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PART III.

SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

I.—ADDITIONAL INSCRIPTIONS IN THE TANJAVUR TEMPLE.

In the introductory remarks to No. 58 (page 229 f.) I had occasion to refer to four inscriptions of Rājarājadēva, the lower portions of which are buried underground. Two of these (Nos. 65 and 66),— which, to judge from their beginnings, promised a rich harvest of proper names,— were since temporarily excavated, and impressions of them taken, by my assistants. This led to the discovery of two further inscriptions, which are engraved underneath No. 66, one of Vikrama-Chōlādēva (No. 67), and one of Vikrama-Chōlādēva (No. 68). I did not consider it worth while to excavate and copy the whole of Nos. 63 and 64, but shall now publish their first two lines as specimens.

No. 63. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

From the published portion of No. 63, we learn that this inscription consists of a list of individuals who had to supply ghee for temple lamps from the milk of a number of cattle, which had been presented to the temple before the 29th year of the reign of Rājarājadēva by the king himself and by others, or bought from the funds of the temple. To each lamp were allotted 96 ewes,¹ or 48 cows, or 16 she-buffaloes. The daily supply for each lamp was one *urakku* of ghee.

TEXT.

[1.] [அழகி சூ] || திரும[ச]ள் பொ[திருநிளச்செய்ய]... [மணக்கெ[ர]ன்க்க[ர]...]

[2.] [சு] ப[ச]வின் க[ன்]றும் [அ]ருகம் [ப]சர்சாத்திக்குநீதள [ப]நவரகும் ஆட்...

¹ In No. 6, paragraphs 18 and 21, the same number of ewes are allotted to ten lamps.

² I have now changed the transcription of [செய்ய] from மசசச into மணக்கெ, because the *śū* after *மச* shows the whole to be a compound substantive, while the initiative *செய்ய* would require the accusative *மசு* before it. An inscription of the 14th year at Melipoli near Tiruvallur in the North Arcot district reads after *மசகெ*, *மசகெ* *செய்ய* means "having formed the deity."

டரவும் எருமை சார்த்திக்குடுத்தன' எருமைய[ர]கவும் மாட்டுத்து மாடு கொ-
ண்ட இடையரும் இவர்க[ள்] உரவுமுறையாய் அடைகுடிகளானும் இவர்கள்
உடையுடையுந்திருவிளக்கு ஒன்றினுக்கு ஆடவல்லநால் நிசதம் நெய் உழக்கா-
தெய் அன[க்]கக்கடவர்க[ளாக] கல்லில் வெ[வ]ட்டினபடி ||— [க*] உடைய[ர]ர்
புராராஜாராஜேவர் குடுத்த கால்மாட்டில் திருவிளக்குக்கு அடுத்தபடி [உ*]
நஞ்சாலூர்ப்பு[ற]ம்படி [மாந]வூ[ர்த்]டுதருவில் இருக்கும் இடை[ட]யன் [சூ]ற்றி
பாக்கரதுக்கு அடுத்த [பசு நா]ற்பத்தெ[சு]ட்டினால் திருவிளக்கு ஒன்றினுக்கு இவன்
[த]ரதும் இவன் [அ]டைகுடி இவன் உடன் பிறந்த [சூற்றி] ஞார[ண]னும்
சூற்றி [சீரா]னதும் சிற்றப்பன் ம[க]ன் வெ[சா]லை குரவ[தும்] வட[க]ரைக்கு-
ன்றக்கூற்றமா[ன] உத்[துக்க]துக்கவளநாட்டு பழு[வூர்] இ[ருக்கும்] 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-Śâlai,¹ and conquered by his army, which was victorious in great battles, Vêṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam, Îra-manḍalam, (*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 (*kâsu*) 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 Îramanḍalam 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 Mâmanḍûr in the same district, should prove correct. These five inscriptions read தொழுதகை instead of தொழுகை. 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 Kadâram (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 *malu*, ‘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-ana* 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 *śūri* 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 *Ādavallāṅ* (*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 Śūri 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 [Śūri] Nâra[n]an (i.e., Nârâyana) and Śūri [Śirâ]ḷan,² and (*his*) uncle's son [Śô]lai Kuravan,³ [the shepherd]. who resides at Paṟu[vûr] in Vaḍakarai-Kuṇṇa-kûṛram, *alias* Ut[tuṅga]tuṅga-valānâḍu, [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 *kâṣu*, in order to supply ghee for a temple lamp.

TEXT.

- [1.] [ஹ்ருஷீ ஸ்ரீஃ] [||*] உடையார் [ஸ்ரீ]ராஜராஜ[தே]வர் குடுத்த கால்மாட்டி~~கூங்கி~~த்தார் குடுத்த கால்ம[ர]ட்டிகூங்காகம் அக்கமுங்குடுத்து முதலான கால்மாட்டிகூங்கி~~கூங்கி~~ருவினக்குக்கு அடுத்தபடி கல்லிவ் வெட்டின [க*] தஞ்சாஜு[ர்ப்பு]றம்[ப]டி மா~~கூங்கி~~தெருவில் இருக்கும் இடைய[ன்] வி [உ]டையார் ஸ்ரீராஜராஜ[தே]வர் குடுத்த [க]ால்மாட்டிவ் அடுத்த
- [2.] [ஆ]டு அ[மு]பத்தொன்[ப]தம் பெருந்தரம் [உத்]தரங்குடையான் கொ[ளவி]கிவிடங்களை [வி]ல்லவ[மு]வெந்தவெளான் தன்னை உடையார் ஸ்ரீராஜராஜ[தே]வர் கொழிப்பொரில் [ஊ]த்தை அட்டாமல் என்று கடவ திருவினக்குக்கு வைத்த[த] காசில் குடுத்த காச ஒன்[பதி]னல் க[ாச] ஒன்றிலுக்கு ஆடு மு[ன்றாக]⁵ [தொண்ணூற்றிலுள் 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 Śirâḷadêvar, one of the characters of the *Peri-râjapāṇam*; 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 *kāsu* 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 Tañjāvūr, were assigned sixty-nine ewes out of the cattle which had been given by the lord Śrī-Râjarâjadêva; and (*to the same shepherd*) were given nine *kāsu* out of the money which had been deposited by the *Perundaram*² [Ut]taraṅ-udaiyāṇ Kêra[la-Vi]dividaṅgaṅ,³ *alias* [Vi]llava-Mûvênda-Vêlân, for (*burning*) a sacred lamp, which he had vowed (*to put up*) because the lord Śrī-Râjarâjadêva did not take his life⁴ in the battle of Kôri.⁵ [At the rate of three ewes for each *kāsu*,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 Râjarâjadêva, 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 *Dêvâram*, in the time of Râjarâja. The names of the fifty incumbents serve to corroborate this identification of the *Tiruppadiyam* with the *Dêvâram*, as part of them are derived from the names of the three authors of the *Dêvâram*,⁸ Tirunânaśambandan (paragraph 7) or Śambandan (10, 22, 34, 38, 42), Tirunâvukkaraiyaṅ⁹ (6, 12, 14, 19, 28, 43, 45), and Nambi-Ârûraṅ (41, 44) or Ârûraṅ (19, 22). The name of two other incumbents, *Śîrâlādêvar* (13, 15),¹⁰ is derived from Śîrâlādêvar, 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 *Periyapurânam*. Among these are the temples at Tiruvâñjiyam (2), Ârûr (8) or Śrī-Ârûr (21),

¹ According to No. 6, paragraphs 15 and 20, and No. 24, paragraph 3, one *akkam* is $\frac{1}{2}$ *kāsu*.

² See page 141, note 1.

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

⁴ This translation of [சு] is purely tentative.

⁵ Kôri is a name of Uraiyûr, the supposed ancient capital of the Chôlas, near Trichinopoly. The donor appears to have incurred Râjarâja'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 the course of this opportunity for drawing attention to a discovery which my First Assistant, Mr. Venkayya, has made in an inscription in the Vishnu temple of Raṅgînâtha at Śrîraṅgam near Trichinopoly. This inscription is dated in the 18th year of the reign of Kulôttuṅga-Chôla I. (A.D. 1081) and makes provision for offerings on three nights, during which the text (beginning with) "*Têttarundiṅal*" was recited before the god. This text is the second chapter of the sacred hymns of Kulaśêkhara, one of the twelve Vaishnava saints whose works are incorporated in the *Nâḍiyiraprabandham*. Accordingly, Kulaśêkhara 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 M. hêndravarman I. and Narasiṁhavarman I.

¹⁰ Compare page 251, note 2.

Tiruvāymūr (30), Maraikkādu (41) or Tirumaraikkā[du] (17), Aiyāru (46), and perhaps Tiruvidaimarudūr (51). The name Venkāḍu (16, 27, 29, 36, 40) is derived from Venkādu or Tiruvenkādu, after which the mother of the saint Śrīmadhvar was called Tiruvenkāṭṭu-Nāngai.¹ The god at Chidambaram is alluded to by the names Ambalavaṇ (11), Ambalattāḍi (4, 47), Ambalakkūttav (18), Kūttav (20, 26, 29, 31, 49), Tillaikkūttav (49), Tillaikkāṭṭu (33), and Eḍuttapādam (9, 24, 32).

The name Tiruveṇāval (3) is identical with *tiru-ven-nīval*, "the sacred white *jambū* tree" in the Śaiva temple on the island of Śrīraṅgam near Trī-lingapoly. This temple is now called Jambukêśvara, Tiruvāṇaikkāval² or (by the Post Office) Tiruvāṇaikkāval. The first of these three names means "(the image of) Īśvara (i.e., Śiva) (under) the *jambū* (tree)," and the two others are corruptions of the ancient name of the locality, viz., Tiruvāṇaikkā, "the sacred elephant-grove." The full designation of the god, as used in the Jambukêśvara inscriptions, is "the lord of the sacred elephant-grove (Tiruvāṇaikkā), *alias* the lord of the three worlds, who is pleased to reside gladly under the shade of the sacred white *jambū* tree (*tiru-ven-nīval*)." This name and the modern name Jambukêśvara 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 *liṅga* of Śiva made its appearance under a white *jambū* tree (*ven-nīval*). This was daily worshipped by a white elephant. Therefore the place received the name of "the sacred elephant-grove" (Tiruvāṇaikkā). Over the *liṅga*, a spider constructed a canopy, in order to prevent dry leaves from dropping on the *liṅga*. 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 Kamalavati. The boy received the name Kō-Śeṅgan-nāy³ and inherited his father's kingdom. He possessed the faculty of remembering his former births and constructed a temple of Śiva near the white *jambū* tree in the sacred elephant-grove, where he, as a spider, had formerly worshipped the *liṅga*." A distinct allusion to this legend occurs in a Jambukêśvara inscription of the Pāṇḍya king Kō-Māra-varman, *alias* Kulaśêkharadēva, which mentions "the sacred street called after (the god) who transformed a spider into a Chōḷa (king)."⁴ That the legend, and the Jambukêśvara temple itself, was in existence in about A.D. 1000, may be concluded from the subjoined inscription, in which the word *tiruve[n]nīval* forms part of the name of one of the donees.

Of historical interest is the name Rājādittav (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]த்தனக்கெயு[ரி]மை
 டமை மனக்கொ[ள்]க்காந்த[ரு]ர்ச்சாலை கலமறுத்தரு[ளி] வெங்கை[கா]டு முக்கு-
 பாடியுந்த[டி]கைப[ா]டியும் துண[ம்ப]பாடியு[க்கு]டமலைகாடுக்கொல்லமுங்க[டி]கரீவி-

¹ See No. 43, paragraph 16. Tiruvenkādu is in the Śirgāri (Shiyali) tālluqa of the Tanjore district.

² The form Āṇaikkāval occurs in the *Vikkirama-Śōṇ-Uḷ*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.

³ This king is considered as one of the sixty-three devotees of Śiva; see p. 152 f.

⁴ சிலந்தியச்சொழனாக்கி ஐன திருத்தெருவு.

⁵ See Vol. I, p. 112, note 5, and *Epigraphia Indica*, Vol. II, p. 168, note 2.

