

டாவும் எருமை சார்த்திக்குடுத்தன' எருமைய[ர]கவும் மாட்டுத்து மாடு கொ-
ண்ட இடையரும் இவர்க[ள்] உரையமுறையாய் அடைகுடிகளாரூரும் இவர்கள்
மாட்டுத்து அரூர்க்கிணக்கு ஒன்றினுக்கு ஆடவல்லநாள் நிசதம் நெய் உழக்கா-
-க்சுந்தக்கள் வ[ழ]த்த[ா]ரும் உரூரூகி[வ]தீ உடையார் பண்டாரத்தெ
நெய் அன[க்]கக்கடவர்க[ளாக] கல்லில் வெ[வ]ட்டின்படி ||— [க*] உடைய[ர]ர்
ஸ்ரீராஜராஜஉவர் குடுத்த கால்மாட்டில் திருவிளக்குக்கு அடுத்தபடி [உ*]
தஞ்சாவூர்[ப்]பு[ற]ம்படி [மாந]வூ[த்]த[ெ]நருவில் இருக்கும் இடை[ட]யன் [சூ]ற்றி
பாக்கரதுக்கு அடுத்த [பசு நா]ற்பத்தெ[த]ட்டினால் திருவிளக்கு ஒன்றினுக்கு இவன்
[த]ரதும் இவன் [அ]டைகுடி இவன் உடன் பிறந்த [சூற்றி] ஞார[ண]னும்
சூற்றி [சீரா]னதும் சிற்றப்பன் ம[க]ன் [சா]லை குரவ[தும்] வட[க]ரைக்கு-
ன்றக்கூற்றமா[ன] உத்[கு]க்க[து]க்கவனகாட்டு பழு[ஆர்] இருக்கும் இடை[ட]-

[3.]

TRANSLATION.

1. Hail! Prosperity! Until the twenty-ninth year (of the reign) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength, during which,— (in) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (at) Kândaḷûr-Sâlai,¹ and conquered by his army, which was victorious in great battles, Vêṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Tadiḡai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam, Îra-maṅḡalam, (the conquest of which) made (him) famous (in) the eight directions,² and the seven and a half *lakshas* of Iraṭṭa-pâḍi,— deprived the Śeriyas (*i.e.*, the Pândyas) of (their) splendour at the very moment when (they were) resplendent (to such a degree) that (they were) worthy to be worshipped everywhere;³— cattle had been given by the lord Śrî-Râjarâjadêva⁴ for (burning) sacred lamps before the lord of the Śrî-Râjarâjêśvara (temple); (other) cattle had been given by (other) donors; and (other) cattle were represented by funds (*mudal*),⁵ as money (*kâṣu*) had been paid (for their purchase into the temple treasury). (These) cattle were assigned to shepherds (*Idaiyar*), who had to supply ghee for the sacred lamps (from their milk), at the rate of ninety-six ewes, or forty-eight cows, or sixteen she-buffaloes for

¹ See page 241, note 1.

² The composer adds this epithet to Îramaṅḡalam evidently because the latter is the eighth item in the list of Râjarâja's conquests.

³ The above translation of this passage slightly differs from that which I gave on former occasions. A further change would be necessary, if a various reading, which occurs in an inscription of the 20th year at Sômûr near Karuvûr in the Coimbatore district, in an inscription of the 29th year at Mēlpâḍi near Tiruvallam in the North Arcot district, and in three inscriptions of the 1[7]th, 24th and 29th years at Ukkal near Mâmaṅḡûr in the same district, should prove correct. These five inscriptions read தொழுதகை instead of தொழுதக. Accepting this, we would have to translate:—“(who) deprived the Śeriyas of (their) splendour at the very moment when Udagai, which is worshipped everywhere, was (most) resplendent,” and to assume that Udagai was a city which Râjarâjadêva took from the Pândyas. The storming of Udagai is actually mentioned in the *Kaliṅgattu-Parani*, canto viii. verse 24; and this verse probably refers to the reign of Râjarâja, because the following verse (25) mentions the invasion of Maṅṅai on the bank of the Gaṅgâ, and the annexation of Kaḍâram (by his successor Râjêndra-Chôla).

⁴ In two previously published inscriptions (No. 3, paragraphs 5 and 6, and No. 59, paragraphs 2, 3, 4, 9 and 11), the word *mâḷa*, ‘cattle,’ was taken in the unusual sense of ‘gold.’ The present inscription shows, however, that Râjarâja actually gave cattle to the temple. Hence the translation has probably to be changed into:—“the cattle which the king had seized,” &c.

⁵ On two former occasions (No. 3, paragraph 1, and No. 59, paragraph 1), the expression *mudal-āṇa* was translated by ‘of the first quality,’ which I now consider less probable.

each sacred lamp. Besides, calves and bulls which were given along with cows, (*had to be reckoned*) as cows; lambs and rams which were given along with ewes, as ewes; and buffalo calves and he-buffaloes which were given along with she-buffaloes, as she-buffaloes. The shepherds who had received the cattle, themselves and their people, (*viz.*) their relations, and the relations of the latter, had to supply ghee to the treasury of the lord, as long as the moon and the sun endure, at the daily rate of (*one*) *urukku* of ghee by the *Âdavallan* (*measure*) for each sacred lamp. (*The names of these shepherds*) were engraved on stone as follows:—

2. The cattle which had been given by the lord Śrī-Râjarâjadêva, were assigned to sacred lamps as follows:—

3. From forty-eight cows, which were assigned to the shepherd Śūrri Pâkkan (i.e., Bhâskara), who resides in the [Gândha]rva Street within the limits¹ of Tañjâvûr,— he himself and his relations, (*viz.*) his uterine brothers [Śūrri] Nâra[n]an (i.e., Nârâyana) and Śūrri [Śirâ]lan,² and (*his*) uncle's son [Śô]lai Kuravan,³ [the shepherd]. who resides at Paṛu[vûr] in Vadakarai-Kunṛa-kûrram, *alias* Ut[tuṅga]tuṅga-vaḷanâḍu, [have to supply] for one sacred lamp

No. 64. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

As appears from its 1st paragraph, this inscription is a continuation of No. 63. The published portion of the 2nd paragraph refers to a shepherd who had received 96 ewes,⁴ *viz.*, 69 ewes given by Râjarâjadêva, and 27 ewes purchased for 9 *kâsu*, in order to supply ghee for a temple lamp.

TEXT.

- [1.] [ஹ்லி ஸ்ரீ] [||*] உடையார் [ஸ்ரீ]ராஜராஜ[உ]வர் குடுத்த கால்மாட்டி[ஹ்லி] த்தார் குடுத்த கால்ம[ர]ட்டி[ஹ்லி]அக்காசம் அக்கமுக்குடுத்த முதலான கால்மாட்டி[ஹ்லி] திருவிளக்குக்கு அடுத்தபடி கல்லில் வெட்டின [க*] தஞ்சாஜ[ர்ப்பு]மம்[ப]டி மாநல்லு[தெருவில்] இருக்கும் இடைய[ன்] வி [உ]- டையார் ஸ்ரீராஜரா[ஜ]உவர் குடுத்த [க]ரல்மாட்டி[ஹ்லி] அடுத்த
- [2.] [ஆ]டி அ[மு]பத்தொன்[ப]தும் பெருத்தரம் [உத்]தரங்குடையான் கொ[ளவி]திவி- டங்களை [வி]ல்லவ[மு]வெந்தவெளான் தன்னை உடையார் ஸ்ரீராஜராஜஉவர் கொழிப்பொரில் [ஊ]த்தை அட்டாமல் என்று கடவ திருவிளக்குக்கு வைத்த[த] காசில் குடுத்த காக ஒன்[பதி]னால் க[ர]க ஒன்றினுக்கு ஆடி மூ[ன்றுக] [தொண்ணூற்றினால் தி]-
- [3.]

TRANSLATION.

1. Hail! Prosperity! There were engraved on stone (*the names of the shepherds*) to whom had been assigned, for (*burning*) sacred lamps, cattle given by the lord Śrī-Râjarâjadêva,

¹ See page 124, note 2.

² This person is evidently called after Śirâladêvar, one of the characters of the *Pariparçayam*; see page 172, note 2.

³ This is the Tamil form of *gurava*, which occurs in Sanskrit inscriptions instead of *guru*; see *Ind. Ant.*, Vol. XIV, p. 140, note 4, and Vol. XV, p. 304; *Epigraphia Indica*, Vol. II, p. 161. The word *gurava* must be derived from *guravaḥ*, the honorific plural of *guru*, which was popularly mistaken for a singular.

⁴ This number of ewes was required for each lamp according to No. 63, paragraph 1.

⁵ This break may have to be filled up by வந்த ஆடு இருபத்தெழும் ஆக ஆடு.

cattle given by (other) donors, and cattle which were represented by funds, as *kāśu* and *akkam*¹ had been paid (for their purchase into the temple treasury):—

2. [To] the shepherd who resides in the Gāndharva Street within the limits of Tanjāvūr, were assigned sixty-nine ewes out of the cattle which had been given by the lord Śrī-Rājarājadēva; and (to the same shepherd) were given nine *kāśu* out of the money which had been deposited by the *Perunduram*² [Ut]tarāṅ-udaiyāṅ Kēra[la-Vi]dividaṅgaṅ,³ alias [Vi]llava-Mūvēnda-Vēḷāṅ, for (burning) a sacred lamp, which he had vowed (to put up) because the lord Śrī-Rājarājadēva did not take his life⁴ in the battle of Kōri.⁵ [At the rate of three ewes for each *kāśu*,⁶ this comes to twenty-seven ewes. Altogether, (the shepherd received) ninety-six ewes. From (these)]

No. 65. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription records an order of king Rājarājadēva, by which he assigned a daily allowance of paddy to each of forty-eight persons, whom he had appointed before the 29th year of his reign, in order to recite the *Tiruppadiyam* in the temple, and to two persons who had to accompany the others on drums. This statement is of considerable importance for the history of Tamil literature⁷ as an unmistakable proof of the existence of the Śaiva hymns which go by the name of *padiyam* or *padiyam*, and which are collected in the *Dēvāram*, in the time of Rājarāja. The names of the fifty incumbents serve to corroborate this identification of the *Tiruppadiyam* with the *Dēvāram*, as part of them are derived from the names of the three authors of the *Dēvāram*,⁸ Tirunānaśambandaṅ (paragraph 7) or Śambandaṅ (10, 22, 34, 38-42), Tirunāvukkaraiyaṅ⁹ (6, 12, 14, 19, 28, 43, 45), and Nambi-Ārūraṅ (41, 44) or Ārūraṅ (19, 22). The name of two other incumbents, Śirāḷadēvar,¹⁰ is derived from Śirāḷadēvar, one of the sixty-three Śaiva devotees, who is referred to in No. 43, paragraph 19. A number of other names pre-supposes the existence of certain Śaiva temples which, without exception, are mentioned in the *Periyapurānam*. Among these are the temples at Tiruvāñjiyam (2), Ārūr (8) or Śrī-Ārūr (21),

¹ According to No. 6, paragraphs 15 and 20, and No. 24, paragraph 8, one *akkam* is $\frac{1}{15}$ *kāśu*.

² See page 141, note 1.

³ According to the introduction of the *Periyapurānam*, Vidividaṅgaṅ was the name of the son of the mythical Chōla king Mana, to whom reference is made on page 154 of this volume.

⁴ This translation of [செய்து] is purely tentative.

⁵ Kōri is a name of Uraiyūr, the supposed ancient capital of the Chōlas, near Trichinopoly. The donor appears to have incurred Rājarāja's disfavour for having lost the battle, but to have been subsequently pardoned.

⁶ The same rate is referred to in No. 6, paragraphs 18 and 21.

⁷ In view of this opportunity for drawing attention to a discovery which my First Assistant, Mr. Venkayya, has made in an inscription in the Vishṇu temple of Raṅgūnātha at Śrīraṅgam near Trichinopoly. This inscription is dated in the 18th year of the reign of Kulōttuṅga-Chōla I. (A.D. 1081) and makes provision for offerings on three nights, during which the text (beginning with) "*Tēttarundiḷal*" was recited before the god. This text is the second chapter of the sacred hymns of Kulaśekhara, one of the twelve Vaiṣṇava saints whose works are incorporated in the *Nāḷiyiraprabandham*. Accordingly, Kulaśekhara must have lived before the end of the 11th century, and not in the 12th or 13th century, as Dr. Caldwell (*Comparative Grammar*, p. 143 of the Introduction) conjectured.

⁸ See the introduction to No. 38, p. 152.

⁹ In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that this devotee was probably a contemporary of the two Pallava kings Mahēndravarman I. and Narasiṃhavarman I.

¹⁰ Compare page 251, note 2.

Tiruvāymūr (30), Maraiikkāḍu (41) or Tirumaraikkā[ḍu] (17), Aiyāru (46), and perhaps Tiruviḍaimarudūr (51). The name Venkādau (16, 27, 29, 36, 40) is derived from Venkāḍu or Tiruvenkāḍu, after which the mother of the saint Śrībhāṣar was called Tiruvenkāṭṭu-Nāngai.¹ The god at Chidambaram is alluded to by the names Ambalavaṅ (11), Ambalattādi (4, 47), Ambalakkūttai (18), Kūttai (20, 26, 29, 31, 49), Tillaikkūttai (49), Tillaikkāṭṭu (33), and Eduttapādam (9, 24, 32).

The name Tiruvenāval (3) is identical with *tiru-ven-nival*, "the sacred white *jambū* tree" in the Śaiva temple on the island of Śrīraṅgam near Trichinopoly. This temple is now called Jambukēśvara, Tiruvāṅaikkāval² or (by the Post Office) Tiruvāṅaikkāval. The first of these three names means "(the image of) Śīvara (*i.e.*, Śiva) (under) the *jambū* (tree)," and the two others are corruptions of the ancient name of the locality, *viz.*, Tiruvāṅaikkā, "the sacred elephant-grove." The full designation of the god, as used in the Jambukēśvara inscriptions, is "the lord of the sacred elephant-grove (Tiruvāṅaikkā), *alias* the lord of the three worlds, who is pleased to reside gladly under the shade of the sacred white *jambū* tree (*tiru-ven-nival*)." This name and the modern name Jambukēśvara refer to an ancient legend, which is thus narrated in the *Periyapurānam* (p. 239 of the Madras edition of 1888):—"In a grove near the Chandratirtha (*i.e.*, the Moon-tank) in the Chōḷa country, a *līṅga* of Śīva made its appearance under a white *jambū* tree (*ven-nival*). This was daily worshipped by a white elephant. Therefore the place received the name of "the sacred elephant-grove" (Tiruvāṅaikkā). Over the *līṅga*, a spider constructed a canopy, in order to prevent dry leaves from dropping on the *līṅga*. When the elephant saw the cobwebs, he tore them down, because he considered them out of place. The spider became angry, crawled into the trunk of the elephant and bit it. The animal dashed its trunk on the ground and died. So did the spider. In due course, the spider was reborn as the son of the Chōḷa king Śubhadēva and of his queen Kamalavatī. The boy received the name Kō-Śēṅgaṅṅāy³ and inherited his father's kingdom. He possessed the faculty of remembering his former births and constructed a temple of Śīva near the white *jambū* tree in the sacred elephant-grove, where he, as a spider, had formerly worshipped the *līṅga*." A distinct allusion to this legend occurs in a Jambukēśvara inscription of the Pāṇḍya king Kō-Māra-varman, *alias* Kulaśēkharadēva, which mentions "the sacred street called after (the god) who transformed a spider into a Chōḷa (king)."⁴ That the legend, and the Jambukēśvara temple itself, was in existence in about A.D. 1000, may be concluded from the subjoined inscription, in which the word *tiruven[n]ival* forms part of the name of one of the donees.

Of historical interest is the name Rājādittai (47), which appears to have been bestowed on its bearer in commemoration of Rājāditya, the Chōḷa contemporary of the Rāshtrakūṭa king Kṛishṇa III.⁵

TEXT.

[1.] ஸ்ரீ ஸ்ரீ []* திருமகன் பொலப்பெருநிலச்செல்வி[யு]த்தனக்கெய[ரி]மை
 டமை மணக்கொ[ள்]க்கரத்த[னா]ர்ச்சாலை கலமழத்தரு[ளி] வெங்கை[கா]டு முக்கு-
 பாடியுத்த[டி]கைப[ர]டியும் துள[ி]ம்ப[ப]பாடியு[க்கு]டமலைகாடுக்கொல்லமுக்க[டி]கரீவி-

¹ See No. 43, paragraph 16. Tiruvenkāḍu is in the Śīrgāri (Shiyali) tālluqa of the Tanjore district.
² The form *Āṅaikkāval* occurs in the *Vikīrama-Śōṅṅ-Uḷā*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.
³ This king is considered as one of the sixty-three devotees of Śīva; see p. 152 f.
⁴ சிலந்தியைச்சொழனாக்கி ஆன திருத்தெருவு.
⁵ See Vol. I, p. 112, note 5, and *Epigraphia Indica*, Vol. II, p. 168, note 2.

- மும் முரட்டெழில் சிங்களர் ஈழம[ண்]டவமு[ம்] இரட்டபாடி எழரை இலக்க-
மும் முன்னீர்ப்பழந்திய [ப]ன்னீராயிரமுத்தி[ண்]டிம[ல்] வென்றி[த்]த-
- [2.] ஸ்டர்த்தொண்ட [த]ன்னெழில் வள[ரு]ழியுளெல்லாயா[ண்]டுத்தொழுதக விளங்கும்
யாண்டெ செழியதைத்தெச [கொள்] கொராஜகெவரிவ[ழி-]ரான ஸ்ரீராஜராஜ-
[டி]வர்க்கு யாண்டு இருபத்தொன்பதாவது வரை உடைய[ர்] ஸ்ரீராஜராஜீயாஸ
டடையார்க்கு[த்]திருப்பதியம் விண்ணப்ப[டு]செய்ய உடையார் ஸ்ரீராஜராஜடிவர்
குத்த பிட[ர்]ர்கள் நாற்பத்தெண்மரும் இவர்க[ளி]லெ [நி]லையாய் உடுக்கை
வாசிப்பா-
- [3.] ன் [ஒரு]வனும் இவர்களிலெ நிலையய்க்கொட்டிமத்த[ன்]ம் வாசிப்பான் ஒருவனும்
ஆக ஐம்பதின்மர்க்குப்பொரால் நிசதம் நெல்லு முக்குறு[ணி] நிலுந்தமாய் ராஜ-
கெவரியொடொக்கும் ஆடவ[ல்லா]னென்[னும்] மாக்கால[ர்]ல் உ[டைய]யார் உள்-
ணர்ப்ப[ண்]டா[ரத்]தெய் பெறவும் இவர்க[ளி]ல் செ[த்]தார்க்கும் அனாதெசம்
பொனர்க்கு[த்]திலைமாறு அவ்வவர்க்கு அடுத்த முறை கடவார் அந்நெல்லுப்பெ-
ந்து[த்]திருப்பதிய[ம்] விண்-
- [4.] [ண்]ப்படு[ச]ய்[வ]வும் அவ்வவர்க்கு அடுத்த முறை கடவார் தாந்தாம் யொமு[ர்]
அ[வ்வ]வாது விடில் யொமு[ரா]யி[ரு]ப்ப[ா]ரை ஆளிட்டெத்திருப்ப[தி]யம் விண்ணப்-
படுசெய்வித்து அந்நெல்லுப்பெறவும் அவ்வவர்க்கு அடுத்த முறை கடவாரின்றி-
யொழி[யி]ல் அந்த [நியா]யத்தொ யொமு[ரா]யி[ரு]ப்ப[ா]ரை[த்]திருப்ப[தி]யம்
விண்[ண]ப்படுசெய்ய இட்டு இட்ட அவனெ அவ்வவர் பெறும்படி நெல்லுப்-
பெ[று]றவும் ஆக இப்படி [உ]டையார் ஸ்ரீரா-
- [5.] ஜ[ரா]ஜ[டி]வர் [திருவாய்] மொழிந்தருளின்படி கல்லில் வெட்டியது ||— [க*]
பாவன் திருவாசு[ரி]யத்தடிக்க[ரண] ராஜராஜப்பிச்சனான ¹வதாஸரிவனுக்கு நிசதம்
நெல்லு முக்குறு[ணி] ||— [உ*] திருவெணாவல் செம்பொற்[சா]தியான டக்கி-
ண[டெ]—கிடக்க[ப்]பிச்சனான ஞாநரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||—
[உ*] பட்டாலகன் [அம்]பலத்தாடியான ²கொகூஸரிவனுக்கு நிச[த]ம் நெல்லு
முக்குறு[ணி] ||— [ச*] பட்டாலகன் சீருடை[க்க]ழலான
- [6.] ~~வ[ல]லு[ஸ]ரிவனுக்கு [நி]சதம் நெல்லு முக்குறு[ணி] ||— [டு*] பொற்சுவரன்
திருநாவுக்கராயனான உருவூ[ஸ]ரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||—
[க*] மா[டு]வன் திருநானசம்பந்தனான ஞாநரிவனுக்கு நிச[த]ம் நெல்லு
முக்குறு[ணி] ||— [எ*] கயிலாயன் ஆரூரான யு[ஸ]ரிவனுக்கு [நி]சதம் நெ-
ல்லு முக்குறு[ணி] ||— [அ*] செட்டி எடுத்தப[ாத]மான ²கவஸரிவனுக்கு
நிசதம் நெல்லு முக்குறு[ணி] ||— [ச*] ஜிராமன் சம்பந்தனான வகூஸரிவ-
னுக்கு நிசதம் நெல்-~~
- [7.] ஊ முக்குறு[ணி] ||— [ய*] அம்[ல]வன் [ப]த்த[ர்]கள் . . . [ட]னான
வாஸரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||— [யக*] கம்ப[ன்] திருநாவுக்க-
ராயனான ³வதாஸரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||— [யஉ*] நக்-
கன் சீரானான வாஸரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||— [யந*]
[திருநாவுக்கராயனான] தெயூஸரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி]
- Venka . . . [யச*] சிவக்கொ[மு]த்த சீரானான யு[ஸ]ரிவனுக்-
This inscri . . . நிசதம் நெல்லு முக்குறு[ணி] ||— [யடு*] ஜஞ்னா[ற்று]வன் வெண்காடனான
sion for off . . . ஸாஸரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||— [யகூ*] அரையன் அ[ணு]-
the god . . . த்கனான திருமறைக்க[ர்] . . . [னான] யு[ஸ]ரிவனுக்கு நிசதம் நெல்லு
முக்குறு[ணி] ||— [யஎ*] அரையன் அம்[பல]க்க[த்]தனான ⁴ஊ[மா]ர[ஸ]ரிவனுக்கு

¹ Read வடாஸரிவ.² Read வடாஸரிவ.² Read கவஸரிவ.⁴ Read ஊகார.

TRANSLATION.

1. Hail ! Prosperity ! Until the twenty-ninth year (*of the reign*) of Kô-Râjakêsari-varman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (*at*) Kândaġġr-Śâlai, and conquered by his army, which was victorious in great battles, Vêngai-nâġu, Gašga-pâġi, Taġigai-pâġi, Nuġamba-pâġi, Kudamalai-nâġu, Kollam, Kališgam, Īra-mašġalam, (*which was the country*) of the Śišgaġas who possessed rough strength, the seven and a half *lakshas* of Iratġa-pâġi, and twelve thousand ancient islands of the sea,— deprived the Śeriyas of (*their*) splendour at the very moment when (*they were*) resplendent (*to such a degree*) that (*they were*) worthy to be worshipped everywhere ;— the lord Śrî-Râjarâjadêva had given, — for reciting the *Tiruppadiyam* before the lord of the Śrî-Râjarâjêśvara (*temple*),— forty-eight musicians (*Pidârar*), one person who should constantly beat the small drum¹ in their company, and one person who should constantly beat the big drum (*kottî-mattalam*)² in their company. These fifty persons were to receive from the city treasury of the lord a daily allowance (*nġbandha*) of three *kuruni* of paddy each, (*measured*) by the *marakkâl* called (*after*) Āġavallâš, which is equal to a *râjakêsari*. Instead of those among these persons, who would die or emigrate,³ the nearest relations of such persons were to receive that paddy and to recite the *Tiruppadiyam*. If the nearest relations of such persons were not qualified themselves, they were to select (*other*) qualified persons, to let (*these*) recite the *Tiruppadiyam*, and to receive that paddy. If there were no near relations to such persons, the (*other*) incumbents of such appointments⁴ were to select qualified persons for reciting the *Tiruppadiyam*, and the person selected was to receive the paddy in the same way, as that person (*whom he represented*), had received it. Accordingly, (*the names of these fifty persons*) were engraved on stone, as the lord Śrî-Râjarâjadêva had been pleased to order :—

2. To Pâġaš (*i.e.*, Bâġa) Tiruvâšġi[ya]ttadigaġ,⁵ *alias* Râjarâja-Piġhġaš, *alias* Sadâśivaš, three *kuruni* of paddy per day.

3. To Tiruvešâval Śemboġ[ġhġdi], *alias* Dakshiša-Mêru-Viġaška-Piġhġaš, *alias* Nâna-Śivaš, three *kuruni* of paddy per day.

4. To Paġġâġagaš⁶ [Am]balattâġi,⁷ *alias* Manġtma-Śivaš,⁸ three *kuruni* of paddy per day.

5. To Paġġâġagaš Śiru[d]aikkaġal,⁹ *alias* Pârva-Śivaš, three *kuruni* of paddy per day.

6. To Porġhuvaraš Tirunâvukkaraiyaš, *alias* Pârva-Śivaš, three *kuruni* of paddy per day.

¹ *᳚᳚᳚᳚* corresponds to the Sanskrit *hukklâ*.

² *᳚᳚᳚᳚᳚᳚* is derived from the Sanskrit *mandala*.

³ *᳚᳚᳚᳚᳚᳚* is evidently a vulgar corruption of the Sanskrit *anyadêśa*.

⁴ This meaning of *niġyattâr* or *niġyâšgaġilâr* may be derived from one of the clauses in No. 66, paragraph 1. As suggested on page 96, note 3, *niġyâšam*, 'an appointment,' may be a corruption of the Sanskrit *nyâsa*.

⁵ *i.e.*, "the devotee of Tiruvâšġiyam." This Śaiva shrine is mentioned in the *Periyapurâšam* as Vâšġiyam, and is now called Śrîvâšġiyam. It is situated in the Nannilam tâġluġa of the Tanjore district ; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 276.

⁶ This word may be a corruption of the Sanskrit *bhaġġâraka*.

⁷ This name means "he who dances in the (Golden) Hall," and is synonymous with Naġarâja, the deity of the Chidambaram temple.

⁸ The first part of this compound may be a corruption of Manġnmani, a name of Pârvatî.

⁹ *i.e.*, "(the worshipper of) the feet of Śrî."

7. To Mādēvan (*i.e.*, Mahādēva) Tirunāṇaśambandan, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
8. To Kayilāyan (*i.e.*, Kailāsa) Ārūr, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
9. To [Śē]ṭṭi Eḍuttap[ādam],¹ *alias* Kavacha-Śivan, three *kuruni* of paddy per day.
10. To Irāman (*i.e.*, Rāma) Śambandan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
11. To Amba[la]van-[Pa]t[ta]rga[]² *alias* Vāma-Śivan, three *kuruni* of paddy per day.
12. To Kam[b]an Tirunāvukkaraiyan, *alias* Sadāśivan, three *kuruni* of paddy per day.
13. To Nakkan (*i.e.*, Nagna) Śirālan, *alias* Vāma-Śivan, three *kuruni* of paddy per day.
14. To [A]ppi Tirunāvukkaraiyan, *alias* Nētra-Śivan, three *kuruni* of paddy per day.
15. To Śivakko[ru]ndu³ Śirālan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
16. To Aiññūrruvan Venkādan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
17. To Araiyan A[ṇu]kkan, *alias* Tirumaṣaikkā [*alias* Dharma-Śi]van, three *kuruni* of paddy per day.
18. To Araiyan Am[bala]kkūttan,⁴ *alias* Ōm[kā]ra-Śivan, three *kuruni* of paddy per day.
19. To Ārūran Tirunāvukkaraiyan, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
20. To Kūttan⁵ Maralaichchilam[b]u, *alias* Pārva-Śivan, three *kuruni* of paddy per day.
21. To Aiññūrruvan Śiy[ā]rūr,⁶ *alias* Ta[tpuru]sha-Śivan, three *kuruni* of paddy per day.
22. To [Śamba]ndan Ārūran, *alias* Vāma-Śivan, three *kuruni* of paddy per day.
23. To Araiyan Pich[chan], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
24. To Kā[śyap]an Eḍutta[pā]da-Pichchan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
25. To Subrahmaṇyan [Ā]chchan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
26. To Kūttan Amarabhujāṅgan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
27. To Venkādan, *alias* Aghōra-Śivan, three *kuruni* of paddy per day.

¹ This name means "he who lifts his leg (in dancing)," and is synonymous with Naṣarāja, as Ambalattādi in paragraph 4. The same word occurs in No. 27, paragraph 1, and on page 131, note 5, text line 9.

² *I.e.*, "the devoted devotee of the god of the (Golden) Hall (at Chidambaram)."

³ *I.e.*, "the sprout of Śiva."

⁴ *I.e.*, "the dancer in the (Golden) Hall (at Chidambaram)."

⁵ This is the same as Ambalakkūttan in paragraph 18.

⁶ This and Śriyārūr (in the first verse quoted on p. 153) are Tamil forms of Śri-Ārūr, *i.e.*, Ārūr (paragraph 8 of the present inscription) or Tiruvārūr in the Negapatam tālluqa of the Tanjore district.

28. To Mádévan Tirunāvukkaraiyan, *alias* Vijñāna-Śivan, three *kuruni* of paddy per day.
29. To Kūttan Venkādan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
30. To Aiññārruvan Tiru[vā]y[mū]r,¹ *alias* Aghōra-Śivan, three *kuruni* of paddy per day.
31. To Tirumalai Kūttan, *alias* Vāma-Śivan, three *kuruni* of paddy per day.
32. To Aiññārruvan Eḍuttapādam, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
33. To Araiyan Tillaikkaraiṣu,² *alias* Pūrva-Śivan, three *kuruni* of paddy per day.
34. To Kā[li] Śambandan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
35. To Kā[p]ālika-Vāli, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
36. To Venkādan Namaśśivā[yam], *alias* Rudra-Śivan, three *kuruni* of paddy per day.
37. To Śivan Anantan, *alias* Yōga-Śivan, three *kuruni* of paddy per day.
38. To Śivakkoṟu[ndu] Śambandan, *alias* Aghōra-Śivan, three *kuruni* of paddy per day.
39. To [Irāman Kaṇava]di (*i.e.*, Gaṇapati), *alias* Nāna-Śivan, three *kuruni* of paddy per day.
40. To [Pi]chchan Venkādan, *alias* Aghōra-Śivan, three *kuruni* of paddy per day.
41. To Maṟaikkādan³ Nambi-Ārūran, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
42. To Śō[m]an (*i.e.*, Sōma) Śambandan, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
43. To Śatti (*i.e.*, Śakti) Tirunāvukkaraiyan, *alias* [Ī]śāna-Śivan, three *kuruni* of paddy per day.
44. To Porehuvan Nambi-Ā[rūran], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
45. To Āchehan Tirunāvukkaraiyan, *alias* Nētra-Śivan, three *kuruni* of paddy per day.
46. To Aiyāran⁴ Pennōrbāgan,⁵ *alias* Hṛida[ya-Śi]van, three *kuruni* of paddy per day.
47. To Rājādi[tt]an Ambalattādi, *alias* Śikhā-Śivan, three *kuruni* of paddy per day.
48. To [Ś]elvan Ka[na]vadi Te[m]ban, *alias* [Dharma-Śi]van, three *kuruni* of paddy per day.
49. To Kūttan Tillaikkūttan,⁶ *alias* Nāna-Śivan, three *kuruni* of paddy per day.

¹ Tiruvāymūr, which is called Vāymūr in the *Periyapurānam*, belongs to the Negapatam tālluqa of the Tanjore district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 282.

² *I.e.*, "the king (or god) of Tilla (Chidambaram)."

³ Maṟaikkāṣu is the Tamil equivalent of the Sanskrit Vēdāraṇyam, the name of a place near Point Calimere, which is mentioned in the *Periyapurānam*. The form Tirumaṟaikkā[ḍu] occurs in paragraph 17.

⁴ Aiyāra or Tiruvaiyāra, *i.e.*, 'the sacred five rivers,' is a place on the northern bank of the Kāvēri, 7 miles north of Tanjāvūr. The name Tiruvaiyāra and that of its Śaiva temple, Pañchanadīvara, refer to the five principal rivers of the delta of the Kāvēri.

⁵ This is the Tamil equivalent of the Sanskrit Ārdhanārīśvara.

⁶ *I.e.*, "the dancer at Tilla (Chidambaram)."

50. For beating the small drum, to Sâryadêva-Kramavittan,¹ *alias* Vidanga-Udukkai-Vijjâdiran,² *alias* Sôma-Śivan, the son of [Ta]ttaya-Kramavittan of [Dv]êdaigômapuram,³ three *kurumi* of paddy per day.

51. For beating the big drum, to Gunappu[ga]r Marudan,⁴ *alias* Śikhâ-Śivan, three *kurumi* of paddy per day.

No. 66. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This very long inscription, which bears the same date as No. 65, and resembles it in style, records an order of king Râjarâjadêva, by which he assigned the produce of certain land to a number of men who had to perform various services in connection with the temple, and to four hundred women, evidently dancing-girls, who had been transferred to the establishment of the Râjarâjêśvara temple from that of other temples in the Chôla country. Each person received one or more shares, each of which consisted of the produce of one *vêli* of land, which was calculated at 100 *kalam* of paddy. This statement is valuable, as it enables us to ascertain, by a comparison of the produce in paddy with the extent of the land, that the unnamed land-measure, which is referred to in two other Tañjâvûr inscriptions of Râjarâja (Nos. 4 and 5), is meant for the *vêli*. According to the *Dictionnaire Tamoul-Français*, the modern equivalent of the *vêli* is 26,755 square metres.

Paragraphs 3 to 402 contain a list of the names of the dancing-girls whom Râjarâja had imported and settled in the neighbourhood of the Tañjâvûr temple. The names of some of these women are of historical interest, as they refer to the designations of sacred places and of royal personages. Of the latter kind are:—Râjarâji (paragraphs 65 and 268), Râjakêśari (10), and Arumôri⁵ (236, 369), which are derived from different names of the reigning king. The name Kundavai (215) is identical with that of Râjarâja's elder sister,⁶ and the name Ariñji (400) appears to be connected with Arimjaya, the Sanskrit name of his grandfather.⁷ The name Śeyya-Śôram (280) may be connected with the Chôla king Śengan,⁸ and the name Kapparadêvi (244) reminds of king Kapparadêva, whom Mr. Venkayya has satisfactorily identified with the Râshtrakûta king Kṛishna III.⁹ To the name of each woman is prefixed the name of the temple or village, to which she had been attached before her final transfer to the Râjarâjêśvara temple. On the basis of these references, and of the names of part of the women themselves, which allude to temples and villages, we can draw up a list of temples which were already in existence

¹ This is a Tamil form of the Sanskrit *Kramasid*, 'one who knows the *Kramapittha*.'

² *I.e.*, "(he who resembles) a Vidyâdharu (in beating) the small drum."

³ The same place is mentioned in lines 158 and 421 of the large Leyden grant.

⁴ This name is perhaps connected with Tiruviðaimarudûr, a sacred place in the Kumbhakônam tâlûqa, which is referred to in the *Periyapurânam*.

⁵ This surname of Râjarâja occurs in the inscription No. 66 of Vol. I, and forms part of the territorial term Arumôridêva-vañanâdu (Vol. II, No. 4, paragraph 2, and *passim*) or Arumôridêva-vañanâdu (No. 12, paragraph 1) and of the village names Arumôridêva-chaturvêdimangalam (No. 11, paragraph 1) and Arumôridêvarpuram (Vol. I, No. 71).

⁶ See Nos. 6, 7 and 8 of this volume.

⁷ Compare p. 228, note 2.

⁸ See p. 152 f. and p. 253.

⁹ *Madras Christian College Magazine* for April 1892. Four Tamil inscriptions of Kapparadêva are known: an unpublished one of the 16th year at Ukkal near Mâmanûr (in which the king's name is spelled Kappara-dêva), two inscriptions of the 17th and 19th years at Tirukkarukkuṅgam (No. 10), and one of the 20th year near Vêlûr (Vol. I, No. 51). In the three first of these inscriptions, the king receives the attribute கச்சி-தெய்வ-கொண்ட-மன்னன், "who took Kachchi (Conjeevaram) and Tañjai (Tanjore)." Kṛishna III. was a contemporary of the Chôla king Râjâditya; see p. 253, note 5.

when Râjarâja founded the Tanjâvûr temple. Among the Śaiva temples, the more ancient ones will be those whose names are also mentioned in the *Periyapurânam*: I subjoin a list of these Śaiva shrines, adding in brackets their names in the *Periyapurânam*, whenever they differ in form from the names recorded in the inscription:—

Tiruvāraneri or Araneri (Araneri) at Tiruvârûr; Tirumaṇḍali (Paravaiyūn-Maṇḍali) at Tiruvârûr; Tirumûlattānam (Mûlattānam at Tiruvârûr); Tirumâgālam (Mâgālam) at Ambar; Tirukkârōṇam or Kârōṇam at Nâgapaṭṭanam (Nâgai); Tiruvâchechirāmam (Âchechirāmam) at Pâchehil; Tiruppādâli-Îśvara (Pādâlîch-laram) at Pâmbuni; Vadatali at Paraiyâru (Paraiyârai); Ambalam, Ponnambalam, Tillai, Perôyil-Tillai, or Manram (Sidambaram); Âmâtâtûr; Kaḍambûr; Kârâyil: Kârâyil (Kârâyil); Karuvûr; Kôttûr; Nallûr; Nannilam; Niyamam (Paṇḍi-Niyamam); Orriyûr (Tiruvorriyûr); Pandananallûr; Paṇuvûr (Tiruppaṇuvûr); Talaiyâlângâḍu; Tiruchchôrrutturai (Ŝôrrutturai); Tiruk-kollambûdûr (Kollambûdûr); Tirumaṛaikkâḍu or Maṛaikkâḍu (Vêdâraniyam); Tirumattānam (Neyttānam); Tirupparaṇam; Tiruppūvaṇam or Pūvaṇam; Tiruteṅgâr (Teṅgâr); Tiruvaiyâru or Aiyaṛu; Tiruvâlângâḍu; Tiruvâṇaikkâ;¹ Tiruvêḅḅuḍi (Vêḅḅuḍi); Tiruvidaimarudil (Tiruvidaimarudûr); Tûngānai (Tûngānai-Mîlam); Vaḍavâyil (Vaḍamullaivâyil); Vayalûr (Viyalûr); and Venkâḍu (Tiruvēṅkâḍu).

A few of the women are called after Vaishṇava shrines which are mentioned in the *Nittavîḅḅamallam*, viz., Araṅgam (Ŝiraṅgam), Tiruvēṅḅadam (Tirumalai), Âli (Tiruvâli), and Śikurugûr (Tirukkurugûr). Others were transferred to Tanjâvûr from temples which, to judge from the second part of their names,² belong to the Vaishṇava sect, viz., Avaiṅḅârâyaṇa-Viṅṅagar at Ambar, Śritâri-Viṅṅagar at Arapuram, and Śripâdi-Viṅṅagar at Pâmbuni.

The second part of the inscription (paragraphs 403 to 510) consists of a list of male temple servants, viz., dancing-masters, musicians, drummers, singers, accountants, parasol-bearers, lamp-lighters, watermen, potters, washermen, barbers, astrologers, tailors, a brazier, carpenters, a goldsmith, and others the reading or meaning of whose designations remains doubtful. Some of these persons are called after king Râjarâja (paragraphs 424, 425, 447, 466, 493, 494, 495, 498, 503) and after his surnames Arumoṛi (406, 466), Mummaḍi-Chôla³ (403, 404, 423, 436, 455, 465, 486), Nityavinôḍa⁴ (413, 504), Râjakêsarî (407), and Râjâśraya⁵ (413); others after his father Parântaka (448, 458, 496) and after his grandfather Arinjaya (416, 507, 509). The two names Kaṇḍarâditta (505) and Madhurântaka (504) probably refer to the two Chôla kings Gaṇḍarâditya and Madhurântaka.⁶ The name Taila (435) reminds of the Western Châlukya king Taila II. Other names are derived from the following Śaiva shrines which are mentioned in the

¹ One of the women is called Tiruvēṅḅâval (112), which is the name of the sacred *jambû* tree in the Tiruvâṅḅai Jambukêśvara temple; see p. 253.

² *Viṅṅagar* is probably a corruption of *Vishṇugriha*; see p. 115, note 6.

³ Mummaḍi-Chôla or Mummaḍi-Chôla was a *divûda* of Râjarâja; see p. 139, note 1, and p. 222, note 4, and compare *Epigraphia Indica*, Vol. III, p. 17, note 5.

⁴ According to the large Leyden grant (l. 70 f., where the original plates read नित्या नित्यविनोद^o, while the printed text reads नित्यानित्यविनोद^o), Nityavinôḍa was a surname of Râjarâja. It forms part of the territorial name Nittavîḅḅa-valaṅḅuḍu, which is frequently referred to in the Tanjâvûr inscriptions.

⁵ According to line 74 of the large Leyden grant, Râjâśraya was a surname of king Râjarâja.

⁶ Nos. 5 and 9 of the Table in Vol. I, p. 112.

Periyapurānam :— Aiyāru (Tiruvaiyāru), Ambalam (Śidambaram), Ārūr (Tiruvārūr), Karugāvūr, Manañjēri or Tirumanañjēri, Maraiikkādu (Vadraiyāru), Marapādi (Tirumarapādi), Nettānam (Nettānam), Orriyūr (Tiruvorriyūr), and Vadavāyil (Vadamullaivāyil). Finally, three men are called after the Vaishṇava shrines at Araṅgam (Śrīraṅgam), Tiruvellarai, and Tiruvēṅgaḍam (Tirumalai), which are mentioned in the *Nālayiraprabandham*.

TEXT.

First section.

- [1.] [ஹ்லஹ்] ஸ்ரீ [ஃ] [கி]ருமகன் பொல[ப்]பெருவிசைசெல்[வி]யுத்தனக்கெயரிமை பூண்டமை மனக்கொண்க்காந்த[ன]னார்ச்சாலை கல[ம]றுத்தருளி வெங்கைகாடுக்கம்பாடியுத்த[டி]கைபாடி-
- [2.] [யும் து]ளம்[ப்ப]ர[டி]யுத்தம¹லகாடுக்கொல்ல[மு]க்கலிக்கமும் முரட்டெழி[ல்] சிக்களர் [சமு]ண்டலமும் இ[ரட்]டபாடி [எ]ழார இவக்கமும் முன்னீர்ப்பமுத்திவு பன்னீராபி[ரமுத்திண்]-
- [3.] டி[ற]ல் வென்றித்தண்டாற்கொண்ட[ட] தன்னெழில் வசுநிழி[டு]ளவலாயாண்டெ[தொ]ழுதக வினங்கும் யாண்டெ செழிபணாத்தெச கொள் கொராஜகெ[வ்]யி-வ²தீயான ஸ்ரீராஜாஜகெ[வ்]யர்க்கு யா-
- [4.] [ண்]டு இருபத்தொன்பதாவது [வரை] உடை[ய]ர் ஸ்ரீராஜராஜையா³ உடையார்க்கு சிவந்தக்கா⁴றாக உடையார் ஸ்ரீராஜராஜகெவ⁵ர் குடுத்த சிவந்தக்கா⁶ர[ஃ]க்கும் உடை[ய]ர் ஸ்ரீராஜரா[ஜ்]யா⁷ உடை-
- [5.] [யா⁸] த[னி]ச்செரிப்பெண்டு[க]ன[ஃ]ச்சொழம⁹ர் உவத்தச்சரிச்செரிகளி[ல்] நின்[று]த்[டு]காண்டு வந்து எற்றின தனிச்செரிப்பெண்டெருக்கும் ¹சிவந்தமாக[ப்ப]ற்கு செய்தபடி பங்கு வழி [ப]ற்கு ஒ-
- [6.] [ன்]றிலு²ல் [சி]வன் [டு]வசீ³யினு⁴ல் ராஜகெவறியொ[டு]ட[ர]க்கும் ஆடவல்வனென்[னும்] மரக்காவால் கெல்லு துற்றக்க[ல]மா[க]வும் இப்படி பங்கு பெற்ற இவர்களில் செத்தா[ர்]க்கும் அனாதெச-
- [7.] [ம்] [பொ]னார்க்குத்தலைமாறு இவ்[வி]வர்க்கு அடுத்த[து] முறை கடலார் இக்காணி [பெ]ற்ற[ப்]பணி செய்யவும் அடுத்த முறை கடலார் தாத்தாம் பொய்யு⁵ அவ்வாறு வி[டி]ல் பொ[ய்யு]ராய் இருப்பாரா ஆ-
- [8.] னிட்டு[ப்பணி] செய்கித்துக்கொள்ள[ப்பெ]றவும் அடுத்த முறை [கட]லார் இவ்[வ]ரது விடி¹ல் அவ்வவர் சிவாயக்களுக்குத்த[க்கவரில்] அவ்வவர் சிவாயக்க[னி]-வாரொ [பொய்யு]ராய் இருப்பா[ரை] ஆனீட்டு இட்ட [அ]வனெ காணி பெற[வு]-
- [9.] ம் [ஆக] இப்படி உ[டை]யார் ஸ்ரீரா[ஜ]ரா[ஜகெ]வ²ர் [கி]ருவாய் மொழி[த்த]ருளி-னபடி கல்லில் வெட்டியது ||— [ஃ] தனிச்செரிப்பெண்டு[க]ன் ||— [உ³] தெ-ற[குத்த]னிச்செரித்தென்சிறகு தலைவிடு திருவையாற்று ஒலொகரீதா⁴கெ[வ்]ய[ஃ]-
- [10.] ஸ்ரீர⁵து கக்கன் [சொ]மங்கைக்குப்ப[ற்கு] ஒன்றும் ||— [ஃ] [இ]ரண்டாம் விடு இத்த[னி] கக்கன் இ[ர]ணமுகா[மி]த்துப்பங்கு ஒன்[றும்] ||— [ஃ] [மு]ன்றும் [வி]டு இத்தனி க[க்க]ன் உதாரத்துக்குப்பங்கு ஒன்றும் ||— [ஃ] காலாம் விடு இத்த[னி]-
- [11.] [னி] கக்க[ன்] பட்டாசீ¹க்குப்பங்கு ஒன்றும் ||— [ஃ] அஞ்சாம் விடு துத்த[ள்] க[க்க]ன் எடுத்த[பாதத்து]க்குப்பங்கு ஒன்றும் ||— [ஃ] ஆறும் விடு இத்த-னி கக்கன் சொழகு²சுத்தரிக்குப்பங்கு ஒன்றும் ||— [அ³] எழா[த்] விடு இத்த[னி]

• Read தி¹த்த.

- [27.] லைவ்[சு]ப்ப[சு]கு [ஒ]ன்றும் ||— [சக*] [நா]ற்பதாம் விடு இவ்[வ]ர்[சு]ப்ப[சு]ரிபத-
ளிச்செ[ரி] க்க[சு]ன் ம[சு]ழ[சு]ல[சு]சி[சு]ப்ப[சு]கு [ஒ]ன்றும் ||— [சஉ*] நா-
ற்பத்தொன்றும் விடு இ-
- [28.] [வ]வ்[சு]த்த[சு]ரு[சு]வ[சு]நெ[ரி] க்க[சு]ன் ஆ[சு]ரா[சு]மு[சு]சு[சு]ப்ப[சு]ப[சு]கு ஒன்றும் ||— [சக*]
நாற்பத்திர[சு]ண்ட[சு]ம் விடு இவ்[வ]ர் [அ]ரு[சு]மொ[சு]ழி[சு]ய[சு]ரா[சு]தூ க்க[சு]ன் சி[சு]-
ண்டி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் [சச*]

Second section.

- [1.] நாற்பத்[சு]மூன்றும் விடு இவ்[வ]ர் உலக[சு]ய[சு]ரா[சு]தூ க்க[சு]ன் ப[சு]ரா[சு]தெ[சு]மா[சு]லு-
குப்ப[சு]ப[சு]கு ஒன்றும் ||— [சடு*] நாற்பத்தகாலாம் விடு இவ்[வ]ர்[சு]த்திருவா-
நெ[ரி] க்க[சு]ன் [நா]ராயண[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் [சக*] [நா]ற்பத்தஞ்சாம்
விடு இத்தளி க்க[சு]ன் அரவத்துக்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [சஎ*] நாற்பத்தா-
றும் விடு திருவா[சு]ர் ஸுக்ஷீயா[சு]தூ க்க[சு]ன் சொதி[சு]வி[சு]க்குப்ப[சு]ப[சு]கு
ஒன்றும் ||— [சஅ*] நாற்பத்தெழாம் விடு இவ்[வ]ர் உலகியா[சு]தூ க்க-
கள் திகை[சு]ச்சுடருக்குப்ப[சு]ப[சு]கு ஒன்றும் [சக*] [நா]ற்பத்தெட்டாம் விடு
இவ்[வ]ர் ஸுக்ஷீயா[சு]தூ க்க[சு]ன் ஆ[சு]வி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [டுஉ*]
நாற்பத்தொன்பதாம் விடு மட்ட[சு]ட [தெ]ன[சு]த[சு]ளி க்க[சு]ன் சிகண்டி[சு]க்குப்ப[சு]ப[சு]கு
ஒன்றும் ||— [டுக*] [ஐ]ம்பதாம் விடு இவ்[வ]ர் க்க[சு]ன் பெற்றதிருவுக்குப்ப-
ப[சு]கு ஒன்றும் ||— [டுஉ*] ஐம்பத்தொன்றும் விடு தஞ்சாவூர்த்தஞ்சாயா-
ம[சு]ணி[சு]க்கொயில் க்க[சு]-
- [2.] ன் [வி]ரசொ[சு]ழி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [டுக*] ஐம்பத்திரண்ட[சு]ம் விடு
[சிகண்டியூ]த்த[சு] க்க[சு]ன் திருவா[சு]வ[சு]கா[சு]டி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||—
[டுச*] ஐம்பத்தமூன்றும் விடு பா[சு]ந்[சு]க[சு]பு[சு]த்த[சு] க்க[சு]ன் பெ . . .
[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [டுடு*] ஐம்பத்தகாலாம் விடு இவ்[வ]ர்[சு] க்க[சு]ன்
உத்த[சு]ம[சு]தானி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [டுக*] ஐம்பத்தஞ்சாம் விடு
நிய[சு]ம[சு]த்து அ[சு]ருவகெசரி[சு]ய[சு]ரா[சு]தூ க்க[சு]ன் . . [த]த[சு]க்குப்ப[சு]ப[சு]கு ஒன்-
றும் ||— [டுஎ*] ஐம்பத்தாரும் விடு இத்தளி க்க[சு]ன் வெ[சு]ந்[சு]ரா-
[சு]ட்டி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் [டுஅ*] [ஐ]ம்பத்தெழாம் விடு இத்தளி க்க[சு]ன்
[சு]த்த[சு]டி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் [டுக*] [ஐ]ம்பத்தெட்டாம் விடு இத்தளி
க்க[சு]ன் சொழஞ்சாம[சு]ணி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [சுய*] ஐம்பத்தொ-
ன்பத[சு]ர[சு]ம் விடு இவ்[வ]ர் ஆயிரத்தளி க்க[சு]ன் [சு]க[சு]ரா[சு]வி[சு]க்குப்ப[சு]ப[சு]கு ஒன்-
றும் ||— [சக*] அறுபதாம் விடு இவ்[வ]ர் அ[சு]ருவகெசரி[சு]ய[சு]ரா[சு]தூ க்க[சு]ன்
[நா]ஞ்சுரி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் [சஉ*]
- [3.] அ[சு]றுபத்தொன்றும் விடு [நிய]ம[சு]த்து ஆ[சு]யிர[சு]த்தளி க்க[சு]ன் தெ[சு]வி[சு]க்குப்ப[சு]ப[சு]கு
ஒன்றும் ||— [சக*] [அ]றுபத்திரண்ட[சு]ம் விடு அம்பர்த்திருமாகாளத்து
க்க[சு]ன் கங்க[சு]ரி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [சச*] [அ]றுபத்தமூன்றும்
விடு இத்தளி க்க[சு]ன் நாராயண[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [சடு*] அறுபத்-
த[சு]ராவாம் விடு இத்தளி க்க[சு]ன் அகிமா[சு]னி[சு]க்குப்ப[சு]ப[சு]கு [ஒ]ன்றும் ||—
[சக*] [அ]றுபத்தஞ்சாம் விடு இவ்[வ]ர் அவ[சு]னி[சு]நாராயண[சு]வி[சு]ண்ட[சு]ர்¹
க்க[சு]ன் உதையத்துக்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [சஎ*] அறுபத்தாரும் விடு
இவ்[வ]ர்[சு]த்திருமாகாளத்து க்க[சு]ன் க[சு]ம[சு]கெ[சு]டி[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||—
[சஅ*] [அ]றுபத்தெழாம் விடு இவ்[வ]ர் மு[சு]து[சு]ப[சு]கவ[சு]ர[சு]த்தளி க்க[சு]ன் சி[சு]-
லு[சு]க்குப்ப[சு]ப[சு]கு ஒன்றும் ||— [சக*] அறுபத்தெட்டாம் விடு கடம்பூர்த்-
[சு]திருவினக்கொயில் க்க[சு]ன் கு[சு]ப்ப[சு]ப[சு]ப[சு]கு ஒன்றும் [சய*]

¹ After நாராயண is a crack which resembles an த. The actual reading may therefore be நாராயணத்.

- [4.] அழபத்தொன்பதாம் வீடு இத்தனி நக்கன் . . . வி . . . [க்கு]¹ப்ப[பு]ங்-
 கு ஒன்றும் ||— [எக*] எழுபதாம் வீடு இத்தனிச்சிறிய[ந]க்கன் [ந]க்-
 கத்துக்குப்பங்கு ஒன்றும் ||— [எஉ*] எழுபத்தொன்றாம் வீடு இத்த-
 னிப்பெரிய[ந]க்கன் [ந]க்கத்துக்குப்பங்கு ஒன்றும் ||— [எஊ*] எழுபத்திர-
 ன்பாம் வீடு இவ்வூர் இட்டாச்சிராயரதூ நக்கன் த[ரணி]வ[ர]ா-
 திக்குப்பங்கு ஒன்றும் ||— [எச*] எழுபத்தமூன்றாம் வீடு திருமறைக்கா-
 ட்டு க்க[ன்] மாதெவிக்குப்பங்கு ஒன்றும் ||— [எற*] எழுபத்த[ந]ா-
 லாம் வீடு விடை[ய]புரத்து நக்கன் அம்[ம]ரறிக்குப்பங்கு ஒன்றும் ||—
 [எக*] எழுபத்தஞ்சாம் வீடு வெணூர் நக்கன் . . . தாப்பகைக்குப்பங்கு
 ஒன்றும் ||— [எச*] எழுபத்தாராம் வீடு நயதிரபுரத்து நக்கன் திருநீலகண்-
 டுக்குப்பங்கு ஒன்றும் ||— [எஅ*]
- [5.] எழுபத்தொழாம் வீடு வீரபுரத்து நக்கன் ம[ர]ரூப[ரணி]க்குப்பங்கு ஒன்-
 தும் ||— [எக*] எழுபத்தெட்டாம் வீடு பாச்சில் திருமெற்ற[ளி] நக்கன்
 பெற்றிரு[வ]க்குப்பங்கு ஒன்றும் ||— [அய*] எழுபத்தொன்பதாம் வீடு
 இவ்வூர் திருவாச்சிராமத்து நக்கன் சொழத்துக்குப்பங்கு ஒன்றும்
 ||— [அக*] எண்பத்தாம் வீடு இவ்வூர்த்திருமெற்ற[ளி] நக்கன் செங்கு-
 ளத்துக்குப்பங்கு ஒன்றும் ||— [அஉ*] எண்பத்தொன்றாம் வீடு வீர[பு]-
 ரத்து நக்கன் . . . [க்கு]ப்பங்கு ஒன்றும் ||— [அஊ*] எண்பத்திரண்டாம்
 வீடு திருக்கொண்டம்[பூதூர்] நக்கன் பொற்கெசிக்குப்பங்கு ஒன்றும் ||—
 [அச*] எண்பத்தமூன்றாம் வீடு இவ்வூர் நக்கன் ஆற[ய]ரத்துக்குப்பங்கு
 ஒன்றும் ||— [அற*] எண்பத்தநாலாம் வீடு கற்பகதானிபுரத்து நக்கன்
 தில்லக்கத்திக்குப்பங்கு ஒன்றும் ||— [அக*] எண்பத்தஞ்சாம்-
- [6.] ம் வீடு இவ்வூர் நக்கன் ஆரூர்க்குப்பங்கு ஒன்றும் ||— [அஎ*] எண்-
 னத்தாராம் வீடு இவ்வூர் நக்கன் சாமுண்டிக்குப்பங்கு ஒன்றும் ||—
 [அஅ*] எண்பத்தொழாம் வீடு த[னி]ச்சாத்தங்குடி நக்கன் [அப]ய[த]-
 துக்குப்பங்கு ஒன்றும் ||— [அக*] எண்பத்தெட்டாம் வீடு தஞ்சா-
 ட்டு[ம]குடித்து நக்கன் திருமாகாணத்துக்குப்பங்கு ஒன்றும் ||— [கூய*]
 [எண்பத்தொன்பதாம் வீடு இத்தனி நக்கன் பிச்சிக்குப்பங்கு ஒன்றும் ||—
 [கூக*] தொண்ணூரும் வீடு ப[வ்வ]கா[ரண]புரத்து நக்கன் திருவடி[க]ளு-
 க்குப்பங்கு ஒன்றும் ||— [கூஉ*] தொண்ணூற்றொன்றாம் வீடு திருமறைக்-
 காட்டு நக்கன் சாத்த[த]த்துக்குப்பங்கு ஒன்றும் ||— [கூஊ*] தொண்ணூற்றிர-
 ன்டாம் வீடு இவ்வூர் நக்கன் திருமலைக்குப்பங்கு ஒன்றும் ||— [கூச*]
 இத்தனிச்செரி வடசிறகு தலைவீடு திருவை[வ]யாற்று ஒலொ[க]ஹா[வெ]வி[ர]ாய-
 ரு[தூ] நக்கன் வி[க]ிர[ம]தொண்டிக்குப்பங்கு ஒன்றும் ||— [கூற*] இ[ர]-
- [7.] ன்பாம் வீடு இத்தனி நக்கன் பு[கழி]க்குப்பங்கு ஒன்றும் ||—
 [கூக*] மூன்றாம் வீடு மிறை[பில்] நக்கன் ம[ரணி]க்கத்துக்குப்பங்கு ஒன்-
 தும் ||— [கூஉ*] நாலாம் வீடு திருவாரு[ச]ப்பெரிய[த]னிச்செரி நக்கன்
 [மாதெவி]க்குப்பங்கு ஒன்றும் ||— [கூஅ*] அஞ்சாம் வீடு [இத்தனி] நக்-
 கன் திருமலை[வ]த்துக்குப்பங்கு ஒன்றும் ||— [கூக*] ஆறாம் வீடு
 இவ்வூர் மூலையாது நக்கன் ஆரூர்க்குப்பங்கு ஒன்றும் ||— [ரா*]
 எழாம் வீடு இவ்வூர்ப்பெரிய[த]னிச்செரி நக்கன் கண்[டி]யூர்க்குப்பங்கு
 ஒன்றும் ||— [கூக*] எட்டாம் வீடு இவ்வூர் உல[கி]யாரதூ நக்கன்
 ஆசத்த[த]த்துக்குப்பங்கு ஒன்றும் ||— [கூஉ*] ஒன்பதாம் வீடு இவ்வூர்த்திரு-
 ன்பாம் நக்கன் அவத்துக்குப்பங்கு ஒன்றும் ||— [கூஊ*] பத்தாம் வீடு

¹ Perhaps தீதிவிடக்கிக்கு has to be read, as in paragraph 106.

