Do.	Parāśara	Āśvalāyana	Tiruppēr	Brahmaṅ Śrīkrīṣṇa-sahasraṅ
1013	Do.	Māṭhala	Do.	..	Nilakaṇṭhaṅ Poṅṇāḷibhaṭṭaṅ
1014	Do.	Āgastya	Sāmbhavya	Peruveṅṅūr	Nārāyaṇaṅ Śūlapāṇi
1015	Do.	Śāṇḍīla	Drāhyāyana	Maṅar-palli	Kēśavaṅ Śrīdhara-kramavittaṅ
1016	Do.	Bhārgava	Jaimiṇi	Puḷḷamaṅgalam	Vāsudēvaṅ Śrīrāmaḷbhaṭṭaṅ
1017	Do.	Vāsishṭha	Do.	Do.	Nārāyaṇaṅ Śrīvāsudēvaṅ
1018	Do.	Viśvāmītra	Do.	Do.	Śrīdharaṅ Dattaṅ
1019	Do.	Bhārgava	Do.	Do.	Vāsudēvaṅ Nilakaṇṭhaṅ
1020	Do.	Viśvāmītra	Do.	Do.	Nārāyaṇaṅ Akkīśarmaṅ
1021	Do.	Vāsishṭha	Do.	Marudūr	Māraṅ Kumāraṅ
1022	Do.	Do.	Do.	Aruvalam	Nārāyaṇaṅ Śrīkumaraṅ
1023	Do.	Viśvāmītra	Do.	Puḷḷamaṅgalam	Nārāyaṇaṅ Śrīkrīṣṇaṅ
1024	Do.	Vāsishṭha	Do.	..	Kāḍaṅ Śrīkrīṣṇa Agnichittayāji
1025	Malari <i>alias</i> Śrīkaṇṭhaich-chaturvēdimaṅgalam	Kāśyapa	Āśvalāyana	..	Nārāyaṇaṅ Subrahmaṇyabhaṭṭaṅ
1026	Do.	Viśvāmītra	Do.	Peruvaṅṅūr	Dattaṅ Sōmaṅ
1027	Śoḷamādēvich-chaturvēdimaṅgalam in in Mikōḷai	Lōhīta	Āpastamba	Kārambich-chettūtṭirppu	Śrīmādhava-Nārāyaṇa-daśa-puriyaṅ
1028	Do.	Hārīta	Do.	Muṭṭīrai	Aiyyaṅ Dōṇaya-daśapuriyaṅ
1029	Do.	Kāśyapa	Kāśyāyana	Maṅimatti	Nārāyaṇaṅ Tirumāliruṅḷōlai-sahasraṅ
1030	Do.	Do.	Do.	Do.	Tirumāliruṅḷōlai Dāmōdara-bhaṭṭaṅ
1031	Do.	Viśvāmītra	Jaimiṇi	Aṅbil	Gōvindaṅ Jātavēdaṅ

1032*	Rājāśrayach-chatur- vēdimāṅgalam in Uṟaiyūrk-kūṟṟam in Kēraḷānṟaka-vaḷanāḍu	Rāthitara	Āivalāyana	..	Nārāyaṇaṅ Subrahmaṇyaḥḥaṭṭaṅ
1033	Do.	Do.	Do.	..	Nārāyaṇaṅ Chatra-(Chandrā) bharanabhaṭṭaṅ
1034	Do.	Śaṅḍila	Drāhyāyana	Maṅarpaḷḷi	Kēśavaṅ Rishikēśa-kramavittaṅ
1035	Do.	Kuṇḍina	Āpastamba	Kōmaḍam	Śaṅkaranārāyaṇaṅ Śrīkrishṇa- daśapuriyaṅ
1036	Do.	Vatsa	Do.	Kōkkarai	Kēśavanārāyaṇabhaṭṭaṅ
1037	Do.	Kuṇḍina	Do.	Iruṅgaṅḍi	Divākaṅ Yajñātma-daśapuriyaṅ
1038	Do.	Vatsa	Do.	..	Akki(Agni)perumāṅ Tiruvirāmi- ēvara-kramavittaṅ
1039	Do.	Bādharā- yana	Do.	Mayindakkurī	Tiruvaraṅgaṅ Tiruvaraṅga- Yajñaya-daśapuriyaṅ
1040	Do.	Vatsa	Do.	Kārambich- chēḍu	Nārāyaṇaṅ Dāmōḍara-sahasraṅ
1041	Do.	Bhāradvāja	Do.	Nāraṅgaḷṟ	Māhēśvaraṅ Veṅṇayabhaṭṭaṅ
1042	Do.	Gautama	Do.	Paṅḍi- ppuṟam	Ambalattāḍi Dōṟaya-daśapuriyaṅ
1043	Do.	Kuṇḍina	Do.	Vaṅḡippuṟam	Kalaisāṅbhaṭṭaṅ Mādḥava-daśa- puriyaṅ
1044	Do.	Viśvāmītra	Do.	Kārambich- chēḍu	Yajñabhṅṭi Śrīdhara-daśapuriyaṅ
1045	Do.	Kāśyapa	Do.	Kuravaśari	Marggayaṅ Padmanābha-daśa- puriyaṅ
1046	Do.	Bhāradvāja	Do.	Kāṅḡikkurī	Kēśavaṅ Śrīmādḥava-sahasraṅ
1047	Naṅḡai-Brahma- dēyam <i>alias</i> Aṅḡi- gaich-chaturvēdi- maṅgalam	Kāśyapa	Do.	Surasāraṅbi	Māḍapōḷan Uḷḍaṅ Bhavadōṅa daśapuriyaṅ
1048	Do.	Ātraya	Do.	Dvēdaigōma- puram	Nārāyaṇaṅ Chakrapāṇi-sahasraṅ
1049	Do.	Mudgala	Do.	Vaṅḡippuṟam	Nārāyaṇaṅ Datta-sahasraṅ
1050	Do.	Kuṇḍina	Do.	Uviyūṟ	Chaṅṅappaṅ Chakrapāṇi-daśa- puriyaṅ
1051	Karṅḡaliyēri <i>alias</i> Vikramakēśarich- chaturvēdimāṅgalam in Uṟaiyūrk-kūṟṟam in Kōṅḡu	Ātraya	Āivalāyana	Vādavūr	Chēṅḡaṅ Chandraḡbharāṅa- bhaṭṭaṅ
1052	Choḷa-Uttamach- chaturvēdimāṅgalam in Śūralūrk-kūṟṟam	Mudgala	Āpastamba	Uruppattōṟ	Tirumaḷapāḍi Āḍityapīḍāra- daśapuriyaṅ
1053	Tiruvellūḡai ( <i>ṅṅiyār</i> ) in Rājāśraya- vaḷanāḍu	Vāsishṭha	Baudhāyana	..	Jātavēḍaṅ Nārāyaṇabhaṭṭaṅ
30-1054	Do.	Do.	Do.	..	Padmanābhaṅ Jātavēḍabhaṭṭaṅ
1055	Do.	Viśvāmītra	Do.	..	Madhusūḍaṅ Śaṅkaranārāya- ṅabhaṭṭaṅ

TAMIL PORTION

1056	Do.	Kāśyapa	Do.	..	Gōvindaṅ Kēśava-daśapuriyaṅ
1057	Do.	Viśvāmītra	Do.	..	Triyambakaṅ Nilakaṅṭha-daśa-puriyaṅ
1058	Do.	Do.	Do.	..	Paśupati Nārāyaṇa-daśapuriyaṅ
1059	Do.	Kauṇḍīnya	Do.	..	Paśupati Śāttabhaṭṭa-sōmayāji
1060	Do.	Kāśyapa	Do.	..	Śrīdharaṅ Nakkapirāṅbhaṭṭaṅ
1061	Do.	Do.	Do.	..	Nilakaṅṭhaṅ Śrīkṛiṣṇabhaṭṭaṅ
1062	Uttamaśṣajach-chaturvēdi-maṅgalam in Muṅṭaiavallavāyā-nāḍu	Vatsa	Āpastamba	Ādiyūr alias Raṇadhīra-maṅgalam	Rudraṅ Kēśava-kramaṇvittaṅ
1063	Perumarudūr in Kīlpaḷāṅu in Pāch-chilk-kūṛram in Rājāśraya-vaḷanāḍu	Ātraya	Āśvalāyaṇa	..	Haridāsaṅ Śrīkaṅṭhabhaṭṭaṅ
1064	Do.	Kāśyapa	Do.	..	Tāyaṅ Jaśādharāṅ
1065	Tirumaṅgalam in Kalār-kūṛram	Vāsishṭha	Drāśyāyana	..	Nandiśvaraṅ Nārāyaṇabhaṭṭaṅ
1066	Do.	Ātraya	Do.	..	Vāsudēvaṅ Nandiśvaraṅbhaṭṭaṅ
1067	Do.	Vāsishṭha	Do.	..	Brahmaṇyaḍēvaṅ Udayāditya-bhaṭṭaṅ
1068	Do.	Viśvāmītra	Do.	..	Śāttāṅ Śivagaruḍa-sahasraṅ
1069	Do.	Ātrēya	Do.	..	Nakkaṅ Bhūti
1070	Do.	Kāśyapa	Do.	..	Nārāyaṇaṅ Tirumāḷiruṅḍilai
1071*	Do.	Ātrēya	Do.	..	Korraṅ Nilakaṅṭhaṅ
1072	Do.	Kāśyapa	Do.	..	Chōḷai Mādhavabhaṭṭaṅ
1073	Do.	Ātraya	Do.	..	Nakkaṅ Vāsudēvabhaṭṭaṅ
1074	Do.	Viśvāmītra	Do.	..	Nilakaṅṭhaṅ Śingappirāṅbhaṭṭaṅ
1075	Do.	Ātrēya	Do.	..	Kaṅṇaṅ Sōma-sahasraṅ
1076	Do.	Kāśyapa	Do.	..	Kēśavaṅ Śaṅkaraṅ
1077	Do.	Do.	Do.	..	Sōmāśi Śaṅkaraṅnārāyaṇaṅ
1078	Do.	Ātrēya	Do.	..	Nārāyaṇaṅ Vāmaṅśvasvāmi-sōmayāji
1079	Do.	Viśvāmītra	Āśvalāyaṇa	Maṇṇarkāl	Ūraṅ Nārāyaṇa-sahasraṅ
1080	Śaṅkēttimaṅgalam in Veḷḷalai-yūrkkaṅdam	Vatsa	Āpastamba	Vaṅgippuraṅ	Rīshikēlavayaṅ Aḍigaṅambi-sahasraṅ
1081	Do.	Hārīta	Do.	Kuṁṇḍīli	Śrīkṛiṣṇaṅ Dēvarata-sahasraṅ
1082	Mānānilainallūr in Kaḷakkūḍi-nāḍu in Rājārāja-maṅḍalam	Ātrēya	Do.	Kūḷakkil	Gōvindaṅ Chendippirāṅbhaṭṭa-sōmayāji
1083 <sup>1</sup>	Do.	Do.	Do.	Do.	Chendippirāṅ Gōvindaṅbhaṭṭa-Āhitāṅi

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



## INDEX

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[The figures refer to pages, *n* after figure to foot-notes. The following other abbreviations are also used : *brah.*, =brahmadēya; *ca.*, =capital; *ch.*, =chief; *ci.*, =City; *co.*, =country; *com.*, =community; *de.*, =deity; *di.*, =division; *do.*, =ditto; *dy.*, =dynasty; *E.*, =Eastern; *ep.*, =epithet; *fa.*, =family; *g.*, =god, goddess; *ins.*, =inscription, inscriptions; *k.*, =king; *l.*, =lake; *m.*, =male; *me.*, =measure; *mo.*, =mountain; *myth.*, =mythological; *n.*, =name; *off.*, =Office, Officer; *pl.*, =place; *pr.*, =prince, princess; *q.*, =queen; *ri.*, =river; *s.a.*, =same as; *te.*, =temple; *ti.*, =title; *tn.*, =town; *vi.*, =village; *W.*, =Western; *wi.*, =wife; *wk.*, =work; *wt.*, =weight].

### A

- Achchāmi Madhusūdana-daśapuriyaṅ, *donee*, 252  
 Achchāmi Madisūda-daśapuriyaṅ, *do.*, 166  
 Achchaṅ-Araṅgaṅ, *m.*, 52, 120  
 Achcheṭṭi Attiṅḍa-daśapuriyaṅ, *donee*, 145, 241  
 Achcheṭṭi Chaṅṅaperumaṅ daśapuriyaṅ, *do.*, 149, 243  
 Achcheṭṭi Kumāraperumaṅ-kramavittaṅ, *do.*, 149 243  
 Achchivaṅṅaṅ Kumārasvāmi-bhaṅṅaṅ, *s.a.* Kumārasvāmibhaṅṅa-vasantayājijyār, *do.*, 60  
 Achchivaṅṅaṅ Kumārasvāmi-bhaṅṅaṅ, *do.*, 129, 233  
 Achchivaṅṅaṅ Sarvakratu-kramavittaṅ, *do.*, 158, 248  
 acre, *land m.*, 37  
 Ādambākkam, *fa.*, 148, 242  
 Ādanallūr, *vi.*, 36, 45, 78, 82, 87, 94, 192, 202, 206 211  
 Ādanallūr, *s.a.* Ādaṅṅūr, *do.*, 46  
 Ādaṅṅūr, *do.*, 47, 56, 58  
 Ādaṅṅūr, *s.a.* Ādanallur, *do.*, 46  
 Ādaṅṅūr, *fa.*, 133, 134, 140, 151, 165, 234-35, 238, 244, 251  
*adhikāriṅgaḷ off.*, 28  
 Aḷi, 37n  
 Adigaimangai-nāḍu, *di.*, 65, 147, 242  
 Adigaḷ Bhavasvāmibhaṅṅaṅ, *donee*, 175 257  
 Adigaḷ Chaṅṅayya-bhaṅṅaṅ, *do.*, 144, 241  
 Adigaḷ Dēvadēvēśa-sahasraṅ, *do.*, 171, 256  
 Adigaḷ Śrīkṛishṇa-kramavittaṅ, *do.*, 136, 236  
 Adigaḷ Tiruvaraṅḅga-bhaṅṅaṅ, *do.*, 180  
 Ādittaṅ Gaṅṅapuram, *do.*, 62, 190  
 Ādittaṅ Śrīkṛishṇaṅ, *do.*, 183  
 Ādittaṅ Śūlapāni, a *merchant*, 116, 227  
 Ādittaṅ Tiruvikrama-bhaṅṅaṅ, *donee*, 155, 246  
 Ādittapidāra-daśapuriyaṅ, *do.*, 187  
 Ādittapidāraṅ Sōlaippiraṅ-bhaṅṅaṅ, *do.*, 168, 254  
 Āditya, *Chōḷa k.*, 8, 10-11, 13, 13n, 70, 195  
 Āditya II, *do.*, 14  
 Ādityaṅ Śrīkṛishṇaṅ, *donee*, 262  
 Ādityaṅ Tiruvikrama-bhaṅṅaṅ, *do.*, 246  
 Ādivarāha Yajñadatta-daśapuriyaṅ, *do.*, 168, 254  
 Ādiyakkamaṅḅalam, *s.a.* Ādiyappimaṅḅalam, *vi.*, 66  
 Ādiyappimaṅḅalam, *s.a.* Ādiyakkamaṅḅalam, *do.*, 66, 158, 248  
 Ādiyūr Raṅḅadhīramaṅḅalam, *fa.*, 188, 265  
 Āḍuturai, *vi.*, 27  
 Agnichit, *ti. of brāhmaṅṅas*, 58  
 Agnichittabhaṅṅaṅ, *m.*, 60  
 Agniśarmaṅ Kāḷi Urudra-bhaṅṅaṅ, *donee*, 172, 256  
 Agniśarmaṅ Nāḅatōṅḅa-kramavittaṅ, *do.*, 173, 257  
 Agniśarmaṅ Śrīdhara-kramavittaṅ, *do.*, 178, 259  
*agrahāra*, 'rent-free holding' 2n, 7, 19, 29, 32, 38, 40, 53, 196, 200  
*Aganāṅḅūra*, *wk.*, 41n  
 Agaram Kūrattūr, *s.a.* Rājāsraya-chaturvēdimāṅḅalam *vi.*, 16  
 Agarattirunallūr, *s.a.* Tirunallūr, *do.*, 66  
 Aggapa, *Bḅḅa ch.*, 15  
 Ahimakara, *s.a.* Sun, *do.*, 69, 194  
 Āhitāḅṅni Adigaṅḅambi-daśapuriya-bhaṅṅaṅ, *donee*, 184, 263  
 Aiṅṅṅūruvaṅ, *n. of a chan.*, 99, 103, 220  
 Aiyāṅ, *te.*, 34, 82, 89, 203, 206, 213  
 Aiyāṅ Mādḅava-daśapuriyaṅ, *donee*, 141, 239  
 Aiyyakuttī Tiruvaraṅḅga-bhaṅṅaṅ, *do.*, 182, 261  
 Aiyyāṅ, *te.*, 79-80, 84, 86, 204-05, 208-09, 212  
 Aiyyāṅ Dōṅḅaya-daśapuriyaṅ, *donee*, 185, 263  
 Aiyyāṅ Kēsava-daśapuriyaṅ, *do.*, 145, 241  
 Aiyyāṅ Mādēva-bhaṅṅaṅ, *do.*, 152, 245  
 Aiyyāṅ Paṅṅḅadigaḷ-bhaṅṅaṅ, *do.*, 139, 238  
 Aiyyāṅperumaṅ Śivaṅḅa-bhaṅṅaṅ, *do.*, 128, 232  
 Aiyyāṅperumaṅ Svāmikumāra-bhaṅṅaṅ, *do.*, 174, 257



- Aiyyaṅ Śrīkṛishṇa-daśapuriyaṅ, *do.*, 125, 231  
 Aiyyaṅ Sūryyadēva-bhaṭṭaṅ, *do.*, 182, 261  
 Aiyyapporri Chaṅṅaya-daśapuriyaṅ, *do.*, 126, 231  
*ajñapti*, *off.*, 18-9  
 Akkaṭṭur, *vi.*, 154, 246  
 akkam, *coin* 30, 35, 82-3, 85-7, 90, 203, 206-11, 213  
 Akkayṭṭur, *vi.*, 65  
 Ākki, *fa.*, 148, 178, 242, 259  
 Akkidāmaṅ Śrīkumāra-bhaṭṭaṅ, *donee*, 181, 261  
 Akkinārayaṅ Śrīkṛishṇa-sahasraṅ, *do.*, 173, 256  
 Ākki Nārayaṅ Viṣṇudēva-daśapuriyaṅ, *do.*, 168, 253  
 Akkiperumaṅ Tiruvirāmiśvara-kramavittaṅ *s.a.*  
 Agniperumaṅ Tiruvirāmiśvara-kramavittaṅ,  
*do.*, 186, 264  
 Akkipidāraṅ Bhavadrōṅa-bhaṭṭaṅ, *do.*, 185, 263  
 Akkiśanmaṅ Gōvinda-daśapuriyaṅ, *do.*, 126  
 Akkiśarmaṅ Gōvinda-daśapuriyaṅ, *do.*, 231  
 Akkiśarmaṅ Nārayaṅ-daśapuriyaṅ, *do.*, 138, 237  
 Akkiśarmaṅ Pāṇḍava-bhaṭṭaṅ, *do.*, 124, 230  
 Akkiśarmaṅ Vāmaṅa-kramavittaṅ, *do.*, 132, 234  
 Ākkivishṇu Nārayaṅ-kramavittaṅ, *do.*, 167, 233  
 Akkōḷaṅ Sarvvakratu-daśapuriyaṅ, *do.*, 126, 231  
 Akkōḷaṅ Yajñātma-daśapuriyaṅ, *do.*, 126, 231  
 Akkumāraṅ Śrīkṛishṇa-bhaṭṭaṅ, *do.*, 131, 234  
 Akkumāraṅ Yajñakumāra-daśapuriyaṅ, *do.*, 141, 239  
 Alagaḍi Neḷuṅgaḷattāḍigaḷ-sahasraṅ, *do.*, 147, 242  
 Āḷagam, *vi.*, 11  
 aḷam, 118  
 Ālambākkam, *fa.*, 182, 261  
 Ālambākkam, *s.a.* Madhurāntakach-chaturvēdi-  
 mangalam, *vi.*, 64  
 Aḷa-nāḍu, *di.*, 23, 26, 62, 66, 93, 132, 159, 162, 190,  
 248, 250  
 Ālaṅguḍi, *s.a.* Jananāthach-chaturvēdimāṅgalam, *vi.*,  
 67  
 Alaṅkārapuriyaṅ *alias* Iśvaraṅ-Kaḷāraṅ, *off.*, 120  
 Alaṅkārapuriyaṅ *alias* Iśvaraṅ Kaḷāraṅ, *do.*, 52  
 Ālattūr, *fa.*, 165, 252  
 Ālattūr, *vi.*, 60, 65, 153, 159, 165, 190, 245, 248  
 Ālattūr, *s.a.* Vaḍakkālatṭur, *do.*, 66  
 Ālavāych-charuppēdimāṅgalam *alias* Aravūr, *brāh.*,  
 52  
 Ālavāych-chaturvēdimāṅgalam *alias* Aravūr, *vi.*,  
 44, 121  
 Aḷiñḷil-māṅgalam, *do.*, 23, 26, 93, 122  
 Ālikkoṅṅai, *fa.*, 139, 179, 237, 260  
 Aḷḷūr, *do.*, 166-67, 252  
 Aḷundūr-pilāṅṅu, *n. of a chan*, 39, 96, 216  
 Aḷuttayūr, *fa.*, 129, 146, 232, 241  
 Amarasundaradēva *de.*, 14  
 Āmbākkūḷam, *tanḱ*, 39, 103, 191, 220  
 Ambal, *vi.*, 25  
 Ambalam, *hall or te.*, 63, 193  
 Ambalattāḍi Dōṅṅaya-daśapuriyaṅ, *donee*, 186, 264  
 Ambar, *s.a.* Ambal, *vi.*, 25  
 Ambar-nāḍu, *di.*, 23, 25, 65, 93, 122, 153, 245  
 Ambāsamudram *ins.* 48  
 Ambikkuravaśari, *fa.*, 152, 179, 244, 260  
 Ambikkuravaśari, *pl.* 58  
 Ambil, *s.a.* Kīḷ-Ambi, *vi.*, 18, 18n  
 Ambiltōppu, *camp*, 18  
 Amitiravalliich-chaturvēdimāṅgalam, *s.a.* Amrutha-  
 valli, *vi.*, 67, 254  
 Amitravalliich-chaturvēdimāṅgalam, *do.*, 169  
 Ammaṅguḍi, *s.a.* Kēraḷāntaka-chaturvēdimāṅgalam,  
*do.*, 25  
 Ammaṅṅai, *do.*, 1  
 Ampashṭaṅ-Aṅṅattāḍigaḷ Śiṅgam, *donee*, 190  
 Amruthavalli, *s.a.* Amitiravalliich-chaturvēdimāṅ-  
 galam, *vi.*, 67  
 Amudaṅ Arumoḷidēva-bhaṭṭaṅ, *donee*, 60, 190  
 Āṅaimāṅgalam, *vi.*, 26, 53  
 Aṅaiyaṅ Chūrri, *donee*, 191  
 Aṅakkuḍi Tirunāḅēśvaram, *vi.*, 25  
 Anantanārayaṅ, *s.a.* Nārayaṅ, *post*, 53  
 Aṅantaṅ Dāmōdaraṅ, *donee*, 175, 258  
 Aṅantaṅ Śivadāsa-daśapuriyaṅ, *do.*, 150, 243  
 Aṅantapirāṅ Śrīdhara-sahasraṅ, *do.*, 131, 234  
 Aṅantāśaṅ Śrīdhara-daśapuriyaṅ, *do.*, 125, 230  
*ajñatti*, *s.a.* *ajñapti*, *off.*, 2, 18  
 Anbil, *vi.*, 58  
 Aṅbil, *fa.*, 134, 182, 186, 235, 261, 263  
 Aṅbil plates, 5n, 13, 30, 56  
 Āndhra, *co.*, 9, 56-7, 71, 196  
 Aṅgiperumaṅ Chaṅṅamādhava-daśapuriyaṅ, *donee*,  
 125, 231  
 Angkor kingdom 16  
*aṅgula*, 37n  
 Aniruddhaṅ Baladēva-bhaṭṭaṅ, *donee*, 124, 230  
 Añḷaṅa Divākarabhaṭṭa-sōmayāji, *do.*, 145, 241  
 Aṅkārai, *fa.*, 139, 238  
 Aṅṅandi Aiyanāmbi-bhaṭṭaṅ, *donee*, 172, 256  
 Aṅṅandi Gaṅadōṅa-bhaṭṭaṅ, *do.*, 179, 260  
 Aṅṅattāḍigaḷ Śiṅgam, *m.*, 62  
 Antaka, *s.a.* Yama, *de.*, 72, 197  
 anushṭubh, metre 4  
 Aparājita, *Pallava k.*, 10, 11, 13n

INDEX

- Appayan Bhāskara-bhaṭṭay, *donee*, 177, 259  
 Appi-chūṛri, *a merchant*, 99, 218  
*arachchālābhāgam*, 202  
*arai*, *fraction*, 36  
*arakkāṅṅi*, *land me.*, 36  
*Aṟai-ōlai*, *a document*, 38  
 Araṣur, *vi.*, 22, 25, 92, 95  
 Araiyan Arumoḷi *alias* Rājendraśōḷap-Pallavaraiyan, *off.*, 24, 123  
 Araiyan Gaṇapuram, *do.*, 122  
 Araiyan Kaṇapuram, *do.*, 23, 93  
 Araiyan Mudigoṇḍaśōḷan, *do.*, 22, 92, 94, 214-215  
 Araiyan Rājarāja *alias* Vikramaśōḷach-Chōḷiyavaraiyan, *do.*, 22, 28, 92, 95, 123  
*araiyar*, 33, 202-04, 228  
*araiyōlai* *s.a.* *aravōlai*, *a document*, 21n, 31n, 37-8, 44, 229n  
*arai*, 38  
 Araṇaippuram, *fa.*, 127, 132, 145, 166, 176-78, 181, 232, 234, 241, 252, 258-59, 261  
 Araṅḡay *alias* Tribhuvanamahādēvip-pērāchāryan, *engraver*, 54  
 Ārāṅṅūr, *s.a.* Aravattūr, *vi.*, 67, 168, 241, 254  
 Arasaṅḡaru, 104  
 Araśūr, *vi.*, 45, 77, 85, 94, 202, 209  
 Āravalak-kūṛṅgam, *di.*, 254  
 Ārāvamudu, *engraver*, 54  
 Ārāvamudu-Purushōttaman *alias* Rājēndrasimhap-pērāchāriyan, *do.*, 193  
 Ārāvamudu-Purushōttamay, *alias* Rājēndrasimhap-pērāchārya, *do.*, 54, 193  
 Aravagaiyānirṅṅay, *donee*, 190  
 Aravattūr, *s.a.* Ārāṅṅūr, *vi.*, 67  
*aravōlai*, *s.a.* *araiyōlai*, *a document*, 20, 32, 38, 51, 53, 94-5, 119-20, 122, 229n  
 Aravūr *alias* Ālavāyach-charuppēdimaṅgalam, *brah.*, 52  
 Aravūr *alias* Ālavāyach-chaturvēdimaṅgalam, *vi.*, 44, 121  
*archanābhāgam*, *endowment*, 60  
*archanābhāgam*, *do.*, 189-90  
 Arikulavāraṇa-vāykkāl, *n. of a chan.*, 39, 98, 217  
 Arikumāray Tiruveṅkāḍa-kramavittay, *donee*, 160, 249  
 Arindavapuram, *s.a.* Ariṅṅaiapuram, *vi.*, 42, 44, 47  
 Aṟṅṅikai-Īṣvaram, *s.a.* Ariṅṅai-Īṣvaram, *te.*, 12  
 Ariṅṅajaya, *Chola k.*, 9, 12, 14, 42, 71, 196  
 Ariṅṅayach-chaturvēdimaṅgalam, *vi.*, 56, 66, 165, 252
- Ariṅṅaiach-chaturvēdimaṅgalam *alias* Naṅṅai Brahmaḍēyam, *do.*, 56, 187, 264  
 Ariṅṅai-Īṣvaram, *te.*, 12  
 Ariṅṅaiapuram, *vi.*, 40, 52  
 Ariṅṅaiapuram, *vi.*, 39, 41, 47, 52, 103-04, 117, 121, 220-21, 228  
 Ariṅṅaiapuram, *s.a.* Arindavapuram, *do.*, 44  
 Arjunay Divākara-bhaṭṭay, *donee*, 143  
 Arjunay Divākara-bhaṭṭay, *do.*, 240  
 Arkka, *do.*, 70  
 Ārkkaṭṭuk-kūṛṅgam, *di.*, 63, 184, 263  
 Arumoḷi, *n. of Rājarāja I*, 43  
 Arumoḷidēvay, *quarter*, 48, 60  
 Arumoḷidēvay, *n. of Rājarāja I*, 43  
 Arumoḷidēvay, *n. of a land* 39  
 Arumoḷidēvay, *n. of a chan.*, 106, 222  
 Arumoḷidēva-vaḷanāḍu, *di.*, 22-4, 26, 60, 66, 92-3, 95, 122-23, 160, 189, 191, 249  
 Arumoḷidēva-vāykkāl, *n. of a chan.*, 39, 96, 216  
 Arundavapuram, *vi.*, 42n  
 Ārūr Kaṇavadi, *a merchant*, 52, 115, 121, 227  
 Aruvalam, *fa.*, 185, 263  
 Ārvalak-kūṛṅgam, *di.*, 23, 26, 67, 93, 123, 168  
 aṣṭamaṅgalam, *auspicious objects*, 4  
 aṣṭapattay, *s.a.* ambashṭha, 62, 190  
 Aśūr, *s.a.* Kiḷ-Āṣugūr, *vi.*, 64  
 Asuras, 194  
 Āsūri, *fa.*, 144, 152, 158, 172, 181-82, 232, 240, 245, 248, 256, 261  
 Atharvva, *vēda*, 65, 192  
 Atharvvak-kiḷaippuram, *endowment*, 192  
 Ātirātray Śrīvatsāṅka-bhaṭṭay, *donee*, 179, 260  
 Āttakkūr, *fa.*, 149, 243  
 Āttamparu, *s.a.* Āttampuram, *vi.*, 35  
 Āttampuram, *s.a.* Āttamparu, *do.*, 55  
 Āttampuram, *fa.*, 126, 158-39, 146, 231, 237-38, 241  
 Āttāyay Dāmōdara-daṣapuriyay, *donee*, 128, 232  
 Āttēvay Sōmadēva-daṣapuriyay, *do.*, 145, 241  
 Āttikōṣamaṅgalam, *vi.*, 67, 167, 253  
 Āttikumāray, Chaṅṅaya-daṣapuriyay, *donee*, 129, 232  
 Āttiṅḍa-bhaṭṭay, *do.*, 148, 242  
 Āttiṅḍay Chettaya-daṣapuriyay, *do.*, 133, 235  
 Āttiṅḍay Kēśava-daṣapuriyay, *do.*, 129, 233  
 Āttiṅḍay Yajña-bhaṭṭay, *do.*, 170, 255  
 Āttippaliyūr, *vi.*, 66, 159, 248  
 Āttōṅay Bhavaskanda-bhaṭṭay, *donee*, 131, 233  
 Āttōṅay Dāmōdara-kramavittay, *do.*, 178, 256  
 Āttōṅay Sūryadēva-kramavittay, *do.*, 127, 231

- Attōṅṅa Vāmaṅṅa-sahasraṅ, *do.*, 168, 253  
 āṭṭukkirai, *tax*, 51, 118  
 aṭṭuvāṅ, 193  
 Atvivarman, *m.*, 13n  
 Avalivanallūr, *vi.*, 43, 43n, 47  
 Avaliṅṅalanallūr *alias* Jāṭivyaśach-chaturvēdimaṅṅalam, *do.*, 40, 43, 112, 225  
 Avānikēsari, *ti.*, 41n  
 Avānikēsari-chaturvēdimaṅṅalam, *vi.*, 41  
 Avānikēsari-chaturvēdimaṅṅalam *alias* Pūvaṅṅūr, *vi.*, 39, 41, 44, 102-03, 120, 175, 219-20, 257  
 Avānikēsari-chaturvēdimaṅṅalam *alias* Pūvaṅṅūr, *brāh.*, 52  
 Āvūr-kūṅṅam, *ti.*, 43, 47, 61-2, 67, 112, 169, 190-91, 225, 254  
 Ayaṭṭi-kāṅṅi, *n. of a land*, 45, 78, 89, 94, 202, 212  
 Ayyampēṭṭai, *vi.*, 27  
 Ayyaṅ, *ti.*, 89  
 Ayyanār, *de.*, 80  
 Ayyanār Kuṅṅavaṅṅaṅṅar, *do.*, 35n  
 Ayyaṅ Mahādēva-bhaṭṭaṅ, *donee*, 152, 245
- B
- Bahvīcha, 63  
 baṭṭiṭṭha, 49n  
 Bāṅṅa, *ty.*, 15  
 Bāṅṅa, *k.*, 9, 71, 197  
 Bāṅṅa stock, 15  
 Bāṅṅasura, *myth. demon*, 71, 197  
 Bastar, *cv.*, 17  
 Bavadaśaṅ Nārāyaṅa-daśapuriyaṅ, *donee*, 168, 250  
 Bayyakuṅṅi-Mādhava-daśapuriyaṅ, *do.*, 125, 230  
 Bhāṅṅiratha, *sage*, 74, 200  
 Bhāradvāji Mādaṅ Gaṅṅgādharāṅ, *m.*, 52, 121  
 Bhāratam, *uk.*, 63, 193  
 Bhārgava, Bhārggava, *sage*, 74, 200  
 Bhāskarāṅ Bhavakumāra-daśapuriyaṅ, *donee*, 136, 236  
 Bhāskaradōṅṅa Chakrapāṅi-daśapuriyaṅ, *do.*, 151, 344  
 Bhāskara Nārāyaṅa-bhaṭṭaṅ, *do.*, 157, 247  
 Bhāskarāṅ Mātirusaṅkara-nārāyaṅa-kramavittaṅ, *do.*, 132  
 Bhāskarāṅ Mātirusaṅkara-nārāyaṅa-kramavittaṅ, *do.*, 234  
 Bhāskarāṅ Śrīkrishṅa-sahasraṅ, *do.*, 160, 249  
 Bhāskarāṅ Yajñakumāra-sahasraṅ, *do.*, 153, 246  
 Bhaṭṭa, 19  
 Bhaṭṭa, *ti. of brāhmaṅas*, 58, 203  
 Bhaṭṭakumāraṅ Śrīkrishṅa-kramavittaṅ, *donee*, 182, 261  
 Bhaṭṭakumāraṅ Śrīmādhava-daśapuriyaṅ, *do.*, 184, 262  
 Bhaṭṭaṅ, *ti.*, 59  
 Bhaṭṭaṅ, *aff.*, 23  
 Bhaṭṭanārāyaṅa, *author*, 63  
 Bhaṭṭaṅ Vāsudēvan, *aff.*, 23, 93, 122  
*bhaṭṭaṅṅi*, 63  
 Bhavadāṅṅaṅ Padmanābhā-kramavittaṅ, *donee*, 143, 240  
 Bhavadāśaṅ Nārāyaṅa-daśapuriyaṅ, *do.*, 250  
 Bhavadrōṅṅaṅ Bhavaskanda-bhaṭṭaṅ, *do.*, 179, 260  
 Bhavagōṅṅaṅ Veṅṅkāṅṅudēva-bhaṭṭaṅ, *do.*, 243  
 Bhavakāṅṅi Bhavasēṅṅa-daśapuriyaṅ, *do.*, 155, 246  
 Bhavakkurī, *fo.*, 152-53, 245  
 Bhavakōṅṅaṅ Mahāsēṅṅa-kramavittaṅ, *donee*, 165, 252  
 Bhavakūṅṅaṅ Sarvaya-daśapuriyaṅ, *do.*, 160, 249  
 Bhavanāṅṅaṅ Vāmaṅṅa-daśapuriyaṅ, *do.*, 138, 237  
 Bhavanāṅṅi Paṅṅṅikōṅṅṅaṅ-kramavittaṅ, *do.*, 165, 252  
 Bhavarudraṅ Amudakumāra-daśapuriyaṅ, *do.*, 141, 239  
 Bhavarudraṅ Bhaṭṭanāmbi-kramavittaṅ, *do.*, 141, 239  
 Bhavarudraṅ Kāmaya-sahasraṅ, *do.*, 126, 231  
 Bhavarudraṅ Mādhava-daśapuriyaṅ, *do.*, 154, 246  
 Bhavarudraṅ Nārāyaṅa-daśapuriyaṅ, *do.*, 153, 246  
 Bhavarudraṅ Nārāyaṅa-sahasraṅ, *do.*, 153, 245  
 Bhavarudraṅ Tirukkuruṅṅuṅṅuṅṅi-bhaṭṭaṅ, *do.*, 143, 240  
 Bhavarudraṅ Tiruvāṅṅadēva-daśapuriyaṅ, *do.*, 155, 246  
 Bhavarudraṅ Veṅṅṅaya-daśapuriyaṅ, *do.*, 137, 236  
 Bhavaśanmaṅ Dēvaratha-daśapuriyaṅ, *do.*, 126  
 Bhavaśarmaṅ Dēvaratha-daśapuriyaṅ, *do.*, 231  
 Bhavaskandaṅ Bhāskara-daśapuriyaṅ, *do.*, 143, 240  
 Bhavaskandaṅ Viṅṅṅu-daśapuriyaṅ, *do.*, 143, 240  
 Bhava[s]jutaṅ Bhavaskanda-bhaṭṭaṅ, *do.*, 132, 234  
 Bhavasvāmi Dāmōdara-bhaṭṭaṅ, *do.*, 149, 243  
 Bhavasvāmi Mādhava-kramavittaṅ, *do.*, 149, 243  
 Bhavasvāmi Tiruvirāṅṅaṅ svara-sahasraṅ, *do.*, 153, 245  
 Bhīsamāṅṅakkaṅ (Bhīṅṅṅman Nakkaṅ) Tiṅṅṅadōṅṅaṅ Mādhusūdana-bhaṭṭaṅ, *do.*, 243  
 Bhīsamāṅṅakkaṅ Tiṅṅṅadōṅṅaṅ Mādīsūda-bhaṭṭaṅ, *do.*, 152  
 Bhīṅṅṅmaṅṅa Nakkaṅ, *do.*, 152n  
 Bhōṅṅad va, *s.a.* Jāṭāchōṅṅa Bhīma, *Teluga Chōṅṅa k.*, 9, 14-5, 71, 197  
 Bhūṅṅōkamāṅṅikkach-chaturvēdimaṅṅalam, *s.a.* Tiruppuṅṅalūr, *vi.*, 66, 248

## INDEX

Bhutiperumāṅ Akkaḷa-bhaṭṭaṅ, *donee*, 236  
 Bhūti Vikramakṣari, *ch.*, 11, 57  
 Brahmadaṭṭaṅ Gōvinda-kramavittaṅ, *donee*, 182, 261  
 Brahmadaṭṭaṅ Kumārasarmaṅ, *do.*, 183, 262  
 Brahmadaṭṭaṅ Urudra-kramavittaṅ, *do.*, 183, 262  
 brahmadēya, 29-32, 32n, 34, 37, 45, 51-2, 52n, 56, 57n,  
 94-6, 102-03, 112, 119-21, 202-03, 214-16, 219-  
 20, 220n, 224-25, 229  
 Brahmadēyak-kiḷavar, 32, 33, 77  
 Brahmaṅ Śrīkṛishṇa-sahasraṅ, *donee*, 185, 263  
 Brahmaṅyadēvaṅ Udayāditya-bhaṭṭaṅ, *do.*, 188, 265  
 Bṛihaspati, *preceptor of gods*, 76, 195, 201  
 Buddhism, 33  
 Būdi Aiyāraṅ, *n.*, 107  
 Būtamāṅgalam, *vi.*, 202

## C

Ceylon, *Co.*, 8, 9, 13, 15, 199, 215  
 Ceylon, *s.a.* Iḷam, *do.*, 215  
 Ceylon, *s.a.* Simhaḷa, *do.*, 10  
 Chaḍaṅgavi Divākara-sahasraṅ, *donee*, 159, 248  
 Chaḍaṅgavi Tiruppurambiya-daṣapurīyaṅ, *do.*, 248  
 Chadukkam, *s.a.* chutushkam, 7  
 Chadukkattār, *com.*, 221, 222  
 Chakkrakkōṭṭam, *s.a.* Chakragōshṭa, *co.*, 16-7  
 Chakragōshṭa, Chakragōshṭha, *do.*, 9, 16, 73, 198  
 Chakrapāṇi Śaṅkara-bhaṭṭaṅ, *donee*, 152, 245  
 Chakrapāṇi Tiruvaraṅganārāyaṅa-daṣapurīyaṅ, *do.*,  
 139, 237  
 Chāḷukya, *dy.*, 17, 28, 71, 73  
 Chāḷukya, *k.*, 196, 199  
 Chāḷukyan crest, 4  
 Chāṅaśarmaṅ (Chānaśarmaṅ) Nārāyaṅa-sahasraṅ,  
*donee*, 172, 256  
 Chāṅaśarmaṅ (Chānaśarmaṅ) Tirukkannapuradēva  
 kramavittaṅ, *do.*, 172, 256  
 Chāṅayaṅ Agnikumāra-bhaṭṭaṅ, *do.*, 173, 256  
 Chaṅḍēśvaradēva, *de.*, 28  
 Chandiraikēhaich-chaturvēdimaṅgalam, *s.a.* Chenda-  
 lai, *vi.*, 66, 184, 263  
 Chandiraṅ Aiyāraṅ, *a merchant*, 97, 216  
 Chandiraṅ Śrinārāyaṅa . . . , *donee*, 181, 261  
 Chandiraśekharaṅ Tiruvēppanterri, *do.*, 184  
 Chandōgam, *s.a.* Chhandōgam, *tek.*, 63  
 Chandra, *de.*, 72  
 Chandrakumāraṅ Śrīdhara-daṣapurīya-bhaṭṭaṅ, *donee*,  
 128, 232

Chandraśekhara, *s.a.* Śiva, *de.*, 195  
 Chandraśekhara, *s.a.* Śiva, *de.*, 195  
 Chandraśekharaṅ Śrinambi-bhaṭṭaṅ, *donee*, 175, 257  
 Chandraśekharaṅ Tiruvēppanterri, *do.*, 263  
 Chāndūr, *fa.*, 130, 137, 160, 233, 237, 249  
 Chāṅgaṅ Śēndaṅ Tiruppidavūr-daṣapurīyaṅ, *donee*,  
 148  
 Chāṅkaranambi Eḷuvach-chaturvēdi-bhaṭṭaṅ, *do.*,  
 162  
 Chāṅkaranārāyaṅa-bhaṭṭaṅ, *do.*, 130  
 Chāṅkaranārāyaṅaṅ Kumāraperumāṅ-kramavittaṅ,  
*do.*, 149  
 Chāṅkaranārāyaṅaṅ Nārāyaṅa-bhaṭṭaṅ, *do.*, 129, 140  
 172  
 Chāṅkaranārāyaṅaṅ Sarvvakratu-daṣapurīyaṅ, *do.*,  
 145  
 Chāṅkaranārāyaṅaṅ Śīṅgadāma-bhaṭṭa-sarvvakratu-  
 yāji, *do.*, 179  
 Chāṅkaranārāyaṅaṅ Śrīkṛishṇa-daṣapurīyaṅ, *do.*, 186  
 Chāṅkaranārāyaṅaṅ Śrī-Parāṅkuṣa-kramavittaṅ, *do.*,  
 128  
 Chāṅkaranārāyaṅaṅ Tiruveṅkāḍa-daṣapurīyaṅ, *do.*,  
 164  
 Chāṅkaraṅ Chaṅṅaya-daṣapurīyaṅ, *do.*, 153  
 Chāṅkaraṅ Dāmōdira-daṣapurīyaṅ, *do.*, 146  
 Chāṅkaraṅ Śūryyadēva-bhaṭṭaṅ, *do.*, 161  
 Chāṅkaraṅ Tiṅḍatōṅa-sahasraṅ, *do.*, 144  
 Chāṅkaratōṅaṅ Gōvindaṅ, *do.*, 151  
 Chāṅkarattāṅ-vāykkāl, *n. of a chan.*, 98  
 Chaṅṅadōṅaṅ Śāttamaya-daṣapurīyaṅ, *donee*, 166,  
 252  
 Chaṅṅakāḷi Tiruvaraṅganārāyaṅa-sahasraṅ, *do.*, 135,  
 236  
 Chaṅṅakkuri, *fa.*, 144, 240  
 Chaṅṅakumāraṅ Mahāsēna-sahasraṅ, *donee*, 180, 260  
 Chaṅṅakumāraṅ Śrīkṛishṇa-kramavittaṅ, *do.*, 169,  
 254  
 Chaṅṅamaṅgalam, *s.a.* Śēṅgamaṅgalam, *vi.*, 66, 160,  
 249  
 Chaṅṅaṅ Nārāyaṅaṅ Aiyānambi-daṣapurīyaṅ, *donee*,  
 166, 252  
 Chaṅṅaṅ Nārāyaṅa-sahasraṅ, *do.*, 172, 256  
 Chaṅṅaṅ Rishikēśava-daṣapurīyaṅ, *do.*, 158, 248  
 Chaṅṅappaṅ Chakrapāṇi-daṣapurīyaṅ, *do.*, 187, 264  
 Chaṅṅayaṅ Dhūrjaji-sahasraṅ, *do.*, 128, 232  
 Chaṅṅayaṅ Kālīśarma-daṣapurīyaṅ, *do.*, 149, 243  
 Chaṅṅayaṅ Periyānambi-sahasraṅ, *do.*, 137  
 Chaṅṅayaṅ Viṣṇukāḍa-sahasraṅ, *do.*, 176, 258  
 Charala Plates of Virarājendra 31