- மும் முரட்டெழில் சிங்கனார் ஈழம[ண்]டலமு[ம்] இரட்டபாடி எழரை இலக்க-
மும் முன்னீர்ப்பழந்தீவு [ப]ன்னீராயிரமுத்தி[ண்]டி.ற[ல்] வென்றி[த்]த-
- [2.] ண்டாற்கொண்ட [த]ன்னெழில் வள[ரு]ழியுளெல்லாயா[ண்]டுந்தொழுதக விளங்கும்
யாண்டெ செழியரைத்தெசு [கொள்] கொராஜகெவரிவ[ழி-]ரான ஸ்ரீராஜராஜ-
[டி]வர்க்கு யாண்டு இருபத்தொன்பதாவது வரை உடைய[ய]ார் ஸ்ரீராஜராஜீயை
டடையார்க்கு[த்]திருப்பதியம் விண்[ணப்]பஞ்செய்ய உடையார் ஸ்ரீராஜராஜடிவர்
குத்த பிட[ர]ர்கள் காற்பத்தெண்மரும் இவர்க[ளி]லெ [நி]வேயாய் உடுக்கை
வாசிப்பா-
- [3.] ன் [ஒரு]வனும் இவர்களிலெ நிலையாக்கொட்டிமத்த[ள]ம் வாசிப்பான் ஒருவனும்
ஆக ஐம்பதின்மார்க்குப்பொரால் நிசதம் நெல்லு முக்குறு[ணி] நிவ[ந்த]மாய் ராஜ-
கெவரியொடொக்கும் ஆடவ[ல்லா]னென்[னும்] மாக்கால[ர]ல் உ[டை]யார் உள்-
னார்ப்ப[ண்]டா[ரத்]தெய் பெறவும் இவர்க[ளி]ல் செ[த்]தார்க்கும் அனாதெசம்
பொனார்க்கு[த்]திலமாறு அவ்வவர்க்கு அடுத்த முறை கடவார் அந்நெல்லுப்பெ-
ற்று[த்]திருப்பதியம் விண்-
- [4.] [ண்]ப்பஞ்செய்யவும் அவ்வவர்க்கு அடுத்த முறை கடவார் தாந்தாம் யொமுநீ
அ[வ்வ]வாது விடில் யொமுரா[யி]ருப்ப[பா]ரை ஆனிடெத்திருப்ப[தி]யம் விண்ணப்-
பஞ்செய்யிந்து அந்நெல்லுப்பெறவும் அவ்வவர்க்கு அடுத்த முறை கடவாரின்நி-
யொழி[யி]ல் அந்த [நியா]யத்தாடொ யொமுரா[யி]ருப்பா[ரை]த்திரு[ப்]பதியம்
விண்[ணப்]பஞ்செய்ய இட்டு இட்ட அவனெ அவ்வவர் பெறும்படி நெல்லுப்-
பெறவும் ஆக இப்படி [உ]டையார் ஸ்ரீரா-
- [5.] ஜ[ரா]ஜ[டி]வர் [திருவாய்] மொழிந்தருளினபடி கல்லில் வெட்டியது ||— [க*]
பாவன் திருவாங்கு[யி]த்தடிக்க[ன] ராஜராஜப்பிச்சனான ¹வதாரிவனுக்கு நிசதம்
நெல்லு முக்குறுணி ||— [உ*] திருவெணாவல் செம்பொற்[சாகியா]ன டக்ஷி-
ண[ொ]—விடக்க[ப்]பிச்சனான ஞானசரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—
[க*] பட்டாலகன் [அம்]பலத்தாடியான ஶிகொதூயரிவனுக்கு நிச[த]ம் நெல்லு
முக்குறுணி ||— [ச*] பட்டாலகன் சீருடை[க்க]முலான
- ~~[6.] [வ]டு[யி]ரிவனுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [டு*] பொற்சுவரன்
திருநாவுக்கராயன வடு[யி]ரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—
[க*] மா[டி]வன் திருநானசம்பந்தனான ஞானசரிவனு[க்கு] நிச[த]ம் நெல்லு
முக்குறுணி ||— [எ*] கயிலாயன் ஆனான யஜ்ஞ[யி]ரிவனுக்கு [நி]சதம் நெ-
ல்லு முக்குறுணி ||— [அ*] செட்டி எடுத்தப[ர]தமா[ன] ²கவசரிவனுக்கு
நிசதம் நெல்லு முக்குறுணி ||— [க*] சீராமன் சம்பந்தனான வடு[யி]ரிவ-
னுக்கு நிசதம் நெல்-~~
- [7.] ளு முக்குறுணி ||— [ய*] அம்[ல]வன் [ப]த்த[ர்க]ள் . . . [ட]னான
வாசரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யக*] கம்ப[ன்] திருநாவுக்க-
ராயனான ³வதாரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யஉ*] நக்-
கன் சீராமனான வாசரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யந*]
[யப*] திருநாவுக்கராயனான தெய்யரிவனுக்கு நிசதம் நெல்லு முக்குறுணி
Venk. — [யச*] சிலக்கொ[ழு]ந்த சீரானான யஜ்ஞ[யி]ரிவனுக்-
Th. — [யச*] சிலக்கொ[ழு]ந்த சீரானான யஜ்ஞ[யி]ரிவனுக்-
sion for [யச*] சிலக்கொ[ழு]ந்த சீரானான யஜ்ஞ[யி]ரிவனுக்-
the god வடு[யி]ரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யச*] அரையன் அ[ணு]-
க்கன திருமறைக்க[ர] . . . [னான] யஜ்ஞ[யி]ரிவனுக்கு நிசதம் நெல்லு
முக்குறுணி ||— [யச*] அரையன் அம்[பல]க்க[த்]தனான ⁴ஓ[மா]ர[யி]ரிவனு[க்கு]

¹ Read வடிசரிவ.
² Read வடிசரிவ.
³ Read கவசரிவ.
⁴ Read ஓகார.

சிசதம் கெல்லு முக்குறுணி ||— [யிஅ*] ஆநூன் திருகாவுக்கா[ய]ன
ஞாநரிவனுக்கு சிசதம் கெ.

[9.] ல்லு முக்குறுணி ||— [யிக*] கூத்தன் உத்திச்சி[ய]ப[ா]ன வகுப்பரிவனுக்கு
சிசதம் கெல்லு முக்குறுணி ||— [உயி*] ஐஞ்ஞாந்தவன் சிய[ா]நூன த[தூ]-
[ரா*]வு[ஸ்]வனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [உக*] [சம்ப]ந்த[ன்]
ஆநூன வாபரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [உஉ*]
அறாயன் பிச்சு[ன] யு[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||—
[உக*] கா[ஸ்]யு[வ]த் எடுத்த[பா]தப்பிச்சு[ன] உறா[ஸ்]ரிவனுக்கு [சி]சதம்

[10.] கெல்லு முக்குறுணி ||— [உச*] ஸாஸு[வ]னுத் [ஆ]ச்சு[ன] யு[ஸ்]ரிவனுக்கு
சிசதம் கெல்லு முக்குறுணி ||— [உசி*] கூத்தன் அமரம[ஜ]ாகத்¹ ஆன
வகு[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [உசு*] . . . வெண்-
[க]ா[ட]ன க[வ]ரா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [உஎ*]
மா[த]வன் திருகாவுக்கா[ய]ன விஜய[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறு-
ணி ||— [உஅ*] கூத்த[ன்] வெண்கா[ட]ன உறா[ஸ்]ரிவனுக்கு சிசதம்

[11.] கெல்லு முக்குறுணி ||— [உசு*] ஐஞ்ஞாந்தவன் திரு[வா]ய[மு]நான க[வ]ரா-
[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [உயி*] திருமலை கூத்த[ன்]
வாபரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [உக*] ஐஞ்ஞாந்த-
வன் எடுத்தபாதமான யு[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||—
[உஉ*] அறாயன் தில்லைக்காசான வகு[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்-
குறுணி ||— [உக*] கா[னி] சம்ப[ந]த[ன்] யு[ஸ்]ரிவனுக்கு சிசதம் கெல்-
லு முக்குறுணி ||— [உச*] கா[ப்]ர-

[12.] விசுவாமிபான ஞா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [உடு*] [வ]-
ண்காடன் க[ஸ்]ரிவா[ய]மான உறா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி
||— [உசு*] சிவனனந்த[ன்] பொ[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி
||— [உஎ*] சிவ[க்]கா[மு]ந்த[ன்] சம்பந்த[ன்] க[வ]ரா[ஸ்]ரிவனுக்கு சிசதம்
கெல்லு முக்குறுணி ||— [உஅ*] [இ]ராமன் கணவ[ி]பான ஞா[ஸ்]ரிவனுக்கு
சிசதம் கெல்லு முக்குறுணி ||— [உக*] [பி]ச்சன் வெ[ண்]கா[ட]ன
க[வ]ரா[ஸ்]ரி-

[13.] வனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [சயி*] மறைக்காடன் கம்பி ஆநூ-
ன ஞா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [சக*] சொ-
[ம]ன் சம்பந்த[ன்] ஞா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [சஉ*]
சத்தி திரு[ா]வுக்காயன [ா]ஸ்[ரி]வனுக்கு சிசதம் கெல்லு முக்கு-
றுணி ||— [சஉ*] பெ[ா]ம்சுவ[ன்] கம்பி[ய]ா[நூ]ன யு[ஸ்]ரிவனுக்கு சிச-
தம் கெல்லு முக்குறுணி ||— [சச*] ஆச்சன் திருகாவு[க்]ராயன
கெ[ஸ்]ரிவனுக்கு சிசதம்

[14.] கெல்லு முக்குறுணி ||— [சடு*] ஐயாறன் பெண்ணொப்பாகன ஹ[ஸ்]ரிவ-
னுக்கு சிசதம் கெல்லு முக்குறுணி ||— [சசு*] ராஜாதி[து]த் அம்பலத்தா-
டியான ஸிவா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [சஎ*] [ச]வ்-
ன் க[ண]வதி தெ[ம்]ப[ா]ன யு[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||—
[சஅ*] கூத்த[ன்] தில்லைக்கத்தன ஞா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்-
குறுணி ||— [சக*] உடுக்கை வாசிக்கு[ம்] [த]த[ப]க[வ]ி-

[15.] துத் மகன் ஸா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்குறுணி ||— [சயி*] கொட்டிமத்த[ன்]ம்
வாசிக்கு[ம்] மருதன ஸி[வ]ா[ஸ்]ரிவனுக்கு சிசதம் கெல்லு முக்-
குறுணி ||— [சடு*]

¹ Read உறஜம்.

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*) Kândaḷṭr-Śâlai, and conquered by his army, which was victorious in great battles, Vêngai-nâḍu, Gaṅga-pâḍi, Taḍigai-pâḍi, Nulamba-pâḍi, Kudamalai-nâḍu, Kollam, Kalîṅgam, Îra-maṇḍalam, (*which was the country*) of the Śîngalas who possessed rough strength, the seven and a half *lakshas* of Iratta-pâḍi, 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 (*Piḍârar*), one person who should constantly beat the small drum¹ in their company, and one person who should constantly beat the big drum (*koṭṭi-mattalam*)² in their company. These fifty persons were to receive from the city treasury of the lord a daily allowance (*nîbandha*) of three *kuruni* of paddy each, (*measured*) by the *marakkâl* called (*after*) Âḍavallân, 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 Pâlan (*i.e.*, Bâla) Tiruvâñji[ya]ttadigaḷ,⁵ *alias* Râjarâja-Pichchan, *alias* Sadâśivan, three *kuruni* of paddy per day.

3. To Tiruveṇâval Śemboṛ[chôdi], *alias* Dakshina-Mêru-Viṭaṅka-Pichchan, *alias* Nâna-Śivan, three *kuruni* of paddy per day.

4. To Paṭṭâlagan⁶ [Am]balattâḍi,⁷ *alias* Manôṭma-Śivan,⁸ three *kuruni* of paddy per day.

5. To Paṭṭâlagan Śîru[d]aikkaral,⁹ *alias* Pârva-Śivan, three *kuruni* of paddy per day.

6. To Porchuvaram Tirunâvukkaraiyan, *alias* Pârva-Śivan, three *kuruni* of paddy per day.

¹ *ḥuḍukkâ* corresponds to the Sanskrit *huḍukkâ*.

² *ḥuḍukkâ* is derived from the Sanskrit *maṇḍala*.

³ *ḥuḍukkâ* is evidently a vulgar corruption of the Sanskrit *anyadêsa*.

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

⁵ *I.e.*, "the devotee of Tiruvâñjiyam." This Śaiva shrine is mentioned in the *Periyapurāṇam* as Vâñjiyam, and is now called Śrîvâñchiyam. It is situated in the Nannilam tālluqa 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 *bhaṭṭâraka*.

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

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

⁹ *I.e.*, "the worshipper of the feet of Śrî."