[ரகஎ*] எழுபத்தநாலாம் வீடு இவ்வூர் ப்பகைவிடைநாயகரது நக்கள் அரிசு-
லகெசரிக்கு-

[16.] ப்பக்கு ஒன்றும் ||— [ரகஅ*] எழுபத்தைஞ்சராம் வீடு . . ந்தனிப்புக்கு-
[மதி:ரம்]ய[ரது] நக்கன் குலமா[து] ப்பக்கு ஒன்றும் ||— [ரகக*] எழு-
பத்தாரும் வீடு இத்தனி நக்கள் கரும[ரணிக்]கத்தும்புப்பக்கு ஒன்றும்
||— [ரகய*] எழுபத்தநாழாம் வீடு புழையாச்செரி [ந]க்கன் நகர[த்]தா-
ருக்குப்பக்கு ஒன்றும் ||— [ரகஉ*] [எழுப]த்தெ[த]ட்டாம் வீடு கியம[த்]த
ஆபிரத்தனி கிக்கன் ச[ந்]திரத்தக்குப்பக்கு ஒன்றும் ||— [ரகஉ*] [எழு-
ப]த்தொ[ன்]பதாம் வீடு இவ்வூர் அரிசு[ல]கெசரிநாயகரது நக்கன் [வ]ட-
வாபி[த]க்குப்பக்கு ஒன்றும் ||— [ரகக*] எண்பதாம் வீடு இவ்வூர் தூவகெ[ச]-
லரிநாயகரது நக்கன் பரா[ந்]தொ[த]க்குப்பக்கு ஒன்றும் ||— [ரகஎ*]
எண்பத்தொன்றும் வீடு இவ்வூர்ச்ச[ந்]திராமலீ[நாயகரது] [ந]க்கன் திரு-
வெ[வ]ங்கடத்துக்கு-

[17.] ப்பக்கு ஒன்றும் ||— [ரகடு*] [எண்ப]த்திரண்டாம் வீடு இவ்வூர் அரிசு-
லகெசலரிநாயகரது [ந]க்கன் சற்பதெவிக்குப்பக்கு ஒன்றும் ||— [ரகக*]
எண்ப]த்துமன்றும் வீடு [ந]ன்னிலத்து திருமெற்றனி நக்கன் ஆமா[த்]-
தூர்க்குப்பக்கு ஒன்றும் [ரகஎ*] எண்ப]த்தநாலாம் வீடு [காவி]ப்பூம்-
பட்டனத்து நக்கன் ஊதாரி[க்]குப்பக்கு ஒன்றும் ||— [ரகஅ*] [எண்ப]-
[த்]தை[ஞ்ச]ராம் வீடு பழைய[ர]ந்து அரையெருமா[ந்]தனி நக்கன் [சில-
குளாமணிக்குப்பக்கு ஒன்றும்] ||— [ரகக*] [எண்ப]த்தாரும் வீடு
இவ்வூர் அவனிகாராயணபுரத்து நக்கன் விக்கிரமாதித்திக்குப்பக்கு ஒன்-
றும் ||— [ரகய*] எண்பத்தொழாம் வீடு இவ்வூர் நக்கன் தில்லைநிறைந்தாரு-
க்குப்பக்கு ஒன்றும் ||— [ரகஉ*] எண்பத்தெட்டாம் வீடு இவ்வூர் வடதனி
நக்கன் [சய]னவல்வி-

[18.] [க்]குப்பக்கு ஒன்றும் ||— [ரகஉ*] எண்ப]த்தொன்பத[ர]ம் வீடு [இத்]-
தனி நக்கன் பெற்றதிருவுக்குப்பக்கு ஒன்றும் ||— [ரகக*] தொன்[ண]றும்
வீடு ஆபிரத்தனி மலீயாரது நக்கன் மதனவ[ல்]கிக்குப்பக்கு ஒன்றும்
||— [ரகஅ*] தொ[ண்]ணாற்றென்றும் வீடு கருப்பூர் நக்கன் எடுத்த-
பாதத்துக்குப்பக்கு ஒன்றும் ||— [ரகடு*] தொ[ண்]ணாற்றிரண்டாம் வீடு
வி[ர]புரத்து நக்கன் மீனவன்மாதெவிக்குப்பக்கு ஒன்றும் ||— [ரகக*]
[வடக்கில் தனிச்செ]ரித்தெ[ன்]சிறகு தலைவீடு திருவா[ரு]ர் [வாஜ்]யாரது நக்-
கள் மூவர்கண்டிக்குப்பக்கு ஒன்றும் ||— [ரகஎ*] இ[ரண்]டாம் வீடு
நாக[ப]ட்டனத்துத்திருக்காரொணத்து [ந]க்கன் சிருடையா[ரு]க்குப்பக்கு ஒன்றும்
||— [ரகஅ*] மூன்றும் வீடு அரபுரத்து நிக[ன]கி[நாயகரது] நக்கன்
திரு[வ]க்குப்ப[க்]-

[19.] கு ஒன்றும் ||— [ரகக*] நாலாம் வீடு [கொட்]டுக்கு[ண்]வதி[நாயகரது]
நக்கன் பெற்றதிருவுக்குப்பக்கு ஒன்றும் ||— [ரகய*] ஐஞ்சரம் வீடு பா[ம்]-
புணி [ஸ்ரீ]பூதி[விண்]ண[கர்] நக்கன் பா[து]க்குப்பக்கு ஒன்றும் ||— [ரகக*]
[ஆ]றும் வீடு [க]ப்பகதானி[பு]ரத்து நக்கன் கற்பகதானிக்குப்பக்கு ஒன்-
றும் ||— [ரகஉ*] எழாம் வீடு திருவா[ரு]ர்ப்பெரியதனிச்செரி நக்கன்
ப[ந்]த[லு]க்குப்ப[க்]கு ஒன்றும் ||— [ரகக*] [எ]ட்டாம் வீடு இவ்வூர்
[நக்கன்] . . [க்]குப்ப[க்]கு ஒன்றும் ||— [ரகஅ*] [எ]ட்டாம் வீடு
தனிச்சாத்தத்து நக்கன் அம்பலத்துக்குப்பக்கு ஒன்றும் ||— [ரகடு*]
[ப]த்தாம் வீடு திருவா[ரு]ர்ப்பெரியதனிச்செரி நக்கன் வினாயாச்சிலைக்குப்-
பக்கு ஒன்றும் ||— [ரகக*] பதினொன்றும் வீடு ஆபிரத்தனி நக்கன் அன-
[வ]ரதகத்திக்குப்பக்கு ஒன்றும் ||— [ரகஎ*] பன்னிரண்டாம்

- [20.] வீடு இவ்வூர் [கக்]ன் நாஜஞ்சா[மணிக்குப்பங்கு ஒன்றும் ||—] [ாகுஅ*]
 [பின்முன்]ரூம் வீடு வயிர[பு]ரத்த நக்கன் அர[நெ]மிக்குப்பங்கு ஒன்றும் ||—
 [ாகுக*] பதி[நா]வா[ம் வீடு ஆ]மிரத்தளி நக்கன் [பட்]டத்துக்குப்பங்கு
 ஒன்றும் ||— [உா*] பதி[நா]ஞ்சாம் [வீடு இவ்வூர்] நக்கன் இ[நா]ங்-
 காவு[ந]ப[ந]கு ஒன்றும் ||— [உாக*] [பதி[நா]ரூம் வீடு திருவா[ந]ர்
 [அ]ரு[மொ]ழி[ரா]யா[ந]து நக்கன் [மொ]டி[க்குப்பங்கு ஒன்றும்] ||— [உாஉ*]
 பதி[நா]வா[ம் வீடு இவ்வூர்] நக்கன் [கரு]வூர்க்குப்பங்கு ஒன்றும் ||—
 [உாஉ*] [பதி[நா]வா[ம் வீடு பா]ந[தக]ரா[யா]ந[து நக்கன் [திரு]வா[ந]ை-
 க்கா[ந]ப[ந]கு ஒன்றும்] ||— [உாச*] பத்தொன்பதாம் வீடு திரு[நா]வ-
 ப[ந]து நக்கன் அ[வ]த்துக்குப்பங்கு ஒன்றும் ||— [உாடு*] இருபதாம் வீடு
 கொ[ந]ப[ந]கு ஒன்றும்] ||— [உாச*] பத்தொன்பதாம் வீடு திரு[நா]வ-
 ப[ந]து நக்கன் அ[வ]த்துக்குப்பங்கு ஒன்றும் ||— [உாடு*] இருபதாம் வீடு
 கொ[ந]ப[ந]கு ஒன்றும்] ||— [உாச*]
- [21.] [இரு]பத்தொன்றும் வீடு இத்தளி நக்கன் நம்பாண்டிக்குப்பங்கு ஒன்றும் ||—
 [உாஎ*] இருபத்திரண்டாம் வீடு இத்தளி நக்கன் உமைக்குப்பங்கு ஒன்றும்
 ||— [உாஅ*] இருபத்தமூன்றும் வீடு இத்தளி நக்கன் திட்டை[த]செ-
 [நி]ர[ந]ப[ந]கு ஒன்றும் ||— [உாக*] இருபத்தநா[லாம் வீடு இத்தளி]
 நக்கன் உமைக்குப்பங்கு ஒன்றும் ||— [உாய*] இருபத்தைஞ்சாம் வீடு
 [திரு]வா[ந]ர[ந]தி[ரு]வா[ந]ம[ந]ரா[ந]து நக்கன் சி[தி]ரவலிக்குப்பங்கு
 [ஒ]ன்றும் ||— [உாய*] [இரு]பத்தா[றும் வீடு ஆ]மிரத்தளி நக்கன்
 [தி]ருவா[ந]ர[ந]தி[ரு]வா[ந]ம[ந]ரா[ந]து நக்கன் பெற்ற[திரு]வ[ந]குப்பங்கு ஒன்றும் ||—
 [உாஉ*] [இரு]பத்தொன்பதாம் வீடு [திரு]வா[ந]ர[ந]தி[ரு]மண்ட[ளி நக்கன்]
 [தி]ருவா[ந]ர[ந]தி[ரு]வா[ந]ம[ந]ரா[ந]து ஒன்றும் ||— [உாய*] இருபத்தொன்ப-
- [22.] [தாம் வீடு இத்தளி நக்கன் குத்த[வ]க்குப்பங்கு ஒன்றும் ||— [உாடு*]
 முப்பதாம் வீடு ஆமிரத்தளி மல்லையா[ந]து நக்கன் பாக்கரிக்குப்பங்கு ஒன்றும்
 ||— [உாய*] [மு]ப்பத்தொன்றும் வீடு [திரு]வா[ந]ர் ஸ்ரீ[ந]யா[ந]து நக்கன்
 பொ[ந]ப[ந]கு ஒன்றும் ||— [உாய*] முப்பத்திரண்டாம் வீடு [ஜ]ந-
 கா[ந]ப[ந]து [வி]ந[ந]விஜய[ரா]ந[து] நக்கன் [பொ]ர[ந]குப்பங்கு
 ஒன்றும் ||— [உாய*] முப்பத்தமூன்றும் வீடு [ப]ந[ந]க[ரா]யா[ந]து
 நக்கன் [பொ]ந[ந]க[ரா]யா[ந]து[க்குப்பங்கு ஒன்றும்] ||— [உாய*] முப்பத்தநா[லாம்
 வீடு [திரு]வா[ந]ர[ந]தி[ரு]வா[ந]ம[ந]ரா[ந]து நக்கன் எ[ந]வி[ந]குப்பங்கு
 [ஒ]ன்றும் ||— [உாய*] [மு]ப்பத்தொன்றும் வீடு ஆமிரத்தளி நக்கன்
 [தி]ருவா[ந]ர[ந]தி[ரு]வா[ந]ம[ந]ரா[ந]து ஒன்றும் ||— [உாஉ*] முப்பத்தா[றும் வீடு இவ்வூர்]
 நக்கன் [திரு]வா[ந]ர[ந]தி[ரு]வா[ந]ம[ந]ரா[ந]து ஒன்றும் ||— [உாஉ*]
- [23.] முப்பத்தொன்றும் வீடு [இவ்வூர்]க்க[ந]ய[ந]க்கன் திருவடிக்குப்பங்கு ஒன்றும் ||—
 [உாஉ*] முப்பத்தொன்பதாம் வீடு திருவெதிருடி நக்கன் கண்டாச்சிக்குப்பங்கு
 ஒன்றும் ||— [உாஉ*] முப்பத்தொ[ந]பதாம் வீடு இவ்வூர் [நக்கன்] குவ-
 மா[ந]ப[ந]கு ஒன்றும் ||— [உாஉ*] நாற்பதாம் வீடு ஆற்றுத்தளி
 நக்கன் [க்குப்பங்கு ஒன்றும்] ||— [உாஉ*] நாற்பத்தொன்றும் வீடு
 இவ்வூர் நக்கன் வெம்[ந]குப்பங்கு ஒன்றும் ||— [உாஉ*] நாற்பத்திரண்டாம்
 வீடு [திரு]வா[ந]ர[ந]தி[ரு]வா[ந]ம[ந]ரா[ந]து நக்கன் பொ[ந]க[ரா]யா[ந]து
 [உாஉ*] [நா]ற்பத்தமூன்றும் வீடு திரு[நா]வ[ந]து நக்கன் ஒற்றியூர்க்-
 குப்பங்கு ஒன்றும் ||— [உாஉ*] நாற்பத்தொன்றாம் வீடு திருமறைக்காட்டு
 [நக்கன்] [க்குப்பங்கு ஒன்றும்] ||— [உாநய*] நாற்பத்தைஞ்சாம்
 வீடு [நா]ற்பத்தொன்றாம் [நக்கன்] சங்காணிக்குப்பங்கு ஒன்றும் ||—
 [உாநய*] நாற்பத்தொன்றாம் வீடு இவ்வூர்திரு[நா]வ[ந]து நக்கன் எ[ந]குப்பங்கு
- [24.] [நக்கன்] [க்குப்பங்கு ஒன்றும்] ||— [உாநய*] நாற்பத்தைஞ்சாம்
 வீடு [நா]ற்பத்தொன்றாம் [நக்கன்] சங்காணிக்குப்பங்கு ஒன்றும் ||—
 [உாநய*] நாற்பத்தொன்றாம் வீடு இவ்வூர்திரு[நா]வ[ந]து நக்கன் எ[ந]குப்பங்கு

ஒன்றும் ||— [24.52*] காற்பத்தெழாம் வீடு உத்தமதானியுரத்த நக்கன் பூவணத்துக்குப்பங்கு ஒன்றும் [24.53*] [காற்பத்தெட்டாம் வீடு சிவமத்து ஆயிரத்தளி நக்கன் அழகனுக்குப்பங்கு ஒன்றும்] [24.54*] [காற்பத்தெட்ரா]-
ன்பதாம் வீடு [பழைய]ரற்று அனாடு[ய]ருமாந்தளி நக்கன் சிவனியலுக்குள்-
க்குப்பங்கு ஒன்றும் ||— [24.55*] ஐம்பதாம் வீடு இத்தளி நக்கன் அ[ரு]-
மொடுக்குப்பங்கு ஒன்றும் ||— [24.56*] ஐம்பத்தொன்றாம் வீடு இவ்வூர்த்-
தென்தளி நக்கன் ஆச்சத்-

[25.] குக்குப்பங்கு ஒன்றும் ||— [24.57*] ஐம்பத்திரண்டாம் வீடு இத்தளிச்சிவ-
நக்கன் ஆச்சத்த[க்]குப்பங்கு ஒன்றும் ||— [24.58*] ஐம்பத்தமுள்ளுரம்
வீடு இவ்வூர் [வ]ட்டளி நக்கன் அழகத்துக்குப்பங்கு ஒன்றும் ||— [24.59*]
ஐம்பத்தகாவாம் வீடு இத்தளி [க்]க்கன் குளாமணிக்குப்பங்கு ஒன்றும் ||—
[24.60*] ஐம்பத்ததஞ்சாம் வீடு இத்தளி நக்கன் எட்டிக்குப்பங்கு ஒன்-
தும் ||— [24.61*] ஐம்பத்தாரும் வீடு இவ்வூர் முன்றூர்நக்கன்தளி நக்-
[க்]ன் வீராணிக்குப்பங்கு ஒன்றும் ||— [24.62*] ஐம்பத்தொன்றாம் வீடு இத்-
தளி [க்]க்கன் ஒரு[ப்]பனைக்குப்பங்கு ஒன்றும் ||— [24.63*] ஐம்பத்தெட்-
ட்டாம் வீடு கொற்றமங்கலத்து [க்]க்கன் கன்ன[ர]தெ[வி]க்குப்பங்கு ஒன்றும் ||—
[24.64*] ஐம்பத்தொன்பதாம் வீடு திருத்தெக்கூர் நக்கன் கனலிக்குப்பங்கு
ஒன்றும் ||— [24.65*] அ[று]பதா-

[26.] ம் வீடு செல்லூர் நக்கன் எட்டிக்குப்பங்கு ஒன்றும் ||— [24.66*] அறுபத்-
தொன்றாம் வீடு திருவைய[ர]ற்று நக்கன் அம்பலக்கத்திக்குப்பங்கு ஒன்றும்
||— [24.67*] அறுபத்திரண்டாம் வீடு நா[க்]பட்டனத்தச்செனாமுகத்த நக்கன்
அணந்தத்துக்கு[ப்]பங்கு ஒன்றும் ||— [24.68*] அறுபத்தமுன்றாம் வீடு தஞ்-
சாலூர்[த்த]ஞ்சைமாமணிக்கோயில் நக்கன் [வழுவா]சி[லை]க்கு[ப்]பங்கு ஒன்-
தும் ||— [24.69*] அறுபத்த[க்]காவாம் வீடு [ஒ]லொகீதா[டு]லி[ய]ராய[று]த[று]
[க்]க்கன் [சி]தெவி[க்]கு[ப்]பங்கு ஒன்றும் ||— [24.70*] [அ]றுபத்ததஞ்சாம்
வீடு [ப]ராந்த[க்]புர[த்]து நக்[க்]ன் எழுபனைக்குப்பங்கு ஒன்றும் ||— [24.71*]
அறுபத்தாரும் வீடு [தி]ருவையாற்று நக்கன் பொன்னுக்கு[ப்]பங்கு ஒன்றும்
||— [24.72*] அறுபத்தெழாம் வீடு [ப]ழுலூர்[ப்]பகை[வி]டை[ய]ராய[று]-

[27.] ருதூ நக்கன் பழுலூர்க்குப்பங்கு ஒன்றும் ||— [24.73*] அறுபத்தெட்டாம் வீடு
கடம்பூர் இட்டாச்சி[ய]ராய[று]த[று] நக்கன் சிவதெவிக்குப்பங்கு ஒன்றும் ||—
[24.74*] அறுபத்தொன்பதாம் வீடு திருவாரூர்ப்பெரிய[த]ளிச்செரி நக்கன்
சிருகருக்கு[ப்]பங்கு ஒன்றும் ||— [24.75*] எழு[ப்]பதாம் வீடு நன்னிலத்-
துத்திருமெற்றளி நக்கன் [ச]ங்காணிக்குப்பங்கு ஒன்றும் ||— [24.76*]
எழுபத்தொன்றாம் வீடு [தி]ருவிடை[ய]ருதில் நக்கன் செம்பி[ய]ன்மாதெ[வி]க்கு[ப்]-
பங்கு ஒன்றும் ||— [24.77*] எழுபத்திரண்டாம் வீடு [தஞ்ச]ாலூர் [ஜய]-
லீதளி நக்கன் காமா[டு]ம[ர]கிக்குப்பங்கு ஒன்றும் ||— [24.78*] எழு[ப்]பத்-
தமுன்றும் வீடு திருவாரூர்ப்பெரிய[த]ளிச்செரி [க்]க்கன் [பொ]ன்னுவிக்கு[ப்]-
பங்கு ஒன்றும் ||— [24.79*] எழுபத்த[க்]காவாம் வீடு சிவமத்து ஆவ-
கெலாரி[ய]ராய[று]த[று] நக்கன் வீரபிவா[டு]-

[28.] [ணி]க்குப்பங்கு ஒன்றும் ||— [24.80*] எழுபத்ததஞ்சாம் வீடு பாய்புணி பூ-
பூதிவிண்ணகர் நக்கன் ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [24.81*] எழுபத்தாரும்
[வீடு த]லைபாடங்காட்டு [க்]க்கன் வீர[டு]ப[ர]கிக்கு[ப்]பங்கு ஒன்றும் ||—
[24.82*] எழுபத்தெழாம் வீடு இவ்வூர் நக்கன் பொன்னம்பலத்தத்து[ப்]-
பங்கு ஒன்றும் ||— [24.83*] எழு[ப்]பத்தெட்டாம் வீடு பழையாற்று [வ]ட்-
தளி நக்கன் ஒரு[ப்]பனைக்கு[ப்]பங்கு ஒன்றும் ||— [24.84*] எழுபத்தொ-
ன்பதாம் வீடு [க்]கடம்பூர்த்திரு[வி]தங்கோ[யி]ல் [க்]க்கன் உமைக்குப்பங்கு ஒன்-

தும் ||— [உாகுடு*] எ[ண்]பதாம் [வீடு] [க]ரவிரிப்பூம்பட்ட[ன]த்து நக்கன்
 அர[க்க]த்துக்குப்பங்கு ஒன்றும் ||— [உாகுகு*] எண்பத்தொன்றும் [வீடு]
 அம்ப[ர] [மு]து[ப]க[வ]ர்[த]னி [ந]க்கன் பெற்றதிரு[வு]க்குப்பங்கு ஒன்றும்
 [உாகுகு*] எ[ண்]பத்திரண்டாம் வீடு திருவிடைமரு[தில்] நக்கன் [ரா]ஜ-
 [ரா]சிக்குப்பங்கு ஒன்றும் ||— [உாகுகு*]

Third Section.

[1.] [எ]ண்பத்தமுன்றும் [வீடு] பாச்சில் திருவலையாது நக்கன் மூஞ்சிக்குப்பங்கு
 ஒன்றும் ||— [உாகுகு*] எண்பத்துநாலாம் [வீடு] திருவாரூர்ப்பெ[ரி]யதளிச்-
 செரி நக்கன் பொற்க[ர]ளிக்குப்பங்கு ஒன்றும் ||— [உாஎய*] எண்பத்-
 தைச்சாம் வீடு இவ்வூர் உல[கி]ய[ரா]து நக்கன் திகை[க]மா[ணி]க்கத்துக்குப்-
 பங்கு ஒன்றும் ||— [உாஎக*] [எ]ண்பத்த[ரா]றும் [வீடு] அம்பர் முது[ப-
 க]வ[ர்]தனி நக்கன் செய்யபாதத்துக்குப்பங்கு ஒன்றும் ||— [உாஎஉ*]
 எ[ண்ப]த்தெழாம் [வீடு] [வி]ர[லூ]ர் [ந]க்கன் ஐய[ரா]ளுக்குப்பங்கு ஒன்றும்
 ||— [உாஎக*] எண்பத்தெட்டாம் வீடு நாகபட்டனத்து நடுவில் தளிச்செரி
 நக்கன் [க]ம்பு[க]மரிக்குப்பங்கு ஒன்றும் ||— [உாஎச*] எண்பத்தொன்ப-
 தாம் [வீடு] கெ[ர]மாக்கம்[லீ]யாது [ந]க்கன் [அ]ரையத்துக்குப்பங்கு ஒன்-
 றும் ||— [உாஎடு*] தொண்ணூறும் [வீடு] [தி]ருவாரூர்த்திரும[ண்]டளி
 [க]க்கன் தீத்தங்குக்குப்பங்கு ஒன்றும் ||— [உாஎச*] தொண்ணூற்-
 டென்றும் [வீடு] பார்த்தகாண்டாது நக்கன் சிறியஉமைக்குப்பங்கு [ஒ]ன்-
 தும் ||— [உாஎஎ*] தொண்ணூற்றிரண்டாம் வீடு தஞ்சாவூர் ஜய[லீ]பி-
 தளி [ந]க்கன் கா[ம]ம[க]ிக்[கு]ப்பங்கு ஒன்றும் ||— [உாஎஅ*] தொண்-
 டைத்தமுன்றும் வீடு இவ்வூர்த்தஞ்சைமாம[ணி]க்கொயில் [ந]க்கன் [தி]ருவழகு-
 துக்குப்பங்கு ஒன்றும் ||— [உாஎக*] தொண்ணூற்றுநாலாம் வீடு திருக்கொள்-
 னம்பூதர் நக்கன் செய்யசொ[மு]த்துக்குப்பங்கு ஒன்றும் ||— [உாஅய*]
 தொண்ணூற்றை[ற]ஞ்சாம் வீடு கடம்பூர் நக்கன் திருக்கு[ர]விக்குப்பங்கு ஒன்-
 றும் ||— [உாஅக*] வடக்கில் தளிச்செரி வடசிறகு தலை[வீடு] நாகபட்-
 டனத்துத்திருக்காரொணத்து நக்கன் [இ]ராமிக்குப்பங்கு ஒன்றும் ||—
 [உாஅஉ*] இரண்டாம் வீடு இத்தளி நக்கன் கற்றளிக்குப்பங்கு ஒன்றும் ||—
 [உாஅக*] [மு]ன்றும் [வீடு] [இ]த்த-

[2.] [வி] நக்கன் [கண்ண]த்துக்குப்பங்கு ஒன்றும் ||— [உாஅச*] நால[ர]ம்
 வீடு கெ[ர]ட்டேர்ப்பஞ்சவ[ன்]பெலாபெலி[ரா]ண்டாது நக்கன் உ[த்]தம[சு]ந்தரிக்குப்-
 பங்கு ஒன்றும் ||— [உாஅடு*] [ஐ]ஞ்சாம் வீடு [அ]ந்தளி அவ[னி]கெ-
 வ[ல]ய[ரா]ண்டாது நக்கன் குஞ்ச[ர]மலிக்குப்பங்கு ஒன்றும் ||— [உாஅசு*]
 ஆறும் வீடு கற்பகதா[னி]புரத்து நக்கன் செய[ய]பாதத்துக்குப்பங்கு ஒன்-
 றும் ||— [உாஅஎ*] எழாம் வீடு திருவாரூர்ப்பெ[ரி]யதளிச்செரி
 நக்கன் [சி]றிய[அ]வத்துக்குப்பங்கு ஒன்றும் ||— [உாஅஅ*] எட்டாம்
 வீடு பழையாற்று [வ]ட[த]ளி நக்கன் சிலகுளாமணிக்குப்பங்கு ஒன்றும் ||—
 [உாஅக*] [ஒ]ன்பதாம் [வீடு] [வெ]ரூர் [ந]க்கன் அ[ன]ந்திக்குப்பங்கு
 ஒன்றும் ||— [உாகு*] பத்தாம் வீடு [ப]ரம்பு[ணி]த்திருப்பாதாளி[ரா]ண்டா-
 து நக்கன் பொற்க[ர]ளிக்குப்பங்கு ஒன்றும் ||— [உாகுகு*] பதினா-
 ன்றும் வீடு உத்தமதா[னி]புரத்து [ந]க்கன் ஆ[ரா]அமுது[க்]குப்பங்கு ஒன்றும்
 ||— [உாகு*] பன்னிரண்டாம் வீடு ஆயிரத்தளி நக்கன் வெ[ண்]காட்-
 டுக்குப்பங்கு ஒன்றும் ||— [உாகுக*] பதின்மூன்றும் வீடு இவ்வூர் [ந]க்-
 கன் பெ[ரி]யகொயில்லை அழகிக்குப்பங்கு ஒன்றும் ||— [உாகுக*] [ப]தினா-
 ளாம் வீடு [உ]த்தமதா[னி]புரத்து [ந]க்கன் ஒக்கரிக்குப்பங்கு ஒன்றும் ||—

[உாகூ¹] [பதி]ணஞ்சாம் வீடு ஆயிரத்தளி க[க்]கன் 'அசங்கிக்குப்ப[ங்]கு ஒன்றும் ||— [உாகூ¹] பதினாரும் வீடு திருவாகு¹ர் அருமெ[சுழி]ராயா-
 து நக்கன் [புக]வொ[கமாணிக்க]த்த[க்]குப்ப[ங்]கு ஒன்றும் ||— [உாகூ¹] [பதி]வெழாம் வீடு இ[வ்]யு[ர்ப்]பெ[ரி]யத[னி]ச்செரி நக்கன் தெ[வ]டிக்குப்-
 ப[ங்]கு ஒன்றும் ||— [உாகூ¹] பதினெட்டாம் வீடு கொட்டு[க்]கு[ணவ]-
 தி[ராய]யாது நக்க[ள்] கூ[த்]தாடிக்குப்ப[ங்]கு ஒன்றும் ||— [உாகூ¹] ப[த்]-
 தொன்பதாம் [வீ]டு தீறா[வெ]ய[வா]து க[க்]கன்
 [வ்]விக்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] இருபதாம் வீடு [த]னிச்சாத்தக்குடி
 நக்கன் பா[க்]க[ரி]க்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] [இருபத்]-

[3.] [தொன்]றும் வீடு கொட்டு[ர்ப்]பஞ்சவன்[தீறா]வெ[யி]ராயாது [க]க்கன் எ[ர]ண-
 தெ[வி]க்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] இருபத்திரண்டாம் வீடு [வி]-
 டை[ய]புரத்தத்திருப்பக[லி]ராயாது நக்கன் க[ம்]பி[ந]க[க]க்குப்ப[ங்]கு ஒன்-
 றும் ||— [உாக¹] [இரு]பத்த[மு]ன்றும் வீடு [கொ]ட்டு[ர்ப்]பஞ்ச-
 வன்[தீறா]வெ[யி]ராயாது நக்கன் [சி]பட்டா[லி]க்குப்ப[ங்]கு ஒன்றும் ||—
 [உாக¹] இருபத்த[நாலா]ம் வீடு இத்தளி நக்கன் கு[ஞ்சா]ய[வி]க்குப்ப[ங்]கு
 ஒன்றும் ||— [உாக¹] [இரு]பத்தைஞ்சாம் வீடு விடையபுரத்த[ப்]புக[ழி]-
 ய[வா]து நக்க[ள்] க[ர]ா[தி]க்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] இருபத்தா-
 ரும் வீடு திருவாகு¹ர்ப்[பெ]ரியத[னி]ச்செரி நக்கன் காமுத்திரிக்குப்ப[ங்]கு
 ஒன்றும் ||— [உாக¹] இருபத்தெழாம் வீடு [ந]ய[தி]புரத்த [க]க்[க்]ன்
 [க]ரிய[அ]ரவத்துக்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] இருபத்தெட்டாம் வீடு
 அம்ப[ர்] அவனிகார[ய]ண[வி]ண[க]ர் நக்கன் க[ம்]பி[ய]மைக்குப்ப[ங்]கு ஒ-
 ன்றும் ||— [உாக¹] இருபத்தொன்பதாம் வீடு திருவாகு¹ர்த்திருமண்ட[ளி]ராயா-
 யாது நக்க[ள்] கருவூர்க்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] முப்பதாம் வீடு
 அம்ப[ர்] த[தி]ரு[ம]கா[ந]த்[து] நக்கன் செம்பொன்[து]க்குப்ப[ங்]கு ஒன்றும் ||—
 [உாக¹] முப்பத்தொன்றும் வீடு ஆயிரத்தளி ம[வ்]யாது நக்க[ள்]
 பெ[ர]ம்செய்யா[ந்]குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] முப்பத்திரண்டாம்
 வீடு ஜக[நாய]புரத்த [வி]சு[வி]ஜய[ராய]ாது நக்க[ள்] பட்டதிரு[வ]க்குப்-
 ப[ங்]கு ஒன்றும் ||— [உாக¹] முப்பத்த[மு]ன்றும் வீடு [தி]ருவிடைம-
 [ருகி]ல் நக்கன் வெண்காட்டுக்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] முப்பத்த-
 [ந]ாலாம் வீடு அரபுரத்த [நி]க[க]ி[ராய]ாது நக்கன் முரு[ந]கைக்குப்ப-
 ப[ங்]கு ஒன்றும் ||— [உாக¹] முப்பத்தைஞ்சாம் வீடு ஆயிரத்தளி க[க்]கன்
 ஒ[ம்]யூர்க்குப்ப[ங்]கு ஒன்றும் [உாக¹]

[4.] [மு]ப்பத்த[ர]றும் வீடு இவ்வூர் நக்கன் [ஆ]டல்[அ]கிக்குப்ப[ங்]கு ஒன்றும் ||—
 [உாக¹] முப்பத்தெழாம் வீடு இவ்வூர் நக்கன் கு[மா]டி[க்]குப்ப[ங்]கு ஒன்-
 றும் ||— [உாக¹] முப்பத்தெட்டாம் வீடு திருவெதிருடி க[க்]கன் க[க்]க[ர]-
 [ளி]க்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] முப்பத்தொன்பதாம் வீடு [ப]ர[ச]ந்-
 த[க்]ராயாது நக்க[ள்] [க]ிரிபுவனமா[த]விக்குப்ப[ங்]கு ஒன்றும் [உாக¹]
 காற்பதாம் வீடு [ஆ]ற்றத்தளி நக்க[ள்] இராமக்குப்ப[ங்]கு ஒன்றும் ||—
 [உாக¹] காற்பத்தொன்றும் வீடு [நி]ஹ[ம]சி[ராய]ாது நக்க[ள்] சீருடைக்க-
 முக்குப்ப[ங்]கு ஒன்றும் [உாக¹] காற்பத்திரண்டாம் வீடு [தி]ருச்-
 சொற்றுத்துறை நக்கன் ம[ந]காட்டுக்குப்ப[ங்]கு ஒன்றும் [உாக¹]
 காற்பத்த[மு]ன்றும் வீடு திருக்கொள்ளம்[பூ]து[ர்] நக்கன் உமை[க்]குப்ப[ங்]கு
 ஒன்றும் ||— [உாக¹] காற்பத்த[ந]ாலாம் வீடு [ந]னிவ[த]த்த[தி]ரு-
 வ[தி]யாது நக்கன் இலவத்துக்குப்ப[ங்]கு ஒன்றும் ||— [உாக¹] [நா]-

¹ This name might also be read as அரங்கி.

நப்பந்[தஞ்ச[ரம் வீடு [இவ்]ஜ[ர்]த்திருமெற்றளி நக்க[ன் ஒற்றியூ]ர்க்குப்பங்கு
[ந]ன்றம் ||— [நா௨௬*] காற்பத்தாரும் வீடு திருவ[3]யீயாரதூ நக்க[ன்
[நா௨௭*] [ந]ாற்பத்தெழாம் வீடு [நி-
யமத்து ஆயிரத்த[ளி] நக்கன் ஆடவல்ல[ரளு]க்குப்பங்கு ஒன்றும் [நா௨௮*]
[காற்பத்தெட்]டாம் வீடு இவ்வூர் சந்த[ர]மல்ல[ர]யாரதூ நக்க[ன் நம்]பி-
[யமைக்கு]ப்பங்கு ஒன்றும் ||— [நா௨௯*] [ந]ாற்பத்தொ[ன்]பதாம் வீடு
ப[ழ]யாற்று [அரை]ம[ர]ம[ர]ந்த[ளி] நக்க[ன் அமு]த்தத்துக்கு[ப்]பங்கு
ஒன்றும் [நா௩௦*] [ஐம்பதா]ம் வீடு அம்பர் முதுபகவர்தளி நக்க[ன் சி-
யைக்கு]ப்பங்கு ஒன்றும் ||— [நா௩௧*] [ஐம்பத்தொன்றாம் வீடு பழைய[ர]-
ந்துத்தென்னளி நக்கன் பிட்டுக்கு[ப்]பங்கு ஒன்றும் ||— [நா௩௨*] [ஐம்-
பத்திரண்டா]ம் வீடு இவ்வூர் வட[தளி] நக்கன் இராமிக்கு[ப்]பங்கு ஒ-
ன்றும் [நா௩௩*] [ஐம்பத்த[மு]ன்றாம் வீடு

[5.] [இ]த்தளி நக்கன் சி[க்]கடிக்குப்பங்கு ஒன்றும் ||— [நா௩௪*] ஐம்பத்துநாலாம்
வீடு இத்தளி நக்கன் சி[க்]கலாளாம[ணி]க்குப்பங்கு ஒன்றும் ||— [நா௩௫*]
[ஐம்ப]த[தை]ஞ்சாம் வீடு இவ்வூர்ச்சங்கீயாரதூ நக்கன் கொயிலுக்குப்பங்கு
ஒன்றும் ||— [நா௩௬*] ஐம்பத்த[ர]றும் வீடு இவ்வூர் முன்ன[ர்]நக்க[ன்]த[ளி]
நக்கன் ம[ய]ய[மா]லுக்குப்பங்கு ஒன்றும் [நா௩௭*] [ஐம்ப]த்தெ[ழ]ராம்
வீடு [அவனி]க[ர]ய[ண]புரத்து நக்கன் ஐயாற்று[க்]குப்பங்கு ஒன்றும் ||—
[நா௩௮*] ஐம்ப[த்]தெ[ட்ட]ாம் வீடு திருநெ[த்தா]நத்து நக்க[ன்] நக்க[த்]துக்-
குப்பங்கு ஒன்றும் ||— [நா௩௯*] ஐம்பத்தொன்ப[த]ராம் வீடு [திருத்]-
தெங்க[ர்] நக்க[ன்] பெற்ற[மை]க்குப்பங்கு ஒன்றும் [நா௪௦*] [அறுப]தாம்
வீடு நன்னிலத்த[திருவ]யீயாரதூ நக்க[ன்] பழிப்பி[க்]குப்பங்கு ஒன்றும் ||—
[நா௪௧*] அ[று]ப[த்]தொ[ன்றாம்] வீடு திருவா[ரு]ர் உல[கீ]யாரதூ நக்கன்
[ப]ட்டாவிக்கு[ப்]பங்கு ஒன்றும் [நா௪௨*] [அறுப]த்திரண்ட[ராம்] வீடு
த[ஞ்சா]ர் எரியூர்நாட்டுத்த[ளி] நக்க[ன்] மன்ற[மு]டையாளுக்குப்பங்கு ஒன்றும்
||— [நா௪௩*] அறுபத்தமுன்றும் வீடு வெ[ன]ர் நக்க[ன்] கு[ப்]பைக்கு[ப்]-
[ப]ங்கு ஒன்றும் ||— [நா௪௪*] அ[று]ப[த்]துநா[லாம்] வீடு [ப]ழுஜூ[ப்]ப-
கை[ட]யார[யார]தூ நக்க[ன்] தி[க்]குப்பங்கு ஒன்றும் ||— [நா௪௫*]
[அறுப]த்த[தை]ஞ்சாம் வீடு சி[யம]த்து அரிசுவ[கெ]ய[ரி]யாரதூ [நக்]-
கன் நக்க[த்]துக்குப்பங்கு ஒன்றும் ||— [நா௪௬*] [அறுப]த்த[தா]றும் வீடு
திருவா[ரு]ர்[பெ]ரிய[த]ளிச்[செ]ரி நக்கன் வில்வ[ன்]மாதெவிக்கு[ப்]பங்கு ஒன்-
டம் ||— [நா௪௭*] அறுபத்தெழாம் வீடு அம்பர் முதுபகவர்தளி நக்கன்
[ந]பத்த[தை]ஞ்சாம் வீடு வெ[ன]ர் நக்க[ன்] கு[ப்]பைக்கு[ப்]-
[ப]ங்கு ஒன்றும் ||— [நா௪௮*] அ[று]ப[த்]தெ[ட்ட]ாம் வீடு
[கட]ம்[பூ]ர் [நகீ]ய[ர]தூ நக்கன் பூமிக்கு[ப்]பங்கு ஒன்றும் [நா௪௯*]
[அறுப]த்தொ[ன்ப]தாம் வீடு திரு-

[6.] [ஐய]பாற்று நக்க[ன்] திருவடி[க்]குப்பங்கு ஒன்றும் ||— [நா௫௦*] [எ]ழு-
பதாம் வீடு தஞ்சா[லூர்] [பு]ஜூ[கு]ட்டத்து நக்கன் தூது[வி]க்கு[ப்]பங்கு ஒன்-
டம் ||— [நா௫௧*] எழுபத்தொன்றும் வீடு [கஞ்ச]ா[ற]நகர[த்து] நக்க[ன்]
மழலைச்சிலம்புக்கு[ப்]பங்கு ஒன்றும் ||— [நா௫௨*] எழுபத்திரண்ட[ராம்] வீடு
[ப]ழுஜூர் அவ[நிய]ம[த]ப்பு[ர]த்து நக்க[ன்] பெற்ற[திரு]வுக்கு[ப்]பங்கு ஒன்-
டம் ||— [நா௫௩*] [எ]ழுபத்தமுன்றும் வீடு ஒ[வெ]ரக[தி]ய[ரி]யாரதூ நக்கன்
[பு]க[வெ]கம[ணி]க்க[த்]துக்குப்பங்கு ஒன்றும் ||— [நா௫௪*]
எழுபத்துநாலாம் வீடு பாம்பு[ணி] ஸீ[தி]வி[ண்ண]கர் நக்க[ன்] சந்த[ரி]க்கு-
ப்பங்கு ஒன்றும் ||— [நா௫௫*] [எ]ழுபத்த[தை]ஞ்சாம் வீடு ந[ா]கப[ட்ட]ன-
த்துத்திருக்க[ரொ]ண[த்]து நக்கன் மாதெவி[க்]குப்பங்கு ஒன்றும் ||— [நா௫௬*]
எழுபத்த[தை]ஞ்சாம் வீடு கி[ள்]ளி[குடி] நக்க[ன்] பொன்னம்பலத்துக்குப்பங்கு ஒன்-

ன்மலைக்குப்பங்கு ஒன்றும் ||— [நாசுக*] [பு]கின்மூன்றும் வீடு [கி]ருவெ-
 திகடி நக்கன் [பொன்]னம்பலத்துக்குப்பங்கு ஒன்றும் ||— [நாசுக*]
 ப[தி]லா[ம்] வீடு த[லையா]லங்காட்டு நக்கன் நம்பாண்டிக்குப்பங்கு ஒன்றும்
 ||— [நாசுக*] பதினாஞ்சாம் வீடு [த]ங்கத்தார்தளி நக்கன் மண்டைக்குப்பங்கு
 ஒன்றும் ||— [நாசுக*] ம[தி]னாரும் வீடு .மண்ணிநகரத்து நக்கன் [வ]யலூர்
 [த]ங்கத்தார்தளிக்கு ஒன்றும் ||— [நாசுக*] .பதினொழாம் வீடு [வ]யலூர்
 நக்கன் [பு]ட்டாவிக்குப்பங்கு ஒன்றும் ||— [நாசுக*] [பு]தினொட்டாம்
 வீடு இ[வ]லூர் நக்கன் ச[ண]கைக்குப்பங்கு ஒன்றும் ||— [நாசுக*]
 [ப]ட்டாவிக்குப்பங்கு வீடு இவ்லூர் நக்கன் உமைக்குப்பங்கு ஒன்றும் ||—
 [நாசுக*] இ[ரு]பதாம் வீடு பழுலூர் அவனிகெ[வ]லரி[வ]யர[து] நக்கன் பொ-
 நகெ[க]சிக்குப்பங்கு ஒன்றும் ||— [நாசுக*] இ[ரு]பத்தொன்றும் வீடு
 இவ்லூர்[ப]பகைவிடை[வ]யர[து] நக்கன் வா[ன]வன்[ம]ரதெ[வி]க்குப்பங்கு-
 [9.] க்கு ஒன்றும் ||— [நாசுக*] இருபத்திரண்டாம் வீடு இவ்லூர் நக்கன்
 அரியா[து]க்குப்பங்கு ஒன்றும் ||— [நாசுக*] [இ]ருபத்துமூன்றும்
 வீடு [ம]த்தணகல்லூர் நக்கன் அறிஞ்சிக்குப்பங்கு ஒன்றும் ||— [சாச*]
 இருபத்திக்ரா[வ]ரம் வீடு திருவையா[று] நக்கன் பூவணத்துக்குப்பங்கு
 ஒன்றும் ||— [சாச*] இருபத்தைஞ்சாம் வீடு [க]ாட்டு[ரீ]க்குணவ[தி]ர[வ]-
 ய[ந]தூ. நக்கன் [ப]ஞ்சவன்[ம]ரதெ[வி]க்குப்பங்கு ஒன்றும் ||— உ [சாச*]
 நடவஞ்செய்ய [க]ட்டவம். ஒன்றுக்கு¹ அரையன் ச[ந]தர[டு]சாழன[ன]
 மும்மடி[செ]ழ[ரி]த[ய]ராயனுக்குப்பங்கு இரண்டும் ||— [சாச*] மெற்படி
 ஒன்றுக்கும[ர]ன் [வ]ட[வ]ய[ரி]வ[ர]ன மும்மடி[செ]ழ[ரி]த[ய]ராயனு-
 [தி]சுப்பங்கு இரண்டும் ||— [சாச*] மெற்படி ஒன்றுக்கு [வி]க்கி [பு]ட்-
 [ப]ட்டாவிக்குப்பங்கு இரண்டும் ||— [சாச*] .மெற்படி ஒன்றுக்கு
 [அ]ரையன் கவிமா[ன]தொங்கு அரு[ம]ர[தி]த[ய]ராயனுக்குப்பங்கு-
 பங்கு இரண்டும் ||— [சாச*] மெற்படி ஒன்றுக்கு மல்லன் இரட்டை-
 ய[ந]தூக்கும் சித்தி[ச]ன் கெசவனுக்கும் பங்கு இரண்டும் ||— [சாச*] மெற்-
 [ப]டி ஒன்றுக்கு அரையன் மணஞ்செரியான வகையி[நி]த[ய]ராயனுக்கு-
 குப்பங்கு இரண்டும் ||— [சாச*] .மெற்படி ஒன்றுக்குக்[ரு]-
 சா[வ]ன் [வி]ர[செ]ழ[ரி]ன் பஞ்சவன்[ம]ரதெ[வி]நாட[க]ம[ய]ய[ந]தூக்குப்பங்கு
 ஒன்றும் ||— [சாச*] மெற்படி ஒன்றுக்கு ம[ர]ம[க]காட்டுக்கணவதியான
 திருவெ[ள]ளமைச்சாக்கைக்குப்பங்கு ஒன்றாயும் ||— [சாச*] மெற்படி
 ஒன்றுக்கு ஒ[ந்]நியூ[ர]ன் சிங்கனுக்குப்பங்கு ஒன்றாயும் ||— [சாச*]
 மெற்படி ஒன்றுக்கு ஒ[ந்]நியூ[ர]ன் இளங்காவனுக்குப்பங்கு ஒன்றாயும்
 ||— [சாச*] [வி]யம் ஒன்றுக்கு அரையன் ரர்[ஜா]-
 [10.] பூவன[ன] சித்த[வி]நெ[த]வ[ர]டி[ம]ரா[ய]னுக்குப்பங்கு இரண்டும் ||— [சாச*]
 மெற்படி ஒன்றுக்கு அரையன் நி[ந]மகாராய[ன]னுக்குப்பங்கு [இரண்]-
 மும் ||— [சாச*] கா[ன]பா[டி] மூவ[ர]க்கு மு[ண்ட]தா[ரி] அ[ந]னுக்க[ன]-
 க்குப்பங்கு காவாயும் ||— [சாச*] மெற்படி இரண்டுக்கு ஆச்ச[ன்]
² சித்திவ[ரு]ண[ன] அறிஞ்சிகை[க] கா[ம]ர[ப]ப[ர]ாய[ன]னுக்குப்பங்கு [மூன்]-
 தும் ||— [சாச*] வ[ந்]தியம் ஒன்றுக்கு நிக[ரி]விசொழத்தெரி[ந்]த[உ]டநிலை-
 க்குக்காச்செ[வ]கரில் சின்றும் [பு]ருத்த [த]ஞ்சை கணவ[தி]க்குப்பங்கு ஒன்-
 தும் ||— [சாச*] மெற்படி ஒன்றுக்கு[ச]சிறுதனத்து வடுக்கா[ல]வ[ரி]ல்
 [செ]ருவ[தி]ரையனுக்குப்பங்கு ஒன்றாயும் ||— [சாச*] மெற்படி
 ஒன்றுக்கு ந[செ]ழ[ரி]டி[வ]ன[ன]னுக்குப்பங்கு ஒன்றாயும் ||— [சாச*]

¹ In modern Tamil this would be தட்டுவஞ்செய்ய தட்டுவன் ஒருவனுக்கு.

² Read சித்திவருண.

[பா]டவியம் ஒன்றுக்குக்கூத்தன் வறம[] . . . [வி]டக்கூக்குப்பங்கு இரண்-
மெம் ||— [சாஉஉ*] மெற்ப[டி] ஒன்றுக்கு அரை[ய]ன் வரையுமாபலுக்-
குப்பங்கு இரண்மெம் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு மூன்றுடன் [க]-
ணவதியான இருமடிசொழுவாடிமாராயலுக்குப்பங்கு இரண்மெம் ||— [சாஉஉ*]
மெற்படி ஒன்றுக்கு பொக[ய]ன் பொரியிலுண மும்மடிசொழுவாடிமாராய-
லுக்குப்பங்கு இரண்மெம் ||— [சாஉஉ*] உடுக்கை [வாச]ிக்க ஒரு[]
வி[]சொழுவா விட[]க்களு[]ன ரா[]ரா[]ஜ[]ஸ்ரீ[]மலயு[]லுக்குப்பங்கு ஒன்றரையும்
||— [சாஉஉ*] []ம[]ப[]டி . ஒன்றுக்குக்கூத்தன் குடித்தனை ரா[]ஜ-
ராஜலமலய[]வ[]ரமலயுக்குப்பங்கு ஒன்றரையும் ||— [சாஉஉ*] விணை
வாசிப்பார் இ[]ருவ[]ர்க்கு []ம[]ல[]யு[]ணு[]க[] கூ[]த்தனை செ[]ம்பியன்விணை-
குடித்தனுக்குப்பங்கு மூன்றரையும் ||— [சாஉஉ*] இவன் செத்தமை-
யில் இவன் மகனைக்கொண்ட இவன் . . . [ப]

[11.] மகன் அரையின் ²ஸுதாவினலுக்குக்காணியாசுவும் ||— [சாஉஉ*] ஆரியம்
[ப]ரவொர் மூவர்க்கு அரை[]யன் அம்பலநாத[] ஆன செ[]ம்பியன்வாடி-
மாராயலுக்குப்பங்கு ந[]ரலரையும் ||— [சாஉஉ*] தமழ் [பா]ட ஒருவலுக்-
குப்பங்கு ராக[]ன் கா[]மா[]ப[]ப[]ரை[]யலுக்குப்பங்கு ஒன்றரையும் ||—
[சாஉஉ*] மெற்படி ஒன்றுக்கு அமுதன் க[]ர[]னி[]க்குப்பங்கு ஒன்றரையும்
||— [சாஉஉ*] மெற்படி ஒன்றுக்கு [வ]ரணராசி கூத்த[]லுக்குப்பங்கு ஒன்றரையு-
மும் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு அரையின் குற்றிக்குப்பங்கு
[]ன்றரையும் ||— [சாஉஉ*] கொட்டிமத்தனம் ஒன்றுக்கு மாநலு[]
பங்கு ஒன்றும் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு மாநலு[]
குப்பங்கு ஒன்றும் ||— [சாஉஉ*] முத்தினைச்சங்கு ஒன்றுத்த[]யிவன்
[வி]க்கியண்ணலுக்குப்பங்கு ஒன்றும் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு மும்-
[]டி[]சொழத்தெரிந்த ஆணைப்பாகரில் குற்றி நாதலுக்குப்பங்கு ஒன்றும்
||— [சாஉஉ*] மெற்படி ஒன்றுக்கு தஞ்சாவூர் எரியூர்க்குத்தனி உவைச்-
சன் பெ[]ராக[]ளி[] தொண்டயலுக்குப்பங்கு ஒன்றும் ||— [சாஉஉ*] பக்க-
வாடிர் அழகியசொழத்தெரிந்தவலக்கைவெணைக்காறரில் ஐயாறன் அகரிக்-
குப்பங்கு முக்காலும் ||— [சாஉஉ*] மெற்படி காகி[]ய[]வாமணித்தெரி-
தவலக்கைவெணைக்காறரில் சத்தி ஆளுக்குப்பங்கு முக்காலும் ||— [சாஉஉ*]
மெற்படி . சித்தவினெத[]காட்டு []யூ[]ர்க்குற்ற[]குக்கருகா[]
வன் ஆச்சன் பிச்சலுக்குப்பங்கு முக்காலும் ||— [சாஉஉ*] மெற்படி
³ஸுதாவினலுக்குத்தெரிந்தவலக்கைவெணைக்காறரில் சத்தி பெ[]ர[]ன்-
லுக்குப்பங்கு முக்காலும் ||— [சாஉஉ*] மெற்படி []சொழ[]
க்கரில் காமன் []யாற[]லுக்குப்பங்கு முக்காலுக்குப்பங்கு சஉ* []

[12.] ஸுதாவினலில் எழுபத்தைய்வ[]ல் [வ]ரய்க்கும் பங்கு முக்காலும் ||— [சாஉஉ*] ராஜ-
[கண்]டியவத்தெரிந்தவலக்கைவெணைக்காறரில் [ப]ட்டாலகன் அ[]ம்பலத்தக்குப்-
பங்கு முக்காலும் ||— [சாஉஉ*] மாநலு[]ரில் குப்பை[] திருமண[]செரி-
குப்பங்கு முக்காலும் ||— [சாஉஉ*] தஞ்சாவூர் லுக்குப்பங்கு உவைச்-
சன் []யாற[]ன், கண்ட[]ராச்சலுக்குப்பங்கு முக்காலும் ||— [சாஉஉ*]
ராஜராஜத்தெரிந்தவல[]கை[]வெணை[]க்காறரில் வரணன், சீரானலுக்குப்ப[]-
ங்கு முக்காலும் ||— [சாஉஉ*] [ப]ரா[]த்த[]க[]கொ[]க[]வாளில் சீர்த்தி நாதலு-
க்குப்பங்கு, முக்காலும் ||— [சாஉஉ*] இவன் செத்தமையில இவன் தம்பி
கீர்த்தி கிளை தாங்கிக்குக்காணியாகவும் ||— [சாஉஉ*] கரிமலு[]
தவலக்கைவெணைக்காறரில் தூற்றெண்[]மன் குற்றிக்குப்பங்கு முக்கா-
லும் ||— [சாஉஉ*] இவன் செத்தமையில இவன் தம்பி தூற்றெண்மன்

¹ The reading சிறப்பன் is not impossible. ² Read லஉஉ. ³ Read ஸுதாவினலு.

- டிக்குத்[தன்]னெற்றம் ஆள் ப[தி]னெருவர்க்குப்பொற்ப[ப]ங்கு அரையாக[ப்]-
 ப[வ்]கு அஞ்சரையும் ||— [சாஅக*] மெற்படிக்கு உள்படும் சகடைகொட்டி-
 களில் . ழி அ[ர]ங்கத்தக்குத்தன்னெற்றம் ஆள் ப[தி]னெருவர்க்குப்பொற்-
 [15.] ப[வ்]கு அரையாக[ப்]ப[வ்]கு ஐஞ்சரையும் ||— [சாஅஉ*] மெற்படிக்கு உள்ப-
 டும் சகடைகொட்டிகளில் சாத[த]ள் அ[ம்]பலத்துக்குத்தன்னெ[ற்]றம் ஆள்
 பதினெருவர்க்குப்பொற்பங்கு அரையாகப்பங்கு ஐஞ்சரையும் ||— [சாஅக*]
 மெற்படிக்கு உள்படும் சகடைகொட்டிகளில் சத்தி இரண[டு]க[ர]ணனுக்குத்தன்-
 நெற்றம் ஆள் பதினெருவர்க்குப்பொற்பங்கு அரையாகப்பங்கு ஐஞ்ச-
 ரையும் ||— [சாஅச*] மெற்படிக்கு உள்படுத்தடி மா[மு]ம் அ[ரை]யள் உதை-
 [யம]ரத்தா[ண்]டனுக்குத்தன்னெற்றம் ஆள் பதினெருவர்க்குப்பொற்பங்கு
 அரையாகப்பங்கு ஐ[ஞ்]சரையும் ||— ஆக இவர்களை பா[த]வக்காணி பெறவும்
 ஆக இ[ப்படி] கா[ணி] [பெ]ற்றுப்பணி செய்யவும் ||— [சாஅந*] [தி]ரப்-
 பள்ளித்தொ[ர]ங்கல் பிடிக்கும் ஆளுக்கு உள்படுவான் ஒருவனுக்குப்ப[வ்]கு ஒன்-
 றும் ||— ஆள் பதினமர்க்குப்பொற்பங்கு எட்டு மா[வ]ும் ஆக [உ]டை-
 ய[ர*]ன் திருவிசுவாசான முடிமடிசாழ[த்]தெ[ர]வ[க்]ற்பெயரைய[னு]க்கும்
 குப்ப[டி] வன்னியான கந்தியா[வ]ம[ணி]தெ[ர]வ[க்]ற்பெயரைய[னு]க்கு[மாகப்]-
 பங்கு ஐஞ்சம் ||— [சாஅக*] விளக்குடையார்களுக்கு உள்படுவான் ஒருவனுக்-
 குப்பங்கு ஒன்றும் ||— ஆள் எழினுக்குப்பொ[ர]ற்பங்கு அரையாக[ப்]ப[வ்]கு
 மூன்றரையும் ஆகப்புவ[னி]செ[க]ரன் கற்ப[க]மான பஞ்சவன்பெயரைய[னு]க்குப்ப-
 பங்கு காலரையும் ||— [சாஅஎ*] நீ[ர்]த்தெனியான் கால்வர்க்குப்பொற்-
 பங்கு அரைய[ர]க மெற்படிய[ர]னுக்குப்பங்கு இரண்டும் ||— [சாஅஅ*] சன்-
 னையள் இருவர்க்குப்பொற்பங்கு முக்காலாக மெற்படியானுக்குப்பங்கு ஒன்-
 றரையும் ||— [சாஅக*] திருமடைப்பள்ளிக்கு[சவ]ர்க்கு உள்படுவான் ஒரு-
 வனுக்குப்பங்கு ஒன்றும் ||—
- [16.] [ஆள்] ப[தி]னமர்க்குப்பொ[ர]ற்பங்கு [அ]ரையமாக குரலிவாமணிப்பெருந்தரு-
 வில் குசுவ[ர்]க்குப்பங்கு ஆறும் ||— [சாகூய*] வண்ணத்தார்க்கள் இருவர்க்-
 குப்பொற்பங்கு ஒன்றாக [இ]த்தெருவில் ஈ[ந்]கொள்கிளுக்குப்பங்கு இரண்-
 டும் ||— [சாகூக*] [க]ரவிதிமை [செ]ய்ய ஒருவனுக்கு [அ]ரைய[ன்] ம[ண]-
 விவிக்க[னை] செம்பிய[ன்]பெருநக்க[ர]விதிக்குப்பங்கு அரையும் ||— [சாகூஉ*]
 மெற்படி ஒன்றுக்கு ஆச்சன் திருவெக்க[ம்]ரான ராஜராஜப்பெருநக்க[ர]விதி[க்]-
 குப்பங்கு அரையும் ||— [சாகூக*] [க]ரவிச[ஞ்செ]ய்ய இருவர்க்கு [செ]ய-
 [த]ரன் நெத்தானன் ஆன ராஜராஜப்பெருநக்க[ர]விசனுக்குப்பங்கு ஒன்றும்
 ||— [சாகூச*] திரு ஒருவனுக்கும் கீழ் ஆள் இ[ர]ண்டெக்கும் துணையன்
 [ஆ]தித்த[ன்] செம்பிய[ன்]பெருநக்க[ர]விதிக்குப்பங்கு இரண்டும் ||—
 [சாகூடு*] மெற்படி ஒருவனுக்கும் கீழ் ஆள் இ[ர]ண்டெக்கும் [ப]ராத்தகன்
 [வ]ராணுகுரலி ஆன ராஜராஜமணி[த]ரயிர[ஜ]னுக்குப்பங்கு இரண்டும் ||—
 [சாகூசு*] [க]ரவிதிமை [செ]ய்யவார் இருவர்க்கு [அ]ரைய[ன்] பவரு[த்]-
 [தி]ரான பஞ்சவ[ன்]மக்க[வ]ப்பெயரைய[னு]க்குப்பங்கு மூன்றும் ||— [சாகூஎ*]
 அம்பட்டன் கொள் சட[ந்]க[வ]ய[ர]ான ராஜராஜபு[யெ]ம[த]ரையனுக்குப்பங்கு
 ஒன்றும் ||— [சாகூஅ*] தய்யான் ஒருவனுக்குத்தெவன் கவலிய[ர]ன் [வி]ர-
 சொழப்பெருந்தய்ய[ர]னுக்குப்பங்கு ஒன்றும் ||— [சாகூக*] மெற்படி ஒன்-
 றுக்கு சிப்பன் மழபடியான கொளாத்தகப்பெருந்தய்ய[ர]னுக்கு¹ப்பங்கு ஒன்-
 றும் ||— [கூா*] ர[த]த்தய்யான் ஆச்சன் கருத்தி[ட்]டைக்குப்பங்கு ஒன்-
 றரையும் ||— [கூாக*] ²[க]ன்னான் ஒருவனுக்கு இடைக்கரை[காரிய]ன கந்தி-
 யலிவாமணி[ப்]பெருநக்க[ர]விதினுக்குப்பங்கு ஒன்றும் ||— [கூாஉ*]

¹ தய்யானுக்கு is corrected from தன்னனுக்கு. ² க appears to be corrected from த.

4. To [Ira]ṇamugarâ [mi], a girl of the same temple, (*who resides in*) the second house, one share.
5. To Udâram, a girl of the same temple, (*who resides in*) the third house, one share.
6. To [Pa]ṭṭâli,¹ a girl of the same temple, (*who resides in*) the fourth house, one share.
7. To Eḍutta[pâdam],² a girl of the same temple, (*who resides in*) the fifth house, one share.
8. To Śôṛakulasundari, a girl of the same temple, (*who resides in*) the sixth house, one share.
9. To Êkavîri, a girl of the same temple, (*who resides in*) the seventh house, one share.
10. To Râja[k]êšari, a girl of the Tiru[kkârôṇam] (*temple*) at Nâgapaṭṭanam,³ (*who resides in*) the eighth house, one share.
11. To Têšichchi, a girl of the Kôyiltali (*temple*) in the same village, (*who resides in*) the ninth house, one share.
12. To Periya-Têšichchi, a girl of the same temple, (*who resides in*) the tenth house, one share.
13. To Vichchâdiri (*i.e.*, Vidyâdharî), a girl of the Tirukkârôṇam (*temple*) in the same village, (*who resides in*) the eleventh house, one share.
14. To Maraikkâḍu,⁴ a girl of the same temple, (*who resides in*) the twelfth house, one share.
15. To Ammâri, a girl of the Naḍuviltali (*temple*) in the same village, (*who resides in*) the thirteenth house, one share.
16. To Tiruvaiaiyârū,⁵ a girl of Râja[k]êša[ri]nallûr, (*who resides in*) the fourteenth house, one share.
17. To Tillai-Aṛagi,⁶ a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the fifteenth house, one share.
18. To Echchu[ma]ṇḍai, a girl of the same temple, (*who resides in*) the sixteenth house, one share.
19. To Parami, a girl of Pagavadišêri (*i.e.*, Bhagavatî-šêri), (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.
20. To [Tillaikka]r[ai]šū, a girl of Tiruviḍaimarudil,⁷ (*who resides in*) the eighteenth house, one share.
21. To Aṛa[gi], a girl of the same village, (*who resides in*) the nineteenth house, one share.
22. To Śaduri, a girl of the same village, (*who resides in*) the twentieth house, one share.
23. To Maduravâšagi, a girl of the same village, (*who resides in*) the twenty-first house, one share.

¹ This name is probably derived from the Sanskrit *bhaṭṭâra* or *bhaṭṭâraka*; compare page 256, note 6.

² See page 257, note 1.

³ This is Negapatam in the Tanjore district. The Tirukkârôṇam temple, which is referred to in the *Periyapurâṇam* as *நரகைச்சுரபுரம்*, is now called Kâyarôṇasvâmin and still contains inscriptions of Râjarâja, Râjendra-Chôla and other Chôla kings. In these inscriptions, Negapatam is called Nâgapaṭṭanam or Śôṛakulavallipattanam. The two Leyden grants have the forms Nâgapaṭṭanam and Śôṛakulavallipattanam.

⁴ See page 258, note 3.

⁵ See page 258, note 4.

⁶ Tillai is one of the names of Ohidambaram; see page 258, notes 2 and 6.

⁷ This is the same as Tiruviḍaimarudûr, on which see page 259, note 4.

24. To Mādēvaḍigaḷ, a girl of the same village, (*who resides in*) the twenty-second house, one share.
25. To , a girl of the same village, (*who resides in*) the twenty-third house, one share.
26. To [I]ra[vikulamānikkam], a girl of the Kômākkam[bhī]śvara (*temple*), (*who resides in*) the twenty-fourth house, one share.
27. To Ârûr,¹ a girl of the Mu[ḷḷûr]na[kkantaḷi] (*temple*) at Paṛaiyâru, (*who resides in*) the twenty-fifth house, one share.
28. To Virâni, a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the twenty-sixth house, one share.
29. To Tennavaṇmâdēvi, a girl of the same temple, (*who resides in*) the twenty-seventh house, one share.
30. To Tiruvaivaiyâru, a girl of Avaninârâyaṇapuram, (*a quarter*) of the same village, (*who resides in*) the twenty-eighth house, one share.
31. To Mâdēvaḍigaḷ, a girl of the Tentaḷi (*temple*) at Paṛaiyâru, (*who resides in*) the twenty-ninth house, one share.
32. To [Puga]ri, a girl of the Śrîtâri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the thirtieth house, one share.
33. To [Pâ]ñjâdi, a girl of the Ti[g]aippi[r]âṭ[ṭi]-Îśvara (*temple*) in the same village, (*who resides in*) the thirty-first house, one share.
34. To Karaṇavichehâdiri, a girl of the same temple, (*who resides in*) the thirty-second house, one share.
35. To Śangi, a girl of the Eriyûrnâṭṭuttaḷi (*temple*) at Tañjâvûr, (*who resides in*) the thirty-third house, one share.
36. To Ta[ra]ni, a girl of the same temple, (*who resides in*) the thirty-fourth house, one share.
37. To Ś[e]ṭṭi, a girl of the same temple, (*who resides in*) the thirty-fifth house, one share.
38. To Aravam, a girl of the same temple, (*who resides in*) the thirty-sixth house, one share.
39. To Nakkam, a girl of the same temple, (*who resides in*) the thirty-seventh house, one share.
40. To Śirudaiyâl, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the thirty-eighth house, one share.
41. To Pa[rav]ai,² a girl of the [Brahmîśvara] (*temple*) in the same village, (*who resides in*) the thirty-ninth house, one share.
42. To Maralaichchilambu, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the fortieth house, one share.
43. To Âr[â-a]mudu, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the forty-first house, one share.
44. To Śikaṇḍi,³ a girl of the Arumori-Îśvara (*temple*) in the same village, (*who resides in*) the forty-second house, one share.
45. To Parânderumân, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the forty-third house, one share.

¹ See page 257, note 6.

² This woman is called after Naṅgai-Paravaiyâr, the wife of the saint Sundaramûrti; see page 152.

³ This name is derived from the Sanskrit Śrikanṭha, a name of Śiva.

46. To [Nârâyāni], a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the forty-fourth house, one share.

47. To Aravam, a girl of the same temple, (*who resides in*) the forty-fifth house, one share.

48. To Śôdi[viḷa]kku, a girl of the Brahmîśvara (*temple*) at Tiruvârûr, (*who resides in*) the forty-sixth house, one share.

49. To Ti[g]aichchudar, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the forty-seventh house, one share.

50. To Â[li], a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.

51. To Śikaṇḍi, a girl of the [Te]n[ta]li (*temple*) at Maṭṭ[ai], (*who resides in*) the forty-ninth house, one share.

52. To Perratiru, a girl of the same village, (*who resides in*) the fiftieth house, one share.

53. To [Vîra-Śô]ri, a girl of the Tañjaimâmanikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the fifty-first house, one share.

54. To Tiruv[â]la[ngâ]di,¹ a girl of [Śikaṇḍapuram], (*who resides in*) the fifty-second house, one share.

55. To, a girl of Parântakapuram, (*who resides in*) the fifty-third house, one share.

56. To Uтта[ma]dâni, a girl of the same village, (*who resides in*) the fifty-fourth house, one share.

57. To, a girl of the Arikulakêsari-Îśvara (*temple*) at Niyamam,² (*who resides in*) the fifty-fifth house, one share.

58. To Venkâḍu,³ a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.

59. To [Kâttâ]di,⁴ a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.

60. To Śôraśûlâma[ni], a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.

61. To [Pû]n[g]â[vi], a girl of Âyirattali, (*a quarter*) of the same village, (*who resides in*) the fifty-ninth house, one share.

62. To [N]âñ[jûri], a girl of the Arikulakêsari-Îśvara (*temple*) in the same village, (*who resides in*) the sixtieth house, one share.

63. To [Dê]vi, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the sixty-first house, one share.

64. To Naṅgû[ri], a girl of the Tirumâgâlam (*temple*) at Ambar, (*who resides in*) the sixty-second house, one share.

65. To Râjarâji, a girl of the same temple, (*who resides in*) the sixty-third house, one share.

66. To [A]timâ[ni], a girl of the same temple, (*who resides in*) the sixty-fourth house, one share.

¹ This name is derived from Tiruvâlaṅgâḍu, the name of two Śaiva shrines, one of which is in the Mâyavaram tâlluqa of the Tanjore district (Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 273), and the other, to which the *Periyapurânam* refers, near the Ârkônam Railway Station (*ibid.*, p. 159).

² This place may be identical with Parudi-Niyamam in the *Periyapurânam*.

³ See page 253, note 1.

⁴ This is the same as Ambalattâdi, on which see page 256, note 7.