- Chāttamaṅgalam, *vi.*, 22, 25, 66, 92, 95, 102, 121, 159, 248  
 Chāttamaṅgalam *alias* Paḷḷimēl-Ādamaṅgalam, *do.*, 40, 219  
 Chāttanguḍi, *do.*, 40, 43, 43n, 114, 226  
 Chāttāṇi, *fa.*, 166, 179, 252, 260  
 Chāttan Saṅkaranārāyaṇa-sōmayāji, *donee*, 159, 248  
 Chāttan Subrahmaṇya-sōmayāji, *do.*, 261  
 Chāttan Tāḷi, *a merchant*, 107, 222  
 Chāttan Tirunilakaṇḍa-bhaṭṭan, *donee*, 140, 238  
 Chāttanūr, *s.o.* Chāttamaṅgalam, *vi.*, 25  
 Chatti Irāmaṇ, Chatti-Rāmaṇ, *off.*, 23, 123  
 Chāttūr, *fa.*, 143, 240  
 Charukkattār, 106, 07  
 Chaturvēdi, *ti.*, *of brāhmanas*, 58  
 Chaturvēdi-bhaṭṭas, 19  
 Chaturvēdi-maṅgalam, 32  
 Chaturvēdin, *ti.*, *of brāhmanas*, 58  
 Chauri, *flywhisk*, 4  
 Chelgār, Chelkār, *vi.*, 23, 26, 122  
*chembādi*, 203  
 Chembaṅguḍi, *vi.*, 43-4, 47, 77, 93, 202, 204  
 Chembiyaṇmahādēviḥ-chaturvēdimāṅgala, *s.o.* Sembiyaṇmahādēvi, *do.*, 66, 160, 162, 249-50  
 Chemburai, *fa.*, 175, 257  
 Chēñalūr, *vi.*, 64, 140, 238  
*cheṇbakam*, *plant*, 118, 228  
 Chēndalai, *s.o.* Chandiralēkhaich-chaturvēdimāṅgalam, *vi.*, 68  
 Chēndamaṅgalam, *do.*, 45, 77, 86, 94, 202, 210  
 Chēndaṅ-Chandirābharāṇa-bhaṭṭan, *donee*, 187  
 Chēndaṅ Chandrābharāṇa-bhaṭṭan, *do.*, 264  
 Chēndaṅguḍi, *vi.*, 53  
 Chēndaṅkuḍi, *do.*, 64, 145, 241  
 Chēndaṅ Maṇappuli, *m.*, 115, 227  
 Chēndaṅ Siṅga-bhaṭṭan, *donee*, 60, 190  
 Chēndaṅ Sōlaippirāṇ-bhaṭṭan, *do.*, 140, 238  
 Chēndaṅ Śrīkrishṇapura-Nāgaṇ, *do.*, 175, 258  
 Chēndippirāṇ Gōvindaḥhaṭṭa-Āhitāgni, *do.*, 189, 265  
 Chēndippirāṇ Nārāyaṇa-bhaṭṭan, *do.*, 128, 232  
 Chēndirām, *fa.*, 138, 237  
 Chēndirāṅkharāṇ Siṅunambi-bhaṭṭan, *donee*, 175  
*cheṅgaḷuntir*, *plant*, 118, 228  
 Chēṅāṭṭuk-kōṭṭam, *di.*, 23, 25, 93, 122  
 Chēnnaṣeyyāṇ-sahasraṇ, *donee*, 184, 263  
 Chēnna-Śrīkaṇṭhaṇ, *do.*, 184, 263  
 Chēṇṇayaṇ Periyaṇambi-sahasraṇ, *do.*, 237  
*chemitr*, 118  
 Chēntaṅvūr, *fa.*, 158, 248  
 Cheppuvāyil, *vi.*, 226  
 Cheppuvāyil-vāykkāl, *n. of a chan.*, 39, 97, 115, 216-17, 226  
 Chēra, *dy.*, 4n, 41n  
*chēyi*, 34n  
 Chēṇṇūr, *vi.*, 63, 156, 247  
 Cheruppalli, *fa.*, 129, 162-63, 167, 233, 250-51, 253  
 Cheruppūr, *do.*, 141, 239  
 Chēṇṇūr-kūṇṇam, *di.*, 65, 156, 247  
 Chēṇṇālūr, *fa.*, 130-31, 133, 233, 235  
 Chēṇṇapōṣaṇ, *do.*, 143, 152, 174, 177, 245  
 Chēṇṇapōṣaṇ Agnidāmaṇ Dāmanambi-bhaṭṭan, *donee*, 239  
 Chēṇṇapōṣaṇ Aiyāṇ Nārāyaṇa-daṣapurīyaṇ, *do.*, 137, 237  
 Chēṇṇapōṣaṇ Akkidāmaṇ Dāmanambi-bhaṭṭan, *do.*, 142  
 Chēṇṇapōṣaṇ Aṣvattāmaṇ Dāmōdara-sahasraṇ, *do.*, 169, 254  
 Chēṇṇapōṣaṇ Dāmōdaraṇ Bhavaskanda-bhaṭṭan, *do.*, 142, 239  
 Chēṇṇapōṣaṇ Dāmōdaraṇ Jannarēvibhaṭṭa-Kāṭaka sarvakratu-vasantayāji, *do.*, 137, 237  
 Chēṇṇapōṣaṇ Hirāṇyagarbhaṇ Saṅkarnnārāyaṇa-bhaṭṭan, *do.*, 170, 254  
 Chēṇṇapōṣaṇ Kēśavaṇ Akkidāma (Agnidāma)-sahasraṇ, *do.*, 142, 239  
 Chēṇṇapōṣaṇ Kēśavaṇ Śrīkrishṇa-bhaṭṭan, *do.*, 152, 245  
 Chēṇṇapōṣaṇ Śrīkailāsaṇ Irāmadēva-daṣapurīyaṇ, *do.*, 177, 359  
 Chēṇṇapōṣaṇ Śrīkālāiyaṇ Śrīkumāra-bhaṭṭan, *do.*, 152, 245  
 Chēṇṇapōṣaṇ Tiruppiyūraṇ Tiruchchērai Nārāyaṇa-daṣapurīyaṇ, *do.*, 174, 257  
 Chēṇṇapōṣaṇ Tiruvikramaṇ Śrīkrishṇa-sahasraṇ, *do.*, 185, 236  
 Chēṇṇikumāraṇ Agnidāma-bhaṭṭan, *do.*, 180, 260  
 Chēṇṇi Kumārasvāmī-sahasraṇ, *do.*, 156, 247  
 Chēṇṇiperumaṇ Nārāyaṇa-bhaṭṭan, *do.*, 157, 247  
 Chēṇṇipperumaṇ Madalaḷai, *do.*, 157, 247  
 Chēṇṇi Śrīvāsudēvaṇ, *do.*, 176, 258  
 Chēvūr, *pl.*, 14, 14n  
 Chēvūr, *tn.*, 9, 71  
 Chēvūra, *ci.*, 196  
 Chēyānallūr, *vi.*, 40, 45, 47, 77, 85, 94, 116, 170, 202, 209, 227  
 Chhandōgak-kidaippuram, *endowment*, 192  
 Chhandōgam, *uk.*, 192

- Chhatra, *parasol*, 4  
 Chidambaram, *ci.*, 14, 16, 41n  
 Chidukkal, *fa.*, 178, 259  
 Chikkal, *ci.*, 192  
 Chikkar, *do.*, 93  
 Chikkar *alias* Vichchūr, *do.*, 202, 205  
 Chiūgaiyan Mādhava-daśapuriyaṅ, *donee*, 154  
 Chiūgaḷantakay-vāykkāl, *n. of a chan.*, 103, 107  
 Chiūgay Puliyay *off.*, 23  
 Chiūgarām, *fa.*, 173  
 Chiūgayān Kumārasvāmi-sahasraṅ, *donee*, 131, 233  
 Chintāmaniyāūr, *n. merchant*, 106, 221  
 Chiraiyūr, *ci.*, 45, 77, 83, 93, 192, 202, 207  
 Chiriñār, *do.*, 23, 93  
 Chiriñār, *s.a.* Talsināyar, *do.*, 26  
 Chiriyadigal Amāttur-aḷigal-kramavittay, *donee*, 150, 244  
 Chiriyān Ādittay, *off.*, 23, 94, 119  
 Chirraḷinalḷṭṭar, *ci.*, 45, 77, 86, 94, 202, 209  
 Chirrinpāḷ *alias* Paramēśvaramaṅgalam, *ci.*, 67, 174, 257  
 Chirukōṭṭaiyūr, *fa.*, 134, 175, 235, 258  
*chirukōṭṭi-maṅḷādi*, *tax.*, 50  
 Chirumugaiyūr, *ci.*, 78, 88, 94, 202, 211  
 Chirunambi Chandrasēkhara-sahasraṅ, *donee*, 175, 258  
*chirupattai*, 202  
 Chiruparraik-kādu, *n. of a forest*, 117, 203, 228  
 Chirupuliyūr, *ci.*, 153, 245  
 Chirupuluvil, *fa.*, 184, 136, 138, 231, 235-37  
 Chitrakāri, *engraver*, 55  
 Chittalaich-Chāttanār, *post*, 51n  
 Chittamalli-mēlpādi, *ci.*, 44  
 Chittanvāḷūr, *s.a.* Chirrinpāḷ *alias* Paramēśvaramaṅgalam, *do.*, 67  
 Chivadāsaṅ Anantadēva-daśapuriyaṅ, *donee*, 150  
 Chivadāsaṅ Aṭṭamūrtti-daśapuriyaṅ, *do.*, 150  
 Chivadāsaṅ Viṣṇu-daśapuriyaṅ, *do.*, 126  
 Chivadēvaṅ Sōmappa-bhaṭṭay, *do.*, 156  
 Chivanāgaṅ Dāmōdara-daśapuriyaṅ, *do.*, 150  
 Chivaṅṅ Tiruppori-kramavittay, *do.*, 150, 243  
 Chivaṅṅaperumāṅ Śrīkrishṇa-sahasraṅ, *do.*, 167  
 Chivaṅ Irāmādēva-daśapuriyaṅ, *do.*, 158  
 Chōja, *sp.*, 15, 21, 29-31, 35, 53, 57, 61  
 Chōja, *fa.*, 69-71, 194, 196  
 Chōja, *territory*, 15n  
 Chōja, *k.*, 16  
 Chōja, *myth. k.*, 70, 194  
 Chōja, *co.*, 17, 56  
 Chōlai Mādhavabhāṭṭay, *donee*, 188, 265  
 Chōlaippirāy Chandrasēkhara-daśapuriyaṅ, *do.*, 167, 253  
 Chōlaippirāy Nārāyaṇa-bhaṭṭay, *do.*, 236, 262  
 Chōlaippirāy Śīrāja-daśapuriyaṅ, *do.*, 163, 251  
 Chōlaippirāy Viṅṇavēṭṭpai-kramavittay, *do.*, 150, 244  
 Chōlai Tirvirāmēvara-bhaṭṭay, *do.*, 184, 263  
 Chōḷakōṅ-vāykkāl, *n. of a chan.*, 39, 100, 218  
 Chōḷakulaṅḷaka-Uttamach-chaturvēdimaṅgalam, *ci.*, 68  
 Chōḷamādēvi, *do.*, 68  
 Chōḷamādēvich-chaturvēdi-maṅgalam, *s.a.* Chōḷamādēvi, *do.*, 68  
 Chōḷamārttāṅḷach-chaturvēdimaṅgalam *alias* Vēmbarrūr, (Vēppattur), *do.*, 64, 239  
 Chōḷa-mūvēndavelāṅ *alias* Mānikkaṅ-Eḍuttapādam, *off.*, 92, 122  
 Chōḷasiṅgapuram, *s.a.* Sholīṅghūr, *ci.*, 14  
 Chōḷa-Uttamach-chaturvēdimaṅgalam, *do.*, 187, 264  
 Chōḷavarādhī, *l.*, 14  
 Chōḷa-vēḷān *alias* Kurugūr Chōṭṭi, *off.*, 122  
 Chōḷavichchādirach-chaturvēdimaṅgalam *alias* Nagar, *ci.*, 120  
 Chōḷavichchādira (vidyādhara) chaturvēdimaṅgalam, *do.*, 44  
 Chōḷavijjādhara-chaturvēdimaṅgalam, *do.*, 96  
 Chōḷavijjādhara-chaturvēdimaṅgalam *alias* Nagar, *do.*, 216, 219  
 Chōḷavijjādhira *s.a.* Chōḷavidyādhara, *ci.*, 41n  
 Chōḷavijjādhira-chaturvēdimaṅgalam, *ci.*, 101  
 Chōḷavijjādhira-chaturvēdimaṅgalam *alias* Nagar, *do.*, 39, 41, 96  
 Chōḷiyavaraiyaṅ, *s.a.* Vikramachōḷach-chōḷiyavaraiyaṅ, *alias* Araiyaṅ Rājarājan, *off.*, 28  
 Chōmāsi-Dōṅṅaya-daśapuriyaṅ, *donee*, 161  
 Chōṅṅutturai, *ci.*, 192  
 Chōṭṭai Dēvadēvaṅ Aiyānambi-bhaṭṭay, *donee*, 151, 244  
 Chōṭṭai Janmayan Vēṅṅaya-daśapuriyaṅ, *do.*, 158, 248  
 Chōṭṭai Nārāyaṅṅ Dōṅṅambi-daśapuriyaṅ, *do.*, 155, 246  
 Chōṭṭai Śrīkrishṇay Śrīmādhava-bhaṭṭa-vasantayāji, *do.*, 129, 233  
 Chōṭṭai Śrīkrishṇay Śrīrāma-daśapuriyaṅ, *do.*, 162, 250  
 Chōṭṭai Śrīvāsudēvaṅ Kīśanāsaṅ-daśapuriyaṅ, *do.*, 179, 259  
 Chōṭṭai Svāmīdāsaṅ Achchāṭṭi-bhaṭṭay, *do.*, 170, 255

Chottai Tiruvēlvikkudi Śiṅga-daśapuriyaṅ, *do.*, 146,  
242  
Chottai Trivikramaṅ Dēvaśarma-daśapuriyaṅ, *do.*,  
170, 255  
Chottai Yajñaṅ Ārāvamaḍu-bhaṭṭaṅ, *do.*, 171, 255  
Chottai Yajñaṅ Kumārasvāmi-bhaṭṭaṅ, *do.*, 163, 251  
Chottai Yajñaṅ Śrīmādhavan-daśapuriyaṅ, *do.*, 158,  
248  
Chottai Yajñātmaṅ Trivikrama-bhaṭṭaṅ, *do.*, 171, 255  
Chottai Yajñaviṣṇu Īvara-bhaṭṭaṅ, *do.*, 127, 232  
Chōttuturai, *s.a.* Kij-Chōṭṭuturai, a *hamlet*, 43, 46  
*chudugādu*, 79, 84, 89, 91, 114, 118  
Chūjāmaṇivarmanavihāra, a *Buddhist*, *tc.*, 31  
Chundaraṅ Śrīvāsudēva-kramavittaṅ, *donec*, 183  
Chuvaraṅ Tirovēṅgadanārāyaṇa-bhaṭṭaṅ, *do.*, 157,  
247

D

Dalavaypuram plates, 5n  
*damanka*, *plant*, 118, 228  
Dāmanambi Nārāyaṇa-daśapuriyaṅ, *donec*, 166, 252  
Dāmaṇambi Yajñanārāyaṇa-dēśapuriyaṅ, *do.*, 250  
Dāmōdara-Gōvinda-daśapuriyaṅ, *do.*, 129, 233  
Dāmōdaraṅ, *engraver*, 54  
Dāmōdaraṅ Āḍityapiḍāra-daśapuriyaṅ, *donec*, 177, 259  
Dāmōdaraṅ Akkāḷa-daśapuriyaṅ, *do.*, 150, 244  
Dāmōdaranallār, *vi.*, 45, 85, 202, 209  
Dāmōdaraṅ Appāmalai-kramavittaṅ, *donec*, 153, 245  
Dāmōdaraṅ Bhāskara-kramavittaṅ, *do.*, 127, 232  
Dāmōdaraṅ Irāmāḍēva-daśapuriyaṅ, *do.*, 166, 252  
Dāmōdaraṅ Kēśava-sahasraṅ, *do.*, 161, 249  
Dāmōdaraṅ Kūṭṭaṅ, *do.*, 160, 249  
Dāmōdaraṅ Mādhava-sahasraṅ, *do.*, 168, 253  
Dāmōdaraṅ Nārāyaṇa-bhaṭṭaṅ, *do.*, 128, 232  
Dāmādaraṅ Periyānambi-kramavittaṅ, *do.*, 172, 256  
Dāmōdaraṅ Śōḷaiṅṅirāṅ-kramavittaṅ, *do.*, 130, 233  
Dāmōdaraṅ Śrīdhara-sahasraṅ, *do.*, 128, 232  
Dāmōdaraṅ Śrīkāḷa-kramavittaṅ, *do.*, 249  
Dāmōdaraṅ Śrīkrīṣṇa-daśapuriyaṅ, *do.*, 125, 165, 231  
252  
Dāmōdaraṅ Tirunārāyaṇaṅ, *do.*, 124, 230  
Dāmōdaraṅ Tiruvaraṅga-nārāyaṇaṅ, *do.*, 149, 243  
Dāmōdaraṅ Tiruvēṅgadanārāyaṇa-kramavittaṅ, *do.*,  
181, 261  
Dāmōdaraṅ Tiruvīṅṅagarniṅṅaṅ-daśapuriyaṅ, *do.*,  
59, 179, 259  
Dāmōdaraṅ Vēṅṅaya-sahasraṅ, *do.*, 172, 256

Dāmōdaraṅ Viṣṇu-bhaṭṭaṅ, *do.*, 181, 261  
Dāmōdara-sahasraṅ, *do.*, 181, 261  
Dāmōdara-Vīṅṅagar *tc.*, 218  
Dāmōdara-vīṅṅagartiṅṅavar, *tc.*, 39  
Dāmōḍiraṅ, *off.*, 122  
Dāmōḍiraṅ Agṅākachchaturvēdi-bhaṭṭaṅ, *donec*, 133,  
237  
Dāmōḍiraṅ Nārāyaṇa-sahasraṅ, *do.*, 140, 238  
Dāmōḍiraṅ Paramātma-daśapuriyaṅ, *do.*, 145, 241  
Dāmōḍiraṅ-vāykkāl, *n. of a chan.*, 116, 227  
Daṅṅamalippūḍi, *tc.*, 30  
*daṅṅam*, *fine*, 51  
*daṅṅanāyaka*, *off.*, 28  
Daśapura, *s.a.* Mandasor, *tc.*, 58, 59  
Daśapuriya, Daśapuriyaṅ, *tc. of brāhmanas*, 58  
Dattabhaṭṭaṅ Śrīkrīṣṇa-daśapuriyaṅ, *donec*, 254  
Datta-Nārāyaṇaṅ Dāmōdara-sahasraṅ, *do.*, 124, 230  
Dattaṅ-bhaṭṭaṅ, *do.*, 238  
Dattaṅ Datta-sahasraṅ, *do.*, 258  
Dattaṅ Śaṅkaranārāyaṇa-bhaṭṭaṅ, *do.*, 247  
Dattaṅ Śaṅṅa (Jaṅṅa)makutaṅ, *do.*, 245  
Dattaṅ Śēḍan Irājēndraśōḷa-ṅṅukkappallavaraiyaṅ,  
*off.*, 22  
Dattaṅ Sōmaṅ, *donec*, 263  
Dēvadānakkūḍi, *tc.*, 45, 78, 88, 94, 202, 212  
*devadānam*, 33-4, 39-40, 45, 77-8, 88, 94, 96, 115-16,  
121, 202, 212, 216, 226-27  
Dēvadattaṅ Anantapiḍāra-bhaṭṭaṅ, *donec*, 60, 189  
Dēvadattanārāyaṇa-daśapuriyaṅ, *do.*, 174, 257  
Dēvadattaṅ Chakrapāni-sahasraṅ, *do.*, 155, 246  
Dēvadattaṅ Cheṅṅambi-sahasraṅ, *do.*, 174, 257  
Dēvadēvēṅṅaṅ Tiruvaḍiṅṅa-daśapuriyaṅ, *do.*, 128, 232  
Dēvadēvēṅṅaṅ Yajñaiya-kramavittaṅ, *do.*, 151, 244  
Dēvakumāraṅ Paḷḷikoṅḍāṅ-daśapuriyaṅ, *do.*, 145, 241  
Dēvakumāraṅ Śrīrāma-kramavittaṅ, *do.*, 181, 261  
Devāṅ Mādhava-sahasraṅ, *do.*, 256  
Dēvanmaṅṅalam, *vi.*, 226  
Dēvaṅ Maṅṅalanāmbi-daśapuriyaṅ, *donec*, 256  
Dēvarathaṅ Dēvadēvēṅṅa-daśapuriyaṅ, *do.*, 148, 243  
Dēvarathaṅ Kēśava-daśapuriyaṅ, *do.*, 164, 251  
Dēvarathaṅ Piḅchadēva-kramavittaṅ, *do.*, 144, 240  
Dēvaskandaṅ Karuṅākara-bhaṭṭaṅ, *donec*, 182, 261  
Dēvaskandaṅ Tiruvaraṅga-bhaṭṭaṅ, *donec*, 182, 261  
Dhānyapuṅṅam, *fa.*, 182, 261  
Dharasēna II, Valabhī *k.*, 58  
Dharma, 198  
Dharmakīrti, *author*, 63  
*dharmātana*, 51  
Dhātri, *s.a.* *Brahman*, *tc.*, 194

INDEX

Dhīran Bhāskaraṇ, *off.*, 23  
 Dhurjati (Dhūrjati) Āchcherumāṅ-*daśapuriyaṅ*, *donce*, 141, 239  
 District :  
     Chingleput, 16  
     Chittoor, 15-6  
     Nellore, 15  
     Salem, 16  
     South Arcot, 27, 65  
     Thanjavur, 19, 40, 39  
     Tiruchchirapalli, 16, 18, 27, 35, 68  
 Divākaraṅ Paśuvaṅ, *a merchant*, 98, 217  
 Divākaraṅ Śaṅkaraṅnārāyaṇa-*daśapuriyaṅ*, *donce*, 159, 248  
 Divākaraṅ Yajñātma-*daśapuriyaṅ*, *do.*, 185, 264  
 Dōṅabhaṅṅaṅ Padmanābha-*daśapuriyaṅ*, *do.*, 167, 253  
 Dōṅaiyaṅ Vāmaṅga-*daśapuriyaṅ*, *do.*, 170, 253  
 Dōṅaiyyaṅ Sūryad va-*daśapuriyaṅ*, *do.*, 151, 244  
 Dōṅakkuṅṅi, *fa.*, 128  
 Dōṅanandī Yajñaviriñcha-*daśapuriyaṅ*, *do.*, 162, 250  
 Dōṅaṅ Nandiperumāṅ-*daśapuriyaṅ*, *do.*, 161, 249  
 Dōṅayaṅ Chaṅṅṅaya-*daśapuriyaṅ*, *do.*, 135, 235  
 Dōṅayaṅ Dāmōdara-*daśapuriyaṅ*, *do.*, 247  
 Dōṅayaṅ Poṅṅāma-*sahasraṅ*, *do.*, 165, 252  
 Dōṅayaṅ Śrīrāma-*bhaṅṅaṅ*, *do.*, 137, 237  
 Durggaiyār, *do.*, 62, 192  
 Dvēdai-Gōṅmapuram, *fa.*, 264  
 Dvēdaiḱōṅmapuram, *do.*, 127, 145, 148, 155, 158, 161-62, 166, 168, 171, 174, 181, 187, 231, 241-42, 246, 248-50, 252-53, 255, 257, 261

E

Echchakumāraṅ Naraśiṅga-*daśapuriyaṅ*, *donce*, 133, 235  
 Echchambī Śrīdhara-*daśapuriyaṅ*, *do.*, 130, 233  
 Echcherumāṅ Ariyaṅ, *do.*, 191  
 Echcherumāṅ Dāmōdaraṅ, *off.*, 52, 122  
*edirāmāṅṅa*, 29, 90  
*Edirūṅṅōṅṅa-tiruvēṅṅatukkaṅṅi*, *n. of a maṅṅṅa*, 45n  
 Edirtavar-*kāṅṅa*, *ti.*, of Arāiyaṅ Rājarājan *alias* Vikramaśōṅṅach-Chōṅṅiyavaraiyaṅ, *off.*, 28  
 Eṅṅakumāraṅ Nāgadatta-*daśapuriyaṅ*, *donce*, 128, 232  
 Eṅṅaṅ Śrīrāma-*daśapuriyaṅ*, *do.*, 129, 232

Eṅṅayaṅ Trivikrama-*daśapuriyaṅ*, *do.*, 125, 231  
*ēkabhōṅga* 30, 33  
*ēkabhōṅga-brahmadṅṅya* 30  
 Elavānāsōṅṅa, *vi.*, 123n  
*ellai*, 7  
 Eṅṅūṅṅuva-*bhaṅṅaṅ* *alias* Sāvitrāṅ Nānūṅṅuva-*Kūṅṅaṅ*, *a Śivabrāhmaṅṅa*, 52, 121  
 Eṅṅuadiyaṅ Akkumāra-*bhaṅṅaṅ*, *donce*, 169, 254  
 Eṅṅuadiyaṅ Śiṅṅappirāṅ-*sahasraṅ*, *do.*, 152, 244  
 Eṅṅuadiyaṅ Śivadāsa-*sahasraṅ*, *do.*, 151, 244  
 Eṅṅuadiyaṅ Tirusvarganārāyaṅa-*sahasraṅ*, *do.*, 132, 234  
 Eṅṅuvaṅ Ārāvamudu-*sahasraṅ*, *do.*, 169, 254  
 Eṅṅuvaṅpaṅṅaṅ, *do.*, 175, 258  
 Ēmanallūr, *vi.*, 64, 141, 238  
 Ēmappārūr, *fa.*, 132, 234  
 Ēmappērūr, *vi.*, 56  
 Erēvanamaṅ Śrīvāsud<sup>va</sup>-*daśapuriyaṅ*, *donce*, 167, 253  
*eri*, 220  
 Erimijagupōsaṅ Śrīnārāyaṅa Śrīvāsud va-*sahasraṅ*, *donce*, 130, 233  
 Erumanampidā *fa.*, 147, 242  
 Ezumbūr, *vi.*, 65  
 Ērupādi, *do.*, 45, 77, 84, 93, 202, 208  
 Eṅṅukkūr, *fa.*, 134, 147, 154, 173, 182, 235, 242, 246, 256, 261  
 Eyi-nādu, *i.e.* Eyiṅ-nādu, *ti.*, 68, 184, 263  
 Eyiṅṅūr, *vi.*, 66, 159, 248

F

Forms of :ṅō 6  
     rēpha 6  
     medial long 1 6  
     śha 6  
     conjunct letters 6  
     ḥri 6

G

Gaṅṅgā, *vi.*, 71, 74  
 Gaṅṅapati, *te.*, 34, 203, 206  
 Gaṅṅapati-vāyḱḱāl, *n. of a chan.*, 218  
 Gaṅṅapatiyār, *de.*, 62  
 Gaṅṅasvāmī Nārāyaṅa-*kramavittāṅ*, *donce*, 181, 261  
 Gaṅṅarāditya, *Chōṅṅa k.*, 14



Gaṇḍarādityach-chaturvēdimaṅgalam, vi., 56, 234  
 Gaṇḍarādityach-chaturvēdimaṅgalam, s.a. Gaṇḍarā-  
 dittam, do., 64  
 Gaṅgā, vi., 9-10, 17, 136, 200  
 Gaṅga, co., 196  
 Gaṅgādharā Dāmōdara-daśapuriyaṅ, donee, 130, 233  
 Gaṅgādharāṅ Iravidēva-daśapuriyaṅ, do., 170, 255  
 Gaṅgādharāṅ Sūryadēva-bhaṭṭaṅ, do., 139, 238  
 Gaṅgaikondān int., 35  
 Gaṅgaikondaśōḷapuram int., 34n  
 Gaṅgaikondaśōḷapuram, vi., 31  
 Gaṅgaipōṣaṅ Nambippirān Śrīdhara-kramavittaṅ,  
 donee, 154, 246  
 Gaṅgetic plains, 17  
 Garuḍavāhaṅaṅ Ulagamunḍān-bhaṭṭaṅ, donee, 139,  
 238  
 Geḷisā-pōṣaṅ Ammandi Mahāśvara-daśapuriyaṅ, do.,  
 133, 234  
 ghaṭṭikaippuṅam s.a. kiḍaippuṅam, 63  
 ghaṭṭikās or vidyāsthānas, 33  
 Gōmaḍam, fa., 152, 161, 180-82,  
 Gōshṭaka, 48  
 Gōtra :-  
 Āgastya, 185, 263  
 Āṅgīrasa, 124, 162, 250  
 Āṅgīrasa, Āṅgīrasa 58, 140, 230, 238  
 Ātraya, 155, 161-62, 165-66, 168, 171, 174-75,  
 184, 187, 230-32, 252, 255, 257-58, 263-65.  
 Ātrēya 58, 60, 124-25, 127, 129, 132-35, 138-  
 40, 145-48, 155, 160-61, 188-89, 234-38,  
 241-43, 246, 249-51, 253, 255, 263, 265.  
 Aupamaṅya 178, 232, 259  
 Aupamaṅyu 128  
 Bādarāyaṅa 186  
 Bādharāyaṅa 264  
 Bhāradvāja 58, 60, 68, 124-35, 139-41,  
 143-47, 149-52, 154-55, 158-67, 169-75,  
 177- 82, 184, 186, 189, 189n, 190, 230-46,  
 248-62, 264  
 Bhārgava 58, 60, 159, 234, 243-44, 248, 263  
 Bhārgava 123, 132, 149, 151, 158-59, 185,  
 190, 230  
 Chaṇḍīla 155, 166, 186  
 Chaṇḍa 129  
 Dēvarāta 58, 124, 165, 175, 185, 230, 252,  
 257, 262  
 Dhanaṅjaya 258  
 Dhanaṅjaya 177  
 Gaṇi 125

Garga 231-32, 234-35, 256, 259, 262  
 Gārga 58  
 Gārgga 127-30, 133-34, 137, 139, 142, 145-46,  
 165, 167, 171, 184, 231, 233, 237-39, 241,  
 250, 252-53  
 Gautama 58, 60-1, 125-26, 129-35, 139, 141-  
 44, 147-48, 150-55, 158, 161-64, 168-71,  
 173, 177, 182, 186, 189, 190, 231-46,  
 248-51, 254-56, 259, 261, 264  
 Gayashu 135, 236  
 Gergga 125-26, 163, 178  
 Hālandāṅa 183, 262  
 Hara 184, 262  
 Hārīta 58, 125-26, 128-33, 135, 138-39, 142-  
 45, 147, 150-52, 154-55, 158-68, 172-73,  
 175-76, 178-79, 181, 183-189, 230-46, 248-  
 53, 256, 258-61, 263, 265.  
 Jāmbaviya 154, 246  
 Kālāśi 182-83, 262  
 Kālāyāśa 183, 262  
 Kālāyāśi 182, 261-62  
 Kālāyāśū 183  
 Kaṅva 125, 231  
 Kapi 59, 134, 136, 138, 142, 150, 179-81,  
 235-37, 239, 244, 250-61  
 Kāśyapa 60, 123-26, 129, 131-32, 134-35, 138-  
 39, 142, 144, 146-51, 153-54, 156-58, 160-  
 61, 163-68, 170-72, 174, 176-79, 183-89,  
 230-31, 233-65  
 Kuṇḍīnya 58, 143, 156-57, 176, 187, 240, 247,  
 258, 265  
 Kauśika 127, 129-34, 138, 140-44, 146, 149-  
 50, 152-53, 155, 159-62, 164, 166, 169,  
 170-72, 175-82, 232-35, 237-41, 243, 245-  
 46, 248-52, 254-56, 258-61  
 Kīraushṭra 182  
 Kokkāṅa 140, 238  
 Kuṇḍīṅa 58, 124-28, 130-31, 134-35, 138-43,  
 145, 147-48, 152-59, 161-69, 171-74, 176-80,  
 182, 185-87, 230-33, 235-43, 245-61 263-64  
 Kutsa 125, 160, 171, 182-83, 230, 249, 255,  
 261-62  
 Lōhita 125, 129-30, 141, 145, 171, 173-74,  
 185, 230, 232-33, 239, 241, 255-57, 263  
 Māḍala 185  
 Māḍhala 168  
 Māḍhīla 141, 239  
 Māṅgala 140, 238  
 Māṅḍavya 174, 257

- Māṇḍhila 141  
 Māpala 160, 249  
 Māṭhala 148, 150, 153, 157, 243, 245, 254, 263  
 Māihara 247  
 Matrayu 164, 251  
 Maudgalya 248  
 Maurggalya 159  
 Mitrayu 143, 240  
 Mudgala 126, 231, 236-37, 242, 244-46, 250, 253, 259, 264  
 Muggala 137, 148  
 Murggala 138, 148, 151, 155, 155, 162, 167-68, 178, 187  
 Nidundiga 126  
 Nitundila 231  
 Nitundiga 146, 151, 163, 170-71, 242, 244, 251, 255  
 Olōhita 130  
 Parādāya 150, 243  
 Parāśara 58, 123, 125, 134-35, 139, 145, 149, 152, 160, 163, 165, 175, 184-85, 230-31, 235, 238, 241, 243, 245, 249, 251-52, 258, 263  
 Rāthitara 58, 124, 127, 138, 147-48, 150, 158, 167, 175, 184, 186, 230-31, 237, 242, 244, 248, 253, 258, 263-64  
 Raushyāyaṇa 243  
 Śālāvata 139, 142, 238-39  
 Saṃkriti 125, 133, 141, 143, 163-64, 166, 168, 174, 230, 235, 239-40, 250-53, 257  
 Śaṇḍila 137, 160, 173, 181, 185, 236, 239, 246, 249, 252, 256, 261, 263-64  
 Śārṅgimitra 183, 262  
 Śārṅgimitra 182  
 Śārṅgimitra 261  
 Śaṭha 127, 146, 155, 158, 162, 179, 232-33, 242, 246, 248, 250, 259  
 Śaṭhamarshaṇa 158, 248  
 Śrāvishṭha 183  
 Śrāvishṭha 262  
 Vādhūla 59, 128, 131, 136, 139, 162, 167-69, 172, 178-79, 232-33, 236-37, 250, 253-54, 256, 259-60  
 Vāsishṭha 53, 60, 132, 140, 148, 151, 153-54, 165, 172, 177, 180, 182-83, 185, 187-90, 234, 238, 243-46, 251, 256, 259-60, 262-63  
 Varhūla 232  
 Vatsa 126-33, 135, 139, 141-44, 146-47, 149-51, 153-55, 158, 161-63, 166-67, 169, 171-175, 177, 179-80, 186-88, 231-37, 239-50, 252, 254, 256-61, 264-65  
 Viśvāmitra 58, 123, 127, 132-35, 138, 140-41, 143-49, 153, 157, 160, 166-67, 179, 182, 184-88, 230, 232, 234-38, 240-43, 245, 247, 249, 251-53, 260-61, 263-65.  
 Gōvardhanaṅ Śrīrāma-daśapuriyaṅ 169, 254  
 Gōvardhanāivara, *tc.*, 11  
 Gōvindachchēri, *quarter*, 48  
 Gōvindaṅ Akkipidāra-bhaṭṭaṅ *s.a.* Gōvindaṅ Agnipidāra-bhaṭṭaṅ, *donee*, 157, 247  
 Gōvindaṅallūr, *tc.*, 45, 87, 192, 202, 210  
 Gōvindaṅ Bhavarudra-daśapuriyaṅ, *donee*, 146, 241  
 Gōvindaṅ Chēndippirāṅ-bhaṭṭasōmayāji, *do.*, 189, 265  
 Gōvindaṅ Dāmōdara daśapuriyaṅ, *do.*, 131, 233  
 Gōvindaṅ Dāmōdara-kramavittaṅ, *do.*, 173, 257  
 Gōvindaṅ Jātavēda-bhaṭṭaṅ, *do.*, 157, 247  
 Gōvindaṅ Jātavēdaṅ, *do.*, 186, 263  
 Gōvindaṅ Kēśava-daśapuriyaṅ, *do.*, 187, 265  
 Gōvindaṅ Purushōttama-bhaṭṭaṅ, *do.*, 157, 247  
 Gōvindaṅ Śrīdhara-daśapuriyaṅ, *do.*, 137, 236  
 Gōvindaṅ Śrīkriṣṇa-bhaṭṭaṅ, *do.*, 183, 262  
 Gōvindaṅ Śrīraṅganātha-kramavittaṅ, *do.*, 183, 262  
 Gōvindaṅ Sūryavishṇu-bhaṭṭaṅ, *do.*, 235  
 Gōvindaṅ Sūryavishṇu-bhaṭṭaṅ, *do.*, 133  
 Gōvindaṅputtūr, *tc.*, 64  
 Guṇāṭṭanallūr, *do.*, 40, 45, 47, 85, 94, 116, 202, 209, 227

## H

- Hari, *s.a.* Vishṇu, *do.*, 9, 69, 72  
 Haridāsaṅ Śrīkaṇṭha-bhaṭṭaṅ, *donee*, 188, 265  
 Hariśarmaṅ Śrīdhara-kramavittaṅ, *do.*, 183, 262  
 Harivāmi Nārāyaṇa-daśapuriyaṅ, *do.*, 178, 259  
 Harivāmi Vishṇu-bhaṭṭaṅ, *do.*, 143, 240  
 Hastimalla, *ch.*, 13n  
 Hastivarma, *m.*, 13n  
 hāṭaka, *gold*, 8, 195  
 Himālaya, *mo.*, 197  
 Hiraṅyagarbhaṅ Bhavarudra-kramavittaṅ, *donee*, 144, 243  
 hōyāṅwāya, 55  
 Hriśāḷa-Sūryakumāraṅ Gōvinda-bhaṭṭaṅ, *do.*, 178, 259  
 Hriśāṅa Śrīmādhavaṅ-Divākara-daśapuriyaṅ, *do.*, 252  
 Husāṅa-Śrīmādhavaṅ-Divākara-daśapuriyaṅ, *do.*, 166

I

- idaippattam, tax*, 51, 118  
*Idaiturai-nādu, dr.*, 215  
*Idaivakkudi, vi.*, 43  
*Idaiyala-nādu, dr.*, 23, 26, 66, 93, 165, 252  
*Idaiyaṅkuṭam, a tank*, 102, 219  
*Idaiyarinallūr, vi.*, 141, 239  
*Idaiyarinallūr, s.a. Idaiyārumallūr, do.*, 64  
*Idaiyārrukkudi, do.*, 158, 248  
*Idaiyārrukkudi, s.a. Idaiyāttānguṭi, do.*, 66  
*Idaiyārrumaṅgalam, do.*, 56, 58, 124, 167, 175, 184, 230, 253, 258, 262  
*Idaiyārrumaṅgalam, s.a. Viḍa-(or Eḍai)yāttamaṅgalam, do.*, 68  
*Idaiyārru-nādu, dr.*, 12, 67, 184, 262  
*Idaiyāttānguṭi, s.a. Idaiyārrukkudi, vi.*, 66  
*Idavai, do.*, 64, 144, 240  
*Igaḷānilainallūr, vi.*, 40, 45, 47, 77, 86, 94, 117, 202, 210, 228  
*iguana*, 228  
*Ikshvāku, myth. k.*, 8, 194  
*Ikshvāku, fa.*, 69  
*Ikshupurīśvara, de. te. of.*, 41  
*Ilāchchēri, quarter*, 39, 100, 218  
*ilaikkūlam, tax*, 51, 118  
*Ilaiya-Bhavaḷūṅaṅ Nārāyaṇa-ḍaṣapuriyaṅ, donee*, 146, 242  
*Ilaiyānguṭi, vi.*, 22, 26, 92, 122  
*Ilaiyaśōlai Chendippirāy-ḍaṣapuriyaṅ, donee*, 161, 249  
*Ilaiya Tāya-Nārāyaṇaṅ, do.*, 159, 247  
*Ilakkandiṅam, fa.*, 128, 155, 170, 181-82, 232, 246, 255, 261  
*Ilam, s.a. Ceylon, co.*, 215  
*Ilampučchi, tax.*, 118  
*Ilavar, com.*, 118, 228  
*Iluppaik-kattai*, 223  
*Iluppaiyūr, vi.*, 23, 26, 93, 123  
*Indān-cheḍi (Mimosa-rubicaulis)*, 218  
*Indonesia, co.*, 16  
*Indra, de.*, 197, 199, 215  
*Indranila, sapph.*, (a semi-precious stone), 194  
*Indumauli, do.*, 70  
*Ingai*, 218, 224  
*Ingan, s.a. Enkan, vi.*, 26  
*Inganāḍu, dr.*, 22, 24, 26, 67, 92, 122, 168, 191, 253  
*Inambar-nādu, do.*, 54, 64, 136, 236  
*Intamukkī Śrīkṛiṣṇapuradēva-bhaṭṭaṅ, donee*, 163, 251  
*Intamukkī Tāyapirāy Bhavaṅkanda-ḍaṣapuriyaṅ, do.*, 164, 251  
*irai, tax*, 31, 91, 94  
*Irāiyāṇarasūr, vi.*, 56  
*Irāiyāṇarasūr, s.a. Elavānāsūr, fa.*, 123, 230  
*Irāiyāṅchēri, vi.*, 23  
*Irāiyāṅchēri, s.a. Iravāṅchēri, do.*, 26  
*Irāiyāṅchēri, do.*, 93  
*Irāiyāṅkuṭi, vi.*, 67, 167, 253  
*iraiyili*, 31, 80, 82, 91  
*iraiyili-brahmadēya*, 29  
*Irājarāja-Iśvaramudaiyar, dr.*, 40, 115, 226  
*Irājarāja-Iśvarapuram, vi.*, 39, 103, 105-08, 221-23, 228  
*Irājarāja-Iśvarapurattu-vāykkāl, n. of a chan.*, 39  
*Irājēndrasola-brahmadhīrajan, n. of a maṅḍapa*, 77, 202  
*Irājēndraśōḷa-brahmarāyaṅ alias Narāḷkaṅ Kṛiṣṭiyan Irāman, off.*, 92  
*Irāmadēvan Chēṅḡaya-sahasraṅ, donee*, 127, 231  
*Irāmadēvaṅ Mahākāḷa-bhaṭṭaṅ, do.*, 163, 252  
*Irāmadēvaṅ Mahāndra-sahasraṅ, do.*, 142  
*Irāmadēvan Śrīdhara-bhaṭṭaṅ, do.*, 141  
*Irāmadēvaṅ Śrīvasudēva-ḍaṣapuriyaṅ, do.*, 144  
*Irāman Amalaṅ, off.*, 23  
*Irāman Śivaṅ, donee*, 151  
*irāṅḡal*, 34, 45, 89, 94, 202, 212  
*Irāttakkuṭi, fa.*, 138, 237  
*Iravāṅchēri, s.a. Irāiyāṅchēri, vi.*, 26  
*Iravibhaṭṭaṅ Sōmadatta-bhaṭṭaṅ, donee*, 189a  
*Iravidēvaṅ Śrīraṅman, do.*, 172, 256  
*Iravikṛiṣṇa-ḍaṣapuriyaṅ, do.*, 148, 245  
*Iravi Nilī, Kēraḷa pr.*, 13  
*Iravidāmaṅ Kumārasvāmi-ḍaṣapuriyaṅ, donee*, 152, 244  
*Iravidāmaṅ Nārāyaṇa-kramavittaṅ, do.*, 182  
*Iravidāmaṅ Nārāyaṇa-kramavittaṅ, do.*, 261  
*Iravitattaṅ Sōmadattaṅ, do.*, 184  
*Irāyiravaṅ Pallavaraiyaṅ alias Uttamaśōḷap-pallavaraiyaṅ, off.*, 22, 28, 123  
*Irāyiravaṅ Pallavaraiyaṅ alias Uttamaśōḷap-pallavaraiyaṅ, off.*, 92, 95  
*Irāyūr, fa.*, 96, 126-27, 129, 131, 139, 144, 146, 150-51, 153, 155, 158, 161-65, 168-71, 179, 184, 216, 231-35, 238, 240, 244-52, 254-55, 259  
*Irumaḷichōla-viḷupparaiyaṅ alias Velāy Kūṭṭaṅ, off.*, 122  
*Irumaḷiśōḷa, n. of Parāntaka I*, 43  
*Irumaḷiśōḷaṅ, n. of a chan.*, 39, 107, 222  
*Irumaḷiśōḷaṅ, n.*, 14