7. To Mādēvaṅ (*i.e.*, Mahādēva) Tirunāṇaśambandaṅ, *alias* Nāna-Śivaṅ, three *kuruni* of paddy per day.
8. To Kayilāyaṅ (*i.e.*, Kailāsa) Ārūr, *alias* Dharma-Śivaṅ, three *kuruni* of paddy per day.
9. To [Śeṭ]ṭi Eḍuttap[ādam],¹ *alias* Kavacha-Śivaṅ, three *kuruni* of paddy per day.
10. To Irāmaṅ (*i.e.*, Rāma) Śambandaṅ, *alias* Satya-Śivaṅ, three *kuruni* of paddy per day.
11. To Amba[la]vaṅ-[Pa]t[ta]rga[!]² *alias* Vāma-Śivaṅ, three *kuruni* of paddy per day.
12. To Kam[b]aṅ Tirunāvukkaraiyaṅ, *alias* Sadāśivaṅ, three *kuruni* of paddy per day.
13. To Nakkaṅ (*i.e.*, Nagna) Śirāḷaṅ, *alias* Vāma-Śivaṅ, three *kuruni* of paddy per day.
14. To [A]ppi Tirunāvukkaraiyaṅ, *alias* Nētra-Śivaṅ, three *kuruni* of paddy per day.
15. To Śivakko[ṟu]ndu³ Śirāḷaṅ, *alias* Dharma-Śivaṅ, three *kuruni* of paddy per day.
16. To Aiññūṟruvaṅ Venkāḍaṅ, *alias* Satya-Śivaṅ, three *kuruni* of paddy per day.
17. To Araiyaṅ A[ṇu]kkaṅ, *alias* Tirumaṟaikkā [*alias* Dharma-Śi]vaṅ, three *kuruni* of paddy per day.
18. To Araiyaṅ Am[bala]kkūttan,⁴ *alias* Ōm[kā]ra-Śivaṅ, three *kuruni* of paddy per day.
19. To Ārūraṅ Tirunāvukkaraiyaṅ, *alias* Nāna-Śivaṅ, three *kuruni* of paddy per day.
20. To Kūttan⁵ Maṟalaichechilam[b]u, *alias* Pārva-Śivaṅ, three *kuruni* of paddy per day.
21. To Aiññūṟruvaṅ Śiy[ā]rūr,⁶ *alias* Ta[tpuru]sha-Śivaṅ, three *kuruni* of paddy per day.
22. To [Śamba]ndaṅ Ārūraṅ, *alias* Vāma-Śivaṅ, three *kuruni* of paddy per day.
23. To Araiyaṅ Pich[chaṅ], *alias* Dharma-Śivaṅ, three *kuruni* of paddy per day.
24. To Kā[śyaṇ]aṅ Eḍutta[pā]da-Pichchaṅ, *alias* Rudra-Śivaṅ, three *kuruni* of paddy per day.
25. To Subrahmaṇyaṅ [Ā]chechaṅ, *alias* Dharma-Śivaṅ, three *kuruni* of paddy per day.
26. To Kūttan Amarabhujamgaṅ, *alias* Satya-Śivaṅ, three *kuruni* of paddy per day.
27. To Venkāḍaṅ, *alias* Aghōra-Śivaṅ, three *kuruni* of paddy per day.

¹ This name means "he who lifts his leg (in dancing)," and is synonymous with Naṭarāja, as Ambalattāḍi 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 (*śālī*) 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 Mâdêvan Tirunâvukkaraiyan, *alias* Vijñâna-Śivan, three *kuruni* of paddy per day.
29. To Kûttan Venkâdan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
30. To Aiññûrruvan Tiru[vâ]y[mû]r,¹ *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
31. To Tirumalai Kûttan, *alias* Vâma-Śivan, three *kuruni* of paddy per day.
32. To Aiññûrruvan Eduttapâdam, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
33. To Araiyan Tillaikkaraiṣu,² *alias* Pârva-Śivan, three *kuruni* of paddy per day.
34. To Kâ[li] Śambandan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
35. To Kâ[p]âlika-Vâli, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
36. To Venkâdan Namaśśivâ[yam], *alias* Rudra-Śivan, three *kuruni* of paddy per day.
37. To Śivan Anantan, *alias* Yôga-Śivan, three *kuruni* of paddy per day.
38. To Śivakoru[ndu] Śambandan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
39. To [Irâman Kaṇava]di (*i.e.*, Gaṇapati), *alias* Nâna-Śivan, three *kuruni* of paddy per day.
40. To [Pi]chchan Venkâdan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
41. To Maraikkâdan³ Nambi-Ârûran, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
42. To Śô[m]an (*i.e.*, Sôma) Śambandan, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
43. To Śatti (*i.e.*, Śakti) Tirunâvukkaraiyan, *alias* [Î]śâna-Śivan, three *kuruni* of paddy per day.
44. To Porchuvanan Nambi-Â[rûran], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
45. To Âchchan Tirunâvukkaraiyan, *alias* Nêtra-Śivan, three *kuruni* of paddy per day.
46. To Aiyâran⁴ Pennôrbâgan,⁵ *alias* Hṛida[ya-Śi]van, three *kuruni* of paddy per day.
47. To Râjâdi[tt]an Ambalattâdi, *alias* Śikhâ-Śivan, three *kuruni* of paddy per day.
48. To [Ś]elvan Ka[ṇa]vadi Te[m]ban, *alias* [Dharma-Śi]van, three *kuruni* of paddy per day.
49. To Kûttan Tillaikkûttan,⁶ *alias* Nâna-Śivan, three *kuruni* of paddy per day.

¹ Tiruvâymûr, which is called Vâyamûr in the *Periyapurânam*, belongs to the Negapatam tâlluqa of the Tanjore district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 282.

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

³ Maraikkâṇ is the Tamil equivalent of the Sanskrit Vêdâranyam, the name of a place near Point Calimere, which is mentioned in the *Periyapurânam*. The form Tirumaraikkâ[ḍu] occurs in paragraph 17.

⁴ Aiyâra or Tiruvaiyâra, *i.e.*, 'the sacred five rivers,' is a place on the northern bank of the Kâvéri, 7 miles north of Tanjâvûr. The name Tiruvaiyâra and that of its Śaiva temple, Pañchanadiśvara, refer to the five principal rivers of the delta of the Kâvéri.

⁵ This is the Tamil equivalent of the Sanskrit Ardhanâriśvara.

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

50. For beating the small drum, to Sāryadēva-Kramavittan,¹ *alias* Vidāṅga-Uḍukkai-Vijjādiran,² *alias* Sōma-Śivan, the son of [Ta]ttaya-Kramavittan of [Dv]ḍaigōmapuram,³ three *kurumi* of paddy per day.

51. For beating the big drum, to Gunappu[ga]r Marudan,⁴ *alias* Śikhā-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 Rājarājadēva, 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 Rājarājēśvara temple from that of other temples in the Chōla country. Each person received one or more shares, each of which consisted of the produce of one *vēli* 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 Tanjāvūr inscriptions of Rājarāja (Nos. 4 and 5), is meant for the *vēli*. According to the *Dictionnaire Tamoul-Français*, the modern equivalent of the *vēli* is 26,755 square metres.

Paragraphs 3 to 402 contain a list of the names of the dancing-girls whom Rājarāja had imported and settled in the neighbourhood of the Tanjāvūr 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:—Rājarāji (paragraphs 65 and 268), Rājakēsari (10), and Arumōri⁵ (236, 369), which are derived from different names of the reigning king. The name Kundavai (215) is identical with that of Rājarāja's elder sister,⁶ and the name Ariñji (400) appears to be connected with Arinjaya, the Sanskrit name of his grandfather.⁷ The name Śeyya-Śōram (280) may be connected with the Chōla king Śeṅgan,⁸ and the name Kannaradēvi (244) reminds of king Kannaradēva, whom Mr. Venkayya has satisfactorily identified with the Rāshtrakūṭa 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 Rājarājēśvara 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 *Kramavid*, 'one who knows the *Kramapīṭha*.'

² *I.e.*, "(he who resembles) a Vidyādharu (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 Tiruviḍaimarudūr, a sacred place in the Kumbhakōnam tālluqa, which is referred to in the *Periyapurānam*.

⁵ This surname of Rājarāja occurs in the inscription No. 66 of Vol. I, and forms part of the territorial term Arumōridēva-vaḷanāḍu (Vol. II, No. 4, paragraph 2, and *passim*) or Aruḷmōridēva-vaḷanāḍu (No. 12, paragraph 1) and of the village names Arumōridēva-chaturvédimaṅgalam (No. 11, paragraph 1) and Aruḷmōridēvarpuram (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 Kannaradēva are known: an unpublished one of the 16th year at Ukkal near Māmaṅḍūr (in which the king's name is spelled Kannaradēva), two inscriptions of the 17th and 19th years at Tirukkarukkuram (Vol. I, No. 50), and one of the 20th year near Vēlūr (Vol. I, No. 51). In the three first of these inscriptions, the king receives the attribute *செய்யாச்சேரன்*, "who took Kachchi (Conjeveram) and Tanjai (Tanjore)." Kṛishna III. was a contemporary of the Chōla king Rājāditya; 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:—

Tiruvaraneri or Araneri (Araneri) at Tiruvârûr; Tirumandali (Paravaiyunnambal) at Tiruvârûr; Tirumûlaṭṭânam (Mûlaṭṭânam at Tiruvârûr); Tirumâgâlâm (Mâgâlâm) at Ambar; Tirukkârôṇam or Kârôṇam at Nâgapaṭṭanam (Nâgai); Tiruvâchchirâmam (Âchchirâmam) at Pâchchil; Tiruppâdâli-Îśvara (Pâdâlîchcharam) at Pâmbuni; Vadatali at Paraiyâru (Paraiyârai); Ambalam, Ponnambalam, Tillai, Perkkâyil-Tillai, or Manṇam (Śidambaram); Âmâttûr; Kaḍambûr; Kârâyil; Kârâyil (Kârâyil); Karuvûr; Kôttûr; Nallûr; Nannilam; Niya-mam (Paradi-Niyammam); Orriyûr (Tiruvorriyûr); Pandananallûr; Paruvûr (Tirupparuvûr); Talaiyâlânḡâdu; Tiruchchôrrutturai (Śôrrutturai); Tiruk-kollambûdûr (Kollambûdûr); Tirumaraikkâdu or Maraikkâdu (Vêdâraniyam); Tirumettâgam (Neyttâgam); Tirupparanam; Tiruppûvanam or Pûvanam; Tirut-teṅgûr (Teṅgûr); Tiruvaiyâru or Aiyâru; Tiruvâlânḡâdu; Tiruvânaikkâ;¹ Tiruvêḡgudi (Vêdigudi); Tiruvidaimarudil (Tiruvīdaimarudûr); Tûṅḡanai (Tūṅḡanai-Mîlanai); Vadavâyil (Vadamullaivâyil); Vayalûr (Viyalûr); and Ven-kâdu (Tiruvakkâdu).

A few of the women are called after Vaishnava shrines which are mentioned in the *Periyapurânam*, viz., Arâṅgam (Śrîrâṅgam), Tiruvêṅgadam (Tirumalai), Âli (Tiruvâli), and Śîkurugûr (Tirukkurugûr). Others were transferred to Tanjâvûr from temples which, to judge from the second part of their names,² belong to the Vaishnava sect, viz., Avanindrâyanâ-Viṇṇagar at Ambar, Śrîtârî-Viṇṇagar at Arapuram, and Śrîpûdi-Viṇṇagar 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 Arumori (406, 466), Mummaḍi-Chôla³ (403, 404, 423, 436, 455, 465, 486), Nityavinôda⁴ (413, 504), Râjakêsarî (497), and Râjâśraya⁵ (413); others after his father Parântaka (448, 458, 496) and after his grandfather Arinjaya (416, 507, 509). The two names Kandarâditta (505) and Madurântaka (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 Tiruveṅṅâval (112), which is the name of the sacred *jambû* tree in the Tiruvânaikkî Jambukêśvara temple; see p. 253.

² *Viṇṇagar* is probably a corruption of *Vîṣṇugriha*; see p. 115, note 6.

³ Mummaḍi-Chôla or Mummaḍi-Chôla was a *viruda* 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°, while the printed text reads नित्यानित्यविनोद°), Nityavinôda was a surname of Râjarâja. It forms part of the territorial term Nityavinôda-valanâdu, which is frequently referred to in the Tanjâvûr inscriptions.

⁵ According to line 71 of the large Leyden grant, Râjâśraya was a surname of king Râjarâja.

⁶ Nos. 8 and 9 of the Table in Vol. I, p. 112.

Periyapurānam :— Aiyāru (Tiruvaiyāru), Ambalam (Śidambaram), Ārūr (Tiruvārūr), Kārugāvūr, Manañjēri or Tirumananjēri, Maraiikkādu (Vāḷiraiyādu), Marapādi (Tirumarapādi), Nettānam (Neyttānam), Orriyūr (Tiruvorriyūr), and Vadavāyil (Vadamullaivāyil). Finally, three men are called after the Vaishṇava shrines at Araṅgam (Śrīraṅgam), Tiruvellaṅgai, and Tiruvēṅgaḍam (Tirumalai), which are mentioned in the *Nāḷayiraprabandham*.

TEXT.

First section.