67. To U[daiyam], a girl of the Avaninârâyana-Viṇṇagar (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.
68. To K[ā]mak[ô]ḍi, a girl of the Ti[rumâgâlam] (*temple*) in the same village, (*who resides in*) the sixty-sixth house, one share.
69. To Nichchal, a girl of the Mudubagavartaḷi (*temple*) in the same village, (*who resides in*) the sixty-seventh house, one share.
70. To Ku[p]pai, a girl of the Tiruviṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.
71. To [Vidi]vi[ḍangi],¹ a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.
72. To the younger Nakkam, a girl of the same temple, (*who resides in*) the seventieth house, one share.
73. To the elder Nakkam, a girl of the same temple, (*who resides in*) the seventy-first house, one share.
74. To Dha[rani]va[r]âhi, a girl of the Iṭṭâchchi-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-second house, one share.
75. To Mâdêvi, a girl of Tirumaraikkâḍu, (*who resides in*) the seventy-third house, one share.
76. To Ammâri, a girl of Vidaiyapuram, (*who resides in*) the seventy-fourth house, one share.
77. To tâppagai, a girl of Vêlûr, (*who resides in*) the seventy-fifth house, one share.
78. To Tiruntlagandi,² a girl of Nayadrapuram, (*who resides in*) the seventy-sixth house, one share.
79. To [M]â[nâba]rani, a girl of Vîrapuram, (*who resides in*) the seventy-seventh house, one share.
80. To Perratiru, a girl of the Tirumêrraḷi (*temple*) at Pâchchil, (*who resides in*) the seventy-eighth house, one share.
81. To Śôṛam, a girl of the Tiruvâchchirâmam (*temple*)³ in the same village, (*who resides in*) the seventy-ninth house, one share.
82. To Śeṅgulam, a girl of the Tirumêrraḷi (*temple*) in the same village, (*who resides in*) the eightieth house, one share.
83. To, a girl of Vîrapuram, (*who resides in*) the eighty-first house, one share.
84. To Porikêsi, a girl of Tirukkollambûdûr, (*who resides in*) the eighty-second house, one share.
85. To Ârâ[yi]ra[m], a girl of the same village, (*who resides in*) the eighty-third house, one share.
86. To Tillaikkâtti, a girl of Karpagadânipuram, (*who resides in*) the eighty-fourth house, one share.
87. To Ârûr, a girl of the same village, (*who resides in*) the eighty-fifth house, one share.

¹ This is the feminine of Vidiviḍangan, on which see page 252, note 3.

² This name is derived from Nilakanṭha, an epithet of Śiva.

³ The name of this temple is the source of Tiruvâsi, the name of a village near Śrîraṅgam on the northern bank of the Koḷḷiḍam river. This follows from the inscriptions of the Śaiva temple at Tiruvâsi, the modern name of which is Śamivanêśvara, but which, in two of its Chôla inscriptions, is called Pâchchil-Tiruvâtrâmam. The *Perjappuṅgam* has the form Pâchchil-Âchchirâmam.

88. To Śāmuṇḍi, a girl of the same village, (*who resides in*) the eighty-sixth house, one share.
89. To [A]b[aiy]am, a girl of Talichchāttaṅguḍi, (*who resides in*) the eighty-seventh house, one share.
90. To Tirumâgâlam, a girl of the Bra[hmakutt]am (*temple*) at Tañjāvûr, (*who resides in*) the eighty-eighth house, one share.
91. To [Pi]chchi, a girl of the same temple, (*who resides in*) the eighty-ninth house, one share.
92. To [Tiruvadi]ga[l], a girl of [Pa]llavanâ[raṅapur]am, (*who resides in*) the ninetieth house, one share.
93. To Śât[t]am, a girl of Tirumaraikkâḍu, (*who resides in*) the ninety-first house, one share.
94. To Tirumalai, a girl of the same village, (*who resides in*) the ninety-second house, one share.
95. To Vi[k]kira[ma]toṅgi,¹ a girl of the Lôkamahâdêvi-Îśvara (*temple*) at Tiruvaiyâru, (*who resides in*) the first house of the northern row of the same temple street, one share.
96. To Pu[gaṛi], a girl of the same temple, (*who resides in*) the second house, one share.
97. To [M]ânikkam, a girl of Miraiyil, (*who resides in*) the third house, one share.
98. To [Mâdêvi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the fourth house, one share.
99. To Tirumûlaṭṭânam,² a girl of the same temple, (*who resides in*) the fifth house, one share.
100. To [Ârûr], a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixth house, one share.
101. To Kaṇḍiyûr,³ a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the seventh house, one share.
102. To Âchcham, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the eighth house, one share.
103. To Aravam, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the ninth house, one share.
104. To Ka[ra]mbiyam, a girl of the same temple, (*who resides in*) the tenth house, one share.
105. To Kaṇḍiyûr, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the eleventh house, one share.
106. To [Vi]di[vi]daṅgi, a girl of the same temple, (*who resides in*) the twelfth house, one share.
107. To Inṇiḷavañji, a girl of the Avaninârâyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the thirteenth house, one share.

¹ This name is derived from Vikramatuṅga, which must have been the surname of a royal personage.

² Tiruvârûr-Mûlaṭṭânam is mentioned in the *Periyapurâṇam*. In a Tamil and Sanskrit inscription which I have quoted on page 153, the Tyâgarâjasvâmin temple at Tiruvârûr is called $\text{ஸ்ரீமாதேவீசுவரம்மாலை}$ and श्रीयारुधिपत्य मूलवसतिः. Accordingly, both the *Periyapurâṇam* and paragraph 99 of the present inscription presuppose the existence of the Tiruvârûr temple.

³ This woman is named after a Śaiva shrine near Tañjāvûr (Mr. Sewall's *Lists of Antiquities*, Vol. I, p. 276), which is mentioned in the *Periyapurâṇam*.

103. To Maralaichhilambu, a girl of the same temple, (*who resides in*) the fourteenth house, one share.
109. To Śembou, a girl of the Tirumâgâlam (*temple*) in the same village, (*who resides in*) the fifteenth house, one share.
110. To, a girl of Tiruv[aiyâru], (*who resides in*) the sixteenth house, one share.
111. To Aiyâru, a girl of the same village, (*who resides in*) the seventeenth house, one share.
112. To [Tiru]ve[n]nâ[va]l, a girl of the same village, (*who resides in*) the eighteenth house, one share.
113. To Umai, a girl of the Tiruvâchchirâmam (*temple*) at Pâchchil, (*who resides in*) the nineteenth house, one share.
114. To Perratiru, a girl of the Tentali (*temple*) at Paraiyâru, (*who resides in*) the twentieth house, one share.
115. To the younger Śrudaiyâl, a girl of Killigudi, (*who resides in*) the twenty-first house, one share.
116. To the elder Śrudaiyâl, a girl of the same village, (*who resides in*) the twenty-second house, one share.
117. To [O]lôkamâtâ, a girl of Talichchâttaṅgudi, (*who resides in*) the twenty-third house, one share.
118. To Tiru, a girl of Pagavadiśêri, (*a quarter*) of Jananâthapuram, (*who resides in*) the twenty-fourth house, one share.
119. To Madêvi, a girl of the Tanjaimâmanikkôyil (*temple*) at Tanjâvûr, (*who resides in*) the twenty-fifth house, one share.
120. To Kali, a girl of Talaiyâlângâdu, (*who resides in*) the twenty-sixth house, one share.
121. To Tiruppâva[n]am,¹ a girl of the Śrîtâri-Vinnagar (*temple*) at Arapuram, (*who resides in*) the twenty-seventh house, one share.
122. To Marudamânikkam,² a girl of Karpagadânipuram, (*who resides in*) the twenty-eighth house, one share.
123. To Kar[pa]gamâni[k]kam, a girl of the same village, (*who resides in*) the twenty-ninth house, one share.
124. To Kayilâyam (*i.e.*, Kailâsa), a girl of the Tiru-Amaliśvara (*temple*) at Nannilam,³ (*who resides in*) the thirtieth house, one share.
125. To Âchcham, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the thirty-first house, one share.
126. To Parânderumân, a girl of the Tirumêrrali (*temple*) at Pâchchil, (*who resides in*) the thirty-second house, one share.
127. To Śôrakulasundari, a girl of the Vadatali (*temple*) at Paraiyâru, (*who resides in*) the thirty-third house, one share.

¹ This woman is called after a place of the same name, which belongs to the Madura district; see Mr. Sewell's *List of Antiquities*, Vol. I, p. 298. It is mentioned as Pûvanam in the *Periyapurânam*.

² Compare page 259, note 4.

³ This is now the head-quarters of a tâlûqa in the Tanjore district. Sundaramûrti's *Dêvdrâma* mentions "the large temple" "peruk-ôyil" at Nannilam, the building of which is ascribed to the ancient Chôla king Kô-Śôṅgappân; see *Ind. Ant.*, Vol. XXII, p. 64.

128. To Âḍavallâl,¹ a girl of the Pagaiviḍai-Îśvara (*temple*) at Paruvûr, (*who resides in*) the thirty-fourth house, one share.

129. To I[la]ngôyil,² a girl of the Na[ndi-Îśva]ra (*temple*) at [Kaḍam]bûr, (*who resides in*) the thirty-fifth house, one share.

130. To [A]rivâtṭi, a girl of the M[ah]âdêvi-Îśvara (*temple*), (*who resides in*) the thirty-sixth house, one share.

131. To Mâdêvadigal, a girl of the Eriyûrnâṭṭuttali (*temple*) at Tañjâvûr, (*who resides in*) the thirty-seventh house, one share.

132. To [Po]n[ṇâla]ma[ndâl], a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-eighth house, one share.

133. To [Kârâyil],³ a girl of the Śrî[pûdi-Vinṇaga]r (*temple*) at Pâmbuṇi, (*who resides in*) the thirty-ninth house, one share.

134. To Tiruvaiyâru, a girl of , (*who resides in*) the fortieth house, one share.

135. To Aiyâru, a girl of Âyirattali, (*who resides in*) the forty-first house, one share.

136. To Perramai, a girl of the [Ni]raimadi-Îśvara (*temple*), (*who resides in*) the forty-second house, one share.

137. To [M]âri, a girl of Tirumaraikkâḍu, (*who resides in*) the forty-third house, one share.

138. To Tiru, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the forty-fourth house, one share.

139. To Na[ndi-Eru]m[â]n, a girl of the same temple, (*who resides in*) the forty-fifth house, one share.

140. To [Tillaikka]r[aiśu], a girl of the Tiruvamalîśvara (*temple*) at Pâchchil, (*who resides in*) the forty-sixth house, one share.

141. To [U]m[ai], a girl of the Tiruvâchchirâmam (*temple*) in the same village, (*who resides in*) the forty-seventh house, one share.

142. To Śiri[y]âl, a girl of the M[ah]âdêvi-Îśvara (*temple*), (*who resides in*) the forty-eighth house, one share.

143. To Âchcham, a girl of Tiruviḍaimarudil, (*who resides in*) the forty-ninth house, one share.

144. To Kâḍugâl, a girl of the same village, (*who resides in*) the fiftieth house, one share.

145. To Pañ[cha]vanmâdêvi, a girl of the same village, (*who resides in*) the fifty-first house, one share.

146. To Śikaṇḍi, a girl of the same village, (*who resides in*) the fifty-second house, one share.

147. To [Ka]llarai, a girl of the same village, (*who resides in*) the fifty-third house, one share.

¹ This is the feminine of Âḍavallân, the name of one of the images in the Tañjâvûr temple; see No. 42.

² This woman may be named after the Tiruviḷaṅgôyil temple at Kaḍambûr (see paragraph 70), or after the Iḷaṅgôyil temple at Miyaçchêr, which is mentioned in the *Periyapurânam*.

³ The place after which this woman is called, appears to be identical with Kârâyil in the *Periyapurânam*. The name Kârâyil-Ēḍuttapâdam in No. 27, paragraph 1, and on page 131, note 5, text line 9, is derived from the image in the Śaiva shrine at Kârâyil; compare page 257, note 1.

148. To [Śi]ttiravalli, a girl of the Śrītāri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the fifty-fourth house, one share.
149. To Nallār, a girl of the Niḡaḷangi-Īśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.
150. To [Peruvaṛi], a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.
151. To Śemāṇi, a girl of the Tiruviḷaṅḡōyil (*temple*) at Kaḡambūr, (*who resides in*) the fifty-seventh house, one share.
152. To [K]ōṇadi, a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.
153. To [Nam]bu[ga]ri, a girl of the Tiruvaraneri-Īśvara (*temple*) at Tiruvārūr, (*who resides in*) the fifty-ninth house, one share.
154. To Tirumḷaṭṭāṇam, a girl of Periyataḷichchēri, (*a quarter*) of the same village, (*who resides in*) the sixtieth house, one share.
155. To [S]ōma[nā]di, a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixty-first house, one share.
156. To I[rā]mi, a girl of Periyataḷichchēri, (*a quarter*) of the same village, (*who resides in*) the sixty-second house, one share.
157. To Ech[chuma]ṇḡai, a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixty-third house, one share.
158. To Sun[ḡa]ra-Śōri, a girl of the Tirumaṇḡali (*temple*)¹ in the same village, (*who resides in*) the sixty-fourth house, one share.
159. To Pandal, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.
160. To [Kā]mi, a girl of the Avaṇinārāyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the sixty-sixth house, one share.
161. To Ā ś[ā]ra paṇḡa[ri], a girl of the same temple, (*who resides in*) the sixty-seventh house, one share.
162. To [Ē]ka [viri], a girl of the Mudubaḡavartaḷi (*temple*) in the same village, (*who resides in*) the sixty-eighth house, one share.
163. To , a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.
164. To Śaṅgam, a girl of the same temple, (*who resides in*) the seventieth house, one share.
165. To [Kaṇḡam], a girl of Tiruvaiyāru, (*who resides in*) the seventy-first house, one share.
166. To [Pā]vai, a girl of the same village, (*who resides in*) the seventy-second house, one share.
167. To Tuṭṭi, a girl of Avaniya[maḡa]pa[pu]ram, (*a quarter*) of Paṛuvūr, (*who resides in*) the seventy-third house, one share.
168. To Arikulakēsari, a girl of the Paḡaiṇḡai-Īśvara (*temple*) in the same village, (*who resides in*) the seventy-fourth house, one share.

¹ In the *Periyapṇḡam*, this temple is called திருவாருந்ப்பாறையுண்மண்டளி, "the mud temple in which Paravai (see p. 152) stayed, at Tiruvārūr."

169. To Kulamâ[n], a girl of the [Puga]r[madi-î]śvara (temple) at . . n[duḷi], (who resides in) the seventy-fifth house, one share.

170. To Ka[ru]m[ânik]kam, a girl of the same temple, (who resides in) the seventy-sixth house, one share.

171. To Na[ga]ra[t]tâl, a girl of Puraiyâchchêri, (who resides in) the seventy-seventh house, one share.

172. To Śa[n]diram, a girl of Âyirattali, (a quarter) of Niyamam, (who resides in) the seventy-eighth house, one share.

173. To [Va]ḍavâyil,¹ a girl of the Arikulakêsari-Îśvara (temple) in the same village, (who resides in) the seventy-ninth house, one share.

174. To Parânderumân, a girl of the Nripakêsari-Îśvara (temple) in the same village, (who resides in) the eightieth house, one share.

175. To Tiru[v]êngaḍam,² a girl of the Śa[n]diramallîśvara (temple) in the same village, (who resides in) the eighty-first house, one share.

176. To Śarpadêvi, a girl of the Arikulakêsari-Îśvara (temple) in the same village, (who resides in) the eighty-second house, one share.

177. To Âmâ[t]târ, a girl of the Tirumêrrali (temple) at Nannilam, (who resides in) the eighty-third house, one share.

178. To Ūdâri, a girl of [Kâvi]rippûmbaṭṭanam,³ (who resides in) the eighty-fourth house, one share.

179. To [Śilaśûlâmaṇi], a girl of the [Araiyerum]ân[taḷi] (temple) at Pa[rai-y]â[ru], (who resides in) the eighty-fifth house, one share.

180. To Vikki[ra]mâditti,⁴ a girl of Avaninârâyaṇapuram, (a quarter) of the same village, (who resides in) the eighty-sixth house, one share.

181. To Tillainiraindâl, a girl of the same village, (who resides in) the eighty-seventh house, one share.

182. To [Naya]naval[li], a girl of the Vaḍataḷi (temple) in the same village, (who resides in) the eighty-eighth house, one share.

183. To Perratiru, a girl of the same temple, (who resides in) the eighty-ninth house, one share.

184. To Madanava[l]li, a girl of the Mallîśvara (temple) at Âyirattali, (who resides in) the ninetieth house, one share.

185. To Eḍuttapâdam, a girl of Karuppâr, (who resides in) the ninety-first house, one share.

186. To [Mînavan]mâ[d]ê[vi], a girl of Vî[rapuram], (who resides in) the ninety-second house, one share.

187. To Mûvargaṇḍi, a girl of the [Brahmî]śvara (temple) at Tiruvârûr, (who resides in) the first house of the southern row of the [temple street on the north (of the temple)], one share.

¹ This woman appears to be called after Vaḍa-Mullai-Vâyil, a Śaiva shrine which is referred to in the *Periyapurāṇam* and which is identical with Tirumullavâyil in the Chingleput district; see Mr. Sewall's *Lists of Antiquities*, Vol. I, p. 176. The adjective *vaḍa*, 'northern,' is prefixed to this name, in order to distinguish it from Tirumullaivâyil, a seaport in the Śīrgâri (Shiyali) tālluqa of the Tanjore district, which is also mentioned in the *Periyapurāṇam*.

² Vêngaḍam is the Tamil name of the holy mountain (Tirumalai) near Tirupati.

³ This is the full Tamil name of Kâvêrippaṭṭanam at the mouth of the Kâvéri river.

⁴ This name is derived from the Sanskrit name Vikramāditya.

188. To Śīruḍaiyaḷ, a girl of the Tirukkârḍṇam (*temple*) at Nâgapattṇam, (*who resides in*) the second house, one share.

189. To Tiru, a girl of the Nigalaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the third house, one share.

190. To Perratiru, a girl of the Gu[ṇa]vati-Îśvara (*temple*) at Kôṭṭûr,¹ (*who resides in*) the fourth house, one share.

191. To [Pâ]l, a girl of the Śrîpūdi-Viṇṇagar (*temple*) at Pâ[mbuṇi], (*who resides in*) the fifth house, one share.

192. To [Kar]pagadâṇi, a girl of Karpagadâṇipuram, (*who resides in*) the sixth house, one share.

193. To Pandal, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

194. To . . . , a girl of the same village, (*who resides in*) the eighth house, one share.

195. To Am[bal]am, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the ninth house, one share.

196. To Viraiyâchchilai, a girl of [Periyataḷi]chchêri, (*a quarter*) of [Tiruv]â[rûr], (*who resides in*) the tenth house, one share.

197. To Aṇa[va]ratasundari, a girl of Âyirattali, (*who resides in*) the eleventh house, one share.

198. To Râja[śâlâ]maṇi, a girl of the same village, (*who resides in*) the twelfth house, one share.

199. To Ara[n]eri, a girl of Nayadîrapuram, (*who resides in*) the thirteenth house, one share.

200. To [Pat]ṭam, a girl of [Â]yi[rattali], (*who resides in*) the fourteenth house, one share.

201. To I[la]ṅgâ, a girl of the same village, (*who resides in*) the fifteenth house, one share.

202. To [M]ô[ḍi], a girl of the Arumoṛi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

203. To [Karu]vûr,² a girl of the same village, (*who resides in*) the seventeenth house, one share.

204. To [Ti]ru[vâ]ṇaikkâvi,³ a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the eighteenth house, one share.

205. To Aravam, a girl of Tiruvaiyâru, (*who resides in*) the nineteenth house, one share.

206. To Sundari, a girl of the Pañchavanm[a h]âdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twentieth house, one share.

207. To Nambâṇḍi, a girl of the same temple, (*who resides in*) the twenty-first house, one share.

¹ This place is mentioned in the *Periyapurâṇam*. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 273) gives Kôṭṭûr (properly Kôṭṭûr) as the name of a village in the Kumbhakōṇam tālluqa.

² This is the name of a town in the Coimbatore district; see Vol. I, p. 106, note 2. According to the inscriptions in the Karuvûr temple, the town was also called Muḍivaraṅgu-Śôrapuram, and the name of the temple was Tiruvâṇilai Mahâdêvar, "the lord of the sacred cow-stable." Both Karuvûr and Tiruvâṇilai are mentioned in the *P.*. The modern designation of the temple, Paśupatiśvara, is a Sânskrit rendering of Tiruvâṇilai Mahâdêvar.

³ This name is derived from Tiruvâṇaikkâ, the ancient Tamil name of the Jambukêśvara temple; see page 237.

208. To Umai, a girl of the same temple, (*who resides in*) the twenty-second house, one share.

209. To [Tiṭ]ṭ[ai]chchê[ri], a girl of the same temple, (*who resides in*) the twenty-third house, one share.

210. To Umai, a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.

211. To [Śi]ttiravalli, a girl of the Tiruvaraneri-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-fifth house, one share.

212. To [Pi]ch[chi], a girl of Âyirattali, (*who resides in*) the twenty-sixth house, one share.

213. To Perratiru, a girl of the Pugaîśvara (*temple*) at Vidaiyapuram, (*who resides in*) the twenty-seventh house, one share.

214. To Śikaṇḍi, a girl of the Tirumaṇḍali (*temple*) at Tiruvârûr, (*who resides in*) the twenty-eighth house, one share.

215. To Kundav[ai], a girl of the same temple, (*who resides in*) the twenty-ninth house, one share.

216. To Pâkkari, a girl of the Mallîśvara (*temple*) at Âyirattali, (*who resides in*) the thirtieth house, one share.

217. To Poṇ, a girl of the Brahmîśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-first house, one share.

218. To [Po]rkumaraṇ, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.

219. To Sômakôṇ, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the thirty-third house, one share.

220. To Êkavîri, a girl of the Arumoṛi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-fourth house, one share.

221. To [D]êvi, a girl of Âyirattali, (*who resides in*) the thirty-fifth house, one share.

222. To Tiruvaḍigaḷ, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.

223. To the dark Tiruvaḍi,¹ a girl of the same village, (*who resides in*) the thirty-seventh house, one share.

224. To Kaṇḍarâchchi, a girl of Tiruvêdiguḍi,² (*who resides in*) the thirty-eighth house, one share.

225. To Kulamâ[ṇi]kkam, a girl of the same village, (*who resides in*) the thirty-ninth house, one share.

226. To, a girl of Âruttali, (*who resides in*) the fortieth house, one share.

227. To Vêmbi, a girl of the same village, (*who resides in*) the forty-first house, one share.

228. To Poṛkêśi, a girl of the [Ni]ṛaimadi-Îśvara (*temple*), (*who resides in*) the forty-second house, one share.

¹ The complexion of this woman is stated in order to distinguish her from her fairer namesake in the preceding paragraph, just as, in three other cases (paragraphs 72 f., 115 f. and 237 f.), two bearers of the same name are distinguished by the epithets 'younger' and 'elder.'

² This place is mentioned as Vêdiguḍi in the *Periyapurânam*, and is perhaps identical with Tiruvêdikkuḍi in the *Taijâvûr tâlluqa*; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 279.

229. To Orriyâr,¹ a girl of Tiruchchôrrutturai, (*who resides in*) the forty-third house, one share.
230. To , a girl of Tirumaraikkâdu, (*who resides in*) the forty-fourth house, one share.
231. To Śaṅgâṇi, a girl of the Tirumêrraḷi (*temple*) at Nannilam, (*who resides in*) the forty-fifth house, one share.
232. To Eri, a girl of the Tiru-Amaliśvara (*temple*) in the same village, (*who resides in*) the forty-sixth house, one share.
233. To Pâvaṇam, a girl of Uttamadâṇipuram, (*who resides in*) the forty-seventh house, one share.
234. To Aḍigaḷ, a girl of Âyirattaḷi, (*a quarter*) of Niyamam, (*who resides in*) the forty-eighth house, one share.
235. To N[î]raṇi-Pavaṇakkunru, a girl of the Arai[y]erumântaḷi (*temple*) at [Paṛaiy]âru, (*who resides in*) the forty-ninth house, one share.
236. To A[ru]moṛi, a girl of the same temple, (*who resides in*) the fiftieth house, one share.
237. To Âchcham, a girl of the Teṇtaḷi (*temple*) in the same village, (*who resides in*) the fifty-first house, one share.
238. To the younger Âchcham, a girl of the same temple, (*who resides in*) the fifty-second house, one share.
239. To Amudam, a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the fifty-third house, one share.
240. To Śûḷâmaṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.
241. To Êkavîri, a girl of the same temple, (*who resides in*) the fifty-fifth house, one share.
242. To Virâṇi, a girl of the Muḷḷûrnakkantaḷi (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.
243. To Oruppanai, a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.
244. To Kanna[radê]vi, a girl of Korramangalam, (*who resides in*) the fifty-eighth house, one share.
245. To Kanavadi, a girl of Tiruttengûr, (*who resides in*) the fifty-ninth house, one share.
246. To Eṭṭi, a girl of Śellûr, (*who resides in*) the sixtieth house, one share.
247. To Ambalakkâtti, a girl of Tiruvaiyâru, (*who resides in*) the sixty-first house, one share.
248. To Anantam, a girl of Śênâṃugam, (*a quarter*) of Nâgapattanam, (*who resides in*) the sixty-second house, one share.
249. To [Vaṛuvâ]ni[lai], a girl of the Taṅjaimâmanikkôyil (*temple*) at Taṅjâvûr, (*who resides in*) the sixty-third house, one share.
250. To Śidêvi, a girl of the Lôkamahâdêvi-Îśvara (*temple*), (*who resides in*) the sixty-fourth house, one share.

¹ This woman owes her name to Tiruvorriyâr, a village to the north of Madras, which is mentioned in the *Pariyapurânam*. The Âdhipuriśvara temple at Tiruvorriyâr contains some Chôla inscriptions. The names of the village and of its temple are derived from *orri* (Tamil) and *adhi* (Sanskrit), 'a mortgage.'

251. To Eṟuvanai, a girl of Parāntakapuram, (*who resides in*) the sixty-fifth house, one share.
252. To Poṇ, a girl of Tiruvaivāru, (*who resides in*) the sixty-sixth house, one share.
253. To Paṟuvār, a girl of the Pagaivīḍai-Īśvara (*temple*) at Paṟuvār, (*who resides in*) the sixty-seventh house, one share.
254. To Śivadēvi, a girl of the Iṭṭāchchi-Īśvara (*temple*) at Kaḍambūr, (*who resides in*) the sixty-eighth house, one share.
255. To Śīkurugūr, a girl of Periyataḷichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the sixty-ninth house, one share.
256. To Śāṅgāṇi, a girl of the Tirumēṟṟaḷi (*temple*) at Naṇṇilam, (*who resides in*) the seventieth house, one share.
257. To Śembi[ya]ṇmāḍē[vi], a girl of Tiruviḍaimarudil, (*who resides in*) the seventy-first house, one share.
258. To Kāmāmōgi, a girl of the Jayabhāmataḷi (*temple*) at Tañjāvūr, (*who resides in*) the seventy-second house, one share.
259. To [Po]ṇṇāli, a girl of Periyataḷichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the seventy-third house, one share.
260. To Vīraśikhāma[ṇi], a girl of the Nṟipakēsari-Īśvara (*temple*) at Niyamam, (*who resides in*) the seventy-fourth house, one share.
261. To Ārūr, a girl of the Śrīpūdi-Viṇṇagar (*temple*) at Pāmbuṇi, (*who resides in*) the seventy-fifth house, one share.
262. To Vīrab[ō]gi, a girl of Talaiyālaṅgāḍu, (*who resides in*) the seventy-sixth house, one share.
263. To Poṇṇambalam, a girl of the same village, (*who resides in*) the seventy-seventh house, one share.
264. To Oruppanai, a girl of the Vaḍataḷi (*temple*) at Paṟaiyāru, (*who resides in*) the seventy-eighth house, one share.
265. To Umai, a girl of the Tiruviḷaṅgōyil (*temple*) at Kaḍambūr, (*who resides in*) the seventy-ninth house, one share.
266. To Araṅgam,¹ a girl of [K]āviri ppūmbaṭṭaṇam, (*who resides in*) the eightieth house, one share.
267. To Peṟratiru, a girl of the Mudubagavartaḷi (*temple*) at Ambar, (*who resides in*) the eighty-first house, one share.
268. To Râjarâji, a girl of Tiruviḍaimarudil, (*who resides in*) the eighty-second house, one share.
269. To Mûñji, a girl of the Tiruvamaliśvara (*temple*) at Pāchchil, (*who resides in*) the eighty-third house, one share.
270. To Poṟk[āḷi], a girl of Periyataḷichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the eighty-fourth house, one share.
271. To Ti[g]aimā[ṇi]kkam, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the eighty-fifth house, one share.
272. To Śeyyapādam, a girl of the Mudubagavartaḷi (*temple*) at [Ambar], (*who resides in*) the eighty-sixth house, one share.
273. To Aiy[āḷ], a girl of [Vir]ālūr, (*who resides in*) the eighty-seventh house, one share.

¹ This is a Tamil form of Raṅgam or Śrīraṅgam near Trichinopoly.

274. To [Nam]bu[gamari], a girl of Nađuviltalič[ehêri], (*a quarter*) of Nāgapattanam. (*who resides in*) the eighty-eighth house, one share.

275. To [A]rai[y]am, a girl of the Kômākkam[bhî]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.

276. To Nit[taṅ]jai, a girl of the Tirumaṇḍali (*temple*) at Tiruvârûr, (*who resides in*) the ninetieth house, one share.

277. To Śīriya-Umai, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.

278. To Kāmāmōgi, a girl of the Jayabhîmataḷi (*temple*) at Tañjāvûr, (*who resides in*) the ninety-second house, one share.

279. To [Ti]ruvaṛagu, a girl of the Tañjaimāmanikkôyil (*temple*) in the same city, (*who resides in*) the ninety-third house, one share.

280. To Śeyya-Śô[ra]m, a girl of Tirukkoḷambûdûr, (*who resides in*) the ninety-fourth house, one share.

281. To Tirukku[ra]vi, a girl of Kaḍambûr, (*who resides in*) the ninety-fifth house, one share.

282. To [Irāmi], a girl of the Tirukkârōnam (*temple*) at Nāgapattanam, (*who resides in*) the first house of the northern row of the temple street on the north (*of the temple*), one share.

283. To Karraḷi, a girl of the same temple, (*who resides in*) the second house, one share.

284. To [Kaṇṇam], a girl of the same temple, (*who resides in*) the third house, one share.

285. To U[t]tama[su]ndari, a girl of the Pañchavaṇmahādêvi-Îśvara (*temple*) at Kôttûr, (*who resides in*) the fourth house, one share.

286. To [Kuñ]ja[ramalli], a girl of the Ava[nik]ê[sa]ri-Îśvara (*temple*) at [A]n[da]li, (*who resides in*) the fifth house, one share.

287. To Śeyyapâdam, a girl of Karpagadānipuram, (*who resides in*) the sixth house, one share.

288. To [Śi]riya-[Ara]vam, a girl of Periyatalichehêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

289. To Śilāśūlāmani, a girl of the Vaḍatali (*temple*) at Paraiyâru, (*who resides in*) the eighth house, one share.

290. To A[panti], a girl of V[êlû]r, (*who resides in*) the ninth house, one share.

291. To Porkā[li], a girl of the Tirup[pâdāli]-Îśvara (*temple*) at [P]āmbu[ṇi], (*who resides in*) the tenth house, one share.

292. To Â[rā]-amudu, a girl of Uttamadānipuram, (*who resides in*) the eleventh house, one share.

293. To Venkâdu, a girl of Âyirattali, (*who resides in*) the twelfth house, one share.

294. To [P]orkôyil-Tillai-Araḡi, a girl of the same village, (*who resides in*) the thirteenth house, one share.

295. To [Okkûri], a girl of Uttamadānipuram, (*who resides in*) the fourteenth house, one share.

296. To Aśaṅgi, a girl of Âyirattali, (*who resides in*) the fifteenth house, one share.

297. To [Puga]lô[gamānikk]am,¹ a girl of the Arumōri-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

¹ *Pugaḷa* is probably a corruption of the Sanskrit *bhūlōka*; *mānikkam* is a Tamil form of *mānikya*, 'a ruby.'

298. To [D]êva[di], a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.

299. To [Kût]tâdi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôttâr, (*who resides in*) the eighteenth house, one share.

300. To, a girl of the Mahâdêvi-Îśvara (*temple*), (*who resides in*) the nineteenth house, one share.

301. To Pâkkari, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the twentieth house, one share.

302. To E[ra]ṇadê[vi], a girl of the Pañchavaṇmahâdêvi-Îśvara (*temple*) at Kôttâr, (*who resides in*) the twenty-first house, one share.

303. To [Na]m[binaṅ]gai, a girl of the Tiruppugaṛi-Îśvara (*temple*) at Vidaiyapuram, (*who resides in*) the twenty-second house, one share.

304. To [Śi]pat[ṭâli],¹ a girl of the Pañchavaṇmahâdêvi-Îśvara (*temple*) at Kôttâr, (*who resides in*) the twenty-third house, one share.

305. To Kuñjaramal[li], a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.

306. To K[â]râyil, a girl of the Pugaṛiśvara (*temple*) at Vidaiyapuram, (*who resides in*) the twenty-fifth house, one share.

307. To Kâmuttiri, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the twenty-sixth house, one share.

308. To [Ka]ri[ya-A]ravam, a girl of Nayadîrapuram, (*who resides in*) the twenty-seventh house, one share.

309. To Na[m]biyamai, a girl of the Avaṇinârâyana-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the twenty-eighth house, one share.

310. To Karuvâr, a girl of the Tirumaṇḍali-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-ninth house, one share.

311. To Śembon, a girl of the Tirumâgâlam (*temple*) at Ambar, (*who resides in*) the thirtieth house, one share.

312. To [P]orcheyyâl, a girl of the Mallîśvara (*temple*) at Âyirattali, (*who resides in*) the thirty-first house, one share.

313. To [Paṭṭati]ru, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.

314. To Venkâḍu, a girl of Tiruvidaimarudil, (*who resides in*) the thirty-third house, one share.

315. To Muru[n]gai, a girl of the Nigaḷaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the thirty-fourth house, one share.

316. To Oṛ[riyâr], a girl of Âyirattali, (*who resides in*) the thirty-fifth house, one share.

317. To [Âḍal]-Aṛagi, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.

318. To Ku[mâra]di, a girl of the same village, (*who resides in*) the thirty-seventh house, one share.

319. To Naṅ[g]â[li], a girl of Tiruvêdiguḍi, (*who resides in*) the thirty-eighth house, one share.

¹ On Paṭṭali see p. 279, note 1. The prefix *ś* is one of the Tamil forms of the Sanskrit *śri*; compare Śikaṇḍi, Śidêvi, Śikurugûr in this inscription, and Śtyârûr in No. 65, paragraph 21.

320. To [T]iribū[vaṅamād]ēvi, a girl of the Parāntaka-Īśvara (*temple*), (*who resides in*) the thirty-ninth house, one share.
321. To Irāmi, a girl of [Ā]rṛu[ttali], (*who resides in*) the fortieth house, one share.
322. To Śirudaik [ka]ṛal,¹ a girl of the [Ni]raimadi-Īśvara (*temple*), (*who resides in*) the forty-first house, one share.
323. To Ma[r]ai[kkā]du, a girl of Tiruchchōrutturai, (*who resides in*) the forty-second house, one share.
324. To Umai, a girl of Tirukkoḷlambūdūr, (*who resides in*) the forty-third house, one share.
325. To Ilavam, a girl of the Tiruvamaliśvara (*temple*) at Nannilam, (*who resides in*) the forty-fourth house, one share.
326. To [Orriyō]r, a girl of the Tirumērrali (*temple*) in the same village, (*who resides in*) the forty-fifth house, one share.
327. To Śāramāli[vi], a girl of the Tiruvamaliśvara (*temple*), (*who resides in*) the forty-sixth house, one share.
328. To Āṭavallāḷ, a girl of [Āyirat]ta[li], (*a quarter*) of [Niyamam], (*who resides in*) the forty-seventh house, one share.
329. To Na[m]bi[yamai], a girl of the [Śan]diramalli-Īśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.
330. To [Amu]dam, a girl of the [Arai]e[ru]m[ān]ta[li] (*temple*) at Paraiyāru, (*who resides in*) the forty-ninth house, one share.
331. To Śīdēvi, a girl of the Mudu[bagavartali] (*temple*) at [Ambar], (*who resides in*) the fiftieth house, one share.
332. To Piṭṭi, a girl of the Tentali (*temple*) at Paraiyāru, (*who resides in*) the fifty-first house, one share.
333. To I[rāmi], a girl of the Vaḍatali (*temple*) in the same village, (*who resides in*) the fifty-second house, one share.
334. To [Śi]ṅgadi, a girl of the same temple, (*who resides in*) the fifty-third house, one share.
335. To Śilāśālamāni, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.
336. To Kōyil, a girl of the Śaṅgiśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.
337. To [Ma]laiya[mān], a girl of the Muḷḷūrṅakkantali (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.
338. To Aiyāru, a girl of [Avaṅin]ārāyaṅapuram, (*who resides in*) the fifty-seventh house, one share.
339. To Nakkam, a girl of Tiru[n]ettānam, (*who resides in*) the fifty-eighth house, one share.
340. To [Pe]rra[mai], a girl of Tiruttēngūr, (*who resides in*) the fifty-ninth house, one share.
341. To [Pa]ippili, a girl of the Tiruvamaliśvara (*temple*) at Nannilam, (*who resides in*) the sixtieth house, one share.
342. To [Pa]ttali, a girl of the Ulagiśvara (*temple*) at Tiruvārūr, (*who resides in*) the sixty-first house, one share.

¹ See page 256, note 9.

343. To Maṅ[ra]muḍaiyāḷ,¹ a girl of the Eriyūrnāṭṭuttali (*temple*) at Taṅjāvūr, (*who resides in*) the sixty-second house, one share.
344. To Ku[p]pai, a girl of Vê[lūr], (*who resides in*) the sixty-third house, one share.
345. To Âdi[t]ti, a girl of the Pagaividai-Îśvara (*temple*) at Paṟuvūr, (*who resides in*) the sixty-fourth house, one share.
346. To Nakkam, a girl of the Arikulakêsari-Îśvara (*temple*) at Niyamam, (*who resides in*) the sixty-fifth house, one share.
347. To [Vi]llava[ṇmâdêvi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârūr, (*who resides in*) the sixty-sixth house, one share.
348. To Eḍuttapâdam, a girl of the Mudubagavartali (*temple*) at Ambar, (*who resides in*) the sixty-seventh house, one share.
349. To Pûmi (*i.e.*, Bhûmi), a girl of the [Nandî]śvara (*temple*) at Kaḍambūr, (*who resides in*) the sixty-eighth house, one share.
350. To Tiruvaḍigal, a girl of Tiruvaiyâru, (*who resides in*) the sixty-ninth house, one share.
351. To Tûdu[vi], a girl of the [Brahma]kuṭṭam (*temple*) at Taṅjāvūr, (*who resides in*) the seventieth house, one share.
352. To Maṟalaichhilambu, a girl of [Kaṅ]j[âra]nagaram, (*who resides in*) the seventy-first house, one share.
353. To [Pe]r[ratiru], a girl of Avaniyamada[ṟpapu]ram, (*a quarter*) of Paṟuvūr, (*who resides in*) the seventy-second house, one share.
354. To [Puga]lôgamâṇikkam, a girl of the Lôkamahâdêvi-Îśvara (*temple*), (*who resides in*) the seventy-third house, one share.
355. To Sundari, a girl of the Śrîpâdi-Viṇṇagar (*temple*), at Pâmbuṇi, (*who resides in*) the seventy-fourth house, one share.
356. To Mâdêvi, a girl of the [Tirukkârôṇam] (*temple*) at Nâgapaṭṭanam, (*who resides in*) the seventy-fifth house, one share.
357. To Ponnambalam, a girl of Kiḷliguḍi, (*who resides in*) the seventy-sixth house, one share.
358. To, a girl of Tiruvidaimarudil, (*who resides in*) the seventy-seventh house, one share.
359. To Vêmbi, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârūr, (*who resides in*) the seventy-eighth house, one share.
360. To [Pugalô]gamâṇikkam, a girl of Tiruvidaimarudil, (*who resides in*) the seventy-ninth house, one share.
361. To K[âr]aik[kâ]l,² a girl of the same village, (*who resides in*) the eightieth house, one share.
362. To Vîra-Śôri, a girl of the Arikulakêsari-Îśvara (*temple*) at Niyamam, (*who resides in*) the eighty-first house, one share.

¹ *Maṅgam* is the same as *manṅu*, 'a hall,' which is again synonymous with *Kanakasabhâ*, 'the Golden Hall' in the temple at Chidambaram, and after which Śiva is called *Maṅg-uj-âdi*, 'the dancer in the (Golden) Hall.'

² This woman appears to be called after *Kâraikkâl* (Karikal), the French settlement in the Tanjore district. *Kâraikkâl-Ammaiyâr* is the name of one of the Tirutṭonḍar; compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for November 1893.

363. To Māt[ā], a girl of [K]āvrippūmbaṭṭanam, (*who resides in*) the eighty-second house, one share.
364. To [Śandiraś]ēga[ri],¹ a girl of the Arikulakēsari-Îśvara (*temple*) at Niyamam, (*who resides in*) the eighty-third house, one share.
365. To Pāmi, a girl of Â[yirattali], (*a quarter*) of the same village, (*who resides in*) the eighty-fourth house, one share.
366. To [Sun]da[ri], a girl of Killigudi, (*who resides in*) the eighty-fifth house, one share.
367. To Aiyāru, a girl of Miraiyil, (*who resides in*) the eighty-sixth house, one share.
368. To Aiyāru, a girl of the Na[ndi]śvara (*temple*) at Kaḍambūr, (*who resides in*) the eighty-seventh house, one share.
369. To [Arumo]ri, a girl of [Tiru]vai[yāru], (*who resides in*) the eighty-eighth house, one share.
370. To Śaṅṭai, a girl of the Kômākka[mbhî]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.
371. To Nallār, a girl of the-[Brahma]kuṭṭam (*temple*) at Tañjāvūr, (*who resides in*) the ninetieth house, one share.
372. To Parānderumān, a girl of the Parāntaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.
373. To [Kaṇa]vadi, a girl of Tirupparānam, (*who resides in*) the ninety-second house, one share.
374. To Kuṭṭāṅgi, a girl of the Tirup[pā]dā[li]-Îśvara (*temple*) at [Pāmbuṇi], (*who resides in*) the ninety-third house, one share.
375. To Śāra[dēvi], a girl of Tirukkollambūdūr, (*who resides in*) the ninety-fourth house, one share.
376. To Tā[n]gāpai, a girl of the Itṭāchchi-Îśvara (*temple*) at Kaḍambūr, (*who resides in*) the ninety-fifth house, one share.
377. To Perramai, a girl of the Bra[hma]kuṭṭam (*temple*) at Tañjāvūr, (*who resides in*) the ninety-sixth house, one share.
378. To, a girl of, (*who resides in*) [the first house of], one share.
379. To Nittasundari, a girl of the same village, (*who resides in*) the second house, one share.
380. To [Paṭ]t[āli], a girl of [Tirunettā]nam, (*who resides in*) the third house, one share.
381. To Kārōnam, a girl of [Arapuram], (*who resides in*) the fourth house, one share.
382. To [A]ttana[p]pon, a girl of Âyirattali, (*who resides in*) the fifth house, one share.
383. To [Maralai]chchilambu, a girl of the [Avaṇik]ē[sari-Î]śvara (*temple*) at Anjalī, (*who resides in*) the sixth house, one share.
384. To [Tigaimāni]kkam, a girl of the same temple in the same village, (*who resides in*) the seventh house, one share.
385. To Kulamā[ni]kkam, a girl of the same temple, (*who resides in*) the eighth house, one share.

¹ This name is derived from Chandrasēkhara, an epithet of Śiva.

386. To [Tâ]yam, a girl of Miraiyil, (*who resides in*) the ninth house, one share.
387. To Araṅgam, a girl of the same village, (*who resides in*) the tenth house, one share.
388. To [Śe]yya[vâ]y[maṇi], a girl of Puraiyâchchêri, (*who resides in*) the eleventh house, one share.
389. To Poṅmalai, a girl of the [Mah]âdêvi-Îśvara (*temple*), (*who resides in*) the twelfth house, one share.
390. To Poṅnambalam, a girl of Tiruvêdiguḍi, (*who resides in*) the thirteenth house, one share.
391. To Nambâṇḍi, a girl of Talaiyâlaṅgâḍu, (*who resides in*) the fourteenth house, one share.
392. To Maṇḍai, a girl of [Ta]ṅgattârtali, (*who resides in*) the fifteenth house, one share.
393. To [Nî]lam, a girl of Maṅṅinagaram, (*who resides in*) the sixteenth house, one share.
394. To [Pa]ṭ[ṭâ]li, a girl of [Va]yalûr, (*who resides in*) the seventeenth house, one share.
395. To [Śu]ṇa[n]gai, a girl of the same village, (*who resides in*) the eighteenth house, one share.
396. To Umai, a girl of the same village, (*who resides in*) the nineteenth house, one share.
397. To Porikêśi, a girl of the Avanikê[sari-Îśvara] (*temple*) at Paṇuvûr, (*who resides in*) the twentieth house, one share.
398. To Vâ[na]van[m]âdê[vi], a girl of the Pagaividai-Îśvara (*temple*) in the same village, (*who resides in*) the twenty-first house, one share.
399. To [Ariyâ], a girl of the same village, (*who resides in*) the twenty-second house, one share.
400. To Ari[n]ji, a girl of [Pa]ndanānallûr, (*who resides in*) the twenty-third house, one share.
401. To Pû[van]am, a girl of Tiruvaïyâru, (*who resides in*) the twenty-fourth house, one share.
402. To [Pañ]cha[van]mâdêvi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-fifth house, one share.
403. For one dancing-master who directs the dancing, to Araiyan Su[n]dara-Śôṇ, *alias* Mummadi-Śôṇa-[Ni]rttamârâyan,¹ two shares.
404. For another, to Kumaraṇ [Vaḍa]vâyil, *alias* Mummadi-Śôṇa-[Nirtta]ppê]raiyan, two shares.
405. For another, to [Vi]kki [Pa]ttâlagan, two shares.
406. For another, to [A]rai[yar]Abhimânatōgan,² *alias* Aru[m]o[ri-Nirtta]pp]êra[yau], two shares.
407. For another, to Mallan Irattai[y]an and to [Śit]ti[r]an Kêśuvan (*i.e.*, Kêśava), two shares.
408. For another, to Araiyan Maṇañjêri, *alias* Vagaiyili-[Nirttappê]r[aiyan], two shares.

¹ *I.e.*, "the great king of the dancers of Mummadi-Chôla."

² Compare the similar name Vikkiramatoṅgi in paragraph 95.

409. For one, to [Kurâ]van¹ Vîra-Śôṛaṇ, *alias* Pañchavanmâdê-[vi-N]âda[ga]ma[yy]aṇ, one and a half share.

410. For another, to Mar[ai]kkâṭṭu-Kaṇavadi], *alias* Ti[ruve]lḷarai-Śâkkai,² one and a half share.

411. For another, to Orriyûṛaṇ Śin[gaṇ] (*i.e.*, Simha), one and a half share.

412. For another, to Orriyûṛaṇ [I]lāṇ[gâvaṇ], one and a half share.

413. For one, to Araiyaṇ Râ[jâ]śrayaṇ, *alias* Nitta[vinôda-V]aiyaṇmâraṇ,³ two shares.

414. For another, to Araiyaṇ Ni[nṛa-Nâra]ya[ṇ]aṇ, two shares.

415. For three singers, to Mu[nḍa]dâ[ri] A[nukkaṇ], four and a half shares.

416. For two others, to Âchchaṇ Kirttibhûsha[ṇ]aṇ, *alias* Ariñji[g]ai Kâ[ma-ra]ppaiyaṇ,⁴ three shares.

417. For one pipe (*vaṅgiyam*), to [Taṇ]jai Ka[ṇava]di, who has joined (*his new appointment*) from the Niga[ri]li-Śôṛa-Terinda-[U]ḍanilai-Kudiraichchê[va]-gar,⁵ one and a half share.

418. For another, to Śe[ru-Va]t[tavi]raiyaṇ,⁶ (*who belongs*) to the Śirudanattu Vaduga-Kâ[ḷav]ar,] one and a half share.

419. For another, to Râjê[nḍra]da[sa]raiyaṇ, one and a half share.

420. For one, to Kû[ttan]Bahu] Viḍaṅgaṇ, two shares.

421. For another, to Araiyaṇ Vâdyamâraṇ, two shares.

422. For another, to Brahmakuṭṭaṇ [Ka]ṇavadi, *alias* Irumaḍi-Śôṛa-Vâdyamâraṇ, two shares.

423. For another, to Pôga[yaṇ] Pôriyil]aṇ, *alias* Mummadi-Śôṛa-Vâdyamâraṇ, two shares.

424. For one person who beats the small drum (*uḍukkai*), to Vîra-Śôṛaṇ Viḍaṅgaṇ, *alias* Râjarâja-Śri[ḥast]aṇ, one and a half share.

425. For another, to Kû[ttan] Â]dittan, *alias* Râjarâja-Sahasra[b]âhu, one and a half share.

426. For two persons who play the lute (*viṇai*), to [Subra]hmaṇyaṇ Kûttan, *alias* Śe[mbiyaṇ]-Vi[ṇai]-Â[di]ttan, three and a half shares.

¹ Kurâṅgi - the same as Kuram; see p. 251, note 3.

² According to the Tamil dictionaries, *śâkkai* means 'a prognosticator, fortune-teller.' It occurs again as the second member of the surnames of two tailors in paragraphs 506 and 508.— Tiruveḷḷarai belongs to the Trichinopoly taluqa. Its Vishnu temple, which is referred to in the *Nâḷyiraprabandham*, is now called Puṇḍarikâksha-Perumâl. The Tamil equivalent of this name, Śendâmaraiḷkkaṇṇa-Nâyaṇâr, occurs in a modern inscription of the second *prâkâra*. Underneath the temple is a rock-cut cave with a number of a third opens with *Śeṇḍam* and must, accordingly, belong to the great Râjarâja. The "old Śiva temple, highly neglected, having an unfinished gôpura," to which Mr. Sewell refers in his *Lists of Antiquities*, Vol. I, p. 268, is not at Tiruveḷḷarai, but must be identical with the Nilivanêśvara temple in the neighbouring village of Tiruppaṅgili. This village is called Tiruppaṅgilli in the *Periyapurâṇam*, and its temple is referred to as Tiruppaṅgilli-Mahidêva in paragraph 5 of the Tanjâvûr inscription No. 5.

³ *Is.*, "the great king of the musicians of Nityavinôda."

⁴ *Is.*, "the great Lord of singers."

⁵ *Is.*, "the chosen horsemen of the retinue of Nigarili-Chôla;" compare p. 96, note 6.

⁶ This name may stand for Śeru-Vattavaraiyaṇ, which would mean '(he who resembles) the king of Vatsa in battle.' Compare Vattavaṇ, 'the king of Vatsa,' in the *Vâḷḷirama-Śôṛaṇ-Uḷâ*; *Ind. Ant.*, Vol. XXII, pp. 117 and 118.

⁷ *Is.*, "the Telugu foot-soldiers of the minor treasure;" compare p. 95, note 2.

427. If he should die, Araiyaṅ [Sa]dāśivaṅ, the son of his [paternal uncle], who has married his daughter, shall receive the allowance.

428. For three persons who sing in Sanskrit (Āriyam), to Araiyaṅ Ambalanādan, alias [Ś]em[biyaṅ]-Vādyamārāyaṅ, four and a half shares.

429. For one person who sings in Tamir, to [Paṭṭ]āлага[ṅ Kā]marappéraiyaṅ, one and a half share.

430. For another, to [A]mu[daṅ K]ā[li], one and a half share.

431. For another, to [V]āṅarāśi Kūttan, one and a half share.

432. For another, to [Araiyaṅ] Śūrri, one and a half share.

433. For one big drum (*koṭṭi-mattalam*), to Gāndharvadāsaṅ, one share.

434. For another, to Gāndharva[tu]r[ai]-Kavāli, one share.

435. For blowing one conch (*m[u]ttirai-saṅgu*), to Ta[yi]lan (*i.e.*, Taila) [Vi]kkiyaṅṅan, one share.

436. For another, to Śūrri Nādan, (*who belongs*) to the Mammaḍi-Śōra-Terinda-Ā[ṅaip]pāgar,¹ one share.

437. For another, to [P]orkā[li] Tonḍayaṅ, a drummer² of the Eriyārnāṭṭuttali (*temple*) at Tañjāvūr, one share.

438. To [Aiyāraṅ] Aṅdari, (*one of*) the Pakkavādyar (?), (*who belongs*) to the Aṅagi[ya]-Śōra-Terinda-Valaṅgai-Vēlaikkāraṅ,³ three quarters of a share.

439. To Śatti Ārūr, (*one of*) the same, (*who belongs*) to the Kshatriyaśikhāmaṅi-Terinda-Valaṅgai-Vēlaikkāraṅ, three quarters of a share.

440. To Pāda-Śivaṅ Āchechaṅ Pichechaṅ, (*one of*) the same, of Karuḅā[vū]r⁴ in [Āvū]r-kūrram, (*a subdivision*) of Nittaviṅḍa-valanāḍu, three quarters of a share.

441. To Śatti [P]o[ṅ]ṅan, (*one of*) the same, (*who belongs*) to the Śatrubhujam-[ga]-Terinda-Valaṅgai-Vēlaikkāraṅ, three quarters of a share.

442. To Kāmaṅ Aiyāraṅ, (*one of*) the same, (*who belongs*) to the Vīra-Śōra-Aṅukkar, three quarters of a share.

443. Eṅrubattaivaṅ, (*one*) of the musicians (*Gāndharvar*), shall receive three quarters of a share.

444. To [Pa]ṭṭālagan Ambalam, (*who belongs*) to the Rājakaṅṭhīrava-Terinda-Valaṅgai-Vēlaikkāraṅ,⁵ three quarters of a share.

445. To Kup[p]ai Tirumaṅañjēri, (*one*) of the musicians, three quarters of a share.

446. To Aiyāraṅ [Kaṅḍa]rāchechaṅ, a drummer of the Brahmakūṭṭam (*temple*) at Tañjāvūr, three quarters of a share.

447. To Varagaṅṅa Śīrāḷaṅ,⁶ (*who belongs*) to the Rājaraḅja-Terinda-Valaṅgai-Vēlai[k]kāraṅ, three quarters of a share.

¹ *I.e.*, "the chosen elephant-riders of Mammaḍi-Chōla."

² *Uvaichēchan* is the same as *Uvaichechan*. The *Uvaichehar* or *Ūchehar* are, according to Winslow, a caste of drummers at temples. They are probably meant in Vol. I, p. 82, where *Uvaicheha-cari* might be translated by 'the tax for the drummers.' On p. 108 of Vol. I, it is doubtful if the drummers or the Muhammadans are meant.

³ *I.e.*, "the chosen servants of the right hand of Aṅagiya-Chōla;" compare p. 92, note 7, and p. 98, note 3.

⁴ This place is mentioned in the *Periyapurāṇam* and is probably identical with Tirukkarakkāvūr in the *Kumbhakōṇam tālluqa*; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 275.

⁵ *Kaṅḍiyava* or *kaṅḍiyava* (paragraph 464) appears to be a Tamil corruption of *kaṅḍāraṅga*.

⁶ Varagaṅṅa was the name of a Pāṅḍya king; *Ind. Ant.*, Vol. XXII, p. 62 f. On Śīrāḷaṅ see above, p. 251, note 2.

448. To Kirtti Nādan, (*who belongs*) to the [Par]â[n]ta[ka]-Ko[n]gavâl,¹ three quarters of a share.
449. If he should die, his younger brother Kirtti Kiḷaitāngi shall receive the allowance.
450. To Nārren[m]an Śūrri, (*who belongs*) to the Aridurgalaṅghana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.
451. If he should die, his younger brother Nārre[nman] shall receive the allowance.
452. To Maṅga[lav]an Māni, (*who belongs*) to the Mû[r]ttavikramâbharana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.
453. To Ta[n]ḍan Kamban, (*who belongs*) to the same troop (*paḍai*), three quarters of a share.
454. To Ārār Dévan, (*who belongs*) to the same troop, three quarters of a share.
455. To Kan[di] KĀ[li], (*who belongs*) to the Mummaḍi-Śōra-Terinda-Pari[k]kārar,² three quarters of a share.
456. To Adi[ga]ḷi Śetti, (*who belongs*) to the Ra[ṇamukha]bhīma-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.
457. To [Ka]lari Āchchan, a drummer of Kūnargal-Munniyūrin Ā[vū]r-kūrram, (*as a soldier*) of Nittavinōda-vaḷanādu, three quarters of a share.
458. To Parāntakan Viṃan (*i.e.*, Bhīma), a Vīra-Śōra-Aṇukkan of the Tañjai-māmanikkōyil (*temple*) at Tañjāvūr, three quarters of a share.
459. To [Su]ndaran Kālakālan, a Vīra-Śōra-Aṇukkan of the Jayabhīmatāli (*temple*) in the same city, three quarters of a share.
460. To [Pi]ṣu[ṅ]an Śirālan, a Vīra-Śōra-Aṇukkan of the same temple, three quarters of a share.
461. To Dévan Sēngu[la]van, a Vīra-Śōra-Aṇukkan of the same temple, three quarters of a share.
462. To Irāman Kamban, (*who belongs*) to the Vikramâbharana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.
463. To Āchchan Ā[ḍa]va[ḷ]lān, (*who belongs*) to the [Iḷai]ya-Râjarâja-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.
464. To Uttaman Kūttan, (*who belongs*) to the Râjakaṇṭhīrava-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.
465. For one person who proclaims the sacred commands (*of the god*),³ to Kumaran Jayamāgan, *alias* Mummaḍi-Śōra-Kaḍigaimârāyan,⁴ one share.
466. For another, to Kumaran A[rumo]ṛi, *alias* Râjarâja-Kaḍigaimârāyan, one share.
467. For another, to Râjak[ēsa]ri Kōdandarāman, *alias* Jayaṅkōḍa-Śōra-Kaḍigaimârāyan,⁵ one share.
468. For another, to Āchchan Ma[di]gi[rav]an, *alias* Aṛa[giya]-Śōra-Kaḍigaimârāyan, one share.

¹ *Lo.*, "the Kōṅga (or Kōṅga) soldiers of Parāntaka."

² *Lo.*, "the chosen horsemen of Mummaḍi-Chōla."

³ The expression *tīra-rāy-kēvi* occurs also in line 31 f. of the text of No. 25.

⁴ Compare p. 125, note 2.

This person is the donor of the inscription No. 25.

469. For another, to Mōgili[y]aṇ Sōmaṇ Parā[nd]e[rum]āṇ of Vaṅgāram, *alias* [Ti]runārāyana-chaturvêdimaṅgalam, in Mî-Sēngili-nāḍu, (*a subdivision*) of Pāṇḍyakulâśani-vaḷanāḍu, one share.

470. For superintending the temple women and the female musicians (*Gāndharvî*), to Śāvûr Parañ[j]ôdi,¹ two shares.

471. For the same, to [G]ô[vindaṇ] Sōmanādaṇ, two shares.

472. To the accountant (*Kaṇakku*) [Taṇṇi]ch[ch]ai Śaduravi[daṇ]gaṇ, a native of Śem[ba]ṅgu[d]ai in [Vîra]-Śôra-vaḷanāḍu, (*a subdivision*) of Nittaviṇōda-vaḷanāḍu, two shares.

473. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

474. To Mâ[d]ê[vaṇ] Śi[va]lô[ka]su[n]daraṇ, a native of Kaḍai[k]ku[ḍai] in Mî-Sēngili-nāḍu, (*a subdivision*) of Pāṇḍyakulâśani-vaḷanāḍu, two shares.

475. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

476. To Na[k]kaṇ Perumāṇ, a native of Kîṛkkudai in Tiruvârâr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanāḍu, two shares.

477. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

478. To Aiyâraṇ Porchuvaraṇ, a native of Māṅguḍai in Nallûr-nāḍu, (*a subdivision*) of Nittaviṇōda-vaḷanāḍu, two shares.

479. To two persons who write the accounts under him, one and half share, *viz.*, three quarters of a share each.

480. To eleven men engaged in drumming, who are headed by (?) Ai[y]aṇ Po[y]yili of Nallûr, *alias* Pañchavaṇmahâdêvi-chaturvêdimaṅgalam, in Nallûr-nāḍu, (*a subdivision*) of Nittaviṇōda-vaḷanāḍu, five and a half shares, *viz.*, half a share each.

481. To eleven men (*engaged in*) the same, (*who belong*) to the *Śagadaikottigal*,² and who are headed by [T]âmôdiraṇ (*i.e.*, Dâmôdara) Śeṭṭi, five and a half shares, *viz.*, half a share each.

482. To eleven men engaged in the same, (*who belong*) to the *Śagadaikottigal*, and who are headed by A[ra]ṅgam, five and a half shares, *viz.*, half a share each.

483. To eleven men engaged in the same, (*who belong*) to the *Śagadaikottigal*, and who are headed by Śât[t]aṇ Ambalam, five and a half shares, *viz.*, half a share each.

484. To eleven men engaged in the same, (*who belong*) to the *Śagadaikottigal*, and who are headed by Śatti I[raṇak]ôḷaṇ, five and a half shares, *viz.*, half a share each.

485. To eleven men engaged in the same, who shall (*eventually*) take the place (*of the former*),³ and who are headed by Araiyaṇ Udai[yam]âttâ[n]daṇ (*i.e.*, Udayamârtāṇḍa), five and a half shares, *viz.*, half a share each. These men shall receive the allowance Having thus received the allowance, they shall do the work.

¹ This person is probably called after the Śaiva devotee Śiruttonḍa-Nāyaṇâr, whose original name, according to the *Periyapurānam*, was Parañjôliyâr. In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that both Śiruttonḍa-Nāyaṇâr,— who, on account of his king, “reduced to dust the old city of Vâdâvi,”—and Tiruñâṇasambandar were contemporaries of the Pallava king Narasiṅhavarman I, the destroyer of Vâtâpi. This synchronism is of great importance for the history of Tamil literature.

² *I.e.*, “the beaters of the large drum.”

³ Literally, ‘who will change drumsticks (with the former).’

486. For one man belonging to the persons who hold the sacred parasol (*tiruppallittongal*), one share, and for ten (*other*) men, eight twentieths of a share each; altogether, to [U]daiyāṅṅ Tiruvisalūr, *alias* Mummaḍi-Śōṛa-Toṅgarpēraiyāṅ,¹ and to Kuppa[di] Maṅḡi, the Kshatriyasikhâmani-Toṅgarpēraiyāṅ, five shares.

487. For one man belonging to the lamp-lighters, one share, and for seven (*other*) men, three and a half shares, *vis.*, half a share each; altogether, to Pu[va]ni[ś]êgarāṅ (*i.e.*, Bhuvanaśekhara) Kaṛ[pa]gam, *alias* Pañchavaṅ-Pēraiyāṅ, four and a half shares.

488. For four men who sprinkle water, half a share each; altogether, to the above-mentioned person, two shares.

489. For two *Sannāliyaḷ* (?), three quarters of a share each; altogether, to the above-mentioned person, one and a half share.

490. For one man belonging to the potters (*Kuṣavar*) of the sacred kitchen (*tiru-maḍaip-paṭṭi*), one share, and for ten (*other*) men, half a share each; altogether, to the potters of the high street of Śûrasikhâmani, six shares.

491. For two washermen,² one share each; altogether, to the washermen³ of the same street, two shares.

492. For one person who performs the duty of accountant (*Kāvidi*), to Araiyaṅ Ma[na]lilin[ga]ṅ,⁴ *alias* Śembiyaṅ-Peruṅâvidi, half a share.

493. For another, to Âchchaṅ Tiruvēṅgaḍam, *alias* Râjarâja-Peruṅâvidi, half a share.

494. For two persons who perform the duty of barbers, to [Ś]eya[da]raṅ (*i.e.*, Jayadhara) Nettāṅṅ, *alias* Râjarâja-Peru[n]âviṣāṅ,⁵ one share.

495. For one astrologer⁶ and two subordinates, to Tuṅaiyaṅ [Â]dittāṅ, *alias* Śembiyaṅ-[K]orrapperruṅāṅi, two shares.

496. For another and two subordinates, to Parântakaṅ [P]âṅḍyakulâśāni, *alias* Râjarâja-Gaṅi[t]âdhirâ[ja]ṅ, two shares.

497. For two persons who perform the duty of, to Araiyaṅ Pava[ru]t[tir]āṅ (*i.e.*, Bhavarudra), *alias* Pañchavaṅ-Maṅga[lap]pēraiyāṅ,⁷ three shares.

498. To the barber (*Ambaṭṭāṅ*) Kōṅ Śaḍa[n]gavi (*i.e.*, Shadāṅgavid), *alias* Râjarâja-Prayō[ga]daraiyaṅ, one share.

499. For one tailor (*Tayyāṅ*), to Dēvaṅ Kavâli, *alias* Vîra-Śōṛa-Perundayyāṅ, one share.

500. For another, to Śippan Maṛapâḍi, *alias* Kêraḷântaka-Perundayyāṅ,⁸ one share.

501. To the jewel-stitcher⁹ Âchchaṅ Karundi[t]ṭai, one and a half share.

¹ *I.e.*, "the great lord of the parasol (bearers) of Mummaḍi-Chôla."

² *vis.* *vis.* is the same as *vis.*

³ *vis.* *vis.* is the same as *vis.*, 'a destroyer of moisture,' *i.e.*, 'a washerman.'