INDEX

Irumaḍiṣṍṍap-peruvāykkāl, *n. of a chan.*, 39, 104, 220  
 Irumaḍiṣṍṍa Viḷupparaiyan *alias* Veḷān Kūttan, *off.*, 24  
 Irumbudalai, *s.a.* Irumpudal *alias* Manukulachūḍā-  
 maṇichchaturvēdimaṅgalam, *vi.*, 67  
 Irumbuḷai, *a hamlet*, 60, 189  
 Irumpudal *alias* Manukulachūḍāmaṇich-chaturvēdi-  
 maṅgalam, *s.a.* Irumbudalai, *vi.*, 67, 170, 255  
 Iruṅgaṇḍi, *fa.*, 125-26, 129, 133, 138-39, 141-43, 153,  
 161-64, 166, 168-69, 171, 174, 185, 230, 233,  
 235, 237-40, 245, 250-55, 257, 264  
 Iruṅgōlappādi, *di.*, 27, 65, 151, 244  
 Iruṅgūppadin-aṟuvan, *n.*, 62  
 iruḷli, 118, 228  
 Iṣāṅgu, *a plant*, 218-19  
 Iṣvara, *de.*, 71, 196  
 Iṣvaraṅ-Kaḷāy *alias* Alaṅkārappiyan, *mo.*, 32, 120  
 Iṣvaraṅ Mādhaḅa-bhaṭṭaṅ, *donee*, 175, 257  
 Iṣvaraṅ Tiruvēṅkaḍa-kraṇavittan, *do.*, 130, 233  
 Iṣvaraṅ Yajñasūrya-sahasraṅ, 143, 240  
 Ittiṅgaikkūḍi, *vi.*, 40, 43, 113, 225

J

Jainism, *religion*, 33  
 Jambō, *s.a.* Nāval, *a tree*, 221n  
 Jananātha, *n.*, of Rājendra I, 48  
 Jananātha, *off.*, 10, 18, 74-75  
 Jananātha, *minister of Rājendra I*, 201  
 Jananātha *alias* Rājendraṣṍṍa-Brahmādhiraḅa, *off.*, 20  
 Jananātha, *s.a.* Narākaṅ Mārāyaṅ Jananāthaṅ *alias*  
 Rājendraṣṍṍa-Brahmādhiraḅaṅ, *do.*, 18  
 Jananāthach-chaturvēdimaṅgalam, *vi.*, 60, 67, 172,  
 189-91, 256  
 Jananāthachchēri, *quarter*, 48, 60  
 Ja . . . . . Vēḷāy *alias* Turaiyaṅ Nilaitāṅgi, *off.*, 24  
 Jananātha-ṅṅṅagar, *te.*, 190-91  
 Jananātha-ṅṅṅagar-dēvar, *de.*, 60, 192  
 Janārdanaṅ Anantīca-bhaṭṭaṅ, *donee*, 157, 247  
 Janārdanaṅ Mādhaḅa-bhaṭṭaṅ, *do.*, 159, 248  
 Janārdanaṅ Paraṅjoti-daṣapuriyaṅ, *do.*, 139, 238  
 Jaṅṅgam, *fa.*, 183, 262  
 Jaṅṅyam, *do.*, 153, 182-83, 245, 262  
 Jaṅṅar (vi Śrīkṛiṣṅṅa-bhaṭṭaṅ, *donee*, 171, 235  
 Jaṅṅayan Bhavarudra-daṣapuriyaṅ, *do.*, 138, 237  
 Jannayaṅ Dāmōdara-sahasraṅ, *do.*, 143, 240  
 Jannayaṅ Śrīvāudēva-bhaṭṭaṅ, *do.*, 141, 239  
 Jannayaṅ Veṅṅaya-sahasraṅ, *do.*, 143, 239  
 Janniyaṅ Tiruviṣalūr-daṣapuriyaṅ, *do.*, 143, 240  
 Jatachōḍa Bhīma, *Telugu Chōḷa k.*, 15, 15n

Jaṭavarman Kulasēkhara I, *Pāṅṅya k.*, 31  
 Jātavēdaṅ Adigaṅambi-daṣapuriyaṅ, *donee*, 161, 230  
 Jātavēdaṅ Kāṭaka-sōṅṅayāji, *do.*, 163, 231  
 Jātavēdaṅ Kumārasvāmi-sahasraṅ, *do.*, 149, 243  
 Jātavēdaṅ Nārāyaṅa-bhaṭṭaṅ, *do.*, 187, 264  
 Jātavēdaṅ Viṣṅṅudāsa-bhaṭṭaṅ, *do.*, 178, 259  
 Jātivyaṣach-chaturvēdimaṅgalam, *vi.*, 43, 43n  
 Jātivyaṣach-chaturvēdimaṅgalam, *alias* Avaliḅala-  
 nallūr, *do.*, 40, 112-13, 225  
 Jayaṅṅondaṣṍṍach-chaturvēdimaṅgalam, *do.*, 65, 149,  
 243  
 Jayaṅṅondaṣṍṍa-maṅḅalam, *di.*, 22-3, 92-4, 132, 202,  
 214-15  
 Jayaṅṅondaṣṍṍap-peruvāykkāl, *n. of a chan.*, 39, 96,  
 216  
 Jayasīṅṅha, *W. Chāḅukya k.*, 10, 17, 200  
 Jemaḷigrāmam, *fa.*, 182, 261  
 Jemiḷagrāmam, *do.*, 183, 262  
 Jemḷagrāmam, *do.*, 183  
 Jōḍisha, *a science*, 190  
 Jōḍiḅhap-paṅṅu, *share for the astronomer*, 63, 190  
 Jōṅṅykkūḍi, *vi.*, 148, 243  
 Jōṅṅykkūḍi, *s.a.* Sōḍiyakkūḍi, *do.*, 65

K

Kachchamaṅgalam, *do.*, 68  
 Kachchaṅpālai Maṅṅaṅ, *donee*, 191  
 Kaḅāha, *i.e.* Kaḅāha, *co.*, 10, 17, 74  
 Kaḅāha, *s.a.* Kedah, *island of.*, 200  
 Kaḅaiyakkūḍi, 65, 153, 245  
 Kaḅalaṅṅuḅi, *do.*, 64, 146, 241  
 Kadamba, *fa.*, 56  
 Kaḅamban-nānūṅṅukkāl, *n. of a field*, 114, 226  
 Kāḅaṅ Kārikurichchi, *vi.*, 40, 45, 78, 88, 84, 116, 202,  
 212, 227  
 Kāḅaṅ Śrīkṛiṣṅṅa Agnichittayāji, *donee*, 185, 263  
 Kaḅavūr, *fa.*, 136, 236  
 Kaḅavuṅpaṣumpuṅam, *do.*, 180, 260  
 Kaḅhai, Kaḅhāi, *vessel*, 200  
 Kāḅukāl, *de.*, 35n  
 Kāḅukāl-kuḅam, *n. of a tank.*, 39, 104, 220  
 Kaḅuvaṅṅuḅi, *s.a.* Kaḅuvantiḅal, *vi.*, 67  
 Kaḅuvantiḅal *alias* Paramēṣvaramaṅgalam, *s.a.*  
 Kaḅuvaṅṅuḅi, *do.*, 67, 167, 253  
 Kākaṅḅūr, *fa.*, 144, 240  
 Kākkalūr, *do.*, 172, 174, 256-57  
 Kākkambirāl, *do.*, 147, 149, 242  
 Kākkampirāl, *do.*, 243

- Kakkaṇḍūr, *do.*, 125, 144, 151, 162, 231, 244  
*kāl, fraction*, 36  
 Kālachēri, *vi.*, 43, 46  
 Kālaisānbhattaṅ Mādhava-daśapuriyaṅ, *donee*, 186  
 264  
 Kālakochchay Bhavarudra-daśapuriyaṅ, *do.*, 144, 240  
 Kalakkuḍi-nāḍu, *di.*, 68, 189, 265  
*kalam, grain me.*, 30, 202-14  
 Kālamēghaṅ Tīruvikrama-daśapuriyaṅ, 163, 250  
*kaḷaṅḷu, wt.*, 41  
 Kālaṅ Kijāvaṅ, *donee*, 191  
 Kālaṅperumāṅ Vāmaṅa-sahasraṅ, *do.*, 176, 258  
 Kāḷāpiḍāriyaṅ, *de.*, 35n  
 kaḷar, 118  
 Kalārka-kūṛṅgam, *di.*, 68, 188, 265  
*kalās, arts*, 194  
*kalās, 'phases'*, 194-95  
 Kālaśan Skandhaṅ Dōṅabhattaṅ *donee*, 125, 231  
 Kaḷattūr, *vi.*, 23-4, 27, 94, 119, 122, 167, 253  
 Kalavakkūr, *fa.*, 152, 171, 243, 255  
 Kaḷava-Nārāyaṅa-bhattaṅ, *donee*, 156  
 Kaḷavaṅ Dāmōḍara-sahasraṅ, *do.*, 236  
 Kali, *demon*, 9, 72-3, 197  
 Kaliṅga, *co.*, 71  
 Kaliṅga, *do.*, 28, 196  
 Kāliṅgarāyaṅ, *throne named after off.*, 18n  
 Kāḷiyamardaṅḷaṅ Rishikēśava-daśapuriyaṅ, *donee*,  
 174, 257  
 kaḷḷi, 119-20  
 Kaḷpa, *agr.*, 196, 201  
 Kaḷva-Nārāyaṅa-bhattaṅ, *donee*, 247  
 Kaḷvaṅ Dāmōḍira-sahasraṅ, *do.*, 135  
 Kāmalanābhaṅ Chakrapāṅi-bhattaṅ, *do.*, 156, 247  
 Kāmalanāthaṅ Śrīkarpa-bhattaṅ, *do.*, 124, 230  
 Kāmapatākai-vāykkāl, *n. of a chan.*, 39, 81, 83, 90,  
 105-06, 203, 205-07, 221  
 Kāmarasavalli, *s.a. Kāmarasavallich-chaturvēdimaṅ-*  
*galam, vi.*, 54  
 Kāmarasavallich-chaturvēdimaṅgalam, *s.a. Kāma-*  
*rasavalli, do.*, 64  
 Kāmaravallich-chaturvēdimaṅgalam, *do.*, 135, 236  
 Kāmbōja, *s.a. Kāmbuja, co.*, 9, 16, 73  
 Kāmbōja, *k.*, 198, 198n  
 Kāmbuja, *s.a. Kāmbōja, co.*, 16  
 Kāmmālar, *caste*, 203  
 kāmmānachēri, *quarter*, 90  
 kāmmānachchēri, *do.*, 34, 84  
 kāmmānaśēri, *do.*, 118  
 Kāmpavarman, *Palla e k.*, 12n, 13n, 48  
 Kāmpita *fa.*, 169, 254  
 Kāmuṅaṅchēndaṅkuḍi, *vi.*, 44, 77, 82, 93, 202  
 Kāmuṅaṅchēndaṅguḍi, *s.a. Kāmuṅaṅsēndaṅguḍi,*  
*do.*, 46  
 Kāmuṅaṅsēndakkuḍi, *do.*, 206  
 Kāmuṅaṅsēndaṅguḍi, *s.a. Kāmuṅaṅchēndaṅguḍi,*  
*do.*, 46  
*kāmuṅu, arecanut*, 33  
*kaṅakkāṅ, off.*, 48, 59, 190  
*kaṅakkappaṅḷu, share for the accountant*, 62, 190  
*kaṅakkappāṅḷu, endowment*, 105, 221  
*kāṅam, money*, 229  
 Kāṅavadi Aḷaḷiyaṅ, *off.*, 93  
 Kāṅavadi-vāykkāl, *n. of a chan.*, 101  
 Kāṅavadi-vāykkāl, *s.a. Gaṅapati-vāykkāl, do.*, 39  
 Kāṅavadiy Aḷaḷiyaṅ *s.a. Gaṅapati Aḷaḷiyaṅ, off.*, 23  
 Kāṅavadiyār, *de.*, 192  
 Kāṅavadiyār, *u.*, 82  
 Kāṅavadiyār-tūmbu, *n. of a sluice*, 45n  
 Kāṅchīpōśan Irāmadēvaṅ Tōṅaya-sahasraṅ, *donee*,  
 160, 249  
 Kāṅchīpōśan Nārāyaṅa-daśapuriyaṅ, *do.*, 125, 230  
 Kāṅchīpuram, *vi.*, 18, 18n  
 Kāṅchivāy, *s.a. Kāṅchivāyil, do.*, 25  
 Kāṅchivāyil, *do.*, 22, 25  
 Kāṅḍāḍai Aḅḷiperumāṅ Tīruvārūḍḷigal-daśapuri-  
 yaṅ, *donee*, 168, 253  
 Kāṅḍāḍai Kēśavaṅ Tīruvikrama-sahasraṅ, *do.*, 139, 238  
 Kāṅḍāḍai Nārasiṅhaṅ Mahēśvara-daśapuriyaṅ, *do.*,  
 136, 236  
 Kāṅḍāḍai Nārasiṅgam Eḷuvaḍiyaṅ-daśapuriyaṅ, *do.*,  
 179, 260  
 Kāṅḍāḍai Nārāyaṅaṅ Nārasiṅha-daśapuriyaṅ, *do.*,  
 179, 259  
 Kāṅḍāḍai Tīru(Tri)vēdi Yajñaya-bhattaṅ, *do.*, 148,  
 243  
 Kāṅḍāṅa-nāḍu, *di.*, 42n, 67, 174, 224, 257  
 Kāṅḍāṅa-nāḍu, *s.a. Kāṅḍāra-nāḍu, do.*, 42n  
 Kāṅḍaṅ Kēśava-bhattaṅ, *donee*, 139, 181, 238, 261  
 Kāṅḍarādittach-chaturvēdimaṅgalam, *vi.*, 133, 189n  
 Kāṅḍarādittam, *s.a. Gaṅḍarātyachchaturvēdimaṅ-*  
*galam, do.*, 64  
 Kāṅḍarādityach-chaturvēdimaṅgalam, *do.*, 190  
 Kāṅḍāra-nāḍu, *di.*, 40, 42, 42n  
 Kāṅḍāra-nāḍu, *s.a. Kāṅḍāna-nāḍu, do.*, 42n  
 Kāṅḍayaṅ Śrīrāmabhattaṅ, *donee*, 128, 232  
 Kāṅḍayaṅ Yajñabhāṅḷa-sōmayāji, *do.*, 171, 255  
 Kāṅḍēru, *fa.*, 135, 172-73, 235, 246, 256  
 kāṅḍāṅi, *off.*, 94

## INDEX

- kaṇi*, learned men, 33, 33n  
*kāṇi*, land me., 33, 36, 202-08, 208n, 209-14  
*kāṇi*, wt., 41  
*kāṇikkūḍan*, agricultural rent, 29, 31  
*kaṇi-muṇṇūttu*, 33, 34, 77-8, 89, 94, 202, 212  
*kaṇimūṇṇūttu-iraṅgal*, 34, 45, 202  
*kāṇiy-udayār*, owner of lands, 29  
*Kāñjai*, fa., 129, 134, 136, 148, 160, 167, 170, 178-80, 235, 230-36, 242, 249, 253, 255, 259-60  
*Kāñjatūr*, vi., 65, 148, 242  
*Kāñjikkuri*, fa., 144, 159, 186, 240, 248, 264  
*Kāñjivāyil*, vi., 92, 122  
*kaṇkāṇi*, off., 19, 215  
*kaṇṇālak-kāṇam*, tax., 118  
*Kaṇṇaṇ* Dhīrasahasra-sōmayāji, donee, 132, 234  
*Kaṇṇaṇ* Sōma-sahasraṇ, do., 188, 265  
*Kaṇṇaṇ* Śrīkumāra-daṣapuriyaṇ, do., 138, 237  
*Kaṇṇapirāṇ* Kēśava-sahasraṇ, do., 137, 237  
*Kaṇṇāppil*, vi., 67  
*Kaṇṇaradēvan* Aiyanaḍigaḷ-kramavittaṇ, donee, 183, 202  
*Kaṇṇasāmit*-Tiruppuṇṇaiyaḍigaḷ-daṣapuriyaṇ, do., 149, 243  
*Kaṇṇadāyapirāṇ*-bhāṭṭaṇ, do., 150, 243  
*Kaṇṇāppil*, vi., 167, 253  
*Kaṇyākumāri* ins. 10, 13  
*Kapōḍīśvaraṇ* Kēśava-daṣapuriyaṇ, donee, 129, 232  
*Kapōḍīśvaraṇ* Śivarudra-daṣapuriyaṇ, do., 130, 233  
*Kapōḍīyaṇ* Śrīkrishṇapuradēva-sahasraṇ, do., 137, 237  
*Kārambichchēḍu* fa., 125-27, 129-31, 133, 136, 138-39, 141, 144-45, 148, 150-52, 154-55, 163-64, 168, 171, 174, 179, 186, 231, 234-41, 243-46, 51, 253, 256-57, 259-60, 264  
*Kārambichchēṭṭu*-Tūrppil, do., 171, 185, 232-33, 241, 255, 263  
*Kāra-nāḍu*, di., 64, 145, 241  
*Karaṇattāṇ*-Madhyasthaṇ, off., 52, 120  
*Karandai*, s.a. Karuntaṭṭāṅguḍi, vi., 1, 1n  
*Karandai* plates, 11  
*kārāṇmai*, tenure, 119, 202  
*Karavandīśvara*, te., 45, 59, 61  
*Karavaṭṭi* Bhavabhūtikēśava-daṣapuriyaṇ, donee, 162, 250  
*Karavaṭṭi* Śrīkrishṇaṇ Tiruvikrama-sahasraṇ, do., 169, 254  
*Karvuḍi* alias Rājāsraya-chaturvēdimaṅgalam, s.a. Uyyakkoṇḍān-Tirumalai, vi., 16  
*Karikāla*, Chōḷa k., 8, 41n, 42, 42n, 70, 195, 195n  
*Karikāḷaṇ* Kaṇṇaṇ, donee, 191  
*Karikāḷaṇ* Maṇḍagavaṇ, do., 191  
*Karikāḷaṇ* Tēvaṇ, do., 191  
*Karikāḷasōḷap-pērāru*, vi., 219  
*Karikāḷasōḷap-peruvāykkāl*, n. of chan., 47, 217  
*Karikāḷasōḷap-peruvāykkāl* alias Mummaḍisōḷap-pērāru, do., 39-40, 42-3, 98, 100-01, 111, 217-19, 224  
*Kārikūricchi*, vi., 46  
*Karippaṇu*, s.a. Karippuṇam, do., 55  
*Karippuṇam*, s.a. Karippaṇu, do., 55, 129, 166, 233, 252  
*Karrajai*, q. of Bhūti Vikramakēśari, 57  
*Karrajāyēri* alias Vikramakēśarich-chaturvēdimaṅgalam, vi., 57, 187, 264  
*Karrajai-ēri* alias Vikramakēśarich-chaturvēdimaṅgalam, s.a. Tiruvilāṅguḍi, do., 68  
*Kāṇṇiṇai* fa., 125, 133, 175, 231, 235, 257  
*karuṇam-ārāyaṇ*, off., 18-21, 24, 28, 92, 214  
*Karunāṇikkaṇ* Nārāyaṇa-bhāṭṭaṇ, donee, 144, 240  
*Karunāṇikkaṇ* Nārāyaṇa-kandasahasraṇ, do., 170, 254  
*Karuntaṭṭāṅguḍi*, vi., 1  
*Karuppūr* vi., 25  
*Karuttan* Cheyyān, m., 52, 119  
*Karuttapōṣaṇ* Dāmōdiraṇ Śrīkrishṇa-daṣapuriyaṇ, donee, 133  
*Karuvāykkāl*, s.a. Karikāḷasōḷap-pērūvāykkāl, n. of a chan., 42  
*Karuvāykkāl* alias Mummaḍisōḷap-pērāru do., 79, 81, 84-5, 90-1, 203-04, 206-08, 213-14  
*Karuvūr*, vi., 45, 78, 86, 94, 202, 210  
*Kasakkudi* plates, 19n, 53  
*kāshṭhakāri*, engraver, 55, 193  
*Kāṁtra*, ointment, 194  
*kāṣu*, coin, 30, 35, 82-86, 88-91, 203-09, 211-14  
*Kāṭakasōmayāji* Irāmaēva-bhāṭṭaṇ, donee, 174  
*Kāṭakasōmayāji* Rāmadēva-bhāṭṭaṇ, do., 257  
*kattai*, 221n  
*Kaṭṭi-vāykkāl*, n. of a chan., 39, 96, 216  
*Kāṭṭukkuri* fa., 125, 137, 160, 231, 236, 249  
*Kāṭṭumannārkōyil*, vi., 14  
*Kāṭṭūr*, do., 64, 144, 241  
*Kavaiyaṇaśarmaṇ* Śrīdatta-kramavittaṇ, donee, 174, 257  
*Kāvatti*, fa., 155, 246  
*Kāvēri*, vi., 8, 25, 35, 40, 42n, 54n, 70, 75, 195, 200  
*kāvīdi*, off., 190-91  
*kāṇḍippaṇṇu*, share for the accountant, 62, 190-91  
*Kavipai*, fa., 167-68, 253

- Kaviniyakkudi, *vi.*, 40, 43n, 113, 225  
 Kaviniyakkudi, *s.a.* Kilavaniyakkudi, *do.*, 43  
 Kaviniyan Krishnan Madava-bhattay, *m.*, 119  
 Kaviniyan Krishnan Marapattan, *off.*, 94  
 Kavira-nādu, *di.*, 35  
 Kāviri, *s.a.* Kāvēri, *vi.*, 35  
 Kāviri-maṅgalam, *vi.*, 64, 147, 242  
 Kavirinaṅgai, *de.*, 35, 39-40, 106, 117, 222, 228  
 Kāviri Venkāḍay, *off.*, 23, 93  
 Kaviṣiyan-Nārāyaṇa, *m.*, 52  
 Kaviṣiyan Nārāyaṇa Tiruveṅkātadigaḷ, *do.*, 120  
 kāvu, 118  
 Kavuniyakkudi, *vi.*, 47  
 Kavuniyan Krishnan Māra-bhattay, *off.*, 23  
 Kāyakkudi, *s.a.* Kāsākkudi, *vi.*, 65, 154, 246  
 Kayilāyan Nārāyaṇa-daṣapuriyan, *donee*, 172, 256  
 Kedah, *island*, 200  
 kēḷi, *order*, 21  
 Kēraja, *co.*, 9-10, 13, 13n, 70-1, 213  
 Kēraja, *k.*, 8, 195-96  
 Kēraḷāntaka-chaturvēdimaṅgalam, *vi.*, 18, 22, 24, 28, 92, 94, 122-23  
 Kēraḷāntaka-chaturvēdimaṅgalam, *s.a.* Ammaṅgudi, *do.*, 25  
 Kēraḷāntaka-vaḷanādu, *di.*, 68, 186, 264  
 Kēraḷāntaka-vaṅṅagardēvar, *de.*, *te. of*, 62, 192  
 Kēśava, *s.a.* Viṣṇu, *do.*, 71, 197  
 Kēśava, *W. Chālukya general*, 15-6, 71, 197  
 Kēśavabhattay Srīviṣṇu-daṣapuriyan, *donee*, 133, 235  
 Kēśavachēri, *quarter*, 48  
 Kēśava-dandanāyaka, *W. Chālukya general*, 15  
 Kēśavaḍigaḷ Ādittapiḍāra-kramavittan, *donee*, 142, 239  
 Kēśavaṅ Aiyappirāṅ-kramavittan, *do.*, 137, 236  
 Kēśavaṅ Aiyappōṅri-daṣapuriyan, *do.*, 134, 235  
 Kēśavaṅ Anantamādhava-bhattay, *do.*, 163, 250  
 Kēśavanārāyaṇa-bhattay, *do.*, 186, 264  
 Kēśavaṅ Bhavarudra-daṣapuriyan, *do.*, 141, 239  
 Kēśavaṅ Dāmōdara-bhattay, *do.*, 171, 182, 255, 261  
 Kēśavaṅ Kōvaḷi-bhattay, *do.*, 173, 256  
 Kēśavaṅ Kuṇḍisāmi-bhattay, *do.*, 146, 241  
 Kēśavaṅ Mādhava-bhattay, *do.*, 146, 241  
 Kēśavaṅ Narasiṅga-bhattay, *do.*, 132, 234  
 Kēśavaṅ Nārāyaṇa-daṣapuriyan, *do.*, 146, 241  
 Kēśavaṅ Periyānāmbi-daṣapuriyan, *do.*, 136, 236  
 Kēśavaṅ Rishikēśa-kramavittan, *do.*, 186, 264  
 Kēśavaṅ Śāṅkaraṅ, *do.*, 188, 265  
 Kēśavaṅ Sōmaḍigaḷ-kramavittan, *do.*, 177, 258  
 Kēśavaṅ Śrīdhara-bhattay, *do.*, 130, 233  
 Kēśavaṅ Śrīdhara-kramavittan, *do.*, 185, 263  
 Kēśavaṅ Śrīkrishṇa-bhattay, *do.*, 144, 152, 240  
 Kēśavaṅ Śrīmādhava-sahasraṅ, *do.*, 167, 264  
 Kēśavaṅ Śrīviṣṇu-bhattay, *do.*, 152, 245  
 Kēśavaṅ Tiruvaraṅga-bhattay, *do.*, 60, 189  
 Kēśavaṅ Tiruvaraṅga-daṣapuriyan, *do.*, 166, 252  
 Kēśavaṅ Tiruvirāmiśvara-bhattay, *do.*, 161, 249  
 Kēśavaṅ Trivikrama-bhattay, *do.*, 146, 241  
 Kēśavaṅ Viṣṇu-bhattay, *do.*, 185, 263  
 Kēśavaṅ Yajñātma-daṣapuriyan, *do.*, 166, 252  
 kēḷu, *banner*, 197  
 Khāravēla, *Kalinga k.*, 4n  
 kiḍaiṅṅuram, *s.a.* ghaṭikaṅṅuram, *endowment*, 63  
 kiḍaṅgu, 48n, 118  
 kil, *fraction (and me)*, 35-36, 36n, 202-08, 208n, 209-14  
 Kilaiyil *alias* Paramēśvaramaṅgalam, *s.a.* Kilaiyūr, *vi.*, 66, 165, 251  
 Kilaiyūr, *s.a.* Kilaiyil *alias* Paramēśvaramaṅgalam, *do.*, 25  
 Kilakkil, *fa.*, 127, 148, 189, 232, 243, 265  
 kilakkilakku, 225  
 Kilār-kūṅṅam, *di.*, 22-3, 25, 92-3, 119, 122, 229  
 Kil-Āṣugūr, *vi.*, 140, 238  
 Kil-Āṣugūr, *s.a.* Āṣūr, *do.*, 64  
 Kilavaniyakkudi, *a hamlet*, 43  
 Kil-Chōṅṅutturai, *vi.*, 45, 202, 207  
 Kil-Chōṅṅutturai, *s.a.* Chōṅṅutturai, *do.*, 43, 46  
 Kilukudi, *do.*, 168, 253  
 Kilukudi, *s.a.* Kilukudi, *do.*, 67  
 Kilukudi, *s.a.* Kilukudi, *s.a.* Kilukudi, *do.*, 67  
 Kil-Māndūr, *do.*, 45, 77, 83, 93, 192, 202, 206  
 Kilnaḍai-nūr, 49, 118  
 Kilpalāru, *di.*, 68, 188, 265  
 Kilp-Pūndi, *vi.*, 41, 103  
 Kilp-Pūṅḍi *alias* Lōkamahādēvich-chaturvēdimaṅgalam, *do.*, 59, 67, 258  
 Kilp-Pūṅḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam, *do.*, 39, 41, 44, 121, 175  
 Kilp-Pūṅḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam, *brah.*, 52, 220  
 Kil-Sōṅṅutturai, *vi.*, 77, 84, 93  
 Kirāṅji, *fa.*, 127, 130, 133-34, 146, 152, 166, 171, 178, 233-35, 237, 241, 245, 250, 256, 259  
 Kirāṅji, *s.a.* Krāṅjakāza, *vi.*, 127n  
 Kirāṅjikkambatti, *fa.*, 252  
 Kirāṅchik-kammatti, *do.*, 147, 242  
 Kirāṅjik-Kammattipōḷ, *do.*, 232  
 Kirāṅji-vāḍam, *fa.*, 142, 239  
 Kirāṅūr, *fa.*, 135, 160, 184, 230, 236, 249, 263  
 Kirāṅūr, *vi.*, 56, 58, 124

INDEX

- Kirātārjunīya-dēvar, *do.*, 28  
kō, 51  
Kocheibhattay Svāmikumāra kramavittay, *donee*, 148, 242  
Kōḍaṅḍarāmach-chaturvēdīmaṅgalam, *vi.*, 56, 66, 160, 249  
Koḷukkū *fa.*, 140, 238  
Koḷumbāḷūr, *vi.*, 11, 57  
Koḷumuḍi-Ālattūr *do.*, 39, 224  
Koḷumuḍiy-Ālattūr, *do.*, 110  
Koḷuṅgai *fa.*, 179, 260  
Kōkilāpoḷ Śāṅkaranārāyaṇay Dāmōdara-sahasray, *donee*, 167, 253  
Kōkilāpoḷay Vaikunḍay Śrīmādhava daśapuriyay, *do.*, 167, 253  
Kōḷkarai, *fa.*, 134, 146, 167, 186, 235, 241, 264  
Kōḷipporkuḷam, a *tanḱ*, 39, 100, 218  
Kollaṅkuḷi, *n. of a land.*, 218  
Kollaṅkuḷi *do.*, 100  
kollar *stone mason*, 193  
koḷli, firewood 133  
Koḷli-Malaiyay a *merchant*, 116, 227  
Koḷlippākkai *m.* 215  
Kōmṇaḍam *fa.*, 127, 137, 139, 146, 161, 164, 171, 185, 237-38, 241, 245, 249, 251, 255, 260-61, 263-64  
Kōmapuṇam, *do.*, 131, 135, 143, 166, 179, 185-86, 233, 235-36, 239, 252, 260, 263  
Koṅka, *co.*, 71  
Kōmṇaḍai Śrīkṛishṇa-daśapuriyay, *donee*, 160, 249  
Kōmṇarai, *fa.*, 148, 150, 243  
Kōṅ, 202  
Kōṅāḍu, *di.*, 68, 187, 264  
Kōṅḍampatti, *fa.*, 130, 233  
Kōṅḍayay Mādhava-daśapuriyay, *donee*, 153, 245  
Kōṅḍayay Śrīdhara-kramavittay, *do.*, 174, 257  
Kōṅḍēru, *fa.*, 256  
Kōṅēriṇmaikōṅḍāy, 32, 33n, 77  
Kōṅēriṇmaikōṅḍāy, *s.a.* Rājendra I, Chōḷa *k.*, 202  
Kōṅēriṇājapuram, *vi.*, 25, 31  
Kōṅēriṇājapuram, *inv.*, 20n, 48  
Koṅka, *co.*, 9  
Koṅkana, *do.*, 196  
Koṅṇāppūr, *vi.*, 78, 87, 94, 202, 211  
Koṅṇāppūr-vāykkāl, *n. of a chān.*, 81, 205  
Kōṅṇūr, *vi.*, 161, 249  
Kōṅṇūr, *s.a.* Kuṅṇūr, *do.*, 66  
kō nō iṇmai kōṅḍāy, 32  
kō nōn iṇmai kōṅḍāy, 32  
Kōṅṇāyaru, *vi.*, 26  
Kōrovi, *fa.*, 126, 136, 139, 144-46, 152, 154, 158, 163, 169-70, 179, 231, 236, 238, 240-41, 245-46, 248, 251, 254-55, 260  
Kōrōvi, *vi.*, 58  
Kōraṅkuḍi, *do.*, 168, 254  
Kōraṅkuḍi, *s.a.* Kottaṅkuḍi, *do.*, 67  
Kōraṅ Nilakaṇṭhan, *donee*, 188, 265  
Kōraṅperumāṅ Vimalay, *do.*, 124, 230  
Kōrukoṭṭi, *fa.*, 164, 251  
Kōrutta-pōṣāṅ Dāmōdiray Śrīkṛishṇa-daśapuriyay, *donee*, 133, 234  
kōṭṭāḍḍam, 48, 118  
Kōṭṭāyūr, *fa.*, 132, 151, 234, 244  
Kōṭṭāyūr, *m.*, 44, 53-4, 56, 58, 120  
Kōṭṭāyūr, *ur.*, 52  
Kōṭṭāyūr, *ins.*, of Rājādhirāja II, 54n  
Kōttamaṅgalam *ins.*, 16n  
Kōṭṭāṅḍmapuṇam, *fa.*, 127, 153, 179, 231, 245, 260  
Kōttaṅkuḍi, *s.a.* Kōraṅkuḍi, *vi.*, 67  
Kōṭṭārakkuḍi, *do.*, 66, 160, 249  
Kōṭṭārakkuḍip-paḷli, *do.*, 94  
Kōṭṭārakkuḍippaḷli *alias* Śrīkaraṇamaṅgalam, *do.*, 45, 78, 89, 202, 213  
Kōṭṭāram, 48n  
Kōṭṭūr, *vi.*, 26  
Kōṭṭūr, *s.a.* Mahēndra Kōṭṭūr, *do.*, 65  
Kōvaḍi Tiruvēṅgaḍa-sahasray, *donee*, 173, 256  
Kōvil, *s.a.* Kōvilveṅṇi, a *dēvādāna vi.*, 41  
Kōvilveṅṇi, *vi.*, 43  
Kōvilveṅṇi, *s.a.* Veṅṇi, *do.*, 40-41, 44, 46  
Kōvīndanallūr, *do.*, 78, 94  
Kōyil, *s.a.* Chīdambaram, *do.*, 41n  
Kōyilkuppai, *m.*, 51, 119  
Kōyil Tēvarāyanpēṭṭai, *s.a.* Rājakēsarich-chaturvēdīmaṅgalam, *vi.*, 67  
Kramavitta, *ti. of brāhmaṇas*, 58  
Krāṅṅjakāza, *s.a.* Kirāṅṅi, *vi.*, 127n  
Kṛishṇa, *m.*, 59  
Kṛishṇay, *engraver*, 54  
Kṛishṇa III, *Rāshṭrakūṭa k.*, 13n, 15  
Kṛishṇan-Araṅṅay *alias* Tribhuvanamahādēvip-pērāchārya, *engraver*, 54, 193  
Kṛishṇay Dāmōdara-bhattay, *donee*, 123, 230  
Kṛishṇay Gōvīnda-bhattay, *do.*, 133, 235  
Kṛishṇay Śrīraṅganāthan, *do.*, 156, 159, 247-48  
Kṛishṇapura, *pl.* 201  
Kṛishṇapura Nārāyaṇa, *off.*, 10, 18  
Kṛishṇapura-Nārāyaṇa-yajvan, *do.*, 18  
Kṛishṇarāja-priyab, 15



- Kṛiṣṇa Śrīdāmōdara-bhaṭṭan, *donce*, 156, 247  
 Kṛiṣṇa Yajurvēda, *ak.*, 63  
 Kshatriyaśikhāmaṇi-vaṇaṇḍu, *di.*, 23, 26, 60, 62, 65,  
 93-4, 119, 122, 155, 190, 246  
 Kubēra, *de.*, 197  
 Kūḍal-Saṅgamam, *vi.*, 15  
 Kūḍandaṇḍūr, *s.a.* Kūttuṇḍūr, *do.*, 192  
 Kuḍavāsal, *s.a.* Kuḍavāyil, *do.*, 65  
 Kuḍavāyil, *do.*, 157, 247  
 Kuḍavāyil, *s.a.* Kuḍavāsal, *do.*, 65  
*kuḍi*, *tenants*, 29  
*kuḍimaṇai araikkāl*, *tax*, 50  
*kuḍi-nāḡā*, 30  
 Kuḍiyūr, *fa.*, 148, 177, 242, 259  
 Kuduraivaṭṭam-uḍaiyāl, *de.*, 35n  
*kulaikkarai*, 224  
 Kulakkutti, *fa.*, 165  
 Kūḷakumāraṇ Śrīrāma-daśapuriyaṇ, *donce*, 169, 254  
 Kulakutti, *fa.*, 136, 236, 251-52  
*kūlam*, 51  
 Kuḷappāḍu, *vi.*, 40, 44, 47, 77, 80, 93, 116, 191-92,  
 202, 205, 227  
*kuḷi*, *land me.*, 37, 37n, 63n  
 Kulōttuṅga I, *Chōla k.*, 4n, 5n, 16, 18, 37  
 Kulōttuṅga II, *do.*, 45n, 46, 48  
 Kulōttuṅgaśōḷanallūr, *vi.*, 46n  
 Kulūṭa, *op.*, 17  
 Kumāṇḍūr, *fa.*, 146, 154, 179, 241, 246, 259  
 Kumāradōṇan Śrīnārāyaṇa-sahasraṇ, *donce*, 126, 231  
 Kumāradōṇaṇ Tīrukkadaṇa Nārāyaṇa-daśapuriyaṇ,  
*do.*, 150, 244  
 Kumāraṇ Bhavarudra-kramavittaṇ, *do.*, 148, 242  
 Kumāra Nilan Yajñadēva-bhaṭṭan, *do.*, 125, 231  
 Kumaraṇ Iraṇḍāyiravaṇ, *do.*, 191  
 Kumāraṇ Kēśava-kramavittaṇ, *do.*, 155, 246  
 Kumāraṇ Nārāyaṇan, *do.*, 148, 242  
 Kumaraṇ Śaṅkaranārāyaṇa-sahasraṇ, *do.*, 143, 240  
 Kumāraṇ Tīruppāṅkaḍal Nārāyaṇa-bhaṭṭan, *do.*,  
 157, 247  
 Kumāraperumaṇ Akkiśaṇma-kramavittaṇ, *do.*, 177,  
 258  
 Kumāraperumaṇ Dhūrtasvāmi-daśapuriyaṇ, *do.*, 170,  
 255  
 Kumārasvāmi Adigaṇambi-daśapuriyaṇ, *do.*, 144, 240  
 Kumārasvāmi Kiḷandaperumaṇ-sahasraṇ, *do.*, 178,  
 259  
 Kumārasvāmi-Nandī, *do.*, 184, 263  
 Kumārasvāmi Sūryadēva-kramavittaṇ, *do.*, 132, 234  
 Kumbakōṇam, *s.a.* Tīrukkudamōḷku, *vi.*, 65  
 Kumiḷūr, *fa.*, 170-71, 255  
 Kumuṇḍīlī, *do.*, 129-30, 143, 150-51, 189, 233, 240,  
 244  
 Kuṇaḷlanallūr, *vi.*, 77  
 Kuṇchappavil, *fa.*, 126, 137, 142, 165, 167, 178, 184,  
 231, 237, 239, 252-53, 259, 262  
 Kūṇḍal Chāndiraśēkharan, *off.*, 52, 121  
 Kundavaich-chaturvēdimāṅgalam, *vi.*, 66-7, 159, 167,  
 248, 253  
 Kuṇḍūr, *fa.*, 125, 127, 129-33, 135, 140, 147, 150-52,  
 158, 160, 163-65, 168-70, 172, 174-75, 177, 179,  
 184, 230, 232-36, 238, 242, 244, 248, 250-57,  
 259-60, 262  
 Kuḷjappavil, *vi.*, 58  
 Kuḷjiramallap-peruvāykkāl, *n. of a chan.*, 91, 213-14  
 Kuṇṇiyūr, *s.a.* Kuṇṇiyūr, *vi.*, 67  
 Kuṇṇūr, *s.a.* Koṇḍūr, *do.*, 66  
 Kuṇṇam, *do.*, 65, 148, 242  
 Kuṇṇiyūr, *do.*, 67  
 Kuṇṇiyūr, *do.*, 168, 254  
 Kuntī shrine, 17  
 Kuppai Chātavēdan, *s.a.* Kuppai Jātavēdaṇ, a  
*merchant*, 101  
 Kuppai Jātavēdaṇ, *do.*, 101, 219  
 Kuppēḍu, *fa.*, 172, 256  
 Kuram plates, 63n  
*kuraṅgu*, 118  
 Kuravaśari, *fa.*, 125, 128, 133, 136, 139, 143-44, 146-  
 48, 160, 162, 164-65, 167, 170, 172-73, 178, 186,  
 230-32, 235-36, 238, 240-42, 249-53, 255-56,  
 259, 264  
*kūṇṇan-cāy*, 49  
*kuṇṇ-ēttam*, 118  
 Kuru, *k.*, 71, 196  
*kūru*, 90  
 Kurugūr Chūṅṅi *alias* Chōḷa-vēḷān, *off.*, 122  
 Kuṇukkai-nāḍu, *di.*, 64, 146, 190, 241  
 Kurukkattī, *vi.*, 66, 158, 248  
 Kurukūr Chūṅṅiyaṇ Chōḷavelāṅ, *off.*, 23  
 Kuṇumbūr-nāḍu, *di.*, 65, 154, 246  
*kuṇuṇi*, *grain me.*, 50  
 Kuṇuppil, *vi.*, 161, 250  
 Kuṇuppu, *do.*, 66  
*kuṇak-kānam*, *tax*, 118  
*kuṇalt*, 32  
 Kuśavar, 193  
 Kuṭṭakkūṇi, *fa.*, 178, 259  
 Kuttan Agnipiḍāraṇ, *donce*, 157, 247  
 Kūttan Dāmōdara-daśapuriyaṇ, *do.*, 161, 249

INDEX

Kuttay Mahādēva-sahasray, *do.*, 157, 247  
 Kūttay Peṅṅān, *off.*, 24, 123  
 Kuttay [Sūrya]dēva-bhaṭṭay, *donee*, 156, 247  
 Kūṭṭayūr, *vi.*, 43-4, 77, 81, 93, 192, 202, 206  
*kūttikāl, tax*, 119, 229  
 Kuvaḷaivēli, *vi.*, 51, 119  
 Kuvaḷaivēli, *s.a.* Tenkuvaḷaivēli, *do.*, 44  
 Kūvaṅṅūr, *fo.*, 150, 244  
 Kūvaṅṅūr, *do.*, 151  
 Kūvaṅṅūr, *do.*, 158, 244, 248

L

Lakshmanay Kākutta-bhaṭṭay, *donee*, 159, 248  
 Lakshmanay Tirukkada-kramavittay, *do.*, 171, 255  
 Lakṣmī, *g.*, 69, 75, 194, 197, 201, 215  
 Lālgudi, *vi.*, 12  
 Laṅkā, *co.*, 74  
 Larger Leiden plates, 5n, 6, 8, 16, 26, 28, 31, 37n,  
 48, 53-5  
 Leiden plates, 21-2  
 Logic, *science*, 200  
 Lōkālōka, *no.*, 194, 199  
 Lōkamahādēvich-chaturvēdimāṅgalam alias Kilp-  
 Pūṇḍi, *vi.*, 59, 258