- [1.] [வ்வுலி] ஸ்ரீ [ஃ*] [தி]ருமகள் பொல[ப்]பெருவிவசசெவ்[வி]யுத்தனக்கெயரிமை பூண்டமை மனக்கொண்க்காந்த[ன]ரூர்ச்சாலை கல[ம்]றுத்தருளி வெங்கைகாடுக்கப்பாடியுத்த[டி]கைபாடி-
- [2.] [யும்] த[ன]ம்[பப]ர[டி]யுத்தமலைகாடுக்கொல்ல[மு]ங்கலிங்கமும் முரட்டெழி[ல்] சிங்களர் [சமு]ண்டலமும் இ[ரட்]டபாடி [எ]ழரை இவக்கமும் முன்னீர்ப்பமுத்தீவு பன்னீராபி[ரமு]த்திண்-
- [3.] டி[ற]ல் வெ[ன்]றித்தண்டாற்கொண்ட[ட] தன்னெழில் வசுநி[ய]ெ[ள]ல்லாயாண்டெ[தொ]ழுதக விளங்கும் யாண்டெ செழியரைத்தெச கொள் கொராஜகெ[வு]ரிவழி[ரா]ன ஸ்ரீ[ரா]ஜாஜகெ[வு]ர்[க்கு] யா-
- [4.] [ண்]டு இருபத்தொன்பதாவது [வரை] உடைய[ர்] ஸ்ரீராஜராஜீயாய உடையார்க்கு சிவத்தக்கா[றாக] உடையார் ஸ்ரீராஜராஜகெ[வு]ர் குடுத்த சிவத்தக்கா[ற] [ஃ*]க்கும் உடையார் ஸ்ரீராஜராஜ[ஜீ]யாய உடையார்
- [5.] [யார்] த[னி]ச்செரிப்பெண்டு[க]ள[ஃ]ச்சொழமண்டலத்தத்தச்செரிகளி[ல்] சின்[று] [க]ண்டு வந்து எற்றின தனிச்செரிப்பெண்டுகளுக்கும ¹ சிவத்தமாக[ப்ப]ங்கு செய்தபடி பங்கு வழி [ப]ங்கு ஒ-
- [6.] [ன்]றினும் [சி]வன் [ெ]வசினும் ராஜகெவலியொட[ட]ாக்கும் ஆடவல்லவனென்[னும்] மாக்காவால் கெல்லு தூற்றுக்க[வ]மா[க]வும் இப்படி பங்கு பெற்ற இவர்களில் செத்தா[ர்]க்கும் அனாதெச-
- [7.] [ம்] [பொ]னார்க்குத்தலைமாறு இவ்[வி]வர்க்கு அடுத்த முறை கடலார் இக்காணி [ப]ற்று[ப்]பணி செய்யவும் அடுத்த முறை கடலார் தாத்தாம் பொய்யு[ள்] அல்லாது வி[டி]ல் பொ[ய்யு]ராய் இருப்பாரா ஆ-
- [8.] ளிட்டு[ப்பணி] செய்வித்துக்கொ[ள்ள]ப்பெறவும் அ[டு]த்த முறை [கட]லார் இவ்[வ]ரது விடில் அவ்வவர் சிபாயங்களுக்குத்த[க்கவரில்] அவ்வவர் சிபாயங்க[னி]-வாரொ [பொய்யு]ராய் இருப்பா[ரை] ஆளிட்டு இட்ட [அ]வனெ காணி பெற[வு]-
- [9.] ம் [ஆக] இப்படி உ[டையார்] ஸ்ரீரா[ஜ]ரா[ஜகெ]வர் [தி]ருவாய் மொழி[த்த]ருளி[னபடி] கல்வில் வெ[ட்டி]யது ||— [ஃ*] தனிச்செரிப்பெண்டுக[ள்] ||— [உ*] தெ[ற்ற]குத்த[னி]ச்செரித்தென்சிறகு தலைவிடு திருவையாற்று ஒலொகரிதொடெ[ள]ர்[ஃ]-
- [10.] ஸ்ரீ[ரா]ஜா கக்கன் [சொ]மன்[கை]குப்ப[ங்கு] ஒன்றும் ||— [ஃ*] [இ]ரண்டாம் விடு இ[த்]த[னி] கக்கன் இ[ர]ணமுகா[மி]த்துப்பங்கு ஒன்[று]ம் ||— [ஃ*] [மு]ன்றும் [வி]டு இத்தனி கக்கன் உதாரத்துக்குப்பங்கு ஒன்றும் ||— [ஃ*] காலம் விடு இ[த்]த[னி]-
- [11.] [னி] கக்கன் ப[ட்ட]லிக்குப்பங்கு ஒன்றும் ||— [ஃ*] அஞ்சாம் விடு இ[த்]த[னி] கக்கன் எடுத்த[பாத]த்துக்குப்பங்கு ஒன்றும் ||— [ஃ*] ஆறும் விடு இ[த்]த[னி] கக்கன் சொழகு[வச]த்தரிக்குப்பங்கு ஒன்றும் ||— [அ*] எழா[ள்] விடு இத்த[னி]

- [12.] [கக]ச[ன்] எகவிரிக்குப்பங்கு ஒன்றும் ||— [கூ*] எட்டாம் வீடு நாகபட்ட[ன]த்-
த[ி]ரு[க்காரொண]த்து நக்கன் ராச[க]சரிக்கு[ப்ப]ங்கு ஒன்றும் ||— [ய*]
பத்தாம் [வீ]டு இவ்வூர்க்கொயில்தளி நக்கன் தெசி-
- [13.] [ச]ச[ி]க்கு[ப்ப]ங்கு ஒன்[று]ம் ||— [யக*] பத்தாம் [வீ]டு இத்தளி நக்கன் பெரி-
யதெசிச்சிக்கு[ப்ப]ங்கு ஒன்[று]ம் ||— [யஉ*] பதினொன்றும் வீடு இவ்வூர்த்-
திருக்காரொணத்து நக்கன் விச்சாதிரிக்குப்பங்கு ஒன்-
- [14.] [அம்] ||— [யக*] [ப]ன்னிரண்டாம் வீடு இத்தளி நக்கன் மறைக்காட்டுக்குப்-
பங்கு ஒன்[று]ம் ||— [யச*] பதின்மூன்றும் வீடு இவ்வூர் நடுவில்தளி நக்கன்
அம்மாதிக்குப்பங்கு ஒன்[று]ம் ||— [யடு*] பதினொன்றாம் வீடு ராச[க]-
- [15.] ச[ரி]செய்யார் நக்கன் திருவையாற்றுக்குப்பங்கு ஒன்[று]ம் ||— [யசூ*] பதினைஞ்-
சாம் வீடு ஐநாயபுரத்து விசுவஜயபாராயணத்து நக்கன் தில்லை அழகிக்குப்பங்கு
ஒன்[று]ம் ||— [யச*] பதினொன்றும் வீடு
- [16.] [இ]த்தளி நக்கன் எச்ச[ம]ண்டைக்குப்பங்கு ஒன்[று]ம் ||— [யஅ*] பதினெ-
ழாம் வீடு இவ்வூர்ப்பக[வ]சிசெரி நக்கன் பாயிக்குப்பங்கு ஒன்[று]ம் ||—
[யக*] [பதி]னெட்டாம் வீடு திருவிடைமருதில் நக்க-
- [17.] ன் [தில்லைக்கரை]க[க்]குப்பங்கு ஒன்[று]ம் ||— [உய*] பத்தொன்பதாம் வீடு
இவ்வூர் நக்கன் அழகிக்குப்பங்கு ஒன்[று]ம் ||— [உக*] இருபதாம் வீடு
[இ]வ்வூர் நக்கன் சதுரிக்குப்பங்கு ஒன்[று]ம் ||— [உஉ*] இருபத்-
- [18.] தெ[ன்]னும் வீடு இவ்வூர் [க]க்கன் மதுரவாசகிக்குப்பங்கு ஒன்[று]ம் ||— [உந*]
[இ]ருபத்திரண்டாம் வீடு இவ்வூர் நக்கன் மா[தெவ]டி[க]ளுக்குப்பங்கு ஒன்-
[று]ம் ||— [உச*] இருபத்துமூன்றும் வீடு இவ்வூர் [க]-
- [19.] [க]ச[ன்] [மணி]க்கு[ப்ப]ங்கு ஒன்[று]ம் ||— [உடு*] இருபத்து-
காவாம் வீடு கொமாக்கம்[பி]யாத்து நக்கன் [இ]ர[வி]குலமாணிக்கத்துக்கு[ப்ப]ங்கு
ஒன்[று]ம் ||— [உக*] இருபத்தைஞ்சாம் வீடு பழையாற்று மு[ள்ள]ன-
- [20.] [ச]ச[ி]சுந்தரி[ன்] நக்கன் ஆ[சு]ர[க்]குப்பங்கு ஒன்[று]ம் ||— [உஎ*] இருபத்தாரும்
வீடு இவ்வூர் வ[ட]த[ளி] நக்கன் வீ[ரா]ணி[க்]கு[ப்ப]ங்கு ஒன்[று]ம் ||— [உஅ*]
[இ]ருபத்தொழாம் வீடு இத்தளி நக்கன் தென்னவன்மாதெவிக்குப்பங்கு [ஒ]ன்-
[று]ம் [உக*]
- [21.] இருபத்தெட்டாம் வீடு இவ்வூர் அவனிகாராயணபுரத்து நக்கன் திருவையாற்றுக்-
குப்பங்கு ஒன்[று]ம் ||— [உய*] இருபத்தொன்பதாம் வீடு பழையாற்று
தென்த[ளி] நக்கன் ம[ர]தெவ[டி]க[ளுக்கு]ப்பங்கு ஒன்[று]ம் ||— [உக*] முப்பத[ா]-
- [22.] ம் வீடு [அ]பு[ர]த்து ஸ்ரீ[தா]ழிவி[ண்ண]க[ர்] நக்கன் [புக]ழிக்குப்பங்கு ஒன்-
[று]ம் ||— [உஉ*] முப்பத்தொன்றும் வீடு இவ்வூர்த்திகை[க]ப்பி[ரா]ட்ட[டி]-
யா[ய]ா[து] நக்கன் [பா]ஞ்சாடிக்குப்பங்கு [ஒ]ன்[று]ம் ||— [உந*] [மு]ப்-
பத்திரண்டாம் வீடு [இ]த்த-
- [23.] [வி] நக்கன் காணவிச்சாதிரிக்குப்பங்கு ஒன்[று]ம் ||— [உச*] முப்பத்துமூன்[று]ம்
வீடு தஞ்சாவூர் எரியூர்காட்டுத்தளி நக்கன் சங்கிக்குப்பங்கு ஒன்[று]ம் [உடு*]
- [24.] முப்ப[த்]த[க]வாம் வீடு இத்தளி நக்கன் த[ர]ணிக்குப்பங்கு [ஒ]ன்[று]ம் ||—
[உக*] முப்பத்தைஞ்சாம் வீடு இத்தளி நக்கன் [தெ]சுட்டிக்குப்பங்கு ஒன்[று]ம்
||— [உஎ*] மு[ப்ப]-
- [25.] த்த[ர]ும் வீடு இத்தளி நக்கன் [அ]வத்துக்குப்பங்கு ஒன்[று]ம் ||— [உஅ*]
மு[ப்ப]த்தெட்டாம் வீடு இத்தளி நக்கன் நக்கத்து[க்]குப்பங்கு ஒன்[று]ம் ||—
[உக*] மு[ப்ப]த்தெ-
- [26.] ட்டாம் வீடு திரு[வா]கு[ர]ப்பெரிய[தளி]செரி நக்கன் சீருடை[யா]ளுக்கு[ப்ப]ங்கு
ஒன்[று]ம் ||— [சய*] முப்பத்தொன்பதாம் வீடு [இ]வ்வூர் [வ]யு[வியா]து
நக்கன் ப[ர]-

- [27.] இவ்வுக்குப்பங்கு ஒன்றும் ||— [சக*] காற்பதாம் வீடு இவ்வூர்ப்பெரியத-
ளிச்செரி கக்கன் மழலைச்சுப்பங்கு ஒன்றும் ||— [சஉ*] காற்-
பத்தொன்றும் வீடு இ-
- [28.] இவ்வூர்த்திருவாரெறி கக்கன் ஆராஅமுதச்சுப்பங்கு ஒன்றும் ||— [சக*]
காற்பத்திரண்டாம் வீடு இவ்வூர் அருமொழிநாயாது கக்கன் சி-
ண்டிக்குப்பங்கு ஒன்றும் [சச*]

Second section.