⁴ The name of this person probably refers to the *linga* of sand (*maṅal*), which the Śaiva devotee Chaṅḍêsvara-Nāyaṅār is reported to have worshipped; compare page 134.

⁵ *I.e.*, "the great barber of Râjarâja."

⁶ This meaning of *tiru* does not occur in the dictionaries, but may be derived from the official designations of the two incumbents of paragraphs 495 and 496, who are called *Gaṅiṅ*, 'calculator,' and *Gaṅitâdhirâja*, 'sovereign of calculation.'

⁷ *I.e.*, "the great lord of the barbers of the Pândya king."

⁸ *Perundayyâṅ* is corrected by the engraver from *Perunduman*; *tunnaṅ* is synonymous with *tayyāṅ*, 'a tailor.'

⁹ This is evidently the person who had to stitch the ornaments of the idols. Pearls which were sewn on, are referred to in No. 3, paragraph 30; 7, 11; 8, 3, 6, 7; 51, 18.

502. For one brazier (*Kannāu*), to Iḍaikkarai [gāri], *alias* Kshatriyaśikhāma-
ni-Peruṅ[ga]ṇṇāṇ, one share.

503. For one master carpenter (*Tachch-āchārya*), one and a half share, and for two (*other*)
men, one and a half share; altogether, to Vīra-Śōṛaṇ Kuñjaramallaṇ, *alias* Rājarāja-
Perundachchaṇ, three shares.

504. For one carpenter, to Gu[ṇa]vaṇ Madurānta[kāṇ], *alias* Nittaviṇōda-
Perundachchaṇ, three quarters of a share.

505. For another, to I[la]tti Śadaiyau, *alias* [Kāṇ]darāditta-Perundachchaṇ,
three quarters of a share.

506. To the tailor (*Pā[ṇa]*) Uttamaṇ Śūri, *alias* A[ri]kulakēsari-[Śā]k[k]ai,
one and a half share.

507. To another, Aiyāraṇ Ariñji, one and a half share.

508. To another, A[ba]rāyidaṇ (*i.e.*, Aparājita) [Va]davāyil, *alias* Palla[vaṇ]-
Śākkai, one and a half share.

509. To another, Vā[ḍuvū]r A]riñji, one and a half share.

510. For a person who performs the duty of superintending goldsmith (*Kaṅkāri-tat-
tā*) by selecting one man and letting him do the work,— to Kūttan [Kānavadi],
alias Kshatriyaśikhāmaṇi-Perundaṭṭāṇ, the superintending goldsmith of the minor
treasure¹ of the lord Śrī-Rāja[rājad]ēva, one share.

No. 67. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription is dated in the 6th year of the reign of Kō-Parakēsarivarman, *alias*
Rājēndradēva, and opens with a short poetical account of the deeds of this king, from
which we learn that he invaded Irattapāḍi, *i.e.*, the Western Chālukya empire, and that
he defeated Âhavamalla at Koppam on the bank of the “great river.” As I have stated
in the introductory remarks of the Tañjāvūr inscription of Kulōttuṅga (*ante*, page 232), the
battle of Koppam or Koppai is referred to in the *Kalīngattu-Parani* (viii. 27),² and “Koppam
on the bank of the great river” appears to be identical with Koppa on the Tuṅgā river
in the Maisūr State. I have further suggested that the Rājēndradēva of the subjoined
inscription is identical with the father-in-law of Kulōttuṅga I., and Âhavamalla with the
Western Chālukya king Sômēśvara I. The last identification is supported by two unpub-
lished inscriptions of the 4th year of the reign of Rājēndradēva in the Rājagōpāla-Perumāḷ
temple at Maṇimaṅgalaṃ³ and in the Bilvanāthēśvara temple at Tiruvallam,⁴ where Âhava-
malla is expressly called a Chalukya (Śālukki). I defer the publication of the long and
difficult historical introduction of the Maṇimaṅgalaṃ and Tiruvallam inscriptions for another
opportunity, but subjoin, for comparison, the introductions of seven other inscriptions of
Rājēndradēva, which resemble the introduction of his Tañjāvūr inscription. Three of these
inscriptions (*A*, *B* and *C*) state that, after the conquest of Irattapāḍi, Rājēndradēva set up a
pillar of victory (*jaya-stambha*) at Kollāpuram, *i.e.*, Kōlhāpur. Another of the same seven
inscriptions (*G*) gives the name of the king not as Rājēndradēva, but as Rājēndra-Chōḷa-
dēva, a point which deserves special attention, because those who are not accustomed to dis-
tinguish between the numerous Chōḷas, Chālukyas and Gāṅgas who bore identical or similar

¹ Compare page 298, note 7.

² The battle of Koppam is also mentioned in the *Vikīrama-Śōṛaṇ-Uṭā*; *Ind. Ant.*, Vol. XXII, p. 142.

³ No. 3 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 14.

⁴ No. 190 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 30.

and must not commit the mistake of identifying Rājendra-Chōladēva, *alias* Rājēndradēva, with the great Rājendra-Chōla, who was the son of the great Rājarāja. The dates of the above-mentioned inscriptions are the 3rd (*A* and *B*), 5th (*C* and *D*) and 9th (*E*, *F* and *G*) years of the reign of Kī-Parakēsarivarman, *alias* Rājēndradēva.

A.—On the east wall of the Kōlāranma temple at Kōlār.¹

- [1.] ஸ்ரீ ஸ்ரீ [*] இரட்டபாடி எழரை இலக்கமுங்கொண்டு கொல்லாபு[ர]த்து ஜய-
பெராந்தங்கரை
[2.] கோ[] [*] ஆழ்வ[]மல்லனை அஞ்சவித்தவன் ஆணையுங்குதிரையும் பெண்டிர்
பண்டாரமுடகைக்கொண்டு விஜயஅபி-
[3.] ஷேகம பண்ணி [*] சங்காசத்து விற்றிருகருளிக கொப்பரகேசரிவநூரான உ-
டை[]யார் ஸ்ரீராஜேசுவரர்க்கு யாண்டு முன்றுவது.²

B.—On the west wall of the Bilvanāthēśvara shrine at Tiruvallam.³

- [1.] ஸ்ரீ ஸ்ரீ [*] தந மருவிய செங்கொல் வெ[]ணன் முன்னொன் செனை பின்-
கதங்க இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-
[2.] சாணமல் [*] காளை செல்ல முக்காக் தவிர்த்து[] கொல்லாபுரத்து ஜயவழம்பநா-
ட்டி எதிரமர் பெருக எண்டிசை நிகழ பறையது கறங்க
[3.] ஷேகம கெட்டு பெராந்தங்கரைக்கொப்பத்து வகைகிர் பொருத ஆழவமல்லநை-
குளி புக்கிட்டொட⁴ மற்றவகாரையும் குதிரையும் ஒட்ட[*] த்தொடு பெண்டிர்
பண்டாரமும் கங்கொண்டு விஜேய[*] கிஷேகம் பண்ணி⁵ விரவி⁶ ஹாவநத்து
[4.]⁷ விற்றிருகரு[] கொப்பரகேசரிவநூரான உடையா[*] ஸ்ரீராஜேகிரகேவற்க்கு
யாண்டு உ [*] வது.

C.—On a stone built into the floor of the court-yard of the Mārgasahāyēśvara temple at Virūchīpuram.¹

- [1.] ஸ்ரீ ஸ்ரீ [*] [கிருமகன் மரு[விய] செ[] [*]-
[2.] [கொல் வேகன் தன் முன்னென் செ[னை*]
[3.] [*] [*] தவாக முன்னெ[தி]னொன்று எதிர் [பெ]-
[4.] ருத [எண்]டிசை வ[மி]ற்பறையது கற[ங்]-
[5.] [*] இரட்டபாடி எழரையிலக்க[மு]ங்கொ[ண்]-
[6.] [*] [கொல்]வா[புர]த்து⁸ [ஜய]வழம்பம் காட்டி [பெ][ரா*]-
[7.] [*] காப்பத்து ஆழவமல்ல[ற]
[8.] [*] [*] யெல்லாம் ப[ரா]து நிகழப்ப[*]
[9.] [*] மாக்கி ஆழவம[*] னன் புக்கிட்டொட⁹ அவ[ன்]
[10.] [*] யுங்குதிரையும் பெ[ண்]டிர் ப[ண்]டார[மும்]
[11.] [*] மும் அடக்க[*] கக்கொ[ண்]டு வி[*] [ஜய*]-
[12.] [*] [*] ப[ண்ணி] விரசிக்காச[*]¹⁰ விற்றிரு[*]-
[13.] [*] கொப்ப[*] கேசரிப[*] ரான உடைய[*] ஸ்ரீரா-
[14.]¹¹ [*] [*] யா[ண்]டு [*] [*] வது.

¹ No. 130 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 19.

² Read ஷேகமவது.

³ No. 75 of 1889; Madras G.O., 11th March 1890, No. 189, Public, p. 5.

⁴ Read பக்கிட்டொட.

⁵ Read வீர.

⁶ Read வீற்றி.

⁷ Vol. I, No. 127, pp. 134 and 184. The new transcript is based on two fresh impressions of the original and corrected with the help of the other inscriptions of the same king.

⁸ The two syllables புர are entered below the line.

⁹ This letter (L) stands below the line.

¹⁰ Read விரசிக்காசத்து விற்றி.

¹¹ The letter ஜ of ஜே stands below the line.

D.—On the wall of the strong-room of the Védagirīśvara temple at Tirukkarukūṭam.¹

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகனிலகிய செங்கொல் வெந்தன் முன்கொன் செனை
- [2.] பின்னதாக்கி இரட்டபாடி எழாரியலக்கமுங்கொண்டு பெராற்றங்கரை
- [3.] கொப்பத்து புவமர் செய்த ஆஹவமல்லனை அஞ்ச[வி]த்தவ-
- [4.] ன் ஆனையுக்குகிராயும்² பெண்டிர் பண்டாரமு[ம*] விஹவ[மு]ம் அ-
- [5.] டங்கலுங்கொண்டு விஜெய[ர*]விஷேகம் பண்ணிவிர-³
- [6.] லிஹாஸநத்து⁴ விற்றிருந்தருளிர கொப்பரகேசரிவநூர[ர]க உ[டை]-
- [7.] யார் ஸ்ரீராஜேந்திரேவற்கு யாண்டு அஞ்சாவது.

E.—On a rock-cut niche to the left of the Varāhasvāmin temple at Māmallapuram.⁵

- [1.] ஸ்ரீ ஸ்ரீ [||*] இரட்டபாடி எழ[ரை]யிலக்க[முங்]கொண்டு பெராற்றங்கரைக்கொ-
ப்பத்தாஹவம[*]-
- [2.] ல்லனையஞ்சவித்தவனையுக்குகிராயுக்கைக்கொண்டு விஜெயஅவிஷேகஞ்செய்து வீர-
ஸ[ஹாஸந*]-
- [3.] த்து விற்றிருந்தருளிய கெ[ர]ப்ப[ச]கேசரிவநூர[ர]ன உடை[ய]யார் ஸ்ரீராஜேந்திரேவ-
ர்க்கு யாண்[*]-
- [4.] டு ஒன்பதாவது.

F.—On the south wall of the Paśupatiśvara shrine at Karuvūr.⁶

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகன் மருவிய செங்கொல் வெந்தன்மன் [மு]ன்னென்⁷
செனை [பி]ன்னதுவாக முன்னெதிர் சென்று இ[ர]-
- [2.] ட்டைபாடியெழாரியலக்கமுங்கொண்டு எதாமர்⁸ பெறாது எண்டிசை கக[ம்]
பறையங்⁹ கறங்க[ப்]பெராற்றங்க-
- [3.] கைக்கொப்பத்து வந்தெதிர்த்த ஆஹவ[ம]ல்லன்றன் பெருஞ்செனைபெல்லாம்
படப்பொருது பா[ச]து நிகழப்பச-
- [4.] ம் பிணமாக்கி ஆங்கவனஞ்சப்பிற்கிட்டொட . அவ[னையு]ம[ம்]கு[தி*]ராயும்
பெண்டு ப[ண்]டாரமும் [ஒ]ட்டகத்தொடு அகப்-
- [5.] [ப][ட*]ப்பிடித்து திசையது. நிகழ விரர்¹⁰ அ[வி]ஷேகம் ப[ண்]ணி¹¹ விரலி[ஹ].
ஹாஸந[த்]து¹² விற்றிருந்தருளிய கொப்பரகேச[ர] . . . ரான உ-
- [6.] டையார் ஸ்ரீராஜேந்திரேவற்கு யாண்டு கூ வது.

G.—On the south wall of the Amman shrine in the Paśupatiśvara temple at Karuvūr.¹³

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகன் மருவிய செங்கொல் வெந்தன்மன் [மு*]ன்னென்¹⁴
செனை பின்னதுவாக முன்னெதிர் சென்று இரட்டைபாடி எழாரியலக்கமுங்
கொண்டு எதிர் பெ[ர]ர்ப்பெ[ரு*]து எண்டிசை. னுகம்¹⁵ புறையங்¹⁵ கறங்கப்-
- [2.] பெராற்றங்கரைக்கொப்பத்து வந்தெதிர்த்த ஆஹவ[ம]ல்லன்றன் பெருஞ்செனையெல்-
லாம் பட[ப்]பொருது பா[ச]து நிகழப்பசம் பிணமாக்கி ஆங்கவன[ஞ்ச]ப்பிற்கிட்டொட
அவனையும்குருதை-

¹ No. 173 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 29.² Above ராயும் is engraved the Tamil numeral [ச]௮௨ in large modern characters. Other inscriptions on the same wall are disfigured by similar mason's marks; see *Ep. Ind.*, Vol. III, p. 276.³ Read வீர.⁴ Read வீற்றி.⁵ No. 54 of 1890; Madras G.O., 14th May 1890, No. 355, Public, p. 5. Some letters at the end of each line of this inscription are now covered by the wall of a *mandapa*. These I have copied over from Sir Walter Elliot's transcript in Carr's *Seven Pagodas*, p. 142.⁶ No. 59 of 1890; Madras G.O., 10th June 1891, No. 452, Public, p. 7.⁷ Read முன்னென்.⁸ Read எதாமர்.⁹ Read பறையது.¹⁰ Read வீரர்.¹¹ Read வீர.¹² Read வீற்றி.¹³ No. 65 of 1890; *loc. cit.*¹⁴ Read முன்னென்.¹⁵ Read பறையது.

[3.] பும் பெண்டி[ர்*] பண்டாரமும் பெட்டகத்தொடு அக[ப்*]ப[ட]ப்பிடித்துத்திசையது
நிசுழ வீரர் அமிஷெகம் பண்ணி வீரவிஹாஸநத்து¹ வீற்றுருந்தருளிய கொப்-
பரகெ[ர்*]பகரா[ன] உடையார் ஸ்ரீஇராஜேசுரசொழுவெவம்-

[4.] கு பாண்டு க் வது.

The immediate object of the Tanjāvūr inscription of Rājēndradēva is to record that, in the 4th year of his reign, the king assigned a daily allowance of paddy to a troop of actors who had to perform a drama, entitled *Rājarājēśvara-nāṭaka*, in the Rājarājēśvara temple on the occasion of an annual festival in the month of Vaiṅāśi. Two years later, in the 6th year of his reign, the king further ordered that his previous donation should be engraved on the stone wall of the temple.

I cannot say if manuscripts of the *Rājarājēśvara-nāṭaka* still exist; but it may be safely concluded from the wording of the title that the subject of this drama was the foundation of the Tanjāvūr temple by the great Rājarāja. It also follows from the mention of the term Rājarājēśvara in an inscription of Rājēndradēva that this king belonged to a later period than that of Rājarāja and, consequently, of the latter's son and successor Rājēndra-Chōla. Though this posteriority of Rājēndradēva is already evident from the more recent form of the alphabet of his inscriptions and from certain synchronisms between the Chōlas and Chālukyas,² I consider it necessary to draw attention to the direct proof afforded by the present inscription, because Mr. Kanakasabhai has lately expressed the opinion that both Rājarāja and Rājēndra-Chōla were among the successors of Parakēsarivarman, *alias* Rājēndradēva.³

TEXT.

[1.] ஷ்லக்ஷி ஸ்ரீ [||*] [திரு] மருவிய செங்கொல் வெந்தன்[ம்]ன் முன்னென் செனை
பின்னதாக இரட்டபாடி [எ]ழரை[ய]லக்கமுங்கொண்டெகிரமர் [பு]ரூது எண்-
[டி]சை நிகழப்பறையது கறங்கி[ன] வரந்ததை கெட்டுப்பொரற்றங்கரைக்கொப்ப-
த்து வந்தெதிர் பொ[ரு]த ஆகவமல்லன் அடற்செனையெல்லாம் பாரது நிகழப்-
பகம் பிணமாகி[ன] ஆங்கது [க]ண்ட[ர]கவமல்ல[ன்] அஞ்சி[ப்]புற[கி]ட்டொ[ட]டி
அவந்நனை கு[தி]ரையும் ஓட்டகநீரையும் பெண்டிர் பண்டாரமுங்க[ை]க்கொண்டு
விஜய[ர்*]பிஷெகம் பண்ணி [வி]ரவிஹாஸநத்து [வி]ந்[ம்]ருந்தருளிய கொப்பர-
கெளரிவழி[ர்]ரான உடையார் ஸ்ரீஇராஜேசுரசொழுவெவம் கு யாண்டு ஆறாவது ||— [க*]
உடையார் [ஸ்ரீ]ரஜராஜேசுரமுடையார் கொய்[வி]ல் ராஜராஜேசுர[ர]டகமாட
கித்தகெல்லுத்துணியாக நிவந்தஞ்செய்த நம் வாய்க்கெழ்விப்படி சாந்திக்கூத்தன்
திருவா[ன்] திருமுதுகுன்றான விஜயராஜேசுர[ர]ஆவரயு[ர்]னூக்கும் இவ[ன்]
வழி[ர்]த்தாரக்கும்⁴ காணியாகக்குத்தொமென்று ஸ்ரீகாயு[ர்]க்கண்காணி செய்-
வார்த்தும் கரணத்தா[ர்]களுக்கும் [திரு]வாய் மொழிந்தருளித்திருமந்திரவொலை உதா-
ரவிடக்கவிழும்பரையர் எழுத்தினால் யாண்டு நாலாவது [ராசு]யநால் திருமு[க]ம்
புராண[டி] செய்தருளி வந்த[ம்]மையிலும் இவ[ன்] க[ரா]ணி அனு[ப]வித்து வ[ரு]-
கி[ம]படி[யெ]ய [ஸ்ரீ]ர[ர]ஜராஜேசுரமுடையார் கொய்[வி]லெ கல் வெட்டுவித்து-
க்குடிகவென்று தண்டநாயகம் பரகெலரிப்பல்லவரை[ய]ற்குத்திருவாய் மொழிந்த-
[ரு]வித்திரு[ம]கி[ர]வொலை எதிரி[வி]சொழிமுடிவெந்தவெள[ர்] எழுத்தினால்
யாண்டி ஆறாவது [ராசு]யநால்த்திருமு[க]ம் பு[ல]வாடி[ன்]செய்தருளி வந்த-
மை[யி]லும் இப்படி[யெ]

[2.] ராஜராஜேசுரமுடையார் ஒலை வந்த[ம்]மையிலும்⁵ கல் வெட்டு[டி]யது [உ*] திருவாலந்
திருமுதுகுன்றான விஜயராஜேசுர[ர]ரியன் உடையார் வையகாசிப்பெரிய-
திருவிழாக்கல் ராஜராஜே[ய]ரநாடகமாட இவ[னு]க்கு[ம்] இவ[ன்] வழி[ர்]த்தாரக்-

¹ Read உத்திரு.

² See Vol. I, p. 52, and Vol. II, p. 232.

³ *Ind. Ant.*, Vol. XXII, p. 142.

கும் காணிய[ர]கப்பங்[கு ஒன்]றுக்கும் ¹ராஜ[ம]வரியொடொக்கு[ம்] ஆடவரை-
 நென்னும் [ம]ரக்காவால் மித்த[டு]நல்லுத்தூணியாக தூற்றிப்பதின் கலநென்னும்
 ஆட்டாண்டு தெ[ர]மும்* டேவர் பண்டா[ர]த்தெ[ய்] பெறச்ச[மு]தித்தகட்கல்
 வெட்டித்து ||— [ந*]

TRANSLATION.

1. Hail! Prosperity! While the army of his elder brother was at (*his*) back, the king (*who wielded*) the sceptre (*and*) was embraced by (*the goddess of*) Prosperity, conquered the seven and a half *lakshas* of Iraṭṭapāḍi. (*He*) did not meet with opposition in battle; and (*his*) drum was sounding through the eight directions. Having heard (*this*) report, (Āhavamalla) proceeded to Koppam on the bank of the great river and fought against (*him*). (*But he*) converted into reeking corpses (*that*) covered the earth, the whole warlike army of Āhavamalla. Having perceived this, Āhavamalla became afraid, incurred disgrace, and ran away. (*The king*) seized his elephants and horses, troops of camels, women and treasures, and anointed himself (*in commemoration*) of the victory. In the sixth year (*of the reign*) of (*this*) Kō-Parakēsarivarman, *alias* the lord Śrī-Rājēndradēva, who was graciously seated on the throne of heroes.

2. "In accordance with our declaration to make an allowance at the rate of (*one*) *tūni* of paddy per day for acting the *Rājarājēśvara-nāṭaka* in the temple of the lord Śrī-Rājarājēśvara, we have assigned (*the above*) as allowance to the . . . actor (*śanti-kūṭṭan*) Tiruvālan Tirumudukunṇaṅ,² *alias* Vijaya-Rājēndra-āchāryaṅ, and to the members of his troop (*varga*)."— After this royal order, addressed to the temple managers and to the accountants, signed by the royal secretary Udāra-Viḍaṅga-Viṇupparaiyar, (*and dated*) on the [16]0th (*day*) of the fourth year (*of the reign*), had reached; after a (*second*) royal order, intimating that it should be caused to be engraved on stone in the temple of the lord Śrī-Rājarājēśvara that that person was to enjoy the allowance, addressed to the *Dandanāyaka* Parakēsari-Pallavaraiyaṅ, signed by the royal secretary Edirili-Śōra-[Māvēn]davēlār, (*and dated*) on the [16]0th (*day*) of the sixth year (*of the reign*), had reached; and after a letter of Rājarāja-Brahma māṛāyar to the same effect had reached,—(*the matter*) was engraved on stone.

3. It was engraved on stone that, for acting the *Rājarājēśvara-nāṭaka* at the great festival of the lord in (*the month of*) Vaigāśi, Tiruvālan Tirumudukunṇaṅ, *alias* Vijaya-Rājēndra-āchāryaṅ, should receive, as long as the moon and the sun endure, at the royal treasury one share of one hundred and twenty *kalam* of paddy per year, or (*one*) *tūni* of paddy per day, (*measured*) by the *marakkāl* called (*after*) Āḍavalāṅ, which is equal to a *rājakēsari*, as an allowance for himself and for the members of his troop.

No. 68. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription is dated in the 4th year of the reign of Kō-Parakēsarivarman, *alias* Vikrama-Chōḷadēva, and records that the king assigned an allowance to a person who measured the paddy in the Rājarājēśvara temple and in the villages belonging to it. This man was evidently a controlling officer who had to check the supplies of paddy, which, according to many of the inscriptions published in this volume, had to be delivered into the temple stores.

¹ Read ராஜகௌரி.

² This name is derived from Tirumudukunṇam, the Tamil equivalent of the Sanskrit name Vridhāchalam, which is now the head-quarters of a tālluqa in the South Arcot district; compare Vol. I, p. 123. Mudukunṇam is already mentioned in the *Periyapurāṇam*.

The order of the king is preceded by a poetical account of his deeds. Though this passage is, on the whole, of a purely panegyrical character, it contains a few statements which appear to be based on historical facts. While still a youth, — probably only heir-apparent, — Vikrama-Chôla is said to have put to flight the Teliŋga Bhîma of Kuḷam, to have burnt the Kalinga country, and to have stayed in the Vêŋgai-maṇḍalam, *i.e.*, the Vêŋgi country. In my *Annual Report* for 1893-94, page 6, I have noticed some inscriptions of the chiefs of Kamalâkarapura or (in Telugu) Kolanu, which is probably the modern Ellore¹ on the bank of the Kolleru lake in the Gôdâvarî district. The earliest known member of this family is Kâṭama-Nâyaka, who is mentioned in two inscriptions of Śaka 1062 and 1070 at Drâkshârâma (Nos. 204 and 347 of 1893). The same chief is the donor of a copper-plate grant of Śaka 1056, which has been published by Dr. Fleet.² He is there stated to have been the lord of Sarasîpuri or Kolanu³ on the bank of a great lake (*viz.*, the Kolleru lake) in the Vêŋgi-maṇḍala and to have been a vassal of Kulôttuŋga II. As the Tanjâvûr inscription of Vikrama-Chôla connects the Vêŋgai-maṇḍalam with Kuḷam, whose lord Bhîma was put to flight by the king, and as the Tamil word *'kuḷam*, 'a tank,' is etymologically identical with the Telugu *kolanu*, 'a lake,' it may be safely concluded that the Teliŋga Bhîma of the Tanjâvûr inscription belonged to the same dynasty as Kâṭama-Nâyaka of Kolanu.

After his stay in the Vêŋgai-maṇḍalam, the subjoined inscription informs us, Vikrama-Chôla went to the South and claimed the crown of the country on the banks of the Kâvêrî, *i.e.*, the Chôla country. The passage which conveys this information, is also met with in the inscriptions of Kulôttuŋga I.⁴ As none of the predecessors of Kulôttuŋga I. bore the name Vikrama-Chôla, it is clear that the passage in question was taken over by the composer of Vikrama-Chôla's inscriptions from those of Kulôttuŋga I., and that, in trying to identify the Vikrama-Chôla of the present inscription, we must look for him among the successors of Kulôttuŋga I. The only Vikrama-Chôla who is known from other sources but the subjoined inscription, *viz.*, from a copper-plate grant⁵ and from a Tamil chronicle,⁶ was the immediate successor of Kulôttuŋga I. I have no hesitation in identifying this Vikrama-Chôla, who reigned from Śaka 1034 to 1049,⁷ with the king of the same name to whose reign the Tanjâvûr inscription belongs. A confirmation of the identity of both may be derived from verse 24 of the third inscription⁸ on the Piṭhâpuram pillar:—

तस्मिन्स्यागसमुद्रापरनामनि चोडमंडलं त्रानुं [I*]

गतवति वेगीभूमिर्नयिकरहिता तदंतरे जाता [II*]

¹ The identity of Kolanu with Ellore is suggested by seven inscriptions of Késava and Sômaya of Kolanu on a pillar in the *madjid* at Ellore (Nos. 527 to 533 of 1893). These inscriptions record gifts of lamps to the Śiva-temple at Kolanu, of which no other trace remains and which appears to have been destroyed by the Mussulmans.

² *Ind. Ant.*, Vol. XIV, p. 55.

³ In Kulani-Kâṭama-Nâyaka (*loc.*), *kolanu* is the Telugu genitive of *kolanu*; see Arden's *Telugu Grammar*, Madras, 1873, paragraph 659.

⁴ The words *வடதிசை வாகை நூந்தென்றிசைத்தெமருகமலப்புகழ்கள் பொதுமையும் பொன்னியரடை தன்னிப்பாசலவின் தன்னிடத்தலிந்து புனிதத்திருமணிமகுடமுறைமையிற்கூடி* (line 1 f.) are almost identical with lines 4 to 9 of No. 58.

⁵ *Ind. Ant.*, Vol. XIV, p. 55.

⁶ *Ibid.*, Vol. I, p. 32, and *Ind. Ant.*, Vol. XX, p. 282.

⁷ *Ibid.*, Vol. XXII, p. 142, note 8.

⁸ No. 332 of 1893 in my *Annual Report* for 1893-94.

“When he (*viz.*, Vikrama-Chôḍa), whose other name was Tyâgasamudra, had gone to protect the Chôḍa-maṇḍala, the Vêṅgi country became devoid of a ruler in that interval.”

Here we have an independent variant of the statement, made in the Tañjâvûr inscription, that Vikrama-Chôḍa originally resided in Vêṅgi and that he left it to ascend the Chôḍa throne. Another point of agreement is still more decisive: Mr. Venkayya informs me that, in his copy of the Tanjore MS. of the *Vikkirama-Sôraṇ-Uḷā*, the surname Tyâgasamudra is twice applied to Vikrama-Chôḍa.¹

Finally the Tañjâvûr inscription acquaints us with the names of two queens, Mukkôkkiṛânaḍi and Tyâgapatâkâ. The former, whom the poet compares to the goddess Pârvatî, was evidently Vikrama-Chôḍa's chief queen, and the second, who is compared to Gaṅgâ, his favourite.

The text of the historical introduction has been compared with that of two similar inscriptions of Vikrama-Chôḍa, one of the 5th year of his reign in the Tyâgarâja temple at Tiruvârûr in the Negapatam tâlluqa (No. 164 of 1894) and another of the 11th year in the Âpatsahâyêśvara temple² at Âlaṅguḍi in the Kumbhakôṇam tâlluqa (No. 165 of 1894). Other inscriptions of Vikrama-Chôḍa open with a much shorter historical introduction, the first words of which are *பூமாது புணர*, *viz.*, one of the 9th year in the Aruḷâḷa-Perumâl temple at Tiruvattiyûr or Little Conjeeveram (No. 33 of 1893), one of the same year and one of the 14th year at Pallâvaram in the Chingleput tâlluqa. These inscriptions mention the burning, or conquest, of the Kaliṅga country³ and the name of one of Vikrama-Chôḍa's queens, *viz.*, Mukkôkkiṛânaḍi, and must, accordingly, belong to the time of the same king as the other set, the introductions of which open with the words *பூமாவை மிகைந்து*.

Thanks to the calculations of Mr. S. B. Dikshit and Professor Kielhorn, I am able to state the probable day of the accession of Vikrama-Chôḍa. The third line of the Tiruvârûr inscription to which reference was made in the preceding paragraph, contains the following date:—

கொப்பரகெ[க]வநிலிவழி-ராரந திரவாவ[ந]வசுவ[தி-க]ன் ஸ்ரீவிசுவ[தி]வரக்கு
[ய]ர[ண்]டு ஐஞ்சா[வது] தி[யு-]நநாயற்று வ-கு[தி]வகூத்து ஸவதுதியா[தி] ந[தி]ம்முக்-
கீழமையும் அத்தமுமார நான் முந்நூற்றுநாற்ப[தி]ந[தி]ரல்.

“In the fifth year (*of the reign*) of Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Chôḍadêva, — on the three-hundred-and-fortieth day, which was (*the day of*) Attam (*i.e.*, the *nakshatra* Hasta), a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.”

On this date Mr. Dikshit remarks as follows⁴:— “Assuming that Vikrama-Chôḍa began to reign in A.D. 1112, his 5th year would be about A.D. 1116. Having made calculations for 1115, 1116 and 1117, I find that A.D. 1116 is the only year which corresponds with the details of the given date. In that year, Âshâḍha *śukla* 7 ended on Sunday, the 18th June, at about 21 hours after sunrise. This was the 25th day of the solar month Mithuna. On

¹ Those portions of the poem, in which the surname Tyâgasamudra occurs, are not included in the extracts published by Mr. Kanakasabhai.

² In its inscriptions and in the *Periyapurâṇam*, this temple is called Irumbûlai, a name which is even now remembered at Âlaṅguḍi.

³ One of the Pallâvaram inscriptions reads *கலிங்கமெரிய*, while the other Pallâvaram one and the Tiruvattiyûr one read *கலிங்கமரிய*.

⁴ See *Ind. Ant.*, Vol. XXIII, p. 299.

this day, at sunrise, the *nakshatra* was Uttara-Phalgunī, which ended at 7 hours 48 minutes after sunrise, when the *nakshatra* Hasta commenced."

In his important paper on 'dates of Chôla kings,' which will appear in Vol. IV of the *Journal of the Asiatic Society of India*, Professor Kielhorn adds the following remark:— "If the above were the day of the date, the 1st day of the 5th year of Vikrama-Chôla's reign would be the 15th July, A.D. 1115; and the 1st day of the 1st year [*i.e.*, the day of his accession to the throne] would be Saturday, the 15th July, A.D. 1111."

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [ஃ] பூமலை மீடைந்து பொன்மலை [நி]கழ்தர[ப்]பாமலை மலிந்த
பருமணி[த்]திரள் புயத்திருநிலமடந்தையொடு ஜயம[க]ளிருப்பத்தற்றுணை¹ மா[ர்]-
வள்தன தெகப்[டு]பற்றுத்திருமகளொருதநிபிருப்பக்கலைமகள் சொற்றிறம் புணர்ந்த
கற்பின[ன]ராகி விருப்பொடு [நா]வகத்திருப்பத்திசை தொறு[ம்] திகிரியொடுஞ்-
செங்கொல் கடப்ப அகிலபுவனமுங்க[வி]ப்பதொருபுதுமதி பொல் வெண்குடை
[மீ]மிசை நிற்பக்கருங்கலி ஒ[ளி]த்த[து] வன்[பு]ல[த்]திடைக்கிடப்பக்குளத்தெலிங்-
கலிமன்² விலங்கல் மிசையெற[வு]ங்கலிங்க[பூ]மியை[ய]க்கனை[யெ]ரி [பருகவு]ம் ஜம்-
ப[ந]ை[ட]ப்[பரு]வத்த[து] . . . [படை³ தாங்கி] வெங்கை[க]ம[ண்]ட[ல]த்துத்த[ா]ங்-
கிதி[திரு]ந்து⁴ வடதிசை வாகை சூடித்தென்-⁵
- [2.] மீசைத்தெ[ம]ருக[ம]ப[ப்]பூமகள் பொது[ம]யும் பொ[னி]ரியாடைய[ம்]⁶ நன்னில[ப்]-
பாவைய[ந்]⁷ தகிமைபு[த்]வந்து⁸ [பு]நிதற்றி[ரி]ம[ணி]ம[கு]டமு[றை]மயிற்சூ[டி]-
த்த[ன்]சளி பரப்பித்தகித்த[நி] பரந்து மண் முழுதுங்க[ளி]ப்ப மணி
னா[டு]வ[டு]ங்க விசையமு[ம்]* புகழுமெல்[மெ]*[டு]லாங்கச்செழியர் வெ[ஞ்]சுரம்
புக செ[ர]லர் கடல் புக [அ]ழிதரு சிங்க[ன]ர[ஞ்]சி நெஞ்சவமாகக்கங்க[ர்] திறை-
ய[ட]க்[கன்]கடர்¹⁰ வென்நிடக்க[ொ]ங்கரொதுங்கக்கொங்கனர்¹¹ சாய [ம]ற்றெத்-
[தி]சை¹² [மன்]நருந்த[ந்]மக்கரணெநத்திருமலர்ச்செவடி உரிமையில¹³ ந்[ற்ற]ஞ்-
சத்தொல்லையெழுலகுத்தொழுதெழத்தொந்[றிய]¹⁴ முல்லைவாணை[க]ய் முக்கொக்கி-
[மு]ரகடி உமையொடு[ஞ்]ச[ங்க]ரன் இ[ம]யத்த[திரு]ந்தாநெ[ன]ப்பெ[ர]ருந்தி
இனிதிருப்ப[பு] ஆங்கவ[ன்]¹⁵ ம[கு]முங்கக்கையொப்பாகிய தெரிவையர் தில[த்]ம்
தியாகபதா-
- [3.] [கை பு]ரிசுழல் [ம]டப்[பு]டி [பு]னிதருண[வ]னிதை திரி[பு]வந[முழு]துடை[யா]-
னிவன்¹⁶ [திரு]விளத்தரு[ள்] முழுதுடை[யா]னென [அ]மை[ந்]தினிதிருப்பச்-
செ[ம்]பொசின்¹⁷ [வீ]ரவிஹ[ர]ஸ[ன]த்து வீற்றிருந்தருளிய [கொ]ரப்பரகெசரி-
[பு]த்[ம]ர[ான] திருவநச்ச[க்க]ரவ[ம்]கிகிள் [ஸ்ரீ]வி[சு]மசொழ்தெ[வ]ற்கி ய[ர-
ண்]டு னாலவ[து] [||—] [க*] [உ]டை[யா]ர் ஸ்ரீ[ரா]ஜ[ராஜ]வரமுடை[யா]ர்
கொ[பி]லில் கார[ள]க்கும் ரா[ஜ]ரா[ஜ]ப்ப[ல்]வவரய[நு]க்கு தன் ப[ர]ட்டன்
கீலைய[ர]ய் [வ]ருகிற க[ராணி] கார[ள]வுக்கு [காணிய]ர[க] கு[டு]த்தொ[டு]ம-

¹ Read தன்றுணை மார்பந்.

² Read கீமன். Instead of குள two other inscriptions read குளத்திடை.

³ Read வெம்படை.

⁴ Two other inscriptions read correctly மண்டலத்தாங்கி.

⁵ Read தென்.

⁶ Read பொன்னியாடை.

⁷ Read பாவையின்.

⁸ Read தவிர்த்து. The Tanjāvūr inscription of Kulōttuṅga I. (No. 58, p. 233) reads தவிர.

⁹ Read தித்தத்தி.

¹⁰ Read கன்னடர் வெந்திட.

¹¹ Two other inscriptions read கொங்கனர்.

¹² Read மன்னருத்.

¹³ The Aṅgavāṇi inscription reads திருமலர்ச்செவடியுரி[கை*]மயிலை[ற]ஞ்ச.

¹⁴ Read தொந்தய.

¹⁵ Read மகிழ்.

¹⁶ Read திருவுள.

¹⁷ Read பொன்னின் or பொன்.

[ன்*][று திருவ]ாய் [ெ]ம[ர]ழிந்த[ந]ளி உ[ட]ய[ர]ர் [மு]ராஜ[ர]ா[ஜி]வ[ர]ா
உ[ட]ய[ர]ர் [ெ]காயில் சீகா[ரி]யஞ்செய்வாத[க்]கும் ப[ரி]ய[ர]ா[மு]ல[ப்]ப[ட்]-
[ெ]ட[ப்]ப[ஞ்ச]ராசா[ரி]ய[த்]தெவ[ர்க]ன்[மி]களு[க்]கும் வ[ர]வாதம் செய்து வந்த
திரு[மு]கப்ப[டி] கல்[வி]ல் [ெ]வ[ட்டி]ய[து] [உ*] [மு]ன்பு கா[ர]ன[த்]து வ[ரு]-
கி[ற] புதுவு[ட]ய[ர]ன் அ[ர]-

[ஊ.] [யன்] உ[ட]ய[ர]ன் மரித்த[ம]யில் இ[வ]ந் [ம]க[ன]ு[ச] உ[ட]ய[ர]ர் [க]வ[லா]-
லை[க்]கு த[ஞ்ச]ரா[ஜ]ர்த[ெ]வ[ர்க]கு [அ]ட[த்]த நாட்டு[ப்]ப[ண]டா[ர]ந்[க]ளும்
[அ]ன[த்]து இத்த[ர]ல் வ[ன]த கா[ர]ன[வு] [ம]ா[ட]ம் உ[ன]னி[து] ஒ[டு]க்[து]
வ[ரு]கி[ற] ப[ரி]சு [ெ]த[வ]ர் [ப]ண[ட]ா[ர]த்தெ ஒடுக்க கடவ[ச]ர[க]வும் [த]ன[க்]-
கும் [த]ந் வ[ர்க]க[த்]தா[ர்]க்கும் ச[சு]ர[ஜி]த[த]வ[த்] [ெ]ச[ல்]வ வைத்த ப[க்]து
ஒன்று [||—] [ந*]

TRANSLATION.

1. Hail ! Prosperity ! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) breast, (*which was*) her support, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue. (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol was raised on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

At the time of love¹ (*i.e.*, in his youth), (*he*) grasped the cruel weapon, so that the Teliṅga Vīmaṇ (*i.e.*, Bhīma) of Kuḷam² ascended the mountains (*as refuge*), and so that intense fire consumed the country (*bhūmi*) of Kaliṅga. (*He*) joyfully stayed (*awhile*) in the Vēṅgai-maṇḍalam and put on the garland of (*the victory over*) the Northern region.

(*He*) stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.*, Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Pōṇṇi (Kāvērī), and put on by right (*of inheritance*) the pure royal crown of jewels.

While (*he*) diffused his kindness, (*it*) spread to every individual. The whole earth rejoiced; the tongue of the bell³ became silent; (*his*) victory and fame rose higher and higher.

The Śeriyas (*i.e.*, Pāṇdyas) entered hot jungles (*as refuge*); the Śēralas (*i.e.*, Chēras) entered the sea; the Śiṅgalas (*i.e.*, Siṃhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned (*their*) backs; the Koṅgas retreated; the Koṅkaṇas fled; the kings of all other regions duly worshipped (*his*) red lotus-feet as their protection.

Mukkōkkiṛāṇaḍi, the jewel among the inhabitants of the forest-country,⁴ who was born to be worshipped by the seven ancient worlds, joyfully dwelt in harmony (*with him*), just as Śaṅkara dwells with Umâ on the Imaiyaṁ (*i.e.*, Himâlaya).

¹ ஐம்படை is synonymous with ஐங்கலை, which is a translation of the Sanskrit पञ्चबाण.

² Two other inscriptions read "at Kuḷam." The manner in which the word குளம் is employed, shows that it cannot be taken in its usual sense, *viz.*, 'a tank,' but must be the proper name of a locality.

³ மணி stands for ஆராய்ச்சிமணி, "a bell attached to a royal palace, rung by those who seek for justice from the king" (Winslow).

⁴ வாணகை stands for வாழ்நகை.

Tiṅṅapaṭigai (*i.e.*, Tyāgapatākā), the ornament of women, (*who had*) curly hair, (*who possessed the gait of*) a female elephant, a lady of pure virtues, the mistress of the whole of the three worlds, joyfully dwelt in harmony (*with him*) as mistress of the full favour of his royal heart, resembling Gaṅgā at whom he (*viz.*, Śiva) rejoices.

In the fourth year (*of the reign*) of (*this*) Kō-Parakêsarivarman, *alias* the emperor of the three worlds, Śrī-Vikrama-Śôṇadêva, who was graciously seated on the throne of heroes (*which consisted*) of pure gold.

2. The king having ordered :—“ We have given the allowance which was permanently enjoyed by his grandfather, as an allowance for measuring the paddy (*kâr*),¹ to Râjarâja-Pallavarayan, who measures the paddy in the temple of the lord Śrī-Râjarâjêśvara,”—(*this*) was engraved on stone in accordance with a royal order (*to this effect*), which had reached the manager, the Pañchâchârya,² (*and*) the Pûjâris (*divar-kaṇṇi*) of the temple of the lord Śrī-Râjarâjêśvara.

3. Whereas Puduṅṅaiyân A[rayan] Uḍaiyân,³ who previously used to measure the paddy, is dead, one share was assigned, for as long as the moon and the sun endure, to his son Uḍaiyân K[a]l[lâl]ai himself and to his family (*under the condition that*) he should also measure (*the contents of*) the up-country treasuries belonging to the Tañjâvûr temple, and that he should pay into the temple treasury all fees (?), *etc.*, which are paid to him (*for*) measuring the paddy on these occasions.

No. 69.—ON THE OUTSIDE OF THE EAST ENCLOSURE.

This inscription and the next following one (No. 70) are engraved on the right of the entrance to the second *gôpura*.⁴ The inscription No. 69 consists of a list of villages which had to supply treasurers, servants and accountants to the Râjarâjêśvara temple, in accordance with an order which Râjarâjadêva had issued before the 29th year of his reign. Paragraph 1 states that these villages were situated in the Chôḷa country, in the Pândya country, and in Toṅḍai-nâḍu which was surnamed Jayaṅkoṅḍa-Chôḷa-maṅḍalam. Toṅḍai-nâḍu or Toṅḍai-maṅḍalam is the ancient Tamil name of the Pallava country.⁵ In Sanskrit inscriptions it occurs as Toṅḍîra-maṅḍala, Tuṅḍîra-maṅḍala, and Tuṅḍîka-vishaya.⁶ The present inscription proves that Jayaṅkoṅḍa-Chôḷa-maṅḍalam, which is referred to in many inscriptions,⁷ is another name of Toṅḍai-maṅḍalam. Jayaṅkoṅḍa-Chôḷa, from which this term is derived, must have been a surname of Râjarâja or of one of his predecessors. In the *Madras Christian College Magazine* for October 1890, Mr. Venkayya has shown that proper names, of which Jayaṅkoṅḍa-Chôḷa forms the first member, do not occur in inscriptions previous to the 29th year of Râjarâja's reign, and concludes from this fact that Jayaṅkoṅḍa-Chôḷa was a surname of Râjarâja himself, assumed by him towards the close of his reign. The same surname was subsequently

¹ See page 117, note 2.

² I have omitted in the translation the terms preceding பஞ்சாசாரிய, *viz.*, பரியாரமுலப்பட்டுடை, because their meaning is obscure, and because I do not now believe in the correctness of the translation of them which was given on page 112. Instead of பரியார, two other inscriptions read பதுபாத; see page 111, note 3.

³ This appears to be another name of the person who is styled Râjarâja-Pallavarayan in paragraph 2.

⁴ See page 227, note 5.

⁵ See the Index to Vol. I, *s.v.* Toṅḍai-maṅḍalam.

⁶ See *Ep. Ind.*, Vol. III, p. 119, note 6, and p. 225, note 3.

⁷ See the Index to Vol. I, *s.v.*; *Ind. Ant.*, Vol. XXI, p. 284; *Ep. Ind.*, Vol. III, p. 149.

- [18.] உடையார் ஸ்ரீராஜராஜதேவர் திருவ[ர]ய் மொழிந்தருளினபடி கல்வி[ல்] வெட்டி-
யது — [க*] அருமொழிதேவவளநாட்டு மங்கலநாட்டு ம[ங்]-
- [19.] [கல]த[த்] [த்] ஸதெயயார் இடக்கடவ [ஸ்ரீ]வணாரஞ்செய்யும் ஸ்ரீராஜ[ண]ன் ஒருவன்
திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உ*] அரு-
- [20.] மொழிதேவவளநாட்டு நென்மலிந[ர]ட்டு நெடுமணலாகிய மதனமஞ்சரிஜி[சு]டுவெட்டி-
உமதூ ஸதெயயார் இடக்க[ட]வ திருப்]-
- [21.] ப[ரி]சாரகஞ்செய்யும் மாண் இர[ண்]டு [ந*] இந்நாட்டுக்குன்றியூர் ஸதெயயார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ச*]
- [22.] [இ]ந்நாட்டுச்ச[சு]ர[ர]ன்[சுடி] ஸதெயயார் இடக்கடவ திருப்ப[ரி]ச[ர]கஞ்செய்-
யும் ம[ர]ண் [ஒ]ன்று [ந*] இந்நாட்டு [ஆரா]ம்மூர் ஸதெயயார் இ-
- [23.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று — [சு*] அரும[ம]ாழிதேவவ-
ளநாட்டுப்புறங்கரம்-
- [24.] [ப]நாட்டுப்பல்லவன்ஹோதேவிஜி[சு]டுவெட்டி[உ]மதூ ஸதெயயார் இடக்கட[வ] திரு-
ப்பரிசாரக-
- [25.] ஞ்செய்யும் மாண் ஒன்று [எ*] இந்நாட்டுச்செம்பியன்ஹோதேவிஜி[சு]டுவெட்டி[உ]மதூ
தூ ஸ-
- [26.] தெயயார் இடக்கடவ திருப்பரி[ச]ரகஞ்செய்யும் மாண் இரண்டு [அ*] இந்நா-
ட்டுப்பெரும்பல-
- [27.] மருதூர் ஸதெயயார் இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும்⁸ மா[ண்] ஒன்று
[சு*] இந்நாட்டுக்களப்-
- [28.] பாழ் ஸதெயயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ய*]
இந்நாட்டு[ச்]சிங்-

Second section.

- [1.] [க]ந்நகல்கு[சு]டுவெட்டி[உ]மதூ ஸதெயயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [யக*] இந்நாட்டு[ச்சங்க] . . . [ரகிய அருமொழி]தேவஜி-
[சு]டுவெட்டி[உ]மதூ ஸதெயய[ர்] இடக்கடவ திருப்பரிசாரக-
- [2.] ஞ்செய்யும் மாண் இரண்டு [யஉ*] இந்நாட்டுக்கெழுமத்தூர் ஸதெயயார் இட-
க்க[ட]வ திருப்பரிசா[ர]கஞ்செய்யும் மாண் [ஒ]ன்று [யந*]
. [ஆசு]டுவெட்டி[உ]மதூ ஸதெயய[ர்] இ-
- [3.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒ]ன்று [யச*] இந்நாட்டுக்கெ[ர]யிலார்-
பு[சு]க்[சுடி]யா[கி]ய [டுகா]கணார[ஜி]ஜி[சு]டுவெட்டி[உ]மதூ ஸதெயய[ர்] இ-
டக்கடவ திருப்ப[ரி]சா[ர]கஞ்செய்யும் மாண் ஒன்று [யடு*]
- [4.] இந்நாட்டு[டு] வ[க்க]ந[கர்] ஸதெயய[ர்] இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும்
மா[ண்] ஒன்று [யசு*] இந்நாட்டு [வன்]கொற்ற[ங்]குடி ஸ[தெயய]
. [யஎ*]
- [5.] [து ஸ]தெயயார் இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒ]ன்று
[யஅ*] [இந்நாட்டுப்ப[ண]யூர் ஸதெயயார் [இ]டக்க[ட]வ திருப்]
. [யசு*]
- [6.] [டவ] திருப்ப[ரி]சா[ர]கஞ்செய்யும் மாண் ஒன்று [உய*] அருமொழிதேவ[வள]-
நாட்டு ண்டாழை[வெ]ஞர்[க்]கூற்ற[த்து]க்கு[று]ம்[ப]
. . . [உக*]
- [7.] டக்கடவ [ஸதெயயார்] இடக்கடவ திருப்ப[ரி]சாரகஞ்செய்யும் மா[ண்] ஒ[ன்]-
[து] [உஉ*] இந்நாட்டு[க்]கொண்ணூர் [ஸ]தெயய[ர்] இடக்க
. [உக*]
- [8.] சூர்வலக்கூற்ற[த்து] ஆர்வல[த்]து ஸதெயய[ர்] இடக்கடவ திருப்ப[ரி]சாரகஞ்செய்-
யும் மா[ண்] இரண்டு [உச*] [அ]ரும[ாழி]தேவ

- [9.] டவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உடு*] இந்நாட்டு வலிவலத்த
[வலெலையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
[உசு*]
- [10.] [ரிசாரகஞ்செய்யும் ம[ரண்] ஒன்று [உஎ*] இந்நாட்டு மாணினுர் வலெலையார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ரண்] ஒன்று [உஅ*]
.
- [11.] [வலெலையார் இடக்கடவ] திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்-
[று] [உசு*] இந்நாட்டு [அ]றிஞ்சி[கைகலுதொழை-இலிமொத்த]
. [உய*]
- [12.] [செய்யும் மாண் ஒன்று [உக*] அருமொழிவெல-
வளநாட்டுப்பு[விழு]ர்[ந]ரட்டு [உஉ*]
.
- [13.] [திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உக*]
அருமொழிவெலவ[ளந]ரட்டு [உசு*]
.
- [14.] [ட]க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு
[உடு*] இந்நாட்டு இரஞ் [உசு*]
.
- [15.] [கி]ய வரலெலையார் இடக்கடவ
திருப்பரிசாரகஞ்செய்யும் [உஎ*]
.
- [16.] [இ]மொத்த வலெலையார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு [உஅ*] இந்நாட்டுச்செய்யும்
. [உசு*]
- [17.] [சுத்தியபரி]வாணினவளநாட்டு[க்]
வலெலையார் இடக்கடவ திருப்பரிசாரக
[சய*]
- [18.] இடக்கடவ திருப்பரிசாரக [சக*]
சுத்தியபரிவாமணினவளநாட்டுச்செய்யும்[று]¹ [சஉ*]
.
- [19.] [கு]வாயில் வலெலையார் இடக்கடவ திருப்பரிசாரக-
கஞ்செய்யும் மாண் ஒன்று [சக*] இந்நாட்டு நாலார்
. [சச*]
- [20.] [ல்] வலெலையார் இடக்கடவ [திருப்பரிசாரகஞ்செய்யும்] மாண் ஒன்று [சடு*]
சுத்தியபரிவாணினவளநாட்டுத்தெ[லு]நாட்டு [இ-
ட]க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [சக*]
- [21.] [சாரகஞ்செய்யும் மாண்] ஒன்று [சஎ*] [இந்-
நாட்டு] [ப்பரிசாரகஞ்செய்யும் மாண்]
[சஅ*]
- [22.] [ட்]டுக்களநாராகிய சன்னலி[மொ]த்த வலெலையார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [சக*]
.
- [23.] [ட்]டு ம[ரு]கல் வலெலையார் இடக்கடவ திருப்பரி-
சாரகஞ்செய்யும் மாண் ஒன்று [ருய*] சுத்தியபரி[வா]-

¹ Read சென்றார்க்குற்றத்து, as in No 70, paragraph 19.

- [4.] யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு எக* உய்க-
கொண்டான்வளநாட்டுக்குறும்பூர்நாட்டுக்காயாக்குடி ஸலெய்யார் இடக்கடவ
திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு எக* இந்நாட்டுத்தேர்ச்செ-
ரியான வராசூரீசாழ்வுகூடுவெஃகிமஃகூ வலெய்யார் இடக்கடவ திரு-
பரிசாரகஞ்செய்யும் மாண் ஒன்று எக* இந்நாட்டு உவகு . . .
. . . ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று எக*
இந்நாட்டுக்குறும்புறத்தார் ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செ-
ய்யும் மராண் இரண்டு எக* உய்க்கொண்டான்வளநாட்டு . [மு-
யூர்நாட்டு லொலு] . . . [லி]ஹலு-
- [5.] சூடுவெஃகிமஃகூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மா-
ண் இரண்டு எக* உய்யக்கொண்டான்வளநாட்டுக்குறும்பூர்நாட்டு
தேவதானம் திருவிடைக்கழி ஸலெய்யார் இடக்கடவ கணக்கெழுது-
கரணத்தான் ஒருவன் இவன் இடக்கடவ கீழ்க்கரணத்தர்கள் இருவர் எக*
ராஜேநுலிஹலுநாட்டுப்பொய்கைநாட்டு மணுராஜேநுலிஹலுநாட்டு-
மஃகூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இர-
ண்டு எக* இந்நாட்டுப்பெரும்புலியூர் ஸலெய்யார் இடக்கடவ திரு-
பரிசாரகஞ்செய்யும் மாண் . . . எக* [ராஜேநுலிஹலுநாட்டு
மிறைக்கூற்றத்துக்காமரவலி ஸலெய்யார் இடக்கடவ திருப்பரிசார-
கஞ்செய்யும் மா-
- [6.] ண் இரண்டு கணக்கெழுதுக்கரணத்தான் ஒருவன் இவன் இடக்க-
டவ கீழ்க்கரணத்தர்கள் இருவர் அய* [ராஜேநுலிஹலுநாட்டு
அண்டாட்டுக்கூற்றத்துத்தேரழர் ஸலெய்யார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மராண் . . . அக* . . . ஸீபராந்தகஜகூடுவெஃகி-
மஃகூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் நாலு
கணக்கெழுதுக்கரணத்தான் ஒருவன் இவன் இடக்கடவ கீழ்க்கரணத்தர்-
கள் இருவர் அய* ராஜேநுலிஹலுநாட்டு இந்நம்பர்நாட்டு ஆதனார்
ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மராண் ஒன்று அக*
இந்நாட்டுப்பழையவானவன்ஃகூஹலுவிஹலுநாட்டுமஃகூ ஸலெய்யார் இ-
டக்கடவ
- [7.] திருப்பரிசாரகஞ்செய்யும் மராண் . . . அச* இந்நாட்டு அககூர்
ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று
அக* ராஜேநுலிஹலுநாட்டு மிழைந¹ . . .
ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று அக*
ராஜேநுலிஹலுநாட்டு மண்ணிநாட்டு எமலுராசுய² டெசுடொலு-
ஹலுவிஹலுநாட்டுமஃகூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு அக* இந்நாட்டு வெம்பற்றாராசுய அ-
வனிநாராயணலுஹலுநாட்டுமஃகூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு அக* இந்நாட்டு இடையர்கல்-
- [8.] லூர் ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று அக*
இந்நாட்டு இடை ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று அக* ராஜேநுலிஹலுநாட்டு . . .
ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று அக*
இந்நாட்டு ஸீபராந்தகஜகூடுவெஃகிமஃகூ ஸலெய்யார் இடக்கடவ

¹ This break may have to be filled up by நாட்டுச்செய்நல்லூர்; see No. 70, paragraph 76.

² Read டெசுடொலு.

திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்று] [கூஉ*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு
 [ச]வ்வரநாட்க்கதவாய்[ம]மலதூ வலெயயார் இடக்கடவ திருப்பரிசா-
 ரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஉ*] இந்நாட்டு லெயயகொட்டு[ர்] வலெய-
 யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யு-

[9.] ம் மா[ண்] . . . [கூச*] [ராஜெநுலி]ஹ[வளநாட்டு]
 [வமா]ன புவிபூர் வ[லெயயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
 மாண் ஒன்று [கூடு*] இந்நாட்டு ஸ்ரீவீரநார[யண]ஜுகு[ல]லி[ம]மலதூ
 வலெயயார் இடக்கடவ ஸ்ரீஹ்ணார[ஞ்செய்யும்] ஸ்ர[ஹ்ண]ந் ஒருவன் திருப்-
 பரிசாரகஞ்செய்யும் மாண் [ப]ன்னிரண்டு [கூசு*] ராஜெநுலி[ஹ]வ[ள]நாட்டு-
 டுக்குகைகாட்டுக்குகை வலெயயார் இடக்கடவ திருப்பரிசாரக[ஞ்செய்யு]-
 யும் மாண் ஒன்று [கூள*] [இ]ந்நாட்டுக்காவிரி[ம]மலதூ வலெய[ய]ர்
 [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஅ*] இந்நாட்டு-
 க்கடவ[ல]வகுடி வலெயயார் [இ]டக்கடவ திருப்பரிசாரக[ஞ்செய்யு]-

[10.] [ய]யும் மாண் ஒன்று [கூசு*] [ராஜெநுலி]ஹ[வளநாட்டு]க்[திருவாலிநாட்டு]-
 க்கா [வலெயயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
 மாண் ஒன்று [ர*] ரா[ஜெநுலி]ஹ[வள]நாட்டு[தி]
 [க்]குடி [வலெயயார்] இடக்கடவ திருப்பரிசாரக[ஞ்செய்யும்] [ம]ர-
 ண் ஒன்று [ரக*] இந்நாட்டுத்திருநெய்யூர் வலெயயார் இடக்கடவ திருப்-
 பரிசாரக[ஞ்செய்யும்] ம[ர]ண் ஒன்று [ரஉ*] [இ]ந்நாட்டு மாறபிடுகு[ல]லி[ம]மலதூ
 வலெயயார் இடக்கடவ திருப்பரிசாரக[ஞ்செய்யும்] மாண் இரண்டு [ரக*]
 ராஜெநுலி[ஹ]வ[ள]நாட்டு வெண்ணையூர்நாட்டுப்-
 பெருக்கண்பூர் வலெயயார் இடக்கடவ திருப்பரிசாரக[ஞ்செய்யும்] மாண்
 ஒன்று [ரச*] இந்நாட்டுப்பாப்ப[ர்]குடி

[11.] [வலெயயார்] இடக்கடவ திருப்பரிசாரக[ஞ்செய்யும்] [ரடு*]
 [இ]டக்கடவ திருப்பரிசாரக[ஞ்செய்யும்] மாண்
 ஒன்று [ரக*] ரா[ஜெநுலி]ஹ[வளநாட்டு*]
 [டு]வ[ல]லி[ம]மலதூ வலெயயார் [இ]டக்கடவ திருப்பரிசாரக[ஞ்செய்யும்]
 மாண் இரண்டு [ரள*] [இ]ந்நாட்டுத்திருக்கமலத்து [வலெயயார்] இட-
 க்கடவ திருப்பரிசாரக[ஞ்செய்யும்] மாண் ஒன்று [ரஅ*] இந்நாட்டுத்தெனூர்
 [வலெயயார்] இடக்கடவ திருப்பரிசாரக[ஞ்செய்யும்] மாண் ஒன்று [ரக*]
 ராஜெநுலி[ஹ]வ[ள]நாட்டு [ந]நாங்கூர்நாட்டு நாங்கூர் வலெயயார் [இ]டக்-
 கடவ திருப்பரிசாரக[ஞ்செய்யும்] மாண் இரண்டு [ரய*] இந்நாட்டுக்-
 குன்றத்து வலெயயார் இடக்கடவ திருப்பரிசா-

[12.] [ரக]ஞ்செய்யும் மாண் ஒன்று [ரயக*] இந்நாட்டு*
 . . . [மாண்] ஒன்று [ரயஉ*] ராஜெநுலி[ஹ]வ[ள]நாட்டு அநிகை[ம]¹
 [வ] திருப்பரிசாரக[ஞ்செய்யும்] மாண் இரண்டு
 [ரயஉ*] ரா[ஜெநுலி]ஹ[வள]நாட்டுக்கொண்டநாட்டுப்பஞ்சவன்ஹா[டு]லி[ம]மலதூ
 வலெயயார் இடக்கடவ திருப்பரிசாரக[ஞ்செய்யும்] ம[ர]-
 ண் இரண்டு [ரயச*] ராஜெநுலி[ஹ]வ[ள]நாட்டு நெய்யூர்நாட்டுக்குமராடி-
 [து]க[டு]வலெயயார் இடக்கடவ திருப்பரிசாரக[ஞ்செய்யும்]
 ம[ர]ண் ஒன்று [ரயடு*] ராஜெநுலி[ஹ]வ[ள]நாட்டுப்பி[டு]லூர்நாட்டு ந[ய]-
 திரிமலதூ வலெயயார் இடக்கடவ திருப்-

[13.] [பரிசாரக]ஞ்செய்யும் [ம]ரண் ஒன்று [ரயக*]
 [டு]வலெயயார் [இ]டக்கடவ திருப்பரிசாரக

¹ Read அநிகைமக்கைநாட்டு, as in No. 70, paragraph 105.

உணியுக்குவெட்டி²மொத்தும் ஸுமெய்யார் இடக்கடவ திருப்பரிசு[ர]கஞ்செய்யும்
 மா[ண்] இரண்டு [ராசு³] [இ]ந்நாட்டு [ஆமு]த்தி[ர]வல்லி [ஸ]மெய்யார்
 இடக்கடவ [திரு]ப்பரிசு[ர]கஞ்செய்யும் மாண் இரண்டு [ராசு³] நி[தி]தவி-
 னெதவனா[ட்டு] முடிச்செ[ரா]ண்டு ஜநநாயுஜுகுவெட்டி²மொத்தும் ஸுமெ-
 யார் இட-
 [19.] [திரு]க்கடவ திருப்பரிசு[ர]கஞ்செய்யும் மாண் இரண்டு [கண]க்[கெழு]சூங்கரணத்தான்
 ஒருவன் இவன் இடக்கடவ [கிழ]க்கரணத் [ராசு³]
 [ப]ரிசாரகஞ்செய்யும் மாண் ஒன்று [ராசு³]
 [திரு]க்கடவ¹ [வ]ண்ணிக[கூ]ற்ற[திரு]க்கிழ[ப]்பூ[ண்]டியாகிய¹ [இ]-
 னெ[திரு]க்கடவ[ர]கெவிலு[கூ]வெட்டி²மொத்தும் ஸுமெய்யார் இடக்கடவ திரு[ப]-
 [ரி]சாரகஞ்செய்யும் மாண் இரண்டு [ராசு³] [இ]ந்நாட்டு[ப]்பூ[ண்]டியாகிய¹
 ஆவ[னி]கெவிலு[கூ]வெட்டி²மொத்தும் ஸுமெய்யார் இடக்கடவ [திரு]ப்பரி-
 சார[க]ஞ்செய்யும் மா[ண்] ஒன்று ||— [ராசு³]

TRANSLATION.

1. Hail! Prosperity ! Before the twenty-ninth year (of the reign) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, &c.,² — the lord Śrî-Râjarâjadêva was pleased to order that the inhabitants of the *brahmadêyas* in Śôṛa-maṇḍalam, in Pândi-nâḍu, *alias* Râjarâja-maṇḍalam,³ and in Tonḍai-nâḍu, *alias* Jayaṅkoṇḍa-Śôṛa-maṇḍalam, should supply, as long as the moon and the sun endure, to the lord of the Śrî-Râjarâjêśvara (temple) : (1) as temple treasurers, such Brâhmanas in those respective *brahmadêyas* as are rich in land, connexions, or capital; (2) Brahmachârins (*mâni*) as temple servants; and (3) accountants for writing the accounts (of the temple). Among the persons who are supplied, to each treasurer should be measured *kalam* of paddy per year; to each Brahmachârin who is a temple servant, (one) *padakku* of paddy per day and four *kâsu* per year; among these, to each of ten who had taken permanent vows (?), three *kurunî* of paddy per day and four *kâsu* per year; among the same, to each of twenty, (one) *padakku* of paddy per day and five *kâsu* per year; to each person who writes the accounts, two hundred *kalam* of paddy per year; to each under-accountant whom the latter has to supply, seventy-five *kalam* of paddy per year, *i.e.*, one hundred and fifty *kalam* of paddy to two (under-accountants). Among these, the Brahmachârins who are temple servants, shall receive (their) allowance of paddy and *kâsu* at the city treasury of the lord of the Śrî-Râjarâjêśvara (temple); and the treasurers and accountants shall receive (their allowances) at the up-country treasuries of the lord of the Śrî-Râjarâjêśvara (temple). These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of Ma[ṅgal]am in Maṅgala-nâḍu, (a subdivision) of Arumōḍidêva-vaḷanâḍu, have to supply one Brâhmana as temple treasurer (and) one Brahmachârin as temple servant.