M

mā, *land me.*, 35-6, 36n, 37, 192, 202-08, 206n, 209-13,  
 213n, 214  
 mā, *wt.*, 41  
 Māchchāṭṭa-vāykkāl, *n. of a chan.*, 116, 227  
 māḍa-māḷigai, 118  
 Madanālayamaṅgalam, *brak.*, 52  
 Madanālayamaṅgalam, *vi.*, 44, 120  
 Madayamaṅjarich-chaturvēdimāṅgalam alias Neḍu-  
 maṅal, *do.*, 168, 254  
 Madanamaṅjarich-chaturvēdimāṅgalam alias Neḍu-  
 maṅal, *s.a.* Tiruvarāmēṣvaram *do.*, 67  
 Māḍapōṣaṅ Uḷudan Bhavadrōṅa-dāṣapuriyay, *donee*,  
 187, 264  
 Māḍattaiyyay Tiṅḍadōṅa-kramavittay, *do.*, 143, 240  
 Māḍattu Nambi Adigaṅambi-dāṣapuriyay, *do.*, 142,  
 239  
 Mādava-bhaṭṭay, *s.a.* Mādava bhaṭṭay, *off.*, 23n  
 Mādavan Naraṅga-bhaṭṭay, *donee*, 144  
 Mādhyasthay, *off.*, 190-91  
 Mādēvar, *de.*, 63, 79, 192  
 Mādēvar, *te.*, 34, 80-1, 90-1, 203, 205-07, 213-14

Mādava Nāgasvāmi-kramavittay, *donee*, 177, 258  
 Mādavan Aiya-dāṣapuriyay, *do.*, 260  
 Mādavan Aiyya-dāṣapuriyay, *do.*, 180  
 Mādava Nakka-bhaṭṭay, *do.*, 157, 247  
 Mādava Naraṅga-kramavittay, *do.*, 154, 246  
 Mādavanārāyayay Atirātra-bhaṭṭay, *do.*, 179, 260  
 Mādhavay Bhavakūḷa-bhaṭṭay, *do.*, 155, 246  
 Mādhavay Bhavarudra-sahasray, *do.*, 172, 256  
 Mādhavay Channaya-sahasray, *do.*, 159, 248  
 Mādhavay Dōṅaya-sahasray, *do.*, 179, 260  
 Mādhavay Janārdana-dāṣapuriyay, *do.*, 163, 250  
 Mādhavay Nāgaya-bhaṭṭay, *do.*, 134, 235  
 Mādhavay Naraṅga-bhaṭṭay, *do.*, 240  
 Mādhavay Sarvakratu-dāṣapuriyay, *do.*, 145, 241  
 Mādhavay Śrīdhara-sahasray, *do.*, 179, 260  
 Mādhavay Śrīkumāra-kramavittay, *do.*, 177, 258  
 Mādhavay Śochindra-dāṣapuriyay, *do.*, 155, 246  
 Mādhavay Tirumālirūṅḷai-sahasray, *do.*, 59, 126,  
 231  
 Mādhavay Tiruvadigal-kramavittay, *do.*, 152, 245  
 Mādhavay Tiruvarāṅganārāyayay-bhaṭṭay, *do.*, 170,  
 233, 255  
 Mādhavay Vāmana-dāṣapuriyay, *do.*, 147, 242  
 Madhavay Yajña-dāṣapuriyay, *do.*, 165, 251  
 Mādhavay Yajñaya-sahasray, *do.*, 169, 254  
 Madhurāntaka, *n. of Rājēndrachōḷa I, Chōḷa k.*, 9, 16,  
 48, 72-3, 197-98, 200  
 Madhurāntakach-chaturvēdimāṅgalam, *vi.*, 134, 190-  
 91, 235  
 Madhurāntakach-chaturvēdimāṅgalam, *s.a.* Ālam-  
 bākkam, *vi.*, 64  
 Madhurāntakachchēri, *quarter*, 48, 60  
 Madurāntaka-vāḍi, *n. of a chan.*, 39, 104, 221  
 Madhusūdana Bhavaskandha-bhaṭṭay, *donee*, 233  
 Madhusūdana Mahādēva-sahasray, *do.*, 240  
 Madhusūdanay Nārāyayayay-kramavittay, *do.*, 139, 238  
 Madhusūdana Padmanābha-bhaṭṭay, *do.*, 236  
 Madhusūdana Śankaranārāyayayay-bhaṭṭay, *do.*, 264  
 Madhusūdana Sukumāra-dāṣapuriyay, *do.*, 247  
 Madhyāsikā, *King's pradhānasthāna (?)*, 10, 75, 201  
*madhyasthan, off.*, 21, 47, 52, 62, 122, 190-91  
 Mādirudāṣay Rudra-kramavittay, *donee*, 135  
 Mādiru-Dōṅay Kōḷaśarma-bhaṭṭay, *do.*, 135  
 Mādisūdana Bhavaskanda-bhaṭṭay, *do.*, 129  
 Mādisūdana Mahādēva-sahasray, *do.*, 144  
 Mādisūdana Paṅpanāba-bhaṭṭay, *do.*, 135  
 Mādisūdana-Śankaranārāyayayay-bhaṭṭay, *do.*, 187  
 Mādisūdana Sukumāra-dāṣapuriyay, *do.*, 158  
 Mādisūdana Sūryadēvay, *do.*, 132, 234

- Madisūdana Yajñapriya-bhaṭṭaṅ, *s.a.* Madhusūdana Yajñapriya-bhaṭṭaṅ, *do.*, 123, 230  
 Madras Museum plates 5n, 12n  
 Madras Museum plates of Uttamachōḷa 31  
 Maḍuraikoṇḍa Parakēsari, *ep.*, of Parāntaka I, *Chōḷa k.*, 12  
 Maḍuraiyum Ijamum-koṇḍa Parakēsari, *s.a.* Parāntaka, I, *Chōḷa k.*, 13n  
 Magadha, *cc.*, 71, 196  
 Māganūr-nāḍu, *di.*, 23, 25, 93  
 Mahādēvaṅ, *m.*, 13n  
 Mahādēvaṅ Aravindalōchaṅaṅ, *donee*, 160, 249  
 Mahādēvaṅ Chandirakumāra-daśapuriyaṅ, *do.*, 177  
 Mahādēvaṅ Chandrakumāra-daśapuriyaṅ, *do.*, 259  
 Mahādēvaṅ Nirāpavibhāvavi, *do.*, 175  
 Mahādēvaṅ Nirāpavi-śhaḍangavi, *do.*, 257  
 Mahādēvaṅ Śrīdhara-bhaṭṭaṅ, *do.*, 133, 235  
 Mahādēvaṅ Tiruvaraṅganārāyaṅa-bhaṭṭaṅ, *do.*, 184, 263  
 Mahādēvaṅ Tiruvaraṅganārāyaṅa-daśapuriyaṅ, *do.*, 129, 232  
 Mahādēvar, *tc.*, 82, 206  
 mahākāshthāgāri, *ti.*, 55n  
 mahāsabhai, 50  
 Mahā-Sāstā, *de.*, 62, 192  
 Mahāsēṅaṅ Śrīmādhiava-kramavittaṅ, *do.*, 173, 256  
 Mahua, *a tree*, 223  
 Mahēndra, *de.*, 73  
 Mahēndra, *s.a.* Mahēndragiri, *hill*, 9, 17, 198  
 Mahēndragiri, *do.*, 17  
 Mahēndra Koṭṭūr *s.a.* Koṭṭūr, *vi.*, 65  
 Mahēndrakoṭṭūr, *do.*, 148, 242  
 Mahēndramalai, *hill*, 17n  
 Mahēśvaraṅ Dattaṅ, *donee*, 243  
 Mahēśvaraṅ Mahēśvara-kramavittaṅ, *do.*, 150, 244  
 Mahēśvaraṅ Periyānāmbi-daśapuriyaṅ, *do.*, 178, 259  
 Mahēśvaraṅ Sōmadēva-bhaṭṭaṅ, *do.*, 173, 256  
 Mahēśvaraṅ Sundara-daśapuriyaṅ, *do.*, 167, 253  
 Mahēśvaraṅ Tattaṅ, *do.*, 149  
 Mahēśvaraṅ Veṅṇaya-bhaṭṭaṅ, *do.*, 264  
 Mahēśvaraṅ Veṅṇaya-bhaṭṭaṅ, *do.*, 186  
 mahudāri, 29  
 Mahimālai, *s.a.* Mahimālayanallūr, *vi.*, 46  
 Mahimālaiyaṅ, *n. of a chan.*, 39, 106, 222  
 Mahimālayanallūr, *vi.*, 45, 82, 206  
 Mahimālayanallur, *s.a.* Mahimālai, *do.*, 46  
 Mahinda V, *k. of Ceylon*, 17  
 Makasīrai, *fa.*, 133, 140, 161, 164-65, 169, 235, 238, 250-52, 254  
 Malaiyakkach-chaturvēdimaṅgalam, *vi.*, 67, 183, 262  
 Maḷaiyūr, *do.*, 123  
 Maḷapī, *fa.*, 182  
 Malari *alias* Śrīkaṅṭhach-chaturvēdimaṅgalam, *s.a.* Tiruveṅṇambūr, *vi.*, 68  
 Malari *alias* Śrīkaṅṭhach-chaturvēdimaṅgalam, *do.*, 56, 185, 263  
 Mājava, *cc.*, 9, 71, 196  
 Maḷavaraiyaṅ, *throne named after off.*, 18n  
 Malaya, *co.*, 16  
 Malaya, *peninsula*, 16  
 māligai, 5, 77  
 māḷigaikkudī, 115  
 māḷikai, *plant*, 118, 228  
 Mālwa, *co.*, 58  
 Maṅgaḷ-Munniyūr, *vi.*, 80, 205  
 maṅaiappadappai, 118  
 maṅaiappāru, 'house site,' 7, 97  
 Maṅakkudī, *s.a.* Uttamaśōḷach-chaturvēdimaṅgalam, *vi.*, 65  
 Maṅalūr, *do.*, 39-40, 96, 216  
 Maṅalūrēri, *l.*, 39, 96  
 Mānānilainallūr, *vi.*, 189, 265  
 Mānānilainallūr, *s.a.* Mānūr, *do.*, 68  
 Maṅaṅkāl, *fa.*, 265  
 Maṅaṅkālūr, *do.*, 188  
 Maṅarpaḷḷi, *do.*, 134, 185-86, 235, 263-64  
 Mānāyaṅ, *s.a.* mahānāyakan, 7  
 Mānāyaṅ Maṅināgaṅ, *m.*, 107  
 Maṅṅavaṅ-Āṭṭaṅ, 191  
 maṅṅapa, 18, 35n, 45n  
 Mandara, *mo.*, 69, 194, 197  
 Mandasor, *vi.*, 58  
 Māndhātā, *myth. k.*, 69  
 Māndhātri, *do.*, 8, 194  
 mandiraḍḍilai, *off.*, 215  
 Maṅgaippirāṅ Śivaṅ, *donee*, 175, 258  
 Maṅgalam, *vi.*, 60, 189  
 Maṅgala-nāḍu, *di.*, 60, 189  
 Maṅgalavaṅ Śōlaippirāy-bhaṭṭaṅ, *donee*, 131, 234  
 Māṅgaḷūr, *fa.*, 137, 139, 151, 161, 236, 238, 244, 249  
 Māṅgudī, *vi.*, 65, 155, 246  
 Māṅikkaṅ Eḍuttapādam *alias* Chōḷa-mūvēnda[veḷāṅ], *off.*, 92, 122  
 Māṅikkaṅ Eḍuttapādam *alias* Śōḷamūvēndavēḷāṅ, *do.*, 23  
 Maṅimaṅgalam, *vi.*, 78, 87, 94, 202, 211  
 Maṅimarti, *fa.*, 186, 263  
 Maṅināmbi Tirumalai-daśapuriyaṅ, *donee*, 160, 249

INDEX

- mañjādi, wt.*, 41, 229  
 Mannai, *camp.*, 215n  
 Manṇaiḱkaḱakkam, *s.a.* Mānyakhēta, *W. Chālukya ca.*, 17, 215  
 Manni-nāḱu, *di.*, 64, 141, 238  
*manru*, 118  
*manrupāḱu, tax.*, 51, 118  
*Manusmṛiti, wk.*, 62  
 Mantram, *fo.*, 244  
 Mamu, *do.*, 72  
 Mamu, *myth. k.*, 8, 69, 72, 194, 197  
 Manukulachūḱāmañich-chaturvēdimaṅgalam, *alias*  
 Irumṇudal, *s.a.* Irumṇudalai, *vi.*, 67, 170  
 Manukulachūḱāmañich-chaturvēdimaṅgalam, *do.*,  
 61-2, 190-91, 255  
 Mānūr, *s.a.* Mānanilainallūr, *do.*, 68  
 Mānyakhēta, *ci.*, 73-4, 199  
 Mānyakhēta, *W. Chālukya ca.*, 9, 15, 17, 215, 215n  
 Mānyakhēta, *s.a.* Manṇaiḱkaḱakkam, *do.*, 215  
 Māppaḱugai *s.a.* Mārṇṇiḱugudēvich-chaturvēdimaṅ-  
 galam, *vi.*, 64  
 Mārāiyāṅ Śrīdatta-bhaṭṭāṅ, *donce*, 137, 237  
*marakkāl, grain m.*, 50n  
 Mārakkamaṅgalam, *vi.*, 67, 168, 253  
 Māra-Nārāyaṅṇāṅ, *donce*, 149, 243  
 Mārāṅṇeri, *s.a.* Mārneri, *vi.*, 67  
 Mārāṅṇeri *alias* Tennavanmahādēvich-chaturvēdi-  
 maṅgalam, *do.*, 184, 262  
 Mārāṅṅalūr, *fo.*, 120, 186  
 Mārāṅṅalūr, *vi.*, 52  
 Mārāṅ Kumārāṅ, *donce*, 185, 263  
 Mārāṅ Kuppai, *a merchant*, 108, 223  
 Mārāṅ Piramāṅi, *do.*, 106, 222  
 Mārāṅ Subrahmaṅyaṅ, *donce*, 165, 251  
 Mārāṅ Tāyaṅ, *do.*, 134, 235  
 Mārāṅ Trivikrama-bhaṭṭāṅ, *do.*, 176, 258  
 Mārāṅ Vāsudēva-bhaṭṭāṅ, *do.*, 156, 247  
 Māravaḱigal Sadāsīva-paṭṭach-Chōmayāji, *off.*, 92  
 Māravan Narasimhavarman *alias* Rājarāja Vāna-  
 kōvarāyaṅ, *Bāya, ch.*, 15n  
 Mārāyaṅ Jananāṭṭāṅ, *off.*, 229  
 Mārāyaṅ Śrīkrīṣṇa-kramavittāṅ, *donce*, 182, 262  
 Mārṅṅayaṅ Padmanābha-dāsapurīyaṅ, *do.*, 186, 264  
*marjyādi, tax.*, 202  
*marjyādi-izai, do.*, 29, 78  
 Mārneri, *s.a.* Mārāṅṇeri, *vi.*, 67  
 Mārṇṇiḱugu, *ti. of* Dantivarman, 56  
 Mārṇṇiḱugudēvi, *s.a.* Aggaḱanimmaṭṭi, *Pallava q.* 56  
 Mārṇṇiḱugudēvich-chaturvēdimaṅgalam, *vi.*, 56  
 Mārṇṇiḱugudēvich-chaturvēdimaṅgalam, *s.a.* Māppa-  
 ḱugai, *do.*, 64  
 Mārṇṇiḱugudēvich-chaturvēdimaṅgalam, *do.*, 145,  
 241  
*maru, plant*, 118, 228  
 Marudūr, *fo.*, 165, 172, 185, 251, 256, 263  
 Marudūr, *vi.*, 65, 148, 161n, 242  
 Marudattūr *alias* Pārṇṇurāi, *do.*, 40, 43, 114, 226  
 Marugal-nāḱu, *di.*, 60, 66, 158, 248  
 Mārūvāy, *n. of. a chan.*, 40, 113, 225  
 Mārū-vāykkāl, *do.*, 87, 211  
*marjyādi, marjyādi, marjyādi, custom*, 29  
 Māsarai, *fo.*, 162  
 Maṭṭhavalam, *vi.*, 11  
 Mātridāsaṅ Nakkapirāṅ-bhaṭṭāṅ, *donce*, 183, 262  
 Mātridāsaṅ Rudra-kramavittāṅ, *do.*, 235  
 Mātri Dōṅṅaṅ Kōḱaṅṅa-bhaṭṭāṅ, *do.*, 235  
 Matyastāṅ, *s.a.* madhyasta, *off.*, 121  
*māvaḱai, s.a.* māvaḱai, *tax.*, 51  
 Māvāli, *Bāya, k.*, 12  
 Māvāḱūr, *fo.*, 142-43, 239-40  
*māvārai, tax.*, 51, 119  
 Mayimālayaṅ, *n. of. a chan.*, 39  
 Mayimālayānallūr, *vi.*, 192, 204  
 Mayimālayaṅ, *n. of. a chan.*, 103, 220  
 Mayimālayānallūr, *vi.*, 77, 79, 87, 93, 202, 210  
 Mayindakkurī, *fo.*, 186, 264  
 Mayirittu-kulī, *n. of. a field*, 100, 218  
*mēḱṇadu-ṇṇi*, 49-50  
 Mēḱpāḱi, *vi.*, 54n  
 Mēḱpāḱi, *vi.*, 54n  
 Mēḱpāḱi, *s.a.* Rājāśrayapuram, *do.*, 16  
*mēḱ-talai*, 220  
 Mērkā-nāḱu, *di.*, 27  
 Mērpūdamaṅgalam, *vi.*, 26  
 Mēṭṭu-Mēṭṭudi, *do.*, 45, 78, 88, 94, 192, 202, 212  
 Mēṭṭu-vāykkāl, *n. of. a chan.*, 39, 107, 222  
*migudikkuraimai*, 202  
 Mikōḱai, *di.*, 68, 263  
 Mikōḱaiich-chōḱamādēvich-chaturvēdimaṅgalam, *vi.*,  
 185  
 Miḱalai, *fo.*, 150, 155, 243, 246  
 Miḱalai-nāḱu, *di.*, 64, 140, 238  
 Milattūr, *vi.*, 25  
 Mimāṅsa, *tek.*, 63, 192  
 Mimāṅsa-bhaṭṭāvrittī, *endowment*, 192  
*miṅ-pāḱḱam, tax.*, 30, 35, 81-91, 203-14  
 Miṅaik-kūṅṅam, *di.*, 64, 135, 236  
*mīyātchi, mēlvāṭam of land*, 119, 202

- Mogaliyaṅ Chēndaṅ Chiraṅdi, *n.*, 120  
 Mogiliyaṅ (Maudgalyaṅ) Chēndaṅ Chiraṅdi, *do.*, 52  
 Moḷaiyūr, *s.a.* Muḷaiyūr, *vi.*, 27  
 Month :  
     Vaiśākha 15  
 Mōrōmpuṛam, *fa.*, 142, 239  
 Mrityu, *s.a.* Yama, *de.*, 70, 195  
 Mrityujit, *s.a.* Suraguru, *myth. k.*, 8, 70, 195  
 Muchukunda, *do.*, 8, 69, 194  
*mudal*, 90-2  
 Mudat Agniśarma-sahasraṅ, *donce*, 156, 247  
 Mudapaṛu, *s.a.* Muḍappuṛam, *vi.*, 53  
 Muḍappuṛam, *fa.*, 125, 147, 230, 242  
 Muḍappuṛam, *s.a.* Muḍapparu, *vi.*, 55  
 Muddayaṅ Urudra-kramavittaṅ, *donce*, 183, 262  
 Muḍichchōṇḍu, *di.*, 60, 67, 172, 189-90, 256  
 Muḍigonḍaśōḷa-viṅṅagar *alias* Naḍuviṅ-Śrīkōvil, *te.*,  
 60, 189, 191-92  
 Muḍikōṇḍaśōḷa-Viḷupparaiyaṅ *alias* Paralūr Amba-  
 lattāḍi, *off.*, 22, 92, 95, 123  
 Muḍuma Naraṅgaṅ Śrīmādhava-kramavittaṅ, *donce*,  
 174  
 Muḍumbai, *fa.*, 141, 239, 257  
 Mugaveṭṭi, *off.*, 20, 23, 93, 122, 214  
 mukkāl, *fraction*, 36  
 Mukunda, *s.a.* Viṣṇu, *de.*, 194  
 Muḷsichcheru, *fa.*, 238  
 Muḷaikkāṭṭu-nāḍu, *di.*, 67, 167, 253  
 Muḷaiyūr, *vi.*, 24  
 Muḷaiyūr, *s.a.* Moḷaiyūr, *do.*, 27  
 Muḷaiyūr-nāḍu, *di.*, 66, 159, 248  
 Mūlamaṅalam, *vi.*, 66, 159, 248  
 Muḷappuṛam, *fa.*, 138, 237  
 Mullaivāsal, *s.a.* Mullaivāyil, *vi.*, 44  
 Mullaivāyil, *brah.*, 52  
 Mullaivāyil, *s.a.* Mullaivāsal, *vi.*, 44, 120  
 Muḷḷiṅguḍi, *s.a.* Mullaṅguḍi, *do.*, 64, 144, 240  
 Muḷuchcheru, *fa.*, 139  
 Mummadiśōḷa-charuppēdimaṅalam *alias* Tanḍa-  
 tōṭṭam, *vi.*, 152, 245  
 Mummadiśōḷa-pērāru, *n. of a chan.*, 83, 99, 101, 207,  
 217-18  
 Mummadiśōḷa-pērāru, *vi.*, 42, 219, 224  
 Mummadiśōḷa-pērāru *alias* Karuvāykkāl, *n. of a*  
*chan.*, 82, 84-5, 90-1, 203-04, 206-08, 213-14  
 Mummadiśōḷa-pērāru *alias* Karikālaśōḷa-pēruvāy-  
 kkāl, *do.*, 39-40, 42-3, 98, 100-01, 111, 218-19,  
 224  
 Mummadiśōḷa-Brahmārāyaṅ, *s.a.* Narākaṅ Kriṣṇaṅ  
*alias* Rājendraśōḷa-Brahmamārājan, *off.*, 28  
 Mummadiśōḷa-p-Pōṅaṅ, *s.a.* Irāyiraṅ Pallavaṅ, *do.*,  
 28  
 Muṇaiyadaraiyaṅ, *throne named after off.*, 18n  
 Muṇḍanēri, *n. of a land.*, 39, 39n, 102, 219  
 Muṇḍaṅūr, *vi.*, 43, 45, 77, 85, 93, 202, 208  
 Muṇḍasarapōṅaṅ Tīruvaraṅgaṅ Tīruppidavūr-  
 sahasraṅ, *donce*, 145, 241  
*mundivigai*, *land me.*, 35-6, 36n, 202-14  
 Muṇḍiśvaraṅ Nāgasvāmi-bhaṭṭaṅ, *donce*, 173, 257  
 Muṇḍiśvaraṅ Ravidāsa-kramavittaṅ, *do.*, 173, 257  
 Muṇiyūr, *vi.*, 46  
 Muṇḍaivallavāyā-nāḍu, *di.*, 68, 187, 265  
 Muṇḍāval, *vi.*, 44, 77, 81, 93, 202, 206  
 Muṇḍāval, *s.a.* Munnāvalkōṭṭai, *do.*, 46  
 Munnāvalkōṭṭai, *s.a.* Muṇḍāval, *do.*, 40  
 Muṇḍāyil, *do.*, 192  
 Muṇḍēppaḍi, *fa.*, 173, 256  
 Muṇḍēppaḍi Mahāśeṅṅaṅ Vaḍugaya-sahasraṅ, *donce*,  
 172, 256  
 Muṇḍēppuṅṅaṅ, *off.*, 62  
 Muṇḍēppuṅṅaṅ Nārpaṭṭumūvaṅ, *off.*, 62, 190  
 Muppīraḷ, *fa.*, 128, 130, 138, 143, 145, 147, 232-33,  
 237, 240-42  
 Muṛichchēḍu, *do.*, 137, 160, 172, 237, 249, 256  
 Muṛikkōṅṅai, *do.*, 148, 242  
 Muṛṅṅaṅ, 33  
 Mūṭṭa-aṅṅaṅ Anantaṅārāyaṅa-daḷapuriyaṅ, *donce*,  
 139, 238  
 Mūṭṭa Dāmōdaray Pūvattaṅ, *do.*, 159, 248  
 Mūṭṭa Divākraṅ Nārāyaṅaṅ, *do.*, 145, 241  
 Muṭṭaippuṛam, *ya.*, 137, 142, 237, 239  
 Muṭṭāḷi Viṣṇu-bhaṭṭaṅ, *donce*, 129, 233  
 Mūṭṭaṅārāyaṅaṅ Kumārakanda-kramavittaṅ, *do.*,  
 171, 255  
 Muṭṭīraḷ, *fa.*, 140, 159, 185, 238, 248, 263  
 Muṭṭulāmpuṛam, *fa.*, 171-72, 253-56

N

- Naḍādūr, *do.*, 129, 132, 136, 138, 143-44, 233-34, 236-  
 37, 240  
 Naḍādūr, *vi.*, 60  
 Naḍādūr Kumārasvāmi-bhaṭṭaṅ-Vasantaṅyājiyār, *s.a.*  
 Achchivaṅṅaṅ Kumārasvāmi-bhaṭṭaṅ, *donce*, 60  
 Naḍār, *vi.*, 24-5, 123  
 nāḍ-āṭṭi, *tax*, 118

INDEX

- Nadērpalli, *fa.*, 153, 159, 177, 180-81, 245, 248, 259-61  
*nādu* 40, 202-03, 214-16, 219-20, 224-26  
*nādu-kāval*, *tax*, 118  
*nādu-vagai-cheyginra*, *off.*, 119  
*nādu-vagai-cheykinra*, *do.*, 19, 23, 53, 90  
 Naḍuvir-Śrīkōyil *alias* Muḍikoṇḍaśōḷa-viṇṇagar, *te.*, 60  
 Naḍuvir-Śrīkōyil *alias* Muḍikoṇḍaśōḷa-viṇṇagar, *do.*, 189, 191  
 Naḍuvir-Śrīkōyil, *s.a.* Naḍuvir-tirumurram *alias* Muḍikoṇḍaśōḷa-viṇṇagar-Āḷvār, *do.*, 61  
 Naḍuvir-tirumurram *alias* Muḍikoṇḍaśōḷa-viṇṇagar-Āḷvār, *do.*, 61  
*naḍuvirukkum*, *off.*, 19, 21, 21n, 22, 92, 122  
 Nāgaiya-bhaṭṭaṇ, *donee*, 189n  
 Nāgaiya Nārāyaṇa-kramavittaṇ, *do.*, 154, 245  
 Nāgamayaṇ Dēvaḍi-daśapuriyaṇ, *do.*, 127, 232  
 Nāga-Nakkaṇ, *off.*, 23, 93, 122  
 Nāgaṇ Dattaṇ, *donee*, 247  
 Nāgaṇ Tattaṇ, *do.*, 157  
 Nāgapattiṇam, *vi.*, 31  
 Nāgaperumān Dāmōdara-bhaṭṭaṇ, *donee*, 153, 245  
 Nāgaperumān Dāmōdara-kramavittaṇ, *do.*, 179, 260  
 Nāgaperumān Eṇṇaya-daśapuriyaṇ, *do.*, 129, 232  
 Nagar, *vi.*, 39-40, 41n, 43-4, 88, 101, 211  
 Nagar *alias* Chōḷavichchādirach-chaturvēdimaṅgalam, *do.*, 44  
 Nagar *alias* Chōḷavijjādhirach-chaturvēdimaṅgalam, *brah.*, 52  
 Nagar *alias* Chōḷavijjādhirach-chaturvēdimaṅgalam, *vi.*, 39, 41, 96, 216, 219  
*nagarām* 51, 202, 216, 220n, 222-23, 226-28  
*nagaraṅgaḷār*, 32-4, 77  
 Nagarattāṇ Veṅkāḍaṇ, *donee*, 190  
*nagarattār*, *a body*, 52, 226  
 Nāgasvāmi Vēdagarbhaṇ, *donee*, 174, 257  
 Nāgaviṣṇu-Tiruveṅkāḍa-bhaṭṭaṇ, *do.*, 164, 251  
 Nāgayaṇ Ambalattādi-daśapuriyaṇ, *do.*, 139, 238  
 Nāgayaṇ Chaṇṇaya-kramavittaṇ, *do.*, 184, 262  
 Nāgayaṇ Tiruvāḷūr-kramavittaṇ, *do.*, 146, 241  
 Nāgūr, *vi.*, 1  
 Nāihaṇai, *fa.*, 177, 259  
 Nakkaṇ Āḷiyāṅ, *donee*, 134, 235  
 Nakkaṇ Araṅgaṇ, *off.*, 23, 93-94, 119, 229  
 Nakka-Nārāyaṇa-bhaṭṭaṇ, *donee*, 156, 247  
 Nakkaṇ Bhūti, *do.*, 265  
 Nakkaṇ Chōḷaiṇṇirāṇ, *do.*, 235  
 Nakkaṇ Dāmōdaraṇ, *off.*, 23  
 Nakkaṇ Dāmōdiraṇ, *do.*, 93  
 Nakkaṇ Guṇaḷiṇ, *a merchant*, 97, 216  
 Nakkaṇ (MĀ(Mahā)dēvaṇ, *donee*, 141, 238  
 Nakkaṇ Nārāyaṇa-bhaṭṭaṇ, *do.*, 140, 238  
 Nakkaṇ Nārāyaṇaṇ, *do.*, 132, 234  
 Nakkaṇ Pūti, *do.*, 188  
 Nakkaṇ Śōlaiṇṇirāṇ, *do.*, 134  
 Nakkaṇ Vāsudēva-bhaṭṭaṇ, *do.*, 188, 260  
 Nakkaṇ Veṇṇi, *a merchant*, 225  
*nāḷi*, *grain me.*, 50, 50n, 229  
*nallā*, *tax*, 118  
 Nallambar, *vi.*, 44, 80, 93, 202, 205  
 Nallārūr-nādu, *di.*, 65, 148, 242  
*nallerodu*, *tax*, 118  
 Nallūr-nādu, *di.*, 67, 180, 260  
 Nālmaḍi Bhīma, *ti.* of Araiyaṇ Rājarājan *alias* Vikrama chōḷach-chōḷiyavaraiyaṇ, *off.*, 28  
 Nālūr, *vi.*, *fa.*, 124, 176, 230, 258  
 Nālūr, *vi.*, 56, 58, 65, 156, 247  
 Nambi-Dāmōdaraṇ Subrahmaṇya-daśapuriyaṇ, *donee*, 169, 254  
 Nambi Eḷuvaṇ Chaṇṇaperumān-daśapuriyaṇ, *do.*, 154, 246  
 Nambikāḷi Vaikundakramavittaṇ, *do.*, 156, 247  
 Nambirān Śrīrāma-daśapuriyaṇ, *do.*, 162, 250  
 Nambitāḷi Mādhavanambi-sahasraṇ, *do.*, 126, 231  
 Nambitāḷi Śankaraṇārāyaṇa-kramavittaṇ, *do.*, 178, 259  
 Nambūdi Urudrakumāra-daśapuriyaṇ, *do.*, 250  
 Nambūr, *fa.*, 136, 162, 180, 189n, 235, 250  
 Nambūr-kāṭṭukkai, *fa.*, 136, 142-44, 154, 158, 161-62, 172, 179, 184, 239-40, 246, 248-50, 260-62  
 Nambūr-kāṭṭukkai, *do.*, 136  
 Nambūti-Urudrakumāra-daśapuriyaṇ, *donee*, 163  
 nandavaṇam, *s.a.* nandavaṇam, 78, 82, 84, 87, 90-1, 117  
 Nandi-Āḷaṇ, *donee*, 132, 234  
 Nandigāma, *fa.*, 138, 237  
 Nandinārāyaṇa-bhaṭṭaṇ, *donee*, 124, 230  
 Nandiperumāṇ Cheṇṇaya-sahasraṇ, *do.*, 126, 231  
 Nandiperumāṇ Urudramādhava-daśapuriyaṇ, *do.*, 180, 260  
 Nandippōttaraiyar, *Pallava t.*, 12  
 Nandisarman Uḷudaperumāṇ-daśapuriyaṇ, *donee*, 161, 249  
 Nandiśvaraṇ Nārāyaṇa-bhaṭṭaṇ, *do.*, 188, 265  
 Nandiśvaraṇ Nārāyaṇa-daśapuriyaṇ, *do.*, 125, 230

- Nandivarman, *Pallava k.*, 19n  
 Nandivarman II, *do.*, 11, 12n, 45, 50  
 Naṅgai-Brahmadēyam *alias* Ariṅṅgaich-chaturvēdi-  
 maṅgalam, *s.a.* Naṅgavaram, *vi.*, 56, 68, 187,  
 264  
 Naṅgavaram, *s.a.* Naṅgai-Brahmadēyam *alias* Ariṅṅ-  
 gaich-chaturvēdimāṅgalam, *do.*, 68  
 Nāṅgūr-nāḍu, *di.*, 65, 148, 242  
 Naṅmūlakkuḍi, *vi.*, 30, 40, 113, 225  
 Naṅmūlakkuḍi, *s.a.* Nemmelikkūḍi, *do.*, 43  
 Nāṅūruvaṅ, *m.*, 62  
 Nūṅūruvaṅ Triyambakaṅ, *donee*, 190  
 Narākkaṅ, *fa.*, 28  
 Narākkaṅ Irāmaṅ Arumoli *alias* Uttamaśōja-  
 Brahmārāyar, *off.*, 28  
 Narākkaṅ Kṛishṇaṅ, *s.a.* Rājēndraśōja Brahmamā-  
 rājan, *do.*, 18n  
 Narākkaṅ Kṛishṇaṅ Irāmaṅ *alias* Irājēndraśōja-Bra-  
 hmārāyan, *do.*, 92  
 Narākkaṅ Kṛishṇaṅ Irāmaṅ *alias* Rājēndraśōja-  
 —Brahmamārājan, *do.*, 28  
 Narākkaṅ Kṛishṇaṅ-Irāmaṅ *alias* Rājēndraśōja-  
 Brahmamahārāyan, *do.*, 94  
 Narākkaṅ Kṛishṇaṅ Irāmaṅ *alias* Rājēndraśōja-  
 Brahmārāyaṅ, *do.*, 22  
 Narākkaṅ Mōrāyan Jaṅgaṅāthan *alias* Rājēndraśōja-  
 Brahmādhirājan, *do.*, 7, 18-9, 22, 92  
 Narākkaṅ Mārāyan Jaṅgaṅāthan *alias* Rājēndraśōja-  
 Brahmādhirāyan, *do.*, 122  
 Nāraṅamaṅgalam, *fa.*, 140, 238  
 Nāraṅa-maśakkal, *n. of a field*, 113, 225  
 Nāraṅgaḷūr, *fa.*, 264  
 Nara[or Nā]ppōttu Tiruvaraṅgadēvaṅ Perumāṅambi-  
 daśapuriyaṅ, *donee*, 136, 236  
 Narasiṅgamaṅgalam, *vi.*, 67, 170, 255  
 Narasiṅgaṅ Madhusūdana-bhaṅgaṅ, *donee*, 233  
 Narasiṅgaṅ Madisūdana-bhaṅgaṅ, *do.*, 130  
 Narasiṅgaṅ Śrīmādhava-kramavittaṅ, *do.*, 257  
 Narasiṅgaṅ Yajñakumāra-daśapuriyaṅ, *do.*, 133, 235  
 Naratoṅgaṅ Kuruttaṅ, *off.*, 23, 93, 122  
 Nārāyaṅa, *poet*, 10, 18, 53, 76, 201  
 Nārāyaṅa, *off.*, 201  
 Nārāyaṅa-Aniruddha-Brahmādhirājar, *off.*, 30  
 Nārāyaṅa-daśapuriyaṅ, *donee*, 123, 150, 244  
 Nārāyaṅa-Dattaṅ, *do.*, 249  
 Nārāyaṅa-Divākara-daśapuriyaṅ, *do.*, 236  
 Nārāyaṅa-kramavittaṅ, *m.*, 52, 120  
 Nārāyaṅa Māchchan Attiṅḍa-daśapuriyaṅ, *donee*, 166,  
 252  
 Nārāyaṅaṅ Agniśarma-sahasraṅ, *do.*, 236  
 Nārāyaṅaṅ Akkiśarma-daśapuriyaṅ, *do.*, 166  
 Nārāyaṅaṅ Akkiśarmaṅ, *do.*, 185  
 Nārāyaṅaṅ Akkiśarma-daśapuriyaṅ, *do.*, 252  
 Nārāyaṅaṅ Akkiśarmaṅ, *do.*, 263  
 Nārāyaṅaṅ Akkiśarmma-sahasraṅ, *do.*, 136  
 Nārāyaṅaṅ Nampiraṅ-sahasraṅ, *do.*, 134, 235  
 Nārāyaṅaṅ Ārāvamudu-sahasraṅ, *do.*, 144, 240  
 Nārāyaṅaṅ Aṣṭamūrṭti-bhaṅgaṅ, *do.*, 263  
 Nārāyaṅaṅ Aṣṭamūrṭti-bhaṅgaṅ, *do.*, 184  
 Nārāyaṅaṅ Attiyūr Nārāyaṅa-kramavittaṅ, *do.*,  
 182, 262  
 Nārāyaṅaṅ Bhāskara-bhaṅgaṅ, *do.*, 157, 247  
 Nārāyaṅaṅ Bhavarudra-daśapuriyaṅ, *do.*, 147, 242  
 Nārāyaṅaṅ Chakrapāṅi-sahasraṅ, *do.*, 187, 264  
 Nārāyaṅaṅ Chaṅṅakumāra-daśapuriyaṅ, *do.*, 136,  
 236  
 Nārāyaṅaṅ Chaṅṅaya-kramavittaṅ, *do.*, 155, 246  
 Nārāyaṅaṅ Chatrābharaṅa-bhaṅgaṅ *i.e.* Nārāyaṅaṅ  
 Chandrābharaṅa-bhaṅgaṅ, *do.*, 186, 264  
 Nārāyaṅaṅ Dāmaya-daśapuriyaṅ, *do.*, 151, 249  
 Nārāyaṅaṅ Dāmōdara-bhaṅgaṅ, *do.*, 230  
 Nārāyaṅaṅ Dāmōdara-kramavittaṅ, *do.*, 154, 246  
 Nārāyaṅaṅ Dāmōdara-sahasraṅ, *do.*, 186, 264  
 Nārāyaṅaṅ-daśapuriyaṅ, *do.*, 135  
 Nārāyaṅaṅ Datta-sahasraṅ, *do.*, 264  
 Nārāyaṅaṅ Dattasarma-daśapuriyaṅ, *do.*, 246  
 Nārāyaṅaṅ Dēvaṅaiya-daśapuriyaṅ, *do.*, 167, 253  
 Nārāyaṅaṅ Dēvaya-bhaṅgaṅ, *do.*, 140, 238  
 Nārāyaṅaṅ Divākara-daśapuriyaṅ, *do.*, 124, 135,  
 230  
 Nārāyaṅaṅ Gōvinda-daśapuriyaṅ, *do.*, 180, 260  
 Nārāyaṅaṅ Hirāṅyagarbha-daśapuriyaṅ, *do.*, 166,  
 252  
 Nārāyaṅaṅ Kēśava-bhaṅgaṅ, *do.*, 164, 251  
 Nārāyaṅaṅ Korra-daśapuriyaṅ, *do.*, 154, 246  
 Nārāyaṅaṅ Kumāradēva-daśapuriyaṅ, *do.*, 166, 252  
 Nārāyaṅaṅ Kumāraperumān-bhaṅgaṅ, *do.*, 171, 255  
 Nārāyaṅaṅ Lakshmaṅa-sahasraṅ, *do.*, 127, 232  
 Nārāyaṅaṅ Mādhava-Āhitāgni, *do.*, 158, 248  
 Nārāyaṅaṅ Mayūravāhana-sahasraṅ, *do.*, 149, 243  
 Nārāyaṅaṅ Nārāyaṅabhaṅga-vasantayāji, *do.*, 132,  
 234  
 Nārāyaṅaṅ Nārāyaṅa-sahasraṅ, *do.*, 134, 140, 151,  
 235, 238, 244  
 Nārāyaṅaṅ Padmanābha-daśapuriyaṅ, *do.*, 129, 233  
 Nārāyaṅaṅ Paḷḷikoḷḷān-sahasraṅ, *do.*, 175, 258  
 Nārāyaṅaṅ Puṅambiya-daśapuriya-sōmayāji, *do.*, 165,  
 252