- [1.] காற்பத்திரண்டாம் வீடு இவ்வூர் உலகியாரது கக்கன் பராத்தெருமாலுக்-
குப்பங்கு ஒன்றும் ||— [சடு*] காற்பத்தகாலாம் வீடு இவ்வூர்த்திருவா-
ரெறி கக்கன் காராயணிக்குப்பங்கு ஒன்றும் [சக*] காற்பத்தஞ்சாம்
வீடு இத்தளி கக்கன் அலவத்துக்குப்பங்கு ஒன்றும் ||— [சஎ*] காற்பத்தா-
ரூம் வீடு திருவாரூர் வுலகியாரது கக்கன் சொதிவினக்குப்பங்கு
ஒன்றும் ||— [சஅ*] காற்பத்தழாம் வீடு இவ்வூர் உலகியாரது கக்-
கள் திகைச்சுடருக்குப்பங்கு ஒன்றும் [சக*] காற்பத்தெட்டாம் வீடு
இவ்வூர் வுலகியாரது கக்கன் ஆவிக்குப்பங்கு ஒன்றும் ||— [டுய*]
காற்பத்தொன்பதாம் வீடு மட்டை [தெ]ன்தளி கக்கன் சிகண்டிக்குப்பங்கு
ஒன்றும் ||— [டுக*] ஐம்பதாம் வீடு இவ்வூர் கக்கன் பெற்றிருவுக்குப்ப-
ங்கு ஒன்றும் ||— [டுஉ*] ஐம்பத்தொன்றும் வீடு தஞ்சாவூர்த்தஞ்சமா-
மணிக்கொயில் கக்க-
- [2.] ன் வீரசொழிக்குப்பங்கு ஒன்றும் ||— [டுஉ*] ஐம்பத்திரண்டாம் வீடு
சிகண்டியூர்த்து கக்கன் திருவாரவகாடிக்குப்பங்கு ஒன்றும் ||—
[டுச*] ஐம்பத்திரண்டாம் வீடு பாரங்கபுரத்த கக்கன் பெ . . .
க்குப்பங்கு ஒன்றும் ||— [டுக*] ஐம்பத்தகாலாம் வீடு இவ்வூர் கக்கன்
உத்தம்தானிக்குப்பங்கு ஒன்றும் ||— [டுக*] ஐம்பத்தஞ்சாம் வீடு
நியமத்து அரிகுலகெசரிநாயாரது கக்கன் . . . த்துக்குப்பங்கு ஒன்-
றும் ||— [டுஎ*] ஐம்பத்தாரூம் வீடு இத்தளி கக்கன் வெண்ரா-
ட்டுக்குப்பங்கு ஒன்றும் [டுஅ*] ஐம்பத்தழாம் வீடு இத்தளி கக்கன்
கூத்தாடிக்குப்பங்கு ஒன்றும் [டுக*] ஐம்பத்தெட்டாம் வீடு இத்தளி
கக்கன் சொழுகுளாமணிக்குப்பங்கு ஒன்றும் ||— [சுய*] ஐம்பத்தொ-
ன்பதாராம் வீடு இவ்வூர் ஆயிரத்தளி கக்கன் பூங்கராவிக்குப்பங்கு ஒன்-
றும் ||— [சுக*] அறுபதாம் வீடு இவ்வூர் அரிகுலகெசரிநாயாரது கக்கன்
நாஞ்சுரிக்குப்பங்கு ஒன்றும் [சுஉ*]
- [3.] அறுபத்தொன்றும் வீடு நியமத்து ஆயிரத்தளி கக்கன் தெவிக்குப்பங்கு
ஒன்றும் ||— [சுஉ*] அறுபத்திரண்டாம் வீடு அம்பர்த்திருமாகானத்து
கக்கன் கக்கரிக்குப்பங்கு ஒன்றும் ||— [சுச*] அறுபத்திரண்டாம்
வீடு இத்தளி கக்கன் ராஜராஜிக்குப்பங்கு ஒன்றும் ||— [சுடு*] அறுபத்-
திரண்டாம் வீடு இத்தளி கக்கன் அகிமாணிக்குப்பங்கு ஒன்றும் ||—
[சுசு*] அறுபத்தஞ்சாம் வீடு இவ்வூர் அவனிநாயாணவிண்ணகர்¹
கக்கன் உதையத்துக்குப்பங்கு ஒன்றும் ||— [சுஎ*] அறுபத்தாரூம் வீடு
இவ்வூர்த்திருமாகானத்து கக்கன் காமக்கொடிக்குப்பங்கு ஒன்றும் ||—
[சுஅ*] அறுபத்தழாம் வீடு இவ்வூர் முதுபுவார்தளி கக்கன் விச்ச-
லுக்குப்பங்கு ஒன்றும் ||— [சுக*] அறுபத்தெட்டாம் வீடு கடம்பூர்த்-
திருவினக்கொயில் கக்கன் குப்பைக்குப்பங்கு ஒன்றும் [சுய*]

¹ After காராயண is a crack which resembles an தீ. The actual reading may therefore be காராயணதீ.

- [4.] அழகுபத்தொன்பதாம் வீடு இத்தனி நக்கன் . . . வி . . . [க்கு]¹ப்ப[ப]ங்-
 [கு] ஒன்[று]ம் ||— [எக*] எழுபதாம் வீடு இத்தனிச்சிறிய[ந]க்கன் [ந]க்-
 கத்துக்குப்ப[கு] ஒன்[று]ம் ||— [எஉ*] எழுபத்தொன்றாம் வீடு இத்த-
 னிப்பெரிய[ந]க்கன் [ந]க்கத்துக்குப்பங்கு ஒன்[று]ம் ||— [எந*] எழுபத்திர-
 [ண்டாம்] வீடு இவ்வூர் இ[ட்]டாச்சி[ரா]யா[த] ந[க்]கன் த[ரணி]வ[ரா]-
 திக்குப்பங்கு ஒன்[று]ம் ||— [எச*] எழுபத்துமூன்றாம் வீடு திருமறைக்கா-
 [ட்டு] க[க்]கன் மாடுவிக்குப்பங்கு ஒன்[று]ம் ||— [எடு*] எழுபத்து[ந]ரா-
 வாம் வீடு விடை[ய]பு[ர]த்து நக்கன் அம்[ம]ரிக்[கு]ப்பங்கு ஒன்[று]ம் ||—
 [எக*] எழுபத்தைஞ்சாம் வீடு வெணூர் நக்கன் . . . தாப்பகைக்குப்பங்கு
 ஒன்[று]ம் ||— [எஎ*] எழுபத்தாராம் வீடு நயதிரபுரத்து நக்கன் திருநீலகண்-
 டிக்குப்பங்கு ஒன்[று]ம் ||— [எஅ*]
- [5.] எழுபத்தொன்பதாம் வீடு வீரபுரத்து [நக்கன்] ம[ரா]ப[ரா]ணிக்குப்பங்கு ஒன்-
 றும் ||— [எக*] எழுபத்தெட்டாம் வீடு பாச்சில் திருமெற்ற[ளி] நக்கன்
 பெற்றிரு[வ]க்குப்பங்கு ஒன்[று]ம் ||— [அய*] எழுபத்தொன்பதாம் வீடு
 இவ்வூர் திரு[வா]ச்சிராமத்து [ந]க்கன் சொழத்துக்குப்பங்கு [ஒன்]றும்
 ||— [அஉ*] எண்பத்திராம் வீடு இவ்வூர்த்திருமெற்ற[ளி] [ந]க்கன் செங்கு-
 ளத்துக்குப்பங்கு ஒன்[று]ம் ||— [அஉ*] எண்பத்தொன்றாம் வீடு வீர[பு]-
 ரத்து [நக்கன்] . . . [க்கு]ப்பங்கு ஒன்[று]ம் ||— [அந*] எண்பத்திரண்டாம்
 வீடு திருக்கொள்ளம்[பூ]தூர் நக்கன் பொற்கெசிக்[கு]ப்ப[ங்]கு ஒன்[று]ம் ||—
 [அச*] எண்பத்துமூன்றாம் வீடு இவ்வூர் நக்கன் ஆற[ய]ர[த்துக்கு]ப்பங்கு
 ஒன்[று]ம் ||— [அடு*] எண்பத்துநாலாம் வீடு கற்பகதானிபுரத்து நக்கன்
 தில்லைக்கட்டுக்குப்பங்கு ஒன்[று]ம் ||— [அசு*] எண்பத்தைஞ்சா[ம்]-
- [6.] ம் வீடு இவ்வூர் [நக்கன்] ஆறுக்குப்பங்கு ஒன்[று]ம் ||— [அஎ*] எ[ண்]-
 டத்தாரம் வீடு இவ்வூர் நக்கன் சாமுண்டிக்குப்பங்கு ஒன்[று]ம் ||—
 [அஅ*] எண்பத்தொன்பதாம் வீடு [த]னிச்சாத்தங்குடி நக்கன் [அப]ய[த்]-
 துக்குப்பங்கு ஒன்[று]ம் ||— [அக*] எண்பத்தெட்டாம் வீடு தஞ்சா-
 டத்தாரம்[கு]த்து நக்கன் திருமாகாணத்துக்குப்பங்கு ஒன்[று]ம் ||— [கூய*]
 [எண்]பத்தொன்பதாம் வீடு இத்தனி [நக்கன்] பிச்சிக்குப்பங்கு ஒன்[று]ம் ||—
 [கூக*] தொண்ணூறாம் வீடு [ப]வ்வகா[ரா]ணபுரத்து நக்கன் திருவடி[க]ளு-
 க்குப்பங்கு ஒன்[று]ம் ||— [கூஉ*] தொண்ணூற்றொன்றாம் வீடு திருமறைக்-
 காட்டு நக்கன் சாத்தத்துக்குப்பங்கு ஒன்[று]ம் ||— [கூந*] தொண்ணூற்றிர-
 [ண்டாம்] வீடு இவ்வூர் நக்கன் திருமலைக்குப்பங்கு ஒன்[று]ம் ||— [கூச*]
 இத்தனிச்செரி வடசிறகு தலைவீடு திருவை[வ]யாற்று ஒலொ[க]ரீ[லா]பெ[வி]ரா[யா]-
 ன[து] நக்கன் வி[க்]கிர[ம]தொங்கிக்குப்பங்கு ஒன்[று]ம் ||— [கூடு*] இ[ர]-
- [7.] [ண்]டாம் வீடு இத்தனி [ந]க்கன் புகழிக்குப்பங்கு ஒன்[று]ம் ||—
 [கூக*] மூன்றாம் வீடு யிறை[யில்] நக்கன் ம[ரா]ணிக்கத்துக்குப்பங்கு ஒன்-
 றும் ||— [கூஎ*] நாலாம் வீடு திரு[வா]ளூர்[பெ]ரிய[த]னிச்செரி நக்கன்
 [மா]டுவிக்குப்பங்கு ஒன்[று]ம் ||— [கூஅ*] அஞ்சாம் வீடு [இத்தனி] நக்-
 கன் திருமலை[ந]த்துக்குப்பங்கு ஒன்[று]ம் ||— [கூக*] ஆறாம் வீடு
 இவ்வூர் [பூ]தூர் [ந]க்கன் ஆறுக்குப்பங்கு ஒன்[று]ம் ||— [ரா*]
 எழாம் வீடு இவ்வூர்ப்பெ[ரி]யதனி[ச்செரி] [ந]க்கன் கண்டி[யூ]ர்க்குப்பங்கு
 ஒன்[று]ம் ||— [ரக*] எட்டாம் வீடு இவ்வூர் உல[கீ]யா[து] நக்கன்
 சூசத்துக்குப்பங்கு ஒன்[று]ம் ||— [ரஉ*] ஒன்பதாம் வீடு இவ்வூர்த்திரு-
 மலை[ந] நக்கன் அரவத்துக்குப்பங்கு ஒன்[று]ம் ||— [ரந*] பத்தாம் வீடு

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

இத்தனி நக்கன் க[ா]ய[ப]த்த[ப]த்து ஒன்றும் ||— [அசு*] பதினெண்-
ரூம் விடு இவ்வூர்ப்பெரிபதனிச்செரி நக்கன் கண்டி[பூர்]க்குப்ப-

[8] ந்து ஒன்றும் ||— [அசு*] பதினெண்ரூம் விடு இத்தனி நக்கன் [வி]தி[வி]-
டக்கி[சு]ப்த்து ஒன்றும் ||— [அசு*] பதினெண்ரூம் விடு அம்பர் அவனிசா-
ராய[ண]விண்ண[க]ர் நக்கள் இன்னவஞ்சிக்குப்ப[ப]த்து ஒன்றும் ||—
[அசு*] பதினெண்ரூம் விடு இத்தனி நக்கள் [அ]ய[ப]த்த[ப]த்து ஒன்றும் ||— [அசு*] பதினெண்ரூம் விடு இவ்வூர்[தி]ருமாகாளத்து நக்கள்
செம்பொ[ன்]த[ப]த்து ஒன்றும் ||— [அசு*] பதினெண்ரூம் விடு திரு-
[வ]ம[பா]ற்று நக்கள் . . . [க]க்குப்ப[ப]த்து ஒன்றும் ||— [அசு*] பதினெண்-
ரூம் விடு இவ்வூர் நக்கள் ஐயா[ய]த்த[ப]த்து ஒன்றும் ||— [அசு*]
பதினெண்ரூம் விடு இவ்வூர் நக்கள் திரு[வெண்]ண[வ]ய[க]க்குப்ப[ப]த்து
ஒன்றும் ||— [அசு*] பதினெண்ரூம் விடு பாச்சில் திருவாச்சிராமத்து நக்-
கள் உடை[ப]த்து ஒன்றும் ||— [அசு*] திருவதாம் விடு ப[ா]ய[ப]த்
து[த]தெ-

[9.] னத்தனி நக்கன் பெற்ற[தி]ரு[வ]க்குப்ப[ப]த்து ஒன்றும் ||— [அசு*] இருபத்-
தென்ற[ம்] விடு [க]ள[சு]ய[ச]த்த[ப]த்து சிரு[வ]ய[ச]த்த[ப]த்து
ஒன்றும் ||— [அசு*] இருபத்திரண்டாம் விடு இவ்வூர்ப்பெரி[ய]ய[க]-
[க]ன் சிருவய[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*] இருபத்தமூன்றாம்
விடு தனிச்ச[ா]த்த[ப]த்து [க]க்கள் ஒலொகமாதாவுக்குப்ப[ப]த்து ஒன்றும் ||—
[அசு*] இருபத்திரண்டாம் விடு ஐக்கா[ய]புத்த[ப]த்து விடு தி-
ரு[வ]க்குப்ப[ப]த்து ஒன்றும் ||— [அசு*] இருபத்திரண்டாம் விடு தி[ரு]-
வ[ச]த்த[ப]த்து சாமணிக்கொயில் நக்கள் மாதெவிக்குப்ப[ப]த்து ஒன்றும் ||—
[அசு*] இருபத்திரண்டாம் விடு தலையாலங்காட்டு நக்கள் கலிக்குப்ப[ப]த்து ஒன்-
டும் ||— [அசு*] இருபத்திரண்டாம் விடு அரபுத்து ஸ்ரீ[த]ர[சு]ய[ச]த்த[ப]த்து
நக்கள் திரு[வ]ய[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*]