3. The members of the assembly of Nedumaṇal, *alias* Madanamañjari-chaturvêdimāṅgalam, in Neṅmali-nâḍu, (a subdivision) of Arumōḍidêva-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

4. The members of the assembly of Kunriyûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

¹ On page 228, text line 6, read likewise [கிழ்ப்பூ]ண்டியாகிய.
² The historical part of this inscription is identical with that of No. 65.
³ See page 149, note 7.

5. The members of the assembly of [Śu]r[â]n[kuḍi] in the same *nāḍu* have to supply one Brahmachârin as temple servant.

6. The members of the assembly of [Ârâ]rṛûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

7. The members of the assembly of Pallavaṇmahâdêvi-chaturvêdimāṅgalam in Puraṅgarambai-nâḍu, (*a subdivision*) of Arumoriḍêva-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

8. The members of the assembly of Śembiyaṇmahâdêvi-chaturvêdimāṅgalam in the same *nāḍu* have to supply two Brahmachârins as temple servants.

9. The members of the assembly of Perumbalamarudûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

10. The members of the assembly of Kaḷappâr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

11. The members of the assembly of Śin[ga]ântaka-chaturvêdimāṅgalam in the same *nāḍu* have to supply one Brahmachârin as temple servant.

12. The members of the assembly of [Śaṅga , *alias* Arumori]dêva-chaturvêdimāṅgalam, in the same *nāḍu* have to supply two Brahmachârins as temple servants.

13. The members of the assembly of Keṛuvattûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

14. The members of the assembly of chaturvêdimāṅgalam have to supply one Brahmachârin as temple servant.

15. The members of the assembly of K[ôyilârpudu]k[kuḍi], *alias* Kôdanḍarâma-chaturvêdimāṅgalam, in the same *nāḍu* have to supply one Brahmachârin as temple servant.

16. The members of the assembly of Va[ṅga]na[gar] in the same *nāḍu* have to supply one Brahmachârin as temple servant.

17. The members of the assembly of [Van]korra[ṅ]guḍi in the same *nāḍu*

18. The members of the assembly of have to supply one Brahmachârin as temple servant.

19. The members of the assembly of Pa[ṅai]yûr in the same *nāḍu* have to supply

20. one Brahmachârin as temple servant.

21. Ku[ru]m[ba] in nḍâ[r]ai-[vê]lûr-kûrṛam, (*a subdivision*) of Arumoriḍêva-vaḷanâḍu,

22. The members of the assembly of Kûrûr have to supply one Brahmachârin as temple servant.

23. The members of the assembly of Koṇṇûr in the same *nāḍu*

24. The members of the assembly of Ârvalam in Ârvala-kûrṛam have to supply two Brahmachârins as temple servants.

25. [A]ru[moriḍêva] one Brahmachârin as temple servant.

26. The members of the assembly of Vali[va]lam in the same *nāḍu* have to supply as temple servant.

27. one Brahmachârin as temple servant.
28. The members of the assembly of Mâli[nû]r in the same *nâdu* have to supply one Brahmachârin as temple servant.
29. The members of the assembly have to supply one Brahmachârin as temple servant.
30. of [A]riñji[gai-chaturvêdimangalam] in the same *nâdu*
31. one Brahmachârin as [temple servant].
32. in Pu[liyû]r-nâdu, (*a subdivision*) of Arumori-dêva-valanâdu,
33. one Brahmachârin as temple servant.
34. (*a subdivision*) of Arumori-dêva-valanâdu,
35. have to supply two Brahmachârins as temple servants.
36. [Irañ] in the same *nâdu*
37. The members of the assembly of *alias* Paramêśvaramangalam, have to supply as temple servant.
38. The members of the assembly of mangalam have to supply two Brahmachârins as temple servants.
39. in the same *nâdu*
40. The members of the assembly (*a subdivision*) of Kshatriya śikhâmani-valanâdu, have to supply
41. have to supply
42. in Śer[râr-kûrram], (*a subdivision*) of Kshatriya-śikhâmani-valanâdu,
43. The members of the assembly of [Kuḍa]vâyil have to supply one Brahmachârin as temple servant.
44. Nâlûr in the same *nâdu*
45. The members of the assembly of have to supply one Brahmachârin as temple servant.
46. in Tê[vûr-nâdu], (*a subdivision*) of Kshatriya-śikhâmani-valanâdu, have to supply Brahmachârin as temple servant.
47. one Brahmachârin as temple servant.
48. [in the same *nâdu*] Brahmachârin as temple servant.
49. The members of the assembly of [Kaḷḷûr, *alias*] Śannamangalam, have to supply one Brahmachârin as temple servant.
50. The members of the assembly of Ma[ru]gal have to supply one Brahmachârin as temple servant.
51. The members of the assembly in Vêḷâ-[nâdu], (*a subdivision*) of Kshatriyaśikhâmani-valanâdu, have to supply one Brahmachârin as temple servant.
52. The members of the assembly of [nû]r, *alias* Dânatōga-chaturvêdimangalam, in, (*a subdivision*) of Kshatriya-śikhâmani-valanâdu, have to supply two Brahmachârins as temple servants.

53. The members of the assembly of Ku[n]davaichaturvêdimangalam in Mu[r]ai[yû]r-nâdu, (*a subdivision*) of Kshatriyasikhâmani-valanâdu, have to supply one Brahmachârin as temple servant.

54. The members of the assembly of Taṇḍa[ttôtt]am, *alias* Mummadi-Śôrachaturvêdimangalam, in Tirunarayîr-nâdu, (*a subdivision*) of Uyyakkonḍâṇ-valanâdu, have to supply one Brahmachârin as temple servant (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

55. The members of the assembly of Tiruk[ku]ḍa[mû]kki[l] in Pâm[bu]ra-nâdu, (*a subdivision*) of Uyyakkonḍâṇ-valanâdu, have to supply two Brahmachârin as temple servants.

56. The members of the assembly of Ambapurattûr in Am[ba]r-nâdu, (*a subdivision*) of Uyyakkonḍâṇ-valanâdu, have to supply . . . Brahmachârin as temple servant.

57. The members of the assembly of Avvainallûr and the members of the assembly of [Pi]r[e]tṭaikudi in the same *nâdu* have to supply one Brahmachârin as temple servant.

58. The members of the assembly of Tiruma[ra]lai in Veṇṇâdu, (*a subdivision*) of Uyyakkonḍâṇ-valanâdu, have to supply two Brahmachârin as temple servants.

59. The members of the assembly of Kêra[l]ântaka-chaturvêdimangalam in the same *nâdu* have to supply two Brahmachârin as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

60. The members of the assembly of Vaigal, *alias* Vâṇavanmahâdêvi-chaturvêdimangalam, in the same *nâdu* have to supply one Brahmachârin as temple servant.

61. The members of the assembly in [Ti]r[ai]mâr-nâdu, (*a subdivision*) of Uyyakkonḍâṇ-valanâdu, have to supply one Brahmachârin as temple servant.

62. The members of the assembly in Ti[ru]vaṇḍûr-nâdu], (*a subdivision*) of Uyyakkonḍâṇ-valanâdu, have to supply two Brahmachârin as temple servants.

63. The members of the assembly of Nallûrpu[du]kkudi in the same *nâdu* have to supply two Brahmachârin as temple servants.

64. The members of the assembly of Vara[gû]r in the same *nâdu* have to supply two Brahmachârin as temple servants.

65. The members of the assembly of Akkaḷûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

66. The members of the assembly of [Vi]ḷainagar, *alias* Nittaviṇôda-chaturvêdimangalam, in Viḷai-nâdu, (*a subdivision*) of Uyyakkonḍâṇ-valanâdu, have to supply one Brahmachârin as temple servant.

67. The members of the assembly of Perumuḷai in the same *nâdu* have to supply one Brahmachârin as temple servant.

68. The members of the assembly of [Pa]riyalûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

69. The members of the assembly of Râjêndrasîmha-chaturvêdimangalam in [Â]kkûr-nâdu, (*a subdivision*) of Uyyakkonḍâṇ-valanâdu, have to supply two Brahmachârin as temple servants.

70. The members of the assembly of Tirukkaḍavûr in the same *nâdu* have to supply two Brahmachârin as temple servants.

71. The members of the assembly of [Talai]chchaṅgāḍu in the same *nāḍu* have to supply two Brahmachârin as temple servants.

72. The members of the assembly of Kâ[yâ]kkudi in Kuṟumbûr-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

73. The members of the assembly of [Taḷichchê]ri, *alias* [Parâkrama]-Śôṛa-chaturvêdimangalam, in the same *nāḍu* have to supply one Brahmachârin as temple servant.

74. The members of the assembly of Ulagu in the same *nāḍu* have to supply one Brahmachârin as temple servant.

75. The members of the assembly of [Kuru]mbapurattûr in the same *nāḍu* have to supply two Brahmachârin as temple servants.

76. The members of the assembly of Chô[la] [sim]ha-chaturvêdimangalam in . . . [ai]yûr-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

77. The members of the assembly of Tiruvidaikkarî, a *dêvadâna* in Kuṟumbûr-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one accountant who shall write the accounts; the latter has to supply two under-accountants.

78. The members of the assembly of [Gaṇḍa]râditya-chaturvêdimangalam in Poygai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

79. The members of the assembly of Perum[bu]liyûr in the same *nāḍu* have to supply . . . Brahmachârin as temple servant.

80. The members of the assembly of Kâma[rava]lli in [Mirai]-kûṛram, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

81. The members of the assembly of Toṛûr in Aṇ[dâ]ṭṭu-kûṛram, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply . . . Brahmachârin as temple servant.

82. The members of the assembly of Śrî-Par[â]n[taka-chaturvêdimanga]lam have to supply four Brahmachârin as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

83. The members of the assembly of Âḍanûr in Innambar-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

84. The members of the assembly of Paraiya-Vânavaṇmahâdêvi-chaturvêdimangalam in the same *nāḍu* have to supply . . . Brahmachârin as temple servant.

85. The members of the assembly of Aṣugûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

86. The members of the assembly of [Śêynallûr]¹ in Mi[ra]lai-[nâḍu], (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

87. The members of the assembly of Emanallûr, *alias* Trailôkyamahâdêvi-chaturvêdimangalam, in Maṇṇi-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

¹ Śêynallûr is perhaps identical with Śêyâlûr, the birth-place of the Śaiva saint Chandêsvara; see the *Par. . . .* Madras edition of 1888, p. 79.

88. The members of the assembly of Vem[ba]rrûr, *alias* [A]vaṇinârayaṇa-chaturvêdimangalam, in the same *nâdu* have to supply two Brahmachârin as temple servants.

89. The members of the assembly of Iḍai[yarnal]lû[r] in the same *nâdu* have to supply one Brahmachârin as temple servant.

90. The members of the assembly of [Iḍavai] in the same *nâdu* have to supply one Brahmachârin as temple servant.

91. The members of the assembly (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

92. The members of the assembly of [Śrî-Par]ânta[ka-chatu]rvêdimangalam in the same *nâdu* have to supply one Brahmachârin as temple servant.

93. The members of the assembly of Kadavâ[y]maṅgalam in [Na]llârûr-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

94. The members of the assembly of Mahêndrakôṭṭûr in the same *nâdu* have to supply Brahmachârin as temple servant.

95. The members of the assembly of [lam], *alias* Puliyûr, in, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

96. The members of the assembly of Śrî-Vīranâr[âyaṇa]-chaturvêdimangalam in the same *nâdu* have to supply one Brâhmaṇa as temple treasurer (*and*) twelve Brahmachârin as temple servants.

97. The members of the assembly of Kurukkai in Kurukkai-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

98. The members of the assembly of Kâvirimaṅgalam in the same *nâdu* have to supply one Brahmachârin as temple servant.

99. The members of the assembly of Kaḍa[laṅgu]ḍi in the same *nâdu* have to supply one Brahmachârin as temple servant.

100. The members of the assembly of Kâ [in Tiru-vâli-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu], have to supply one Brahmachârin as temple servant.

101. The members of the assembly of [k]kuḍi in [Ti], ¹ (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

102. The members of the assembly of Tirunaṅṅiyûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

103. The members of the assembly of Mârapidugudêvi-chaturvêdimangalam in the same *nâdu* have to supply two Brahmachârin as temple servants.

104. The members of the assembly of [Pe]ru[ṅga]ṅbûr in Ven[ṅaiyû]r-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

105. The members of the assembly of Pâp[pa]rkuḍi in the same *nâdu* have to supply as temple servant.

106. have to supply one Brahmachârin as temple servant.

¹ Paragraphs 90 and 91 of No. 70 show that the missing name of the district was Tiru[vin]ḍalûr-nâdu.

107. The members of the assembly of [chatu]rvêdimaṅgalam in, ¹ (a *subdivision*) of R[âjêndrasimha-vaḷanâḍu], have to supply two Brahmachârin as temple servants.

108. The members of the assembly of Tirukkaṟumalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

109. The members of the assembly of Têṅûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

110. The members of the assembly of Nâ[ṅgûr] in Nâṅgûr-nâḍu, (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

111. The members of the assembly of Kuṇṇam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

112. in the same *nâḍu*
one Brahmachârin

113. in Adigai[maṅgai-nâḍu], (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

114. The members of the assembly of Pañchavaṇmahâdêvi-chaturvêdimaṅgalam in Koṇḍa-nâḍu, (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

115. The members of the assembly of Kumarâditya-chaturvêdimaṅgalam in Ne[luvâr]-nâḍu, (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

116. The members of the assembly of Nayadîramāṅgalam in Piḍavûr-nâḍu, (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

117. The members of the assembly of [chaturvêdimaṅgalam] have to supply as temple servant.

118. The members of the assembly of [Ma]hêndramāṅgalam have to supply one Brahmachârin as temple servant.

119. The members of the assembly of Kshatri[ya]simha-chaturvêdimaṅgalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

120. The members of the assembly of Tiruveḷḷarai in [Vaḍa]va[ri]-nâḍu, (a *subdivision*) of Râjâśraya-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

121. The members of the assembly of Parâkrama-[Ś]ô[ra-chatu]rvêdimaṅgalam in Ka[lâra-kûr]ram, (a *subdivision*) of Râjâśraya-vaḷanâḍu, have to supply . . .

122. The members of the assembly have to supply as temple servant.

123. The members of the assembly of Śaṅgatti-chaturvêdimaṅgalam in kkaṇḍam have to supply one Brahmachârin as temple servant.

124. The members of the assembly of Râjâśraya-chaturvêdimaṅgalam in Urai-yûr-kûrram, (a *subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brâhmaṇa as temple treasurer (and) two Brahmachârin as temple servants.

125. The members of the assembly of A[riṅji]g[ai]-chaturvêdimaṅgalam in the same *nâḍu* have to supply as temple servant.

¹ Paragraphs 99 and 100 of No. 70 show that the missing name of the district was Tirukkaṟuma[la-nâḍu].

126. The members of the assembly of [tan]dalai
 (a subdivision) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachârin
 as temple servant.

127. one Brahmachârin as temple servant.

128. The members of the assembly of Karṛali-chaturvêdimangalam in Taṭṭai-
 ga[la]-nâḍu, (a subdivision) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachâ-
 rin as temple servant.

129. The members of the assembly of Śôṛa-Uttama-chaturvêdimangalam in
 Śûralûr-kûṛram, (a subdivision) of Kêraḷântaka-vaḷanâḍu, have to supply one Bra-
 machârin as temple servant.

130. The members of the assembly of dimangalam in
 [Vi]l[â-n]âḍu, (a subdivision) of Pânḍyakulâśani-vaḷanâḍu, have to supply two
 Brahmachârins as temple servants.

131. [The members of the assembly of Śôṛama]hâdêvi-chaturvêdiman[galam]
 in the same [nâḍu have to supply] one [Brahmachârin as temple servant].

132. The members of the assembly of [Ma]lari, alias Śrikaṇḍa-chaturvêdiman-
 galam, in the same nâḍu have to supply one Brahmachârin as temple servant.

133. The members of the assembly of Iḍaiyârṛumangalam in Iḍaiyârṛu-nâḍu,
 (a subdivision) of Pânḍyakulâśani-vaḷanâḍu, have to supply two Brahmachârins as
 temple servants.

134. The members of the assembly of Toṇḍa[v]ai-chaturvêdimangalam in the
 same nâḍu have to supply one Brahmachârin as temple servant.

135. in the same nâḍu have to supply one Brahmachârin
 as temple servant.

136. The members of the assembly of chaturvêdimangalam . .
 (a subdivision) of Pânḍyakulâ[śani-vaḷanâḍu], have to supply
 one Brahmachârin as temple servant.

137. The members of the assembly of Tiru[p]pêr in Eyi-nâḍu, (a subdivision) of
 Pânḍyakulâśani-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

138. The members of the assembly of Râjakêsari-chaturvêdimangalam in
 Nallûr-nâḍu, (a subdivision) of Nittaviṇôda-vaḷanâḍu, have to supply one Brahmaṇa
 as temple treasurer (and) three Brahmachârins as temple servants.

139. The members of the assembly of Vi[śai]yâ[la]ya-[chaturvêdimangalam] ¹
 in nd[âra]-nâḍu, (a subdivision) of Ni[ttaviṇôda-vaḷanâḍu], have to
 supply

140. The members of the assembly of I[ru]m[buda]l, alias Manuku[laśûlâ]-
 ma[ṇi-chaturvê]dimangalam, in Â[vûr]-kûṛram, (a subdivision) of Nittaviṇôda-
 vaḷanâḍu, have to supply two Brahmachârins as temple servants.

141. The members of the assembly of [Âmu]tti[ra]valli in the same nâḍu have
 to supply two Brahmachârins as temple servants.

142. The members of the assembly of Jananâtha-chaturvêdimangalam in Muḍi-
 chchônâḍu, (a subdivision) of Nittaviṇôda-vaḷanâḍu, have to supply two Brahmachârins

¹ This village owes its name to the Chôḷâ king-Vijayâlaya, the earliest known ancestor of Bâjarâja; see
 the Table in Vol. I, p. 112.

as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply [two] under-accountants.

143. one Brahmachârin as temple servant.

144. The members of the assembly of [Kîr[p]pû[n̄di],¹ *alias* [Olôka]mahâdêvi-chaturvêdimangalam, in Ven̄ni-kûrram, (*a subdivision*) of Nittavinôda-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

145. The members of the assembly of [Pû]vaṅṅûr, *alias* Avanikêsarî-chaturvêdimangalam, in the same *nâḍu* have to supply one Brahmachârin as temple servant.

No. 70. ON THE OUTSIDE OF THE EAST ENCLOSURE.

This inscription consists of a list of villages in the Chôḷa country, which had to supply watchmen for the temple, in accordance with an order which Râjarâjadêva had issued before the 29th year of his reign. The last paragraph (114) states that, owing to want of space, the inscription is continued on the south of "the gate of Râjarâja," *i.e.*, on the left of the entrance to the second *gôpura*. This missing portion is identical with the inscription No. 57, which professes to be the continuation of an incomplete inscription on the north of "the gate of Râjarâja," *i.e.*, on the right of the entrance to the second *gôpura*.

TEXT.

First section.

- [1.] [கங்கப]ரடி[யுந்]த[டி]கைபா[டியும்] துளம்]பபாடியுந்-
குடமலைகாடு[க்]கொல்லமுங்க[னி]க்கமும் முரட்டெ[ழி]ல் [சி]ங்களர் ஈழமண்டல-
மும் இரட்டபாடி எழரை இல[க்க]மும் முன்[னி]ர்ப்பழந்[தி]வு ப[ன்]னி[ரா]யி-
ரமுந்[தி]ண்டிதல் வெ[ன்]நி[த்தண்]டாற்கொண்ட தன்னெ[ழி]ல் வளர[ழி]யுளெ-
ல்லாபாண்டெ[ழு]தக [வி]ளங்கும் யா[ண்டெ] செ[ழி]ய[ரை]த்தெசு கெ[ர]ள்
கெ[ர]ரா[ஜ]கல[நி]வ[ழி]ரா[ன] ப[ரி]ரா[ஜ]ரா[ஜ]கல[நி]வ[ழி]ரா[ன] யா[ண்டெ] [இரு]ப[தி]-
[தொ]ன்ப[தி]ர[வ]து வ[ரை] உ[டைய]யார் [பு]ரா[ஜ]ரா[ஜ]கல[நி]வ[ழி]ரா[ன] உ[டைய]யார்
[பு]ரா[ஜ]ரா[ஜ]கல[நி]வ[ழி]ரா[ன] [உ]டைய[யார்]க்குச்சொழமண்டலத்த[து] ஸு[ஷ]ற-
[2.] [வ]ம் இ[ட்ட] [திருமெய்காப்பார்க[ளு]க்குப்பெ-
ரா]ல் [ஆ]ட்டை வட்ட[ன்] துற[று]க்கலநெல்லுத்திருமெய்கா[ப்பா]ர்க[ளை] இ[ட்ட]
அவ்வவர் ஊர்கள[ி]வ[ர]ொ அளக்கக்கடவார்களா[க]வும் இந்நெல் அவ்வ[வ]ர்
ஊர்களிலார்க்கு வ[ச]ர[தி]க[து]வல் [ஆ]ட்ட[ர]ண்டு தொ[று]ம் [த]ன் கட[மை]க்-
[கு]ச்செலவு பெறவும் ப[டி] செ[ல]வு [ப]றவும் ஆக இ[ப்ப]டி நி[வ]ந்த-
மாக உ[டைய]யார் [பு]ரா[ஜ]ரா[ஜ]கல[நி]வ[ழி]ரா[ன] [திரு]வாய் மொழிந்தரு[ளி]ன[ப]டி
[க]ல்வில் வெட்டிய[து] [க*] அருமொழிதெவவ[ன]நாட்டு இ[க்]க[ண]ட்டு
[ம்]வசுத்த[ி]ம[து] ஸ[லெ]யார் இடக்கடவ [திருமெய்காப்ப] ஒன்றும்
[உ*] அ[ரு]மொ-
[3.] [திருமெய்காப்பார்க[ளு]க்கு] [ண]லாகிய² மதனமஞ்சரி[ஆ]க-
கெ[ர]ரா[ஜ]கல[நி]வ[ழி]ரா[ன] ஸ[லெ]யார் இடக்கடவ திருமெய்காப்ப[ா]க*] [க*]
[இ]க்காட்டு[க்கு]ன்நி[தி]யர் ஸ[லெ]யார் இடக்கடவ திருமெய்காப்ப[ா] ஒன்றும்
[ச*] அருமொழி[தி]வ[ழி]ரா[ன]நாட்டுப்பற[க]ம்[பை]நாட்டுப்ப[ல]வ[ன்] [தி]ய[ர]கெ-
[ர]ரா[ஜ]கல[நி]வ[ழி]ரா[ன] ஸ[லெ]யார் இடக்கடவ திருமெய்காப்ப[ா] ஒன்றும்

¹ On page 229, paragraph 17, read likewise [Kîrpp]ûn̄di.

² *Par. 1, l. 5* of No. 9 and paragraph 3 of No. 69 show that before ணலாகிய we have to supply

அருமொழிதெவவ[ன]நாட்டு நென்மவிநாட்டு நெடும,

- [4.] [நாட்டு*] ன்கலத்து ஊரார் இடக்கடவ திருமெய்காப்பு* [அ*] ற்க்கூற்றத்துச்சிற்றாமர் ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [க*] அருமொழிதெவவளநாட்டு இ டுக்குறுக்கை வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [ய*] அருமொழிதெவவளநாட்டு அளநாட்டுக்கீழையிலாகிய [வ]ர[ம]லையா- லெய்யார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [யக*] இந்நாட்டுச்செம்பியன்ஹொடெவிஜுகாடுவெட்டிழைம[ம]து வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்-
[5.] [யும்] [யெ*] க்ஷத்ரியஸிவாஸிணிவளநாட்டுத்திருநமை[யூ]ர்நாட்டுத்திருநமை[யூ]ர் வடுவெயார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [யக*] [இந்நாட்டு]ச்- [சீ]தெ[ர] மான கலிபிரகல-ஒஷ[ண]ஜுகாடுவெட்டிழைம[ம]து [வ]- லெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யச*] இந்நாட்டு ரயகுடி வடுவெயார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [யக*] இந்நாட்டு வண்[டா]ழஞ்செ[ரி] ஊரார் இடக்கடவ [திருமெய்காப்பு ஒன்- றும்] [யச*] இந்நாட்டுக்க[ர]ர் ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யச*] இந்நாட்டுக்கற்குடி [ஊ]ரார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யஅ*] க்ஷத்ரியஸிவாஸிணிவளநாட்டுச்செற்றார்க்கூற்றத்துச்செற்றார் வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யக*] [இந்நாட்டுக்குடவாயில் வடுவெயார் இடக்கடவ] திருமெய்காப்பு ஒன்றும் [யெ*] இந்நாட்டு நா-
[6.] [லார்] வடுவெயார் [இ]டக்கடவ திருமெய்காப்பு ஒன்றும் [யக*] [க்ஷத்ரிய- ஸிவாஸிணிவளநாட்டு இந்]கணட்டு இந்]கண் வடுவெயார் [இ]டக்கடவ திரு- மெய்காப்பு ஒன்றும் [யெ*] க்ஷத்ரியஸிவாஸிணிவளநாட்டுத்தெய்வநாட்டு ஆல- த்தார் வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யக*] க்ஷத்ரியஸி- [வாஸிணிவ]ளநாட்டு அளநாட்டுப்பெருங்கடம்பூர் வடுவெயார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [யச*] இந்நாட்டுப்பாப்ப[ர]ர்குடி வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யக*] இந்நாட்டுப்பொருத்தம்பொ[ந்]தை வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யச*] க்ஷத்ரியஸிவாஸி- ணி[வ]ளநாட்டுப்பட்டினக்கூற்றத்து[க்]கொட்ட[ர]ர்குடி வடுவெயார் இடக்கட- வ திருமெய்காப்பு ஒன்றும் [யஎ*] இந்நாட்டு திருக்கண்]-
[7.] [ண]க்குடி வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யெ*] இந்நாட்டு[க்]கள்னார[ர]கிய [ச]ன்னலைம[ம]து வடுவெயார் [இ]டக்கடவ திருமெய்கா- ப்பு ஒன்றும் [யச*] க்ஷத்ரியஸி[வா]ஸிணிவளநாட்டு ம[ரு]கல்[நாட்டு ம[ரு]கல் வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யக*] இந்நாட்டு [இ] க்குடி வடுவெயார் இடக்கடவ திருமெய்காப்பு [யக*] [இந்நாட்டுப்பூ]த[னா]ர் வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யக*] இந்நாட்டு வைப்பூர் [ஊ]ரார் இடக்கடவ திருமெய்கா- ப்பு ஒன்றும் [யக*] [இந்நாட்டுத்த]ஞ்சாலூர் [ஊ]ரார் [இ]டக்கடவ திருமெய்காப்பு ஒன்றும் [யச*] க்ஷத்ரியஸிவாஸிணிவளநாட்டுத்திருவாரூர்க்- கூற்றத்து [ஆ]டியப்பிழைம[ம]து வடுவெயார் இடக்கடவ [திருமெய்காப்பு ஒன்றும்] [யக*]
[8.] [க்ஷத்ரியஸிவாஸிணிவளநாட்டு வெ]ளநாட்டு ராஜ[ம]ல்ல[கா]டுவெட்டிழைம[ம]- [ம]து வடுவெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [யச*] இந்நாட்டுப்- பெரும்பொ[ர]ம் ஊரார் இடக்கடவ [திருமெய்காப்பு ஒன்றும்] [யஎ*]

கூ[திருயஸ்]வாணிய[வ]ளநாட்டுப்பணையர்நாட்டுப்புகொ[க]மாணிக்கஜ[க-]டுவீ-ஹிஹி-
 ட[க-] லுலெய[ர]ர் இடக்கடவ திருமெய்கா[ப்பு] ஒன்றும் [நஅ*]
 [உய்ய]க்[டு]காண்[ட]ான்வளநாட்டுத்திரு[ந]ம[பூ]ர்நாட்டுத்தண்ட[த்தெ]ரட்டமான
 [மு]ம்மடிசொழ[க-]டுவீ-ஹிஹி-
 ட[க-] லுலெய[ர]ர் இடக்கடவ திருமெய்காப்பு
 ஒன்றும் [நக*] உய்யக்கொண்ட[ன்]வளநாட்டுப்ப[ர]ம்பு[நா]ட்டுப்ப[ர]ம்பு[ர]த்-
 து லுலெய[ர]ர் இ[ட]க்க[ட]வ திருமெய்காப்பு ஒன்றும் [சய*] இந்-
 நாட்டுக்கை[ட]ய்க்[குடி] லுலெய[ர]ர் இ[ட]க்[ட]வ திருமெய்காப்பு ஒன்று[ம்]
 [சக*] இ[ந்]நா-

Second section.

- [1.] [ட்டு நல்]வாஜர் ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சஉ*] உய்யக்-
 கொண்டான்வளநாட்டு [அ]ம்பர்நாட்டு [அ]திய[ர]ாயகுறும்பல் ஊரார் இடக்கட[வ]
 திருமெய்காப்பு ஒன்றும் [சந*] இந்நாட்டு நல்லமுந்தார் [ஊ]ரா[ர்]
- [2.] [இ]ட[க்]க[ட]வ திருமெய்காப்பு ஒன்றும் [சச*] உ[ய்]யக்கொண்டான்வளநாட்டு
 ம[ரு]கல்நாட்டு ம[ரு]தஜர் ஊரார் இட[க்]க[ட]வ திருமெய்கா[ப்]பு ஒன்றும்
 [சடு*] உய்யக்கொண்ட[ர]ன்வளநாட்டு வெண்ணாட்டுத்திரு[ம]ழ[லை] லு-
- [3.] லெய[ர]ர் இடக்கடவ [திரு]மெய்காப்பு ஒன்றும் [சசு*] இந்நாட்டு வையகலா-
 [சி]ய வசனவன்[ஹ]ராஜ[வி]ஜக-டுவீ-ஹிஹி-
 ட[க-] லுலெய[ர]ர் இட[க்]க[ட]வ
 திருமெய்காப்பு ஒன்றும் [சஎ*] இந்நாட்டுத்திருந[ர]ல்லத்து லுலெய[ர]ர் இட-
 க்க[ட]-
- [4.] ல திருமெய்காப்பு ஒன்றும் [சஅ*] இந்நாட்டுக்கரு[வி]ளி ஊ[ர]ார் இட[க்]க-
 [ட]வ திருமெய்கா[ப்]பு இர[ண்]டு[ம்] [சக*] இந்நாட்டு வய[லு]ர் ஊரார்
 இடக்கடவ திரு[டு]மய்க[ா]ப்பு ஒன்றும் [டுய*] உய்யக்கொண்ட[ர]ன்வள-
 நாட்டுத்தி[ச]ம[ர]ர்நாட்டுச்சாத்தனார் லு-
- [5.] லெய[ர]ர் இட[க்]க[ட]வ திரு[டு]மய்காப்பு ஒன்றும் [டுக*] உய்ய[க்]டுகாண்டான்-
 வளநாட்டுத்திருவழு[ந்]நாட்டு அக்கனூர் லுலெய[ர]ர் இடக்கடவ திருமெ-
 ய்கா[ப்]பு ஒன்றும் [டுஉ*] இந்நாட்டு அயிற்காட்டு ஊரார் இடக்கடவ திரு-
 மெய்காப்பு ஒன்-
- [6.] டும் [டுக*] உய்யக்கொண்ட[ர]ன்வளநாட்டு விளைநாட்டு [விளை]நகராகிய நி[த்]த-
 வினெதஜக-டுவீ-ஹிஹி-
 ட[க-] லுலெய[ர]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும்
 [டுச*] இ[க்]நாட்டுப்பெருமுனை லுலெய[ர]ர் [இ]டக்கடவ திரு[டு]மெய்கா[ப்]பு
 ஒன்[று]ம் [டுடு*]
- [7.] [இ]ந்நாட்டுப்பநியலார் லு[டு]லெய[ர]ர் [இ]டக்க[ட]வ [திரு]மெய்காப்பு ஒன்றும்
 [டுசு*] இந்நாட்டுத்திரை[ர]மூர் ஊ[ர]ார் இடக்கடவ திரு[டு]மய்காப்பு ஒன்-
 டும் [டுஎ*] உய்ய[க்]டுகாண்டான்வளநாட்டு ஆ[க்]கூர்நாட்டு ராஜெடிவலி-
 ஹஜக-டுவீ-ஹிஹி-
 ட[க-] லுலெய[ர]ர்-
- [8.] ர் இட[க்]க[ட]வ திருமெய்கா[ப்]பு ஒன்று[ம்] [டுஅ*] இந்நாட்டுத்திருக்கட-
 லு லுலெய[ர]ர் இடக்கடவ திருமெய்காப்பு ஒன்[று]ம் [டுக*] இந்நாட்டுத்-
 த[லை]ச்ச[ங்கா]ட்டு லுலெய[ர]ர் இடக்கடவ [திரு]மெய்காப்பு ஒன்றும் [சய*]
 உய்யக்கொண்ட[ர]ன்வள[ந]ாட்டுக்கு[று]ம்[பூர்]-
- [9.] காட்டுத்தளிச்ச[ரி]ய[ன] வ[ர]ாகு[சொ]ழ[பூ]க-டுவீ-ஹிஹி-
 ட[க-] லுலெய[ர]ர்
 இடக்கடவ திருமெய்காப்பு ஒன்றும் [சுக*] இந்நாட்டு இறையான்செரி
 லு[டு]லெய[ர]ர் இடக்கடவ திருமெய்கா[ப்]பு ஒன்று[ம்] [சஉ*] [இ]ந்நாட்டுத்-
 தெவநானத்திருவி-
- [10.] கை[ட]க்கழி லுலெய[ர]ர் இடக்க[ட]வ திரு[டு]மெய்காப்பு [மு]ன்று[ம்] [சந*]
 [இ]ந்நாட்டு கெடுக்காட்டு ஊரார் இடக்கடவ திரு[டு]மெய்காப்பு ஒன்று[ம்]

TRANSLATION.

1. [Hail! Prosperity!] Before the twenty-ninth year (*of the reign*) of Kô-Râjakê-sarivarman, *alias* Śrî-Râjarâjadêva, who, &c.,¹— the lord Śrî-Râjarâjadêva [was pleased to order that the inhabitants of the] *brahma*[*Uéyas*] in Śôra-maṅḍalam [should supply temple watchmen] to the lord of the Śrî-Râjarâjêśvara (*temple*).² To each of the temple watchmen who are supplied, the inhabitants of the respective villages which have supplied the temple watchmen, shall measure one hundred *kalam* of paddy per year. This paddy has to be supplied and daily allowances (*paḍi*) have to be paid every year, as long as the moon and the sun endure, out of the tax due by the inhabitants of the respective villages. These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of [Vima]lachittama[ṅgal]am in I[n]ga-
[ṅâ]ḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

3. [The members of the assembly of Neḍumaṅga]l, *alias* Madanamañjari-
[cha-turvêdimāṅgalam, in Neṅmali-nâḍu], (*a subdivision*) of Arumo[ṛidêva-vaḷanâḍu, have to supply . . . temple watchman].

4. The members of the assembly of Kuṅṛiyûr [in the same *nâḍu*] have to supply one temple watchman.

5. The members of the assembly of Pallavanmahâdêvi-chaturvêdimāṅgalam in Puraṅ[gara]m[bai-nâḍu], (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

6. The members of the assembly of Śembiyanmahâdêvi-chaturvêdimāṅgalam in the same *nâḍu* have to supply one temple watchman.

7. The members of the assembly of Perumbalamarudûr in the same *nâḍu* have to supply one temple watchman.

8. The villagers of ṅgalam in the same [*nâḍu* have to supply . . . temple watchman].

9. The villagers of Śirrâmûr in rkkûṛram have to supply one temple watchman.

10. The members of the assembly of Kurukkai in I ḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

11. The members of the assembly of Kîraiyil, *alias* [Pa]ram[ê]śvaramāṅgalam, in Aḷa-nâḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

12. The members of the assembly of Śembiyanmahâdêvi-chaturvêdimāṅgalam in the same *nâḍu* have to supply one temple watchman.

13. The members of the assembly of Tirunaṛaiyûr in Tirunaṛaiyûr-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṅga-vaḷanâḍu, have to supply one temple watchman.

14. The members of the assembly of [Śî]t[o] m, *alias* Abhi-mânabhûsha[ṅa-chatu]rvêdimāṅgalam, in the same *nâḍu* have to supply one temple watchman.

¹ The preserved portion of line 1 shows that the historical part of this inscription was identical with that of No. 65.

² Those portions of the preceding sentence, which are enclosed in square brackets, are lost at the beginning of line 2, but can be supplied with the help of the analogous wording of No. 69, paragraph 1.

15. The members of the assembly of âyakudî in the same *nâdu* have to supply one temple watchman.
16. The villagers of [Van]dârañjê[ri] in the same *nâdu* have to supply one temple watchman.
17. The villagers of Kû[rû]r in the same *nâdu* have to supply one temple watchman.
18. The villagers of Kar̥kudî in the same *nâdu* have to supply one temple watchman.
19. The members of the assembly of Śerrûr in Śerrûr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
20. The members of the assembly of Kudavâyil in the same *nâdu* have to supply one temple watchman.
21. The members of the assembly of Nâ[lûr] in the same *nâdu* have to supply one temple watchman.
22. The members of the assembly of [Iñ]gaṇ in I[ñ]gaṇâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
23. The members of the assembly of Âlattûr in Têvûr-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
24. The members of the assembly of P[e]ruṅgaḍambûr in [Aḷa-n]âdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
25. The members of the assembly of Pâpp[â]rkudî in the same *nâdu* have to supply one temple watchman.
26. The members of the assembly of Porundambo[ndai] in the same *nâdu* have to supply one temple watchman.
27. The members of the assembly of Koṭṭ[â]rakkudî in Paṭṭina-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
28. The members of the assembly of Tirukka[ṇṇa]ṅgudî in the same *nâdu* have to supply one temple watchman.
29. The members of the assembly of Kaḷḷûr, *alias* [Śa]ṇṇamaṅgalam, in the same *nâdu* have to supply one temple watchman.
30. The members of the assembly of Ma[ru]gal in Ma[ru]gal-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
31. The members of the assembly of [I] k[kudî] in the same *nâdu* have to supply one temple watchman.
32. The members of the assembly of [Pâ]da[ṇû]r in the same *nâdu* have to supply one temple watchman.
33. The villagers of Vai[p]pûr in the same *nâdu* have to supply one temple watchman.
34. The villagers of [Ta]ñjâvûr in the same *nâdu* have to supply one temple watchman.
35. The members of the assembly of [Â]ḍiyappimaṅgalam in Tiruvârûr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
36. The members of the assembly of Râja[ma]lla-chaturvêdimāṅgalam in [V]êḷâ-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
37. The villagers of Pe[ru]m[b]ôr in the same *nâdu* have to supply one temple watchman.
38. The members of the assembly of Pugalô[ga]mâṇikka-chaturvêdimāṅgalam in Paṇaiyûr-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

39. The members of the assembly of Tанда[ttô]ttam, *alias* Mummaḍi-Śōra-chaturvêdimāṅgalam, in [Tiru]nar[aiyû]r-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

40. The members of the assembly of Pâ[mbu]ram in Pâmbura-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

41. The members of the assembly of Ka[d]ai[k]kuḍi in the same *nâḍu* have to supply one temple watchman.

42. The villagers of [Nal]lâvûr in the same *nâḍu* have to supply one temple watchman.

43. The villagers of [Adiya]raiyakurumbalin [A]mbar-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

44. The villagers of Nallarundûr in the same *nâḍu* have to supply one temple watchman.

45. The villagers of Ma[ru]davûr in Ma[ru]gal-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

46. The members of the assembly of Tiru[ma]ra[lai] in Venṇâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

47. The members of the assembly of Vaigal, *alias* Vâṇavanmahâdêvi-chaturvêdimāṅgalam, in the same *nâḍu* have to supply one temple watchman.

48. The members of the assembly of Tirun[â]llam in the same *nâḍu* have to supply one temple watchman.

49. The villagers of Karu[vi]li in the same *nâḍu* have to supply two temple watchmen.

50. The villagers of Vaya[lû]r in the same *nâḍu* have to supply one temple watchman.

51. The members of the assembly of Śâttaṅû[r] in Ti[r]ai[mû]r-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

52. The members of the assembly of Akkaḷûr in Tiruvaṛu[ndû]r-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

53. The villagers of Ayirkâḍu in the same *nâḍu* have to supply one temple watchman.

54. The members of the assembly of [Viḷai]nagar, *alias* Nittaviṇôḍa-chaturvêdimāṅgalam, in Viḷai-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

55. The members of the assembly of Perumuḷai in the same *nâḍu* have to supply one temple watchman.

56. The members of the assembly of [Pariyalû]r in the same *nâḍu* have to supply one temple watchman.

57. The villagers of [Ti]r[aimû]r in the same *nâḍu* have to supply one temple watchman.

58. The members of the assembly of Râjêndrasimha-chaturvêdimāṅgalam in Â[kkûr]-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

59. The members of the assembly of [Ti]ruk[kaḍavûr] in the same *nâḍu* have to supply one temple watchman.

60. The members of the assembly of Ta[lai]chchaṅgâḍu in the same *nâḍu* have to supply one temple watchman.

61. The members of the assembly of Talichch[ê]ri, *alias* [Pa]râkrama-Śōra-chaturvêdimāṅgalam, in [Ku]ru[mvûr]-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one temple watchman.

62. The members of the assembly of Iraiyaṅśēri in the same *nāḍu* have to supply one temple watchman.
63. The members of the assembly of Ti[ruvid]aikkari, a *dēvadāna* in the same *nāḍu*, have to supply three temple watchmen.
64. The villagers of Neḍuṅgāḍu in the same *nāḍu* have to supply one temple watchman.
65. The members of the assembly of [Ga]ṅḍarāditya-chaturvêdimāṅgalam in Poygai-nāḍu, (a *subdivision*) of Râjêndrasimha-vaḷanāḍu, have to supply two temple watchmen.
66. The members of the assembly of Perum[bu]liyûr in the same *nāḍu* have to supply one temple watchman.
67. The members of the assembly of Pârthivaśêkha[ra]-chaturvêdimāṅgalam in [Mi]rai-kûrram, (a *subdivision*) of Râjêndrasimha-vaḷanāḍu, have to supply one temple watchman.
68. The members of the assembly of Kavaiya[t]talai, *alias* Paṇḍita-Śôra-chaturvêdimāṅgalam, in A[ṅḍ]âṭṭu-kûrram, (a *subdivision*) of Râjêndrasimha-vaḷanāḍu, have to supply one temple watchman.
69. The villagers of Śattimaṅgalam in the same *nāḍu* have to supply one temple watchman.
70. The members of the assembly of Paṛaiya-Vâṇavaṇmahâdêvi-chaturvêdimāṅgalam in Iṇṇambar-nāḍu, (a *subdivision*) of Râjêndrasimha-vaḷanāḍu, have to supply one temple watchman.
71. The members of the assembly of Aśugûr in the same *nāḍu* have to supply one temple watchman.
72. The members of the assembly of Koṭṭaiyûr in the same *nāḍu* have to supply one temple watchman.
73. The inhabitants of Êr, *alias* Mum[ma]ḍi-Śôramaṅgalam, in the same *nāḍu* have to supply one temple watchman.
74. The members of the assembly of [Śrî]-Parântaka-chaturvêdimāṅgalam in the same *nāḍu* have to supply two temple watchmen.
75. The members of the assembly of Ś[êy]nallûr in [Miralai-nāḍu], (a *subdivision*) of Râjêndrasimha-vaḷanāḍu, have to supply one temple watchman.
76. The members of the assembly of Emanallûr, *alias* Trailôkyamahâdêvi-chaturvêdimāṅgalam, in Maṇṇi-nāḍu, (a *subdivision*) of Râjêndrasimha-vaḷanāḍu, have to supply one temple watchman.
77. The members of the assembly of Ve[mba]rûr, *alias* [A]vaṇinârâyaṇa-chaturvêdimāṅgalam, in the same *nāḍu* have to supply one temple watchman.
78. The members of the assembly of Iḍavai in the same *nāḍu* have to supply one temple watchman.
79. The members of the assembly of Paṇandâ[ḍi] in the same *nāḍu* have to supply one temple watchman.
80. The members of the assembly of Kâṭṭûr in Viḷattûr-nāḍu, (a *subdivision*) of Râjêndrasimha-vaḷanāḍu, have to supply one temple watchman.
81. The members of the assembly of O r in Kâr-nāḍu, (a *subdivision*) of Râjêndrasimha-vaḷanāḍu, have to supply one temple watchman.
82. The members of the assembly of Śrî-Vî[ran]ârâ[yaṇa-cha]turvêdimāṅgalam, a free village (? *tanijûr*), have to supply six temple watchmen.

83. The members of the assembly of Kurukkai in Kurukkai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

84. The members of the assembly of Kâvirimaṅgalam in the same nâḍu have to supply one temple watchman.

85. The members of the assembly of Kâṭṭiyâr-brahmadêyam in the same nâḍu have to supply one temple watchman.

86. The members of the assembly of [Vara]gûr in the same nâḍu have to supply . . . temple watchman.

87. The members of the assembly of Kaḍa[lan]guḍi in the same nâḍu have to supply one temple watchman.

88. The members of the assembly of [Ma]l[likuḍi] in [Tiruvâ]li-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

89. The members of the assembly of Tiruvâli in the same nâḍu have to supply . . . temple watchman.

90. The members of the assembly of in Tiru[vin]dalûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

91. The members of the assembly of [Tiru]nanriyûr in the same nâḍu have to supply one temple watchman.

92. The members of the assembly of Mâra[pidugudêvi]-chaturvêdimaṅgalam in the same nâḍu have to supply one temple watchman.

93. The villagers of [Kañjâranagar] in the same nâḍu have to supply one temple watchman.

94. The members of the assembly of Peruṅga[ṅ]bûr in Ve[ṅṅai]yûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

95. The members of the assembly of Mâ[dula]vêlûr in the same nâḍu have to supply one temple watchman.

96. The members of the assembly of ttûr in the same nâḍu have to supply one temple watchman.

97. The members of the assembly of Vellûr in the same nâḍu have to supply one temple watchman.

98. The members of the assembly of Śôdiya[kku]ḍi in the same nâḍu have to supply one temple watchman.

99. The members of the assembly of U[d]aiyâdi[tya-chatur]vêdimaṅgalam in Tirukkaṟuma[la-nâḍu], (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

100. The members of the assembly of Tirukkaṟumalam in the same nâḍu have to supply one temple watchman.

101. The members of the assembly of Têṅûr in the same nâḍu have to supply one temple watchman.

102. The members of the assembly of Nâṅgûr in Nâṅgûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.

103. The members of the assembly of Kuṅṅam in the same nâḍu have to supply one temple watchman.

104. The members of the assembly of Ma[ru]dûr in the same nâḍu have to supply one temple watchman.

105. The members of the assembly of Perundôṭṭam in Adigaimaṅgai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.

106. The members of the assembly of Pañchavanmahâdêvi-chaturvêdimangalam in Konda-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply two temple watchmen.

107. The members of the assembly of Kumarâditya-chaturvêdimangalam in Ne[luvâ]r-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply one temple watchman.

108. The members of the assembly of Nayadîramangalam in Pidavûr-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply one temple watchman.

109. The members of the assembly of Jayañ[k]o[n]da-Śôrachaturvêdimangalam in Veśâlîp[pâ]di, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply one temple watchman.

110. The members of the assembly of Valavanmahâdêvichaturvêdimangalam in I[ru]ngolappâdi, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply one temple watchman.

111. The members of the assembly of Mahê[ndra]mangalam in Mîmalai, (*a subdivision*) of Râjâśraya-valanâdu, have to supply one temple watchman.

112. The members of the assembly of Tiruveļļarai in Vaḍa[vaṛi]-nâdu, (*a subdivision*) of Râjâśraya-valanâdu, have to supply two temple watchmen.

113. The members of the assembly of Perumarudûr in Kîr-Palâru, (*a subdivision*) of Pâch[chi]r-kûrram in Râjâśraya-valanâdu, have to supply one temple watchman.

114. *Pôṅṅū*.¹ As the space at this spot is not sufficient, the portion which is missing here, was engraved on stone to the south of the sacred gate of Râjarâja, to the north of the shrine of A[gnîd]êva, on the lower portion (?), on the east wall of the enclosure (?), commencing from the northern

No. 71. ON THE EAST WALL OF THE CENTRAL SHRINE.

The beginning of the first five lines of this inscription is hidden by a flight of steps, which has been constructed in front of the shrine after the time when the inscription was engraved. The record is dated in the cyclic year Kshaya which was current after the expiration of the Śaka year 1368 (A.D. 1446-47), and during the reign of Dêvar[âya II.] (of Vijayanagara). It describes a few gold and silver ornaments which were presented to the temple by a certain Vallabhadêva. This person was probably a military officer of Dêvarâya, as he professes to have made the gift with the object of effecting in return the conquest of the world.

While, in the Chôla inscriptions of the Tanjore temple, the weight of ornaments is given in *karâñju*, *mañṅûṛi* and *kuṛri*, the subjoined inscription employs for this purpose the *tûkkam* of ten *pana-îlai*. From the table of weights, which is contained in Sir Walter Elliot's *Coins of Southern India*, p. 47, and which is based on a Malayâlam work entitled *Kanakakusâram*, it appears that the *tûkkam* and *pana-îlai* of the subjoined inscription must be identical with the *ṭakkam* and *pana-îlai* (= 2 *mañṅûṛi*) of the metrical system. Although the *pana-îlai* or *ṭakkam* (= $\frac{1}{10}$ *karâñju*) is not mentioned in the Tanjore inscriptions of the Chôlas, it

¹ The same three obscure syllables are found at the beginning of the continuation of this inscription on page 227, where I had been unable to make them out owing to the injured condition of the stone, and had transcribed them as QUT . . . [ṭ]. Though the meaning of the word *pôṅṅū* is unknown, its occurrence in both places suggests that it is meant for a cross reference from the last paragraph of No. 70 to the first paragraph of No. 57.

is there presupposed by the fact that the Tamil term *mā* ($\frac{1}{10}$) is used to denote 'one tenth whenever it follows the word *maṅṅādi* (= $\frac{1}{2}$ *pana-idai* or *paṇattūkkam*).¹

TEXT.

- [1.] [யரா]ய[வி]பாடஜு² [ஊடுஷெ]க்கு தப்பு[வ ர]ாயர்
[க]ண்டன் முவ்வ[ர]ாயர் கண்ட[ன்] கண்ட நாடு கெ-
- [2.] ர[ன்]³ பூஷ்டி⁴பகிணபயி⁵உதூரஉகாவமு⁶ராயிபதி⁴
மஜவெட்டை கண்டருளிய டெவர[ர]-
- [3.] [வ்ய]யிவிராஜு⁵ பண்ணி அருநாகின்ற சகாஷு³
தூநாசுயி⁴ இதன் மெல் செல்லாகின்ற கடியவ்வக்-
- [4.] ராயநபுணு⁶காலத்து பூஷ்டி⁴பகிணபயி⁵உதூரஉகாவமு⁶ராயிபதி⁴
வாரமும் பெற்ற பூஷ்டி⁴பகிணபயி⁵உதூரஉகாவமு⁶ராயிபதி⁴
- [5.] [ம*]மாதூ⁷த்து⁵ ஆழி⁸வாயநல⁹குத்து⁵ சொன்னாரவர⁸
புதூ⁷ வல்லவ⁸டெவர⁶ டி⁷கி⁷வி⁷ஜ-⁷
- [6.] யமாக வெணும் என்று கொடுத்த பெரிய பட்டம் ஒன்று எட்டரை மாறி
பொ[ன்] தூக்கம் ஒன்றுக்கு பணஇடை ப[த்]தாக தூக்கம் இருபது [*] பட்டம்
- [7.] ஒன்று எட்டு மாறி தூக்கம் பதினெழு பண[இ]டை எட்டு [*] பட்டம் ஒன்று
எட்டு மாறி தூக்கம் ஆறு பணஇடை இரண்டு [*] பட்டக்காரை ஒன்று
எட்டு
- [8.] மாறி தூக்கம் இரண்டு [*] சந்துபட்டக்காரை இரண்டு எட்டரை மாறி
தூக்கம் மூன்று [*] மூக்குத்தி நிறை பணஇடை இரண்டு [*] திருக்கண்-
மலர் இரண்டு
- [9.] ஒன்பது மாறி தூக்கம் ஒன்று [*] பதக்கம் ஒன்று எட்டு மாறி தூக்கம்
நாலு [*] கெசு¹⁰பாலனுக்கு வெள்ளி பட்டம் ஒன்று தூக்கம் ஒன்று பண-
இடை [*]

TRANSLATION.

(On the day) of the *nakshatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of⁸ in the Kshaya *saṁvat*[sara] which was current after the Śaka year 1368, while the destroyer of [hostile] kings, the disgracer⁹ of those kings who break their word, the disgracer of the three kings (of the South), he [who takes] every country which he sees, [but never gives back a country which he has taken], the lord of the four oceans, (*viz.*) the eastern, southern, western and northern (oceans), who was pleased to witness the elephant hunt,¹⁰ Dêvar[âya] was graciously ruling the earth, —Vallabhadêvar, the son of Śaundarasar of the *gôtra* (and) of the *Āśvalâya*-*sûtra*, gave [to the god at] Tañjâvûr (*the following presents*), with the desire

¹ Compare page 36, note 1, and page 66, note 1.
² Read அரி(ய)ராய, as in Vol. I, No. 81, text line 2.
³ Read கண்ட நாடு கொண்டு கொண்ட நாடு குடாதான், as in Vol. I, No. 81, text line 5 f.
⁴ Read பவலி⁴தெர⁴தூர⁴உக⁴ஹி⁴ப⁴தி⁴.
⁵ Read சூல⁵ராய⁵.
⁶ After this word is a blank space which might have contained about nine syllables.
⁷ Read டி⁷கி⁷வி⁷ஜ.
⁸ The syllables ராயந which are preserved before புணு⁶காலத்து, show that either *Uttarâya* or *Dakṣiṇâya* has to be supplied.
⁹ See *Ep. Ind.*, Vol. III, p. 40, note 3.
¹⁰ This *viruda* appears to imply that *khêdâ* operations were carried on in the time of the Vijayanagara kings.

to accomplish the conquest of the world (*dig-vijaya*):— One large diadem (*patta*), (containing) twenty *tūkkam* of gold of eight and a half (*degrees*) fineness,¹— at the rate of ten *para-idai* to one *tūkkam*; one diadem, (containing) seventeen *tūkkam* and eight *para-idai* (of gold) of eight (*degrees*) fineness; one diadem, (containing) six *tūkkam* and two *para-idai* (of gold) of eight (*degrees*) fineness; one neck-ring (*pattaiḷkārāi*), (containing) two *tūkkam* (of gold) of eight (*degrees*) fineness; two joined neck-rings, (containing) three *tūkkam* (of gold) of eight and a half (*degrees*) fineness; (one) nose-ornament (*mūḷkutti*), weighing two *para-idai*; two eyes for the idol (*tirukkaṇmalar*), (containing) one *tūkkam* (of gold) of nine (*degrees*) fineness; one breast-ornament (*paḍakkam*), (containing) four *tūkkam* (of gold) of eight (*degrees*) fineness. To (the god) Kshêtrapāla² (he gave) one silver diadem, (weighing) one *tūkkam* and (one) *para-idai*.

II.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

No. 72. CAVE INSCRIPTION AT VALLAM.

The rock-cut Śaiva shrine at Vallam near Chingleput³ bears two Tamil inscriptions. One of them, which belongs to the 13th century A.D., is engraved on the lower portion of the right door-pillar.⁴ It records the gift of a lamp in the 14th year of Sakalabhuvana-chakravartin Kōpperuñjīgadēva⁵ (i.e., Kō-Perum-Simhadēva) to the temple of Vayandiśura (i.e., Vasantēśvara) at Vallam in Valla-nāḍu, (a subdivision) of Kalattūr-kōṭṭam.⁶ The second, very archaic inscription is engraved on the upper portions of both door-pillars and records that the temple was built by Skandasēna, the son of Vasantapriyārāja, who was a vassal of Mahēndrapōtarāja. From the later inscription of Kōpperuñjīgadēva, it follows further that Skandasēna called the temple Vasantēśvara after

¹ *Māri* appears to be synonymous with *māru*, which occurs in the inscriptions No. 3 and No. 59.

² The same deity is referred to in No. 1, paragraph 33, and No. 43, paragraph 2.

³ Mr. Sewell's *List of Antiquities*, Vol. I, p.191.

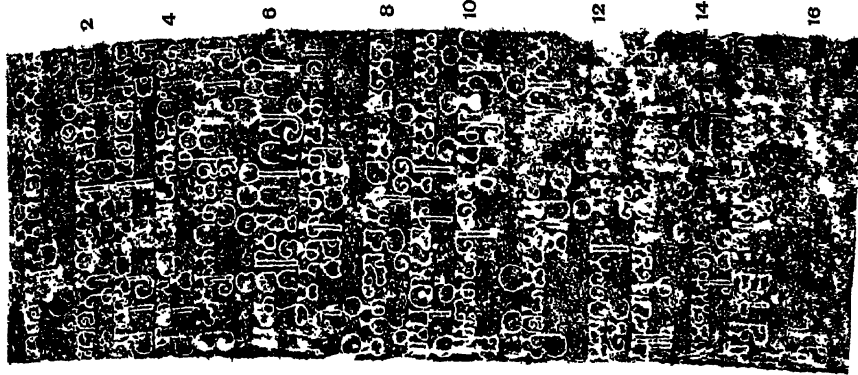
⁴ This inscription (No. 186 of 1892), opens as follows:—

- [1.] சகலபு[வ]னச்ச[க்*]கர-
- [2.] வத்திகள் [ஸ்]கெ[க்*]-
- [3.] ப்பெருஞ்சிக்க-
- [4.] தெவர்க்கு யாண்டு
- [5.] யிச[ஆவது] க[ள]த்தூர்-
- [6.] க்கெச[ட்]டத்து வல்லகாட்டு வல்வ-
- [7.] [த்]து உடைய[க்*]ர் திருவயந்திகரமு[டை]-
- [8.] [ய] கரயனற்கு

⁵ This king ascended the throne about Śaka 1165-66, as may be concluded from an inscription on the east wall of the Aḷiśākhanaḍi in the Arulāla-Perumāl temple at Little Kāñchi (No. 38 of 1890), which begins thus:— ஸ்ரீ ஸகாஷ்ட ஆயிரத்தொருநூற்று எண்பத்திரண்டின் மெல் செல்வாநின்ற சகலபுனச்சக்கரவர்த்திகள் ஸ்ரீகொப்பெருஞ்சிக்கெதவற்கு யாண்டு யிச[ஆவது] வுருவிககாயற்று சுவாவசுத்து உயலியும் கா[ஸ்]ற்றுக்கிழமையு[ம்] : “Hail! Prosperity! On Sunday, the tenth tithi of the second fortnight of the month of Vriśchika in the 18th year (of the reign) of Sakalabhuvana-chakravartin Śri-Kōpperuñjīgadēva, which was current after the Śaka year 1182.” The remainder of the date is built in. Other inscriptions of Kōpperuñjīgadēva are found at Ohidambaram (Madras G.O., 27th July 1888, No. 745, Public, p. 5), at Tiruviduimerudūr (No. 135 of 1895), and at Drākshārāma (No. 419 of 1893).

⁶ This district is the 20th in Mr. Crole's list, *Chingleput Manual*, p. 439. It owes its name to Kalattūr, now a large village after which the next Railway station south of Chingleput is called; see *Ind. Ant.*, Vol. XXI, p. 197, note 1. Tirukkarukkunram was situated in Kalattūr-kōṭṭam; see *Ep. Ind.*, Vol. III, p. 279.

Trichinopoly Cave Inscription.
(Vol. I, No. 94.)



Vallam Cave Inscription.
(Vol. II, No. 72.)

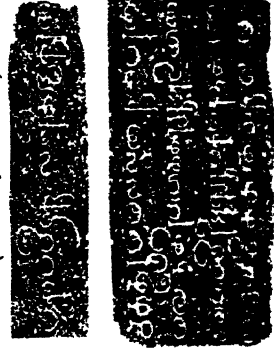


Photo. E. I. O. Coimbatore.

Dharmaraja Rastha Inscriptions.
(Vol. I, Nos. 1 to 17.)



SCALE - 08

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his father Vasanta. Mahēndrapōtarāja, whose vassal Vasanta professes to be, must have been a Pallava king. This is already suggested by the first part of his name, which occurs twice in the list of the Pallavas, as far as it is known (Vol. I, p. 11). The second part of the king's name, Pōtarāja,¹ forms part of Īsvarapōtarāja,² as the Pallava king Paramēśvaravarman I. is called in a grant of Vikramāditya I. (Vol. I, p. 145), and of Nandipōtarāja,³ which is used as an equivalent of Nandivarman in the Kaśākūḍi plates (No. 73 below, line 90). Finally, the *birudas* which the king receives in the Vallam cave-inscription, have their parallels in other Pallava inscriptions. With Lalitāṅkura compare Lalita and Nayāṅkura in the Dharmarāja Ratha inscriptions (Vol. I, p. 3). Śatrumalla and Guṇabhara occur also in the two cave-inscriptions on the Trichinopoly rock (Vol. I, p. 29). Though *birudas* are a somewhat unsafe basis for identification, it may be provisionally assumed that both the Trichinopoly cave-inscriptions of Guṇabhara, *alias* Śatrumalla, and the Vallam cave-inscription of Mahēndrapōtarāja belong to one of the two Pallava kings called Mahēndravarman, *i.e.*, to the first half of the seventh century of our era.⁴

TEXT.

A. On the left pillar.

[1.] பகாப்பிடுகு லளிதாங்குரன்

B. On the right pillar.

[2.] சத்துரும்மல்லன் குணபான்

[3.] மொந்திரப்பொத்தொசரு அடியான்

[4.] வயந்தப்பிரிஅரசரு மகன் கந்தசென்-

[5.] ன் செய்கித்த தெவகுலம் [||*]

TRANSLATION.

Kandaśūny (Skandasēna), the son of Vayandappiriareśaru (Vasantapriyarāja), the servant of Paḡāppidugu⁵ Lalidānguraṅ (Lalitāṅkura) Śatturumallaṅ (Śatrumalla) Kuṇabaraṅ (Guṇabhara) Mayēdirappōttareśaru (Mahēndrapōtarāja), caused (*this*) temple (*dēvakula*) to be made.

¹ *Pōta* in Sanskrit and *pōttu* in Tamil mean 'the sprout (of a plant)' and are thus synonymous with *pallava*, 'a sprout,' from which the Amarāvati pillar inscription (Vol. I, No. 32, verse 8) and the Kaśākūḍi plates (No. 73 below, verso 17) derive the name of Pallava, the supposed ancestor of the Pallava dynasty.

² In the Kaśākūḍi plates (No. 73 below), both the first and second Paramēśvaravarman are called Paramēśvarapōtavarman.

³ Compare Nandipōtavarman and Narasiṅhapōtavarman in the Vakkalēri plates, Vol. I, p. 146. Mr. Venkayya has published a Kāñchi inscription of the 18th year of Nandipōttaraiyar (*Madras Christian College Magazine* for August 1890), and a Chōḷa inscription at Tirukkarukkuṅram, which refers to Vātāpikoḷḷa Narasiṅgapōttaraiyar, *i.e.*, Narasiṅhavarman I., the conqueror of Vātāpi (*Ep. Ind.*, Vol. III, p. 277).

⁴ Since this was written, Mr. Venkayya has shown, on the basis of certain facts reported in the *Periyapurāṇam*, that the Mahēndrapōtarāja of the Vallam inscription is probably identical with Mahēndravarman I.; see *Ep. Ind.*, Vol. III, p. 277 f.

⁵ *I. e.*, 'the thunderbolt which cannot be split.' The second member of this *biruda* is the Telugu-Kanarese *pidugu*, 'a thunderbolt.' Compare the village name Mārapidugudēvi-chaturvēdimaṅgalaṅ (No. 69, paragraph 103, and No. 70, paragraph 92), and Ka[ḍu]mbidugusēri, the name of a quarter of Māmallaḷapuram (Vol. I, p. 66).

No. 73. KASAKUDI PLATES OF NANDIVARMAN PALLAVAMALLA.

On the 30th April 1891, Professor Julien Vinson, of Paris, was good enough to send me a reprint¹ of his paper *Spécimen de Paléographie Tamoule*, which contains an analysis of, and extracts from, the subjoined copper-plate inscription. The original plates had been discovered in 1879 at Kasâkûdi, 4 kilometres from Kâraikkâl (Karikal),² by M. Jules de la Fon, of Pondicherry. Professor Vinson's paper, which is based on a tracing prepared by M. de la Fon, convinced me of the importance of the inscription and induced me to apply through Government to His Excellency the Governor of the French Settlements in India for a loan of the original plates. This request was most graciously and promptly complied with. After I had transcribed the plates and prepared impressions of them, they were returned to their present owner.