INDEX

- Nārāyaṇaṅ Śaṅkaranārāyaṇa-daśapuriyaṅ, *do.*, 167, 253  
 Nārāyaṇaṅ Śārngapāni-bhaṭṭaṅ, *do.*, 136, 236  
 Nārāyaṇaṅ Śivāna-bhaṭṭaṅ, *do.*, 131, 233  
 Nārāyaṇaṅ Śribhaktā-daśapuriyaṅ, *do.*, 126, 251  
 Nārāyaṇaṅ Śribhaktappiriya-bhaṭṭaṅ, *do.*, 126  
 Nārāyaṇaṅ Śribhaktapriya-bhaṭṭaṅ, *do.*, 231  
 Nārāyaṇaṅ Śrikrishṇa-bhaṭṭaṅ, *do.*, 126, 140, 238, 258  
 Nārāyaṇaṅ Śrikrishṇabhaṭṭaṅ-sōmayāji, *do.*, 126, 231  
 Nārāyaṇaṅ Śrikrishṇa-daśapuriyaṅ, *do.*, 133, 235  
 Nārāyaṇaṅ Śrikrishṇaṅ, *do.*, 185, 263  
 Nārāyaṇaṅ Śrikrishṇa-sōmayāji, *do.*, 178, 259  
 Nārāyaṇaṅ Śrikunāraṅ, *do.*, 185, 263  
 Nārāyaṇaṅ Śrīmādhava-bhaṭṭaṅ, *do.*, 136, 236  
 Nārāyaṇaṅ Śrīmādhavaṅ, *do.*, 165, 251  
 Nārāyaṇaṅ Śrīmādhava-sahasraṅ, *do.*, 184, 262  
 Nārāyaṇaṅ Śrīrama-daśapuriyaṅ, *do.*, 166, 252  
 Nārāyaṇaṅ Śrīvāsudēvaṅ, *do.*, 185, 263  
 Nārāyaṇaṅ Subrahmaṇya-bhaṭṭaṅ, *do.*, 185-86, 263-64  
 Nārāyaṇaṅ Sūryabhaṭṭaṅ, *do.*, 157, 247  
 Nārāyaṇaṅ Svāmīdāmōdara-kramavittaṅ, *do.*, 182, 261  
 Nārāyaṇaṅ Tammaḍi-daśapuriyaṅ, *do.*, 171, 256  
 Nārāyaṇaṅ Tattaṅ, *do.*, 160  
 Nārāyaṇaṅ Tatta-sahasraṅ, *do.*, 187  
 Nārāyaṇaṅ Tattasarma-daśapuriyaṅ, *do.*, 155  
 Nārāyaṇaṅ Tirumāl-bhaṭṭaṅ, *do.*, 124, 230  
 Nārāyaṇaṅ Tirumālirujjōlai, *do.*, 188, 265  
 Nārāyaṇaṅ Tirumālirujjōlai-sahasraṅ, *do.*, 186, 263  
 Nārāyaṇaṅ Tiruvaraṅga-kramavittaṅ, *do.*, 134, 235  
 Nārāyaṇaṅ Tiruvaraṅganārāyaṇa-bhaṭṭaṅ, *do.*, 171, 255  
 Nārāyaṇaṅ Trivikrama-daśapuriyaṅ, *do.*, 164, 251  
 Nārāyaṇaṅ Tiruviśālūraḍigal-bhaṭṭaṅ, *do.*, 144, 240  
 Nārāyaṇaṅ Uruḍrapidāra-daśapuriyabhaṭṭa-sōmayāji 158, 248  
 Nārāyaṇaṅ Vāmana-daśapuriyaṅ, *do.*, 162, 236, 250  
 Nārāyaṇaṅ Vāmanasvāmi-sōmayāji, *do.*, 188, 263  
 Nārāyaṇaṅ Vāsudēvaṅ, *do.*, 176, 258  
 Nārāyaṇaṅ Venkādudēva-daśapuriyaṅ, *do.*, 147, 242  
 Nārāyaṇaṅ Viṣṇu-bhaṭṭaṅ, *do.*, 155, 246  
 Nārāyaṇaṅ Viṣṇukumāra-bhaṭṭaṅ, *do.*, 153, 246  
 Nārāyaṇaṅ Yajñātma-sahasraṅ, *do.*, 176, 258  
 Nārāyaṇa-sahasraṅ, *do.*, 188, 265  
 Nārāyaṇa Śrikrishṇa-bhaṭṭaṅ, *do.*, 140, 170, 238  
 Nārāyaṇa Śūlapāṇi, *do.*, 185, 263  
 Nārāyaṇasvāmi Karumānikkabhaṭṭa-sahasraṅ, *do.*, 156, 247  
 Nargati, *vi.*, of Rājādityaṅ, 13n  
 Nariikkudi, *vi.*, 23, 26, 93, 123  
 nattam, 34, 34n, 78  
 nāttār, a body, 19-20, 32-3, 34n, 37-8, 38n, 44, 53, 77, 79, 202-04, 215, 229  
 nāttukkōṅ, 77  
 nāttuppodu, 93  
 Nav-āgrahāra, *s.a.* Puttūr, *vi.*, 10, 75, 201  
 Nāval, *n.* of a tree, 221n  
 Nāvār-kattai, *do.*, 221  
 Nāvārppallam, *n.* of a land, 117, 228  
 nāvīṣaṅ, barber, 191  
 nāvīṣappaṅgu, share for the barber, 62, 191  
 Neḍumaṅgal *alias* Madanamaṅjarich-chaturvēdi-maṅgalam, *vi.*, 168, 254  
 Neḍumaṅgal *alias* Madanamaṅjarich-chaturvēdi-maṅgalam, *s.a.* Tiruvarāmēṣvaram, *do.*, 67  
 Neḍuṅgai-poṣaṅ Porriperumān Kēśava-daśapuriyaṅ, *donec.*, 163, 251  
 Neḍuṅgnakkudi, *vi.*, 45, 78, 89, 94, 202, 212  
 Neḍuvāsal, *do.*, 43  
 Neḍuvāsal, *s.a.* Neḍuvāyil, *do.*, 46  
 Neḍuvāyil, *do.*, 45, 77, 84, 93, 202, 207  
 Neḍuvāyil, *s.a.* Neḍuvāsal, *do.*, 46  
 Nelavaṅka-poṣaṅ Śrikrishṇa Rīshikēśava-daśapuriyaṅ 138, 237  
 Nellikkudar, *fa.*, 180, 260  
 Nellikkudir, *do.*, 168, 254  
 Nellūr, *do.*, 151, 158, 244, 248  
 Nellūr, *vi.*, 58  
 Nemmelī, *s.a.* Nenmali, *do.*, 26  
 Nemmelikkudi, *do.*, 43n, 44  
 Nenmali, *s.a.* Nemmelī, *do.*, 26  
 Nenmali-nāḍu, *di.*, 22-4, 26, 67, 92, 95, 123, 168, 254  
 Neṅkuṅṅam, *fa.*, 132, 168-69, 173, 234, 254, 256  
 Neṅkuṅṅam, *vi.*, 52  
 Neṅkuṅṅam, *vi.*, 40, 56, 58, 111-12, 121-22, 191, 224-25  
 Neṅkuṅṅam, *s.a.* Neykkuṅṅam, *do.*, 43-4  
 Neṅkuṅṅattuk-kāḍu, *n.* of a field, 224  
 Neṅkuppai, *vi.*, 77, 79, 93, 168, 191, 202, 204, 253  
 Neṅkuppai, *s.a.* Neykuppai, *do.*, 67  
 Neykkuṅṅam, *s.a.* Neṅkuṅṅam, *do.*, 43-4  
 Neykkuppai, *s.a.* Neṅkuppai, *do.*, 67  
 Niḍāḷmaṅgalam, *do.*, 121  
 Niḍāḷmaṅgalam, *s.a.* Niḍāmaṅgalam, *do.*, 44  
 Niḍāḷmaṅgalam, *brah.*, 52  
 Niḍāmaṅgalam, *s.a.* Niḍāḷmaṅgalam, *vi.*, 44



Nilagrīvaṅ Bhavaskanda-sahasraṅ, *donee*, 133, 235  
 Nilakaṇṭhaṅ Gōvinda-bhaṭṭaṅ, *do.*, 124  
 Nilakaṇṭhaṅ Gōvinda-bhaṭṭaṅ, *do.*, 230  
 Nilakaṇṭhaṅ Kumārasvāmi-bhaṭṭaṅ, *do.*, 184  
 Nilakaṇṭhaṅ Pitāmbara-bhaṭṭaṅ, *do.*, 134  
 Nilakaṇṭhaṅ Śrīkṛishṇa-bhaṭṭaṅ, *do.*, 187  
 Nilakaṇṭhaṅ Śrīvishṇu, *do.*, 175  
 Nilakaṇṭhaṅ Kumārasvāmi-bhaṭṭaṅ, *do.*, 262  
 Nilakaṇṭhaṅ Pitāmbara-bhaṭṭaṅ, *do.*, 235  
 Nilakaṇṭhaṅ Poṅṅāli-bhaṭṭaṅ, *do.*, 185, 263  
 Nilakaṇṭhaṅ Siṅgappirāṅ-bhaṭṭaṅ, *do.*, 188, 265  
 Nilakaṇṭhaṅ Śrīkṛishṇa-bhaṭṭaṅ, *do.*, 265  
 Nilakaṇṭhaṅ Śrīvishṇu, *do.*, 258  
 Nilag Datta-sahasraṅ, *do.*, 238  
 Nilag Tatta-sahasraṅ, *do.*, 14  
 Nilasarmaṅ Śrīrāma-kramavittaṅ, *do.*, 134, 235  
 Nimbai, *fa.*, 146, 151, 153, 242, 244, 250  
 Niṅṅai, *do.*, 162, 165, 168, 173, 250, 252, 254, 256  
 Niṅṅai, *vi.*, 58  
 Niṅṅai, *fa.*, 168, 253  
 niṅṅai, *permanent rent*, 29, 31, 90-1  
 nirk-kūli, *tax*, 118  
 nīr-kōppu, 88  
 nirmālya, 49n  
 nīr-nilai, 84, 90  
 Nittavinōḍanallūr, *vi.*, 40, 45, 47, 77-8, 86, 94, 117,  
 202-03, 209, 227-28  
 Nittavinōḍa-vaḷanāḍu, *di.*, 22-3, 25, 34, 45n, 60-1, 67,  
 90, 92-3, 95, 119, 122-23, 169, 189-91, 203, 214  
 Nitta Virasōḷa-aṅṅukkar, *a body of military guards*, 12  
 Nityānityavinōḍa, *ti. of Rājarāja, Chōla k.*, 197  
 Nityavinōḍa, *ti. of Rājarāja I*, 200  
 Nityavinōḍa-vaḷanāḍu, *di.*, 10, 17, 77, 190-91, 200,  
 202, 229, 254  
 Nityavinōḍa-vaḷa-rāshṭra, *do.*, 75  
 nivandam, *assignment*, 31  
 Niyāyanaḍainallūr, *vi.*, 45, 77, 86, 94, 192, 202, 210  
 Noṭṭūr, *fa.*, 128, 135, 178, 252, 236, 259  
 Nṛipatunga, *Pallava k.*, 11, 12n  
 Nūṅṅemaṅ Karuṅākaran, *off.*, 23, 93  
 Nūṅṅemaṅ Vāsudeva[n], *do.*, 24, 123

O

Oḷai, 84, 89, 90  
 Oḷak-kūli, *tax*, 118  
 Oḷappuṅai, *fa.*, 151, 161, 167-68, 244, 249, 253  
 Oḷappuṅai, *do.*, 137, 145, 237, 241  
 Oḷḷa, *co.*, 28

Oḷimūkkil, *fa.*, 160, 171, 255  
 Oḷimūkku, *do.*, 249  
 Oḷai eḷudum, *off.*, 19, 22, 192  
 Oḷaināyakam, *do.*, 20-2, 28, 92, 214  
 Oḷai-nāyakam, *s.a. Tirumandiravḷai-nāyakam, do.*, 19  
 Oḷai-eḷudum, *do.*, 21  
 Oḷikonṅai, *fa.*, 128, 138, 232, 237  
 Oḷimadi, *vi.*, 175, 257  
 Oḷimadi, *s.a. Oḷimidi, do.*, 67  
 Oḷimidi, *s.a. Oḷimadi, do.*, 67  
 Oḷōkamahādēvich-chaturvēdimaṅgalam *alias* Kilp-  
 Pūṇḍi, *brah.*, 52, 220  
 Oḷōkamahādēvich-chaturvēdimaṅgalam, *vi.*, 41, 60,  
 103, 189  
 Oḷōka-mahādēvich-chaturvēdimaṅgalam *alias* Kilp-  
 pūṇḍi, *vi.*, 39, 44, 121, 175  
 Omappuṅṅey, *n. of a land*, 116, 227  
 Oṅṅēy-ārumā *do.*, 227  
 oppu, 95  
 Orattūr, *s.a. Uṅṅattūr, vi.*, 44  
 Orṅṅiyūraḷḷigal Nāgambisahasraṅ, *donee*, 130, 233  
 Orthography :  
     euphonic ṅ 6  
     dental ṅ 6  
     final ṅ 6  
     mularpōli 6  
     kaḷuippōli 6  
     udamb-aḷu-mey 6  
 Oṅṅuk . . . . ., *fa.*, 261  
 Omanṅpuliyyūr, *do.*, 150, 243  
 Oymāṅpuliyyūr *alias* Ulagaḷandaśōḷach-chaturvēdi-  
 maṅgalam, *vi.*, 64, 145, 241

P

Pāchchilk-kūṅṅam, *di.*, 68, 188, 265  
 paḷḷagai, *hamlet*, 63  
 Pāḷagam, *fa.*, 132, 134-35, 234  
 Pāḷakam, *do.*, 131, 141, 233, 235, 239  
 Pāḷi *ins.*, 16  
 Pāḷi, *quarters*, 7  
 Padmanāban Rēvakanda-daśapurīyaṅ, *donee*, 163  
 Padmanābhachchēri, *quarter*, 48  
 Padmanābhan Chandraśēkharadaśapurīyaṅ, *donee*, 237  
 Padmanābhay Chantraśēkara-daśapurīyaṅ, *do.*, 138  
 Padmanābhay Jātavēda-bhaṭṭaṅ, *do.*, 187, 264  
 Padmanābhay Kumāraḍi-kramavittaṅ, *do.*, 258  
 Padmanābhay Rēvakanda-daśapurīyaṅ, *do.*, 250  
 Padmanābhay Sūrya-bhaṭṭaṅ, *do.*, 261

INDEX

- Padmanābhaṅ Sūryya-bhaṅgaṅ, *do.*, 182  
 Padmanābhaṅ Tiruveṅkāḍa-bhaṅgaṅ-vasantayāji, *do.*,  
 159, 248  
 Padmanābhaṅ Yajñātma-daśapuriyaṅ, *do.*, 168, 253  
*padmarāga*, 'semi precious stone', 198  
 paḍugai, 118  
 Pāgalūr, *fa.*, 129, 161, 163, 233, 249, 251  
 Pākkaṅ Chūṛri, *s.a.* Bhāskaraṅ Chūṛri, *m.*, 52, 119  
 Pāḷadai, *fa.*, 144  
 Pāḷaḍi, *do.*, 240  
 Paḷaiyaṅūr, *vi.*, 31  
 Paḷaiyāru, *do.*, 18  
 Paḷaiya-Vāṇavaṅ-mahādēvich-chaturvēdimāṅgalam,  
*do.*, 64, 66, 166n, 249  
 Paḷaiyavaṅ-mahādēvich-chaturvēdimāṅgalam, *i.e.*  
 Paḷaiya-Vāṇavaṅ-mahādēvich-chaturvēdimāṅ-  
 galam, *do.*, 161  
 Pālaiyūr, *s.a.* Pālūr, *do.*, 25  
 Pālaiyūr, *do.*, 22, 94, 214-15  
 Pālaiyūr-nāḍu, *di.*, 22, 25, 92, 94, 214-15  
*paḷampiyar*, 90, 92  
 Palaputtāṅ-paṭṭu-vāykkāl, *n. of a chan.*, 39, 101, 219n  
 paḷavarachi-chālā-bhōgam, *endowment*, 33-4, 77  
 Paḷa-Veṅ, *stream*, 40, 112-13, 225  
 Paḷaya-Vāṇavaṅ-mahādēvich-chaturvēdimāṅgalam,  
*vi.*, 136, 236  
 Pāḷākaṅ Mahādēvaṅ Dāmōdara-daśapuriyaṅ, *donee*,  
 168, 254  
 Paḷḷakuḍi, *vi.*, 101, 219  
 Paḷḷaṅkōyil plates, 30, 38  
 Pallava, *dyn.*, 8, 10-1, 57, 70, 195  
 Pallavarāyar, *off.*, 21  
 Paḷḷi-Chaḍaiyaṅ, *a merchant*, 107  
 Paḷḷich-Chaḍaiyaṅ, *do.*, 222  
*Paḷḷichchandaṅ*, 31, 33-4, 77-n, 77-8, 89, 94, 202, 213  
*Paḷḷichchanda-izaiyili*, 30  
 Paḷḷimaṅgalam, *s.a.* Paḷḷimēl Ādamaṅgalam, *vi.*, 40  
 Paḷḷimēl Ādamaṅgalam, *do.*, 102  
 Paḷḷimēl Ādamaṅgalam *alias* Chāttamaṅgalam, *do.*, 40  
 219  
 Paḷḷimēl Ādamaṅgalam *alias* Sāttamaṅgalam, *do.*, 39  
 Paḷḷiyūr, *do.*, 43  
 Pāḷmuttam, *a hamlet*, 225  
 Pālūr, *s.a.* Pālaiyūr, *vi.*, 25  
 Paḷvēṅṅaraiyar, *Kēraḷa pr.*, 13  
 Paḷvūr, *vi.*, 24, 56, 152, 149, 234, 243  
 Palyāṅkaikkōk-Kaṅḍaṅ-āyīṅa Irājakēsari, *ep.*, of Chōḷa  
 Āḍitya, 10  
 Pāmaṅi, *s.a.* Pāmbuṅi, *vi.*, 25  
 Pāmaṅiyāru, *do.*, 50  
 Pāmbi, *fa.*, 154, 246  
 Pāmbuṅik-kūṛram, *di.*, 22, 25, 92, 95, 123  
 Pāmbuṅiṅri, *fa.*, 133, 235  
 Pāmbūr-nāḍu, *di.*, 65, 153, 155, 245-46  
 Paṅaiyūr, *vi.*, 23, 66, 161, 249  
 Paṅaiyūr-nāḍu, *di.*, 23, 26, 66, 93, 122-23, 159, 248  
*paṅam*, 229n  
 Paṅaṅgudi, *vi.*, 39, 42, 53, 110, 224  
 Paṅaṅjūr-nāḍu, *s.s.* Paṅaiyūr-nāḍu, *di.*, 23  
 Paṅchavaṅmādēvich-chaturvēdimāṅgalam, *vi.*, 60, 65,  
 148, 189, 243  
 Pāṅḍanāgaṅ-vāykkāl, *n. of a chan.*, 39, 39n, 97, 217  
 Pāṅḍaṅ Nārāyaṅaṅ, *donee*, 159, 248  
 Pāṅḍāravāḍai, *vi.*, 64, 67  
 Pāṅḍikulāsani-vaḷanāḍu, *di.*, 67, 183, 262  
 Pāṅḍi Nārāyaṅa-sahasraṅ, *donee*, 155, 245  
 Pāṅḍiyaṅgaich-churamirakkīṅa, *ti.*, of Sundara-chōḷa,  
*Chōḷa k.*, 14  
 Pāṅḍya, *dyn.*, 4n, 5n, 8-9, 11, 31, 33, 41n, 74, 153, 159,  
 195-96, 199, 245, 248  
 Pāṅḍya, *ep.*, 9, 70-71  
 Pāṅḍya *ins.*, 18n  
 Pāṅṅimaṅgalam, *s.a.* Paḷḷimaṅgalam, *vi.*, 41  
 Paṅṅiṅraḍikkōl, *measuring rod*, 37n  
 Paṅḍitas, 201  
*paṅṅa*, 60, 63, 63n  
 Pāpanāsam, *vi.*, 1  
 Pāppaṅamōḍu, *s.a.* Pāppārkuḷattūr, *do.*, 44  
 Pāppārkuḷi, *do.*, 62, 190  
 Pāppārkuḷam, *do.*, 120  
 Pāppārkuḷattūr, *brah.*, 52  
 Pāppārkuḷattūr, *s.a.* Pāppaṅamōḍu, *vi.*, 44  
 Pāradāyaṅ Cha(Ja) tāmakuṅṅaṅ Tiruveṅkāḍa-Nārāya-  
 ṅaṅ, *me.*, 121  
 Pāradāyaṅ Jaṅtāmakuṅṅaṅ Tiruveṅkāḍa Nārāyaṅaṅ, *do.*,  
 52  
*paradetti*, *grant*, 19, 123  
 paṅaiich-chēri, *quarter*, 34, 84, 88-90, 118  
 paṅaiich-chudugāḍu, 110  
*paṅaiyar*, 34, 48, 203, 206, 212-14, 224, 228  
 Parakēsarin, *ti.* of Chōḷa kings, 8, 76, 195  
 Parakēsarinallūr, *vi.*, 23, 25, 45, 77, 83, 92-3, 122,  
 192, 202, 207  
 Parakēsarivarman, *ep.*, Parāntaka I, *Chōḷa k.*, 12n  
 Parakēsarivarman, *ti.* of Rājēndra-Chōḷa, *Chōḷa k.*,  
 5, 95  
 Parakēsarivarman *alias* Śrī Rājēndra-Chōḷadēva, *do.*,  
 215

- Parakēsari-Viḷupparaiyaṅ *alias* Rājādittan Kūttādi, *off.*, 22, 92, 122
- Paraḷur Ambalattāḍi *alias* Muḍigonḍasōḷa-Viḷupparaiyaṅ, *do.*, 92
- Paraḷur Ambalattāḍi *alias* Muḍigonḍasōḷa-Viḷupparaiyaṅ, *do.*, 22, 95, 123
- Parambaī, *vi.*, 222
- Parambaī Kōvattanar, *m.*, 107-08
- Paramēśvara, *Pallava k.*, 56
- Paramēśvarabhāṭṭa-sarvakratuyāji, *off.*, 22
- Paramēśvaramāṅgalam *alias* Chirripāḷ, *vi.*, 174, 257
- Paramēśvaramāṅgalam *alias* Kaḍuvaṅṭiḍal, *do.*, 167, 253
- Paramēśvaramāṅgalam *alias* Kaḍuvaṅṭiḍal, *s.a.* Kaḍuvaṅṭiḍi, *do.*, 67
- Paramēśvaramāṅgalam *alias* Kīlaiyil, *do.*, 251
- Paramēśvarar Kōlavāmaṅga-bhāṭṭar, *donee*, 176, 258
- Paramēśvara-paṭṭa-sarvakratuyāji, *off.*, 92
- Paraṅḷōti Aittōṅa-sahasrar, *donee*, 175, 257
- Parāntaka, *Chōla k.*, 8-10, 12n, 13-4, 70-1, 195-96
- Parāntaka I, *do.*, 11-12, 13n, 30n, 56-7
- Parāntaka II, *do.*, 14
- Parāntakapuram, *vi.*, 12
- Parasurāmaṅ, *sage*, 95, 215
- parihāram*, 29-30, 118-19
- pariśu, 38
- Paṅṅavittāṅ, *n. of a chan.*, 39
- Paṅṅavittāṅ-kāl, *do.*, 104, 220
- Pārkoṅṅai, *fa.*, 138, 140, 237-38
- Paṅṅanābhar Śrīvāsudēvar, *donee*, 190
- Paṅṅanābhar Śrīvāsudēvar, *s.a.* Padmanābhar Śrīvāsudēvar, *do.*, 61
- paṅṅu*, *leased land*, 202, 204
- Pāṅṅurai, *vi.*, 43n
- Pāṅṅurai *alias* Marudattūr, *do.*, 40, 43, 114, 226
- Pāṅṅavagrāma, *do.*, 10, 18, 76, 201
- Pāṅṅavagrāma, *s.a.* Koṅṅaiyūr, *do.*, 53
- Pārthivēndravarmaṅ, *Chōla k.*, 50
- Parutti-Niyamam, *vi.*, 45, 78, 88, 94, 202, 212
- Pasiṅḍippuṅam, *fa.*, 186, 264
- Paśumpuṅam, *do.*, 129-30, 136, 160, 166, 168, 181, 232-33, 236, 249, 252-53, 261
- Paśupati-kōyil, *vi.*, 25
- Paśupati Nārāyaṅa-daśapurīyaṅ, *donee*, 187, 265
- Paśupati Sāttabhāṭṭa-sōmayāji, *do.*, 187, 265
- Paśupati Śrīnārāyaṅa-bhāṭṭar, *do.*, 134, 235
- Patmanābhar Kumāraḍi-kramavittāṅ, *do.*, 176
- Patma(dma)nābhar Tiruveṅkāḍa-bhāṭṭa-vasantayāji, *do.*, 159, 248
- Patma(dma)nābhar Yajñātma-daśapurīyaṅ, *do.*, 168, 253
- Paṭṭakumāraṅ Śrīmādhava-daśapurīyaṅ, *do.*, 184
- Paṭṭāmbi Śrīkrishṇa-daśapurīyaṅ, *do.*, 184, 262
- Paṭṭāṅakkumāra-sahasrar, *do.*, 158, 248
- Paṭṭāṅak-kūṅṅam, *di.*, 66, 160, 249
- Paṭṭāṅ Vāsudēvar, *off.*, 93, 122
- Paṭṭāṅkūḍi, *vi.*, 24, 27, 123
- Paṭṭāṅak-kūṅṅam, *di.*, 23, 26, 93
- Paṭṭāṅarāyaṅa-bhāṭṭar, *donee*, 142, 239
- paṭṭōlai*, *off.*, 19-20, 23-4, 93, 123, 214
- Pavilīyak-kidaippuṅam, *endowment*, 192
- Pavilīyam, *s.a.* Rīgvēda, *sk.*, 63, 192
- Pavitramāṅikka, *ti. of Rājendra I*, 48
- Pavitramāṅikkachchēri, *quarter*, 48, 60
- Pēchchaṅkiḷāṅ, *fa.*, 154, 167, 173, 246, 253, 256-57
- Pēchchaṅkiḷāṅ Chiriyadigaḷ Āmāttūraḍigaḷ-kramavittāṅ, *donee*, 150
- Pēchchaṅkiḷāṅ Kēśavanāmbi Kāḷibhāṭṭar, *do.*, 238
- Pēchchaṅkiḷāṅ, Kēśavaṅ-nāmbi Kāḷipaṭṭar, *do.*, 141
- Pēchchankiḷāṅ Mahēśvarar Mahēśvara-kramavittāṅ, *do.*, 150
- Pēḷaikuḍi, *vi.*, 153, 245
- Pēḷaikuḍi, *s.a.* Pōḷaikuḍi, *do.*, 65
- Peṅṅāḍam, *do.*, 45, 77, 83, 192, 202, 207
- Peṅṅāḍak-kūṅṅam, *di.*, 24, 27, 122
- Peṅṅāḍam, *vi.*, 93
- Pēraḍigaḷ Nārāyaṅa-daśapurīyaṅ 145, 241
- pēraṅgu*, 39n
- Pērāvūr-nāḍu, *di.*, 22, 25, 92, 122
- Peṅṅapuram, *fa.*, 126, 130, 161, 249
- Perinappi-kramavittāṅ, *donee*, 181
- Perinār, *s.a.* Talaināyar, *vi.*, 26
- Periyaṅāmbi Dāmōḍara-kramavittāṅ, *donee*, 177, 258
- Periyaṅāmbi Nārasiṅha-kramavittāṅ, *do.*, 136, 236
- Periyaṅāmbi Tiruvaḍigaḷ-bhāṭṭar, *do.*, 177, 258
- Periyāṅ Kūttāḍi, *off.*, 24, 123
- Perumāṅāmbi Śrīvāsudēva-daśapurīyaṅ, *donee*, 138, 237
- Perumāṅāmbi Sūryadēva-bhāṭṭar, *do.*, 259
- Perumāṅāmbi Sūryadēva-bhāṭṭar, *do.*, 177
- Perumarudūr, *fa.*, 134, 235
- Perumarudūr, *vi.*, 68, 188, 265
- Perumbāḍi Sahasradānap-perumakkal, *group of brāhmaṅas* 59n
- Perumbala-Marudūr, *vi.*, 249
- Perumbal-Marudūr, *s.a.* Peruvaḍamarudūr, *do.*, 66
- Perumbal-Marumadūr, *s.a.* Perumbala Marudūr, *do.*, 161

INDEX

- Perumbarrappuliyūr, *s.a.* Chidambaram, *do.*, 17, 65, 202  
 Perumbēdu, *do.*, 23, 25, 93, 122  
 Perumpāndūr, *fa.*, 144, 155, 180, 240, 246, 260  
 Perumparrappuliyūr, *s.a.* Chidambaram, *vi.*, 13, 77  
 Perumuñjūraṅ Chakrapāṇi Perumbuṛakkaḍal-sahasraṅ, *donee*, 179  
 Perumuñjūraṅ Chakrapāṇi Perumpuṛakkaḍal-sahasraṅ, *do.*, 260  
 Perumuñjūraṅ Dōṇaiyaṅ Trailōkyalōchaṅa-daṣapuriyaṅ, *do.*, 178, 259  
 Perumuñjūraṅ Kēśavanārāyaṅa-svāmi-daṣapuriyaṅ, *do.*, 180, 260  
 Perumuñjūraṅ Kumārasvāmi-nārāyaṅa-daṣapuriyaṅ, *do.*, 160, 249  
 Perumuñjūraṅ Tīruveṅṅāval Chiriyānambī-daṣapuriyaṅ, *do.*, 180, 260  
 Perumuñjūraṅ Trailōkyalōchaṅaṅ Madhusūdaṅa-bhaṅgaṅ, *do.*, 259  
 Perumuñjūraṅ Trailōkyalōchaṅaṅ Madisūda-bhaṅgaṅ, *do.*, 178  
 Perumūr, *vi.*, 31  
 Perunaṅgai-maṅgalam, *brah.*, 52  
 Perunaṅgaimaṅgalam, *vi.*, 44, 121  
 Peruṅ-chekku, 118  
*perundaram*, *off.*, 28  
 Perundōṭṭam, *vi.*, 147  
 Peruṅgaṅṅāṅṅu-vāykkāl, *n. of a chan.*, 40, 111, 224-25  
 Perungoṅṅai, *fa.*, 154, 246  
 Peruṅguḍi, *vi.*, 45, 77, 80, 84, 93, 202, 205, 208  
*peruṅṅuri-mahāsabhāi*, 47  
 Peruntōṭṭam, *vi.*, 65, 242  
 Peruvaḍamarudūr, *s.a.* Perumbal-Marudūr, *do.*, 66  
*peruvāṅṅi*, 'high road' 39, 218  
 Peruvallī, *fa.*, 143, 169, 240, 254  
 Peruvalliyūr, *do.*, 124, 230  
 Peruvalliyūr, *vi.*, 56  
 Peruvaṅgūr, *fa.*, 263  
*peru-vāykkāl*, 42  
 Peruveṅgūr, *fa.*, 185, 263  
 Peyvil, *do.*, 182, 261  
 piḍāgai, *hamlet*, 32, 38, 119-20, 191-92  
*piḍā-nāṅṅi*, *tax*, 50, 118  
 Piḍāṅṅuḍi, *vi.*, 190  
 Piḍāṅṅuḍi, *s.a.* Pūdaṅṅuḍi, *do.*, 62  
 Piḍāraṅ Śrikurugūr, *donee*, 190  
 Piḍāraṅ Vaṭapatraśāyī, *do.*, 191  
 Piḍāri, *do.*, 35, 79, 84, 192, 213  
 Piḍāri, *ta.*, 34, 80-3, 90-1, 203-08, 214  
 Piḍāriyār, *de.*, 39-40, 62-3, 117, 192, 228  
 Piḍāriyār Śrikōyil, *g., ta., of.*, 35n  
 Piḍāriyār, *do.*, 222  
 piḍi, 119-20  
*piḍilūgai*, *off.*, 49, 49n, 118, 228  
*piḍilūgaiṅvāri*, *do.*, 49  
*piḍilikai*, *balipīṭha*, 49n  
 Piḷḷaiyār Arikulakēsarīyār, *s.a.* Ariṅjaya, *Chōla k.*, 15  
 Piḷḷajūr, *fa.*, 153  
*piḷḷukkai-vāri*, 'nirmālya', 49n  
 Pināka, *bow of Śiva*, 197  
 Pinākabhṛit, *do.*, 72  
 Pinākin, *s.a.* Śiva, *do.*, 9  
 Piṅukkippaṛu, *s.a.* Piṅukkippuṛam, *vi.*, 55  
 Piṅukkippuṛam, *fa.*, 126, 161, 172, 231, 249, 256  
 Piṅukkippuṛam, *s.a.* Piṅukkippaṛu, *vi.*, 55  
 Piṅṅarai, *fa.*, 163, 250  
 Piṅṅirai, *do.*, 162, 250  
 Piramaṅ Tīruvaḍigal, *donee*, 191  
 Piṅāndūr, *fa.*, 143, 154-55, 159, 161, 164, 178-81, 240, 246, 248-49, 251, 259-61  
 Piṅāndūr, *vi.*, 59  
 Piṅāndūrkkōrai, *fa.*, 144, 241  
 Piṅāndūr Tīruviṅṅaṅṅaṅ-niṅṅaṅ-bhaṅga-sōmayājiyār, *s.a.* Tīruvaraṅṅanārāyaṅaṅ Tīruviṅṅaṅṅaṅ-daṣapuriyaṅ, *donee*, 59  
 Pirāy, 218  
 Pirāyakkudī, *vi.*, 60, 66, 158, 248  
 Piṅṅirai, *fa.*, 169, 254  
 Piyaltuḍvai, *n. of a field*, 112, 225  
 Pōḍigal Śrikrishṅa-daṣapuriyaṅ, *donee*, 151, 244  
 podumbu, 118  
 Poduvagaiṅrudaiyāl, *g.*, 35n  
 Pōḷakkudī, *s.a.* Pēḷaikudī, *vi.*, 65  
 Peṅṅambi Rudrabhaṅgaṅ, *donee*, 154, 245  
 Ponnampāṛu, *s.a.* Ponnampuṛam, *vi.*, 55  
 Ponnampuṛam, *fa.*, 126, 153, 162-64, 167, 231, 245, 250-51, 253  
 Ponnampuṛam, *s.a.* Ponnampāṛu, *vi.*, 55  
 Ponnāṅṅi Bhavanandī-bhaṅgaṅ, *donee*, 143, 240  
 Ponnār, *fa.*, 154, 182-83, 245-46, 261-62  
 Poṅ-Drōṅṅaṅ Lakshmi-bhaṅgaṅ, *donee*, 137, 237  
 Poṅkāṅṅaṅ Mādḥava-sahasraṅ, *do.*, 147, 242  
 Poṅkumāraṅ Śrīnādḥava-bhaṅgaṅ, *do.*, 160, 249  
 Poṅkumāraṅ Tīruveṅkāṅṅaṅṅaṅ-kramavittaṅ, *do.*, 170, 255  
 Poṅppuṛam, *fa.*, 144, 240  
 Poṅpuṛam, *do.*, 159, 181, 248, 261  
 Poṅṅamaṅ Tīruvārūr-sahasraṅ, *donee*, 152, 245

- Porunarāṅruppāḍai, *sk.*, 41n  
Pōṣaṅ Eḷuvaḍiyāṅ Bhāskara-kramavittay, *donor*, 131  
233  
*pāḷḷa* 7  
Poygai-nāḍu, *di.*, 64, 132, 189n, 190-91, 234  
Prāchētas, *g.*, 72  
*pradhāna-sihāna*, *ca.*, 201  
Prayāgai, *fa.*, 131, 150, 234, 243  
Prēmapuram, *do.*, 231, 233  
Prēmapuram, *vi.*, 60  
Pṛithivīpati I, *Gaṅga k.*, 11  
Pṛithivīpati II, *do.*, 11, 14n  
Pūdamāṅgalam, *vi.*, 40, 45, 78, 116, 202, 212  
*puḍā*, *grain me.*, 50n  
*puḍā-nāḷi*, *s.a. piḍā-nāḷi*, *tax*, 50  
Pūḍāṅguḍi, *s.a. Piḍāṅguḍi*, *vi.*, 62  
*puḍāppu-ney*, *s.a. piḍā-nāḷi*, *tax*, 50  
Pūḍi Aiyāraṅ, *a merchant*, 222  
Pūḍigūḍi, *vi.*, 23  
Pūḍiperumāṅ Akkaḷa-bhaṭṭaṅ, *donor*, 137  
Puḷamaḍaṅirāmaṅ, *off.*, 23, 93  
Puḷigaikkūḍi, *vi.*, 35, 40, 45, 47, 77, 84, 93, 117, 202,  
208, 213, 228  
Puḷigaikkūḍi, *s.a. Puḷiyakkūḍi*, *do.*, 46  
Puḷiṅḍōṟppaṅ Krishṇaṅ Tāḷanambibhaṭṭa-sōmayāḷi,  
*donor*, 165, 251  
Puḷiṅḍōṟppaṅ Viṣṇu Bhavarudra-ḍaṣapurīyaṅ, *do.*,  
134, 235  
Puḷiṅḍūḍi, *vi.*, 44, 52, 119  
Pulippuram, *fa.*, 150, 173-74, 243, 256-57  
Pulivalam, *vi.*, 24, 26, 122  
Puḷiyakkūḍi, *do.*, 67, 192  
Puḷiyakkūḍi, *s.a. Puḷigaikkūḍi*, *do.*, 46  
Puliyam, *fa.*, 180, 260  
Puḷiyaṅgaṅṟu, 104  
Pulīyaṅ Nārāyaṅa-bhaṭṭaṅ, *donor*, 148, 243  
Puliyūr, *s.a. Chidambaram*, *vi.*, 13  
Puliyūr-nāḍu, *di.*, 24, 26  
Pulḷalūr, *fa.*, 246  
Puḷḷamaṅgai, *s.a. Puḷḷamaṅgalam*, *vi.*, 25  
Puḷḷamaṅgalam, *fa.*, 132, 135, 149, 185, 234, 236, 243,  
245, 263  
Puḷḷamaṅgalam, *vi.*, 22, 56, 58, 92  
Puḷḷamaṅgalam, *s.a. Puḷḷamaṅgai*, *do.*, 25  
Puḷḷūr, *fa.*, 124, 154, 230  
Puḷḷūr, *vi.*, 56  
Puḷḷūr plates of Nandivarman II, 38n, 56, 63n  
Pūḷōkamāṅikkāsch-charuppēḍimaṅgalam, *vi.*, 159  
Pulvēḷūr, *do.*, 39-41, 102, 219, 225  
Pulvēḷūr-vāykkāl, *n. of a chan.*, 39, 39n, 40, 80, 87, 89,  
96, 102, 113, 205, 211, 216, 219, 225  
Pūṅḍi, *vi.*, 41  
Pūṅḍōṭṭam, *do.*, 43n  
Puṅgaṅ-kaṭṭai, *n. of a tree*, 42n, 221, 223  
Puṅḷeṭṭipōṣaṅ Chaṭṭi-Dōṅa-ḍaṣapurīyaṅ, *donor*, 168,  
254  
Pūṅḷiṅḷūr, *vi.*, 23, 25, 93-4, 115, 229  
Punnaitṭurāi-naṅgai, *do.*, 35n  
Puṟakkūḷiyūr-nāḍu, *di.*, 183, 262  
Puṟakkūḍi, *vi.*, 78, 89, 94, 202  
Puṟaṅadvīpa, *island*, 10, 17, 74, 200  
Puṟaṅgūru, *sk.*, 41n  
Puṟaṅkarambai-nāḍu, *di.*, 30, 66-7, 160, 249  
Purāntaka, *do.*, 71  
*puravuvāri*, *off.*, 214  
*puravuvāri-tiṅaikkālam*, *do.*, 19-20, 23, 93-4, 122, 214-15  
*puravuvāri-tiṅaikkalattuk-kaṅkōṅi*, *do.*, 19-20, 23, 93, 122,  
214  
*puravuvāri-tiṅaikkāla-nāyakam*, *do.*, 119  
Puṟkūḍi, *vi.*, 45, 213  
Purushōttamaṅ *alias* Rājēndrasimha-pēraḥāryaṅ,  
*engraver*, 54  
Purushōttamaṅ Nilakaṭṭaṅ, *donor*, 191  
Purushōttamaṅ Pāṇḍaṅ, *do.*, 140, 238  
Purushōttamaṅ Vāsudēva-sahasraṅ, *do.*, 78, 259  
Puṟaḷḷāṅguḍi, *vi.*, 26  
Puṟaṟpōṣaṅ, *fa.*, 143, 240  
Puṟaṟpōṣaṅ Chōlaipirāṅ Iṣvaramaṅināga-sahasraṅ,  
*donor*, 251  
Puṟaṟpōṣaṅ Jannīyaṅ Tiruviṣālūr-ḍaṣapurīyaṅ, *do.*, 143  
Puṟaṟpōṣaṅ Kaṅṇaṅ Perumbuṟakkaḍal-ḍaṣapurīyaṅ,  
*do.*, 237  
Puṟaṟpōṣaṅ Sōlaipirāṅ Iṣvara-Maṅṇināga-sahasraṅ, *do.*  
164  
Puṟaṟpōṣaṅ Tiruveṅkāṭṭaḍigaḷ Bhaṭṭanamūli-ḍaṣapurī-  
yaṅ, *do.*, 59, 125, 231  
Puṟā-Kaṅṇaṅ Perumbuṟakkaḍal-ḍaṣapurīyaṅ, *do.*, 138  
Pūṭamaṅgalam, *vi.*, 78, 88-9, 94  
Pūṭikūḍi, *do.*, 93  
Putṭaṅ Sarvakraṭu-bhaṭṭaṅ, *donor*, 156, 247  
Putṭūr, *vi.*, 1, 1n, 10, 46, 59  
Putṭūr, *s.a. Navāgrahāra*, *do.*, 201  
Putṭūr *alias* Tribhuvana-mahādēvich-chaturvēḍi-  
maṅgalam, *do.*, 46  
Pūvaṅūr, *fa.*, 175, 257  
Pūvaṅūr, *vi.*, 39n, 40, 41n, 47, 213, 226  
Pūvaṅūr *alias* Avānikēsarich-chaturvēḍimaṅgalam,  
*brah.*, 52

INDEX

Pūvaṅṅūr *alias* Avanikēsarich-chaturvēdimaṅgalam, *s.a.* Pūvaṅṅūr *vi.*, 41, 44, 67, 102, 120, 175, 219, 257  
 Pūvaṅṅūr, *s.a.* Pūvaṅṅūr, *do.*, 41n., 67  
 Pūvaṅṅūr-vāykkāl, *n. of a chan.*, 39-40, 89, 93, 114, 226  
 Pūvattabhaṅga-sōmayājīyār *off.*, 34n  
 Pūvattan Jātavēdan, *domo.*, 159, 248

R

Raghunāthapuram, *vi.*, 43  
 Rāhu, *dt.*, 73  
 Rājachūḍamaṇi-agrahāra, *vi.*, 75  
 Rājādhirāja II, *Chōla k.*, 21  
 Rājādittan Kūtrādi *alias* Parakēsari Viḷupparaiyaṅ, *off.*, 22, 92, 122  
 Rājāditya, *Chōla k.*, 14  
 Rājādityan, *n.*, 13n  
 Rājakēsari, *ti. of Chōla kings*, 8, 70, 195  
 Rājakēsari, *Chōla k.*, 194  
 Rājakēsari-chaturvēdimaṅgalam, *vi.*, 180, 260  
 Rājakēsari-chaturvēdimaṅgalam, *s.a.* Kōyil Tēvarāyanpēṭṭai, *do.*, 67  
 Rājakēsari-mūvēndavēlāṅ, *off.*, 24, 122  
 Rājamahēndra-chaturvēdimaṅgalam, *vi.*, 42n  
 Rājamalla-chaturvēdimaṅgalam, *do.*, 66, 158  
 Rājanārāyaṅach-chaturvēdimaṅgalam *alias* Śrīpūdi, *do.*, 46  
 Rājarāja, *Chōla k.*, 9, 14, 14n., 15, 17, 22n., 30, 71-2, 74-5, 196-98, 200  
 Rājārāja I, *do.*, 5n., 16, 16n., 21, 28, 35-6, 42, 57  
 Rājārāja II, *do.*, 21  
 Rājārāja-brahmamahārāyaṅ, *off.*, 24, 123  
 Rājārāja-Īsaram, *do.*, *te. of.*, 41  
 Rājārāja-Īsaram-udaiyār, *do.*, 39, 41, 96, 116, 121, 227  
 Rājārāja-Īsaram-udaiyār, *do.*, *te. of.*, 216  
 Rājārāja-Īsarapuram, *vi.*, 41, 47, 109, 220-22  
 Rājārāja-Īsarapuram, *ci.*, 40, 117, 227  
 Rājārāja-Īsarapurattu-vāykkāl, *n. of a chan.*, 108, 222  
 Rājārāja-maṅḍalam, *di.*, 265  
 Rājārāja Mūvēndavēlāṅ *alias* Udaiyadivākaran Tillaiyāl, *off.*, 22, 92, 122  
 Rājārājap-Pāndi-maṅḍalam, *di.*, 68, 189  
 Rājārājap-pērāchārya, *ti. of Vāsudēvaṅ, engraver*, 54  
 Rājārāja-vaṅāṇḍu, *di.*, 39-40, 42, 47, 103, 105, 109, 117, 220-21, 223, 227  
 Rājārāja Vāṅakōvaraiyaṅ *alias* Maṅavan Narasiṅhavarman, *Bāṅa ch.*, 15n