[10.] இ[ரு]பத்திரண்டாம் விடு க[ா]ய[ப]த்த[ப]த்து [க]க்கள் மருகமாணிக்கத்துக்கு-
ப்ப[ப]த்து ஒன்றும் ||— [அசு*] [இ]ருபத்திரண்டாம் விடு இவ்வூர் நக்-
கள் க[ா]ய[ப]த்த[ப]த்து [க]க்கள் மருகமாணிக்கத்துக்கு-
[ப]த்து விடு [க]ள[சு]ய[ச]த்த[ப]த்து (ஈ.ஈ.)யா[த]து [க]க்கள் கயிலாயத்துக்கு-
ப்ப[ப]த்து ஒன்றும் ||— [அசு*] முப்பத்திரண்டாம் விடு [க]ள[சு]ய[ச]த்த[ப]த்து
ஆ[தி]ய[ச]த்த[ப]த்து [க]க்கள் ஆ[தி]ய[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*] முப்-
பத்திரண்டாம் விடு பாச்சில் திரு[வெண்]ண[வ]ய[க]க் [க]க்கள் ப[ா]ய[ச]த்த[ப]த்து-
[ம]ர[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*] முப்பத்திரண்டாம் விடு
பழையாற்று வடத்தனி நக்கன் சொழுவ[ச]த்த[ப]த்து ஒன்றும் ||—
[அசு*] முப்பத்திரண்டாம் விடு பழையாற்று[வி]ய[ச]த்த[ப]த்து [க]க்கள்
ஆடவ்வா[தி]ய[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*] முப்பத்திரண்டாம் விடு [க]ட-
ம்[பூர்]

[11.] ந[க]ள[சு]ய[ச]த்த[ப]த்து [க]க்கள் இ[ரு]பத்திரண்டாம் விடு [க]ள[சு]ய[ச]த்த[ப]த்து
[மு]ப்பத்திரண்டாம் விடு மாதெவி[ய]ய[ச]த்த[ப]த்து [க]க்கள் [அ]திவாடிக்குப்ப[ப]த்து
ஒன்றும் ||— [அசு*] முப்பத்திரண்டாம் விடு தஞ்சாவூர் [க]ள[சு]ய[ச]த்த[ப]த்து
[த்த]னி நக்கன் மாதெ[தி]ய[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*] முப்பத்-
திரண்டாம் விடு ஐக்கா[ய]புத்த[ப]த்து [க]ள[சு]ய[ச]த்த[ப]த்து [க]க்கள் [பொ]-
ன்[சு]ய[ச]த்த[ப]த்து [க]ள[சு]ய[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*] முப்பத்திரண்டாம்
விடு ப[ா]ய[ச]த்த[ப]த்து ஸ்ரீ[தி]ய[ச]த்த[ப]த்து [க]க்கள் கா[தி]ய[ச]த்த[ப]த்து
[க]ள[சு]ய[ச]த்த[ப]த்து [க]ள[சு]ய[ச]த்த[ப]த்து . . . [க]ள[சு]ய[ச]த்த[ப]த்து
யா[தி]ய[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*] கா[தி]ய[ச]த்த[ப]த்து விடு [க]ள[சு]ய[ச]த்த[ப]த்து
[த்த]னி நக்கள் ஐ[தி]ய[ச]த்த[ப]த்து ஒன்றும் ||— [அசு*] கா[தி]ய[ச]த்த[ப]த்து

- [12.] [டச]ம் வீடு [தி]றமதிஂரஂயாரதூ நக்கன் பெற்றைமக்குப்பங்கு ஒன்றும்
— [நகசு*] நாற்பத்தமூன்றும் வீடு திருமறைக்கராட்டு நக்க-
[12.] ன் [ம]ரபிட்டுக்கு ஒன்றும் ||— [நகஎ*] [ந]ராற்பத்து[ந]ரலாம் வீடு ஜ[ந]-
நாற்பத்த விசுவீஜயஂரஂயாரதூ நக்கன் திருவுக்குப்பங்கு ஒன்றும் ||—
[நகஅ*] நாற்பத்தஞ்சாம் வீடு இத்தளி [ந]க்கன் ந[னிஎரு]ம[ர]னுக்குப்-
பங்கு ஒன்றும் ||— [நகசு*] நாற்பத்தாரும் வீடு பாச்சில் [திரு]வரீ[லீ]ய-
ரதூ நக்கன் [தி]ல்க்கை[ர]சுக்குப்பங்கு ஒன்றும் ||— [நசய*] நாற்பத்தெ-
ழாம் வீடு இப்பத்திருவாச்சிராமத்து நக்கன் [உ]மைக்குப்பங்கு ஒன்-
தும் ||— [நசக*] நாற்பத்தெட்டாம் வீடு ம[ர]தெவிஂரஂயாரதூ நக்கன்
சிற்[ப]புத்தப்பங்கு ஒன்றும் ||— [நசஉ*] நாற்பத்தொன்பதாம் வீடு திரு-
விடை[மரு]தில் [ந]க்கன் ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [நசந*] ஐம்ப-
தாம் வீடு இவ்வூர் [ந]க்கன் காகொளுக்குப்பங்கு ஒன்றும் ||— [நசச*]
ஐம்பத்தொன்றும் வீடு இவ்வூர் நக்கன் பஞ்ச[ச*]வன்மாதெவிக்குப்பங்கு ஒன்-
தும் [நசடு*]
- [13.] ஐம்[ப]த்தொன்றாம் வீடு இவ்வூர் நக்கன் சீக[ண்]டிக்குப்பங்கு ஒன்றும் ||—
[நசக*] ஐம்பத்தமூன்றும் வீடு இவ்வூர் நக்கன் [க]ல்லறைக்குப்பங்கு ஒன்-
தும் ||— [நசஎ*] ஐம்பத்த[ந]ரலாம் வீடு [அ]ராபுத்து ஸ்ரீதாழிவிண்ணக[ர்]¹
நக்கன் சித்திரவல்லிக்குப்பங்கு ஒன்றும் ||— [நசஅ*] ஐம்பத்தைஞ்சாம்
வீடு [இ]வ்வூர் கிணங்கஂரஂயாரதூ [ந]க்கன் நல்[லூ]ர்க்குப்பங்கு ஒன்-
தும் ||— [நசக*] ஐம்பத்தாரும் வீடு இத்தளி [ந]க்கன் [பெருவழிக்]-
குப்[ப]புத்த ஒன்றும் ||— [நகய*] [ஐம்ப]த்தெத்தமூரம் வீடு கடம்பூர்த்-
திருவிடை[மரு]தில் நக்கன் செமானிக்குப்பங்கு ஒன்றும் ||— [நகக*] ஐம்பத்-
தெட்டாம் வீடு இத்தளி நக்கன் [க]ரணடிக்குப்பங்கு ஒன்றும் ||—
[நகஉ*] ஐம்பத்தொன்பதாம் வீடு [திருவ]ராசூர்த்திருவரெறியஂரஂயாரதூ நக்-
கன் [கம்]பு[கரி]க்குப்பங்கு ஒன்-
- [14.] [அ]ம் ||— [நகஉ*] அறுபதாம் வீடு இவ்வூர்ப்பெரியதளிச்செரி நக்கன் திரு-
மூல[ட்ட]ர[ன]த்துக்குப்பங்கு ஒன்றும் ||— [நகசு*] [அ]றுபத்தொன்றாம் வீடு
இவ்வூர் [அ]றுபத்தாரதூ நக்கன் [செ]ரம[கா]திக்குப்பங்கு ஒன்றும் ||—
[நகடு*] அறுபத்திரண்டாம் வீடு இவ்வூர்ப்பெரியதளிச்செரி [ந]க்கன்
இராமிக்குப்பங்கு ஒன்றும் ||— [நகசு*] அறுபத்தமூன்றும் வீடு இவ்-
[கூ]ர் [அ]றுபத்தாரதூ நக்கன் [எ]ச்சும[ண]டைக்குப்பங்கு ஒன்றும் ||—
[நகஎ*] [அ]றுபத்த[ந]ரலாம் வீடு [இ]வ்வூர்த்திருமண்டளி நக்கன் சுந்த[ர]-
சொழிக்குப்பங்கு ஒன்றும் ||— [நகஅ*] அறுபத்தைஞ்சாம் வீடு இவ்வூர்
உறைய[ரதூ] நக்கன் பத்தலுக்குப்பங்கு ஒன்றும் ||— [நகக*] அறுபத்தா-
றும் வீடு அம்[ப]ர் [அ]வனி[ந]ராபணவி[ண்]ணகர் நக்கன் காமிக்குப்பங்கு
ஒன்றும் ||— [நகய*]
- [15.] அறுபத்தெழாம் வீடு இத்தளி நக்கன் ஆச[ரா]பஞ்ச[ரி]க்குப்பங்கு ஒன்றும்
||— [நகக*] அறுபத்தெட்டாம் வீடு இவ்வூர் முதுப[க]வர்த[ளி] நக்கன்
[எ]க[வி]ரிக்குப்பங்கு ஒன்றும் ||— [நகஉ*] அறுபத்தொன்பதாம் வீடு
[இ]த்தளி நக்கன் [க]க்குப்பங்கு ஒன்றும் ||— [நகந*]
எழுபதாம் வீடு இத்தளி நக்கன் சங்கத்துக்குப்பங்கு ஒன்றும் ||—
[நகசு*] [எ]ழுபத்தொன்றாம் வீடு திருவை[வ]யாற்று நக்கன் [க]ண்டத்-
துக்குப்பங்கு ஒன்றும் ||— [நகடு*] எழுபத்திரண்டாம் வீடு இவ்வூர்
நக்கன் [ப]வைக்குப்பங்கு ஒன்றும் ||— [நகசு*] எழுபத்தமூன்றாம் வீடு
பழுவூர் அவசிய[மத]ப்ப[பு]ரத்து நக்கன் துட்டிக்குப்பங்கு ஒன்றும் ||—

¹ Read விண்ணகர்.

[ராசா*] எழுபத்தநாலாம் வீடு இவ்வூர்[ள்]ப்பகைவிடை[யா]யாரதூ நக்கன் அரிசு-
லகெசரிக்கு-

[16.] ப்பங்கு ஒன்றும் ||— [ராசா*] எழுபத்தைஞ்ச[ர]ம் வீடு . . . ந[தளி]ய[புக]ர்-
[மகி:ர]ய[ரதூ] நக்கன் குலமா[ல] [ப]ங்கு ஒன்றும் ||— [ராசா*] எழு-
பத்தாரும் வீடு இத்தளி நக்க[ள்] க[ரு]ம[ரணிக]கத்தக்குப்பங்கு ஒன்றும்
||— [ராசா*] எழுபத்தநாலாம் வீடு புறையாச்செரி [க]க்க[ள்] ந[க]ர[த]தா-
ஞக்குப்பங்கு ஒன்றும் ||— [ராசா*] [எழுப]த்த[த]ட்டாம் வீடு கியம[த]த
ஆபிரத்த[ளி] க[க்க]ன் ச[ந]கிரத்தக்குப்பங்கு ஒன்றும் ||— [ராசா*] [எழு-
ப]த்தொ[ன்]பதாம் வீடு இவ்வூர் அரிசு[ய]யாரதூ நக்கன் [வ]ட-
வா[ய]தக்குப்பங்கு ஒன்றும் ||— [ராசா*] என்பதாம் வீடு இவ்வூர் துவகெ-
லரி[ய]யாரதூ நக்கன் பரா[ந]த[த]க்குப்பங்கு ஒன்றும் ||— [ராசா*]
என்பத்தொ[ன்]றும் வீடு இவ்வூர்ச்ச[ந]கிரமவ[ல]யாரதூ [க]க்கள் திரு-
வெ[ல]ங்கடத்துக்கு-