The Kasâkûdi copper-plates, eleven in number, are strung on a ring. On this is soldered the royal seal, with the figure of a bull which faces the left and is surmounted by a *linga*. The bull was the crest of the Pallavas,³ while their banner bore the figure of Śiva's club (*khaṭvāṅga*).⁴ The Grantha and Tamil characters of the inscription resemble those of the Kûram plates (Vol. I, No. 151). The major portion of the inscription is in the Sanskrit language (lines 1 to 104). The particulars of the grant are repeated, with considerable additions, in the Tamil language (ll. 104 to 133). The concluding portion of the inscription is again in Sanskrit (ll. 133 to 138), with a short parenthetical note in Tamil (l. 137).

The immediate object of the inscription is to record the grant of a village, made in the 22nd year of the reign (ll. 80 and 105) of the Pallava king Nandivarman (verses 27 and 30, and l. 79). As in other Pallava copper-plate inscriptions, the grant proper is preceded by a panegyric account of the king's ancestors, which adds a large number of new details to our knowledge of the Pallava history. After nine benedictory verses, the author names the following mythical ancestors of the Pallava dynasty:—

Brahmâ (v. 10).
|
Aṅgiras (11).
|
Bṛihaspati (12).
|
Śaimyu (13).
|
Bharadvâja (14).
|
Drôṇa (15).
|
Aśvatthâman (16).
|
Pallava (17).
|
Aśôkavarman (19).

This last king can scarcely be considered a historical person, but appears to be a modification of the ancient Maurya king Aśôka. Then follows a passage in prose, which informs

¹ The pages are numbered 433 to 469.

² On copper coins which bear the name of this place in Tamil characters, see *Ind. Ant.*, Vol. XXI, p. 327. See also p. 295 above, note 2.

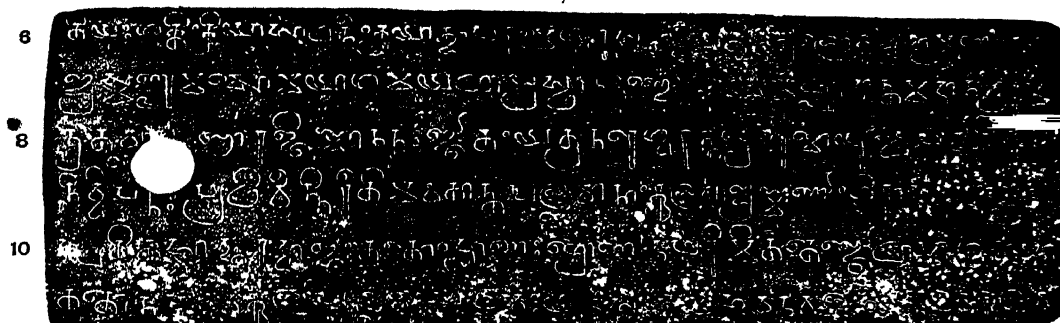
³ See verses 9 and 24 of this inscription, and Vol. I, p. 23, note 2.

⁴ See verse 24, and Vol. I, p. 146.

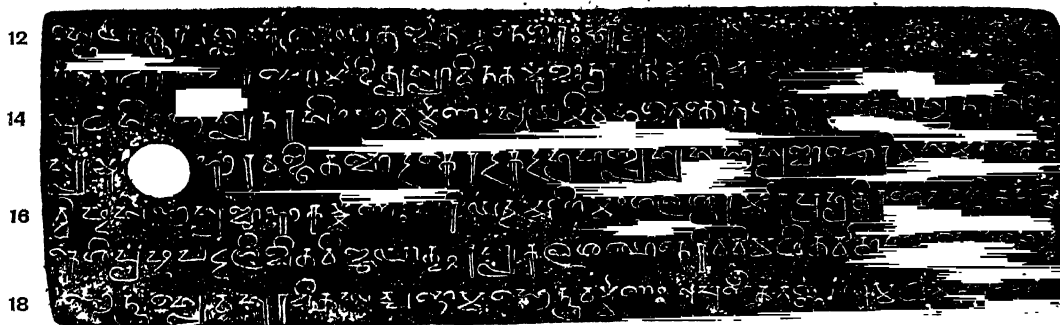
i.



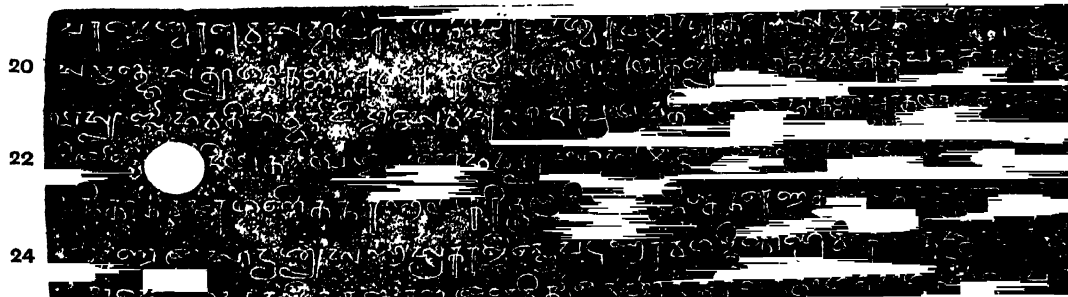
ii.



iii.



iiii.



iii.

26

28

30

32

iva.

34

36

38

40

ivb.

42

44

46

48

v.

50

52

54

56

us that, after this Aśōkavarman, there ruled a number of other Pallava kings, viz., [S]kandavarman, Kal[i]ndavarman, Kāṇagōpa, Vishṇugōpa, Vīrakā[r]cha, Vīrasimha, Simhavarman, Vishṇusimha and others (l. 48 f.). Some of these names actually occur in the inscriptions of that ancient branch of the Pallavas, whose grants are dated from Palakkada, Daśanapura and Kāñchīpura, viz., Skandavarman, Simhavarman, Vishṇugōpavarman,¹ and Vīrakōrchavarman.² The Amarāvati pillar-inscription (Vol. I, No. 32) mentions two kings named Simhavarman. But the order in which these names are enumerated, is completely different in each of the three available sources for the history of the early Pallavas, viz., the Amarāvati pillar, the early copper-inscriptions, and the prose introduction of the Kasākūdi plates. For this reason, and on account of the summary manner in which the early kings are referred to by the author of the Kasākūdi inscription, it is a mistake to derive a regular pedigree from the latter, as was done by Professor Vinson (*l.c.*, p. 453); and it must be rather concluded that, at the time of Nandivarman, nothing was known of the predecessors of Simhavishṇu, but the names of some of them, and that the order of their succession, and their relation to each other and to the subsequent line of Simhavishṇu, were then entirely forgotten.

With verse 20 we enter on historical ground. The list of kings from Simhavishṇu to the immediate predecessor of Nandivarman agrees with the Udayēndiram plates of Nandivarman Pallavamalla (No. 74). Simhavishṇu appears to have borne the surname Avanisimha, and is stated to have defeated the Malaya, Kaḷabhra, Mālava, Chōḷa, Pāṇḍya, Simhala and Kōraḷa kings.

His successor Mahēndravarmān I. "annihilated his chief enemies at Puḷḷalūra" (v. 21). The 'chief enemies' were probably the Chalukyas, who, in their turn, considered the Pallavas their 'natural enemies.'³ As Puḷḷalūra is the name of a village in the Conjeeveram tālluqa,⁴ it appears that the Chalukya army had made an inroad into the Pallava dominions, before it was repulsed by Mahēndravarmān I.

His son Narasimhavarman I. is reported to have conquered Laṅkā, *i.e.*, Ceylon, and to have captured Vātāpi,⁵ the capital of the Western Chalukyas. The Kūram and Udayēndiram plates supply the name of the conquered Chalukya king, Pulakēśin or Vallabharāja, *i.e.*, Pulikēśin II.⁶ The conquest of Ceylon to which the Kasākūdi plates refer, is confirmed from an unexpected source. From the 47th chapter of the *Mahāvamsa*⁷ we learn that the Singhalese prince Mānavamma lived at the court of king Narasiha of India and helped him to crush his enemy, king Vallabha. The grateful Narasiha supplied Mānavamma twice with an army to invade Ceylon. The second attack was successful. Mānavamma occupied Ceylon, over which he is supposed to have ruled from A. D. 691 to 726. As both the Pallava inscriptions and the *Mahāvamsa* mention the war with Vallabha

¹ Dr. Fleet's *Kāmarasa Dynasties*, p. 16. Vishṇugōpa of Kāñchī was a contemporary of Samudragupta. (*Gupta Inscriptions*, p. 13). A Prākṛit grant of Śiva-Skandavarman, a Pallava king of Kāñchī, has been published by Dr. Bühler (*Ep. Ind.*, Vol. I, p. 2 ff.). Another Prākṛit grant (*Ind. Ant.*, Vol. IX, p. 100 ff.) belongs to the reign of Vijaya-Skandavarman. An archaic Chōḷa inscription at Tirukkupukunram mentions Skandaśishya, who was probably a Pallava king (*Ep. Ind.*, Vol. III, p. 277).

² *Ep. Ind.*, Vol. I, p. 397 f. ³ See Vol. I, p. 146, text line 38. ⁴ No. 182 on the *Conjeeveram Taluk Map*.

⁵ From a Tirukkupukunram inscription we learn that he assumed after this conquest the surname Vātāpi-konda, 'who took Vātāpi;' see *Ep. Ind.*, Vol. III, p. 277.

⁶ See Vol. I, p. 145.

⁷ Wijesinha's *Translation of the Mahāvamsa*, p. 41 ff. This reference was first noticed by Mr. Venkayya; see *Ep. Ind.*, Vol. III, p. 277.

and the conquest of Ceylon, the identity of Narasiha and Narasimhavarman I. can hardly be doubted. As, however, the latest date of Pulikésin II. is A.D. 642,¹ the accession of Mâpavamma must have taken place about half a century before A.D. 691.²

No details are given about the reign of Narasimhavarman's son Mahêndravarmān II. The latter was succeeded by his son Paramêśvarapôtavarman I. who, as we know from the Kûram and Udayêndiram plates, defeated the Western Chalukya king Vikramâditya I. at Peruvalanallûr. The Kasâkûdi plates do not contain any historical information about him, nor about his son Narasimhavarman II. and his grandson Paramêśvarapôtavarman II.

According to the Udayêndiram plates, the next king, Nandivarman, was the son of Paramêśvaravarman II. The Kasâkûdi plates contain an entirely different account of Nandivarman's parentage. In line 72, he professes to be "engaged in ruling the kingdom of Paramêśvarapôtârâja;" and in verse 27, he is said to be ruling, at the time of the inscription, the kingdom of Paramêśvarapôtavarman II., *i.e.*, to have succeeded or supplanted the latter on the throne, and to have been "chosen by the subjects." This plebiscite may have taken place after the death of the legitimate king; or, more probably, Nandivarman may have been an usurper who ousted and destroyed him and his family. At any rate, he was a remote kinsman of his predecessor. For, he was the son of Hiranya (verses 9 and 30) by Rôhîni and belonged to the branch (*varga*) of Bhîma (verse 30). According to verse 28, this branch of Bhîma took its origin from Bhîmavarman, who was the younger brother of Simhavishnu. The names of three princes who intervened between Bhîmavarman and Hiranya, are recorded in the same verse. The name Hiranyavarma-Mahârâja occurs several times in a much obliterated inscription of the Vaikuntha-Perumâl temple at Kâncîpuram. At the beginning of this inscription, Paramêśvarappôtтарыar of the Pallava-vamśa is mentioned as deceased (*svargastha*). It is therefore not improbable that the inscription recorded the accession of Hiranyavarman or of his son Nandivarman after the death of Paramêśvarapôtavarman II. The latter may have been the founder of the Vaikuntha-Perumâl temple, which is called Paramêśvara-Vishnugriha, *i.e.*, 'the Vishnu temple of Paramêśvara,' in another inscription of the Vaikuntha-Perumâl temple.³ With the addition of the new branch, the list of the later Pallavas stands as follows:—

Unnamed ancestor.

1. Simhavishnu.	Bhîmavarman.
2. Mahêndravarmān I.	Buddhavarman.
3. Narasimhavarman I.	Âdityavarman.
4. Mahêndravarmān II.	Gôvindavarman.
5. Paramêśvarapôtavarman or Paramêśvaravarman I.	Hiranya.
6. Narasimhavarman II.	8. Nandivarman.
7. Paramêśvarapôtavarman or Paramêśvaravarman II.	

¹ *Ep. Ind.*, Vol. III, p. 2, Table.

² In my *Annual Report* for 1891-92, p. 5, footnote, I have noted a similar error of about half a century in the Singhalese chronology for the period between Râjêndra-Chôla I. and Kulôttuṅga-Chôla I.

³ This fragment contains the date ஐ-ஐஉமாபாஜர்க்கு யாண்டு பதினெழுவது, and refers immediately after to a golden vessel given to the temple by Danti[va]rma-Mahârâja. One of the Vaishnava hymns of the *Nîlâyiraprabandham* glorifies the temple of Paramêśvara-Vinnagaram at Kachchi (*i.e.*, Kâncî), by which the Vaikuntha-Perumâl temple must be meant.

(Vol. I, No. 151.)

vb.

58
60
62
64

via.

66
68
70
72

vib.

74
76
78
80

vii.

82
84
86
88

viii.

90
94
96

Other forms of the name Nandivarman are Nandipôtarâja (l. 90) and simply Nandin (l. 88). The form Nandipôta^vvarman occurs in the Vakkalêri plates,¹ which refer to the defeat of the Pallava king by the Western Chalukya king Vikramâditya II., and the form Nandippôttaraiyar in an inscription of his 18th year in the Ulagaḷanda-Perumâl temple at Kâñchîpuram.² He bore the sovereign titles *Mahârâja* and *Râjâdhirâja-paramêsvara* and the *birudas* Kshatriyamalla, Pallavamalla (l. 78), and Śrîdhara (verse 29). According to verse 30, he was a devotee of Viṣṇu. At the request of his prime-minister (l. 89), Brahmaśrîrâja (l. 91) or Brahmayuvarâja (ll. 103 and 106), the king gave the village of Koḍukolli (ll. 99, 105 f.) to the Brâhmana Jyêsthapâda-Sômayâjin (l. 93) or (in Tamil) Śêttirenga-Sômayâjin (l. 108 f.), who belonged to the Bharadvâja (l. 94) or Bhâradvâja (l. 108) *gôtra*, followed the *Chhandôgasûtra* (ll. 94 and 108), and resided at Pâniya (l. 95) or Pâni (l. 108), a village in the Tonḍâka-râshṭra (l. 95). The village of Koḍukolli, on becoming a *brahmadêya*, received the new name Êkadhîramangalam (l. 100). It belonged to Ūrрукâtṭu-kôṭṭam (l. 105) or (in Sanskrit) Undivana-kôshṭhaka (l. 98), a subdivision of Tonḍâka-râshṭra, and was bounded in the east and south by Pâlaiyûr, in the west by Manarpâkkam and Kollipâkkam, and in the north by Velimânallûr (ll. 98 f. and 111 ff.). Connected with the gift of the village was the right to dig channels from the Śêyâru or (in Sanskrit) Dûrasarit, the Vêhkâ or Vêgavatî, and the tank of Tîraiyar or Tiralaya (ll. 101 f. and 115 ff.).

Of these geographical names, the following can be identified. Tonḍâka-râshṭra is, — like Tonḍîra-maṇḍala, Tuṇḍîra-maṇḍala and Tuṇḍâka-vishaya,³ — a Sanskritised form of the Tamil term Tonḍai-maṇḍalam. One of the 24 ancient divisions (*kôṭṭam*) of the latter was Ūrрукâtṭu-kôṭṭam, which owed its name to Ūrрукâdu, a village in the present Conjeeveram tâlluqa.⁴ This *kôṭṭam* was divided into four subdivisions (*nâḍu*), one of which was Pâlaiyûr-nâḍu.⁵ The head-village of this subdivision, Pâlaiyûr, appears to be identical with the village of Pâlaiyûr, which formed the south-eastern boundary of the granted village, and perhaps with the modern Pâlûr at the north-western extremity of the Chingleput tâlluqa.⁶ The western boundary of the granted village, Manarpâkkam, would then be represented by the modern Mêlamanappâkkam.⁷ For the granted village, Koḍukolli, itself and for the two remaining villages which formed its boundaries, no equivalents are found on the maps at my disposal. The village at which the donee resided, Pâni, may be the modern Pânḍi, which belongs to the Conjeeveram tâlluqa,⁸ but is in close proximity of Pâlûr and Mêlamanappâkkam in the Chingleput tâlluqa. The proposed identification of these three villages is made more probable by the reference, made in the Kasâkûḍi plates, to two rivers near which the granted village of Koḍukolli was situated. Of these, the Vêgavatî or Vêhkâ passes Conjeeveram and falls into the Pâlâru near Villivalam.⁹ The Śêyâru forms the southern boundary of the modern Conjeeveram tâlluqa and joins the Pâlâru opposite Mêlamanappâkkam, which I have identified with Manarpâkkam, the western boundary of Koḍukolli.

The executor (*âjaptî*) of the grant was Ghôraśarman (ll. 103 and 106), and the author of the Sanskrit portion, which, as in the Kûram plates (l. 89) and the Udayêndiram plates (ll. 101 and 105), is called a *prasasti* or eulogy, was a certain Trivikrama (verse 31).

¹ Vol. I, p. 145 f.

² No. 112 on the *Conjeeveram Taluk Map*.

³ No. 71 on the *Chingleput Taluk Map*.

⁴ No. 341 on the *Conjeeveram Taluk Map*.

⁵ See p. 341, note 3.

⁶ See p. 312, note 5.

⁷ See Mr. Crule's *Chingleput District Manual*, p. 418.

⁸ No. 72 on the same map.

⁹ No. 93 on the same map.

To the Sanskrit portion is affixed a Tamil endorsement (l. 104 f.), which directs the inhabitants of Ūrṛukkâṭṭu-kôṭṭam to execute the order of the king. The subsequent Tamil passage (l. 105 ff.) records that, on receipt of the royal order, the representatives of Ūrṛukkâṭṭu-kôṭṭam marked the boundaries of the granted village under the guidance of their headman, and formally assigned all rights to the donee. Another Tamil sentence (l. 132 f.) states that the grant was executed in the presence of the local authorities (?), the ministers and the secretaries.

Then follow, in Sanskrit, three imprecatory verses (l. 133 ff.) and the statement that the document was written by His Majesty's great treasurer (l. 136). The inscription ends with a docket in Tamil (l. 137) and a few auspicious Sanskrit words.

TEXT.

Plate I.

- [1.] स्वस्ति [I*] जयति ¹ज[ग]त्रयजन्म[स्थि]तिसंहतिकारणम्परब्रह्म ²[I*] सत्यमनन्तमनादि ज्ञाना-
 [2.] त्मकमेकममृतपदम् ॥ [१*] मायावि[ना] येन पदत्रयार्थिना सद्यः प्रवृद्धेन पुनर्ब-
 [3.] लेर्मरवे [I*] विचक्रमे त्रिर्जगतस्वसात्कृतो ³ स वोस्तु भूत्यै ⁴भगवान्स्त्रिविक्रम[:*] ॥ [२*]
 मौलावि-
 [4.] न्दुधरः फण[]धरघर[:*] स्कन्धे भवानीधरो वामे कामधरः प्रणा[m*]निरते गंगाधरो
 [5.] मूर्धनि [I*] मूर्तो ⁵धूळिधरो गळे गरधरः केशेषु वेणीधरः पाणो ⁶शूलधरो हरः
 [6.] पुरहरः पुष्पातु वो मङ्गलम् ॥ [३*] कण्ठे कौस्तुभकाळिकाभरणेयोश्छायाम्पराम्बिभ्र-⁷
 [7.] तौ दैत्यद्वंसनचक्रपट्टसधरौ श्यामावदातौ रुचा [I*] श्रीगौरीविलसत्कटाक्षविशिरव-

Plate IIa.

- [8.] व्यायामरोमाञ्चितो ⁸ पायास्ताम्भवतस्त्रिविक्रमहरो ⁹ सम्पृक्तदेहान्तरौ ॥ [४*] पत्मा ¹⁰ पत्म[I]-
 [9.] सीना पत्मोज्ज्वलपाणिपत्मयुगळा ¹¹ वः [I*] प्रीत्या पश्यतु करिणा ¹² करधृतकनकघटसुस्नाना
 [II ५*]
 [10.] [इ]ष्टा लल[I*]टे नयनम्भ्रियेव ¹³ कामो न(1) यामीश्वर [इ]त्युपास्ते [I*] विष्णो[:*] स्वसा सा
 भगव-
 [11.] त्यलक्ष्मीमार्या कदार्या ¹⁴सिणुता[त्*] क्षणेन ॥ [६*] कैलासगौरः ¹⁵पृडुनागकक्ष्यः
 [12.] प्रोद्भूतकण्णो बृहदेकदन्तः [I*] मातङ्गवक्रो मदानिग्न(ने)नेत्रो भूयादविग्नाय विन[I]-
 [13.] धको वः ॥ [७*] ये देवा दिवि दानयागत[प]सां काले फलन्तन्वते ये देवा भुवि षट्सु
 [14.] कर्ममु रतास्तत्याशिषस्तयनास्ते ¹⁶ देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः पा-

Plate IIb.

- [15.] यामुः परमेश्वराश्रितरं श्रीपञ्चवानां कु[ल*]म् ॥ [८*] हिरण्यगर्भो जयति प्रजापति[:*]
 श्रियः

¹ Read जगत्रय°.² Read °संहति°.³ Read °कृतौ.⁴ Read भगवांस्त्रि°.⁵ Read मूर्तो.⁶ Read पाणौ.⁷ Read °भरणयो°.⁸ Read °माञ्चितौ.⁹ Read °हरौ.¹⁰ Read पद्मा पद्मा°.¹¹ Read पद्मोज्ज्वलपाणिपद्मयुगला.¹² Read करिणी°.¹³ Read नयनं भ्रियेव.¹⁴ The क्ष of क्षिणुता is the only instance in the whole inscription, in which that group looks like ksha. In all other cases it resembles tsha.¹⁵ Read पूथु°.¹⁶ Separate संयताः । ते.

Plate IVa.

- [36.] विशेषः*] प्र(व)प्रविष्णुः¹ विष्णोरंशावतार हाव² वंशावनारः*] पञ्चवानान्निखिलभुवनपाव-
 [37.] नतया गंगावतार इव च निर्मलस्समवर्त्तत [1*] यत्रोद्भूताः*] सर्वेपि सर्वत्राविहतशक्तयो³
 [38.] महासेनाः पावकजन्मानः *पन्मोद्भवास्सुब्रह्मण्याः कुमारा इव ये⁴ गुजबलविपुलप्र-
 [39.] नापनलशोपिताशोपद्विपद्वार्य्य(1)वीय्याणवार्णसः⁵ प्रकीर्णनिर्मलकीर्त्तिचन्द्रि-
 [40.] कानिष्कालितसकलकलिकालकलकालुष्याः⁶ समुन्नतचरितातिशयाचलोद-
 [41.] यसंवर्द्धितमित्रमण्डलानुरागा युवतिजनहृदयहरिण[व]गुरायमाण[व]पुः⁷
 [42.] सौन्दर्य्याश्चन्दनतरव इ[व]⁸ दक्षि[णा]शाविवर्द्धमानसौरभास्सुरतर[व]*] इवानन्यतेजोविलं-¹⁰

Plate IVb.

- [43.] ¹¹घितान्मच्छायाः*] पूषण इव परहितकरा [भा]स्वन्तश्च शब्दागमा¹² इव प्रकृतिप्रत्ययागमो-
 पता
 [44.] निरपवान्द्विर्दिगुणेश्च¹³ नन्दना ¹⁴अव्यपारिजाता घनागमा ¹⁵अव्यजलाश्चक्रवाळपर्वतपर्य्यन्त[ि]¹⁶
 [45.] सप्तद्वीपसप्तसागरालंकृतां ¹⁷सकलान्दिवमिव दिवपेतिः¹⁸ गुवम्भुवस्पतयो गुञ्जते¹⁹ [1*] [ये]-
 [46.] षाश्च ²⁰समस्तशास्त्रशास्त्रनिर्जितोर्जितसमितयः²¹ अमितविक्रमाः क्रमार्जितधर्मक-
 [47.] र्मणा²² खण्डितकलयः पण्डितमतयः²³ लक्षितमूर्त्तयो रक्षितकीर्त्तयस्समस्तवसुन्धरो-²⁴
 [48.] दहनधुरन्धरस्कन्धाः ²⁵कन्द[व]र्मकलन्दवर्मकाणगोपविष्णुगोपवीरकूच्चवीरसिंहसिंह-²⁶
 [49.] वर्मविष्णुसिंहप्रभृतयश्शत्रुधूम(केम)केतवो²⁷ मित्रमानहेतवः सर्वमर्यादासेनवः²⁸

Plate Va.

- [50.] [केतगे]²⁹ व्यनीयुरवनिप[त*]यः [11*] तदनु क[द]नकर्मव्यावृत्तशात्रवाणा³⁰ (II) अभव-
 दवनि[सि]-

¹ Read प्रमविष्णुर्विष्णोः.

² Read इव.

³ The त of विहत is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

⁴ Read पद्मोः.

⁵ Read भुजः.

⁶ The ष of वीय्याण is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line; read वीर्यार्णवार्णसः.

⁷ Read निष्कालित and कलङ्कालुष्याः.

⁸ The व of वपुः is corrected from पु.

⁹ The व of इव is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

¹⁰ The *anusvara* of लं is found at the commencement of plate IVb.

¹¹ Read तात्मः.

¹² The two syllables शब्दा are entered below the line, and the place at which they have to be inserted, is marked by a cross above the line.

¹³ Read निरपवादद्विगुणाश्च.

¹⁴ Read अप्यः.

¹⁵ Read अप्यः.

¹⁶ The *anusvara* is found at the commencement of line 45.

¹⁷ The क of सकल is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

¹⁸ Read दिवस्पनिर्भुवं मुः.

¹⁹ Read भुञ्जते.

²⁰ Read समस्तशास्त्रशास्त्रः.

²¹ Read समितया समितः.

²² Read कर्माणः.

²³ Read मतयो.

²⁴ Read कीर्त्तकः सः.

²⁵ Read स्कन्दवर्मकलन्दवर्मः.

²⁶ Read वीरकूचः.

²⁷ The two syllables केम are already cancelled in the original by two horizontal strokes placed above them.

²⁸ Read सेतवः.

²⁹ Read काले गते (२) व्यतीयुः.

³⁰ Read व्यावृत्तः शात्रवाणामभवः.

i.

2
4
6

via.

8
10
12
14

iii.

16
18
20

iiia.

22
24
26
28

iii.

30
 32
 34

ira

36
 38
 40
 42

ivb.

44
 46
 48

v.

50
 52
 54

- [51.] हः सिंहविष्णुः¹ [1*] म[1]ळवमथ² कळभृर्माळवञ्चोळपाण्ड्यौ निजगुजबलनृत्तन्³ सिंह[ळं]
 [52.] केरळांश्च ॥ [२०*] ततो महीमन्वशिषन्महीन्द्रो महेन्द्रवर्मेति महेन्द्रकीर्त्तिः [1*] अशो-
 षयामा-
 [53.] स विशेषिताज्ञो या⁴ पुळ्ळूरे द्विषतां विशेषान् ॥ [२१*] लंकाजयाधरितरामपर[1]-
 [54.] क्रमश्रीरुद्रुत्तश्रत्रुकुलसंक्षयधूमकेतुः⁵ [1*] वातापिनिर्जयविळम्बितकुम्भजन्मा⁶ वीरस्ततो-
 [55.] जनि जयि⁷ नरसिंहवर्मा ॥ [२२*] तस्मादजायत निजायतबाहुदण्डश्चञ्चाशनी रिपुकुलस्य म-
 [56.] हेन्द्रवर्मा [1*] यस्मात्प्रभ्रत्यलमवर्द्धत⁸ धर्मकर्म देवद्विजन्मविषयं घटिकञ्च¹⁰ दातुः⁹ ॥ [२३*]
 इच्छा-

Plate Vb.

- [57.] ¹¹ धेयसकलावनिपाललोक[:*] पश्चाद्भूव परमेश्वरपोतवर्मा [1*] भूति¹² परां वहति
 [58.] भूतपतिवृष[1]को¹³ स्वद्व्यागकेतुरचलस्थितिरद्भुतो यः ॥ [२४*] देवब्राह्मण[स]त्कृतात्मविभ[1]वो
 [59.] य[:*] क्षत्रचूळामणिचतुर्वैद्यमवीवीधन्¹⁴ स्वसटिकाम्¹⁵ भूदेवताभक्तितः [1*] [स]म्प्राप्ते¹⁶ नरसि-
 [60.] ह[त]ो स्ववपुषा नाम्ना च¹⁷ दिग्व्यापिना जात[:*] श्रीपरमेश्वरस्य सकलस्यांगावत[1]रस्ततः
 ॥ २५*]
 [61.] एता धनानि दैतानि¹⁸ यशोधनानि जेता कलेर्विलसितानि बभूव तस्मात् [1*] नेता नयस्य घ-¹⁹
 [62.] षणाधिकृतस्य मार्ग²⁰ पाता जगति²¹ परमेश्वरपोतवर्मा ॥ २६*] तस्य प्रशास्ति पदमृद्धिमदा
 समुद्र[1*]-
 [63.] दाज्ञाबलेन जितशत्रु दृतः प्रजाभिः [1*] मान्यो नयेन मनु तं प्रति²² नन्दिवर्मा विस्ती-
 र्णपल्लव[कु]-

Plate VIa.

- [64.] लार्णवपूर्णचन्द्र[:*] ॥ [२७*] षष्ठ[:*] श्रीसिंहविष्णोरनु पतिरनुजः प्राभवद्वीमवर्मा देव[:*]
 श्रीशुद्धव-
 [65.] र्मा बुधजनमाहितः पञ्चमः पल्लवेन्द्रः [1*] तुर्य्यश्चादित्यवर्मा तुलितकुलि[शमृ]द्यस्य गोविन्द-
 [66.] वर्मा तार्त्तियीको²³ द्वितीयः क्षितिभृद[सु]भृतां श्रीहिरण्यशरण्यः ॥ [२८*] संग्रामे विजयः
 कलाप-
 [67.] रिचये कर्णासुतः कार्मुके रामो वारणतन्त्रवाद्यविषये वत्सेश्वर[:*] श्रीधरः [1*] कामो

¹ Read सिंहविष्णुविजिष्णुः.
² Read मलयमथ कळभ्रं मालवं चोळ°.
³ Read निजभुजबलदृर्त्तं.
⁴ Read यः.
⁵ Read °विळम्बित°.
⁶ Read °शत्रु°.
⁷ Read जयि.
⁸ Read °दण्डचण्डाशनी.
⁹ Read °त्प्रभृत्य°.
¹⁰ Read घटिका च.
¹¹ The *l* of धेय appears to be corrected from वि; read विधेय.
¹² Read भूति.
¹³ The engraver appears to have altered षांको into षांकः; read °षाङ्कः सद्वाङ्क°.
¹⁴ Read °मणिश्चातुर्वैद्यमवीविशत्.
¹⁵ Read स्ववरागां ?
¹⁶ Read संग्रामे नरसिंहतां.
¹⁷ The syllable दि is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.
¹⁸ Read दयितानि.
¹⁹ Read नयस्य घि°.
²⁰ Read मार्ग.
²¹ Read जगन्ति.
²² Read ननु संग्रामे.
²³ Read तार्त्तियीको.
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- [68.] वामविलोचनासु कविताबद्धे¹ स [आ]द्यः कविस्तन्त्रावापविधौ² स्वयन्नयभरो घर्मः प्रजा-
[69.] रजने ॥ [२९*] स्वामी नः पञ्चवानां कुलभरणपटुस्ताविकस्सर्वभौमो द्रव्यो³ व्यायामविद्या-
[70.] विनयगुणगुरुर्वृद्धेते सार्द्धम्रद्धया⁴ [I*] हैरण्यो भीमवर्ग्यो हरिचरणपरशुर्द्धमात्रन्ववा⁵

Plate VIIb.

- [71.] यो लक्षण्यो रोहिणीज[:*] ⁶[स्वल]असुचरितो नन्दिवर्मा नरेन्द्रः ॥ [३०*] तेन राजाधिराज-
परमे-
[72.] श्व[रेण] परमेश्वरपोतराजपदप्रशास[न]परेण⁷ परमपदविषक्तव्यापृतोन्निद्रचे-
[73.] त[सा] परमेष्ठिपदपंकरुहयुगळविगळितधूळिधूसरशिरसा ⁸बुवरस्कृतदेवब्र[1]-
[74.] ह्यणपूजनासनेन तिरस्कृतकलिकालकलिकापिठनाव्यसनेन⁹ विवर्द्धमानप्रता-
[75.] पानलपरिशोषितामित्रमण्डलेन विवर्द्धमानानुरागरसपरितोषितमित्रमण्डले-
[76.] न [स]कलभुवनसाम्राज्यदीक्षा[द]क्षदक्षिणकरेण सर्वोर्वीभ्रन्मकुटमाणिक्यकोणशाण-¹⁰
[77.] मसृणितचरणयुगळेन पञ्चकुलनन्दनवनलक्ष्मीलतालकितवेष्टनकल्पवृक्षे-

Plate VIIa.

- [78.] ण क्षत्रियमञ्जेन पञ्चवमञ्जेन बप्पभट्टारकपादानुद्धयानवर्द्धमानमहिम्ना
[79.] नन्दिवर्म्मनाम्ना महागुणसलिलनिधिसलिल[स]म्बर्द्धनसोमराजेन¹¹ महाराजेन सा-
[80.] म्राज्य[संवत्स]रे¹² द्वाविशे [व]र्त्तमाने छन्दःपारावारपा[र]गाय स्वरसमधुरसाम[ग]ाय छन्दःकल्प-
[81.] व्याकरणज्योतिषनिरुक्तशिक्षाच्छन्दोविचतिषडंगसंशितस्वाङ्घ्यायाङ्घ्य-¹³
[82.] नाय¹⁴ पदधमवाक्चयर्म्मवस्तधर्म्मवित्ताय¹⁵ श्रुतिस्मृतिरसायनपानाय कर्म्मकाण्डज्ञा-
[83.] नकाण्डपण्डिताय लोकयुक्तिकलारकोशलापेशलाय¹⁶ काव्यनाटकाख्यायके-¹⁷
[84.] तिहासपुराणपरिणताय किम्बहुना सर्वज्ञानविज्ञानतिष्णाताय¹⁸ सर्वकर्म्मनुष्ठाननिष्ठि-

Plate VIIb.

- [85.] ताय सुवृत्ताय भुवनभवनदीपाय मानाभिजन(1)सुजनाय निराकृतसमस्ततमस्तया¹⁹ म-
[86.] ङ्घ्यमलोकैकमित्राय लोकमित्रेण सर्वगु[ण]*]सारसन्दोहसागरगम्भीरेण श्रीम-
[87.] ता ह्रीमता वपुष्मतायुष्मता परुषेतरभाषेण पुरुषविशेषेण ब्रह्मस्पति-²⁰
[88.] नेव दिवस्पतेर्भुवस्पतेर्जननयनद्वयनन्दिनो नन्दिनः पञ्चवपतेन्निस-²¹
[89.] श्शनीतिविनीतेन विद्वन्मुख्येन मुख्यमन्त्रिण[1*] धीरेण वीरेण ब्रह्मक्षत्रमर्थि²² श्रीयमवि-

¹ Read षन्धे.² Read स्तन्त्रालाप°.³ Read भव्यो.⁴ Read मृद्धया.⁵ Read परः शुद्ध°.⁶ Read सुलभ°.⁷ राज is corrected from वर्म्म by the engraver.⁸ Read कलिकालकालिकापिठनव्यसनेन ?¹⁰ Read भ्रन्मकुटमाणिक्य°.⁸ Read पुरस्कृत°.¹¹ Read संवर्धन°.¹² The word संवत्सरे is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.¹³ Read छन्दोत्रिचिति°.¹⁴ Read पदधर्म°.¹⁵ Read वस्तुधर्मविदे.¹⁶ Read कलाकौशलपेशलाय.¹⁷ Read ख्यायिके°.¹⁸ Read निष्णाताय.¹⁹ Read समस्त°.²⁰ Read बृहस्पति°.²¹ Read पतेन्निसर्गनीति°.²² Read मर्थी श्रिय°.

vii.

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viii.

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- [90.] कलामविचलाश्च श्रीनन्दिपोतर[ज](न)भक्ति(सम)माचन्द्रमस्तारकम्बिभ्राणेन वि[भ्र]।-
[91.] णेन कुलं कुलज्येष्ठेन ज्येष्ठपुत्रेण ब्रह्मश्रीराजेन शीलतस्साक्षात्सोम-

Plate VIIla.

- [92.] राजेन तथैव² सर्वगुणज्येष्ठेन³ ज्येष्ठेन पोत्रेण पुत्रिणांस्पोत्रिणाश्च⁴ धुरमा-
[93.] रोपिताय सुजन्मपुण्याय द्विजन्मगण्याय⁵ ब्रह्मवेदिने ज्येष्ठपादसोमयाजिने छ-
[94.] न्द[श्छ]न्दानुवर्त्तनाय छन्दोगसूत्राय भरद्वाजपेयादिक्रतुगोत्राय भरद्वाजगोत्राय
[95.] तोण्डाकराष्ट्रब्रह्मलोकायमानपूनियवास्तव्याय दोषदरिद्राय वेषविशिष्टा-
[96.] यैकपुरुषाय द्विलोकचिन्तनोय⁷ त्रिवर्गसाधकाय चतुर्वेदाय पञ्चमहा[भू]तपरा-
[97.] र्थाय षडंगाय सप्तसत्तिप्र[ति]माय सुगुणाय सुब्राह्मणाय स्वयमेव प्रसादा-
[98.] दुन्दिवनकोष्ठके तस्मिन्नेव राष्ट्रे [I*] प्राम्पलयूर⁸ [I*] दक्षिणश्च स एव [I*] प्रत्यङ् म-
णत्पाक्कः को-

Plate VIIlb.

- [99.] क्लिपाकश्च⁹ [I*] उदङ् वेळिमानङ्कूर [I*] एतदवधिचतुष्टयान्तम्भूतः¹⁰ कोटुकोक्किरिति
प्रथमनामा ब्रह्मदे-
[100.] यिभाव¹¹ एकधीरमं[ग]लमिति चरमनाम्ना ग्रामस्सामान्यनिवर्त्तनद्वयमर्थ्यादया निरस्तपुरा-
[101.] ¹²त[न]देवदानब्रह्म[दे]यान्निरस्तकु[टु*]म्बि सर्वपरिहाराम्यन्तरीकरणेन दूरसरितो वेगवत्याश्च तिर-¹³
[102.] लयत[टा]काच्च यथोपपादं रुद्ध्वा च¹⁴ उदक[भो]गो ग्रहं¹⁵ क्षेत्रमारामो निष्कुटश्च-¹⁶
[103.] त्येतदभ्यन्तरं सर्वो ब्रह्मदेयन्दत्त इति विज्ञप्तिर्ब्रह्मयुवराजस्य [II*] आज्ञप्तिर्गोरशर्मा¹⁷ [II*]
स्वस्ति
[104.] सिद्धिरस्तु(ः) [II*] अकृत्रिमस्त्रयिविधिक्रमक्रतुप्रवर्त्तिकः¹⁸ [I*] समस्तशास्त्रतत्ववित्प्रशंसित्कृत*]
त्रिविक्रमः ॥ [३१*] को-
[105.] ¹⁹कोवे¹⁹ याण्डिकुरुपत्तिरण्डावत्तु [I*] ஊற்றுக்காட்டுக்கொட்டத்து காட்டாரு-
[ங்*]காண்க [II*] தக்காட்டுக்கொ-

Plate IXa.

- [106.] ²⁰கொள்ளி முன்பெற்றாரை மாற்றி ஸ்ரீஹதுவராசன்²⁰ விண்ணப்பத்தால் கொ-
ஸூ-
[107.] ணத்தியாக தெவதானப்பிரமதெ[ய*]ம் நீக்கிக்குடி நீக்கிச்சாமாசிய இரண்டபட்டிப்ப-

¹ The letter न has been already cancelled in the original by placing a horizontal stroke above it.
² Read तथैव.
³ Read ज्येष्ठेन.
⁴ Read पौत्रिण.
⁵ Read षणां पौत्रिणां च.
⁶ Read द्विजन्माप्रगण्याय.
⁷ Read चिन्तनाय त्रिवर्ग.
⁸ Read प्राङ् पालैयूर.
⁹ Read पाक्कश्च.
¹⁰ Read न्तम्भूतः कोटु.
¹¹ Read यीभावादेकं. The ए of एक is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.
¹² The न of दान is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.
¹³ Read तीरं.
¹⁴ Read चौदकं.
¹⁵ Read आज्ञप्तिर्गोरशर्मा.
¹⁶ Read निष्कुटं चे.
¹⁷ Read यी and वर्त्तिकः.
¹⁸ Read एहं.
¹⁹ Read को.
²⁰ Read यवरासन्.

- [108.] டிபால் லாஜாஜமொதூய உமநொமலவொதூய வொகிவாஷுவொய செட்டிமெற்க-
கொட்டொ[ர*]-
- [109.] தீக்குப்பிரமதெய[ம][ர*]கப்பணித்தருளி விடுத்தீ[தீ]த்திருமுகம் கண்டு நாட்டொம் நா-
ட்டு வியவன் சொல்லிய எல்லெ¹ பொயி படாகை வலஞ்செயிது கல்லுங்கண்ணியு-²
- [110.] ட்டொ வியவன் சொல்லிய எல்லெ¹ பொயி படாகை வலஞ்செயிது கல்லுங்கண்ணியு-²
- [111.] ந்நாட்டிக்கொடுத்ததற்கெல்லெ³ [ர*] கீழ்பால்எ[வ்]லெ⁴ பாலெயுரொல்லெஇன் மெற்-
கும் [ர*]
- [112.] தென்பாலெல்லெ⁵ பாலெயுரொ[வ்*]லெயின் வடக்கும் [ர*] மெல்பாலெல்லெ⁶ மண-
ற்பா[க்க*]த்தெல்-

Plate IXb.

- [113.] வெயின்னும்⁷ கொள்ளிபா[க்க*]த்தெல்லெயின்⁷ கிழக்கும் [ர*] வடபாலெல்லெ⁸
வெளிமான-
- [114.] ⁹ லனூரொல்லெயின்[டு]மற்கும் [ர*] இந்நாற்பெரொல்லெயுள்ளும்¹⁰ ஆகப்ப[ட்ட]ட ரீர்நில-
- [115.] [னும் புன்செயியும் உடும்பொ]ராடி ஆமை தவழ்வதெ[ல்]லாம் செயாற்றூலும்
வெ[ஃ]கா-
- [116.] வினூலும் தீராயனெரிய[ரூ]ந்நீ[ரீ](யி)ந்[த வ]ழி ஆற்றுக்காலும் வெள்[ளக்கா]-
- [117.] லும் தொண்டிக்கொண்டெண்ணப்பெறுவார[ராகவு]ம் [ர*] [இ]க்கால்களுக்கு கொல்-
கலமும்
- [118.] புழுதிபாடும் பெறுவதாகவும் [ர*] இக்க[ர]ல்களில் கூடெ¹¹ [இ]றெ[த்துங்குற[ங்]க-
மத்தும் [கு]த்[றெ]-
- [119.] த்தம் பண்ணியும் கொண்டெண்டார் கொக்கொள்ளும் தண்டப்படுவாகவும் [ர*]
¹² மனெயும்]

Plate Xa.

- [120.] ம[னை*]ப்ப[ட]ட்பும் பிறவும் இவரும் இவர் வழிக்கண்ணாரும் மாடமும் மாளிகை-
யும் கு[ட்டொ] . . .¹³
- [121.] ல் [எ]டுத்தொதுக்கொண்டிருக்கப்பெ[று]வாராக[வு]ம் [ர*] [இ]வ்வு[ள்]ளிட்ட-
வலு-பரிசாரமுள்[ளா]க[ப்]-
- [122.] பணித்தெம் [ர*] இவ்வூர் பெற்ற பரிசார[ம்] செக்கும் தறியும் உ]ல்லியக்-
[கூ]வியும் பிராமண[ரா]-
- [123.] சக்காணமும் செக்கொடியக்கா[ண]மும் ச[வ்]லா[வ்]க்காணமும் கண்ணிட்டுக்காண-
- [124.] [மு]ம் ககிர்க்காணமும் விசக்காணமு[ம்] குசக்காணமும் ஆரிகொழியும்¹⁴ நெயி-
விலெயு[ம்]
- [125.] புட்டகைவெயும்¹⁵ பட்டிகைக்காணமும் இராம[யியும்]¹⁶ நாயாடிகளும் தூதுவரும்
கணிகா[ர]-
- [126.] த்திகளும் பண்ணுப்பாலெடுப்பாரும் புதுக்குதிரை[ர]க்குற்றதுவெயியும் புல்லும் (இ)

Plate Xb.

- [127.] இரூ[கை*]யும்¹⁷ நல்லாவும் நல்லெருதும் இராமயியும்¹⁸ நாட்டுவகை இராமயியும்¹⁸
படாக்கழியும் கைய[ர]-

¹ Read எல்லை.² Read கள்ளியு.³ Read லை.⁴ Read லை பாலைபூசெல்லையின்.⁵ Read லை பாலைபூரொல்லையின்.⁶ Read லை.⁷ Read லையின்னும்.⁸ Read லை.⁹ Read ல்லூரொல்லையின்.¹⁰ Read லையுள்ளும்.¹¹ Read கூடை இறை.¹² Read மனை.¹³ The large Leyden grant (L 313) reads கூட்டொட்டால்.¹⁴ Read நெய்விலை.¹⁵ Read விழையும்.¹⁶ Read இராமையு.¹⁷ This word is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.¹⁸ Read இராமையு.

114b.

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 118

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120a.

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 122
 124
 126

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128b.

128
 130
 132

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134a.

134
 136
 138

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- [128.] [ன]ம் நெடும்புறையும்¹ பனம்பா(க்)கும் இருமயியும்² காணத்தன்டமுன் அநி-
காணத்த-
[129.] ண்டமும் பத்தூர்ச்சாற்றும் உழையவயப்பள்ளிவத்துவும் இரு[ை*]மயும்³ கு-
ளெநெவ-
[130.] ரி[யு*]க்கு[வெ]ளக்காணமும்³ கமுகும் தெங்கும் உள்ளிட்ட பல்லுருவில்⁴ பவ-
மரமு-
[131.] ம் இட்டன கால்கொ[ட்டி]ருமயியும்⁵ கொயினுமுத[ல்]படி[ய]ரல் . இருத
இவர் தாமெ உண்-
[132.] ணப்பெறுவாராகவும் [||*] ⁶நிலைக்களத்தாரும் அதிகாரரும் [வா]ழிக்கெட்பாரும்
உள்ளி-
[133.] ருந்து பரதத்தி டெ[ச]ன்றக [||*] மூமிதானாந்ரந்நானந்ந மூநந்ந மவி[ப்ய]நி [||*] தசீவ
ஹ்ரணாந்ர[||*]-

Plate XI.

- [134.] पन्न भूतन्न भविष्यति ॥ [३२*] बहुभिर्वसुधा⁷ दत्ता बहुमिश्रानुपालिता [||*] यस्य यस्य
यथा
[135.] भूमितस्य⁸ तस्य तथा फलम् ॥ [३३*] ⁹स्वतत्ताम्परदत्तां वा यो हरेतु¹⁰ वसुन्वराम्
[||*] षष्टि¹¹ वर्ष-
[136.] सहस्राणि विष्टायाञ्जायते किमि[ः*] ॥ [३४*] स्वस्ति श्रीपरमेश्वरमहाकाष्ठकारिणा¹² लिखित-
[137.] म् [||*] इ[व]न् பெறும[ெ]னயும்¹³ மனெப்பட்ப்பும் இரண்டு பட்டி நிலனும்
[||*] स्वस्ति
[138.] सिद्धिरस्तु नमः ॥ ० ॥—

TRANSLATION.

Hail! (*Verse 1.*) Victorious is the supreme Brahman, which is the cause of the production, stability and destruction of the three worlds; which is true, without end (*and*) without beginning; which consists of knowledge (*alone*); which is *one*; (*and*) which is the abode of immortality!

(2.) May that blessed Trivikrama (Vishnu) grant you prosperity, who, at the sacrifice of Bali, deceitfully asked (*only*) for three steps (*of land*), but suddenly expanded (*and*) strode thrice, (*thereby*) appropriating the world!

(3.) May Hara (Śiva), the destroyer of Pura, increase your happiness, who bears the moon on his crest, who wears a serpent on his shoulder, who holds Bhavāni on his left, who bears affection to his worshipper, who bears Gaṅgā on his head, who wears ashes¹⁴ on his body, who bears poison on his neck, who wears a braid in his hair, (*and*) who holds a spear in his hand!

(4.) May Trivikrama and Hara protect you, whose distinct (*but*) united bodies (*respectively*) bear on the neck the supreme splendour of two ornaments,— the *kaustubha* (jewel)

¹ Read புறையும்.

⁴ Read பழய.

⁷ Read ஃசுதா.

¹⁰ Read ஹேத.

¹³ Read மனையும் மனை.

² Read இருமையும்.

⁵ Read ருமையும்.

⁸ Read மூமிஸ்தஸ்ய.

¹¹ Read ஷ்ஷி.

¹⁴ *Dhāli* seems to be used in the sense of *bhāti*.

³ Read குஃனா.

⁶ Read தீல.

⁹ Read स्वदत्तां पर.

¹² Read 'कोष्ठागारिणा.

and the black (*poison*),¹ hold a discus and a spear² for the destruction of the Daityas, are of black and white colour, (*and*) thrill with joy at the expansion (*of the eyes*) of Śrī and Gaurī, (*which emit*) coquettish glances (*resembling*) arrows!

(5.) May Padmā (Lakshmi) regard you with fondness, who is seated on a lotus; whose pair of lotus hands is resplendent with a lotus; (*and*) whose excellent bath (*is poured from*) golden jars which are held by the trunks of (*two*) female elephants!

(6.) May that blessed Āryā (Pārvatī), the sister of Viṣṇu, instantly remove dire adversity,—whom Cupid does not approach, out of fear, it seems, because he has observed the (*third*) eye on (*her*) forehead (*and therefore takes her*) for Īśvara!

(7.) May Vināyaka (Gaṇeśa) grant you freedom from obstacles, who is as white as the Kailāsa (*mountain*), whose girdle consists of a huge serpent, who has the face of an elephant, whose ears are large, who has a single big tusk, (*and*) whose eyes are (*half closed as if he were*) under the influence of rut!

(8.) May the race of the glorious Pallavas be protected for a long time by the supreme lords, those twofold³ gods whom (they, *viz.*, the Pallavas) have worshipped with traditional devotion,—(*viz.*) the gods in heaven who timely reward gifts, sacrifices and austerities, (*and*) the gods on earth⁴ who are engaged in the six duties, whose blessings are true, (*and*) who practise self-control!

(9.) The earth, surrounded by the rolling ocean, is conquered by the lord of men, who is the son of Hiraṇya (*and*) the lord of prosperity, whose crest is the bull, (*and*) the elephants of whose army ward off enemies.⁵

Hail! Adoration to Śrī! (10.) First, from the lotus which rose from the navel of Viṣṇu, was born the Creator, whose origin is the (*supreme*) Brahman; who is self-existent; who fully knows the meaning of the sacred texts; (*and*) who has performed the creation of the whole world.

(11.) From him was born at the sacrifice a son of the mind alone,⁶ Āṅgiras, who fully carried out his promises; who was more brilliant than fire; who, being sinless, put an end to sin; who, being the chief of seers, obtained a place among the Seven Seers; who reached (*the highest degree of*) austerities that can be desired; (*and*) who was the best axe for cutting the tree of ignorance.

(12.) From this Āṅgiras (*came* Brihaspati), who was an ocean of speeches (*and*) the father of politics; whom (Indra) the lord of the gods⁷ (*and*) elder brother of Tridhāman

¹ The word *kālikā*, 'blackness,' refers to the *kālakūṣa* poison.

² According to Dr. Gundert's *Malayālam Dictionary*, *paṭṭasa* is another form of the Sanskrit *paṭṭisa*, the Tamil forms of which are *paṭṭayam* or *paṭṭaiyam*.

³ The plural *dvitayā* is used in the same sense in the *Raghuvamśa*, viii. 89, as quoted in Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. *dritaya*:—*द्रुमसानुमतां किमन्तरं यदि वायौ द्वितयेपि ते चलाः*. Mallinātha explains *द्वितयेपि* by *द्विप्रकारा अपि*.

⁴ *I.e.*, the Brāhmaṇas (*bhūdēva*).

⁵ This verse refers, without mentioning the name itself, to king Nandivarman, whose father was Hiraṇya; see verses 28 and 30. The epithets which the king receives in the first half of the verse, are at the same time surnames of Brahmā, Viṣṇu and Śiva, and thus hint a comparison of the king to each of these three gods. As the *Sāhityadarpaṇa* (pp. 103 and 107 of the Calcutta edition) expresses it, 'the ornament of simile is suggested' (*उपमालंकारो व्यंग्यः*); in another place (p. 109) the term *upamā-dhvani*, 'suggestion of a simile,' is used for this figure.

⁶ Compare Vol. I, No. 24, verse 2, where Āṅgiras is called the son of the mind of Brahmā.

⁷ *Sukṛiti* appears to be used for *śumanas*, 'a god.'

(Vishṇu), made his preceptor (*guru*); (*and*) relying on the power of whose intellect, the celestial women enjoy at ease amorous pleasures, without thinking of the rising and setting of the sun.

(13.) From him was born the fortunate (*and*) modest Śamyu, who destroyed sin (*and*) resembled the sun in brilliancy. When Fire had disappeared, (*he*) became the fire of the gods and performed even the action of fire through his own power.

(14.) His son was a sage called Bharadvâja, who became the founder of the race (*gôtra*) of the glorious Pallavas by the power of (*his*) virtues, (*and*) who mastered the three Vêdas, which resemble mountains, by (*his*) austerities.

(15.) From him came Drôṇa, the preceptor¹ of the Kurus, who was produced from the semen² (*of* Bharadvâja) in a pitcher called *drôṇa*; whose victorious banner was an altar painted on the skin of a black-buck; (*and*) who completely mastered (*the four*)³ (*of*) the science of archery,³ which resemble the four oceans.

(16.) From him came the sage Aśvatthâman, who was an incarnation of (Śiva) the enemy of Cupid; who deserved the confidence of the inhabitants of the world; (*and*) at the rising of whose anger, Krishṇa, Arjuna and Bhîma became terrified (*and*) threw down (*their*) weapons without any opposition.

(17.) The glorious Pallava, (*during whose rule*) the earth was untouched (*even*) by the smallest calamity,⁴ was suddenly born to him on a litter of sprouts (*pallava*)⁵ by (*the nymph*) Mênakâ,⁶ that had been sent to him by Śakra (Indra), who was afraid of (*losing*) his position (*on account of the sage's austerities*).

(18.) Though born from a race of Brâhmanas, he possessed in the highest degree the valour of the Kshatriyas, which was inherent in him. Does not the thunderbolt possess by nature the quality of burning, though it springs from the cloud?

(19.) From him was produced Aśôkavarman, who removed the distress of suppliant kings, (*but*) who distressed those who faced (*him*) in battle, (*and*) who, though bright as the moon, possessed a spotless fame (*while the moon has a spot*).

(Line 34.) From him descended the powerful, spotless race of the Pallavas, which resembled a partial incarnation of Vishṇu, as it displayed unbroken courage in conquering the circle of the world with all its parts, (*and*) as it enforced the special rules of all castes and orders, and which resembled the descent of the Gaṅgâ (*on earth*), as it purified the whole world.

(Line 37.) All (*the kings*) sprung from this (*race*) possessed power that was everywhere irresistible, large armies, pure descent, birth from a lotus,⁷ (*and*) great piety, (*and*) who resembled Kumâra, whose spear is everywhere irresistible, (*who is also called*) Mahîśana, who is the son of Fire, who invented (*the array of the army in the form of*) a lotus,

¹ This meaning of *drukiṇa* is not found in the dictionaries. In Vol. I, No. 24, verse 3, the corresponding word is *guru*.

² The dictionaries do not contain this meaning of *ambuja*.

³ *Bônâstra-vêda* is synonymous with *dhanur-vêda*.

⁴ The same play on *Pallava* and *âpal-lava* occurs in the Kûram plates (line 11). The Udayêdiram plates (ll. 7 and 11) have *vipal-lava* instead of *âpal-lava*.

⁵ The same popular etymology of the name Pallava is alluded to in Vol. I, No. 32, verse 8.

⁶ According to Vol. I, No. 32, verse 5, the mother of Pallava was the nymph Madanî.

⁷ See verse 10.

(and who is also called) Subrahmanya. The great fierceness,— that resembled fire,— of the power of their arms dried up,—like the water of the ocean,—the irresistible valour of all enemies. The sparkling moonshine of their spotless fame removed the impurity of all the sins of the Kali age. Their extremely noble conduct and constant prosperity increased the affection of the crowd of their friends.¹ The beauty of their forms became the snare, in which,—like deer,—the hearts of young women (*were caught*). Their fame, like the fragrance of sandal trees, was pervading the southern region. The shadow of their (*royal parasol*) could not be crossed by the power of other (*kings*), just as the beauty of the celestial trees cannot be surpassed by the splendour of other (*trees*). They were full of splendour and kind to others, (*and therefore*) resembled the sun whose rays are beneficial to men. They experienced an increase (*āgama*) of the affection (*pratyaya*) of (*their*) subjects (*prakṛiti*), and possessed blameless riches (*vriddhi*) and virtues (*guna*), (*and therefore*) resembled the science of grammar, in which crude forms (*prakṛiti*), affixes (*pratyaya*) and augments (*āgama*) are treated, (*but*) in which (*the rules on*) *guna* and *vriddhi* are (*not*) without exceptions (*apavāhi*).² They gave delight (*nandana*), but were without enemies (*apa-ari-jāta*); while the Nandana (*garden*) contains the *pārijāta* (tree). Though full of learning (*ghanāgama*), they were not dull (*jaḍa*); while the rainy season (*ghanāgama*) brings water (*jala*). As Indra the heaven, (*these*) lords of the earth enjoyed the whole earth, which is bounded by the Chakravāla mountain (*and*) adorned by the seven continents and seven oceans.

(Line 45.) Among these have passed away in bygone times [S] kandavarman, Kal[i]ndavarman, Kānagōpa, Vishṇugōpa, Virakā[r]cha, Virasimha, Simhavarman, Vishṇusimha and other kings, who won great battles by (*a knowledge of*) the science of all weapons, whose valour was immeasurable, who had received by inheritance (*the practice of*) meritorious acts, who destroyed (*the sins of*) the Kali (*age*), whose minds were learned, whose bodies bore auspicious marks, who preserved (*their*) fame (*free from blemishes*), whose shoulders were fit to bear the whole earth, who were (*evil*) comets to (*their*) enemies, who conferred honours on (*their*) friends, (*and*) who were the barriers of all good conduct.

(Verse 20.) Thereafter came Simha[vishṇu], the lion of the earth (*Avanisimha*), who was engaged in the destruction of enemies, (*and*) who vanquished the Malaya, Kalabhra, Mālava, Chōla and Pāṇḍya (*kings*), the Simhala (*king*) who was proud of the strength of his arms, and the Kêraḷas.

(21.) Then the earth was ruled by a king called Mahēndravarman, whose glory resembled that of Mahēndra, whose commands were respected (*by all*), (*and*) who annihilated (*his*) chief enemies at Puḷḷalūra.

(22.) From him was born the victorious hero Narasimhavarman, who surpassed the glory of the valour of Rāma by (*his*) conquest of Lan̄kā, who was a comet (*that foreboded*) destruction to the crowd of proud enemies, (*and*) who imitated the pitcher-born (Agastya) by (*his*) conquest of Vâtâpi.³

¹ This sentence has a second meaning, which refers to the sun (*mītra*), but which it is useless to reproduce in the translation.

² A similar *śloka* occurs in the description of the Valabhi king Dhruvasēna II.; *Ep. Ind.*, Vol. I, p. 91, note 28. See also *Sisupālavāda*, xix. 75; *Sāhityadarpāṇa*, paragraph 586; and Mr. S. P. Pandit's Preface to his edition of the *Raghurāmāya*, p. 45, note 1.

³ The same comparison occurs in the description of the reign of Narasimhavarman I. in the Kūram plates (line 17) and in the Udayendiram plates (l. 14).

(23.) From him was born Mahêndravarma, whose long arms were fierce thunderbolts to the crowd of enemies, (*and*) beginning with whom, meritorious acts for the benefit of temples and Brâhmanas and (*the use of*) the vessel of the donor¹ have highly

(24.) Then came Paramêśvarapôtavarman, to whose desires the crowd of all kings was subject. This wonderful (*king*) possessed high prosperity (*bhûti*), was the lord of men (*bhûta*), had a bull for (*his*) crest (*and*) a club on (*his*) banner, (*and*) his immovable firmness, [thus resembling Śiva, who wears sacred ashes (*bhûti*), is the lord of goblins (*Bhûta*), has a bull for his emblem and a club on his banner, and resides on the mountain].²

(25.) From him was born a complete incarnation of the blessed Paramêśvara, who equalled Narasimha both by (*the strength of*) his body and by (*his*) name (Narasimhavarman) that spread over the world. This crest-jewel of the Kshatriyas bestowed his wealth on temples and Brâhmanas (*and*) devoutly caused the goddess of the earth, who was in his possession, to be enjoyed by those familiar with the four Vêdas.³

(26.) From him came Paramêśvarapôtavarman, who obtained desired treasures, (*viz.*) treasures of fame; who conquered the coquettish ways of the Kali (*age*); who led the way of policy, which had been prescribed by Dhishana (Brihaspati); (*and*) who protected the worlds.

(27.) At present his prosperous kingdom, in which enemies are subdued by the power of (*mere*) commands, is ruled as far as the ocean by Nandivarman, who was chosen by the subjects, who is worthy of honour on account of (*his*) wisdom, (*and*) who is the full-moon of the race of the Pallavas, which is as extensive as the ocean.

(28.) His sixth (*ancestor*) was the lord Bhîmavarman, who was the younger brother of, (*and reigned*) after, the glorious Simhavishnu; the fifth Pallava ruler (*was*) the glorious king Buddhavarman, praised by wise men; the fourth (*was*) Âṅgavarman, who resembled (Indra) the bearer of the thunderbolt; the third (*was*) Gôvindavarman; (*and*) the second lord of the earth (*was*) the glorious Hiranya, the refuge of men.

(29.) This Śrîdhara⁴ resembles Vijaya (Arjuna) in battle, Karnisuta⁵ in acquaintance with the arts, Râma in archery, the king of Vatsa⁶ with respect to the science of elephants and to music, Kâma in (*the opinion of*) women, the first poet (Vâlmiki) in the composition of poetry, the master of policy (Brihaspati) himself in suggesting expedients, (*and*) Dharma (Yudhishtîra) in delighting the subjects.

(30.) Increasing in prosperity is our lord, king Nandivarman, who is able to support the race of the Pallavas; who is a born emperor; who is handsome; who is a master both in the art of gymnastics and in the virtue of modesty; who is the son of Hiranya; who belongs to the branch (*varga*) of Bhîma; who worships the feet of Hari (Vishnu);

¹ *I.e.*, the vessel from which libations of water are poured out at donations. Compare the frontispiece of General Sir A. Cunningham's *Coins of Ancient India*, where such a vessel is figured in the hand of Anâthapadikâ.

² This is another case of *upamâ-dhvani*; see p. 354, note 5. The comparison with Śiva is based on the name of the king, Paramêśvara, which is at the same time one of the names of Śiva.

³ *I.e.*, he made grants of land to learned Brâhmanas.

⁴ This was evidently a *biruda* of Nandivarman.

⁵ According to a quotation of the commentator on the *Kâdambari* (Bombay edition of 1890, p. 477), Karnisuta or Karatâka was the author of a treatise on the art of thieving, and was, along with his two friends Vipula and Achala and his minister Śîsa, mentioned in the *Brihatkathâ*. He is also referred to in the *Padmâkumâracharita* (Bombay edition of 1883, p. 48).

⁶ Compare Vol. I, No. 25, paragraph 29.

who is descended from a pure mother; who bears auspicious marks; who is the son of Rôhîṇî; (*and*) whose good deeds are numerous.