Rājarājēsvaram, *te.*, 28  
 Rājarājēsvaram, *do.*, 28  
 Rājasīṅha, *Pāṅḍya k.*, 13  
 Rājāśraya, *ti. of Rājarāja, Chōla k.*, 16, 197  
 Rājāśraya-chaturvēdimaṅgalam *alias* Kaṅḡuḍi, *s.a.* Uyyakkondāṅ-Tirumalai, *ci.*, 16  
 Rājāśrayach-chaturvēdimaṅgalam, *do.*, 186, 264  
 Rājāśrayach-chaturvēdimaṅgalam, *s.a.* Uyyakkondāṅ-Tirumalai, *do.*, 68  
 Rājāśrayaṅ-marakkāl, *grain m.*, 16n  
 Rājāśrayapuram, *s.a.* Mēlpādi, *ci.*, 16  
 Rājāśraya-vaṅāṇḍu, *di.*, 68, 187-88, 264-65  
 Rājēndra, *Chōla k.*, 1, 3, 8n., 16-7, 19, 57n., 72, 76, 95, 198-201  
 Rājēndra I, *do.*, 18, 28, 42n., 45, 50, 54, 57  
 Rājēndrasīṅha-pērāchārya, *engraver*, 10, 18, 76, 201  
 Rājēndrasīṅhap-pērāchāri *alias* Ārāvamudu-Purushōttamaṅ, *do.*, 193  
 Rājēndrasīṅhap-pērāchārya, *ti. of Ārāvamudu Purushōttamaṅ, do.*, 54  
 Rājēndrasīṅha-vaṅāṇḍu, *di.*, 60, 64, 123, 132, 189, 189n., 190-91, 230, 234  
 Rājēndrasīṅga-vaṅāṇḍu, *do.*, 23-24, 27, 122  
 Rājēndrasōḷa-aṅḡakap-pallavaraiyaṅ, *off.*, 122  
 Rājēndrasōḷa-Brahmādhirāja *alias* Jananātha, *do.*, 20  
 Rājēndrasōḷa-Brahmādhirāyaṅ, *do.*, 18, 21n.  
 Rājēndrasōḷa-Brahmādhirāyaṅ, *n. of the maṅḡapa*, 17-8  
 Rājēndrasōḷa-Brahmādhirāyaṅ *alias* Narākkāṅ Mārāyaṅ Jananāthan, *off.*, 7, 18, 22, 28, 92, 122  
 Rājēndrasōḷa-Brahmamahārāyaṅ *alias* Narākkāṅ Krishṇan Irāmaṅ, *do.*, 94  
 Rājēndrasōḷa-Brahmārāya, *ti.*, 28  
 Rājēndrasōḷa-Brahmārāyaṅ *alias* Narākkāṅ Krishṇan—Irāmaṅ, *off.*, 22  
 Rājēndrasōḷach-chaturvēdimaṅgalam, *vi.*, 23, 27, 94  
 Rājēndrasōḷachchēri, *quarter*, 48, 59  
 Rājēndrasōḷap Pallavaraiyaṅ *alias* Araiyaṅ Arumoḷi, *off.*, 24, 123  
 Rāmadēvaṅ Mahēndra-sahasraṅ, *domo.*, 239  
 Rāmadēvaṅ Periyānambi-bhaṅḡaṅ, *do.*, 182, 261  
 Rāmadēvaṅ Śrīdhara-bhaṅḡaṅ, *do.*, 239  
 Rāmapriyaṅ Śrīkaṅṡha-bhaṅḡaṅ, *do.*, 140, 238  
 Rāmapriyaṅ Śrīnārāyaṅa-daṅḡapuriyaṅ, *do.*, 140, 238  
 Rāmadēvaṅ Śrīvāsudēva-daṅḡapuriyaṅ, *do.*, 240  
 Rāmadēvaṅ Tiruveṅkāḡa-kraṅḡavittāṅ, *do.*, 131, 234  
 Rāmadēvaṅ Viṣṅṅu-sahasraṅ, *do.*, 131, 233  
 Rāmaṅ Śivaṅ, *do.*, 54n., 244  
 Raṅḡadhīramāṅḡalam *alias* Ādiyūr, *fa.*, 255  
 rāshya, 200

Ravi, *do.*, 73  
 Ravidattan Sōmadattan, *donee*, 263  
 Ravidēvan Māraṅ, *do.*, 165, 251  
 Raviśaṅmaṅ Urudra-kramavittan, *do.*, 162  
 Raviśarmaṅ Urudra-kramavittan, *do.*, 261  
 Rāyapuram, *vi.*, 41, 47  
 Rāyūr, *fa.*, 134  
 Rēvakumāraṅ Śrīkrishṇa-bhaṭṭan, *donee*, 128, 232  
 Rēvayan Jannarēvi-bhaṭṭan, *do.*, 146, 241  
 Rishabhmanḍi Tiruveṅkāda-bhaṭṭan, *do.*, 138, 237  
 Rishikēśavaṅ Adigaṅambi-sahasraṅ, *do.*, 188, 265  
 Rishikēśavaṅ Nārāyaṅa-sahasraṅ, *do.*, 137, 236  
 Rishikēśavaṅ Poṅmalai-daśapuriyaṅ, *do.*, 151, 244  
 Rishikēśavaṅ Śrīrāmach-chaturvēdibhaṭṭa-sōmayāji,  
*do.*, 129, 232  
 Rishikēśavaṅ Śrīvāsudēva-bhaṭṭan, *do.*, 124, 230  
 Rishiyūr, *vi.*, 25  
 Rudranārāyaṅaṅ Padmanābha-daśapuriyaṅ, *donee*,  
 231  
 Rudraṅ Bhavaskanda-daśapuriyaṅ, *do.*, 147, 242  
 Rudraṅ Keśava-kramavittan, *do.*, 188, 265  
 Rudraṅ Rāmādēva-sahasraṅ, *do.*, 134, 235  
 Rudraṅ Suryadēva-daśapuriyaṅ, *do.*, 243  
 Rudraṅ Tirumāliruṅḷolai-sahasraṅ, *do.*, 134, 235  
 Rudraṅ Viṅṅavēṅṅpai-kramavittan, *do.*, 147, 242  
 Rupavātāraḱ-kidaippuram, *endowment*, 193  
 Rupavātāram, *ak.*, 63, 193

S

Sabidayaṅaṅ Yajñātma-daśapuriyaṅ, *donee*, 163, 251  
*sabhā*, 51  
*sabhai*, 52, 120-21  
 Saṅḱangavi Tiruppurambiya-daśapuriyaṅ, *donee*, 159  
 Sadāśivabhaṭṭa-sōmayāji, *off.*, 22  
 Sadāśivaṅ, Pilaṅ, *donee*, 132  
 Sadāśivaṅ Piḷḷāṅ, *do.*, 234  
 Sāhaṅai, *fa.*, 142-43, 145, 152-53, 232, 239-41,  
 245  
 Sāhaṅai Dāmōdaraṅ Śrīdhara-sahasraṅ, *donee*, 128  
 Sahasra, *ti. of brāhmaṅas*, 58-9  
 Sahya, *mo.*, 196  
 Sahyādri, *hill*, 14  
 Śaktivarman, *E. Chāḱḱya k.*, 15  
 Śālaigrāmam *ins.*, 32  
 Salem, *s.a. Rājāśraya-chaturvēdimangalam vi.*, 16  
 Śāliyamangalam, *do.*, 41-2, 45  
 Śāliyamangalam, *s.a. Vijayālayach-chaturvēdimanga-*  
*lam, do.*, 67

Sāmantābharāṅa, *ti.*, of Arsiyaṅ Rājarājan *allat*  
 Vikrama-chōḷach-chōḷiyavaraiaṅ, *off.*, 28  
 Sāmavēda, 63  
 Sāmavēḱin 57n  
 Sāmidēvaṅ Bhāskaradēva Kāṭhaka-sōmayāji, *donee*,  
 244  
 Sāmidēvaṅ Bhāskaradēvak-Kāḱaga-sōmayāji, *do.*, 151  
 Śāṅkara, *s.a. Śāṅkarārya, m.*, 53  
 Śāṅkarārya, *do.*, 10, 18, 53, 76, 201  
 Śāṅaperumaṅ Bhāskara-bhaṭṭan, *donee*, 149, 245  
 Śāṅdimattivu, *island*, 215  
 Śāṅḱan Śēṅḱan Tiruppiḱavūr-daśapuriyaṅ, *donee*, 243  
 Śāṅḱēṅḱi, *s.a. Śēṅḱēṅḱimangalam, vi.*, 68  
 Śāṅkaradōṅaṅ Gōvinda-bhaṭṭan, *donee*, 244  
 Śāṅkaranāmbi Eḷuvach-chaturvēdi-bhaṭṭan, *do.*, 250  
 Śāṅkaranārāyaṅa-bhaṭṭan, *do.*, 233  
 Śāṅkaranārāyaṅaṅ Aiyappirāṅ-kramavittan, *do.*, 132  
 Śāṅkaranārāyaṅaṅ Aiyappirāṅ-kramavittan, *do.*, 234  
 Śāṅkaranārāyaṅaṅ Kumāraperumaṅ-kramavittan, *do.*,  
 243  
 Śāṅkaranārāyaṅaṅ Nārāyaṅa-bhaṭṭan, *do.*, 232, 238,  
 256  
 Śāṅkaranārāyaṅaṅ Nārāyaṅa-kramavittan, *do.*, 163,  
 253  
 Śāṅkaranārāyaṅaṅ Sarvakraṭu-daśapuriyaṅ, *do.*,  
 241  
 Śāṅkaranārāyaṅaṅ Śingadāma-bhaṭṭa-sarvakraṭu-  
 yāji, *do.*, 260  
 Śāṅkaranārāyaṅaṅ Śrīkrishṇa-daśapuriyaṅ, *do.*, 264  
 Śāṅkaranārāyaṅaṅ Śrī Parāṅkuśa-kramavittan, *do.*,  
 232  
 Śāṅkaranārāyaṅaṅ Tiruveṅkāda-daśapuriyaṅ, *do.*,  
 144, 240, 251  
 Śāṅkaranārāyaṅaṅ Śrīhliaktapriya-sahasraṅ, *do.*, 167,  
 253  
 Śāṅkaraṅ Chaṅṅaya-daśapuriyaṅ, *do.*, 245  
 Śāṅkaraṅ Dāmōdara-daśapuriyaṅ, *do.*, 241  
 Śāṅkaraṅ Kutṅaperumaṅ-kramavittan, *do.*, 148, 242  
 Śāṅkaraṅ Sūryadēva-bhaṭṭan, *do.*, 249  
 Śāṅkaraṅ Tiṅḱadōṅa-sahasraṅ, *do.*, 240  
 Śāṅkaraṅ Veṅṅambi-bhaṭṭan, *do.*, 139, 238  
 Śāṅkarappāḱiyār, *com.*, 7, 108  
 Śāṅkarappāḱiyāṅ Māmāyaṅ Namināṅaṅ, *m.*, 108, 223  
 Śāṅkarattāṅ-vāyakkāl, *n. of a chan.*, 39, 217  
 Śāṅkēṭṭimangalam, *vi.*, 188, 265  
 Śāṅkēṭṭimangalam, *s.a. Śēṅḱēṅḱimangalam, s.a.*  
*Saṅḱēṅḱi, do.*, 68  
 Sannamūru *ins.*, 15  
 Śappāmbi Dāmōdara-sahasraṅ, *donee*, 152, 245

- Sārvaṅṅaṅ Narasiṃha-sahasraṅ, *do.*, 176, 258  
 Sārṅga, *bow of Vishṇu*, 69, 194  
 Sārṅgin, *s.a.* Vishṇu, *id.*, 69, 194  
 Sarvādityaṅ Jātavēda-kramavittaṅ, *donee*, 257  
 Sarvakratu Bhavaśkanda-daśapuriyaṅ, *do.*, 135, 235  
 Sarvakratu Chendippirāṅ-daśapuriyaṅ, *do.*, 145, 241  
 Sarvakratuyāji, *ti.* of brāhmaṇas 58  
*sarva-parihāram*, 30  
 Sarvādityaṅ Jātavēda-kramavittaṅ, *donee*, 173  
 Śāstras, 198, 201  
 Śāttamaṅgalam *alias* Paḷḷinēl Ādamaṅgalam, *vi.*, 39  
 Śāttāṅ Śivagaruḍa-sahasraṅ, *donee*, 188, 265  
 Śāttāṅ Subrahmaṇyaṅ-sōmayāji, 182, 261  
 Śāttāṅūr, *a hamlet*, 43n  
 Śātti Irāmaṅ, *off.*, 93  
 Śāttimurattēvan, *n.*, 12  
 Satyāśraya, *W. Chāḷukya k.*, 9, 15-6, 71-2, 196-97  
*savai, sabhai*, 121  
 Savitṛi, *do.*, 69  
 Sāvittiraṅ Nānūṅṅuvaṅ Kūttāṅ *alias* Elunūṅṅuva-  
 bhāttāṅ, *a Śivabrāhmaṇa*, 52, 121  
 Seletṭi-Kuḍiyaṅ, *the founder of a Jain institution*, 30  
 Selkār, *vi.*, 93  
 ſembādi, 90  
 Śembahūḍi, *vi.*, 79  
 Śembiyaṅmahādēvi, *s.a.* Chembiyaṅmahādēvich-cha-  
 turvēdimaṅgalam, *do.*, 66  
*śnāpati*, *off.*, 28  
 Śēndakumāraṅ Sōmadēva-daśapuriyaṅ, *donee*, 140, 238  
 Śēndakumāraṅ Yajñanārāyaṇa-daśapuriyaṅ, *do.*, 255  
 Śēndaṅḍi, *vi.*, 42  
 Śēṅgamaṅgalam, *s.a.* Chāṅṅamaṅgalam, *do.*, 66  
 Śēnnivāykkāl hero-stone *ins.*, 12  
 Śēśha, *the lord of serpents*, 71, 196  
 Sevu Pandiyaṅ, 1  
 Śeyyānallūr-vāykkāl, *n.* of a *chan.*, 80, 205  
 shaḍaṅgavid, *ti.* of brāhmaṇas, 58  
 Shaḍaṅgavi[t] Rishikēśava-bhāṅṅaṅ, *donee*, 132, 234  
 Śibi, *myth. k.*, 8, 69, 194  
 Śidakkamaṅgalam, *s.a.* Śrī Toṅgamaṅgalam, *vi.*, 65  
 Sikasā, *fa.*, 141, 239  
 Sikkar *alias* Vichchūr, *vi.*, 44, 77, 81  
 Śilappatikāram, *sk.*, 7  
 Śilp-āgama, 76  
 Śiṅghaḷa, *eo.*, 9, 13, 70-1, 74, 199  
 Śiṅghaḷa, *s.a.* Ceylon, *do.*, 10, 17, 195  
 Śiṅghaḷa, *k.*, 196, 199  
 Śiṅghaḷāntakach-chaturvēdimaṅgalam, *vi.*, 56, 160,  
 249  
 Śiṅghaḷāntakach-chaturvēdimaṅgalam, *s.a.* Śiṅghaḷāndi  
*do.*, 66  
 Śiṅghaiyaṅ Mādhuva-daśapuriyaṅ, *donee*, 246  
 Śiṅghaḷāndi, *s.a.* Śiṅghaḷāntakach-chaturvēdimaṅgalam,  
*vi.*, 66  
 Śiṅghaḷāntaka-chaturvēdimaṅgalam, *do.*, 31  
 Śiṅghaḷāntakaṅ, *ti.* of Parāntaka I, *Chōla k.*, 14, 43  
 Śiṅghaḷāntakaṅ, *n.* of a *chan.*, 103, 203  
 Śiṅghaḷāntakaṅ-vāykkāl, *do.*, 39, 41, 79-82, 87, 90,  
 204-06, 211, 220, 222-23  
 Śiṅgaṅ-Kāḷaṅ, *n.*, 99, 217  
 Śiṅgaṅ-Puliyāṅ, *off.*, 93  
 Śiṅgaram, *fa.*, 256  
 Śirāmaṅ Nārāyaṇa-sahasraṅ, *donee*, 173  
 Śirumūṅṅiyūr, *vi.*, 45-6  
 Śirupattai, 204  
 Śirupuluvil, *fa.*, 125  
*ṣiṅḷōru*, 18  
 Śiva, *do.*, 9, 61, 195-97  
 Śivabrāhmaṇa, 52, 61  
 Śivadāśaṅ Anantadēva-daśapuriyaṅ, *donee*, 243  
 Śivadāśaṅ Aṭṭamūrti-daśapuriyaṅ, *do.*, 244  
 Śivadāśaṅ Vishṇu-daśapuriyaṅ, *do.*, 231  
 Śivadāśaṅ Vishṇukumāra-daśapuriyaṅ, *do.*, 130, 233  
 Śivadāśaṅ Yajñavamaṅṅa-sahasraṅ, *do.*, 159, 248  
 Śivadēvaṅ Rudrabhūti-daśapuriyaṅ, *do.*, 237  
 Śivadēvaṅ Sōmappa-bhāṅṅaṅ, *do.*, 247  
 Śivadēvaṅ Urudrapūdi-daśapuriyaṅ, *do.*, 137  
 Śivanāgaṅ Dāmōdara-daśapuriyaṅ, *do.*, 244  
 Śivaṅṅaperumāṅ Śrīkrishṇa-sahasraṅ, *do.*, 253  
 Śivanārāyaṅṅaṅ Mātirudāśa-daśapuriyaṅ, *do.*, 128  
 Śivanārāyaṅṅaṅ Mātridāśa-daśapuriyaṅ, *do.*, 232  
 Śivanārāyaṅṅaṅ Yajñadatta-kramavittaṅ, *do.*, 127, 231  
 Śivan Rāmādēva-daśapuriyaṅ, *do.*, 248  
 Śivapādāśēkhara, *ti.* of Rājarāja I, *Chōla k.*, 43  
 Śivapādāśēkharaṅ, *n.* of a *chan.*, 108, 223  
 Śivapādāśēkharaṅ-vāykkāl, *do.*, 39, 109  
 Śivarudraṅ Rēvaḍiga[*II*]daśapuriyaṅ, *donee*, 250  
 Śivarudraṅ Rēvadikāḷdaśapuriyaṅ, *do.*, 162  
 Śivarudraṅ Vaikunda-sahasraṅ, *do.*, 161, 249  
 Śivasvāmī Vishṇu-daśapuriyaṅ, *do.*, 135, 236  
 Skandaṅ Iyājñātma-daśapuriyaṅ, *do.*, 164  
 Skandaṅ Sāntāfarma-daśapuriyaṅ, *do.*, 164, 251  
 Skandaṅ Yajñātma-daśapuriyaṅ, *do.*, 251  
 Smaller Leiden plates, 4n, 5n  
 Smaller Leiden plates of Kulottunga I, 31  
*Smytīmūla-grantha*, 63, 193  
 Sōdiyakkūḍi, *s.a.* Jōṭiyakkūḍi, *vi.*, 65  
 Sōlaippirāṅ Nārāyaṅṅa-bhāṅṅaṅ, *donee*, 137, 183



- ŚōJamādēvich-chaturvēdimaṅgalam, *vi.*, 263  
 ŚōJamūvēndavēḷaṅ *alias* Māṇikkāṅ Eḍuttapādam,  
*off.*, 23  
 ŚōJa-Nambi, *a merchant*, 116  
 ŚōJan Mānābarāṅṅ, *do.*, 116  
 Śōḷaṅ Mānābharāṅṅ, *do.*, 227  
 Śōḷaṅ Nambi, *do.*, 227  
 Śōḷapuram, *vi.*, 13n  
 Sōmadēvaṅ Ellīvara-bhaṭṭaṅ, *donee*, 155, 246  
 Sōmadēvaṅ Nārāyaṅa-sahasraṅ, *do.*, 160, 249  
 Sōmadēvaṅ Paṭṭanāmbi-kramavittaṅ, *do.*, 150, 243  
 Sōmadēvaṅ Śrīdōṅabhaṭṭa-sōmayāji, *do.*, 245  
 Sōmadēvaṅ Śrīdōṅabhaṭṭa-sōmayāji, *do.*, 153  
 Sōmadēvaṅ Tiruvīśālūrāḍigal-daṣapurīyaṅ, *do.*, 171,  
 255  
 Sōmāsi Dōṅaya-daṣapurīyaṅ, *do.*, 249  
 Sōmāsi Śaṅkaranārāyaṅṅ, *do.*, 188, 265  
 Sōmayāji, *ti. of brāhmanar*, 58  
 Sōmayāji Jātavēda-bhaṭṭaṅ, *donee*, 175, 257  
 Sōṅgutturāi, *vi.*, 208  
 Sōṅgutturāi-vāykkāl, *n. of a chan.*, 85  
 Śrībhaṅtapriyaṅ Sōḷaippirāṅ-daṣapurīyaṅ, *donee*, 181,  
 261  
 Śrīdattaṅ Śrīkrīṣṇa-kramavittaṅ, *do.*, 174, 257  
 Śrīdattaṅ Tiruveṅkāḍa-sahasraṅ, *do.*, 236  
 Śrīdharāṅ Chakrapāṅṅ, *do.*, 151, 244  
 Śrīdharāṅ Chaṅṅaya-daṣapurīyaṅ, *do.*, 161, 250  
 Śrīdharāṅ Dāmōdara-bhaṭṭaṅ, *do.*, 164, 251  
 Śrīdharāṅ Dattaṅ, *do.*, 263  
 Śrīdharāṅ Irāmadēva-bhaṭṭaṅ, *do.*, 141  
 Śrīdharāṅ Kēsava-bhaṭṭaṅ, *do.*, 142, 239  
 Śrīdharāṅ Mahāsēna-kramavitta-sōmayāji, *do.*, 168,  
 253  
 Śrīdharāṅ Nakkapirāṅ-bhaṭṭaṅ, *do.*, 187, 263  
 Śrīdharāṅ Perumāṅambi-bhaṭṭaṅ, *do.*, 162, 250  
 Śrīdharāṅ Rāmadēva-bhaṭṭaṅ, *do.*, 60, 130, 233, 239  
 Śrīdharāṅ Śrīkumāra-daṣapurīyaṅ, *do.*, 153, 245  
 Śrīdharāṅ Śrīmādhava-daṣapurīyaṅ, *do.*, 141, 239  
 Śrīdharāṅ Subrahmaṅyaṅ, *do.*, 176, 258  
 Śrīdharāṅ Tattaṅ, *do.*, 185  
 Śrīdharāṅ Trivikrama-sahasraṅ, *do.*, 151, 176, 244,  
 258  
 Śrīdharāṅ Ūrudra-bhaṭṭaṅ, *do.*, 183, 262  
 Śrīdharāṅ Viṣṇunāmbi-sahasraṅ, *do.*, 134, 235  
 Śrī-Kailāsam *alias* Śrī-Rājarāja-Īṣvaramudāiyār, *do.*,  
*te. of 60*  
 Śrīkaṅṅṅaṅ Śīvadāsa-sahasraṅ, *donee*, 124, 230  
 Śrīkaṅṅṅaṅ-vāykkāl, *n. of a chan.*, 101  
 Śrīkaṅṅṅa, *i.e.*, Śrīkaṅṅṅa, *Chōḷa k.*, 43  
 Śrīkaṅṅṅaṅ Śrīkrīṣṇaṅ, *donee*, 140  
 Śrīkaṅṅṅaṅ Vīraṅ, *do.*, 135  
 Śrīkaṅṅṅaṅ-vāykkāl, *n. of a chan.*, 39, 219  
 Śrīkaṅṅṅa, *Chōḷa k.*, 56  
 Śrīkaṅṅṅaḥ-chaturvēdimaṅgalam *alias* Malārī, *vi.*,  
 56, 185, 263  
 Śrīkaṅṅṅaḥ-chaturvēdimaṅgalam *alias* Malārī, *i.e.*  
 Tiruveṅbūr, *do.*, 68  
 Śrīkaṅṅṅaṅ Ādittadēva-daṣapurīyaṅ, *donee*, 147, 242  
 Śrīkaṅṅṅaṅ Śrīkrīṣṇaṅ, *do.*, 238  
 Śrīkaṅṅṅaṅ Vīraṅ, *do.*, 236  
 Śrīkaraṅṅachchēri, *vi.*, 50  
 Śrīkaraṅṅamaṅgalam, *do.*, 94  
 Śrīkaraṅṅamaṅgalam *alias* Kottārakkudippaḷḷi, *do.*, 45,  
 78, 89, 202, 213  
 Śrīkasai Kēsavaṅ Dōṅabhaṭṭa-daṣapurīyaṅ, *donee*, 164,  
 251  
 Śrīkayīlāsam *alias* Śrī Rājarāja-Īṣvaram, *do.*, 189  
 Śrīkayīlāsam *alias* Śrī Rājarāja Īṣvaram, *te.*, 131  
 Śrīkayīlāsaṅ Irāmadēva-daṣapurīyaṅ, *donee*, 177, 259  
 Śrī-Kōvattanaṅ *i.e.* Śrī Gōvardhanaṅ, *a merchant.*, 222  
 Śrīkōyīl 34, 35n, 52, 117, 211, 213  
 Śrīkōyīl-uḍaiya-śīvabrāhmanāṅ, 121  
 Śrīkrīṣṇaṅ Ādivarāha-bhaṭṭaṅ, *donee*, 152, 245  
 Śrīkrīṣṇaṅ Aggidāma-daṣapurīyaṅ, *do.*, 254  
 Śrīkrīṣṇaṅ Agnidāma-daṣapurīyaṅ, *do.*, 169  
 Śrīkrīṣṇaṅ Aiyāpperumāṅ-daṣapurīyaṅ, *do.*, 260  
 Śrīkrīṣṇaṅ Aiyāpperumāṅ-daṣapurīyaṅ, *do.*, 180  
 Śrīkrīṣṇaṅ Apantīśa-bhaṭṭaṅ, *do.*, 125, 231  
 Śrīkrīṣṇaṅ Ārāvamūda-bhaṭṭaṅ, *do.*, 169, 254  
 Śrīkrīṣṇaṅ Bhaṭṭānāmbi, *do.*, 183, 262  
 Śrīkrīṣṇaṅ Dāmōdara-daṣapurīyaṅ, *do.*, 168  
 Śrīkrīṣṇaṅ Dēvaratu-sahasraṅ, *do.*, 189, 265  
 Śrīkrīṣṇaṅ Dōṅaya-bhaṭṭaṅ, *do.*, 161, 249  
 Śrīkrīṣṇaṅ Kaṅṅa-daṣapurīyaṅ, *do.*, 168, 254  
 Śrīkrīṣṇaṅ Karumāṅikka-daṣapurīyaṅ, *do.*, 181, 261  
 Śrīkrīṣṇaṅ Kausalai, *vi.*, of Krīṣṇaṅ Irāmaṅ, 28  
 Śrīkrīṣṇaṅ Mādhava-daṣapurīyaṅ, *donee*, 125, 231  
 Śrīkrīṣṇaṅ Poṅḍōṅa-sahasraṅ, *do.*, 178, 259  
 Śrīkrīṣṇaṅ Rāmadēva-bhaṭṭaṅ, *do.*, 127, 237  
 Śrīkrīṣṇaṅ Rāmadēva-kramavittaṅ, *do.*, 174, 257  
 Śrīkrīṣṇaṅ Sōḷaippirāṅ-sahasraṅ, *do.*, 140, 238  
 Śrīkrīṣṇaṅ Śrīdāmōdara-daṣapurīyaṅ, *do.*, 254  
 Śrīkrīṣṇaṅ Śrīkōva-daṣapurīyaṅ, *do.*, 146, 241  
 Śrīkrīṣṇaṅ Śrīdhara-sahasraṅ, *do.*, 133, 235  
 Śrīkrīṣṇaṅ Śrīnārasimhaḥ-chaturvēdibhaṭṭa-sōma-  
 yāji, *do.*, 180, 260  
 Śrīkrīṣṇaṅ Śrīrāma-bhaṭṭaṅ, *do.*, 164, 251  
 Śrīkrīṣṇaṅ Tiruvikramaṅ, *do.*, 158, 249

INDEX

- Śrīkrishṇaṅ Venkādudēva-daśapuriyaṅ, *do.*, 145, 241  
 Śrīkrishṇaṅ Venṇaiyabhaṭṭa-sōmayāji, *do.*, 180, 260  
 Śrīkrishṇaṅ Venṇambi-daśapuriyaṅ, *do.*, 59, 125, 230  
 Śrīkrishṇaṅ Yajña-daśapuriyaṅ, *do.*, 158, 248  
 Śrīkrishṇaṅ Yajñātma-daśapuriyaṅ, *do.*, 163, 250  
 Śrīkuṇḍalai Nārāyaṇaṅ Karumāṅikka-daśapuriyaṅ,  
*do.*, 151, 244  
 Śrīkumāraṅ Bhavarudra-daśapuriyaṅ, *do.*, 153, 245  
 Śrīkumāraṅ Bhaṭṭanambī-bhaṭṭaṅ, *do.*, 177, 258  
 Śrīkumāraṅ Chakrapāṇi-bhaṭṭaṅ, *do.*, 140, 238  
 Śrīkumāraṅ Kēśava-sahasraṅ, *do.*, 144, 240  
 Śrīkumāraṅ Śaṅkaranārāyaṇa-daśapuriyaṅ, *do.*, 164,  
 251  
 Śrīkumāraṅ Śrīmāraṅ Śrīdhara-daśapuriyaṅ, *do.*, 153,  
 245  
 Śrīkumaraṅ Tiruvikramaṅ, *do.*, 136, 236  
 Śrīkumāraṅ Uṭaṇṇa-bhaṭṭaṅ, *do.*, 163, 250  
 Śrīkutta Akkumāra-bhaṭṭaṅ, *do.*, 132, 234  
 Śrīmādhavaṅ Ādittapīḍāra-daśapuriyaṅ, *do.*, 59, 125,  
 230  
 Śrīmādhava Nārāyaṇa-daśapuriyaṅ, *do.*, 185, 263  
 Śrīmādhavaṅ Chaṅṅaya-kramavittaṅ, *do.*, 183, 262  
 Śrīmādhavaṅ Echchambībhaṭṭaṅ, *do.*, 128, 232  
 Śrīmādhavaṅ Perumāṅambi-daśapuriyaṅ, *do.*, 166,  
 252  
 Śrīmādhavaṅ Śaṅkaranārāyaṇa-kramavittaṅ, *do.*, 183,  
 262  
 Śrīmādhavaṅ Śivaṅga-bhaṭṭaṅ, *do.*, 131, 234  
 Śrīmādhavaṅ Sōmadēva-sahasraṅ, *do.*, 131, 234  
 Śrīmādhavaṅ Śrīkrishṇa-kramavittaṅ, *do.*, 183, 262  
 Śrīmādhavaṅ Tiruvaraṅganārāyaṇa-bhaṭṭaṅ, *do.*, 130  
 Śrīmādhavaṅ Tiruvaraṅga-nārāyaṇabhaṭṭa-Āhītāgni,  
*do.*, 138, 237  
 Śrī Muḍikoṇḍalōḷa-viṅṅagara *lias* Naḍuvīrtirumū-  
 ṅam, *te.*, 61  
 Śrīnārāyaṇaṅ Śrīdhara-daśapuriyaṅ, *donee*, 150, 244  
 Śrī Nārāyaṇaṅ Tiruvīṅṅa . . . . . *do.*, 180, 260  
 Śrīpādakkōl, *n. of a measuring rod*, 37n  
 Śrī-Parāntakach-chaturvēdimaṅgalam, *vi.*, 56, 137,  
 236  
 Śrī-Parāntakach-chaturvēdimaṅgalam, *s.a.* Govinda-  
 puttūr, *do.*, 64  
 Śrī Parāntakaṅ, *n. of a chan.*, 39, 104, 220  
 Śrīpūḍi, *vi.*, 43, 45, 47, 62, 91, 94, 213-15  
 Śrīpūḍi *alias* Rājanārāyaṇach-chaturvēdimaṅgalam,  
*do.*, 46  
 Śrīpūḍich-chaturvēdimaṅgalam, *s.a.* Rājanārāyaṇach-  
 chaturvēdimaṅgalam, *do.*, 46  
 Śrīpurambiyam, *do.*, 11  
 Śrī Purushōttamattāḷvār, *do.*, 61  
 Śrīpūḍi, *vi.*, 190-91  
 Śrīrāghavaṅ Gōvinda-sahasraṅ, *donee*, 126, 231  
 Śrī-Rājarāja Īsvaram *alias* Śrī Kailāsam, *te.*, 60  
 Śrī-Rājarāja-Īsvaram *alias* Śrīkayilāsam, *do.*, *te. of* 189,  
 191  
 Śrī Rājēndra-chōḷadēva *alias* Parakēsarivarman, *Chōḷa*  
*k.*, 215  
 Śrī Rājēndrasōḷach-chaturvēdimaṅgalam *vi.*, 119  
 Śrīrāma Aṅṅa-daśapuriyaṅ, *donee*, 130, 233  
 Śrī Rāmadēva-bhaṭṭa *s.a.* Śrīdharaṅ Rāmadēva-  
 bhaṭṭaṅ, *do.*, 60  
 Śrīrāmaṅ Nārāyaṇa-sahasraṅ, *do.*, 256  
 Śrīrāmaṅ Sarvadēva-daśapuriyaṅ, *do.*, 242  
 Śrīrāmaṅ Sarvadēva-daśapuriyaṅ, *do.*, 147  
 Śrīrāmaṅ Śrīmādhava-daśapuriyaṅ, *do.*, 167, 252  
 Śrīrāmaṅ Tirumilakaṅḍa-bhaṭṭaṅ, *do.*, 124  
 Śrīrāmaṅ Tirumilakaṅḍa-bhaṭṭaṅ, *do.*, 230  
 Śrīrāmaṅ Vishṇu-bhaṭṭaṅ, *do.*, 162, 250  
 Śrīrāmaṅ Yajñaya-kramavittaṅ, *do.*, 178, 259  
 Śrīrāma-sahasraṅ, *do.*, 134  
 Śrītoṅgamaṅgalam, *vi.*, 155, 246  
 Śrī-Toṅgamaṅgalam, *s.a.* Śīdakkamaṅgalam, *do.*, 65  
 Śrī Vaikhāṅṅasat, *donee*, 61  
 Śrī Vaikūṅṅlam, *s.a.* Śrī Vaikūṅṅham, *te.*, 35  
 Śrī Vaikūṅṅlam-uḷaiyār, *do.*, 84, 91  
 Śrīvāṅṅiyam, *vi.*, 26  
 Śrīvarāhaṅ Śaṅkaranārāyaṇa-daśapuriyaṅ, *donee*, 141,  
 239  
 Śrīvāsudēvaṅ Arisvāmi-kramavittaṅ, *do.*, 179  
 Śrīvāsudēvaṅ Dōṅṅaya-sahasraṅ, *do.*, 148, 142  
 Śrīvāsudēvaṅ Harisvāmi-kramavittaṅ, *do.*, 260  
 Śrīvāsudēvaṅ Śrīkrishṇa-daśapuriyaṅ, *do.*, 141, 239  
 Śrīvāsudēvaṅ Sūrya-bhaṭṭaṅ, *do.*, 249  
 Śrīvāsudēvaṅ Sūryya-bhaṭṭaṅ, *do.*, 161  
 Śrīvāsudēvaṅ Tiruvēṅkaḍa-daśapuriyaṅ, *do.*, 240  
 Śrīvāsudēvaṅ Tiruvēṅkaṭa-daśapuriyaṅ, *do.*, 141  
 Śrīvāsudēvaṅ Uḷḍaperumāṅ-bhaṭṭaṅ, *do.*, 143, 240  
 Śrīvēdavyāsataṅ Yajñaya-daśapuriyaṅ, *do.*, 166, 252  
 Śrīvijaya, *vi.*, 16  
 Śrutis, 201  
 Sthāṅṅu Ravi, *Kerāḷa k.*, 13  
 Subrahmaṅṅyadēvaṅ Tiruvēṅkaḍanārāyaṇa-bhaṭṭaṅ,  
*donee*, 247  
 Subrahmaṅṅyadēvaṅ Tiruvēṅkaḍanārāyaṇa-bhaṭṭaṅ,  
*do.*, 156  
 Subrahmaṅṅyadēvar, *do.*, 62, 192  
 Subrahmaṅṅyan, *m.*, 60n  
 Subrahmaṅṅyaṅ Aiyya-daśapuriyaṅ, *donee*, 166, 252

- Subrahmanyay Anantanārayana-bhaṭṭay, *do.*, 164, 251  
 Subrahmanyay Āravamudu-bhaṭṭay, *do.*, 60, 189  
 Subrahmanyay Nambisāmi-bhaṭṭay, *do.*, 60, 189  
 Subrahmanyay Puṇyakirtti, *do.*, 184, 263  
 Subrahmanyay Śrīkṛiṣṇa-sahasraṇ, *do.*, 175, 258  
 Subrahmanyay Tiruvēḷvikkudī-daṣapuriyaṇ, *do.*, 231  
 Subrahmanyay Tiruvēḷvikkudī-daṣapuriyaṇ, *do.*, 126  
 Śuḍugaḍu, 80  
 Sujentasvāmi Nārāyaṇa-bhaṭṭay, *donee*, 127, 231  
 Śukla Yajurvēda, *wk.*, 63  
 Sun, *do.*, 194-95, 197, 215n  
 Sundara, *Pāṇḍya k.*, 215n  
 Sundarachōḷa, *k.*, 5n, 14-5  
 Sundarachōḷaṇ-vāykkāl, *n. of a chan.*, 90  
 Sundaramūrti-nāyanār, *a Śaiva saint*, 49n  
 Sundaraṇ Śrīvāsudēva-kramavittay, *donee*, 262  
 Sundaraśōḷa, *Chōḷa k.*, 4n, 13  
 Sundaraśōḷaṇ, *n. of a chan.*, 203-04, 209  
 Sundaraśōḷa-vāykkāl, *do.*, 79, 86  
 Suraguru, *myth. k.* 8, 70, 195  
 Sūralūr-kūṟṟam, *di.*, 68, 187, 264  
 Surasārambi, *fa.*, 130, 149, 159, 173-74, 177, 187, 233,  
 243, 248, 257-58, 264  
 Surēndra, *do.*, 72  
 Śūṟṟi-Veṅkāḍaṇ, *donee*, 191  
 Sūryadēva . . . . ., *do.*, 261  
 Sūryadēvaṇ Kumāraakanda-kramavittay, *do.*, 255  
 Sūryadēvaṇ Tiruvēṅgaḍa-daṣapuriyaṇ, *do.*, 259  
 Sūryadēvar, *do.*, 62, 192  
 Sūryavarman, *k. of Kāmbuja*, 16  
 Sūryyadēvaṇ Kumāraakanda-kramavittay, *donee*, 171  
 Sūryyadēvaṇ Tiruvēṅkaṣa daṣapuriyaṇ, *do.*, 178  
 Sūtra :  
 Āgastya, 57, 153-54, 182-83, 245, 261  
 Āgnivēśya, 57, 140, 238  
 Āpastamba, 57-60, 124, 124n, 129, 230, 232-46,  
 248-57, 259-65  
 Āpastambha, 125-28, 130-31, 133-35, 138-48,  
 150-56, 158-75, 177-82, 184-89, 230n, 231,  
 247  
 Āśvalāyana, 57-8, 58n, 62, 123-24, 127-31, 133-  
 35, 138-40, 143-46, 149-50, 153, 156-57, 160,  
 162-63, 165, 167, 169-71, 175-76, 178-79, 181,  
 183-88, 189n, 190, 230-33, 235-38, 240-43,  
 245, 247, 249-57, 259-65  
 Baudhāyana, 57, 60, 125, 127, 129-30, 133, 135,  
 140-42, 145-46, 148, 150-51, 153, 155, 158,  
 162-63, 168, 170-71, 178-79, 184, 187, 189,  
 230, 232-33, 235-36, 238-39, 241-46, 248,  
 250-51, 253, 255, 259, 262, 264  
 Bhāradvāja, 57, 128, 144, 155, 159, 178, 180-  
 82, 232, 240-41, 246, 248, 259-61  
 Chhandōga, 57  
 Drāhyāyana, 57-8, 131-32, 134-35, 140, 149-52,  
 158-59, 164-65, 172, 176-77, 184-86, 188, 233-  
 35, 238, 243-44, 248, 251-52, 256, 258, 263-65  
 Gautama, 251  
 Hiranyakeśi, 57  
 Jaimini, 57-8, 234, 244, 256, 261, 263  
 Jayiniṇi, 132, 135, 140, 148-49, 151, 159, 163,  
 172, 182, 185-86, 235-36, 242-43, 248, 251  
 Jaymiṇi, 134, 238  
 Jāmbavya, 57-8, 124, 230  
 Kāṛtyāyana, 173-74, 177, 181-82  
 Kātyāyana, 57, 141, 147-50, 154, 159, 167, 173  
 173n, 177, 182, 186, 238, 242-43, 246, 248,  
 253, 256, 258, 261, 263  
 Paviḷiya, 57  
 Prāvachana, 57  
 Śāmbavya, 140, 185, 238  
 Śāmbhavya, 140, 263  
 Satyāśhāḍa, 57-8, 132, 140-41, 144, 148, 150,  
 155-57, 162, 165, 167-69, 173, 180, 234, 238-40,  
 243, 246-47, 250, 252-54, 256, 260  
 Vaikhāṇasa, 60-1, 189-90  
 Svāmi Poṟkumāra-bhaṭṭay, *donee*, 129, 232  
 Svastikā, 4
- T
- Taichchar, *carpenter*, 193  
 Taila, *W. Chāḷukya k.*, 10, 74, 200  
 Taittiriyak-kiḍaippuṟam, *endowment*, 192  
 Taittiriyam, *wk.*, 192  
 Taittiriyam, *s.a. Kṛiṣṇa Yajurvēda, do.*, 63  
 Takkaḷur-nāḍu, *di.*, 67, 167, 253  
 Tāḷaikkudī, *ci.*, 67, 168, 253  
 Talaināyar, *s.a. Chiriṇār do.*, 26  
 Talaiyūr, *do.*, 23, 25, 93, 122  
 Tāḷanambi Gōvinda-bhaṭṭay, *donee*, 180, 260  
 Tāḷasīri, *fa.*, 147, 150, 242, 244  
 Talavakāra-kīḍaippuṟam, *endowment*, 193  
 Talavakāram, *wk.*, 63, 193  
 Tāli-Kāri, *m.*, 99, 218  
 Tāḷi-maṣakkal, *n. of a field*, 113, 226  
 Taliperumāy Nārāyaṇa-kramavittay, *donee*, 177, 258  
 Tāḷiperumāy Śrīdhara-kramavittay, *do.*, 177, 259  
 Tāḷi Veṅkāḍaṇ, *off.*, 24, 122

## INDEX

- Taluk :
- Alangudi, 35  
 Chidambaram, 64, 65  
 Chingleput, 25  
 Cuddalore, 65  
 Kulattur, 68  
 Kulittalai, 68  
 Kumbakonam, 25, 54n, 64-5  
 Lalgudi, 67-8  
 Mannargudi, 26, 40-3, 43n, 44, 46, 60n, 66-7  
 Mayavaram, 25, 27, 64-6  
 Musiri, 68  
 Nagapattanam, 26, 66-7  
 Nannilam, 25-7, 40, 60n, 65-7  
 Papanasam, 25, 27, 40, 42-6, 54n, 59, 65, 67  
 Perambalur, 27  
 Podili, 15  
 Shiyali, 65  
 Tanjavur, 40, 46n, 67-8  
 Tiruchchirappalli, 35, 64, 67-8  
 Tirukkoyilur, 27  
 Tirumelveli, 68  
 Tiruturaiappundi, 26, 66-7  
 Udaiyarpalayam, 64  
 Viluppuram, 65  
 Vriddhachalam, 27, 65
- Tamanambi Yajñanārāyaṇa-dāśapuriyaṅ, *donee*, 162
- Tambirāyadigaḷ, *Chōḷa g.*, 19
- Tamilppolil, *journal*, 1n, 8, 10, 17, 18, 23n, 41n, 195n, 198n.
- Tammaḍi Dēvaśarma-bhaṭṭaṅ *donee*, 131, 234
- Tammaḍi Dōṇaya-dāśapuriyaṅ, *do.*, 156, 247
- Tammaḍigaḷ Śrīdhara-sahasraṅ, *do.*, 178, 259
- Tammaḍiperumāṅ Kēśava-kramavittaṅ, *do.*, 148, 242
- Tammaḍi Yajñadāma-dāśapuriyaṅ, *do.*, 163, 250
- Tāmōdaranallūr, *vi.*, 77, 93
- Tāmōdaraṅ Śrīkāḷa-kramavittaṅ, *donee*, 160
- Tāmōdara Viṅṅagarattēvar, *do.*, 99
- Tānatāḍi, *tr. off.*, 21
- Taṅḍantōṭṭam plates of Nandivarman II, 55
- Taṅḍantōṭṭam, *s.a.* Taṅḍantōṭṭam, *s.a.* Taṅḍantōṭṭam *alias* Mummaḍiśōḷach-ḷachaturvēdimāṅgalam, *vi.*, 65
- Taṅḍantōṭṭam *alias* Mummaḍiśōḷach-charuppēdimāṅgalam, *do.*, 152, 245
- Taṅḍantōṭṭam *alias* Mummaḍiśōḷach-chaturvēdimāṅgalam, *s.a.* Taṅḍantōṭṭam, *do.*, 65
- Taniyūr, 64-5, 68, 124, 148, 187, 230, 243-44, 264
- Taṅjaikoṭṭa Parakēśari, *ti.*, of Vijayālaya, *Chōḷa k.*, 42
- Taṅjai-nādu, *di.*, 77
- Taṅjaināṭṭuk-kōṅ, *off.*, 79, 93, 204
- Taṅjāvūr, *vi.*, 1, 28, 30, 35, 42
- Taḍjāvūr *ins.*, 16, 35, 35n, 41
- Taṅṅichchai Ādittaṅ, *off.*, 23, 93
- Taṅṅukku, *fa.*, 151, 170, 244, 255
- taragu, *tax*, 118
- tarip-puḷavai, *do.*, 118
- Tattaṅ Chēndan Irājēndrasōḷa-aṅṅkaḷ-Pallavaraiyaṅ, *off.*, 92
- Tattaṅ-paṭṭaṅ, *donee*, 141
- Tattaṅ Śankaranārāyaṇa bhaṭṭaṅ, *do.*, 156
- Tattaṅ Śajāmakuṭṭaṅ, *do.*, 153
- Tattaṅ Sōmaṅ, *do.*, 185
- Tattaṅ Tatta-sahasraṅ, *do.*, 175
- Tattapattan Śrīkrishna-dāśapuriyaṅ, *do.*, 168
- tattārap-pāṭṭam, *tax*, 118
- Tāyā Nārāyaṇa-bhaṭṭaṅ, *donee*, 124, 230
- Tāya Nārāyaṇa-sahasraṅ, *do.*, 156, 247
- Tāyan Dāmōdara-bhaṭṭaṅ, *do.*, 184, 263
- Tāyaṅ Jātādharāṅ, *do.*, 188, 265
- Tāyaṅ Paramēśvaraṅ, *do.*, 135, 236
- Tāyaṅ Sōmnanambi-sahasraṅ, *do.*, 165, 251
- Tāyaṅ Śrīmādhavaṅ, *do.*, 156, 247
- Tāyapirāṅ Śrīkrishṇa-kramavittaṅ, *do.*, 173, 257
- Tēkkūr, *fa.*, 158, 248
- Tēkkūr, *vi.*, 60
- Tellāru, *do.*, 12
- Teṅ Chēndanḷkuḍi, *do.*, 109, 223
- Teṅgu, 90
- Teṅkarai *ins.*, 16
- Teṅkuvaḷaivēḷi, *s.a.* Kuvaḷaivēḷi, *vi.*, 44
- Teṅṅavaṅamahādēvich-charurvēdimāṅgalam *alias* Māraṅḷeri, *do.*, 184, 262
- Teṅṅavar, *s.a.* Pāṅḍya k., 215, 215n
- Teṅ-Sēndaṅḷuḍi, *vi.*, 41-2
- Teṅ Sēndaṅḷuḍi, *do.*, 39, 109
- terri, 118
- Tēvan Chāṭṭaṅ, *off.*, 24
- Tēvaṅḷuḍi, *vi.*, 25
- Tēvaṅ Mādhuva-sahasraṅ, *donee*, 172
- Tēvaṅmaṅgalam, *vi.*, 40, 43-4, 52, 113-14, 120
- Tēvaṅ Maṅḷalanambi-dāśapuriyaṅ, *donee*, 173
- Tēvaṅ-Nakkaṅ, *a merchant* 97, 217
- Tēvaṅ-Pūraṅ, *do.*, 97, 217
- Tēvāram, *uk.*, 41n, 43, 49n
- Tēvār-nādu, *di.*, 60, 66-7, 159, 168, 190, 248, 253