[17.] ப்பங்கு ஒன்றும் ||— [ராசா*] [எண்]பத்திரண்டாம் வீடு இவ்வூர் [அ]ரிசு-
லகெ[ல]ய[யாரதூ] [க]க்கன் சம்பதெவிக்குப்பங்கு ஒன்றும் ||— [ராசா*]
எண்[ப]த்துமுன்றும் வீடு [ந]ன்னிலத்து திருமெற்ற[ளி] நக்கன் ஆமா[த]-
னார்க்குப்பங்கு ஒன்றும் [ராசா*] எண்[ப]த்தநாலாம் வீடு [காவி]ய[பூ]ம்-
பட்டனத்து நக்கன் ஊதாரி[க்கு]ப்பங்கு ஒன்றும் ||— [ராசா*] [எண்]ப-
[த]த[ஞ்ச]ர[ம்] வீடு ப[ழைய]ர[ந்து] அனா[ய]ம[ர]ம[ர]ன்[தளி] நக்கன் [சீல-
கு]ளாமணிக்குப்பங்கு ஒன்றும் ||— [ராசா*] [எண்]ப[த]தாரும் வீடு
இவ்வூர் அவனிகாரா[ய]ணபுரத்து நக்கன் விக்க[ர]மாதிக்[தி]க்குப்பங்கு ஒன்-
றும் ||— [ராசா*] என்பத்தெழாம் வீடு இவ்வூர் நக்கன் தில்லைநெய்நாளு-
க்குப்பங்கு ஒன்றும் ||— [ராசா*] என்பத்தெட்டாம் வீடு இவ்வூர் வடதளி
நக்கன் [நய]னவல்[வி]-

[18.] [க]க்குப்பங்கு ஒன்றும் ||— [ராசா*] எண்[ப]த்தொன்பத[ர]ம் வீடு [இத்-
தளி] நக்கன் பெற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [ராசா*] தொன்[னா]ரூம்
வீடு ஆபிரத்த[ளி] மவ்[லிய]யாரதூ [க]க்க[ள்] மதனவ[ல]வி[க்கு]ப்பங்கு ஒன்றும்
||— [ராசா*] [தொ]ண்ணூ[ற்]றும் வீடு கருப்பூர் நக்க[ள்] எடுத்த-
பாதத்துக்குப்பங்கு ஒன்றும் ||— [ராசா*] தொண்ணூ[ற்]றிய[ண்ட]ர[ம்] வீடு
வி[ர]புரத்து நக்கன் மீனவன்[மா]தெவிக்குப்பங்கு ஒன்றும் ||— [ராசா*]
[வடக்கில்] தளிச்செ[ரி]த்தெ[ன்]சிறகு த[லை]வீடு திருவா[ரு]ர் [வாழ்]யாரதூ நக்-
கன் மூவர்கண்டிக்குப்பங்கு ஒன்றும் ||— [ராசா*] இரண்[ட]ர[ம்] வீடு
நாக[ப]ட்டனத்துத்திருக்காரொணத்து [க]க்கன் சீருடையா[ஞ்சு]ப்பங்கு ஒன்றும்
||— [ராசா*] முன்றும் வீடு அரபுரத்து நிக[ன]ங்கி[ய]யாரதூ நக்கன்
திரு[வு]க்குப்ப[ங்*]-

[19.] கு ஒன்றும் ||— [ராசா*] நாலாம் வீடு [கொட்]த[ஞ்சு]ண[பதி]யாரதூ
நக்கன் பெற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [ராசா*] ஐஞ்சாம் வீடு பா[ம்]-
புணி [ஸ்ரீ]பூ[தி]விண்[ண]கர் நக்கன் பா[ல]க[க்கு]ப்பங்கு ஒன்றும் ||— [ராசா*]
[ஆ]ரூம் வீடு [க]த[ப]கதானி[பு]ரத்து நக்க[ள்] கற்பகதானிக்குப்பங்கு ஒன்-
றும் ||— [ராசா*] ஏழாம் வீடு திருவா[ரு]ர்ப்பெரியதனிச்செரி நக்க[ள்]
ப[ந]த[ல]க்குப்பங்கு ஒன்றும் ||— [ராசா*] [எ]ட்டாம் வீடு இவ்வூர்
[நக்கன்] . . . [க]க்குப்பங்கு ஒன்றும் ||— [ராசா*] [எ]ன்ப[த]தாம் வீடு
த[ளி]ச்சாத்தக்குடி நக்கன் அம்பல[த]க்குப்பங்கு ஒன்றும் ||— [ராசா*]
[ப]த்தாம் வீடு திருவா[ரு]ர்ப்பெரியதனிச்செரி நக்கன் வினாயாச்சிலைக்குப்-
பங்கு ஒன்றும் ||— [ராசா*] பதினொன்றும் வீடு ஆபிரத்தளி நக்கன் அன-
[வ]ரதகத்த[க்கு]ப்பங்கு ஒன்றும் ||— [ராசா*] பன்னிரண்ட[ர]ம்

- [20.] வீடு இவ்வூர் [கக்]கன் நாஜ[குணா]மணிக்குப்பங்கு ஒன்றும் ||— [ராகுஅ*]
[பதினமூன்]றும் வீடு ஸபதீர[பு]ரத்து நக்கன் அரடு[ந]றிக்குப்பங்கு ஒன்றும் ||—
[ராகுச*] பதி[ச]ரலாம் வீடு ஆயிரத்தளி நக்கன் [பட்]டத்துக்குப்பங்கு
ஒன்றும் ||— [உா*] பதி[ண]ஞ்சாம் வீடு இவ்வூர் நக்கன் இ[ள]ங்-
காவு[த]ு[ப]ு ஒன்றும் ||— [உாக*] [பு]தி[நா]றும் வீடு திருவாரூர்
[அ]ரு[மொ]ழி[ராய]ரத்து நக்கன் [மொ]டிக்குப்பங்கு ஒன்றும் ||— [உாஉ*]
பதினமூன் வீடு இவ்வூர் நக்கன் [கரு]வூர்க்குப்பங்கு ஒன்றும் ||—
[உாஉ*] [பு]தி[கெட்]டாம் வீடு பரா[தக]ராயாரத்து நக்கன் [திரு]வா[ணை]-
க்கா[த]ு[ப]ு ஒன்றும் ||— [உாச*] பத்[தொ]ன்பதாம் வீடு திரு[வை]-
பா[த]ு நக்கன் அர[வ]த்துக்குப்பங்கு ஒன்றும் ||— [உாடு*] இருபதாம் வீடு
கொ[த]ி[பு]ஞ்ச[வ]ன்மா[தெ]வி[ராய]ரத்து நக்கன் சுந்தரிக்குப்பங்கு ஒன்றும்
||— [உாக*]
- [21.] [இரு]பத்தொ[ள்]றும் வீடு இத்தளி நக்கன் நம்பாண்டிக்குப்பங்கு ஒன்றும் ||—
[உாச*] இருபத்திரண்டாம் வீடு இத்தளி நக்கன் உமைக்குப்பங்கு ஒன்றும்
||— [உாஅ*] இருபத்தமூன்றும் வீடு இத்தளி நக்கன் திட்டை[ச]செ-
[சி] [த]ு[ப]ு ஒன்றும் ||— [உாக*] இருபத்தநா[லாம்] வீடு இத்தளி
நக்கன் உமைக்குப்பங்கு ஒன்றும் ||— [உாய*] இருபத்தைஞ்சாம் வீடு
[திரு]வாரூர்[திரு]வா[கெ]ழி[ராய]ரத்து நக்கன் சி[த்]தி[ரவ]லிக்குப்பங்கு
ஒன்றும் ||— [உாயச*] [இரு]பத்தா[றும்] வீடு ஆயிரத்தளி நக்கன்
[பி]ச[ி]சு[த]ு[ப]ு ஒன்றும் ||— [உாயஉ*] இருபத்தெழு[றும்] வீடு [வி]-
டை[பு]த்த[பு]ழி[ராய]ரத்து நக்கன் பெற்ற[திரு]வக்குப்பங்கு ஒன்றும் ||—
[உாயஉ*] [இரு]பத்தெ[ட்டாம்] வீடு [திரு]வாரூர்[திரு]மண்ட[ளி] நக்கன்
[ச]க[தி]சு[த]ு[ப]ு ஒன்றும் ||— [உாயச*] இருபத்தொன்ப-
- [22.] [தாம்] வீடு இத்தளி நக்கன் குத்த[வை]வக்குப்பங்கு ஒன்றும் ||— [உாயடு*]
முப்பதாம் வீடு ஆயிரத்தளி மல்லீயாரத்து நக்கன் பாக்கரிக்குப்பங்கு ஒன்றும்
||— [உாயச*] முப்பத்தொன்றும் வீடு [திரு]வாரூர் ஸ்ரீ[லக்]ஷ்மீ[ராய]ரத்து நக்கன்
பொன்[து]சு[த]ு[ப]ு ஒன்றும் ||— [உாயச*] முப்பத்திரண்டாம் வீடு [ஜ]க-
கா[பு]ரத்து [வி]சு[ரி]விஜய[ராய]ரத்து நக்கன் [பெ]ரற்குமரனுக்குப்பங்கு
ஒன்றும் ||— [உாயஅ*] முப்பத்தமூன்றும் வீடு [பு]ரா[ந்]தக[ராய]ரத்து
நக்கன் [பொ]த்தொ[து]க்குப்பங்கு ஒன்றும் ||— [உாயச*] முப்பத்தநாலாம்
வீடு [திரு]வாரூர் [அ]ரு[மொ]ழி[ராய]ரத்து நக்கன் எ[க]வீ[ரி]க்குப்பங்கு
ஒன்றும் ||— [உாயஉ*] முப்பத்தத்தைஞ்சாம் வீடு ஆயிரத்தளி நக்கன்
[த]வி[கு]ப்பங்கு ஒன்றும் ||— [உாயச*] முப்பத்தா[றும்] வீடு இவ்வூர்
நக்கன் [திரு]வாரூர்[திரு]வா[கெ]ழி[ராய]ரத்து நக்கன் இவ்வூர்
- [23.] முப்பத்தொ[ள்]றும் வீடு [இ]வ்வூர்க்க[ரி]ய[க]க்கன் திருவடிக்குப்பங்கு ஒன்றும் ||— [உாயஉ*]
[உாயஉ*] முப்பத்தெட்டாம் வீடு திருவெகிசுடி நக்கன் கண்டராச்சிக்குப்பங்கு
ஒன்றும் ||— [உாயச*] முப்பத்த[த]ா[ன்]பதாம் வீடு இவ்வூர் நக்கன் குல-
மா[ணி]சு[த]ு[ப]ு ஒன்றும் ||— [உாயடு*] நாற்பதாம் வீடு ஆற்றுத்தளி
நக்கன் [க்குப்பங்கு ஒன்றும் ||— [உாயச*] நாற்பத்தொன்றும் வீடு
இவ்வூர் நக்கன் வெம்[தி]க்குப்பங்கு ஒன்றும் ||— [உாயச*] நாற்பத்திரண்டாம்
வீடு [சி]கை[ம]தி[ராய]ரத்து நக்கன் பொற்கெசிகுப்பங்கு ஒன்றும் ||—
[உாயஅ*] [ச]நாற்பத்தமூன்றும் வீடு திருச்சொற்றுத்தறை நக்கன் ஒற்றியூர்க்-
குப்பங்கு ஒன்றும் ||— [உாயச*] நாற்பத்தநாலாம் வீடு திருமறைக்காட்டு
- [24.] [ந]க்கன் சி [க்குப்பங்கு ஒன்றும் ||— [உாயடு*] நாற்பத்தைஞ்சாம்
வீடு கன்னிலத்து திருமெற்றளி [ச]க்கன் சங்காணிக்குப்பங்கு ஒன்றும் ||—
[உாயச*] நாற்பத்தா[றும்] வீடு இவ்வூர்த்திரு[அ]லீயாரத்து நக்கன் எறிக்குப்பங்கு

ஒன்றும் ||— [உாஊஉ*] காற்பத்தெழாம் வீடு உத்தமநாணிபுரத்து கக்கன் பூவணத்துக்குப்பங்கு ஒன்றும் [உாஊஉ*] [காற்பத்தெட்டாம் வீடு சிபமத்து ஆயிரத்தளி கக்கன் அடிகளுக்குப்பங்கு ஒன்றும் [உாஊச*] [காற்பத்தெரா]-
ன்பதாம் வீடு [பழைய]ற்று அறாடு[ய]ருமான்தளி கக்கன் சிபமத்தெழுத்துக்கு
ஒன்றும் ||— [உாஊடு*] ஐம்பதாம் வீடு இத்தளி கக்கன் அ[ரு]-
மொடுக்குப்பங்கு ஒன்றும் ||— [உாஊச*] ஐம்பத்தொன்றாம் வீடு இவ்வூர்-
தென்தளி கக்கன் ஆச்சத்-