(Line 71.) While the twenty-second year of (*his*) reign was current, this *Rājādhirāja-paramāraja*, the *Mahārāja* called Nandivarman, who is engaged in ruling the kingdom of Paraméśvarapôtarāja; whose mind is clinging to, engaged in, and restless in (*the desire for*) supreme bliss; whose head is covered with dust that has dropped from the pair of lotus feet of the Lord (*Paraméśhṭin*);¹ who worships the gods, the Brâhmanas, and (*others*) who are worthy of respect; who avoids the passions that oppress the people of the Kali age; who dries up (*his*) enemies by the fire of (*his*) growing valour; who refreshes (*his*) friends by the water of (*his*) growing affection; whose right hand is able (*to fulfil*) the vow of ruling the whole world; whose pair of feet is rubbed smooth (*as it serves as*) whetstones to the edges of the rubies in the diadems of all kings; who is gracefully embraced by the fortune of the Pallava race, (*and who therefore resembles*) the celestial tree, which is gracefully entwined by the creeper of the Nandana garden: the wrestler of warriors (*Kshatriyamalla*); the wrestler of the Pallavas (*Pallava-malla*); whose might is increasing in consequence of (*his*) meditations on the feet of the lord, (*his*) father;² (*and*) who is a moon that causes to rise the water of the ocean of great virtues,— was himself pleased to give as a *brahmadêya*,³— [as requested] by Brahmaśrîrāja,⁴ who is a friend of men; who is filled with all virtues, as the ocean with a heap of gems; who is famous (*but*) modest, handsome (*and*) long-lived, of soft speech (*and*) the best of men; who, just as Brihaspati (*is the minister*) of (Indra) the lord of heaven, is the chief minister of the handsome Nandin, the lord of the earth (*and*) chief of the Pallavas; who is refined both by nature and through education;⁵ who is the first of the wise, firm (*and*) brave; who possesses the full splendour of the Brâhmana and Kshatriya castes, and a loyalty to the glorious Nandipôtarāja, which does not cease as long as the moon and the stars endure; who supports (*his*) family; who is the chief of (*his*) family; who is an eldest son; who resembles the moon in beauty; who excels in all virtues; (*and*) who is an eldest grand-son,— to Jyêshṭhapâda-Sômayâjin, who has mastered the ocean-like Vêdas; who chants the *Sâman* (hymns) which are pleasant on account of their melodies (*rasa*); who has completed the rehearsal and the study of the six auxiliary works, (*viz.*) the ritual of the Vêda, grammar, astronomy, etymology, phonetics and metrics;⁶ who knows the properties of words, sentences and subjects; who has drunk the elixir of the *Śruti* and *Smṛiti*; who is learned in the portion referring to rites (*karma-kāṇḍa*) and the portion referring to knowledge (*jñāna-kāṇḍa*); who is skilled in the ways of the world and in the knowledge of the arts; who is versed in poems, dramas, stories, epics and legends; in short, who is skilled in all (*branches of*) holy and profane knowledge; who is expert in the performance of all rites; who is of good

¹ This expression seems to refer to Vishnu, whose devotee Nandivarman was according to verse 30.

² With *bappa-bhāṭṭāraka-pād-āradhyāna* compare the similar expressions which Dr. Fleet quotes from three other Pallava inscriptions; *Ind. Ant.*, Vol. XV, p. 274, 2nd column. In the Prâkrit grant of Śivaskandavarman occurs the instrumental plural *mahārāja-bappa-sāmīhi*; *Ep. Ind.*, Vol. I, p. 6, text line 11. The nominative plural *bappa-bhāṭṭārakar* occurs in line 88 of the Kûram plates.

³ The words *स्वयमेव प्रसादात्* are found in line 97, and the words *ब्रह्मदेयं दत्तः* in line 103.

⁴ The occurrence of the words *vijñapti* and *vinmappam* in lines 103 and 106 and the analogy of the Kûram and Udavēndiram plates make it probable that the word *vijñaptēna* has to be supplied in connection with the instrumental *Brahmasirijēna* in line 91.

⁵ With *nisarga-kṛtī-kṛtī* compare *nisarga-saṅkṣāra-cintā*, *Raghuvamśa*, iii. 35; and *ibid.*, x. 79.

⁶ This enumeration of the six *Ângas* of the Vêda agrees literally with Âpastamba's *Dharmasūtra*, ii. 4, 8, 11.

conduct; (*who illumines*) the world, as a lamp (*does*) a house; who is courteous (*in spite of*) the honour (*paid to him*) and of noble birth; who is the only sun of the middle (of the earth), because he has dispelled all ignorance (*or darkness*);¹ who is considered the best of fathers and grand-fathers; whose good deeds (*in former births are the reason of his*) noble birth; who ranks first among the twice-born; who knows the Vêdas; who conforms to the precepts of the Vêda; who follows the *Chhandogasastra*; who has performed the *Vajrapêya* and a number of other sacrifices; who belongs to the Bharadvâja *gotra*; who resides at Pâniya, an excellent settlement of Brâhmanas² in the Tonḍâka-râshtra: who is poor in sins; who is distinguished by (*his*) dress (?);³ who is a unique person; who cares for both worlds;⁴ who accomplishes the three objects of human life (*trivarga*); who knows the four Vêdas; whose chief objects are the five primary elements (*pañcha-mahâbhûta*);⁵ who knows the six auxiliary works;⁶ who resembles the sun; who possesses good qualities; (*and*) who is an excellent Brâhmana,— a whole village, the original name of which was Kodukolli, (*but*) which, on becoming a *brahmadêya*, (*received*) the new name Êkadhîra, in the Undivana-kôshṭhaka,⁸ (*a subdivision*) of the same *râshtra*,⁹ enclosed by the following four boundaries:— in the east, Pâlaiyûr; in the south, the same; in the west, Manarpâkka¹⁰ and Kollipâkka; (*and*) in the north, Velimânalâr,¹¹— to the extent of altogether two *nivartanas*;¹² excluding previous grants to temples and grants to Brâhmanas; excluding (*the houses of*) the ryots;¹³ with all exemptions (*parihara*); (*and*) in the use of the water by digging channels at convenience from the Dârasarî, the Vîgavathî and the tank of Tîralaya,¹⁵ houses, fields, gardens and groves.

¹ In the original, the description of the donee is here (l. 86) interrupted by that of the minister, and is continued in line 92.

² The literal meaning of *brahmadêya* is 'the world or heaven of Brahman.'

³ In the Sanskrit original, the next seven epithets begin successively with the numbers *one, two, three, four, five, six* and *seven*.

⁴ *I.e.*, for heavenly as well as earthly prosperity.

⁵ This appears to mean that he studied *all* the *six*.

⁶ This accomplishment of the donee was already stated in full in line 80 f.

⁷ The word Êkadhîra, from which the new name of the village is derived, must be taken as a *brâhmadêya* either of the king or of his minister. Thus the village of Paramêsvaramaṅgala, which is the object of the Kûram grant, received its name from king Paramêsvaravarman I.; and in the Udayêndiram plates, the village granted was named after Udayachandra, the king's general.

⁸ This is a Sanskrit rendering of the Tamil name *கோடுகொல்லி*, which occurs in line 105. *Kôshṭhaka* corresponds to *kôṣṭam*; *vana* is the Sanskrit equivalent of *kôṣṭam*; and *vasi*, which appears to be formed from the root *und*, 'to spring,' is intended for an equivalent of *வீழ்ச்சி*, 'a spring.'

⁹ This refers to the Tonḍâka-râshtra in line 95.

¹⁰ In this word, the letter *t* represents the letter *p*, which is unknown to Sanskrit, of the Tamil name Manarpâkkam, line 112.

¹¹ In the Tamil portion (line 113), this name is spelt with the Tamil *er* instead of the *na*.

¹² सामान्यनिवर्तनद्वयमर्थादयो is a literal translation of *சாமான்யநிவர்த்தன* in line 107 f. Accordingly, the Sanskrit *nivartana* (= 40,000 square *hastas*) and the Tamil *paṭṭi* ('a measure of land sufficient for a sheep-fold') are synonymous. *Nivartana* occurs in line 38 of the grant of Sivaakandavarman, and *paṭṭi* in the Kûram plates.

¹³ निरस्तकुटुम्बि corresponds to *குடி கீக்கி* in line 107.

¹⁴ The substantives from उदकमोयः to विष्कटं च depend on इत्येनदभ्यन्तरम्.

¹⁵ These three topographical names are again mentioned in line 115 f. इरुमयि is a Sanskrit translation of *செவ்வாய்*, the name of the river which forms the southern boundary of the Cojaveeram talûga. *वेगवता* is the Sanskrit name of the river *வெவ்வாய்* or *செவ்வாய்*, which passes Cojaveeram on the south. The tank of Tîralaya is identical with the tank of Tîraiyan in line 116.

(Line 103.) This (*grant was made at*) the request (*viññapti*) of Brahmayuvarāja. The executor of the grant (*viññapti*) (*was*) Ghôraśarman. Hail! Let there be success!

(Verse 31.) The author of the (above) *praśasti* (*was*) the honest Trivikrama, who knew the truth of all sciences (*and*) performed sacrifices according to the rules of the three Vēdas.

(Line 104.) (*The above is*) an order of the king (*kōṅ-ōlai*), (*dated in*) the twenty-second year (*of his reign*). Let the inhabitants of Ūṟṟukkâṭṭu-kôṭṭam see (*it*)!

(L. 105.) Having seen the order (*tirumiyam*), which was issued after (*the king*) had been pleased to give Koḍukolli, (*a village*) of our country,—having expropriated the former owners, at the request of Brahmayuvarāja, (*having appointed*) Ghôraśarman as *āññatti* (*ānatti*), having excluded (*previous*) grants to temples and grants to Brâhmanas, having excluded the houses (*of the ryots*), to the extent of altogether two *paṭṭi*,—as a *brahmadēya* to Śēṭṭiṟṟāla-Sōmayājin, who belongs to the Bhâradvāja *gōtra*. follows the *Chhandôgasūtra* and resides at Pāni,—we, the inhabitants, went to the boundaries which the headman (*riyaran*) of the district (*nūlu*) pointed out, circumambulated the village (*paḍḍagai*) from right to left, and planted stones and milk-bush (*round it*).

(L. 111.) The boundaries of (*this village are*):—The eastern boundary (*is*) to the west of the boundary of Pālaiyūr; the southern boundary (*is*) to the north of the boundary of Pālaiyūr; the western boundary (*is*) to the east of the boundary of Maṇarpākkam and of the boundary of Kollipākkam; and the northern boundary (*is*) to the south of the boundary of Velimāyallūr.

(L. 114.) (*The donee*) shall enjoy the wet land and the dry land included within these four boundaries, wherever the iguana runs and the tortoise crawls,¹ (*and shall be permitted*) to dig river channels and inundation channels for conducting water from the Śēyāru, the Veḥkā, and the tank of Tīraiyar. (*He*) shall obtain² for these channels. Those who take and use (*the water*) in these channels by pouring out baskets, by cutting branch channels (?),³ or by employing small levers,⁴ shall pay a fine to be taken by the king. He and his descendants shall enjoy the houses, house gardens and so forth (*and shall have the right*) to build houses and halls of burnt tiles. (*The land*) included within these (*boundaries*) we have endowed with all exemptions.⁵ He himself shall enjoy the exemptions obtaining in this village without paying for the oil-mills and looms, the hire of the well-diggers (*alliyar*), the share (*kānam*) of the Brâhmanas and of the king, the share of *śēngōḍi*,⁶ the share of *kallāl*,⁷ the share of *kannittu* (?), the share of corn ears (*kadir*), the share of the headman, the share of the potter,⁸ the sifting of paddy, the price of ghee, the price of

¹ A similar phrase is used in line 305 of the large Leyden grant.

² Here two technical terms are omitted. One of them, புழுதுபாடு, occurs in line 79 of the Kûram plates.

³ குழங்குநீர் occurs in No. 5, paragraph 14.

⁴ The same implement is mentioned in line 81 of the Kûram plates. Each of the three terms குழங்கு, குழம்பேத்தம் and கூடை occurs in line 310 f. of the large Leyden grant. On the irrigation basket and lever see Dr. Grierson's *Bihâr Peasant Life*, paragraph 949, and Dr. Buchanan's *Journey through Mysore*, Madras reprint, Vol. I, p. 163.

⁵ Here and in the next sentence, பரிசீலம் appears to be used for பரிசீலம் (*parihāra*). Compare सर्वपरिहारान्तरिकरणेन in line 101.

⁶ According to Winslow, செங்கொடிவேலி is 'a running plant whose root is a powerful caustic, rose coloured lead-wort, *Plumbago Zeylanica*, L.'

⁷ According to the *Dictionnaire Tamoul-Français*, this is the tree *Ficus Mysorensis*.

⁸ விசக்காணம் and குசக்காணம் are derived from விசவன், another form of வியவன் (Vol. I, p. 116, note 7), and குசவன்.

cloth (*puttagam*), the share of the cloth (*paṭṭigai*), the hunters (?),¹ the grass, the best cow and the best bull, the share of the district (*nittuvagai*), cotton threads (*paḍān-gari*), servants, *nedumburai*, palmyra molasses, the fine to the accountant (*karaṇam*) and the fine to the minister,² *pattūr-śirru*,³ the tax (*vari*) on planting water-lilies, the share of the water-lilies, the fourth part of the trunk, which is given of old trees of various kinds,⁴ including areca palms and coconut trees

(L. 132.) The grant (*para-datti*) was made in the presence of the local authorities (?), of the ministers,⁵ and of the secretaries.⁶

(L. 133.) [Three of the usual imprecatory verses.]

(L. 136.) Hail! Written by His Majesty's great treasurer (*Śri-Pura-veśvara-mahā-kōshthāgārin*).

(L. 137.) He (*viz.*, the donee) shall obtain the houses, the and two *paṭṭi* of land.⁷

Hail! Let there be success! Adoration!

No. 74. UDAYENDIRAM PLATES OF NANDIVARMAN PALLAVAMALLA.

This inscription has been already published by the Rev. T. Foulkes in the *Indian Antiquary* (Vol. VIII, p. 273 ff.) and in the *Manual of the Salem District* (Vol. II, p. 355 ff.). The original plates, together with the originals of four other copper-plate inscriptions⁸ which were also edited by Mr. Foulkes, are preserved at Udayēndiram,⁹ a village at the southwestern extremity of the Guḍiyātam tālluqa of the North Arcot district, and were kindly borrowed for me from their present owner by Mr. F. A. Nicholson, I.C.S., Acting Collector of North Arcot. The present whereabouts of two other copper-plate inscriptions from Udayēndiram,¹⁰ of which Mr. Foulkes obtained transcripts in the Telugu character, I was unable to ascertain. According to Mr. Foulkes, these two inscriptions formed part of a find of "five, or, by another account, seven sets of copper-plate inscriptions," which was made in 1850 in a subterranean chamber in the Brāhmaṇa street at Udayēndiram. Mr. Foulkes then believed that the remaining three or five sets of the find were lost. As, however, Mr. Foulkes' other grants (I, II, III, IV and V) are now preserved at Udayēndiram.

¹ The two obscure terms which are here omitted, contain the words பண்ணு (which may be connected with பண்ணுவர், 'riders on horses or on elephants,') and குதிரை, 'a horse,' and may therefore correspond to the terms ஆனைக்கூடம் ('elephant-stalls') and குதிரைப்பந்தி ('horse-stables') on page 115, text line 11.

² அதிகாரணம் appears to be used for *adhikārin*, as அதிகாரர் in line 132 and அதிகாரம் in Vol. I, p. 94. Compare *pradhāni-jōḍi*, Vol. II, p. 119.

³ The obscure term உழையவயப்பள்ளிவத்து contains the words உழையன், 'a servant,' and பள்ளி, 'a temple.'

⁴ Compare பல்லுருவில் பழமரங்கள், 'old trees of various kinds,' in Vol. I, No. 40, text line 38.

⁵ See note 2.

⁶ Literally, 'those who hear (the words of) the mouth (of the king).' The term உரைநாயகர் 'an under-secretary,' occurs at the end of the Cochin plates of Bhāskara Ravivarman; *Ep. Ind.*, Vol. III, p. 69.

⁷ Compare line 107.

⁸ Nos. I, III, IV and V of the grants published in the Appendix to Vol. II of the *Salem Manual*. Nos. I, III and V have been lately re-edited by Professor Kielhorn in the *Epigraphia Indica*, Vol. III, Nos. 23, 14 and 13.

⁹ No. 174 on the *Guḍiyātam Taluk Map*.

¹⁰ Grants B and C, *Salem Manual*, Vol. II, p. 380 ff.

and are five in number. I think that they must be identical with the apparently missing five of the seven sets discovered at Udayêndiram in 1850.

The copper-plates which bear the subjoined inscription, are five in number. When they reached my hands, they were strung on a ring, which is cut and bears a circular seal. This contains, in high relief, on a counter-sunk surface, a recumbent bull, which faces the proper right and is placed on a pedestal between two lamps. Over the bull is a seated figure on a pedestal, and between two symbols which I cannot make out. The diameter of the seal is $3\frac{1}{4}$ inches, and that of the ring $4\frac{1}{2}$ to $4\frac{7}{8}$ inches. The ring is about $\frac{3}{8}$ inch thick. A comparison of this description of the ring and seal with that given by Mr. Foulkes in the first paragraph of his edition of the plates, suggests that, when he examined the plates, they were accompanied by a different ring and seal. Besides, the seal which is now attached to the plates, does not resemble the seals of other Pallava grants, but is closely allied to the seal of the Udayêndiram plates of the Bâna king Vikramâditya II. (Mr. Foulkes' No. V) and of the Gânga-Bâna king Prithivîpati II. Hastimalla (No. 76 below).¹ I therefore believe that it may have originally belonged to one of the two Udayêndiram grants of the Bâna dynasty, which are now missing (Mr. Foulkes' grants B and C), and that the original seal-ring of the Pallava plates may have been attached by mistake to one of these two grants and lost along with the latter.

The inscription consists of two distinct portions,— a grant of the Pallava king Nandivarman Pallavamalla in the Sanskrit language and the Grantha character (ll. 1 to 105), and a short inscription of the time of the Chôla king Madirai-konḍa Kô-Parakêsarivarman in the Tamil language and character (ll. 105 to 109), which, however, looks as if it had been written by the same hand as the first or Pallava part of the inscription. Further, the Grantha and Tamil alphabet of both portions of the inscription is considerably more modern than that of other Pallava grants, and even than that of two other copper-plate inscriptions of Madirai-konḍa Kô-Parakêsarivarman.² Consequently, the plates are either a forgery, or they are a copy, made at a later date, of two inscriptions, one of Nandivarman Pallavamalla, and one Madirai-konḍa Kô-Parakêsarivarman, the originals of which are not within our reach.

The Sanskrit portion of the inscription records that, in the twenty-first year of his reign (l. 38), the Pallava king Nandivarman (v. 4, ll. 36 f. and 37 f.), surnamed Pallavamalla (ll. 36, 46 and 47), granted a village to one hundred and eight Brâhmanas (l. 64 f.). This grant was made at the request of one of his military officers or vassals, named Udayachandra (v. 1 and l. 61), who belonged to the race of Pûchân (v. 2, l. 45 f. and v. 7), that had been in the hereditary service of the Pallava race, and who resided at the city of Vilvala (v. 2 and l. 44) on the river Vêgavatî (l. 41). This river passes Conjeeveram, and falls into the Pâlâru near the village of Villivalam,³ which accordingly must be the Tamil original of Vilvala, the Sanskrit name of the capital of Udayachandra. The three opening verses refer to the god Sadâsîva, the chief Udayachandra, and the race of the Pallavas, respectively. Then follows, in prose, a genealogy of the reigning Pallava king, the mythical portion of which (l. 8 ff.) contains the following names:—

¹ See No. 4 of the Plate opposite page 104 of *Ep. Ind.*, Vol. III.

² These are No. 76 below, and the Tamil endorsement of Mr. Foulkes' No. I. (*Ep. Ind.*, Vol. III, No. 23).

³ See p. 345, note 9.

Brahmā.
|
Aṅgiras.
|
Brihaspati.
|
Śaṁbyu.
|
Bharadvāja.
|
Drōna.
|
Aśvatthāman.
|
Pallava.

The list of the historical descendants of Pallava from Simhavishṇu to Paramēśvaravarman II. (l. 11 ff.) need not be repeated here, because it agrees with the list in the Kaśākūḍi plates (p. 344), and because the battles which Narasimhavarman I. and Paramēśvaravarman I. are reported to have won,¹ were noticed in the introduction to the Kūram plates (Vol. I, p. 145). A long prose passage (l. 19 ff.) opens with the words: "The son of this Paramēśvaravarman (II.) (was);" is interrupted by verses 4 to 6, which refer to the Pallava king Nandivarman; and appears to be taken up again by the words: "His son was Nandivarman Pallavamalla" (l. 36 f.). Mr. Foulkes concludes from this, that there were two successive Pallava kings of the name Nandivarman, the second of whom was the son of the first and bore the distinctive surname Pallavamalla.² I do not think it probable that verses 4 to 6 are to be considered as forming one sentence with the first prose passage (l. 19 ff.), but would prefer to treat these verses as a parenthesis, and the second prose passage (l. 36 f.) as the end of the same sentence which begins with the first prose passage. In this way we obtain only *one* Pallava king named Nandivarman, who bore the surname Pallavamalla and was the son of Paramēśvaravarman II. This statement is at variance with the Kaśākūḍi plates, according to which Nandivarman Pallavamalla was not the son of his predecessor, but belonged to an entirely different branch of the Pallavas. Here is another point which might induce us to stamp the Udayēndiram plates as a forgery. For, it is difficult to understand how one and the same king could call himself the son of his predecessor in an inscription of his 21st year, and the son of somebody else in an inscription of his 22nd year. Two explanations might, however, be attempted. Nandivarman may have thought it political to give himself out for the *adopted* son of his predecessor; or it may be assumed that, through mere carelessness, the scribe who drafted the inscription, used the word *putra*, 'son' (ll. 19 and 37), while he wanted to represent Nandivarman only as a successor, and not as the son, of Paramēśvaravarman II.

The most interesting portion of the inscription is the account of the services which Udayachandra rendered to his royal master. When Pallavamalla was besieged in Nandipura by the Dramiḷa princes, Udayachandra came to his rescue and killed with his own hand the Pallava king Chitramāya and others (l. 46 ff.). The name Chitramāya sounds more like a *biruda* than a real name. Thus the ancient Pallava king Narasimha

¹ Maṇimaṅgala, where Narasimhavarman I. defeated Pulikēśin II. is probably identical with the village of Maṇimaṅgalam in the Chingleput district, on which see Mr. Sewall's *Index of Antiquities*, Vol. I, p. 187, and my *Annual Report* for 1891-92, p. 11.

² *Ind. Ant.*, Vol. VIII, p. 283.

had the *prada* Amśyamāya,¹ and Rājasimha that of Māyachāra.² It is not improbable that the Dramili princes whose leader was Chīramāya, were the relations and followers of Nandivarman's predecessor Paramēśvaravarman II. and that they had to be overcome by force, before Nandivarman could establish himself on the throne. Further, Udayachandra is said to have bestowed the kingdom many times on Nandivarman by his victories at Nimba[vana], Chātavana, Śamkaragrāma, Nellūr, Nelvēli, Śūravarundūr, &c. (l. 48 ff.). Of these localities, Nellūr is the head-quarter station of the present Nellore district. Another of them, Nelvēli, is mentioned a second time immediately after, as the place near which Udayachandra killed the Śabara king Udayana (l. 52). The Śabaras are generally identified with the modern Sauras, a hill-tribe in the Gañjām and Vizagapatam districts. As, however, the different names of savage tribes are often treated as synonyms by Sanskrit writers, and as the Tamil name Nelvēli cannot possibly be located in the Telugu districts, it may be that the author of the inscription is referring to one of the hill-tribes of the Tamil country, and that Nelvēli is meant for the modern Tinnevely.³ An additional argument in favour of this view is that, immediately after the description of the war with the Śabaras, the author refers to Udayachandra's achievements "in the Northern region also." He there pursued and defeated the Nishāda chief Prithivivyāghra, who was performing an *Aśramēdha*, and drove him out of the district of Vishṇurāja, which he subjected to the Pallava king (l. 55 ff.). Nishāda is, like Śabara, one of the words by which Sanskrit writers designate savage tribes. The district of Vishṇurāja, which was situated to the north of the Pallava country, can be identified with certainty. As Nandivarman was a contemporary of the Western Chalukya king Vikramāditya II. who reigned from A.D. 733-34 to 746-47,⁴ he was also a contemporary of the Eastern Chalukya king Vishṇuvardhana III. whose reign is placed by Dr. Fleet between A.D. 709 and 746.⁵ He is evidently the Vishṇurāja of the Udayēndiram plates,⁶ and his district (*vishaya*) is the country of Vēngī, over which the Eastern Chalukyas ruled. The last two items in the list of Udayachandra's deeds are, that he destroyed the fort of Kālidurga,⁷ and that he defeated the Pāṇḍya army at the village of Maṇṇaikūḍi (l. 59 ff.).

The grant which was made by Nandivarman Pallavamalla at the request of Udayachandra, consisted of the village of Kumāramaṅgala-Vellaṭṭūr, which belonged to the district called Paśchimāśrayanadī-vishaya, and of two water-levers (*śūbha*) in the neighbouring village of Korragrāma, which appear to have been added in order to supply the former village with means of irrigation. As in the case of other grants, the original name of the village was changed into Udayachandramaṅgalam in commemoration of Udayachandra, at whose instance the donation was made (l. 62 ff.). The description of the boundaries of Udayachandramaṅgalam is given in great detail (l. 65 ff.).

¹ Vol. I, p. 3, No. 8.

² Vol. I, No. 25, paragraph 24.

³ Tirunelvēli, 'the sacred paddy-hedge,' is the Tamil original of the Anglo-Indian Tinnevely, the name of the head-quarters of the southernmost district of India. An inscription of Sundara-Pāṇḍya at Tinnevely calls the deity of the temple Vēlīvāyāśvara, *i.e.*, 'the lord of the paddy-hedge,' and Vēṇuvanēśvara, *i.e.*, 'the lord of the bamboo-jungle:' see my *Annual Report* for 1893-94, p. 7.

⁴ See *Ep. Ind.*, Vol. III, p. 2, Table.

⁵ *Ind. Ant.*, Vol. XX, pp 99 and 283.

⁶ This identification was already made by Mr. Venkayya in the *Madras Christian College Magazine* for August 1890.

⁷ Mr. Foulkes (*Ind. Ant.*, Vol. VIII, p. 283) proposed to identify this place with the modern Calicut; but the Tamil form of this name is not Kālikkōttai, but Kaḷikkōttai, and its Malayālam name is Kōrikkōḍu or Kōrikkōḍu.

Among the boundaries we find, in the east, a small river; in the south, the temple of Korragrâma, the same village, a portion of which had been included in the granted village; in the north, the village of Kâñchidvâra, which, in its Tamil form Kâñchivâyil, is referred to in line 107 of the present inscription, and in another copper-plate grant from Udayêndiram;¹ and in the north-east, the river Kshîranadî, the Tamil name of which is Pâlâru. As the modern village of Udayêndiram is situated on the Pâlâru river; as the original of the present inscription is preserved, and was most probably discovered, at Udayêndiram; and as the Tamil name Udayêndiram bears a close resemblance to the Sanskrit name Udayachandramaṅgalam, and still more so to the forms Udayêndu-chaturvêdimaṅgalam and Udayêndumaṅgalam, which occur in two other Udayêndiram grants,²—there is no doubt that Mr. Le Fanu is correct in identifying the granted village of Udayachandramaṅgalam with the modern Udayêndiram.³ This village is now situated on the northern bank of the Pâlâru, while Udayachandramaṅgalam is said to have been bounded by the Kshîranadî on the north-east, and by an unnamed small river on the east. It must be therefore assumed that either, as Mr. Le Fanu suggests, the Pâlâru has changed its bed, or that the name Udayêndiram has travelled across the river in the course of the past eleven centuries. Paśchim-âsrayanadî-vishaya, the name of the district to which the granted village belonged, is a literal Sanskrit translation of the Tamil territorial term Mêl-Aḍaiyâru-nâḍu, which, according to another Udayêndiram grant (No. 76 below), was a subdivision of the district of Paḍuvâr-kôṭṭam.

The remainder of the prose portion enumerates the Brâhmaṇa donees (l. 75 ff.), who, according to line 64, were one hundred and eight in number. The actual number of the donees is, however, sixty-three, and that of the shares one hundred and thirty-three. This discrepancy is a third point which suggests that the inscription may be a forgery.

Of the two concluding verses, the first (v. 7) refers to the race of Pûçhân, and the second (v. 8) informs us that the inscription,— which, like the Kûram and Kâñchidvâra inscriptions,⁴ is styled a eulogy (*praśasti*, ll. 101 and 105),— was composed by the poet Paramêśvara, who also received one of the shares of the granted village (l. 101 f.).

The Tamil endorsement (l. 105 ff.) is dated in the 26th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman, *i.e.*, of the Chôla king Parântaka I.,⁵ and records that the villagers of Udayachandramaṅgalam agreed with those of the neighbouring village of Kâñchivâyil,⁶ which was also called Igaṇmaraimaṅgalam, to form one village of the two. Another copy of the Tamil endorsement has been added on the first, originally blank side of the first plate of another Udayêndiram grant.⁷

TEXT.

Plate I.

[1.] श्रि⁸ स्वस्ति [॥*] सुमेरुगि[रि*]मूर्द्धनि प्रवरयोगबन्धासनं⁹

[2.]¹⁰ जगत्रयविभूतये रविशशांकनेत्रद्वयमुमासहिनमादरा¹¹

¹ *Ep. Ind.*, Vol. III, p. 144 f. See also *Ind. Ant.*, Vol. XXII, p. 67, note 63.

² No. 76 below, verse 26; and *Ep. Ind.*, Vol. III, p. 75.

³ Preface to the *Salem Manual*, Vol. I, p. iv. ⁴ See the two last lines of page 345.

⁵ See Vol. I, p. 112; *Ep. Ind.*, Vol. III, p. 280; and the introductions to Nos. 75 and 76 below.

⁶ See the first three lines of this page.

⁷ *Ep. Ind.*, Vol. III, p. 147.

⁸ Read श्री.

⁹ The *anusvâra* stands at the beginning of the next line.

¹⁰ Read जगत्त्रय^०.

¹¹ Separate द्वयम् । उमा^०.

- [3.] दुद्रकवन्द्रसम्पिपदम् । सद्दिग्द्वन्द्वमामि शिरसा जटाधा-
 [4.] गिणम् ॥ [1*] श्रीमन्नेकमनुविदुं पल्लवाय राज्यप्रदः पर-
 [5.] हितः*] परत्रक्रदण्डी [1*] दृक्कलन्म तिलकः प्रथितः प्रथिव्यां³ स्थे-
 [6.] यान्तम विक्वलपुगाधिपतिशिराय ॥ २*] भूपालवन्दिनपदद्वयपल्लवाना-
 [7.] [न्द]ानामुभयभारविनमन्करपल्लवानाम् [1*] सम्प्रमुशाञ्जयनीरस्तविपल्ल-³
 [8.] वानामंशश्चिङ्गगति निष्ठन् पल्लवानाम् । [३*] अव्यक्तान्त्रह्मा⁴ अजाय-
 [9.] त द्रक्कन्नेरिग अंगिरसो बृहस्पतिः⁵ ब्रह्स्पतेः*] शंयुः शं-
 [10.] योभरद्वाजः⁶ भरद्वाजाद्रोणः⁷ द्रोणादपरिमितनेजधामा¹¹
 [11.] अण्डन्म ततो निराकन(1)कुलविपल्लवः पल्लवः [1*] एवमनु-

Plate IIa.

- [12.] क्रमेण सन्त[विपरस्पर्यञ्चिद्वर्द्धमाने पल्लवकुले भक्त्याराधि-
 [13.] तविष्णुः सिंहविष्णुः [1*] विह्विन्नेरपि महेन्द्रसदृशविक्रमे¹²
 [14.] महेन्द्रवर्म्मा [1*] तस्मान्¹³ अगस्त्य इव विमथितवानापिः परियच्छमणिमं-¹⁴
 [15.] मल्लमूरमप्रभ्रतिपु¹⁵ जेता बहुशो वल्लभराजस्य नरसि-
 [16.] हवर्म्मा [1*] तस्य पुत्रः पुनरेव महेन्द्रवर्म्मा [1*] ततः पेरुवळनळूर्युद्धे वि-
 [17.] जितः(ः)वल्लभवलः परमेश्वरवर्म्मा [1*] तस्मान्परममहेश्वरः परमब्रह्म-
 [18.] ष्यो नरसिंहवर्म्मा [1*] तस्य परमेश्वर*] इवाधिकवर्द्धनः परमधार्मिकः
 [19.] परमेश्वरवर्म्मा [1*] तस्य परमेश्वरवर्म्माणः पुत्रो भरत इव सर्व्वइम-
 [20.] नो मेरुरिवाचलः¹⁶ दिवसकर इव स्वकरेरेव रिपुतमसान्निरो-
 [21.] धभेदकः शशधर इव सकलकलापरिणतः¹⁷ न्यकृतव्रगनळनिप्रधन-
 [22.] हृपनाभागभरिथायमानः*]¹⁸ परन्तपतिगण्डमथलविगळित्तम-
 [23.] दजल(1)धरद्विन्दकस्तमित्तवनेतरवाहुद-¹⁹

Plate IIb.

- [24.] ण्डः²⁰ ²¹ दिग(र)न्तविज्रमभमाणकुमुदवनविपुलकित्तिः²² प्रणतावनिपतिम-
 [25.] कुटमालिकालीढचरणारविन्दः कुमुमचाप इव वपुपि] वत्सर[।-
 [26.] न इव कुञ्जरेषु नकुल इव तुरंगमेपु²³ अर्जुन इव कार्मुके द्रोण इ-
 [27.] व धनुर्वेदे काव्यनाटकाख्यायिकासु प्रविणः²⁴ विन्दुमनीगूढचनु-
 [28.] ²⁵ च्युतकादिपु निपुणः²⁶ नयनिधिर्द्धन-

1 Read 'लक्ष्मीप्रदं.

2 Read 'भूमिपु.

3 Read 'पृथिव्यां.

4 Read 'नमन्कर.

5 Read 'णौञ्जयनीरस्तं.

6 Read 'वानां वंशः; the missing व appears to be entered above the line by the engraver himself.

7 Read 'स्ताद्वाजायत.

8 Read 'स्पतिर्दृहं.

9 Read 'द्वाजो.

10 Read 'जादद्रोणो.

11 Read 'नेजोधामाश्चं.

12 Read 'सदृशं.

13 Read 'तस्मादगस्त्य.

14 The *anusudra* stands at the beginning of the next line.

15 Read 'भ्रतिपु.

16 Read 'चलो.

17 Read 'णतो न्यकृतव्रगं.

18 Read 'थायमानः.

19 Read 'कल्मषाकृतं.

20 Read 'ण्डो.

21 Read 'विज्रम्भं.

22 Read 'कीर्तिः.

23 Read 'मेघवर्जन.

24 Read 'प्रती णे.

25 Read 'धैरवदभेदीलकाक्षरं ?

26 Read 'निपुणो.

- [76.] गोत्राय ¹ प्रवचनसूत्राय ² रुत्रशर्मणे प्रागद्वयम् [I*] ³ तल्गोत्रसूत्राय गणमातशर्मणे
 [77.] शर्मणे ⁴ तल्गोत्रसूत्राय गणमातशर्मणे] ⁵ तल्गोत्रसूत्राय दामशर्म-
 [78.] णे ⁶ तल्गोत्रसूत्राय अग्निशर्मणे ⁷ तल्गोत्रसूत्राय मण्टशर्मणे तल्गोत्रमाव-
 [79.] स्तम्भसूत्राय माधवशर्मणे ⁸ तल्गोत्रसूत्राय ⁹ मण्टशर्मणे ¹⁰ तल्गोत्रसूत्राय नारा-
 [80.] यणशर्मणे पूर्ववद्रोणशर्मणे ¹¹ पूर्व[व]त् अग्निशर्मणे ¹² [का]श्यपगोत्राय आ-
 [81.] पस्तम्भसूत्राय भवमातभद्राय भागत्रयन्तद्वन्मणिशर्मणे माग[द्व]यन्तद्वत्काळशर्म-¹³
 [82.] णे तद्व[त्*] तिण्टशर्मणे ¹⁴ तद्वद्विरमण्टाय तद्वत्कूळाय मारडाजगोत्र ¹⁵ अवस्तम्भसूत्राय*] रु-
 [83.] द्रकुमाराय तद्वत्सुन्दाय ¹⁶ तद्वन्नारायणाय तद्वत्ता[म]शर्मणे तद्वत्चेष्टशर्मणे तल्गो-¹⁷
 [84.] त्र[य]*] प्रवचनसूत्राय शू[ल]मण्टाय तद्वत्कन्ताय ¹⁸ तद्वदोणरुद्राय ¹⁹ जातुगणगोत्राय*] प्रवच-²⁰
 [85.] नसूत्राय पौ[कूळ]केयाय वत्सगोत्राय ²¹ आवस्तम्भसूत्राय*] [अमु]ण्डिगोत्रिन्द-
 [86.] शर्मणे पूर्ववत् ²² [मा]धवशर्मणे ²³ पूर्ववत्भद्रकाळाय ²⁴

Plate Va.

- [87.] पूर्ववत्ता[म]शर्मणे पूर्व[व*]न्नीलकण्ट[श]र्मणे ²⁵ पूर्ववत् रामशर्मणे ²⁶ अग्नि-
 [88.] वैश्यगोत्रे ²⁷ अपस्तम्भसूत्राय द्रोणशर्मणे वाधूलगोत्राय*] आपस्तम्भ-
 [89.] सूत्राय नारायणाय आत्रेयगोत्राय आपस्तम्[प]सूत्राय चट्टिपुरनन्दि[ने*]
 [90.] ²⁸ विष्णुप्रद्वगोत्राय बहुव्रच ²⁹ निम्बदासिशर्मणे ³⁰ पूर्ववन्नीलक-
 [91.] ण्टाय पूर्ववत्पिष्टशर्मणे ³¹ पूर्ववन्निलकण्टाय ³² लेहितगोत्राय आप-
 [92.] स्तम्भसूत्राय काराम्पिनन्तिशर्मणे ³³ वसिष्ठगोत्राय प्रवचनसूत्राय काव-
 [93.] र्मण्टशर्मणे ³⁴ पूर्ववत् द्रोणशर्मणे गोतमगोत्राय*] आपस्तम्भसूत्रा-
 [94.] य ³⁵ निम्बशर्मणे पूर्ववत् ³⁶ अग्निशर्मणे तल्गोत्राय*] प्रवचनसूत्राय रुद्रमण्टाय म्-
 [95.] गद्वयम् [I*] पराशरगोत्राय*] प्रवचनसूत्राय गणमातशर्मणे पूर्ववन्माधवशर्मणे
 [96.] ³⁷ तल्गोत्राय*] आपस्तम्भसूत्राय ³⁸ नाकशर्मणे हरितगोत्राय*] पस्तम्भसूत्राय विना-
 [97.] यकशर्मणे तद्व[त्*] स्कन्दाय तद्वत्कोण्टाय ³⁹ तद्वत्ता[म]शर्मणे तद्वत्तेवशर्मणे ⁴⁰ मु-
 [98.] ⁴¹ त्गलगोत्रायापस्तम्भसूत्राय चन्नकाळिने पूर्ववद्रोणाय ⁴² कौशिकगो-
 [99.] [त्र]ाय*] पस्तम्भसूत्राय कुमारमण्टाय ⁴³ तद्वत्चक्रकु*]माराय ⁴⁴ तल्गोत्राय*] प्रवचनसूत्राय

1 Read प्रवचन°.

2 Read रुद्र°.

3 Read तद्गोत्र°.

4 Read शर्मणे तद्गोत्र°.

5 Read तद्गोत्र°.

6 Read तद्गोत्रायप°.

7 Read शर्मणे तद्गोत्र°.

8 Read मण्ट°.

9 Read तद्गोत्र°.

10 Read °वद्रोणशर्मणे.

11 Read शर्मणे.

12 Read शर्म°.

13 Read शर्मणे तद्वद्वीर°.

14 Read गोत्रायप°.

15 Read तद्वत्स्कन्दाय.

16 Read तद्गोत्र°.

17 Read तद्वत्स्कन्दाय तद्वद्रोण°.

18 Read जातुकर्ण°.

19 Read प्रवच°.

20 Read आप°.

21 Read °वन्मा°.

22 Read °वद्भद्र°.

23 This line appears to have originally ended with the letter प, which was erased by the engraver, because he had repeated it at the beginning of line 87.

24 Read °कण्ट°.

25 Read शर्मणे.

26 Read आग्निवेद्यगोत्रायप°.

27 Read विष्णुप्रद°.

28 Read बहुव्रचाय.

29 Read शर्मणे.

30 Read °वन्नील°.

31 Read लोहित°.

32 Read काराम्पिनन्दिशर्मणे.

33 Read °मण्ट°.

34 Read निम्ब°.

35 Read °वद्विप्रशर्मणे तद्गोत्र°.

36 Read तद्गोत्र°.

37 Read नाम°.

38 Read तद्वद्भाम°.

39 Read तद्वद्देवशर्मणे.

40 Read मुद्रल°.

41 Read °वद्रोणाय.

42 Read तद्वत्चक्र°.

43 Read तद्गोत्र°.

Plate Vb.

- [100.] 'निण्टदोणशर्म्णे सगद्रयम् [1*] ° तगोत्राया [2*] वन्द्यसुत्राय कृष्णार्म्णे [1*]
 [101.] कटुकुचत्तिपालपोचन' ஒத்தியூரம் [1*] ப்ரஸ்திக்ரே' பரமேஸ்வராய உத்தரகாகுலோ-
 [102.] 'ஸ்வயேக்ரே ஜாஃ [1*] ° வீந்யஜரஸ்ய [1*] ர்ஸ்யுவாமிந' த்ரேக்ரேஹிஸ்யுந்ய ரே-
 [103.] वतिनाम्रः परमहेश्वरस्य द्वौ जागौ । यावच्चरति खे जानुस्य्यावत्तिष्ठ-
 [104.] ति' पर्वनाः [1*] पूचान्कुलश्च वै तावन् [2*] श्रेयाद्द्वन्द्वतयकम् [॥ ७*] पुत्रः [3*] ° श्रिचन्द्र-
 देवस्य कवि-
 [105.] त्व¹⁰ परमेश्वरः [1*] प्रशस्तेः कविनाम्रके स मेधाविकुलोन्मवः¹¹ ॥¹² [८*] ००६ मतिर
 [106.] கொண்ட கொப்பாகெவரிபதற்க்கு யாண்டு இருபத்தாறாவது உத[ய*]சந்திரமங்கல-
 [107.] த்து வடெயெயொழும் க[ர]ஞ்சிவாயிலாகிய இகம்மைமங்கலத்தது வடெயெயொழும் [1*]
 [108.] ¹³உ. விராட்சிராமக்கூடிமொற்றுகமையில் இதம் மெ[ல்]ப்பட்டது ஒருநாள்¹⁴ வ[ர]-
 [109.] த்வொமாடுநாம் ००६

TRANSLATION.

A.—Sanskrit portion.

Hail ! Prosperity !

(Verse 1.) I bow my head devoutly to Sadāsīva, who is seated in the position of profound meditation on the peak of the Sumêru mountain for the welfare of the three worlds ; whose two eyes are the sun and the moon ; who is united with Umâ ; who has conferred splendour on Udayachandra ; (*and*) who wears matted hair.

(V. 2.) Let him remain for a long time, the glorious lord of Vilvalapura, the ornament of the race of Pûchân, who has conferred the kingdom on the Pallava (*king*) on many battle-fields, who is benevolent, who is a chastiser of hostile armies, (*and*) who is renowned on earth !

(V. 3.) Let it remain in the world for a long time, the race of the Pallavas, whose feet, (*tender*) as sprouts, are worshipped by kings ; whose hands, (*tender*) as sprouts, are bending under the weight of the water (*poured out*) at donations ; (*and*) who have driven away (*even*) the slightest calamity by the multitude of (*their*) excellent virtues !

(Line 8.) From the supreme soul was produced Brahmâ ; from Brahmâ, Ângiras ; from Ângiras, Bṛihaspati ; from Bṛihaspati, Śaṁyu ; from Śaṁyu, Bharadvâja ; from Bharadvâja, Drôṇa ; from Drôṇa, Aśvatthâman, the splendour of whose power was immeasurable ; (*and*) from him, Pallava, who drove away (*even*) the smallest calamity from (*his*) race.

(L. 11.) In the race of Pallava, which thus flourished in an uninterrupted line of regular descent, (*was born*) Simhavishṇu, a devout worshipper of Vishṇu ; from Simhavishṇu, Mahêndravarman, whose valour equalled (*that of*) Mahêndra ; from him, Narasimhavarman, who destroyed (*the city of*) Vâtâpi, just as Agastya destroyed (*the demon*) Vâtâpi, (*and*) who frequently conquered Vallabharâja at Pariyâla, Manimaṅgala, Śâramâra and other (*places*). His son (*was*) another Mahêndravarman. From him (*came*) Paramêśvaravarman, who defeated the army of Vallabha in the battle

¹ Read निण्टदोण°.

² Read तद्गो°.

³ Read 'पोचन.

⁴ Read प्रशस्तिकर्वे.

⁵ Read 'द्वया°.

⁶ Read वैय°.

⁷ Read 'वासिनो.

⁸ Read 'न्ति.

⁹ Read श्री°.

¹⁰ Read कविस्तु.

¹¹ Read 'लोद्भवः.

¹² In the original, this sign of punctuation looks like a double म.

¹³ Read ए००६.

¹⁴ Read ஒருநாள்.

of Peruvālanallūr; from him, Narasimhavarman, who was a devout worshipper of Mahēśvara (and) a great patron of Brāhmanas. His (son was) the very pious Paramēśvaravarman, whose beauty (*darśana*) surpassed (that of all others), just as Paramēśvara (Śiva) has (one) eye (*darśana*) more (than all others).

(L. 19.) The son of this Paramēśvaravarman (was) he who was a conqueror of all, like Bharata; who was immovable, like (Mount) Mēru; who broke the opposing (forces of his) enemies by his own hands, as the sun breaks the opposing (masses of) darkness by his own rays; who was versed in all the fine arts (*kalā*), just as the (full-) moon possesses all digits (*kalā*); who lowered the pride of Nṛiga, Nala (of) Nishadha, Nahāna, Nābhiga, Bhagīratha and other (kings); whose powerful right arm had become spotted by showers of streams of rutting-juice, which oozed from the temples (of the elephants) of hostile kings; whose great fame, (which resembled) a group of white water-lilies, filled (all) quarters; whose lotus feet were rubbed by the multitude of the diadems of prostrate kings; who resembled Cupid in beauty, the king of Vatsa¹ in (the knowledge of) elephants, Nakula in (the use of) horses, Arjuna in (the use of) the bow, (and) Drōṇa in archery; who was versed in poems, dramas and stories; who was skilled in the *bindumati*, *gūlhachaturthapāda*, *prahālikā*, *aksharachyutaka*, *mātrāchyutaka* and similar (verses);² who was a treasury of policy, a vessel of wealth, free from spots, a destroyer of the power of the Kali (age), (and) devoted (to liberality) as the *Kalpaka* (tree);—³

(V. 4.) The virtuous Nandivarman, the lord of the Pallavas, (is) the death of enemies, a Cupid to women, unconquerable by armies, rich in virtues, the refuge of subjects (and) a *Kalpa* tree to good men.

(V. 5.) Breaking in battle an army of elephants by sharp arrows, this king, the lord of men (and) hero in war, shines like the sun, the friend of the lotus, who gradually breaks the mass of darkness by the bundles of (his) rays (and) rises over the mountain.

(V. 6.) Until the end of the world, the favourite (ornaments) on earth of this renowned lord, the banner of the Pallavas, are the following:— the victorious bow (which is) the ornament of (his) hand, (and) the rutting-juice of hostile elephants at the head of battles, (which is) the unguent of (his) body.

(L. 36.) His son⁴ was Nandivarman, the lord of men, the lord of the earth, the statesman,⁵ the wrestler of the Pallavas (*Pallavamalla*).

(L. 37.) While this lord of men was ruling the earth, in the year which was completing the number twenty-one (of the years of the reign) of this same Nandivarman, a request⁶ was made to the lord (*viz.*, Nandivarman) by the chastiser of hostile armies,⁷ the excellent hero, called Udayachandra, who was the lord of the river Vēgavati, the banks of which are adorned with bowers of areca-palms, cocoanut-trees, mango-trees, palmyras, *hiatāla*, *tamāla*, *nāga*, *puṁnāga*, red *aśōka*, *kuravaka*, *mādhavi*, *karṇikāra* and other trees, (and) which smells of saffron that has come off from the tips of the breasts of proud women, whose minds are intoxicated with passion; who was the lord of the city called Vilvāla, which is the

¹ See p. 357, note 6.

² These terms are explained in the commentary on the *Ādāmbari*, p. 14 f. of the Bombay edition of 1898.

³ This sentence is interrupted by verses 4 to 6, but is again taken up in line 36.

⁴ The words तस्य पुत्रः are here repeated for the sake of clearness, though they had already occurred in line 19, at the beginning of the prose passage which was interrupted in line 29 by verses 4 to 6.

⁵ With the epithet *Nayabhara* compare *Bahuvaya* and *Nayānudin*, two epithets of Rājasiṁha: Vol. I, No. 25, paragraphs 3 and 42.

⁶ This request, which refers to a grant of land, is specified in l. 62 ff.

⁷ The same epithet occurs in verse 2.

ornament of the whole world, (*and*) the *bizâr* roads of which are covered with copious drops of water, that has trickled out of the nostrils of the trunks of troops of hostile elephants, which resemble clouds, black like ink, in the rainy season; who was born in the race of Pūchān, which had been handed down by (*i.e.*, had been in the hereditary service of) the uninterrupted succession of the Pallava race; who, when he perceived that Pallavamalla was besieged in Nandipura by the Dramiḷa princes, unable to bear this, like the visible death of the crowd of the enemies of Pallavamalla, slew with (*his*) sharp sword, which glittered like the petal of a water-lily, the Pallava king Chitramāya and others; who defeated the hostile army on the battle-fields of Nimba[*vana*], Chūtavana, Śamkaragrāma, Neilūr, Nelvēli, Śūpāvaṇḍūr and so forth, and (*thus*) bestowed the whole kingdom many times on the Pallava; who, while his strong arm became adorned with the copious rattling-joints¹ which oozed out at (*his*) collision with the pair of tusks of the elephant on which the leader of the Śabara army was mounted, split (*the head of*) the opposing Śabara king, called Udayana, in the terrible battle of Nelvēli, which could hardly be entered by a common man, and seized (*his*) mirror-banner made of a peacock's tail; who, in the Northern region also, pursued the Nishāda chief, called Pṛithivivyāghra, who, desiring to become very powerful, was running after the horse of the *Aśvanēdha*, defeated (*him*), ordered (*him*) out of the district (*vishaya*) of Vishṇurāja, (*which*) he subjected to the Pallava, and seized faultless pearl necklaces of excellent lustre, an immeasurable heap of gold, and elephants; (*and*) who destroyed (*the fort of*) Kālidurga, which was protected by the goddess Kālī, and defeated the Pāṇḍya army at the village of Maṇṇaikudī.

(L. 62.) At his (Udayachandra's) request, (*king* Nandivarman) gave, in order to reward (*the deeds of*) the edge of the sword of him who had bestowed the whole kingdom (*on his lord*),² to one hundred and eight Brāhmanas the village of Kumāramaṅgala-Vellāṭṭūr in the Paśchimāśrayanadi-vishaya, and two water-levers (*at-yantra*) in (*the village of*) Korragrāma, having conferred (*on the granted village*) the (*new*) name of Udayachandramaṅgalam.

(L. 65.) The eastern boundary of this (*village is*) a small river. The southern boundary (*is*) on the north of (*the village called*) Samudradatta-chaturvêdimaṅgalam, (*and*) on the north of (*the tank called*) Chakratīrtha; (*going*) to the west from this, on the north of the temple (*dēvagrīha*) of Korragrāma; (*going*) to the west from this, on the north of the north-western boundary of the previously (*mentioned village of*) Samudradatta-chaturvêdimaṅgalam (*and*) of (*the tank called*) Uragahrada; (*and going*) to the west from this, the southern side of (*the hill called*) Anaḍutpālāchala. Its western boundary (*is the hill called*) Lōhitagiri; going north from this, (*the western boundary is*) on the east of (*the hill called*) Veḷālaśikhara; (*and*) on the west of (*the hill called*) Kṛishṇaśila-śilōchchaya, (*the cave called*) Raupinaguhā. The north-western boundary (*is the tank called*) Sindhuvāhrada. The northern boundary (*is*) on the south of the southern boundary of the village called Kāñchidvāra. The north-eastern boundary (*is*) the (*river*) Kshīranadī.

(L. 74.) (*The king*) gave the land included within these four boundaries, with the use of the water of the rivers and canals, with all exemptions, having expropriated others (*viz.*, Jaina heretics?),³ whose observances were not in accordance with the law.

¹ Compare line 23 and verse 6.

² Compare the words सकलमेव राज्यं प्रयच्छन् रणभूमिषु पल्लवाय in l 48 ff. and अनेकरणभूमिषु पल्लवाय राज्यप्रदः in verse 2.

³ Compare No. 76 below, verse 27 f. and line 97 f.

(L. 75.) LIST OF DONEES.

No.	Gōtra.	Sūtra.	Residence.	Name of donee.	Number of shruṭi.
1.	Kaṇḍinya	Pravachana ..	.....	Rudraśarman	2
2.	Do.	Do. .. ..	.....	Garadipāśarman	3
3.	Do.	Do. .. ..	.....	Gaṇamāśarman	3
4.	Do.	Do. .. ..	.....	Idāśarman	3
5.	Do.	Do. .. ..	.....	Agnīśarman	3
6.	Do.	Do. .. ..	.....	Maṇḍaśarman	3
7.	Do.	Āpastambha ..	.....	Mādhavaśarman	3
8.	Do.	Do. .. ..	.....	Manuśarman	3
9.	Do.	Do. .. ..	.....	Nārāyaṇaśarman	3
10.	Do.	Do. .. ..	.....	Drōṇaśarman	3
11.	Do.	Do. .. ..	.....	Agnīśarman	3
12.	Kāśyapa.	Āpastamba ¹ ..	.....	Bhavaṇābhāṭṭa	3
13.	Do.	Do. .. ..	.....	Manuśarman	2
14.	Do.	Do. .. ..	.....	Kāśyapaśarman	2
15.	Do.	Do. .. ..	.....	Tiṇḍaśarman	2
16.	Do.	Do. .. ..	.....	Viramaṇḍa	2
17.	Do.	Do. .. ..	.....	Kāśyapaśarman	2
18.	Bhāradvāja	Āpastambha ..	.....	Hudraḥumāra	2
19.	Do.	Do. .. ..	.....	Skanda	2
20.	Do.	Do. .. ..	.....	Nārāyaṇa	2
21.	Do.	Do. .. ..	.....	Tāpīśarman	2
22.	Do.	Do. .. ..	.....	Chēttāśarman ²	2
23.	Do.	Pravachana ..	.....	Sūlamanḍa	2
24.	Do.	Do. .. ..	.....	Skanda	2
25.	Do.	Do. .. ..	.....	Iṇḍraśarman	2
26.	Jātākarna	Do. .. ..	.....	.....	2
27.	Vatsa.	Āpastambha ..	Abhūḍi	Gōvindaśarman	2
28.	Do.	Do. .. ..	.....	Mādhavaśarman	2
29.	Do.	Do. .. ..	.....	Bhadrakāśyapa	2
30.	Do.	Do. .. ..	.....	Tāpīśarman	2
31.	Do.	Do. .. ..	.....	Nārāyaṇaśarman	2
32.	Do.	Do. .. ..	.....	Rāmaśarman	2
33.	Āgnivēśya	Do. .. ..	.....	Drōṇaśarman	2
34.	Vādhūla	Do. .. ..	.....	Nārāyaṇa	2
35.	Ārēya	Do.	Chattipura	Nandin	2
36.	Vishṇuvṛiddha ..	Bahvricha ³ ..	.....	Nimbādāśarman	2
37.	Do.	Do. .. ..	.....	Nīlakaṭṭha	2
38.	Do.	Do. .. ..	.....	Pitṛaśarman	2
39.	Do.	Do. .. ..	.....	Nārāyaṇa	2
40.	Lōhita	Āpastambha ..	Kārambi	Nandiśarman	2
41.	Vasishṭha	Pravachana ..	Kāvandr	Maṇḍaśarman	2
42.	Do.	Do. .. ..	.....	Iṇḍraśarman	2
43.	Gōtama	Āpastambha ..	.....	Nimbādāśarman	2
44.	Do.	Do. .. ..	.....	Agnīśarman	2
45.	Do.	Pravachana ..	.....	Rudramanḍa	2
46.	Parāsara	Do. .. ..	.....	Gaṇamāśarman	2
47.	Do.	Do. .. ..	.....	Mādhavaśarman	2
48.	Do.	Āpastambha ..	.....	Nāgaśarman	2
49.	Harita	Do. .. ..	.....	Vinayakaśarman	2
50.	Do.	Do. .. ..	.....	Skanda	2
51.	Do.	Do. .. ..	.....	Kruṣṭa	2
52.	Do.	Do. .. ..	.....	Idāśarman	2
53.	Do.	Do. .. ..	.....	Dēvaśarman	2
54.	Mudgala	Do. .. ..	.....	Channakāśyapa	2
55.	Do.	Do. .. ..	.....	Iṇḍra	2
56.	Kausika	Do. .. ..	.....	Kanāramanḍa	2
57.	Do.	Do. .. ..	.....	Channakumāra	2
58.	Do.	Pravachana ..	.....	Tiṇḍadrōṇaśarman	2
59.	Do.	Āpastambha ..	.....	Kāśyapaśarman	1
60.	.....	.....	Oṅṅirūr ⁴	Katakuchatti-Pāṭṭāśarman ⁵	1
61.	.....	.....	Uttarakūḷa ⁶	"To the author of the (cow) eulogy (prasaṅga, Paramēśvara."	1
62.	.....	.....	.....	"To the (college) physician."	1
63.	.....	.....	Gaṅgapura	"To the devout worshipper of Mahāvara, called Bēvatī, who was the son of Drōṇaśrīshṭhiraṇa."	2
Total					133

¹ This is the only instance, in which the name of the sūtra is spelled in the usual manner, while the family name is employed in all other cases.

² This would be Jyēshthasārman in Sanskrit.

³ This is not the name of a sūtra, but that of a śākhā; the sūtra is not mentioned in this case.

⁴ This is Tiruvorriyūr near Madras; see p. 250, note 1.

⁵ This is the family name of the Sanskrit Bṛhhaspati.

⁶ I.e., 'the northern Kākula.' This appears to refer to Chirakkōḷ in the Madurai district, as distinguished from the more southern Śrīkākūḷam in the Kistna district.

⁷ With vaidya-bhāga compare maruṭṭu-pēru in No. 4. paragraph 3, and mēru-pēru in V. 1. p. 51.

(V. 7.) As long as the sun moves in the sky, as long as the mountains stand, (*and*) as long as the moon and the stars (*endure*), so long let the race of Pûchân remain!

(V. 8.) The poet Paramêśvara, who was the son of the illustrious Chandradêva (*and*) was born from the race of Mêdhâvin, made the poetry of the (*above*) eulogy (*prâśasti*).

B.—Tamil portion.

(L. 105.) In the twenty-sixth year (*of the reign*) of Madirai-koṇḍa Kô-Parakêśarivarman, we, (*the members of*) the assembly (*sabhi*) of Uda[ya]chandramangalam, and we, (*the members of*) the assembly of Kâñchivâyil, *alias* Iganmaraimangalam, (*have agreed as follows*):—

(L. 108.) We, (*the inhabitants of*) these two villages, having joined (*and*) having become one, shall prosper as one village from this (*date*).

III.—INSCRIPTIONS OF THE CHOLA DYNASTY.

NO. 75. ON A PILLAR AT UYYAKKONDAN-TIRUMALAI.

This short inscription is engraved on a pillar in the south-east corner of the veranda which surrounds the shrine of the Ujjivanâtha temple at Uyyakkoṇḍân-Tirumalai, a village 3 miles west of Trichinopoly. It records the gift of a perpetual lamp in the 34th year of the reign of Madirai-koṇḍa Kô-Parakêśarivarman, *i.e.*, of the Chôla king Parântaka I.¹ The donor was Pirântakan-Mâdêvadigalâr, a queen of Pirântakan-Kaṇḍarâdittadêvar. The only king with a similar name, of whom we know, is Gaṇḍarâdityavarman, the second son of Parântaka I.² As the inscription belongs to the time of Parântaka I. himself, and as it prefixes the word *Pirântakan* to the name of Kaṇḍarâdittadêvar,³ it is evident that Gaṇḍarâdityavarman, the son of Parântaka I., is actually meant here. The name Parântaka also forms the first member of the name of the queen of Kaṇḍarâdittadêvar; Pirântakan-Mâdêv-aḍigalâr probably means 'the devotee (of the temple) of Mahâdêva, (founded by) Parântaka (I.)'

The hitherto published inscriptions of Parântaka I. are dated in the 13th,⁴ 15th,⁵ 24th⁶ and 26th⁷ years of his reign. The latest sure date hitherto found is the 40th year in an inscription of the Pañchanadêśvara temple at Tiruvaiyâru.⁸

The large Leyden grant (l. 48 ff.) states that Gaṇḍarâdityavarman, the second son of Parântaka I., "founded, for the sake (of bliss) in another (world), a large village, (called) by his own name, in the country on the northern bank of Kavêra's daughter (*i.e.*, the Kâvêri river)." This village appears to be identical with Gaṇḍarâditya-chaturvêdimangalam, which is mentioned in several Tanjore inscriptions⁹ as belonging to a district on the northern bank (of the Kâvêri), and with the modern Kaṇḍarâdityam in the Uḍaiyârpâlaiyam tâlluqa.¹⁰ The fifth of the nine Śaiva hymns known as *Tiruvîśaippâ* was composed by Kaṇḍarâdittan, who calls himself 'king of the people of Tañjai,' *i.e.*, Tanjore, and

¹ See p. 365, note 5.

² See lines 38, 48 and 60 of the large Leyden grant.

³ Compare *Parântakan-Kundavaiyâr*, *i.e.*, 'Kundavai, (the daughter of) Parântaka (II.),' in No. 6, p. 68.

⁴ *Ep. Ind.*, Vol. III, p. 280 f.

⁵ Vol. I, Nos. 82 and 83, and Vol. II, No. 76.

⁶ *Madras Christian College Magazine*, Vol. VIII, p. 104 ff.

⁷ *Ep. Ind.*, Vol. III, p. 147, and the endorsement of No. 74 above.

⁸ No. 232 of 1894 in my *Annual Report* for 1894-95.

⁹ No. 6, paragraph 14; No. 69, 78; and No. 70, 65

¹⁰ See Vol. I, p. 112, note 6.

must be accordingly identified with the Chôla king Gaṇḍarâdityavarman.¹ The carpenter Kaṇḍarâditta-Perundachchan in No. 66, paragraph 505, is apparently named after Gaṇḍarâdityavarman, the grand-uncle of the then reigning king Râjarâjadêva.

According to the subjoined inscription, the ancient name of Uyyakkondu-Tirumalai was Nandipanmamaṅgalam, which suggests that the place may have been founded by one of the Pallava kings named Nandivarman. The temple was called Tirukkarkuḍi-Paramêśvara. This enables us to identify it with Karkuḍi, a shrine which is referred to in the *Periyapurâṇam* as situated in the Chôla country to the south of the Kâvēri river.

TEXT.

- [1.] மதிரை கொண்ட கொப்பா-
- [2.] கெசரி[வ]தூர்க்கு யாண்டு மு-
- [3.] [ப்]பத்துநாலாவது தெந்-
- [4.] கரை ஸு[ழ]தெயம் நனிபதம்-
- [5.] ம்கலத்து திருக்கற்குடிவா-
- [6.] லெலுநற்கு பிராந்தகக் கண்-
- [7.] டராதித்ததெவர் தெவியார்
- [8.] மழபெருமான் மகனார் பிரா-
- [9.] ந்தகன்மாதெவடிகனார்
- [10.] ஒருதிருகொத்தாவினக்கு இ-
- [11.] ரவும் பகலும் எரிவதாக சிச-
- [12.] தம் சூலஉழக்கால் உழக்கு
- [13.] கெயட்டி சந்திராதித்தவ-
- [14.] ல் எரிப்[ப]தாக வைத்த சாவா
- [15.] ²முலாப்பொடு தொண்ணூ-
- [16.] து [!]* [வதூ]ரதெவ்வா[!]*²கெய [!]*

TRANSLATION.

In the thirty-fourth year (*of the reign*) of Madirai-koṇḍa Kô-Parakêśarivarman,— Pirântakan-Mâdêvaḍigalâr, the daughter of Maṛa-Perumāḷ (*and*) queen of Pirântakan-Kaṇḍarâdittadêvar, gave ninety full-grown ewes, which must neither die nor grow old,³ to (*the temple of*) Tirukkarkuḍi-Paramêśvara at Nandipanmamaṅgalam, a *brahmadêya* on the southern bank (*of the Kâvēri river*), for supplying, every day as long as the moon and the sun endure, (*one*) *urakku* of ghee (*measured*) by the *urakku* (*staple weight*) a trident,⁴ in order to feed one sacred perpetual lamp which shall burn day and night. (*This charity is placed under*) the protection of all *Mâhêśvaras*.

No. 76. UDAYENDIRAM PLATES OF PRITHIVIPATI II. HASTIMALLA.