- tūḍal*, 34  
 Tillaisthānam *ins.*, 10  
*tiṇai-kāḷa-nāyakan*, *off.*, 23n  
*tiṇḍāchchēri*, *quarter*, 91  
*tiṇḍai-chāra*, *tax*, 50  
 Tīraimūr-nāḍu, *di.*, 22, 24-5, 65, 92, 95, 123, 154, 246  
 Tīraṅ Bhāskarar, *off.*, 93  
*tiṅappa*, 39-40, 43, 78, 88, 94, 102, 202, 212, 219  
 Tīribhuvanamahādēvip-pērēri, *l.*, 78  
 Tīribhuvanamahādēvinallūr, *vi.*, 77  
 Tīripu, *s.a.* Tribhu, *contraction* of Tīribhuvanamahā-  
 dēvich-chaturvēdimaṅgalam, *do.*, 2  
 Tīripuvanamahādēvip-pērēri, *l.*, 78, 90  
*tiru*, *band*, 217, 217n, 222-4  
 Tīru, *s.a.* Lakshmi, *g.*, 215  
 Tīrubhuvanamahādēvinallūr, *vi.*, 202  
 Tīruchchatturai, *do.*, 23, 46n  
 Tīruchchūrai, *do.*, 45n  
 Tīruchchirambala-vaykkāl, *n. of a chan.*, 115, 227  
 Tīruchchōṅgutturai, *s.a.* Tīruchchatturai, *vi.*, 46n  
 Tīrujñānasambandhar, *a Saiva saint* 41  
 Tīrukkadavaṅ Bhāskaradēva-sahasrar, *donee*, 132, 234  
 Tīrukkaḷumala-nāḍu, *di.* 65, 147, 242  
 Tīrukkilāv-uḍaiya-mahādēvar, *de.*, 47  
 Tīrukkilāv-uḍaiyamahādēvar, *de.*, *te. of* 45  
 Tīrukkilāv-uḍaiyār, *do.*, 45, 47  
 Tīrukkolikkāḍu, *s.a.* Terkukkāḍu, *vi.*, 26  
 Tīrukkuḍamūkku, *do.*, 153, 245  
 Tīrukkuḍamūkku, *s.a.* Kumbakoṇam, *do.*, 65  
 Tīrukkumāraṅ Siṅga-sahasrar, *donee*, 151, 234  
 Tīrukkumāraṅ Yajñaya-daṣapurīyaṅ, *do.*, 175, 257  
 Tīrukkuruṅguḍi Śrīraṅka Urutira-kramavittay, *do.*,  
 163  
 Tīrukkuruṅguḍi Śrīraṅga Rudrakramavittay, *do.*, 59  
 Tīrukkuruṅguḍi Śrīraṅga Urudra-kramavittay, *do.*,  
 251  
 Tīrumaḍaiippaḷḷi, *te. kitchen*, 62, 190  
 Tīrumaḷalai, *vi.*, 154, 246  
 Tīrumaḷalai, *s.a.* Tīruviḷimīḷalai, *do.*, 65  
 Tīrumaḷapādi Ādityapīḍāra-daṣapurīyaṅ-*donee*, 264  
 Tīrumaḷavādi, *vi.*, 28  
 Tīrumālbhaṭṭay, *donee*, 59  
 Tīrumāḷiruṅjōlai Dāmōdara-bhaṭṭay, *do.*, 185, 263  
 Tīrumāḷiruṅjōlai Śrīnārāyaṇa-sahasrar, *do.*, 143, 240  
 Tīrumāḷiruṅjōlai Veṅṅambi-sahasrar, *do.*, 127, 231  
 Tīrumāḷ-Kāḍay, *m.*, 77, 79, 93, 202, 204  
 Tīrumāḷ—Subrahmayyaṅ, *donee*, 59, 124, 230  
*tirumandirav-ḷai*, *off.*, 19-21, 94  
*tirumandirav-ḷai-nāyagan*, *do.*, 215  
*tirumandirav-ḷai-nāyakan*, *do.*, 94  
*tirumandirav-ḷai-nāyakan*, *s.a.* Ōḷai-nāyakan, *do.*, 19  
 Tirumaṅgalam, *fa.*, 132, 165, 176, 184, 34, 251, 258,  
 263  
 Tirumaṅgalam, *vi.*, 58, 68, 188, 265  
*Tiru-manni-vaḷara*, *meḷketti*, 16, 95  
 Tirumēṅṅaḷi *alias* Tīribhuvanamahādēvi-viṅṅagar, *te.*,  
 60, 189, 191  
 Tirumēṅṅaḷi *alias* Tīribhuvanamahādēvi-viṅṅagar-dēvar,  
*de.*, *te. of.*, 62, 192  
*tirumagan*, *royal order*, 19-20, 32, 37-8, 95, 215  
 Tirumukkūḷal, *vi.*, 31  
*Tirumukkūḷal ins.*, 20n, 21, 61n  
*tirumuyyan*, 34, 34n, 35n, 78-84, 86, 90-1  
 Tirumāḷēṣvaram, *vi.*, 14  
 Tirumallūr, *do.*, 27, 158, 248  
 Tirumallūr, *s.a.* Agastīrūmāḷlūr, *do.*, 66  
*tirunandavāṅgaḷ*, 117  
 Tirunāṅaiyūr-nāḍu, *di.*, 65, 152, 155, 246  
 Tirunārayachchēri, *quarter*, 48  
 Tirunāvukkaraṣar, *a Saiva saint*, 41  
 Tirunellikkāval, *vi.*, 26  
 Tirunilakaṅṅaṅ Udayadivākara-bhaṭṭay, *donee*, 153,  
 235  
 Tiruniṅṅiyūr, *vi.*, 64, 145, 241  
 Tiruppolātturai, *s.a.* Uttamaṣīlich-chaturvēdimaṅga-  
 lam, *do.*, 68  
 Tiruppaṅṅāḍan Baṭṭaṅambi-sahasrar, *donee*, 131  
 Tiruppaṅṅāḍay Baṭṭaṅambi-sahasrar, *do.*, 234  
 Tiruppaṅṅikuṅṅu, *hill*, 50  
 Tiruppaṅkaḍai-āḷvār, *do.*, 61  
 Tiruppēr, *fa.*, 124, 149, 160, 175, 185, 189n, 230, 243,  
 246, 249, 259, 263  
 Tiruppēr, *vi.*, 56, 58, 184, 263  
 Tiruppēr, *s.a.* Tiruppiūr, *do.*, 68  
 Tiruppēr Chēndan Tirunilakaṅṅa-bhaṭṭay, *m.*, 60  
 Tiruppēr Śrīyajñaya-daṣapurīyaṅ, *donee*, 154  
 Tiruppiūr, *s.a.* Tiruppēr, *vi.*, 68  
 Tiruppiyūraṅ Tīruchchērai Nārāyaṇa-daṣapurīyaṅ,  
*donee*, 174, 257  
 Tiruppaḷlūr, *s.a.* Bhūḷōkamāṅṅikkach-chaturvēdi-  
 maṅgalam, *vi.*, 66  
 Tiruppuḷḷaiḍiḷai Chīriyanāmbi-bhaṭṭay, *donee*, 161,  
 249  
 Tirupputtūr, *fa.*, 140, 239  
 Tiruppuvanam plates of Jaṭāvaraman Kulasekhara I,  
 31n  
 Tirupuvanamahādēvinallūr, *vi.*, 81  
 Tiruttavatturai Īṣvara-bhaṭṭāraka, *te.*, 12

INDEX

- Tiruvāḍi, *m.*, 11  
Tiruvāḍibhaṭṭaṅ Mūdhava-daśapuriyaṅ, *donee*, 146, 241  
Tiruvāḍigaḷ Dāmōḍara-daśapuriyaṅ, *do.*, 159, 248  
Tiruvāḍi Periyānāmbi-daśapuriya-sōmayāji, *do.*, 176, 258  
Tiruvāḍuturai, *ins.*, 19n  
Tiruvaiyāṇaṅ Tiruvaraṅga-bhaṭṭaṅ, *donee*, 154, 246  
Tiruvāḷaṅ, *n. of a chan.*, 39, 103, 220  
Tiruvāḷangadu plates of Rājendra I, 5n, 10, 20n., 21n, 22, 25, 42, 42n, 48, 50, 53-4.  
Tiruvāḷundūr, *i.e.* Tēraḷandūr, *i.e.* Kīḷaiyūr, *vi.*, 25  
Tiruvāḷundūr-nāḍu, *di.*, 23, 25, 30, 65, 92, 154, 346  
Tiruvāṅkaikāval *ins.*, 35n  
Tiruvāṅmēsvaram, *m.*, 26  
Tiruvāṅgaḍēvaṅ Kōḷavarāha-kramavittaṅ, 170, 235  
Tiruvāṅgaḍēvaṅ Nārāyaṇa-kramavittaṅ, *do.*, 170, 255  
Tiruvāṅgaḍēvaṅ Śrīrāma-daśapuriyaṅ, *do.*, 146, 241  
Tiruvāṅga-kramavittaṅ, *m.*, 96, 216  
Tiruvāṅgaṅ Adigaṅāmbi-daśapuriyaṅ, *donee*, 145, 241  
Tiruvāṅganārāyaṇaṅ, *do.*, 59  
Tiruvāṅganārāyaṇaṅ Jātavēdaṅ, *do.*, 124, 230  
Tiruvāṅganārāyaṇaṅ Karuṅāṅikka-kramavittaṅ, *do.*, 182, 261  
Tiruvāṅga Nārāyaṇaṅ Nāgaya-kramavittaṅ, *do.*, 162, 250  
Tiruvāṅganārāyaṇaṅ Śrīkṛiṣṇa-sahasraṅ, *do.*, 138, 237  
Tiruvāṅganārāyaṇaṅ, Tiruvaraṅga-bhaṭṭaṅ, *do.*, 179, 259  
Tiruvāṅganārāyaṇaṅ Tiruvīṇṇegarniṅṅāṅ-daśapuriyaṅ, *do.*, 59, 178, 269  
Tiruvāṅganārāyaṇaṅ Yajña-bhaṭṭaṅ, *do.*, 132, 234  
Tiruvāṅganārāyaṇaṅ Viṣṇunandibhaṭṭa-sarvakraṅtuyāji, *do.*, 171, 255  
Tiruvāṅgaṅ Chaṅṇayabhaṭṭa-sōmayāji, *do.*, 176, 258  
Tiruvāṅgaṅ Dāmōḍira-daśapuriyaṅ, *do.*, 147, 242  
Tiruvāṅgaṅ Gōvardhana-daśapuriyaṅ, *do.*, 137, 237  
Tiruvāṅgaṅ Kōṅḍaya-daśapuriyaṅ, *do.*, 167, 253  
Tiruvāṅgaṅ-kuḷam, *n. of a tank*, 111, 224  
Tiruvāṅgaṅ Nārāyaṇa-sahasraṅ, *donee*, 235  
Tiruvāṅgaṅ Śrīkumāra-daśapuriyaṅ, *do.*, 168, 253  
Tiruvāṅgaṅ Tiruvāṅganārāyaṇabhaṭṭa-sōmayāji, *do.*, 179, 260  
Tiruvāṅgaṅ Tiruvaraṅga Yajñaya-daśapuriyaṅ, *do.*, 186, 264  
Tiruvāṅgaṅ Yajñātma-sahasraṅ, *do.*, 176, 258  
Tiruvāṅgavādi, *n. of a chan.*, 115, 227  
Tiruvāṅga-viḷāgam, *n. of a land*, 100, 218  
Tiruvārūr, *vi.*, 26  
Tiruvārūraṅ Mahādēva-bhaṭṭaṅ, *donee*, 138, 237  
Tiruvārūraṅ Tirunāgaviṣṇu-bhaṭṭaṅ, *do.*, 159, 248  
Tiruvārūraṅ Yajñaya-daśapuriyaṅ, *do.*, 152, 245  
Tiruvārūr-kūṅgam, *di.*, 66, 158, 248  
Tiruvellaṅṅai, *m.*, 68, 187, 264  
Tiruvēṅgaḍa Nārāyaṇa-sahasraṅ, *donee*, 167, 253  
Tiruvēṅgaḍadēvaṅ, *do.*, 154n.,  
Tiruvēṅgaḍavaṅ Antarināmbi-sahasraṅ, *do.*, 154, 246  
Tiruvēṅgaḍavaṅ Nārāyaṇa-bhaṭṭaṅ, *do.*, 169, 254  
Tiruvēṅgaḍavaṅ Śivanāya-kramavittaṅ, *do.*, 131, 233  
Tiruvēṅkaḍadēvaṅ, *do.*, 154n  
Tiruvēṅkaḍamādhava-daśapuriyaṅ, *do.*, 241  
Tiruvēṅkaḍaṅ, *n. of a chan.*, 104, 221  
Tiruvēṅkaḍaṅ, *n. of a tank*, 39  
Tiruvēṅkaḍaṅ Arumōḷideva-daśapuriyaṅ, *donee*, 168, 253  
Tiruvēṅkaḍaṅ Bhavakūḷa-bhaṭṭaṅ, *do.*, 137, 237  
Tiruvēṅkaḍaṅ Bhavasvāmi-daśapuriyaṅ, *do.*, 155, 246  
Tiruvēṅkaḍaṅ Kēṣava-sahasraṅ, *do.*, 142, 239  
Tiruvēṅkaḍaṅ Mādhava-kramavittaṅ, *do.*, 173, 256  
Tiruvēṅkaḍaṅ Nārāyaṇa-daśapuriyaṅ, *do.*, 181, 261  
Tiruvēṅkaḍaṅ Nārāyaṇa-kramavittaṅ, *do.*, 139, 238  
Tiruvēṅkaḍaṅ Rāmadēva-bhaṭṭaṅ, *do.*, 141, 239  
Tiruvēṅkaḍaṅ Śrīmādhava-daśapuriyaṅ, *do.*, 61, 249  
Tiruvēṅkaḍaṅ Subrahmaṅya-daśapuriyaṅ, *do.*, 151, 244  
Tiruvēṅkaḍaṅ Tammaḍi-sahaaraṅ, *do.*, 155, 246  
Tiruvēṅkaḍaṅ Tirukkuṅṅuḍi-daśapuriyaṅ, *do.*, 142, 239  
Tiruvēṅkaḍaṅ Tiruṅkuṅṅa-daśapuriyaṅ, *do.*, 135, 235  
Tiruvēṅkaḍaṅ Tirivāṅgaḍēva-bhaṭṭaṅ, *do.*, 133, 235  
Tiruvēṅkaḍaṅ Vaikunda-kramavittaṅ, *do.*, 159  
Tiruvēṅkaḍaṅ Vaikuṅṅha-kramavittaṅ, *do.*, 248  
Tiruvēṅkaḍaṅ Viṣṇu-daśapuriyaṅ, *do.*, 179, 260  
Tiruvēṅkaḍaṅ Yajñaya-sahasraṅ, *do.*, 178, 259  
Tiruvēṅkaḍu *ins.*, 19  
Tiruvēṅkaḍu, *n. of a chan.*, 221  
Tiruvēṅkaḍu-vāykhāl, *do.*, 105, 221  
Tiruvēṅkaṭamādhava-daśapuriyaṅ, *donee*, 145  
Tiruvēṅkaṭṭaḍigaḷ Chaṅṇa-Kanda-kramavittaṅ, *do.*, 169, 254

- Tiruvēkāṭṭaḍigaḷ Cheṭṭaya-kramavittan, *do.*, 169, 254
- Tiruvēkāṭṭaḍigaḷ Dāmōdara-sahasra-sōmayāji, *do.*, 169, 254
- Tiruvēkāṭṭaḍigaḷ Śaṅkara-nārāyaṇa-sahasraṇ, *do.*, 127, 232
- Tiruvēkāṭṭaḍigaḷ Śrīkrishṇa-kramavittan, *do.*, 169, 254
- Tiruveṟumbūr, *s.o.* Malari *alias* Śrīkaṅṭhach-chaturvēdi-maṅgalam, *vi.*, 68
- Tiruviḍavāsal, *do.*, 60n
- Tiruvikramaṇ Śrī Araṅganātha-sōmayāji, *donee*, 249
- Tiruvilakkudi, *vi.*, 56n
- Tiruvilānguḍi, *s.o.* Kaṟṟaliyēri *alias* Vikramakēsarich-chaturvēdimaṅgalam, *do.*, 68
- tiruvilāppuṭam*, *endowment for festival*, 47
- Tiruvilimiḷalai, *vi.*, 25
- Tiruvilimiḷalai, *s.o.* Tirumalalai, *do.*, 65
- Tiruvindaḷūr-nādu, *di.*, 24, 27, 64, 145, 241
- Tiruvinnagarninṟāṇ Adigaṅambi-kramavittan, *donee*, 174, 257
- Tiruvinnagarninṟāṇ Śrīrāma-sahasraṇ, *do.*, 178, 259
- Tiruviraiyāṅkuḍi-mādēvar, *do.*, *te. of.*, 45, 47, 78, 203-04
- Tiruviraiyāṅkuḍi-mādēvar, *do.*, 35
- Tiruviraiyāṅkuḍi-Tirukkilā-udaiya-mahādēvar *te.*, 61
- Tiruviraiyāṅkuḍi-udaiyār, *do.*, *te. of.*, 45
- Tiruvirāmēsvaram, *s.o.* Neḍumaṅal *alias* Madana-maṅjarich-chaturvēdimaṅgalam, *vi.*, 67
- Tiruvirāmēsvaraṇ Bhavassvāmi-sahasraṇ, *donee*, 153, 245
- Tiruvīsālūraḍigaḷ Śrīmādhava-kramavittan, *do.*, 171, 255
- Tiruvīsālūr-Kuṅṟattayya-kramavittan, *do.*, 148, 242
- Tiruvorriyūr, *vi.*, 13, 13n, 49n
- Tithi :
- Paurṇimā, 15
- Tiṭṭaguḍi, *s.o.* Tiṭṭaiguḍi, *vi.*, 27, 65
- Tiṭṭaiguḍi, *s.o.* Tiṭṭaguḍi, *do.*, 27, 65
- Tiṭṭaikudi, *do.*, 22, 92, 149, 243
- tittu*, *document*, 19-21, 32-3, 92
- tittu*, *s.o.* kēḷvi, *do.*, 20n
- ttyeri*, *tax*, 119, 229
- Tōṅayan Bhaṭṭaṅambi-daṣapuriyaṇ, *donee*, 133, 234
- Tōṅayaṇ Dāmōdara-daṣapuriyaṇ, *do.*, 158
- Tōṅḍai-maṅḍalam, *di.*, 10-11
- Tōṅḍai-nādu paraviya Chōḷaṇ, *ep.*, of Chōḷa Āḍitya, 10
- Tōṅḍavaich-chaturvēdimaṅgalam, *vi.*, 67, 184, 262
- Tōṅalpirān Kēśava-kramavittan, *donee*, 173, 256
- Tōṅri Īsvara-bhaṭṭaṇ, *do.*, 60, 189
- tōṅṭa-nilam, 117
- tōṅṭi, *tank*, 193
- Trailōkyamādēviyār, *ti. of Chōḷa q.*, 19n
- Tribhu, *contraction of Tribhuvanamahādēvich-chaturvēdimaṅgalam*, *vi.*, 2
- Tribhuvanamahādēvi, *Chōḷa q.* 10, 48
- Tribhuvanamahādēvinallūr, *vi.*, 44, 191, 205
- Tribhuvanamahādēvip-pērēri, *l.*, 35, 62, 93, 192
- Tribhuvanamahādēvich-charuppēdimaṅgalam, *vi.*, 191
- Tribhuvanamahādēvi-chaturvēdimaṅgalam, 10, 75, 200
- Tribhuvanamahādēvich-chaturvēdimaṅgalam, *do.*, 7, 17, 19, 32, 45, 45n, 46n, 47, 48n, 59, 90, 92, 94-5, 116-17, 119, 123, 203, 214-15, 226n, 227-29
- Tribhuvanamahādēvich-chaturvēdimaṅgalam *alias* Puttūr, *do.*, 46
- Tribhuvanamahādēvichchēri, *quarter*, 48, 59
- Tribhuvanamahādēvi-mahāchārya, *migrator*, 10, 18, 201
- Tribhuvanamahādēvi-mahāchāryya, *do.*, 76
- Tribhuvanamahādēvinallūr, *vi.*, 93
- Tribhuvanamahādēvip-perāchāri *alias* Krishṇaṇ-Araṅgan, *donee*, 193
- Tribhuvanamahādēvip-pērāchārya, *ti. of* Krishṇaṇ-Araṅgaṇ, 54
- Tribhuvanamahādēvip-pērēri, *l.*, 33-4, 39-40, 42, 44-5, 47, 61, 77, 106, 109-10, 117, 202-04, 222-24, 228
- Tribhuvanamahādēvi-vinṇagar *alias* Tirumēṟṟāji, *te.*, 60, 189, 192
- Tribhuvana-mahādēviyār, *s.o.* Tambirāṇḍigaḷ, *Chōḷa q.*, 19
- Trinētraṇ Śrī Vēdavyāsa-bhaṭṭaṇ, *donee*, 129, 233
- Trisūḷa-Sūryyakumāraṇ Gōvinda-bhaṭṭaṇ, *do.*, 178
- Trivikramaṇ Chaṅṅaḍi-bhaṭṭaṇ, *do.*, 170, 255
- Trivikramaṇ Gōvinda-bhaṭṭaṇ, *do.*, 179, 260
- Trivikramaṇ Nārāyaṇa-daṣapuriyaṇ, *do.*, 136, 236
- Trivikramaṇ Pūvattaṇ, *do.*, 54n, 151, 244
- Trivikramaṇ Śaṅkaranārāyaṇa-daṣapuriyaṇ, *do.*, 128, 232
- Trivikramaṇ Śrī Araṅganātha-sōmayāji, *do.*, 160,
- Trivikramaṇ Yaḷṭadhāma-daṣapuriyaṇ, *do.*, 130, 233
- Triyambakaṇ Nilakaṅṭha-daṣapuriyaṇ, *do.*, 187
- Triyambakaṇ Nilakaṅṭha-daṣapuriyaṇ, *do.*, 265
- Tuḷār, *vi.*, 44, 47, 80, 86, 93, 202, 205, 209
- Tuṅgabhadrā, *vi.*, 9, 71, 196

INDEX

Turaiyānallūr, *vi.*, 78, 87, 94, 202, 211  
 Turaiyan Aṟiṅgi, a *merchant*, 97, 216  
 Turaiyan Nilaitāngi, *off.*, 24, 122  
 Turaiyūr, *vi.*, 35n  
 turavn-kiṇaru, 118  
 Tūppil, *fa.*, 125, 129-30, 145m 230  
 Tuṟumuṇḍippuram, *do.*, 131-32, 149, 233-34, 243  
 Tuṟumuṇḍūr, *do.*, 131-32, 150, 159, 176, 233-34, 243, 248, 258

U

Uchchatarapōṣaṅ Agniśarmman Kāḷi-Urudra-  
 bhāṭṭaṅ, *donee*, 172  
 Uchchatarapōṣaṅ Kaṇṇaṅ Saṅguśakkara-gadādhara-  
 sahasraṅ, *do.*, 167  
 Uchchatarapōṣaṅ Kaṇṇaṅ Śaṅkha-chakra-gadādhara-  
 sahasraṅ, *do.*, 253  
 Uchchatarapōṣaṅ Nārāyaṅaṅ Tīrivaṅḍa-bhāṭṭaṅ,  
*do.*, 128, 232  
 Uḍaikuḷam, *n. of a tank*, 39, 223  
 Uḍaiyadivākaran Tillaiyāḷi *alias* Rājarāja-mūvēnda-  
 vēḷaṅ, *off.*, 22, 28, 92, 122  
*uḍankūṭṭam*, *do.*, 20-21, 23, 229  
*uḍankūṭṭattu-korunamarāyum*, *do.*, 22, 122  
 Uḍaiyādittamaṅgalam, *vi.*, 147  
 Uḍaiyamārttāṇḍach-chaturvēdimaṅgalam, *do.*, 37, 43, 45, 61, 91, 215  
 Uḍaiyārguḍi, *do.*, 14  
 Uḍaiyārkōyil, *do.*, 45-6, 59, 61  
 Uḍaiyārkoyil, *ix.* of Rājendra I, 47  
 Uḍaya, *ms.*, 198  
 Uḍayādityamaṅgalam, *vi.*, 65, 242  
 Uḍayamārttāṇḍach-chaturvēdimaṅgalam *do.*, 94, 190-91, 213-14  
 Uḍayēndiram plates, II, 14n  
 ūḍu-pōkku, *tax*, 51, 118  
 ugachchaṅ, *drummer*, 191  
 ugachchap-paṅgu, *share for the drummer*, 62, 191  
 Ugaḷūr-kūṟṟam, *di.*, 22, 27, 65, 92, 122, 149, 243  
*ulagalanda*, *ti.*, of Rājarāja I, *chōla k.*, 36  
 Ulagaḷamṭaiṣōḷach-chaturvēdimaṅgalam *alias* Oymā-  
 ppuliyūr, *vi.*, 64 145, 241  
 Uḷān Dattaṅ *donee*, 258  
 Uḷāṅ Tattaṅ, *do.*, 175  
 ulgu, *toll*, 118  
 Uḷudamaṅ Yajñātma-kramavittaṅ *donee*, 172, 256  
 Uḷudaperumaṅ Māmadaḷai-sahasraṅ, *do.*, 143, 240

Uḷudaperumaṅ Śrīvāsudēva-kramavittaṅ, *do.*, 142, 239  
 Umbala-nādu, *di.*, 30  
 Uparichara Vasu, *myth k.*, 8, 70, 195  
 Uppa—Pambirāl, *fa.*, 181  
 Uppukkuḷam, *n. of a tank*, 111, 224  
 Uppuṣṭūru, *vi.*, 126n,  
*ar.* 51, 202, 217, 220, 220n, 221-22, 224, 226, 229  
 Uṟaiyūr-kūṟṟam, *di.*, 68, 186, 264  
 Ūrār, a *body*, 33, 52  
 ūr-āṭchi, *tax*, 118  
 Uṟattūr, *vi.*, 43, 45, 52, 77, 83, 93, 120, 192, 202, 207  
 Uṟattūr, *s.a.* Orattūr, *do.*, 44  
 Uṟattūr-kūṟṟam, *di.*, 68, 187, 264  
 Ūrgaḷilār, a *body*, 33-4, 77  
 Urikuḍi, *vi.*, 24, 122  
 Urikuḍi, *s.a.* Urkuḍi, *do.*, 26  
 ūr-irukkai, 117  
 ūr-irukkai-nattam, 86, 91  
 ūrkaḷilār, a *body*, 32  
 Ūrkuḍi, *s.a.* Urikuḍi, *vi.*, 26  
 ūr-nattam, 87-90, 93  
 Ūṟṟukkāḍu, *vi.*, 191  
 Ūṟṟukkāḍu, *s.a.* Ūṟṟukkāḍu, *do.*, 62  
 Ūṟṟukkāṭṭuk-kōṭṭam, *di.*, 22, 25, 92, 94, 214-15  
 Ūrudrakomāraṅ Nārāyaṅa-daṣapuriyaṅ, *donee*, 163, 250  
 Ūrudranārāyaṅa-kramavittaṅ, *do.*, 183, 262  
 Ūrudra Nārāyaṅaṅ Padmanābha-daṣapuriyaṅ, *do.* 127  
 Ūrudraṅ Dāmōḍara-sahasraṅ, *do.*, 164, 251  
 Ūrudraṅ Muddaya-kramavittaṅ, *do.*, *do.*, 182, 262  
 Ūrudraṅ Sūryyadēva-daṣapuriyaṅ, *do.*, 149  
 Ūṟuppuṣṭūr, *fa.*, 126-127, 130, 137, 144, 146-47 149-50, 155-56, 161, 174-75 177, 231-33, 236, 240, 242-44, 246-47, 249, 257-59, 264  
 Ūṟuppuṣṭūr-Tirumaḷapāḍi, *do.*, 187  
 Ūṭasaṅaṅ Śrikumāra-bhāṭṭaṅ, *donee*, 162, 250  
 Ūttamachōja, *Chōla k.*, 5n, 15, 31, 48  
 Ūttamaṣilich-chaturvēdimaṅgalam, *vi.*, 56, 185, 263  
 Ūttamaṣilich-chaturvēdimaṅgalam, *s.a.* Tiruppalātu-  
 rai, *do.*, 68  
 Ūttamaṣōḷa, *Chōla k.*, 4n, 12n, 21, 57  
 Ūttamaṣōḷa Brahmārāyar *alias* Narākkṅaṅ Irāmaṅ  
 Arumoḷi, *off.*, 28  
 Ūttamaṣōḷach-chaturvēdimaṅgalam, *vi.*, 57, 65, 68, 154, 187, 246, 265  
 Ūttamaṣōḷanallūr, *do.*, 22, 25, 92, 95, 123



- Uttamasōlap Pallavaraiyaṅ *alias* Irāyiravaṅ Pallavai-  
yaṅ, *off.*, 22  
Uttamasōlap Pallavaraiyaṅ *alias* Irāyiravaṅ Pallava-  
yaṅ, *do.*, 23, 92, 95, 123  
Uttaramallūr *ins.*, 56  
Uttaramērūch-chaturvēdimaṅgalam, *vi.*, 48  
Uttuṅga-tuṅga-vaṅaṅḍu, *di.*, 24, 122  
uvachchan, *drummer*, 191  
uvachchap-paṅgu, *share for the drummer* 191  
*uvagri*, 49  
*uvar*, 118  
Uvarkkuḍi, *vi.*, 23, 26, 93  
Uvarkuḍi, *do.*, 122  
Uviyūr, *fa.*, 126, 128, 148, 166, 178, 187, 231-32, 243,  
252, 259, 264  
Uyyakkopḍāṅ Tirumalai, *vi.*, 16, 18  
Uyyakkopḍāṅ-Tirumalai, *s.a.* Rājāśrayach-chatur-  
vēdimaṅgalam, *do.*, 68  
Uyyakkopḍār-vaṅaṅḍu, *di.*, 22-5, 28, 63, 92-4, 122-23,  
152
- V
- Vaḍa-Chēndaṅguḍi, *vi.*, 224  
Vaḍakkālattūr, *s.a.* Ālattūr, *do.*, 66  
Vaḍapādi, *do.*, 42  
Vaḍaśāttamaṅgalam, *do.*, 39-40, 43, 43n, 95-6, 114,  
216, 226  
Vaḍa-Šēndaṅguḍi, *do.*, 39, 42, 110  
Vaḍavār, *vi.*, 42  
Vaḍavāru, *do.*, 50  
Vādavūr, *fa.*, 175, 184, 187, 258, 263-64  
Vaḍugachchēri, *do.*, 180, 260  
Vaḍugaṅ Orriyūraḍiḡal, *off.*, 52  
Vaḍugaṅpadi-daśapuriyaṅ, *donee*, 140, 238  
Vaḍugaṅ Puruṣhōttama-sahasraṅ, *do.*, 172, 256  
Vaḍugaṅśōlai-sahasraṅ, *do.*, 133, 245  
Vaḍugayaṅ Chaṅṅaya-sahasraṅ, *do.*, 172, 256  
Vaidyaṅ Kavipiyaṅ Orriyūraṅ Anantaḡaṅṅaṅ *alias*  
Vaḷavaṅ-maṅgalap-Pēraiyaṅ, *do.*, 190  
Vaikal *alias* Vāṅavaṅ-mahādēvich-chaturvēdimaṅga-  
lam, *vi.*, 154, 246  
Vaikal *alias* Vāṅavaṅ-mahādēvichchaturvēdimaṅga-  
lam, *s.a.* Vayalūr, *do.*, 65  
Vaikānaṅ Kāśyapaṅ Dēvaḍattaṅ Anantapiḍāra-  
bhattaṅ, *m.*, 52, 121  
Vaikhānaṅ, 61, 61n  
Vaikundaṅmallūr, *vi.*, 45, 77, 82, 93, 202, 206  
Vaikundaṅ Kūttādi-daśapuriyaṅ, *donee*, 158  
Vaikuṅṭhaṅ Kūttādi-daśapuriyaṅ, *do.*, 60, 248  
Vaippūr *vi.*, 23, 26, 93  
Vairavaṅa, *do.*, 72  
Vaiśya, *caste*, 62  
Vājapēyayāji, *ti. of brāhmaṅaṅ* 127n  
Vājapē[yayā]ji Kēśava-daśapuriyaṅ, *donee*, 127, 232  
Vājapēyi, *ti. of brāhmaṅaṅ*, 58  
Vājasaṅēyak-kiḷaiṅṅuram, *endorment*, 192  
Vājasaṅēyam, *uk.*, 63, 192  
Vājasaṅēyam, *s.a.* Śukla Yajurvēda, *do.*, 63  
Vājavēji Trivikrama-śōmayāji, *donee*, 176, 258  
Vajaiyamādēvi, *vi.*, 65  
vālamaṅḡādi, *tax*, 118  
'vaṅaṅḍu', 43n  
Vaḷarāshtra, *di.*, 200  
Vaḷavaṅ-mahādēvich-chaturvēdimaṅgalam, *vi.*, 65,  
151, 244  
Vaḷavaṅmaṅgalap-Pēraiyaṅ *alias* Vaidyaṅ Kavipi-  
yaṅ Orriyūraṅ Anantaḡaṅṅaṅ, *donee*, 190  
Valavūr, *fa.*, 124, 140, 230, 238  
Valavūr, *vi.*, 56, 58  
Valivalak-kūṅṅam, *di.*, 67, 167, 253  
Vallam *alias* Viḷēviḍuḡuch-chaturvēdimaṅgalam, *vi.*,  
56, 66, 162, 250  
Vāḷuvanallūr, *do.*, 45, 77, 80, 85, 94, 202, 205, 209  
Vāmadēvaṅ Rishikēśavaṅ, *donee*, 157, 247  
Vāmaṅachchēri, *quarter*, 48  
Vāmaṅaiyaṅ Śrīvāsodēva-daśapuriyaṅ, *donee*, 139, 238  
Vāmaṅamaṅḡai *alias* Viḷal, *vi.*, 154, 246  
Vāmaṅallūr, *do.*, 45, 78, 87, 94, 202, 211  
Vāmaṅa Nārāyaṅṅaṅ, *donee*, 157, 247  
Vāmaṅṅaṅ Kōḷaya-daśapuriyaṅ, *do.*, 170, 255  
Vāmaṅṅaṅ Māṅguḍi, *do.*, 191  
Vāmaṅṅaṅ Padmanābha-sahasraṅ, *do.*, 158, 248  
Vāmaṅṅaṅ Śivadāsa-daśapuriyaṅ, *do.*, 147, 242  
Vāmaṅṅaṅ Śivaṅandi-daśapuriyaṅ, *do.*, 136, 236  
Vāmaṅṅaṅ Śrīdhara-sahasraṅ, *do.*, 136, 236  
Vāmaṅṅaṅ Tiruvaraṅḡadēva-daśapuriyaṅ, *do.*, 181,  
261  
Vāmaṅṅaṅ Yajñaya-sahasraṅ, *do.*, 139, 237  
Vāmaṅṅaṅ Viṣṅu-bhattaṅ, *do.*, 143, 240  
Vaṅḡa, *co.*, 71  
Vāṅakōppādi, *territory*, 15n  
Vāṅavaṅ-mādēviyār, *s.a.* Tambirāḡaḍiḡal, *Chōḷa q.*, 19  
Vāṅavaṅmahādēvich-chaturvēdimaṅgalam *alias*  
Vaikal, *vi.*, 154, 246  
Vaṅavāsi, *pl.*, 215  
Vaṅḡāḷai-Veḷūr-kūṅṅam, *di.*, 66, 161  
Vaṅḡa, *co.*, 196



- Vennambi Tiruvarāṅganārāyaṇa-sahasraṇ, *donce*, 147, 242
- Vennaperumāṇ Tirukkadavanārāyaṇa-daṣapuriyaṇ, *do.*, 154, 246
- Vennār, *vi.*, 40, 42-3, 47
- Vennāru, *do.*, 41, 41n, 42-3, 43n, 44, 47, 50, 54n
- Vennayaṇ Achchāmi-sahasraṇ, *donce*, 160, 248
- Vennayaṇ Tiruvisalūr-daṣapuriyaṇ, *do.*, 146, 241
- Vennayaṇ Viṣṭu-bhaṭṭaṇ, *do.*, 139, 238
- Vennayaṇ Yajña-daṣapuriyaṇ, *do.*, 241
- Vennayaṇ Yajñaya-daṣapuriyaṇ, *do.*, 146
- Venni, *vi.*, 39, 41, 41n, 42n, 45-7, 52, 78, 89, 94, 97, 99-101, 115-16, 119, 202-03, 211-12, 216-19, 226-27
- Venni, *a nagara*, 34, 40, 96, 98, 121, 216-18
- Venni, *s.a.* Kōvilvenni, *vi.*, 41, 46
- Vennichchēdu, *fa.*, 173, 257
- Vennidāmaṇ Yajñabhaṭṭa-daṣapuriyaṇ, *donce*, 177, 259
- Venni-kūṛṅgam, *di.*, 17, 25, 34, 39-41, 43, 43n, 44-5, 45n, 46-7, 51, 54, 60, 67, 77-8, 91, 95-6, 101, 111, 113, 115-16, 119-21, 175, 189-91, 202, 214, 216, 219, 224-27, 257
- Vennikkuyattiyār, *poetess*, 41n
- Venni-pilār, *n. of a clan.*, 101
- Venni-pilāru, *do.*, 39, 218
- Venni-pōttu, *fa.*, 142, 239
- Venni-pōttu Cheṭṭayaṇ Nārāyaṇa-bhaṭṭaṇ, *donce*, 133, 235
- Venni-pōttu Tiruvēṅgaḍavaṇ, *do.*, 237
- Venni-pōttut-Tiruvēṅgaḍavaṇ Gōvinda-daṣapuriyaṇ, *do.*, 136
- Vennuputtūr, *gr.*, 41n, 52, 121
- Vennuputtūr, *s.a.* Vinṇaputtūr, *vi.*, 41
- Vēppattūr, *s.a.* Vēmbaṭṭūr *alias* Chōlamārttāṇḍach-chaturvēdimaṅgalam, *do.*, 64
- Vēṇṇuṇṇam, *fa.*, 133, 139, 142, 235, 238-39
- Vēsālippādi, *di.*, 65, 149, 243
- vēṇṇal, 33n
- vēṭṭappēru endowment, 33, 33n, 34, 40, 77-9, 93, 117, 202
- vēṭṭappēru, 33n
- Vēṭṭitūmbu, *sluice*, 39, 45n, 110, 224
- Vēyaṇ Aridāsan Perumāṇ, *m.*, 52, 120
- Vichchukkār-chey, *n. of a field*, 111, 224
- Vichchūr, *vi.*, 93
- Vichchūr *alias* Śikkār, *do.*, 44, 77, 81, 202, 203
- viḍai, 21n
- viḍaiyil, *off.*, 20, 229
- viḍaiyil, *issue*, 21
- viḍaiyil-karumam-ārāyum, *off.*, 21-2, 24, 122
- viḍākriḷā, 17, 199
- viḍāyāri, *the relaxed mood*, 199
- Viḍā (or Eḍai) yāttamaṅgalam, *s.a.* Idaiyārrumaṅgalam, *vi.*, 68
- Vidēlvīduga, *ti. of Nandiyarman III, Pallava k.*, 56
- Vidēlvīdugach-chaturvēdimaṅgalam *alias* Vallam, *vi.*, 56, 66, 162, 250
- Vidēlvīdugudēvich-chaturvēdimaṅgalam, *do.*, 56n
- viḍu, 77
- Vijayālaya, *Chōla k.*, 8, 40, 42, 56, 70, 195
- Vijayālaya-chaturvēdimaṅgalam, *m.*, 42, 53, 224
- Vijayālayach-chaturvēdimaṅgalam *do.*, 40, 110, 257
- Vijayālayach-chaturvēdimaṅgalam, *s.a.* Sāliyamāṅgalam, *do.*, 67
- Vijayarāga, *Keraḷa k.*, 13
- vijāpti, *off.*, 18-9, 75, 201
- Vikkiramaśōḷach-chōḷiyavaraiyaṇ *alias* Araiyaṇ Rājarājan, *do.*, 92, 95, 123
- Vikramachōḷach-chōḷiyavaraiyaṇ *alias* Araiyaṇ Rājarājan, *do.*, 22
- Vikramāditya, *Bāṇa k.*, 15
- Vikramakēsarich-chaturvēdimaṅgalam *alias* Karṇāḷiyēri, *vi.*, 187, 264
- Vijal *alias* Vāmaṇa-maṅgai, *do.*, 65, 154, 246
- Vijamar, *do.*, 66, 158, 248
- Vijā-nādu, *di.*, 68, 184, 263
- Vijāṅguḍi, *vi.*, 45, 78, 88, 94, 212
- Vijāṅguḍi, *do.*, 158, 202, 248
- Vijāṅguḍi, *do.*, 66
- Vilattūr-nādu, *di.*, 64, 144, 241
- Vimalachittamaṅgalam, *vi.*, 67, 253
- Vimaladēvaṇ Dōṇaya-daṣapuriyaṇ, *donce*, 165, 252
- Vimalāditya, *E. Chōlukya k.*, 15
- Vimalasittamaṅgalam, *vi.*, 168
- Vinṇan, *m.*, 41n
- Vinṇaputtūr, *s.a.* Vennuputtūr, *vi.*, 44
- Vipparla, *s.a.* Viriparu, *do.*, 127n
- Virachōḷa-vaṇādu, *di.*, 10, 200
- Virachōḷa-vaṇarāshtra, *do.*, 75
- Virāṇam, *m.*, 23, 93, 122
- Virāṇamēri, *l.*, 14n
- Virāyaṇ Ambalattādi, *m.*, 52, 122
- Virānārāyaṇ, *ti. of Parāntaka I., Chōla k.*, 14, 196
- Virānārāyaṇ-agrahāram, *vi.*, 13, 70, 196
- Virānārāyaṇ-agrahāram, *s.a.* Virānārāyaṇ-chaturvēdimaṅgalam, *do.*, 9