The subjoined inscription was first made known by the Rev. T. Foulkes in the *Manual of the Salem District*, Vol. II, p. 369 ff. It is engraved on one of the five sets of copper-plates, which appear to have been discovered at Udayêndiram in A. D. 1850 and are now in the

¹ See Mr. P. Sundaram Pillai's valuable article on the Age of Tiruṅṅai-Sambandar in the *Madras Christian College Magazine*, Vol. IX, pp. 344 and 511; and *Ep. Ind.* Vol. III, p. 280 f.

² Read மூலா.

³ *I.e.*, which have to be replaced by fresh ones when they die or grow old; see Vol. I, p. 114, note 1.

⁴ *Sâla* is used for *trîśûla*.

possession of the Dharmakartā of the Saundaranāja-Perumāḷ temple at Udayēndiram.¹ I owe the opportunity of using the original plates to the courtesy of Mr. F. A. Nicholson, I.C.S.

The copper-plates are seven in number. They measure about $8\frac{3}{4}$ to $8\frac{1}{2}$ by $3\frac{1}{4}$ inches. The edges of each plate are raised into rims for the protection of the writing, which is in very good preservation. The plates are strung on a copper ring, which had been already cut when Mr. Foulkes examined the plates. The ring is about $\frac{1}{2}$ inch thick and measures about $5\frac{1}{4}$ inches in diameter. Its ends are soldered into the lower portion of a flower, which bears on its expanded petals a circular seal of about $2\frac{1}{2}$ inches in diameter. This seal, which I have figured in the *Epigraphia Indica* (Vol. III, p. 104, No. 4 of the Plate), bears, in relief, a bull couchant which faces the proper right and is flanked by two ornamented lamp-stands. Above the bull are an indistinct figure (perhaps a squatting male person) and a crescent, and above these a parasol between two *chauris*. Below the bull is the Grantha legend *Prabhumēru*. From the Udayēndiram plates of the Bāṇa king Vikramāditya II.² we learn that his great-grandfather had the name or surname Prabhumēru. The occurrence of this name on the seal of the subjoined grant suggests that the Gaṅga king Prithivīpati II. adopted a Bāṇa *bicuda* and placed it on his seal when the Bāṇa kingdom was bestowed on him by the Chōḷa king Parāntaka I. As, however, the seal-ring had been already cut when Mr. Foulkes examined the plates, the possibility remains that, as in the case of the inscription No. 71,³ the present seal may have originally belonged to another set of plates, perhaps to those of Vikramāditya II.⁴

The first five plates bear 28 Sanskrit verses in the Grantha alphabet. The alphabet and language of the two last plates (and of a portion of the last line of plate *Fb*) is Tamil. A few Tamil letters are used in the middle of the Sanskrit portion, *viz.*, *ṃ* of *Vaimbalguri* in line 42, *ṃ* of *Śrīpurambīya* in line 45, and *ṃ* of *Parivī* in line 62. A few words in Sanskrit prose and Grantha characters occur at the beginning of plate *I* and at the end of plate *VII* (*svastī śri*, l. 1, and *ōn namō Nārāyaṇāya*, l. 101).

The Sanskrit portion opens with invocations of Vishṇu and Śiva (verses 1 and 2). The next few verses (3 to 11) contain a genealogy of the Chōḷa king Parāntaka I. Then follows a genealogy of the Gaṅga-Bāṇa king Prithivīpati II. surnamed Hastimalla (vv. 12 to 23), and the information that, with the permission of his sovereign Parakēśarin or Parāntaka I., he granted the village of Kaḍaikkōṭṭūr to the village of Udayēnduchaturvēdimangalam (vv. 24 to 26). Excluded from the grant was certain land which belonged to the Digambara Jainas (v. 27 f. and l. 97 f.). The Tamil portion contains a minute description of the boundaries of Kaḍaikkōṭṭūr and adds that the grant was made by Śembiyan-Māvalivāṇarāya (*i.e.*, the Gaṅga-Bāṇa king Prithivīpati II.) in the 15th year of the reign of Madirai-koṇḍa Kō-Parakēsarivarman (*i.e.*, the Chōḷa king Parāntaka I.), and that the granted village was clubbed together with Udayāsandira-mangalam into *one* village, called Viranārāyaṇachchēri in commemoration of Parāntaka's surname Viranārāyaṇa.

The Chōḷa genealogy (vv. 3 to 11) may be subdivided into three portions, *viz.*, mythical ancestors, ancient Chōḷa kings, and direct predecessors of Parāntaka I. The mythical ancestors (v. 3) are Brahmā, Marichi, Kāśyapa, the Sun, Rudrajit, Chandrajit and Śibi. The four first of these are named in the same order in the Udayēndiram plates of Vīra-Chōḷa⁵

¹ See above, p. 361 f.

² *Ep. Ind.*, Vol. III, p. 75.

³ See page 362 above.

⁴ *Ep. Ind.*, Vol. III, p. 74.

⁵ *Ep. Ind.*, Vol. III, p. 81.

and in the *Kalingattu-Parani*;¹ in the *Vikkirama-Sōraṅ-Uḷā*,² Marichi is placed after Kāśyapa. Śibi is mentioned by name in the large Leyden grant (L 13) and alluded to in the *Kalingattu-Parani* (viii. 13) and in the *Vikkirama-Sōraṅ-Uḷā* (ll. 20 to 22).

The ancient Chōḷa kings to whom the subjoined inscription refers (v. 4), are Kōkkilli, Chōḷa, Karikāla and Kōchcheṅgaṅ.³ The Leyden grant mentions the same persons in different order, *viz.*, Chōḷa (L. 17), Karikāla (L. 24), Kōchcheṅgaṅ (L. 25) and Kōkkilli (L. 26). The *Kalingattu-Parani* alludes first to Kōkkilli as having wedded a Nāga princess (viii. 18), then to Kōchcheṅgaṅ as contemporary of the poet Poygai (*ibid.*), and last to Karikāla as having built embankments along the Kāvēri river (viii. 20), while the *Vikkirama-Sōraṅ-Uḷā* alludes first to Kōkkilli (l. 19 f.), then to Karikāla (l. 26), and last to Kōchcheṅgaṅ (l. 27 f.). It will be observed that each of the four documents which record the names and achievements of these ancient Chōḷa kings, enumerates them in different order. One of the four kings, Kōkkilli, can hardly be considered a historical person, as he is credited with having entered a subterraneous cave and there to have contracted marriage with a serpent princess,⁴ and as the *Vikkirama-Sōraṅ-Uḷā* places him before the two mythical kings Śibi and Kavēra; and the king Chōḷa of the Udayēndiram plates and of the Leyden grant is nothing more than a personification of the Chōḷa dynasty,— just as Pallava, the supposed son of the hero Aśvatthāman and founder of the Pallava race.⁵

The two remaining kings, Kōchcheṅgaṅ and Karikāla, are the heroes of two Tamil poems, the *Kaḷavari* by Poygaiyār and the *Paṭṭinappalai* by Rudraṅgaṅṅaṅṅar. These two poems must be considerably more ancient than the *Kalingattu-Parani*, which belongs to the time of Kulōttuṅga I. (A.D. 1063 to 1112), because the author of this poem (viii. 18 and 21) believed them to be actually composed before the time of Parāntaka I. and during the very reigns of Kōchcheṅgaṅ and Karikāla. While the *Kalingattu-Parani* places Kōchcheṅgaṅ before Karikāla, who is represented as having inscribed on Mount Mēru the history of his predecessors, and among them of Kōchcheṅgaṅ (viii. 19), the Leyden grant calls Kōchcheṅgaṅ a descendant of Karikāla, and the *Vikkirama-Sōraṅ-Uḷā* refers to the two kings in the same order. The Leyden grant even represents the mythical king Kōkkilli as a descendant of Kōchcheṅgaṅ. A comparison of these conflicting statements shows that, at the time of the composition of the three documents referred to, no tradition remained regarding the order in which Kōchcheṅgaṅ and Karikāla succeeded each other. Probably their names were only known from ancient Tamil panegyrics of the same type as the *Kaḷavari* and the *Paṭṭinappalai*. It would be a mistake to treat them as actual ancestors of that Chōḷa dynasty whose epigraphical records have come down to us. They must rather be considered as two

¹ Canto viii. verse 9; *Ind. Ant.*, Vol. XIX, p. 330.

² *Ind. Ant.*, Vol. XXII, p. 147.

³ This is a Sanskritised form of the Tamil *Kōchcheṅgaṅ*.

⁴ This represents the Tamil *Kōchcheṅgaṅṅaṅṅaṅ*.

⁵ According to the *Perumbāṅṅaruppai*, a poem by Rudraṅgaṅṅaṅṅar (see Papdit Śrinivāsa's edition of the *Paṭṭinappalai*, Preface, p. 3), a Chōḷa king of Nāgapattinam (Negapatam), who is clearly a reminiscence of Kōkkilli, entered the Nāga world through a cavern, married a Nāga princess, and became by her the father of ḷandiraiyan, a *Topḍaimān*, *i.e.*, king of Kāñchi. In certain apocryphal works, this mythical being is called Āḍoṅḍai and represented as the son of Kulōttuṅga-Chōḷa (I); see Wilson's *Madras Coll.*, Vol. Madras reprint, p. 209, Taylor's *Catalogue*, Vol. III, p. 426 f., and Mr. Sewell's *Literary Catalogue*, Vol. II, pp. 152, 153 and 213. The Kasākūḍi plates (No. 73, ll. 101 f. and 116) mention 'the tank of Tiralaya or Tiraiyan.' The name of this tank is perhaps connected with ḷandiraiyan. If this were the case, it would prove the antiquity of the legend of Āḍoṅḍai.

⁶ See Vol. I, Nos. 24, 32 and 151, and Vol. II, Nos. 73 and 74.

representatives of extinct dynasties of the Chôla country, whose names had survived in Tamil literature either by chance or on account of their specially marked achievements.

To Karikâla the Leyden grant (l. 24 f.) attributes the building of embankments along the Kâvêri river. The same act is alluded to in the *Kalîngattu-Parani* and the *Vikîramam-Sôlag-Uti*. The *Kalîngattu-Parani* (viii. 21) adds that he paid 1,200,000 gold pieces to the author of the *Pattuppattu*.⁴ According to the *Porunarâruppadai*, a poem by Mañjâtâmbe-karîyâr,⁵ the name of the king's father was Ilañjêçcheñni. The king himself is there called Karigâl, i.e., 'Black-leg' or 'Elephant-leg,'⁶ while the Sanskritised form of his name, Karikâla, would mean 'the death to elephants.' He is said to have defeated the Chêra and Pândya kings in a battle fought at Venñil.⁷ According to the *Silappadhikâram*,⁸ his capital was Kâvirippâmbaṭṭiṇam.⁹ In one of his interesting contributions to the history of ancient Tamil literature,¹⁰ the Honourable P. Coomaraswamy allots Karikâla to the first century A.D. This opinion is based on the fact that the commentaries on the *Silappadhikâram* represent Karikâla as the maternal grandfather of the Chêra king Śenguṭṭuvan, a contemporary of Gajabâhu of Ceylon. Mr. Coomaraswamy identifies the latter with Gajabâhu I., who, according to the *Mahāvamsa*, reigned from A.D. 113 to 135. With due respect to Mr. Coomaraswamy's sagacity, I am not prepared to accept this view, unless the identity of the two Gajabâhus is not only supported by the mere identity of the name, but proved by internal reasons, and until the chronology of the earlier history of Ceylon has been subjected to a critical examination.

The last of the four ancient Chôla kings to whom the subjoined inscription refers, is Kôçcheṅgan, i.e., 'king Red-eye.' Poygaiyâr's poem *Kaḷavarî*, which has been translated into English by Mr. Kanakasabhai Pillai,⁷ describes the battle of Kaṇumalam, in which Śeṅgan defeated and captured a Chêra king. The *Kalîngattu-Parani* and the *Vikîramam-Sôlag-Uti* state that the prisoner was set at liberty by the king, after the *Kaḷavarî* had been recited in the presence of the latter. The Leyden grant (l. 26) calls him "a bee at the lotus feet of Śambhu (Śiva)."⁸ By this it alludes to the fact that Śeṅgan was considered as one of the sixty-three devotees of Śiva.⁹ The *Periyapurânam* calls him the son of the Chôla king Śubhadêva by Kamalayati, and attributes to him the foundation of the Jambukêśvara temple.¹⁰ His name is mentioned by two of the authors of the *Dêvâram*: Sundaramûrti invokes him in the *Tiruttolattogai*,¹¹ and refers to a temple which Kôçcheṅganâṇ

⁴ See Paṇḍit Śâminâdaiyar's edition of the *Pattuppattu*, Preface, p. 2.

⁵ In support of the first of these two renderings it is alleged that he was accidentally burnt by fire in his youth; see Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Purânâpûru*. Compare the similar name Pulikâla, which Dr. Fleet derives from *puli*, 'a tiger,' and *kâlû*, 'foot' or 'leg;' *Ep. Ind.*, Vol. III, p. 231, note 2.

⁶ *Pattuppattu*, p. 58; compare *Kalîngattu-Parani*, viii. 19.

⁷ See Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Purânâpûru*. ⁸ See p. 287, note 3.

⁸ 'A half-hour with two ancient Tamil poets;' *J. R. A. S., Ceylon Branch*, 1894.

⁹ *Ind. Ant.*, Vol. XVIII, p. 259 ff.

¹⁰ The present English translation of the Leyden grant erroneously connects this epithet with Kôçkîlî, to whom the second half of the verse refers. It also connects Karikâla's epithet *arikâla*, i.e., 'the death to enemies,' with the preceding verse, and thus obtains a Chôla king Arikâla, while the actual name of Karikâla's ancestor was Pañchapa, i.e., 'the protector of the five (Pâṇḍavas);' the same mythical king is alluded to in the *Kalîngattu-Parani*, viii. 17, as having assisted the army of Dharma (Yudhishtîra) in the Bhârata war.

¹¹ See page 152 above.

¹² See page 253 above.

¹³ See p. 152, note 5, and *Ind. Ant.*, Vol. XXII, p. 64, note 49.

had built at Nannilam;¹ and Tiruñāṇasambandar mentions two other temples which the Chōla king Śeyyagan² had built at Ambar³ and at Vaigal.⁴ The last two references prove that Śeyyagan must have lived before the 7th century, to which, as shown by Mr. Venkayya,⁵ Tiruñāṇasambandar belongs. Finally, Mr. Venkayya⁶ has found that the *Prabandham* speaks of a visit of the Chōla king Kōchcheṅganān to the Viṣṇu temple at Tirunāraiūr.⁷

Verses 4 and 5 of the Udayēndiram plates and lines 28 to 31 of the large Leyden grant mention the names of the grandfather and father of Parāntaka I., Vijayālaya and Āditya I. Both kings are described in general terms, and no special deeds or events are noticed in connection with them. It may be concluded from this that they were insignificant princes, and that Parāntaka I. was the actual founder of the Chōla power. The king during whose reign the present grant was issued, bore various names. The Leyden grant (ll. 32 and 40) calls him Parāntaka. The same name occurs in verses 21 and 25 of the Udayēndiram plates. He was also called Viranārāyaṇa, a name which occurs in verse 6, and which is presupposed by Viranārāyaṇachchēri, as the granted village was termed after the name of "His Majesty" (l. 73 f.). Another name of his was Parakēsarīn (v. 21), which forms part of his Tamil designation Madirai-koṇḍa Kō-Parakēsarivarman (l. 71), i.e., 'king Parakēsarivarman who took Madirai (Madhurā)'. The conquest of Madhurā and the defeat of its ruler, the Pāṇḍya king Rājasimha, is referred to in verses 9 and 11. Parāntaka I. is also reported to have repulsed an army of the king of Lankā (Ceylon) and to have earned by this feat the surname Saṅgrāmarāghava (v. 10). Hence he calls himself 'Kō-Parakēsarivarman who took Madirai (i.e., Madhurā) and Īram (i.e., Ceylon)' in some of his inscriptions.⁸ He defeated, among others, the Vaidumba king,⁹ "uprooted by force two lords of the Bāṇa kings" (v. 9), and conferred the dignity of "lord of the Bāṇas" on the Gaṅga king Prithivīpati II. (v. 21). His queen was the daughter of a king of Kēraḷa (v. 8). The Leyden grant (l. 35 f.) reports that "(this) banner of the race of the Sun covered the temple of Śiva at Vyāghrāgrahāra with pure gold, brought from all regions, subdued by the power of his own arm." As stated before,¹⁰ this verse refers to the gilding of the *Kanakasabhā* or 'Golden Hall' at Chidambaram. Mr. P. Sundaram Pillai has pointed out that the expression 'Golden Hall' (*Kanakasabhā*) occurs already in the *Devīram* of Appar (*alias* Tirunāvukkaraiyar), the elder contemporary of Tiruñāṇasambandar.¹¹ Consequently, it seems that Parāntaka I. did not gild the Chidambaram temple for the first time, but that he only re-gilded it. Mr. Sundaram adds that "Umāpati Śivāchārya, to whose statements we are bound to accord some consideration, ascribes, in the 14th century, the building of the Golden Hall and the town (Chidambaram) itself to a certain Hiranyavarman of immemorial antiquity." Though the name Hiranyavarman actually

¹ See p. 284, note 3.

² *Ind. Ant.*, Vol. XXII, p. 64, note 51.

³ *Ep. Ind.*, Vol. III, p. 277 f.

⁴ See his notes at the end of Paṇḍit Śāminādayar's edition of the *Parandyaṅga*.

⁵ Tirumaṅgaimannan's *Perigatirumori*, verses 551 to 560.

⁶ மதுரைக் கோட்டம்; No. 88 of 1892, Nos. 232 and 233 of 1894, and No. 15 of 1895. The Madras Museum plates of Kō-Parakēsarivarman *alias* Utiama-Chidambaram refer to the 18th year of "Parakēsarivarman who took Madhurā and Ceylon;" see my *Progress Report* for October 1890 to March 1891, p. 5.

⁷ See the Index to Vol. I, s.v. Vaidumba.

⁸ See Vol. I, p. 112, note 2.

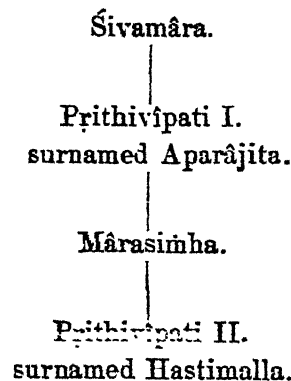
⁹ செம்புக் கோட்டம் or செம்புக் கோட்டம்.

¹⁰ *Madras Christian College Magazine*, Vol. IX, p. 682.

¹¹ *Madras Christian College Magazine*, Vol. IX, p. 513.

occurs among the Pallava kings of Kāñchi,¹ it looks as if his alleged connection with the Golden Hall were only due to the circumstance that the word *hīraya*, 'gold,' happens to be a portion of his name. The gilding, or rather re-gilding, of the Chidambaram temple by Parāntaka I. is alluded to in the *Vikkirama-Sōraṇ-Uḷā* (ll. 30 to 32). The *Kalinguttu-Parāṇi* (viii. 23) mentions his conquest of Ceylon and Madhurā. The same two conquests and the gilding of the Chidambaram temple are referred to in a hymn by Gaṇḍarāditya, the second son of Parāntaka I.² According to this hymn, the capital of Parāntaka I. was Kōri,³ i.e., Uraiyūr, now a suburb of Trichinopoly.⁴ The present inscription is dated in the 15th year of his reign (l. 71 f.). A list of other inscriptions of his was given on page 374 above.

The genealogy of the Chōla king Parāntaka I. is followed by an account of the ancestors of his feudatory Prithivīpati II. surnamed Hastimalla (vv. 12 to 23). This passage opens with a verse (12) glorifying the Gaṅga family, which is said to have had for its ancestor the sage Kaṇva of the race of Kāśyapa⁵ and to have "obtained increase through the might of Simhanandin."⁶ As in the copper-plate grants of the Western Gaṅgas, the first king of the Gaṅga dynasty is stated to have been Koṅkaṇi, who resided at Kuvaḷālapura, the modern Kōlār,⁷ "who was anointed to the conquest of the Bāṇa country,"⁸ and who, in his youth, accomplished the feat of splitting in two a huge stone pillar with a single stroke of his sword.⁹ The device on his banner is said to have been a swan (*śitapiñchha*, v. 14). To the period between this mythical ancestor and the great-grandfather of Prithivīpati II. the inscription (v. 15) allots the reigns of Viṣṇugōpa, Hari, Mādhava, Durvīnta, Bhāvikrama, and "other kings" of Koṅkaṇi's lineage. The remainder of the genealogical portion of the inscription supplies the following pedigree of the Gaṅga kings:



¹ See page 344 above.

² *Madras Christian College Magazine*, Vol. IX, p. 511, and page 374 above.

³ *Ep. Ind.*, Vol. III, p. 281.

⁴ Compare above, p. 252, note 5, and *Ep. Ind.*, Vol. III, p. 72, note 4.

⁵ In the copper-plate grants of the Western Gaṅgas and in verse 13 of the present inscription, the *gōtra* to which the first Gaṅga king, Koṅkaṇivarman, belonged, is called Kāṇvāyana.

⁶ On Simhanandin see my remarks in the *Ep. Ind.*, Vol. III, p. 186.

⁷ The identity of both names is proved by the inscriptions of the Kōlāramma temple at Kōlār, in which Kōlār is called Kuvaḷālapura. The Harihar grant seems to style Mādhava II. 'the lord of Kōlālapura;' see *Ep. Ind.*, Vol. III, p. 166, and *Ind. Ant.*, Vol. VII, p. 173.

⁸ The Mallohalli grant seems to call Koṅkaṇivarman 'a jungle-fire in burning the extremely dense grass—the Bāṇas;' see *Ep. Ind.*, Vol. III, p. 164, and Mr. Rice's *Mysore Inscriptions*, p. 289.

⁹ The same performance of Koṅkaṇivarman is alluded to in most of the Western Gaṅga copper-plate grants. Dr. Fleet suggests that the stone pillar may be meant for a *jayastambha*; see *Ep. Ind.*, Vol. III, p. 165, note 4.

Prithivipati I. fought a battle at Vaimbāguri (v. 17) and lost his life in a battle with the Pāṇḍya king Varaguṇa at Śrīpurambiyā (v. 18). Śrīpurambiyā has to be identified with the village of Tiruppirambiyam near Kumbhākōṇam.¹ Mr. Venkappa has shown that this place is mentioned in the *Dēvāram* of Tiruṅgaṇḍar and Sandararāmaṇi, and that king Varaguṇa-Pāṇḍya is referred to in the *Tiruvālm*.²

Prithivipati II. was a dependent of Parāntaka I. and received from him the dignity of 'lord of the Bāṇas' (v. 21), who had been conquered by the Chōla king (v. 9). He defeated the Hill-chiefs (*Girindra*)³ and the Pallavas (v. 23) and bore the titles 'lord of Parivipurī' and 'lord of Nandi,' i.e., of the Nandidurga hill near Dāṅḍa. His banner bore the device of a black-buck, his crest was a bull, and his drum was called *Paiśācha* (v. 24). In the Tamil portion of the inscription, Prithivipati II. is referred to under the title Śembiyan-Māvalivānarāya (ll. 72 and 101). The second part of this name consists of Māvāli, the Tamil form of Mahābali, i.e., 'the great Bali,' who is considered as the ancestor of the Bāṇa kings,⁴ and Vāṅarāja, i.e., Bāṇarāja or 'king of the Bāṇas.' The first part of the name, Śembiyan, is one of the titles of the Chōla kings. The whole surname appears to mean: '(he who was appointed) Mahābali-Bāṇarāja (by) the Chōla king.'

According to verse 16, the Gāṅga king Prithivipati I. rendered assistance to two chiefs named Iriga and Nāgadanta, the sons of king Dindī, and defended the former of these two against king Amōghavarsha. This king can be safely identified in the following manner. The Chōla king Rājarāja ascended the throne in A.D. 984-85;⁵ Rājarāja's grand-uncle Rājāditya was slain by the Gāṅga king Bhūṅga, who was a feudatory of the Rāshtrakūṭa king Krishna III., before A.D. 949-50;⁶ Rājarāja's father Parāntaka I., who reigned at least 40 years,⁷ may accordingly be placed about A.D. 900 to 910. As Parāntaka I. was a contemporary of the Gāṅga king Prithivipati II.,—Amōghavarsha, the contemporary of Prithivipati I., must be identical with the Rāshtrakūṭa king Amōghavarsha I., who reigned from A.D. 814-15 to 876-78.⁸ Accordingly Mārasimha, the son of Prithivipati I., must have reigned about A.D. 878 to 900, and must be distinct from another Mārasimha, who reigned from A.D. 963-64 to 974-75.⁹

Of the localities mentioned in the grant proper, Udayāndiram and Urvēdimāṅgalam (v. 26) and Udayāndiramāṅgalam (the Tamil spelling of Udayāndiram, see above, ll. 74 and 99 f.) are two different forms of the name of the modern village of Udayāndiram, where the plates were found.¹⁰ In mentioning the name Udayāndiramāṅgalam, the subjoined inscription presupposes the existence of the lost original of the Udayāndiram plates of Nandivarman Pallavamalla (No. 74), which record the foundation of that village in honour

¹ See Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 273. Tiruppirambiyam is No. 67 on the *Madras Survey Map* of the Kumbhākōṇam tālluqa.

² *Ind. Ant.*, Vol. XXII, p. 62 f. Varaguṇa-Mahārāja is mentioned in an inscription of the Pāṇḍya king Kō-Mārañjadaiyan at Tillasthānam; No. 51 of 1895 in my *Annual Report* for 1894-95.

³ The Malapas or Hill-chiefs are mentioned among the enemies conquered by the Hoysala kings; see *Ind. Ant.*, Vol. XX, p. 304, note 8. ⁴ See p. 388, note 1.

⁵ See *Ind. Ant.*, Vol. XXIII, p. 297, and *Ep. Ind.*, Vol. IV, p. 68. ⁶ *Ep. Ind.*, Vol. II, p. 108 f.

⁷ See p. 374, note 8.

⁸ See Dr. Fleet's Table, *Ep. Ind.*, Vol. III, p. 51.

⁹ *Ep. Ind.*, Vol. III, p. 172; *Ind. Ant.*, Vol. XII, pp. 255 and 270 f.; Mr. Rice's *Inscriptions of Sravanas-Belgola*, Introduction, p. 18; and his *Inscriptions in the Mysore District*, Part I, Introduction, p. 6 f.

¹⁰ Compare page 365 above.

- [17.] दण्डगतम् विभक्ति¹ सुचिरम् विश्वम्भ्रामण्डलम्² सतद्वीपममुद्रशैरुम-
 [18.] धुन[1] केयूरबुद्धचैव यः[*] ॥ [६*] हैमगर्भतुलाभारब्रह्मदेयसुरा-
 [19.] लयाः [1*] येन³ प्रवत्तिता⁴ धम्मास्तथा दानान्यनेकशः[*] ॥ [७*] यः पुलोमत-
 [20.] नयामिव शक्रः पर्वतेन्द्रतनुजामिव शर्वः [1*] कैटमारिरिव सागरक-
 [21.] न्यां केरळेश्वरमुतामुपयेमे ॥ [८*] समुत्स्वातौ वाणक्षिधिर-⁵
 [22.] पती येन सहसा जिता वैनुमवाद्या⁶ दिशि दिशि नरेन्द्राश्च

Plate IIIa.

- [23.] बहुशः [1*] मथित्वा पाण्ड्येन्द्रं करितुरगविरांगसहितं⁷ रणा-
 [24.] ग्रे यदण्डस्समधुरमिभ्रवातमहरत् ॥ [९*] लंकेश्वरप्रहित-
 [25.] मप्रमितम् बलौघम्⁸ वीरोपबृंहितमिभ्राश्वघटावकिर्णम्⁹ [1*] ह-
 [26.] त्वा क्षणेन रणमूर्द्धनि योर्त्ययुक्तं संग्रामराघव-
 [27.] पद्मं भुवने विभक्ति ॥ [१०*] पाण्ड्ये जिने [ये]न हि राजमिहे द्वयो-
 [28.] स्समासीत् सममेव भीतिः [1*] स्वमित्रघातेन¹⁰ धनातिभर्तुर्गन्तु¹¹ र¹² त्वे-
 [29.] न विभीषणस्य¹¹ ॥ [११*] यस्याभवत्प्रवरकाश्यपवंशजोऽग्रे क-
 [30.] ष्वो¹² महामुनीरनल्पतपःप्रभावः [1*] यः[*] मिहनन्दिनहि¹³ म¹⁴ प्र-
 [31.] तिलब्धवित्धिर्गर्गान्वयो¹⁵ विजयता¹⁶ जयताम् वरःस्सः [॥ १२*]

Plate IIIb.

- [32.] श्रीवासघाम्नि कुवळालपुरे विशाले क[1]ष्वायनस्मकल-
 [33.] गंगकुलातिभूतः¹⁵ [1*] राजा बभूव भुवि¹⁶ कौकणीतमधे-
 [34.] यो यो वाणमण्डलजयाय कृताभिषेकः[*] ॥ [१३*] ¹⁷ क्खस्त-
 [35.] म्भोनल्पः करनळगृहीतासिलतया¹⁸ द्विधा चक्रे येन प्र-
 [36.] बलशिशुलिलेन¹⁹ शिशुना [1*] प्रहारेणैकेन प्रवरमि-
 [37.] तपिष्वन्ध्वजवरं²⁰ यदियन्ध्वोच्चै रणशिरमि विम्यत्यरि-
 [38.] गण्वाः[*]²¹ ॥ [१४*] ²² त्रिविन्दुरोपहरिमाध्ववृद्धितीनभुदिक्रन्तु²³ ति-
 [39.] भूपतिजन्मान्ये²⁴ [1*] तस्थान्वये पृथुयशाश्चिवावमारस्तुः[*] त्रि-²⁵

1 Read विभक्तिं सुचिरं.

2 Read 'मण्डलं.

3 This word is engraved on an erasure.

4 Read प्रवत्तिता घमां.

5 Read 'क्षितिधरं.

6 Read वैदुम्बाद्या.

7 Read वाराङ्गं.

8 Read बलौघं.

9 Read 'वर्काणम्.

10 Read धनातिभर्तुः.

11 Read विभीषणस्य.

12 Read 'मुनिरं.

13 Read 'तिलब्धवृद्धिः.

14 Cancel च, which offends against the metre, and read विजयतां जयतां.

15 Read 'कुलदिभूतः.

16 Read कौकणिं.

17 Read शिलां.

18 Read 'लीलेव.

19 The syllables कृहीतासिल are engraved on an erasure.

20 Read ध्वजवरं.

20 Read 'पिच्छं ध्वजवरं यदीयं दृष्टोच्चै.

21 Read 'गणाः.

22 Read श्रीं.

23 Read 'दुर्विनीतं.

24 Read 'जन्मं.

25 Read श्रीं.

Plate IVa.

- [40.] मान् बभूव दृष्टिर्विदग्धिर्विदग्धिः* ॥ [१५*] यो दिण्डिको जेरिगनाग-
 [41.] दन्दौ^१ ररक्ष भीतावभैयन्दानन्^२ [1*] श्रीमत्प्रेमकेसरी-
 [42.] *धर्मन्त्रयोः सुगन्धदन्तमनन्यतुल्यः* ॥ [१६*] येन वैमल्लगुहना-
 [43.] श्री^३ रणाग्रे स्वतुष्टिनिहतारिचकेन [1*] गांगमम्बु
 [44.] गमितं शिन्धुश्रौतवतनस्थिशकलं स्वशरीरालं ॥ [१७*]
 [45.] यः* श्रीदु-विद्यमहाहवसूत्रि^४ धीरः* पाण्ड्येस्वरन्^५ वरगुणं
 [46.] महजा^६ विजित्य [1*] कृतार्थयुक्तमपराजितशब्दमात्मप्राण-
 [47.] व्ययेन^७ मुहदश्रीदिवङ्गम ॥ [१८*] श्रीमारसिहस्यनयोस्य

Plate IVb.

- [48.] नज्ञे नरेश्वरो गंगकुलप्रदीपः [1*] सनैकवासरिदु-
 [49.] लान्वरारविध्वंमते चण्डकरप्रभावः* ॥ [१९*] अम्यासित्तनयः
 [50.] प्रसादसुगन्धममभविरो जन्मना विभ्रन् कल्पतरुप्रतम प्रणयि-
 [51.] नां कालानलो विद्विमान् [1*] आख्यातः^८ पृथिविपतिः* क्षितिभृता(म)-
 [52.] मग्रेसरः केसरी यश्चाभारपने^९ विभक्ति रिपुभि-
 [53.] दत्तान्^{१०} प्रहार[1*]न्युधि ॥ [२०*] तस्मान्नृपोलप्रत पट्टमयम् प्रसादम्
 [54.] नाणाधिराजपदलम्भनसाधनं यः [1*] आक्रामतो युधि परान्त-
 [55.] कतो नरेन्द्रान्^{११} गंगान्वपायमलिलाशयराजसिंहः*^{१२} ॥ [२१*]

Plate Va.

- [56.]^{१३} शौथ्योद्गार्यरुतज्जृतामधुगतादाक्षिण्यमेधाक्षमाप्र-
 [57.] ज्ञाशौचशमानुभावकरुणाक्षान्तिप्रधानो नथी [1*] आक्रान्त-
 [58.] : पृथिवीपतिं स कलिना शोक[1*]वसादौ विना स्थानुन्द्राग्वलि-
 [59.] वंशजोयमिति यम् भेजे गुणानां गणः ॥ [२२*] विदा-
 [60.] रयन् पञ्चववन्^{१४} गिरिन्द्रान् वृषभियो दानवहाप्रहस्तः [1*]
 [61.] वहन्महि^{१५} श्रीसहजो ययात्थं यो हस्तिमल्लोपरनामधेयः [1*] ॥ [२३*]
 [62.] कृष्णध्वजः पञ्चविपुर्ध्वविपो वृषांकः पैशाचदुन्दुभिरयुधि^{१६} नन्दिना-
 [63.] यः [1*] आज्ञापितः* स्वयममूपादि^{१७} हस्तिमल्लो विज्ञापयन् स परकेसरी-^{१८}

* Read 'दन्तौ.

* Read 'त्रि.

* Read 'सूत्रि.

* Read मुहदात्रिदि.

* Read यश्चाभारपदं विभक्ति.

* Read 'राजहं' in accordance with the preceding तलिलाशय.

* Read पञ्चववन्दिन्द्रान्; द्रान् is corrected by the engraver from द्ना.

* Read 'भिरभीयुधि.

* Read 'वभयं.

* Read 'शक्नोत्सातं.

* Read 'श्वरं.

* Read भरयासतिं.

* Read 'दत्तान्.

* Read 'सूपादि.

* Read 'वर्गन्मृत्योर्मुखां.

* Read 'शरीरात्.

* Read सहसा.

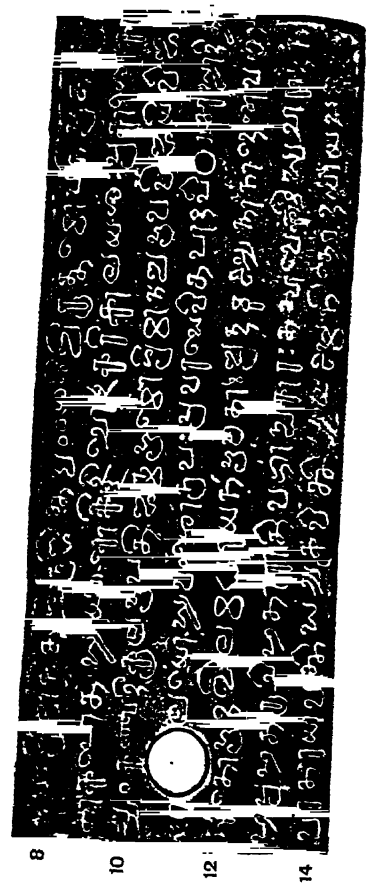
* Read पृथिवीं.

* Read गङ्गान्ववायं.

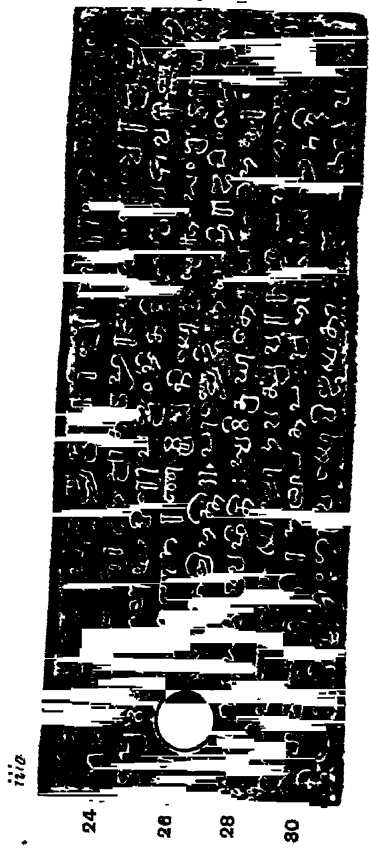
* Read शौथोद्गार्यरुतज्जृतां.

* Read वहन्महीं.

* Read 'केसरीं.

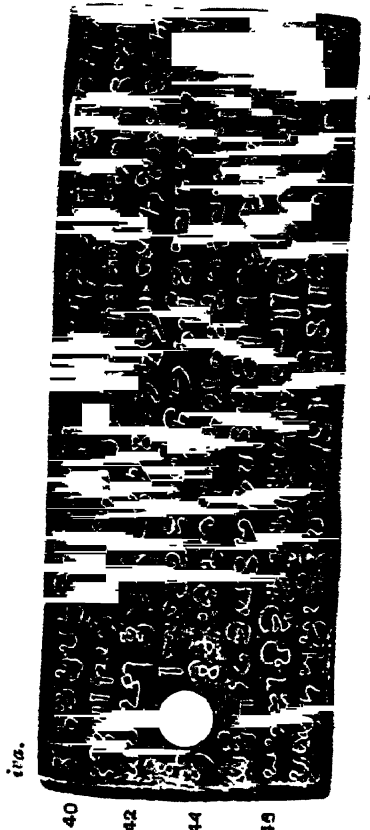


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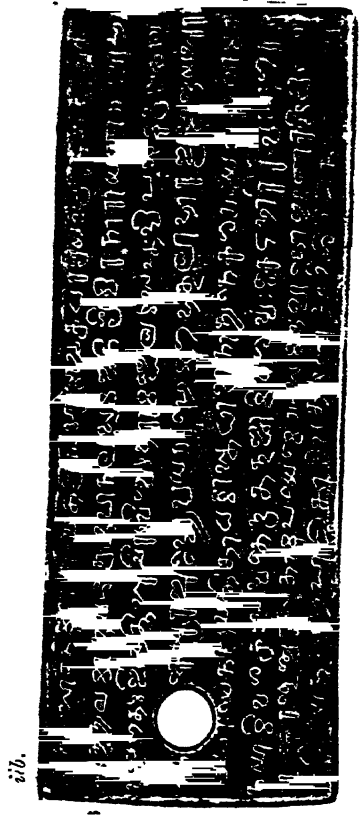
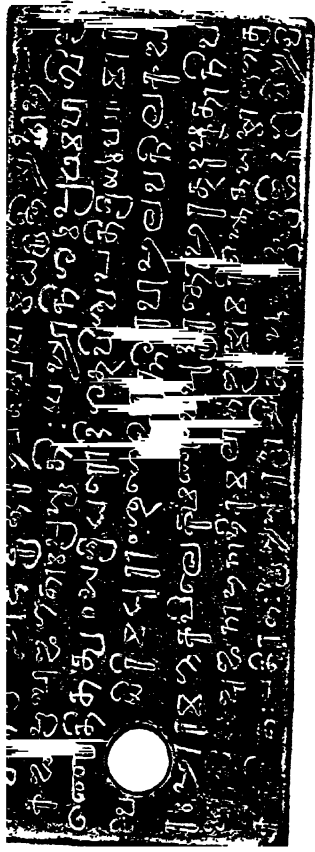
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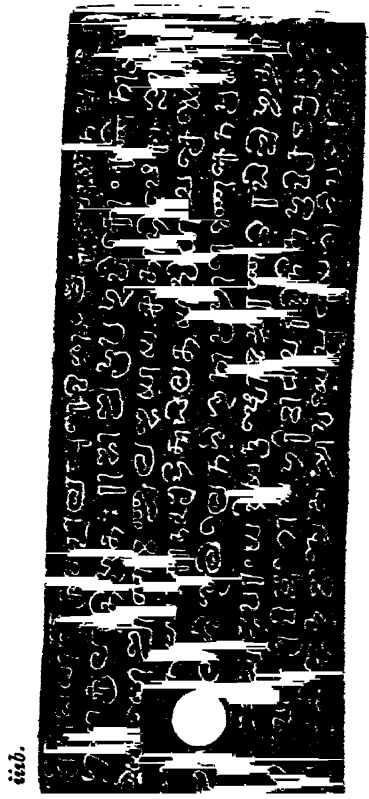


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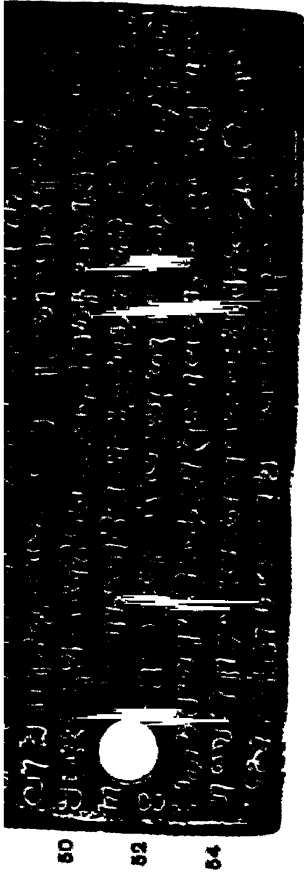


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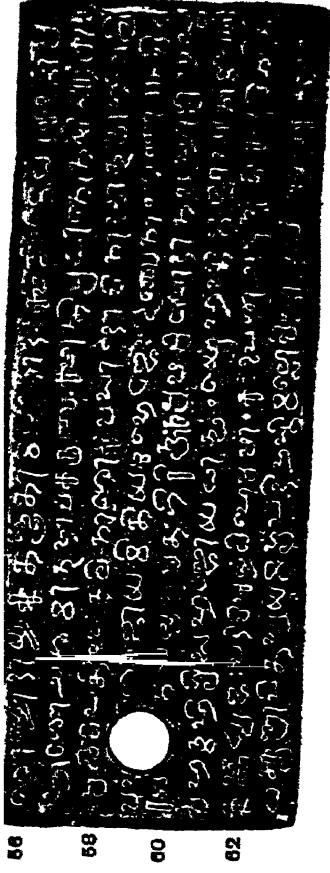
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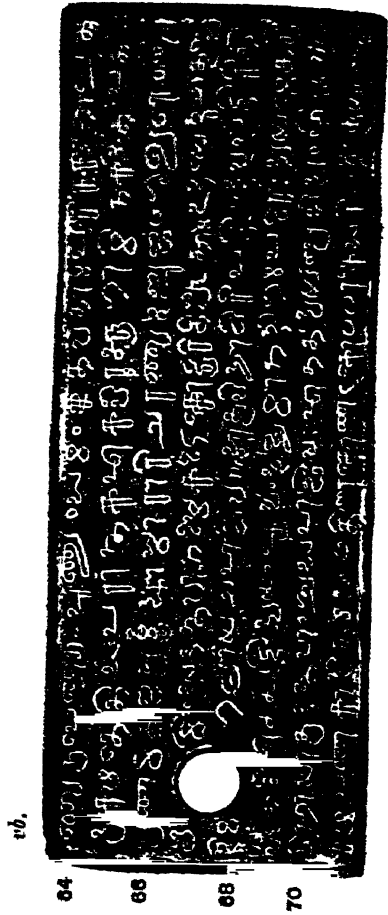


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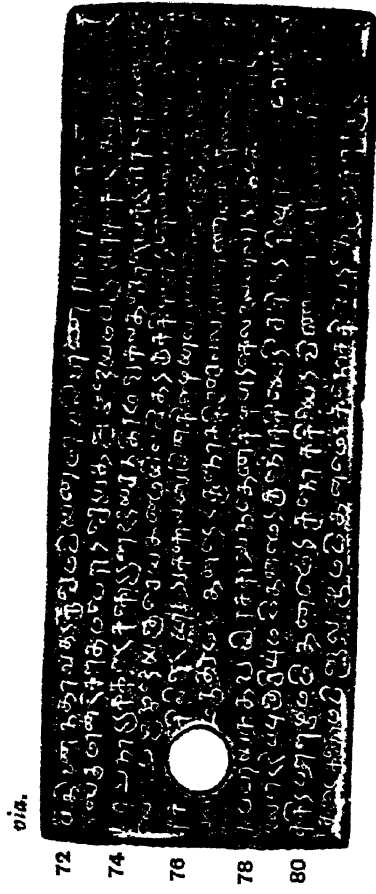
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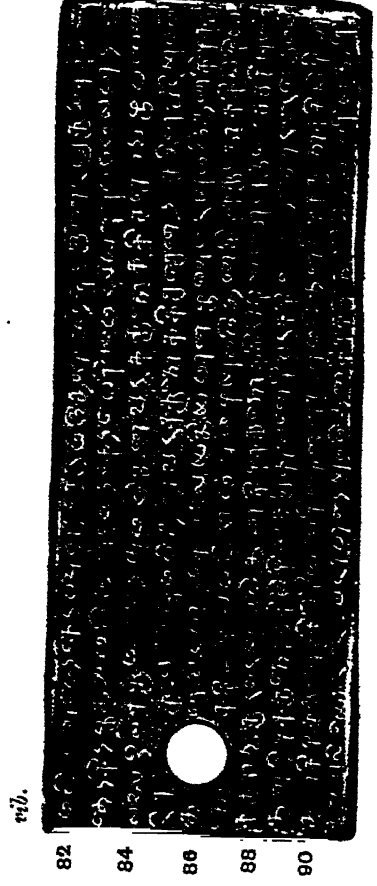
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viii.



- [94.] க்ருமக்கிமிள வடமெற்கிறறணா லொட்டா குட்டமம் மொட்டைக்குமக்கிமிள்
 [95.] மத்தகத்துப்படர் பரையுமிதன் கிழக்கு கொக்கிமிழியக்காரை கடலும்மித-
 [96.] ன் கிழக்கு கொக்கிமிழியப்பாலாற்றனவும் [*] இப்பரிசு காட்டைக்கட்டி கில-
 [97.] கடப்பித்துக்கல்லுக்கள் ஸிபுசாட்ட பழம் பள்ளிச்சந்தமான விச்சா-
 [98.] திரிபட்டயுத்தெவர்பட்டியுமான இவ்விரண்டு பட்டியுக்கி இந்நாற்பாலெல்-
 [99.] லையுள்ளும் உண்ணிலமொழிவின்றி ஆயிரப்புவிரை உதய[ச*]த்திரமங்க-
 [100.] வத்தாற்கெய் கூட இப்பரிசெய் அறையொலைப்படி ஸாவனஞ்செய்வித்துக்-
 [101.] குத்தென் செம்பியள் மாவலிவாணராயனெள் [*] ஒஹொ காறாயணாய ||

TRANSLATION.

A.—Sanskrit portion.

Hail! Prosperity!

(Verse 1.) May he (*viz.*, Vishṇu) incessantly grant you prosperity, the lord of Prosperity (*and*) master of the Universe, of whom the eight-bodied (Śiva) himself became one half of the body;¹ from the lotus on whose navel the creator of the worlds was produced; (*and*) whose true nature the primeval speech (*i.e.*, the Vēda) reveals!

(V. 2.) Let it far remove your sins, the being (*viz.*, Śiva) which is the enemy of Cupid; whose diadem is the moon; the dark (*spot*) on whose throat resembles a particle of a cloud; (*and*) in whose forehead is sunk a (*third*) reddish eye!

(V. 3.) From the lotus on the navel of Vishṇu was produced Brahmâ; from him Marîchi; from him (Kâśyapa) the founder of a *gôtra* (*and*) husband of Diti; from him the Sun, who is praised by (Indra) the lord of gods; from him Rudrajit, who was full of terrible power; from him the glorious Chandrajit; (*and*) in his race Śibi, the best of kings, who saved a pigeon (*by offering his own flesh to a hawk*).

(V. 4.) In his race, which was resplendent with the fame of Kôkkilli, Chôḷa and Karikâla, (*and*) which was the birth-place of Kôchchankaṇ and other noble kings, was born the glorious (*and*) victorious Vijayâlaya, whose foot-stool was worshipped by the best of kings.

(V. 5.) His son was Âditya, who overcame the whole crowd of exalted kings; whose splendour, being emitted to enter various countries, dispelled the darkness (*which were*) troops of enemies; who learned the true state (*of the affairs of his enemies*) from his spies; who made the excellent wheel (*of his authority*) roll with incessant speed; (*and*) to whom, the continually rising, joyfully bowed the four regions.²

(V. 6.) From him was born the glorious king Viranârâyaṇa, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,³ (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 7.) He practised many meritorious acts and gifts, (*as*) the *hômagarbhu* (gift), the *tulâbhûra* (gift), gifts (*of land*) to Brâhmanas, and (*the building of*) temples.

(V. 8.) As Śakra (Indra) the daughter of Pulôman, as Śarva (Śiva) the daughter of the lord of mountains, (*and*) as (Vishṇu) the enemy of Kaiṭabha the daughter of the ocean, he married the daughter of the lord of Kêraḷa.

¹ *Viz.*, in the form of Harihara, which consists of Vishṇu and Śiva joined in one. Compare No. 73, verse 4.

² Every word in this verse also applies to the sun (*âditya*), whose name the king bore.

³ This word has to be taken in two ways, *viz.*, as a synonym of *chakravartin*, 'an emperor,' and as an epithet of Vishṇu, one of whose names (Nârâyaṇa) forms part of the king's name.

(V. 9.) He uprooted by force two lords of the Bâna kings and defeated the Vaidumba and many other kings in various regions. His army, having crushed at the head of a battle the Pândya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with 'the city of) Madhurâ.

(V. 10.) Having slain in an instant, at the head of a battle, an immense army, despatched by the lord of Lañkâ, which teemed with brave soldiers (and) was furnished with troops of elephants and horses, he bears in the world the title Saṅgrâmarâghava, which is full of meaning.¹

(V. 11.) When he had defeated the Pândya (king) Râjasimha, two persons experienced the same fear at the same time: (Kubêra) the lord of wealth on account of the death of his own friend,² (and) Vibhishana³ on account of the proximity (of the Chôla dominions to Ceylon).

(V. 12.) May it be victorious, the Gaṅga family, at the beginning of which was the great sage Kaṅva, who was born in the excellent race of Kâśyapa, (and) the power of whose austerities was very great; which obtained increase through the might of Simhanandin; (and which is) the best of victorious (dynasties)!

(V. 13.) In the great (city of) Kuvaḷâlapura, which was the dwelling-place of Prosperity, resided a king whose name Koṅkaṇi (was well known) on earth; who was a descendant of Kaṅva (Kâṇvâyana); who became the first of the whole Gaṅga race; (and) who was anointed to the conquest of the Bâna country (mandala).

(V. 14.) (While still) a youth, he who resembled the powerful Śîśu (Kumâra)⁴ in gracefulness, split in two a huge stone pillar with the sword held in (his) hand at a single stroke. The crowds of enemies became afraid when they perceived at the head of the battle his lofty, excellent banner which bore a beautiful swan.⁵

(V. 15.) In his lineage, which deserves respect because there were born (in it) the glorious Vishṅgôpa, Hari, Mâdhava, Durvinita, Bhâvikrama and other kings, was born Śivamâra's son, the glorious Pṛithivîpati (I.), a matchless hero of wide fame.⁶

(V. 16.) By the promise of security, he who was unequalled by others, saved Iriga and Nâgadanta, the sons of king (kô) Diṇḍi, who were afraid,— the one from king Amôghavarsha, (and) the other from the jaws of death.

(V. 17.) At the head of a battle called (after) Vaimbalguri, he who had slain the army of the enemy with (his) sword, caused a piece of bone, which had been cut from his own body by the sharp sword, to enter the water of the Gaṅgâ.⁷

(V. 18.) Having defeated by force the Pândya lord Varaguṇa at the head of the great battle of Śrîpurambiya, and having (thus) made (his) title Aparâjita (i.e., 'the

¹ The name *Saṅgrâmarâghava*, i.e., '(resembling) Râma in battle,' was appropriate in his case, because he defeated an army of the king of Ceylon, just as Râma had killed Râvana, the fabulous ruler of Lañkâ.

² This seems to imply that the Pândya king Râjasimha possessed great wealth, which was seized by the conquering Chôla king.

³ This is the name of Râvana's younger brother, who was raised to the throne by Râma.

⁴ This god is supposed to have split the mountain Krauñcha.

⁵ *Sitapîlchha* is the same as *śeṭṭagarut*, which the *Amarakôśa* (ii. 5, 23) gives as a synonym of *baṇḍa*.

⁶ It is difficult to say which of the three words *pṛithivyata*, *pṛithivîpati* and *śeṭṭaru* is the actual name of the king. I select *Pṛithivîpati*, because the same name is borne by another king in verses 20 and 22.

⁷ It is not clear if the bone was cut out by one of the enemies or by himself, nor why it was subsequently immersed in the Gaṅgâ.

Uti (superior) significance, this hero entered the heaven of (*his*) friend (*viz.*, Indra) by sacrificing his own life.

(V. 19.) His son was the glorious king Mārasimha, the light of the Gaṅga family (*and*) the only abode of honour, who possessed the power of the sun in dispelling darkness,— a crowd of enemies.

(V. 20.) His son was called Prithivīpati (II.), the foremost lion among kings, whose face beamed with kindness, who was exalted by birth, who kept the vow of (*resembling*) the *Kalpa* tree towards friends, who was the fire of death to enemies, and who bore, from the forehead to the feet, wounds received from the enemies in battle.

(V. 21.) This prince, a *flamingo* in the tank of the Gaṅga family, received from that¹ Parāntaka, who attacked kings in battle, a grant (*prāsāda*) in the shape of a (*copper*) plate (*paṭṭa*),² which was the instrument of the attainment of the dignity (*paṭa*) of lord of the Bāṇas (*Bāṇāśūlirāja*).

(V. 22.) Oppressed by the Kali (*ayr*), the political crowd of virtues, *viz.*, courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, forbearance, *etc.*, forthwith joined, in order to rest without grief and fatigue, this Prithivīpati (II.), because they thought that he was born of the race of Bali.³

(V. 23.) He deservedly bore the other name Hastimalla,⁴ as he tore up the Hill-chiefs (*Girindra*) together with the Pallavas, as he was devoted to virtue, as his fingers (*always*) carried gifts, as he bore the earth, (*and*) as he was prosperous from birth;— [just as the divine elephant Airāvata tears up large hills like sprouts, is beloved by Indra, carries rut on the tip of his trunk, bears the earth, and was born (*from the milk ocean*) together with the goddess of Prosperity].

(V. 24.) He whose banner bore (*the emblem of*) a black-buck, who was the lord (*of the city*) of Parivipurī, whose crest (*aṅka*) was a bull, whose drum (*was called*) *Paiśācha*, who was fearless in battle, (*and*) who was the lord of Nandi,— though himself (*called*) Hastimalla,⁵ on submitting a request, was commanded (*accordingly*) by king Parakēsarīn.⁶

(V. 25.) “The religious merit of those who perform (*grants*), and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)” : (*Speaking*) thus, the matchless hero Parāntaka incessantly bows (*his*) head, whose diadem are the lotus feet of Cupid's enemy (Śiva),⁷ to future kings.

(V. 26.) This king granted the land called Kadaikkōṭṭūr, on his (*viz.*, Hastimalla's) behalf, to (*the village of*) Udayēndu-chaturvêdimāṅgalam.

(V. 27.) The two *paṭṭis*⁸ called *Vidyādhurīpaṭṭi* (*and*) *Dīvarāṭṭi* in this (*village*) had been formerly enjoyed by the Digambaras.

¹ This pronoun refers to the Chōla king whose reign was described in verses 6 to 11.

² With *paṭṭamayaḥ prasādaḥ* compare *prasāda-paṭṭaka*, *Ep. Ind.*, Vol. III, p. 312.

³ In reality, Prithivīpati II. was not a descendant of Bali, the mythical ancestor of the Bāṇa kings (*Ep. Ind.*, Vol. III, p. 74), but the Bāṇa kingdom had been conferred on him, a Gaṅga, by Parāntaka I.

⁴ *I.e.*, ‘the wrestler with elephants’ or ‘the best of elephants.’

⁵ The lion and the elephant are considered as natural enemies. Hastimalla means ‘the best of elephants,’ and Parakēsarīn ‘the lion to enemies;’ hence the *virōdha*.

⁶ This seems to mean that Hastimalla received Parakēsarīn's permission to make the present grant.

⁷ *I.e.*, who is a devotee of Śiva. Compare Vol. I, p. 5, notes 3 and 10; Vol. II, p. 11, note 3; and *Ep. Ind.*, Vol. IV, p. 83, note 3.

⁸ Regarding *paṭṭi* see p. 359, note 12.

(L. 28.) The king made the gift of these two (*pattis*) of that *village*; for, these two were known to have formerly belonged to the Kshapanakas.¹

B.—Tamil portion.

(Line 71.) In the fifteenth year (*of the reign*) of Madirai-konda Kō-Parakēsarivarman,—His Majesty had, at the request of Śembiyan-Māvalivānarāyar, converted (*the village of*) Kūḍaikkōttūr in Mēl-Adaiyāru-nādu, (*a subdivision*) of Paḍuvār-kōttam, together with Udayasandiraṅgaḍam, into a *village*, called Viranāḍiyāpāḍi after his own name.

(L. 75.) The eastern boundary (*of this village is*) a banyan tree (*ālam*) on the east of (*the land called*) *Vinnap-barren ground*; on the east of the Pālāru (*river*); going to the south of this, a *marudu* (tree);² and going to the south of this, the (*channel called*) *Vinnap-barren ground*, which feeds the (*tank called*) *Vinnap-barren ground*.

(L. 78.) The south-eastern boundary (*is*) the Pālāru (*river*).

(L. 79.) The southern boundary (*is*) a group of *nuz vomica* trees (*eṭṭi*); ascending to the west of this, a pit on the north of the waste land (*of the village*) of Śirrarīyūr; ascending to the west of this, a banyan tree at the outlet on the eastern side of the (*tank called*) *Vinnap-barren ground*; ascending to the west of this, a crooked neem tree (*vēmbu*) on a large (*piece of*) barren ground; ascending to the west of this, an expanse of water; ascending to the west of this, a bush on the south of a cross-road³ with *iḍu* (creepers);⁴ and ascending to the west of this, the foot of a high hill.

(L. 83.) The western boundary (*is*) a resounding boulder; going to the north of this, the “cross-road of the three women;” and going to the north of this, the “horse’s halter.”

(L. 86.) Its northern boundary (*is*) a *kurā* (shrub);⁵ descending to the east of this, *Piḍāmburai* (?); descending to the east of this, a pond with *kurā* (shrubs);⁶ descending to the east of this, a path (*of the breadth*) of one buffalo; descending to the east of this, a hillock near a banyan tree on the north of the (*tank called*) *Kaṭṭi*; descending to the east of this, a large vein (?) of stone; descending to the east of this, a large boulder near a *kallili*;⁷ descending to the east of this, a large *turiñjil* (tree);⁸ descending to the east of this, a large boulder; descending to the east of this, a stone wall (?) near a *turiñjil* (tree); descending to the east of this, a pond near a *tanakku* (tree)⁹ on the north-west of a bare cross-road, and a large boulder on the bare cross-road; descending to the east of this, a thicket of *kārai* (shrubs);¹⁰ and descending to the east of this, the bank of the Pālāru (*river*).

(L. 96.) Having assembled accordingly (*the inhabitants of*) the district (*niḍu*), having caused (*them*) to walk over (*the boundaries of*) the (*grant*) land, having planted stones and milk-bush (*on the boundaries*), having excluded the two *pattis* called *Vichchūḍiṅṅipatti* and

¹ The Kshapanakas are the same as the Digambaras in verse 27.

² மருது or மருதம் in Tamil and अर्जुन in Sanskrit is the tree *Ternstroemia alata*. It forms part of Tiruvīḍaimarūdūr or Madhyārjuna, the name of a famous shrine of Śiva near Kumbhākānam, which Śaṅkara is said in the *Śaṅkara Vijaya* to have visited; see Dr. Aufrecht's *Oxford Catalogue*, p. 248a.

³ குறுக்கு is perhaps the same as குறுக்குப்பாதை and குறுக்குவழி.

⁴ According to the Tamil definition, this is a thorny creeper, *Mimosa rubicandis*.

⁵ அடியமரம் is probably the same as Adigaimān, ‘the King of Adigai’ and அடியமரம் means ‘a shaven widow.’ Perhaps this fanciful name designated a bare rock which resembled a woman’s head in shape.

⁶ *Webera corymbosa*.

⁷ This may be the same as *ashu rock*, *Ficus virens*.

⁸ *Mimosa amara*.

⁹ *Morinda umbellata*.

¹⁰ *Webera corymbosa*.

36 free of taxes, as a *devadāna*, excluding one field (*ṅulam*) which is situated within (the land granted), and which is a *devadāna* of the temple of Bhīmēśvara within the village,— to (the god) Mahādēva of the holy Anēkataṅgāpadam (temple), who is the lord of Kāñchipuram, a city in Eyir-kōṭṭam, (a district) of Jayāṅkoṇḍa-Śōra-maṇḍalam.

(The land granted) is situated to the west of the village of Tāmar, *alias* Nittaviṇōdā-nallūr, in Tāmar-nāḍu, (a subdivision) of Tāmar-kōṭṭam. The northern boundary (is) to the south of the temple of Gaṇapati. The eastern boundary touches the *kuri*¹ (boundary) to the temple (bottom) of Kumāra, on the south of this the temple of Kāli, and on the south of this the bottom of a sluice (*tāmb-aḍi*). The southern boundary (is) to the north of a field (*ṣeruru*), which is a *tiruvīḍaiyāṭṭam*,² at the bottom of the sluice. The western boundary is to the east of the causeway (? *maṇṇāḍu*) on the bank of the tank.

The king having ordered thus, Kulōttuṅga-Śōra-Brahmārāyaṇ³ caused (the above) to be engraved on stone.

NO. 78. ON THE SOUTH BASE OF THE ANEKATANGAPADAM TEMPLE AT KANCHIPURAM.

Like No. 77, this inscription belongs to the time of Kulōttuṅga-Chōḷadēva I. It is dated in the 34th year of his reign, and records that the king granted 2 *velis* of land to the Anēkataṅgāpadam temple at Kāñchipuram. The land granted was situated in the southern portion of Kāñchipuram, to the north of the temple of Tirukkaraḷi-Mahādēva, *i.e.*, of the Rājasimhavarmēśvara (now Kailāsanātha) temple,⁴ to the east of the hamlet of Puttēri,⁵ to the west of 'the royal wall of Rājēndra-Chōḷa,'⁶ and to the south of the hamlet of Kīr-Puttēri, *i.e.*, 'Eastern Puttēri.'

As the land granted bordered on the Kailāsanātha temple, it is not impossible that it formed part of those gifts of Kulōttuṅga-Chōḷadēva, which were declared to be unlawful and were restored to the Kailāsanātha temple in the time of Kambaṇa-Uḍaiyar.⁷

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] புகழ்மாதா வினங்க ஜயமாதா விரும்ப நிலமகள் நிலவ மலர்-
மகள் புணர உரிமைபிற்கிறந்த மணிமுடி குடி மினவர்⁸ நிலை கெட வில்லவர்
குடி[த]ர எனை மன்னவர் இரிப[அ]ந்தி[ழித]ரத்திக்கனைத்துந்தந் சக்-
[2.] கானடாத்தி விஜயகங்குலெகம் பண்ணி வீரலிஹைவனத்துப்புலவனமுடூதமுடையா-
னொடும் ஸீந்திருத்தருளிய ஸ்ரீகுலொத்தங்கசொடிவெவர்க்கு யாண்டு முப்பத்து-
ஶாலாவது திருவாய் மெ[ர]தித்தருள ஜயங்கொண்டசொழமண்ட-
[3.] வத்து எயிற்கொட்டத்து நகரங்காஞ்சிபுரத்து ஆளுடையார் திருவனெகதங்காபதமு-
டைய ஶைவாடெவர்க்கு நித்தசிமந்தஞ்செலுத்தகெக்கு அந்தராயமுட்பட இறை-
யிவி மெ[த]வ[த]ரனமீட்ட ⁹நீர்நிலம் காஞ்சிபுரத்துத்துணர்¹⁰லத்து¹¹த்திருக்கற்றளி-
ஷைவாடெவர் கொடுவ-

¹ According to the *Dictionnaire Tanoul-Français*, this is a land measure of 576 square feet.

² This term is probably synonymous with *devadāna*; see the Index to Vol. I, s.r. *tiruvīḍaiyāṭṭam*, and *Ind. Ant.*, Vol. XXIV, p. 258, note 48.

³ On similar surnames or titles see p. 139, note 1.

⁴ See Vol. I, p. 118.

⁵ *Puttēri-ṣeruru* is still the name of the street which leads from Conjeeveram to the Kailāsanātha temple.

⁶ It appears from this that Rājēndra-Chōḷa had built a fortification wall round Kāñchipuram.

⁷ See Vol. I, p. 118.

⁸ Read மினவர்.

⁹ Read தீர்

¹⁰ Read புரத்துண்ணிலத்து.