INDEX

- Viranārāyaṇa-chaturvēdimaṅgalam, *s.a.* Viranārāyaṇa-agrahāram, *do.*, 9
- Viranārāyaṇach-chaturvēdimaṅgalam, *do.*, 14, 56, 59n, 60, 123, 230
- Viranārāyaṇach-chaturvēdimaṅgalam, *s.a.* Udaiyārguḍi, *do.*, 64
- Viranārāyaṇamaṅgalam, *do.*, 45, 77-8, 86, 94, 202, 210
- Viranārāyaṇappērēri, *s.a.* Virāṇamēri, *l.*, 14
- Virā-pāṇḍya, *Pāṇḍya, k.*, 9, 14, 14n, 71, 196
- Virarājendra, *Chōla k.*, 13, 21
- Viraśarmaṅ Gaṅgādihara-sahasraṅ, *donee*, 236
- Viraśarmaṅ Gaṅgādihara-sahasraṅ, *do.*, 136
- Viraśō Janallūr, *vi.*, 45, 47, 78, 87, 94, 202, 210
- Viraśō Janāru, *vi.*, 25
- Viraśō Ja-vaṇaṇḍu, *di.*, 17, 34, 39-40, 42, 44-7, 52, 61, 77, 90-2, 94-5, 103, 117, 119, 121, 123, 190-91, 202-03, 213-14, 220, 228-29
- Viraśō Ja-vāykkāl, *n. of a clan.*, 14
- Viriṇai, *fa.*, 145, 163-64, 241, 251
- Viriparu, *s.a.* Vīpparē, *vi.*, 127n
- Vīpparu, *s.a.* Vīppuram, *do.*, 55
- vīppūdi, *tax.*, 118, 229
- Vīppuram, *fa.*, 127, 129, 146, 232, 241
- Vīppuram, *s.a.* Vīpparu, *vi.*, 55
- Viśalūr, *fa.*, 160, 249
- Viśalūr, *vi.*, 23, 26, 93, 122
- Viśayālayach-chaturvēdimaṅgalam, *do.*, 174
- viśa-bhōga, *endowment*, 62-3, 193
- Vishṇambi Tiruvīśālūrāḍigaḷ-daśapuriyaṅ, *donee*, 142, 239
- Vishṇu, *do.*, 8, 48n, 61, 197-98
- Vishṇu Ādittapiḍāra-bhaṭṭaṅ, *donee*, 149
- Vishṇu Ādiryapiḍāra-bhaṭṭaṅ, *do.*, 243
- Vishṇu-bhaṭṭaṅ Nārāyaṇa-sahasraṅ, *do.*, 148, 242
- Vishṇudēvaṅ Dēvadēvēśa-bhaṭṭaṅ, *do.*, 152, 245
- Vishṇudēvaṅ Vindakumāra-kramavittaṅ, 144, 240
- Vishṇu Gōvinda-bhaṭṭaṅ, *do.*, 131, 234
- Vishṇu Harisvāmi-bhaṭṭaṅ, *do.*, 142, 239
- Vishṇukēśava-sahasraṅ, *do.*, 146, 241
- Vishṇukkaḷ, *do.*, 63, 84, 91, 192
- Vishṇukkaḷ Śrī-Vaikundam-uḍaiyār, *se., te. of.*, 208, 213-14
- Vishṇukkaḷ, *te.*, 34, 90, 209
- Vishṇukumāraṅ Tiruveṅkāḍu-kramavittaṅ, *donee*, 150, 243
- Vishṇumādhava-sahasraṅ, *do.*, 134, 182, 235, 261
- Vishṇu Madhusūdana-sahasraṅ, *do.*, 239
- Vishṇumadiśudana-sahasraṅ, *do.*, 142
- Vishṇunambi Eḷuvaḍiyāṅ-sahasraṅ, *do.*, 127, 232
- Vishṇunambi Vāmaṇa-daśapuriyaṅ, *do.*, 154, 246
- Vishṇu Poṭṭāma-daśapuriyaṅ, *do.*, 144, 240
- Vishṇu Rishikēśava-daśapuriyaṅ, *do.*, 149, 243
- Vishṇusōmadēva-kramavittaṅ, *do.*, 182, 262
- Vishṇu Śrīdhara-kramavittaṅ, *do.*, 147, 242
- Vishṇu Taniyalperumāṅ-daśapuriyaṅ, *do.*, 164, 251
- Vishṇu Tiruvēṅgaḍanārāyaṇa-daśapuriyaṅ, *do.*, 157, 247
- Vishṇu Tiruveṅkāḍu-sa . . . , *do.*, 180, 261
- Vishṇu-yajña-daśapuriyaṅ, *do.*, 162, 250
- Vyāghrāgrahāra, *vi.*, 70, 74
- Vyāghrāgrahāra, *s.a.* Chidambaram, *do.*, 8, 13, 17, 195, 200
- Vyākaraṇa, *wk.*, 63, 192
- Vyākaraṇap-pattavirutti, *endowment*, 192
- vyāpāri, 107
- Vyāsa, *poet*, 69, 194
- Vyavasthai, 29, 118, 119

W

Western Chāḷukya, *dy.*, 9

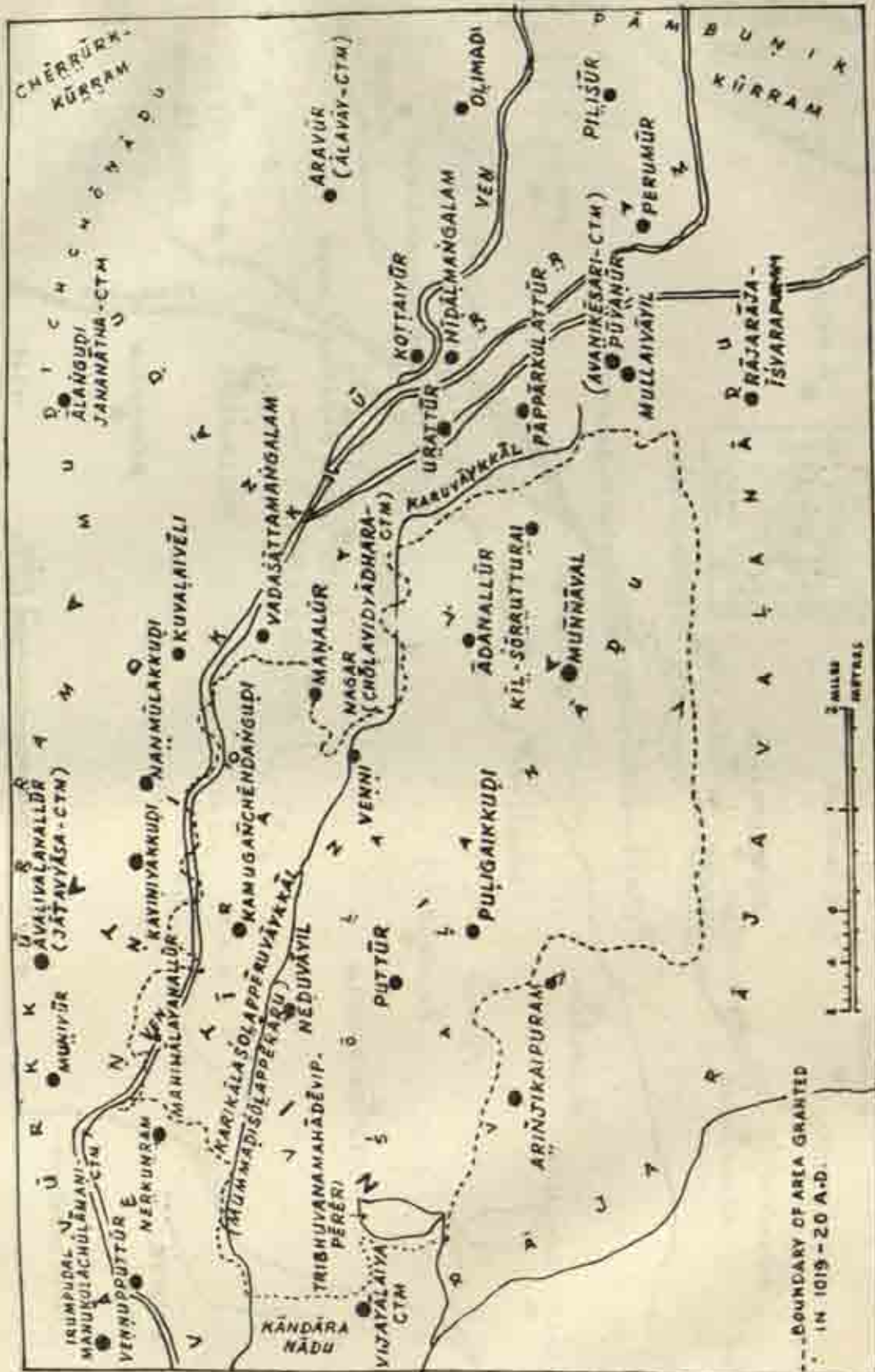
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- Yadu, *k.*, 73, 199
- Yajñabhūti Śrīdhara-daśapuriyaṅ, *donee*, 264
- Yajñadattaṅ Śrīkrishṇa-sahasraṅ, *do.*, 158, 248
- Yajñadattaṅ Tiru(Tri)vēdi-sahasraṅ, *do.*, 142, 239
- Yajñamādhava-daśapuriyaṅ, *do.*, 168, 259
- Yajñāṅ Aiyyanambi-daśapuriyaṅ, *do.*, 154, 246
- Yajñātmaṅ Mādhava-bhaṭṭaṅ, *do.*, 130
- Yajñanārāyaṇabhaṭṭa-Āhitāgni, *do.*, 165, 251
- Yajñanārāyaṇa Svāmikumāra-sahasraṅ, *do.*, 165, 252
- Yajñāṅ Bhavanēśvara-bhaṭṭaṅ, *do.*, 145, 241
- Yajñāṅ Chēntambi-bhaṭṭaṅ, *do.*, 173, 256
- Yajñāṅ Chiriyānambi Sarva . . . , *do.*, 181, 261
- Yajñāṅ Kēśava-daśapuriyaṅ, *do.*, 139, 238
- Yajñāṅ Mādhava-bhaṭṭaṅ, *do.*, 164, 251
- Yajñāṅ Narasiṅga-kramavitta, *do.*, 174, 257
- Yajñāṅ Nārāyaṇa-daśapuriyaṅ, *do.*, 146, 242
- Yajñāṅ Rāmadēva-bhaṭṭaṅ, *do.*, 181, 261
- Yajñāṅ Sarvakratu-bhaṭṭaṅ, *do.*, 162, 250
- Yajñāṅ Śrīmādhava-daśapuriyaṅ, *do.*, 158, 248
- Yajñāṅ Tiruvēṅgaḍa-sahasraṅ, *do.*, 248
- Yajñāṅ Tiruvēṅkāḍa-sahasraṅ, *do.*, 158
- Yajñāṅ Vishṇu-bhaṭṭaṅ, *do.*, 177, 258
- Yajñappiriyaṅ Dōṇanandi-daśapuriyaṅ, *do.*, 163

Yajñapriyaḥ Dōḡanandi-daśapuriyaḥ, *do.*, 250  
 Yajñapūti Śrīdhara-daśapuriyaḥ, *do.*, 186  
 Yajñasvāmi Tiruveṅkāḍa-sahasraḥ, *do.*, 172, 256  
 Yajñātmaḥ Anantanāryaṇa-bhaṭṭaḥ, *do.*, 138, 237  
 Yajñātmaḥ Janārddaga-kramavittaḥ, *do.*, 152, 244  
 Yajñātmaḥ Kājakochcha-bhaṭṭaḥ, *do.*, 138, 237

Yajñātmaḥ Kumārasvāmi-sahasraḥ, *do.*, 151, 244  
 Yajñātmaḥ Mād̥hava-bhaṭṭaḥ, *do.*, 130, 233  
 Yajñayaḥ Śrīrāma-bhaṭṭaḥ, *do.*, 180, 260  
 Yajñayaḥ Tiruveṅkāḍa-daśapuriyaḥ, *do.*, 153, 245  
 Yama, *do.*, 72, 195, 197  
 Yudhishthira, *te*, 17





2. Map of the area—Contemporary

SEAL WITH LEGEND





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14  
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20  
22

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42  
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ii a

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ii b

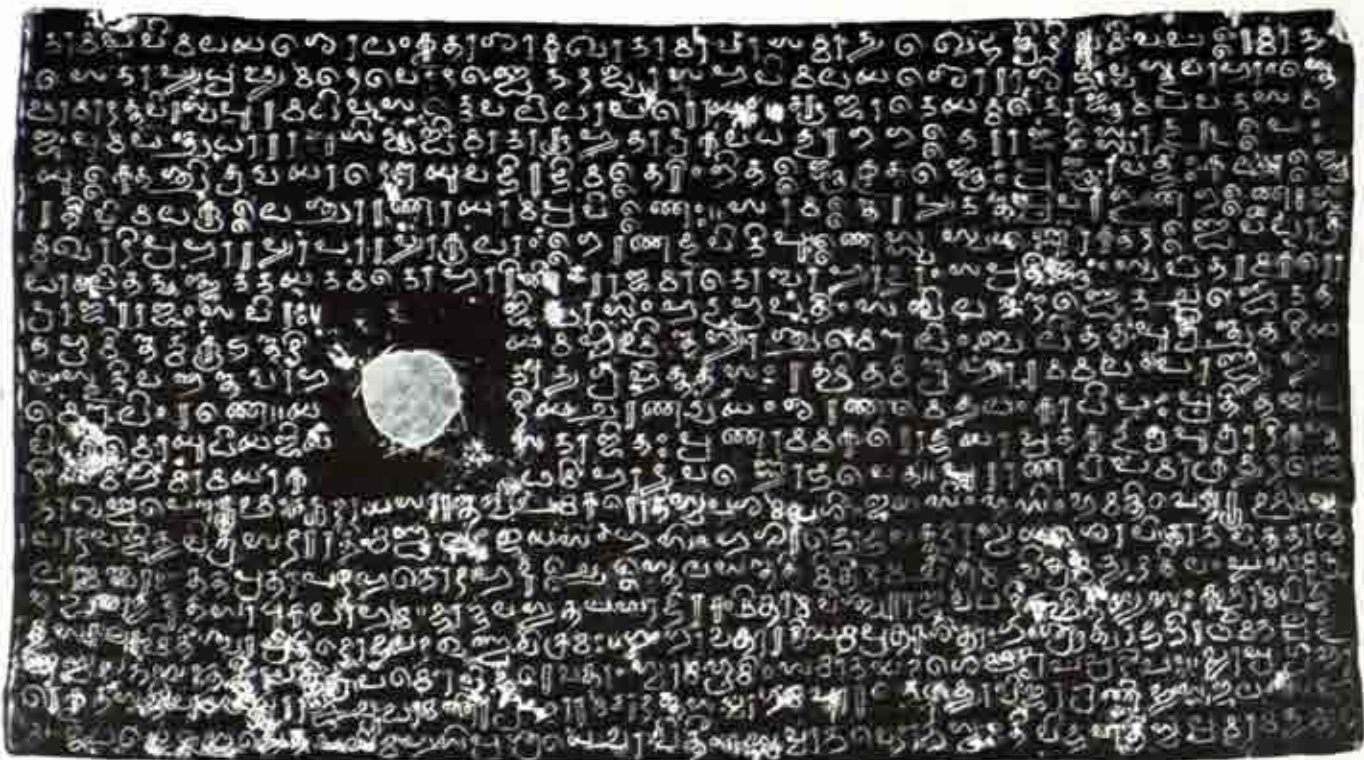
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PLATE IV

iii a

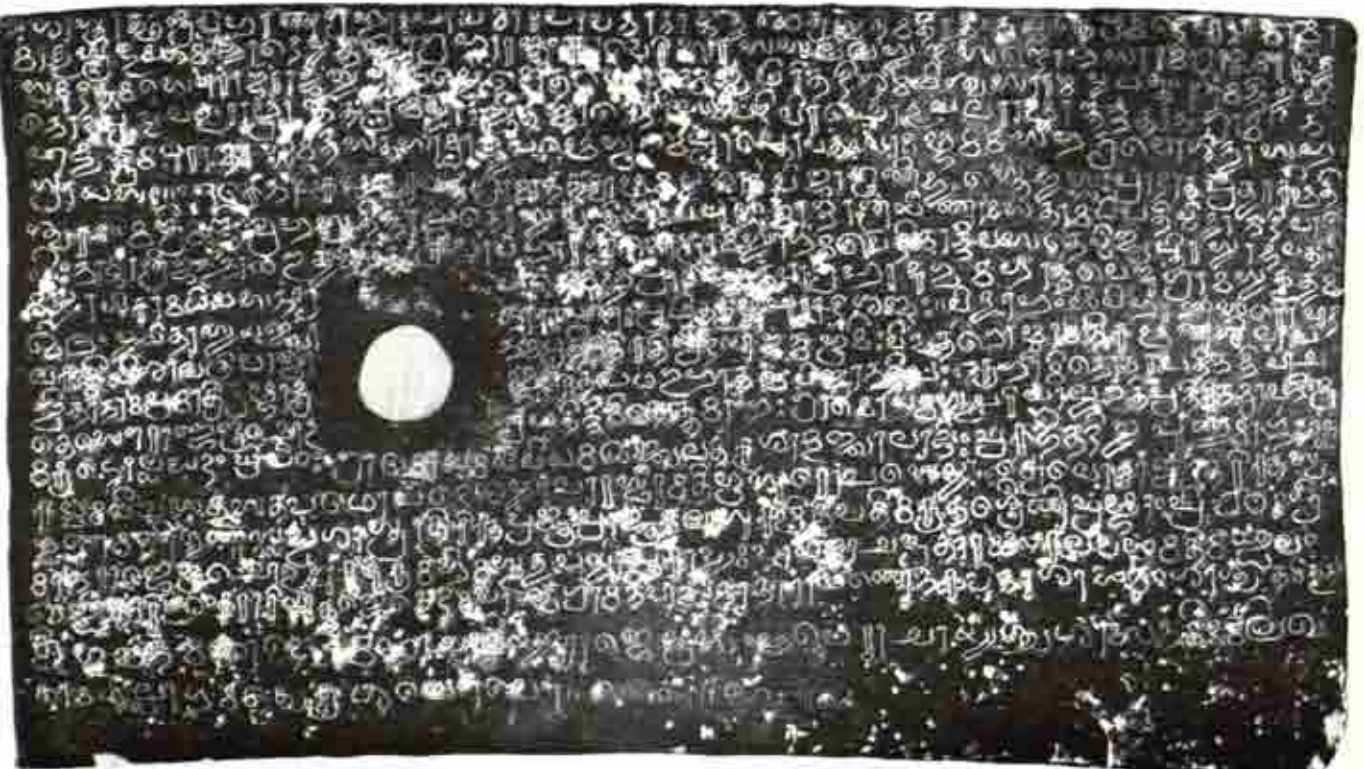
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110

iii b

112  
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118  
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130



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130



ii a

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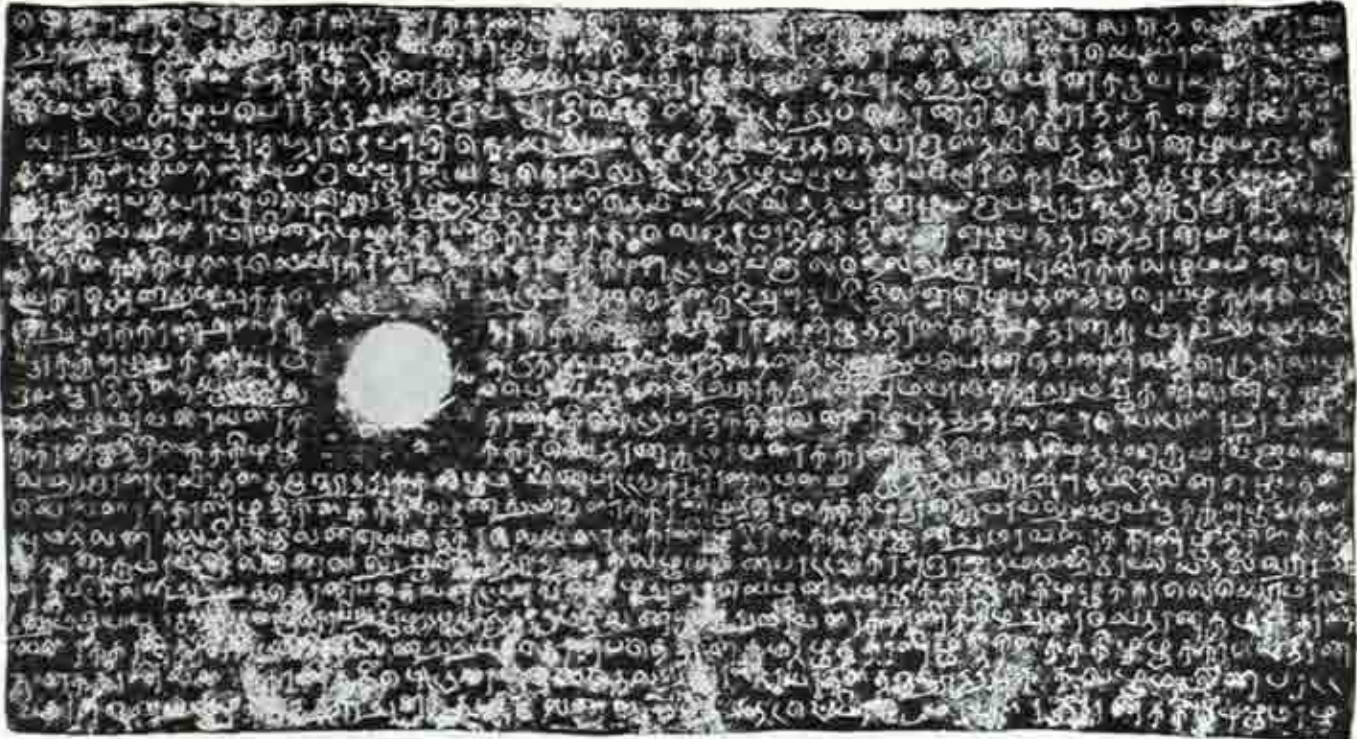
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ii b

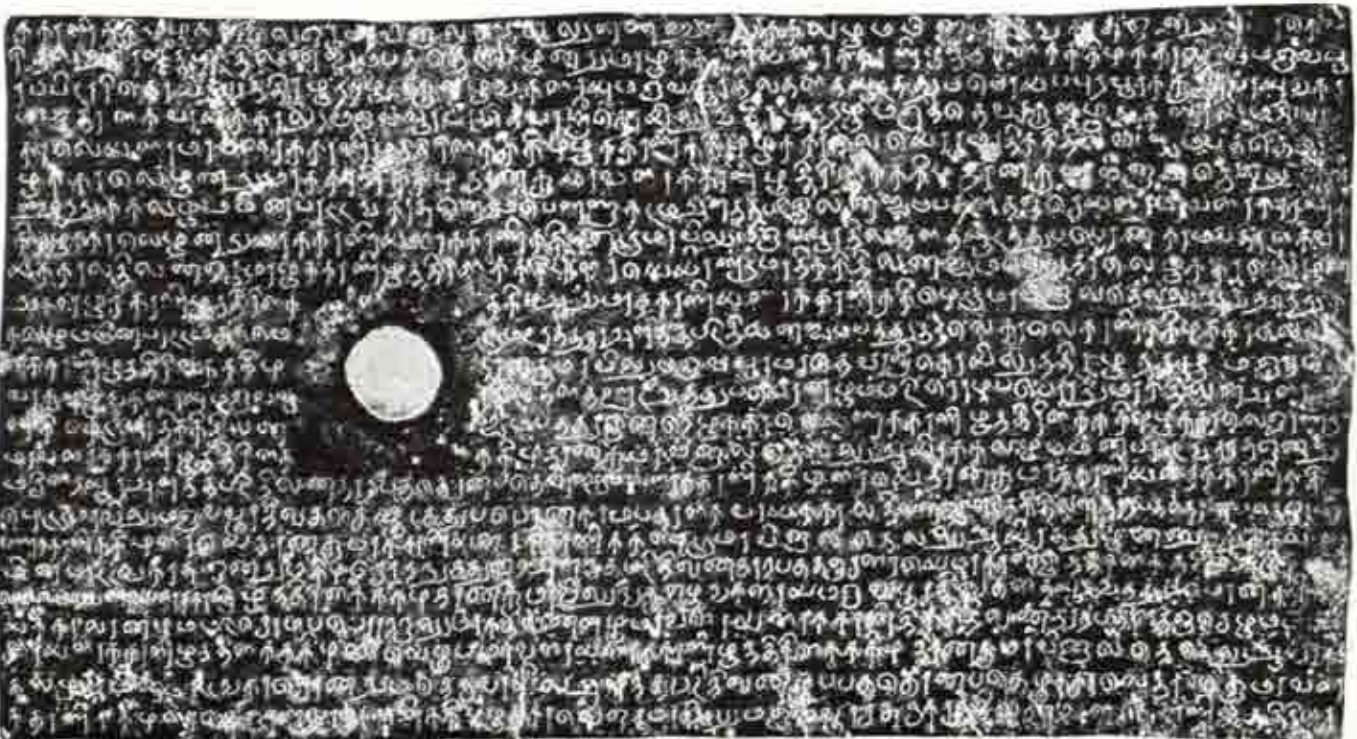
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94  
96

iii a

98		98
100		100
102		102
104		104
106		106
108		108
110		110
112		112
114		114
116		116
118		118
120		120

iii b

122		122
124		124
126		126
128		128
130		130
132		132
134		134
136		136
138		138
140		140
142		142
144		144

iv a

146  
148  
150  
152  
154  
156  
158  
160  
162  
164  
166  
168

146  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168

iv b

170  
172  
174  
176  
178  
180  
182  
184  
186  
188  
190  
192

170  
171  
172  
173  
174  
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177  
178  
179  
180  
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182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192

v a

194		194
196		196
198		198
200		200
202		202
204		204
206		206
208		208
210		210
212		212
214		214
216		216

v b

218		218
220		220
222		222
224		224
226		226
228		228
230		230
232		232
234		234
236		236
		238
		240



vi a

242  
 244  
 246  
 248  
 250  
 252  
 254  
 256  
 258  
 260  
 262  
 264

242  
 244  
 246  
 248  
 250  
 252  
 254  
 256  
 258  
 260  
 262  
 264

vi b

266  
 268  
 270  
 272  
 274  
 276  
 278  
 280  
 282  
 284  
 286  
 288

266  
 268  
 270  
 272  
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 276  
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 282  
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vii a

290  
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310  
312

vii b

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318  
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332  
334  
336

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326  
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330  
332  
334  
336

viii a

338	...	338
340	...	340
342	...	342
344	...	344
346	...	346
348	...	348
350	...	350
352	...	352
354	...	354
356	...	356
358	...	358
360	...	360

viii b

362	...	362
364	...	364
366	...	366
368	...	368
370	...	370
372	...	372
374	...	374
376	...	376
378	...	378
380	...	380
382	...	382
384	...	384

ix a

386  
388  
390  
392  
394  
396  
398  
400  
402  
404  
406  
408

Handwritten Tamil script on a dark background, arranged in horizontal lines. A circular hole is present in the center of the text block.

386  
388  
390  
392  
394  
396  
398  
400  
402  
404  
406  
408

ix b

410  
412  
414  
416  
418  
420  
422  
424  
426  
428  
430  
432

Handwritten Tamil script on a dark background, arranged in horizontal lines. A circular hole is present in the center of the text block.

410  
412  
414  
416  
418  
420  
422  
424  
426  
428  
430  
432



xi a

482	...	482
484	...	484
486	...	486
488	...	488
490	...	490
492	...	492
494	...	494
496	...	496
498	...	498
500	...	500
502	...	502
504	...	504

xi b

506	...	506
508	...	508
510	...	510
512	...	512
514	...	514
516	...	516
518	...	518
520	...	520
522	...	522
524	...	524
526	...	526
528	...	528
530	...	530



xiii a

580  
582  
584  
586  
588  
590  
592  
594  
596  
598  
600  
602

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in horizontal lines across the leaf. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

580  
582  
584  
586  
588  
590  
592  
594  
596  
598  
600  
602

xiii b

604  
606  
608  
610  
612  
614  
616  
618  
620  
622  
624  
626

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in horizontal lines across the leaf. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

604  
606  
608  
610  
612  
614  
616  
618  
620  
622  
624  
626







xvi a

724  
726  
728  
730  
732  
734  
736  
738  
740  
742  
744  
746

Handwritten Tamil script on a dark background with a circular hole on the left side. The text is arranged in approximately 13 horizontal lines, with some characters appearing to be in a different script or dialect than standard Tamil.

724  
726  
728  
730  
732  
734  
736  
738  
740  
742  
744  
746

xvi b

748  
750  
752  
754  
756  
758  
760  
762  
764  
766  
768  
770

Handwritten Tamil script on a dark background with a circular hole on the left side. The text is arranged in approximately 13 horizontal lines, continuing the script from the previous plate.

748  
750  
752  
754  
756  
758  
760  
762  
764  
766  
768  
770



xviii a

820  
822  
824  
826  
828  
830  
832  
834  
836  
838  
840  
842

Handwritten Tamil script on a palm leaf manuscript. The text is densely packed in approximately 22 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is in an older form of the Tamil language.

820  
822  
824  
826  
828  
830  
832  
834  
836  
838  
840  
842

xviii b

844  
846  
848  
850  
852  
854  
856  
858  
860  
862  
864  
866

Handwritten Tamil script on a palm leaf manuscript. The text is densely packed in approximately 22 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is in an older form of the Tamil language.

844  
846  
848  
850  
852  
854  
856  
858  
860  
862  
864  
866

xix a

868  
870  
872  
874  
876  
878  
880  
882  
884  
886  
888  
890

Handwritten Tamil script on a dark background, arranged in horizontal lines. A circular hole is visible on the left side of the text block.

868  
870  
872  
874  
876  
878  
880  
882  
884  
886  
888  
890

xix b

892  
894  
896  
898  
900  
902  
904  
906  
908  
910  
912  
914

Handwritten Tamil script on a dark background, arranged in horizontal lines. A circular hole is visible on the left side of the text block.

892  
894  
896  
898  
900  
902  
904  
906  
908  
910  
912  
914

PLATE XXIV

xx a

916  
918  
920  
922  
924  
926  
928  
930  
932  
934  
936  
938

916  
918  
920  
922  
924  
926  
928  
930  
932  
934  
936  
938

xx b

940  
942  
944  
946  
948  
950  
952  
954  
956  
958  
960  
962

940  
942  
944  
946  
948  
950  
952  
954  
956  
958  
960  
962





xxii a

1012  
1014  
1016  
1018  
1020  
1022  
1024  
1026  
1028  
1030  
1032  
1034

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 15 horizontal lines. A prominent circular hole is visible in the center of the plate, slightly to the left of the vertical center. The script is dense and appears to be a form of classical Tamil.

1012  
1014  
1016  
1018  
1020  
1022  
1024  
1026  
1028  
1030  
1032  
1034

xxii b

1036  
1038  
1040  
1042

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 5 horizontal lines at the top. A prominent circular hole is visible in the lower-left quadrant of the plate. The rest of the plate is mostly dark and appears to be heavily damaged or obscured by a dark, irregular substance.

1036  
1038  
1040  
1042

DONEES' SECTION

1a

2  
4  
6  
8  
10  
12  
14  
16  
18  
20

2  
4  
6  
8  
10  
12  
14  
16  
18  
20

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the plate, between lines 10 and 12.

1b

22  
24  
26  
28  
30  
32  
34  
36  
38  
40

22  
24  
26  
28  
30  
32  
34  
36  
38  
40

Handwritten Tamil script on a dark rectangular plate. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the plate, between lines 30 and 32.



iii a

82	...	82
84	...	84
86	...	86
88	...	88
90	...	90
92	...	92
94	...	94
96	...	96
98	...	98
100	...	100
102	...	102

iii b

104	...	104
106	...	106
108	...	108
110	...	110
112	...	112
114	...	114
116	...	116
118	...	118
120	...	120
122	...	122

iv a

124	...	124
126	...	126
128	...	128
130	...	130
132	...	132
134	...	134
136	...	136
138	...	138
140	...	140
142	...	142
144	...	144

iv b

146	...	146
148	...	148
150	...	150
152	...	152
154	...	154
156	...	156
158	...	158
160	...	160
162	...	162
164	...	164

v a

166  
168  
170  
172  
174  
176  
178  
180  
182  
184

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 18 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

166  
168  
170  
172  
174  
176  
178  
180  
182  
184

v b

186  
188  
190  
192  
194  
196  
198  
200  
202  
204

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 18 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

186  
188  
190  
192  
194  
196  
198  
200  
202  
204









ix a

344	344
346	346
348	348
350	350
352	352
354	354
356	356
358	358
360	360
362	362
364	364
366	366

ix b

368	368
370	370
372	372
374	374
376	376
378	378
380	380
382	382
384	384
386	386
388	388
390	390

x a

392  
394  
396  
398  
400  
402  
404  
406  
408  
410  
410  
414

390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414

x b

416  
418  
420  
422  
424  
426  
428  
430  
432  
434  
436  
438

416  
418  
420  
422  
424  
426  
428  
430  
432  
434  
436  
438

xi a

440	...	440
442	...	442
444	...	444
446	...	446
448	...	448
450	...	450
452	...	452
454	...	454
456	...	456
458	...	458
460	...	460
462	...	462

xi b

464	...	464
466	...	466
468	...	468
470	...	470
472	...	472
474	...	474
476	...	476
478	...	478
480	...	480
482	...	482
484	...	484
486	...	486

xii a

488	...	488
490	...	490
492	...	492
494	...	494
496	...	496
498	...	498
500	...	500
502	...	502
504	...	504
506	...	506
508	...	508
510	...	510

xii b

512	...	512
514	...	514
516	...	516
518	...	518
520	...	520
522	...	522
524	...	524
526	...	526
528	...	528
530	...	530
532	...	532
534	...	534

xiii a

536	...	536
538	...	538
540	...	540
542	...	542
544	...	544
546	...	546
548	...	548
550	...	550
552	...	552
554	...	554
556	...	556
558	...	558

xiii b

560	...	560
562	...	562
564	...	564
566	...	566
568	...	568
570	...	570
572	...	572
574	...	574
576	...	576
578	...	578
580	...	580
582	...	582
584	...	584

xiv a

586  
588  
590  
592  
594  
596  
598  
600  
602  
604

586  
588  
590  
592  
594  
596  
598  
600  
602  
604

xiv b

606  
608  
610  
612  
614  
616  
618  
620  
622  
624  
626

606  
608  
610  
612  
614  
616  
618  
620  
622  
624  
626

xv a

628  
630  
632  
634  
636  
638  
640  
642  
644  
646

Handwritten Tamil script on a palm leaf manuscript. The text is densely packed in approximately 20 horizontal lines. A circular hole is visible on the left side of the leaf, about halfway down. The script is in an older form of the Tamil language.

628  
630  
632  
634  
636  
638  
640  
642  
644  
646

xv b

648  
650  
652  
654  
656  
658  
660  
662  
664  
666  
668

Handwritten Tamil script on a palm leaf manuscript. The text is densely packed in approximately 20 horizontal lines. A circular hole is visible on the left side of the leaf, about halfway down. The script is in an older form of the Tamil language.

648  
650  
652  
654  
656  
658  
660  
662  
664  
666  
668



670  
672  
674  
676  
678  
680  
682  
684  
686  
688  
690  
692

Handwritten Tamil script on a dark background, arranged in approximately 23 horizontal lines. The script is dense and appears to be a form of historical or religious text. A prominent circular hole is visible on the left side of the inscription, approximately halfway down the page.

670  
672  
674  
676  
678  
680  
682  
684  
686  
688  
690  
692

694  
696  
698  
700  
702  
704  
706  
708  
710  
712  
714  
716

Handwritten Tamil script on a dark background, arranged in approximately 13 horizontal lines. The script is dense and appears to be a form of historical or religious text. A prominent circular hole is visible on the left side of the inscription, approximately halfway down the page.

694  
696  
698  
700  
702  
704  
706  
708  
710  
712  
714  
716

xvii a

718  
720  
722  
724  
726  
728  
730  
732  
734  
736  
738  
740  
742

Handwritten text in Tamil script, arranged in horizontal lines. A circular hole is present on the left side of the inscription.

718  
720  
722  
724  
726  
728  
730  
732  
734  
736  
738  
740  
742

xvii b

744  
746  
748  
750  
752  
754  
756  
758  
760  
762  
764  
766

Handwritten text in Tamil script, arranged in horizontal lines. A circular hole is present on the left side of the inscription.

744  
746  
748  
750  
752  
754  
756  
758  
760  
762  
764  
766

xviii a

768  
770  
772  
774  
776  
778  
780  
782  
784  
786  
788  
790

768  
770  
772  
774  
776  
778  
780  
782  
784  
786  
788  
790

xviii b

792  
794  
796  
798  
800  
802  
804  
806  
808  
810  
812  
814

792  
794  
796  
798  
800  
802  
804  
806  
808  
810  
812  
814

xix a

816	...	816
818	...	818
820	...	820
822	...	822
824	...	824
826	...	826
828	...	828
830	...	830
832	...	832
834	...	834
836	...	836

xix b

838	...	838
840	...	840
842	...	842
844	...	844
846	...	846
848	...	848
850	...	850
852	...	852
854	...	854
856	...	856
858	...	858
860	...	860

862	862
864	864
866	866
868	868
870	870
872	872
874	874
876	876
878	878
880	880
882	882
884	884

886	886
888	888
890	890
892	892
894	894
896	896
898	898
900	900
902	902
904	904
906	906
908	908

xxi a

910  
912  
914  
916  
918  
920  
922  
924  
926  
928  
930

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

910  
912  
914  
916  
918  
920  
922  
924  
926  
928  
930

xxi b

932  
934  
936  
938  
940  
942  
944  
946  
948  
950  
952

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 20 horizontal lines. A circular hole is visible on the left side of the leaf, approximately halfway down. The script is dense and appears to be a form of classical Tamil.

932  
934  
936  
938  
940  
942  
944  
946  
948  
950  
952

954  
 956  
 958  
 960  
 962  
 964  
 966  
 968  
 970  
 972  
 974  
 976

980  
 982  
 984  
 986  
 988  
 990  
 992  
 994  
 996  
 998  
 1000

978  
 980  
 982  
 984  
 986  
 988  
 990  
 992  
 994  
 996  
 998  
 1000

xxiii a

1002  
 1004  
 1006  
 1008  
 1010  
 1012  
 1014  
 1016  
 1018  
 1020  
 1022  
 1024  
 1026

xxiii b

1028  
 1030  
 1032  
 1034  
 1036  
 1038  
 1040  
 1042  
 1044  
 1046  
 1048  
 1050



1052		1052
1054		1054
1056		1056
1058		1058
1060		1060
1062		1062
1064		1064
1066		1066
1068		1068
1070		1070
1072		1072
1074		1074

1076		1076
1078		1078
1080		1080
1082		1082
1084		1084
1086		1086
1088		1088
1090		1090
1092		1092
1094		1094
1096		1096

xxv a.

1098  
1100  
1102  
1104  
1106  
1108  
1110  
1112  
1114  
1116  
1118  
1120

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 12 horizontal lines. A circular hole is visible in the center of the leaf, approximately between lines 1108 and 1110.

1098  
1106  
1102  
1104  
1106  
1108  
1110  
1112  
1114  
1116  
1118  
1120

xxv b

1122  
1124  
1126  
1128  
1130  
1132  
1134  
1136  
1138  
1140  
1142

Handwritten Tamil script on a palm leaf manuscript. The text is arranged in approximately 12 horizontal lines. A circular hole is visible in the center of the leaf, approximately between lines 1132 and 1134.

1122  
1124  
1126  
1128  
1130  
1132  
1134  
1136  
1138  
1140  
1142

1144  
1146  
1148  
1150  
1152  
1154  
1156  
1158  
1160  
1162  
1164  
1166

1144  
1146  
1148  
1150  
1152  
1154  
1156  
1158  
1160  
1162  
1164  
1166

Handwritten Tamil script on a dark stone plate with a circular hole. The text is densely packed in approximately 24 horizontal lines. The script is in an older form of the Tamil language, likely from the 12th or 13th century. The characters are dark and stand out against the lighter background of the stone.

1168  
1170  
1172  
1174  
1176  
1178  
1180  
1182  
1184  
1186  
1188  
1190  
1192

1168  
1170  
1172  
1174  
1176  
1178  
1180  
1182  
1184  
1186  
1188  
1190  
1192

Handwritten Tamil script on a dark stone plate with a circular hole. The text is densely packed in approximately 24 horizontal lines. The script is in an older form of the Tamil language, likely from the 12th or 13th century. The characters are dark and stand out against the lighter background of the stone.

xxvii a

1194	...	1194
1196	...	1196
1198	...	1198
1200	...	1200
1202	...	1202
1204	...	1204
1206	...	1206
1208	...	1208
1210	...	1210
1212	...	1212
1214	...	1214

xxvii b

1216	...	1216
1218	...	1218
1220	...	1220
1222	...	1222
1224	...	1224
1226	...	1226
1228	...	1228
1230	...	1230
1232	...	1232
1234	...	1234
1236	...	1236
1238	...	1238

1240  
1242  
1244  
1246  
1248  
1250  
1252  
1254  
1256  
1258  
1260  
1262  
1264

Handwritten Tamil script on a dark background, arranged in horizontal lines. A circular hole is visible on the left side of the text block.

1240  
1242  
1244  
1246  
1248  
1250  
1252  
1254  
1256  
1258  
1260  
1262  
1264

1266  
1268  
1270  
1272  
1274  
1276  
1278  
1280  
1282  
1284  
1286  
1288

Handwritten Tamil script on a dark background, arranged in horizontal lines. A circular hole is visible on the left side of the text block.

1266  
1268  
1270  
1272  
1274  
1276  
1278  
1280  
1282  
1284  
1286  
1288

xxix a

1290		1290
1292		1292
1294		1294
1296		1296
1298		1298
1300		1300
1302		1302
1304		1304
1306		1306
1308		1308
1310		1310
1312		1312
1314		1314

xxix b

1316		1316
1318		1318
1320		1320
1322		1322
1324		1324
1326		1326
1328		1328
1330		1330
1332		1332
1334		1334
1336		1336
1338		1338
1340		1340

1342	1342
1344	1344
1346	1346
1348	1348
1350	1350
1352	1352
1354	1354
1356	1356
1358	1358
1360	1360
1362	1362

1364	1364
1366	1366
1368	1368
1370	1370
1372	1372
1374	1374
1376	1376
1378	1378

xxxii a

1380  
1382  
1384  
1386  
1388  
1390  
1392  
1394  
1396  
1398

Handwritten Tamil script on a dark rectangular plate with a circular hole on the left side. The text is arranged in approximately 18 horizontal lines, corresponding to the numbers on the left margin.

1380  
1382  
1384  
1386  
1388  
1390  
1392  
1394  
1396  
1398

xxxii b

1400  
1402  
1404  
1406  
1408  
1410  
1412  
1414  
1416

Handwritten Tamil script on a dark rectangular plate with a circular hole on the left side. The text is arranged in approximately 18 horizontal lines, corresponding to the numbers on the left margin.

1400  
1402  
1404  
1406  
1408  
1410  
1412  
1414  
1416



1418  
1420  
1422  
1424  
1426  
1428  
1430  
1432  
1434  
1436  
1438

Handwritten text in Tamil script on a dark, rectangular fragment. The text is arranged in approximately 20 horizontal lines. A prominent circular hole is visible on the left side of the fragment, roughly between lines 1428 and 1430. The script is dense and appears to be a form of classical or medieval Tamil.

1418  
1420  
1422  
1424  
1426  
1428  
1430  
1432  
1434  
1436  
1438

1440  
1442  
1444  
1446  
1448  
1450  
1452  
1454  
1456

Handwritten text in Tamil script on a dark, rectangular fragment. The text is arranged in approximately 17 horizontal lines. A prominent circular hole is visible on the left side of the fragment, roughly between lines 1448 and 1450. The script is dense and appears to be a form of classical or medieval Tamil.

1440  
1442  
1444  
1446  
1448  
1450  
1452  
1454  
1456



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ma. Karandai Tamil

*"A book that is shut is but a block"*

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