[25.] துத்துப்பங்கு ஒன்றும் ||— [உாஊஎ*] ஐம்பத்திரண்டாம் வீடு இத்தளிச்சிநிய-
கக்கன் ஆச்சத்த[க்]துப்பங்கு ஒன்றும் ||— [உாஊய*] ஐம்பத்தமூ[ள்]ளும்
வீடு இவ்வூர் [வ]டதளி கக்கன் குட்டத்துக்குப்பங்கு ஒன்றும் ||— [உாஊச*]
ஐம்பத்தகாலாம் வீடு இத்தளி [க]க்கன் குளாமணிக்குப்பங்கு ஒன்றும் ||—
[உாஊய*] ஐம்பத்ததஞ்சாம் வீடு இத்தளி கக்கன் எ[ரி]சிக்குப்பங்கு ஒன்-
றும் ||— [உாஊச*] ஐம்பத்தாரும் வீடு இவ்வூர் முன்னூர்க்கள்தளி கக்-
[க்]ன் வீராணிக்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] ஐம்பத்தெட்டாம் வீடு இத்-
தளி [க]க்கன் ஒரு[ப்]ப[னை]க்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] ஐம்பத்தெட்-
ட்டாம் வீடு கொற்றமங்கலத்து [க]க்கன் கன்ன[ர]தெவிக்குப்பங்கு ஒன்றும் ||—
[உாஊச*] ஐம்பத்தொன்பதாம் வீடு திருத்தெக்கூர் கக்கன் கனவதிக்குப்பங்கு
ஒன்றும் ||— [உாஊடு*] அ[று]பதா-

[26.] ம் வீடு செல்லூர் கக்கன் எட்டிக்குப்பங்கு ஒன்றும் ||— [உாஊச*] அறுபத்-
தொன்றாம் வீடு திருவைய[ா]ற்று கக்கன் அம்பலக்கத்திக்குப்பங்கு ஒன்றும்
||— [உாஊஎ*] அறுபத்திரண்டாம் வீடு காகப்பட்டனத்துச்செழுமுகத்து கக்கன்
அனந்தத்துக்கு[ப்]பங்கு ஒன்றும் ||— [உாஊய*] அறுபத்தமூன்றாம் வீடு தஞ-
சாவூர்[த்]தஞ்சாமாமணிக்கு[காமி]ல் கக்கன் [வழுவா]சி[லை]க்கு[ப்]பங்கு ஒன்-
றும் ||— [உாஊச*] அறுபத்த[க]காலாம் வீடு [ஒ]லொகிறா[உ]லெ[ரி]யா[று]த்து
[க]க்கன் [சி]தெவி[க்கு]ப்பங்கு ஒன்றும் ||— [உாஊடு*] [அ]றுபத்ததஞ்சாம்
வீடு [ப]ராந்த[க]யுரத்து கக்கன் எழுவணக்குப்பங்கு ஒன்றும் ||— [உாஊச*]
அறுபத்தாரும் வீடு [தி]ருவையாற்று கக்கன் பொன்னுக்கு[ப்]பங்கு ஒன்றும்
||— [உாஊஉ*] அறுபத்தெழாம் வீடு [ப]ழுபு[ப்]பகை[வி]டை[ா]யை-

[27.] ரகூ கக்கன் பழுபுர்க்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] அறுபத்தெட்டாம் வீடு
கடம்பூர் இட்டாச்சி[ரா]யா[று]த்து கக்கன் சிவதெவிக்குப்பங்கு ஒன்றும் ||—
[உாஊச*] அறுபத்தொன்பதாம் வீடு திருவாரூர்ப்பெரி[ய]தளிச்செரி கக்கன்
சிருகூருக்கு[ப்]பங்கு ஒன்றும் ||— [உாஊடு*] எழுபதாம் வீடு கன்னிலத்-
துத்திருமெற்றளி கக்கன் [ச]ங்கா[ணி]க்குப்பங்கு ஒன்றும் ||— [உாஊச*]
எழுபத்தொன்றாம் வீடு [தி]ருவிடை[று]கில் கக்கன் செம்பி[ய]ன்மாதெ[வி]க்குப்-
பங்கு ஒன்றும் ||— [உாஊஎ*] எழுபத்திரண்டாம் வீடு [தஞ்ச]வூர் [ஐய]-
லீரத்தளி கக்கன் காமா[டு]ம[ா]கிக்குப்பங்கு ஒன்றும் ||— [உாஊய*] எழுபத்-
தமூன்றாம் வீடு திருவாரூர்ப்பெரி[ய]தளிச்செரி [க]க்கன் [பா]ன்னலிக்குப்-
பங்கு ஒன்றும் ||— [உாஊச*] எழுபத்த[க]காலாம் வீடு சிபமத்து துவ-
கெவரி[ரா]யா[று]த்து கக்கன் வீரஸிவா[ரி]-

[28.] [ணி]க்குப்பங்கு ஒன்றும் ||— [உாஊய*] எழுபத்ததஞ்சாம் வீடு பாய்புணி பூ-
பூதிவிண்ணகர் கக்கன் ஆடுச்சுப்பங்கு ஒன்றும் ||— [உாஊச*] எழுபத்தாரும்
[வீடு த]லைபாடங்காட்டு [க]க்கன் வீர[ப]ரா[ச]ிக்கு[ப்]பங்கு ஒன்றும் ||—
[உாஊஉ*] எழுபத்தெழாம் வீடு இவ்வூர் கக்கன் பொன்னம்பலத்துக்குப்-
பங்கு ஒன்றும் ||— [உாஊஉ*] எழுபத்தெட்டாம் வீடு பழையாற்று [வ]ட-
தளி கக்கன் ஒரு[ப்]ப[னை]க்கு[ப்]பங்கு ஒன்றும் ||— [உாஊச*] எழுபத்தொ-
ன்பதாம் வீடு [க]டம்பூர்த்திரு[வி]கங்கொ[மி]ல் [க]க்கன் உமைக்குப்பங்கு ஒன்-

தம் ||— [உாகூடு*] எ[ண்]பதாம் [வீடு] [க]ரவிரிப்பும்பட்ட[ன]த்து நக்கன்
 அ[ந்]த[து]க்கு ஒ[ன்]றும் ||— [உாகூசு*] எண்பத்தொ[ன்]றும் [வீடு]
 அ[ந்]ப[ர] [மு]த[ப]க[வ]ர்[த]ளி [ந]க்கன் பெற்றதிரு[வ]க்கு[ப்ப]ங்கு ஒ[ன்]றும்
 [உாகூசு*] எ[ண்]பத்திரண்டாம் வீடு திருவிடைம[ரு]தில் ந[க்க]ன் [ரா]ஜ-
 [ரா]சிக்கு ஒ[ன்]றும் ||— [உாகூசு*]

Third Section.

[1.] [எ]ண்பத்தமுன்றும் வீடு பாச்சில் திருவழி[ய]ராது நக்கன் மூஞ்சிக்குப்பங்கு
 ஒ[ன்]றும் ||— [உாகூசு*] எண்பத்துநாலாம் வீடு திருவாரூர்ப்பெ[ப]ரியதளிச்-
 செரி நக்கன் பொற்க[ளி]க்கு[ப்ப]ங்கு ஒ[ன்]றும் ||— [உாளய*] எண்பத்-
 தைந்தாம் வீடு இவ்வூர் உலகி[ய]ராது நக்கன் திகை[க]மா[ணி]க்கத்துக்குப்-
 பங்கு ஒ[ன்]றும் ||— [உாளக*] [எ]ண்பத்த[ர]றும் [வீடு அம்பர்] முத[ப]-
 க[வ]ர்[த]ளி நக்கன் செய்யபாதத்துக்கு[ப்ப]ங்கு ஒ[ன்]றும் ||— [உாளஉ*]
 எ[ண்]பத்தெழாம் வீடு [விர]ாலூர் [ந]க்கன் ஐய[ர]ளுக்குப்பங்கு ஒ[ன்]றும்
 ||— [உாளஉ*] எண்பத்தெ[ட்ட]ாம் வீடு நாகபட்டனத்த[து] நடுவில்தளிச்செரி
 நக்கன் [க]ம்பு[க]மரிக்கு[ப்ப]ங்கு ஒ[ன்]றும் ||— [உாளச*] எண்பத்தொன்ப-
 தாம் வீடு கெ[ர]மாக்கம்[லீ]யாரது [ந]க்கன் அ[ர]ையத்துக்குப்பங்கு ஒ[ன்]-
 றும் ||— [உாளடு*] தொண்ணூறும் வீடு [திருவா]ரூர்த்திரும[ண்]டளி
 [ந]க்கன் தித்த[க]க்கு[ப்ப]ங்கு ஒ[ன்]றும் ||— [உாளசு*] தொண்ணூற்-
 டென்றும் வீடு பாரந்தகா[ர]யாரது நக்கன் சிறியஉமைக்குப்பங்கு [ஒ]ன்-
 றும் ||— [உாளஎ*] தெண்ணூற்றிரண்டாம் வீடு தஞ்சாவூர் ஜய[லீ]பி-
 தளி [ந]க்கன் க[ம]மா[ம]ெ[க]க்கு[ப்ப]ங்கு ஒ[ன்]றும் ||— [உாளஅ*] தொண்-
 னூற்றமுன்றும் வீடு இவ்வூர்த்தஞ்சைமாம[ணி]க்கொ[யி]ல் ந[க்க]ன் [திருவழி]கு-
 ச்சுப்பங்கு ஒ[ன்]றும் ||— [உாளசு*] தொண்ணூற்றுநாலாம் வீடு திருக்கொள்-
 ணம்பூதூர் நக்கன் செய்யசொ[ழ]த்துக்குப்பங்கு ஒ[ன்]றும் ||— [உாளய*]
 தொண்ணூற்ற[ற]ஞ்சாம் வீடு கடம்பூர் நக்கன் திருக்கு[ர]விக்குப்பங்கு ஒ[ன்]-
 றும் ||— [உாளக*] வடக்கில் தளிச்செ[ரி] வடசிறகு தலை[வீ]டு நாகபட்-
 [ட]ன[த]து[திருக்கார]ணத்து நக்கன் [இ]ராமிக்குப்பங்கு ஒ[ன்]றும் ||—
 [உாளஉ*] இரண்டாம் வீடு இத்தளி நக்கன் கற்றளிக்குப்பங்கு ஒ[ன்]றும் ||—
 [உாளக*] [மு]ன்றும் வீடு [இ]த்த[த]-

[2.] [வீ] ந[க்க]ன் [கண்ண]த்த[து]க்குப்பங்கு ஒ[ன்]றும் ||— [உாளசு*] நால[ர]ம்
 வீடு கெ[ர]ட்டீர்ப்பஞ்சவ[ன்]பெறா[வ]ரா[து] நக்கன் உ[த்]தம[சு]ந்தரிக்குப்-
 பங்கு ஒ[ன்]றும் ||— [உாளடு*] [ஐஞ்சா]ம் வீடு [அ]ந்தளி அவ[னி]கெ-
 வ[ல]ய[ர]ா[து] நக்கன் குஞ்ச[ர]மலிக்குப்பங்கு ஒ[ன்]றும் ||— [உாளசு*]
 ஆறும் வீடு கற்பகதா[னி]புர[த]து நக்கன் செய[ய]பாதத்துக்குப்பங்கு ஒ[ன்]-
 றும் ||— [உாளஎ*] எழாம் வீடு திருவாரூர்ப்பெ[ப]ரியத[ளி]ச்செரி
 நக்கன் [சி]றிய[அ]வத்துக்குப்பங்கு ஒ[ன்]றும் ||— [உாளஅ*] எட்டாம்
 வீடு பழையாற்று [வ]ட[த]ளி நக்கன் சிலகுளாமணிக்குப்பங்கு ஒ[ன்]றும் ||—
 [உாளக*] [ஒ]ன்பதாம் வீடு [வெ]ளூர் [ந]க்கன் அ[னந்த]ிக்குப்பங்கு
 ஒ[ன்]றும் ||— [உாளய*] பத்தாம் வீடு [ப]ரம்பு[ணி]த்திருப்பாதாளி[ர]ா[ய]ர-
 [து] நக்கன் பொற்க[ளி]க்கு[ப்ப]ங்கு ஒ[ன்]றும் ||— [உாளக*] ப[தி]டு[ந]-
 ன்றும் வீடு உத்தமதா[னி]புரத்து [ந]க்கன் ஆ[ரா]அமுத[க்]கு[ப்ப]ங்கு ஒ[ன்]றும்
 ||— [உாளஉ*] ப[ன்]னிர[ண்ட]ாம் வீடு ஆயிரத்தளி நக்கன் வெ[ண்]காட்-
 டுக்கு[ப்ப]ங்கு ஒ[ன்]றும் ||— [உாளக*] பதின[மு]ன்றும் வீடு இவ்வூர் [ந]க்-
 கன் [ப]ரம்பெயில்வில்லையுழிக்குப்பங்கு ஒ[ன்]றும் ||— [உாளசு*] [ப]திடு-
 [வ]ம் வீடு [உ]த்தமதா[னி]புர[த]து [ந]க்கன் ஒக்கரிக்குப்பங்கு ஒ[ன்]றும் ||—

[உாகூ¹]* [பதினெஞ்சாம் வீடு ஆயிரத்தளி க[க்]கள் அசங்கிக்குப்ப[ப]ங்கு ஒன்றும் ||— [உாகூ¹]* பதினாரும் வீடு திருவாரூர் அருமெ[ர]ழி¹ ா¹யா¹தூ கக்கன் [புக]லொ[க]மாணிக்கத்த[க்]கு¹ ஒன்றும் ||— [உாகூ¹]* [பதினெழாம் வீடு இவ்வூர்¹பெ[ப]ரியத[னி]ச்செரி கக்கன் தெ[வ]டிக்குப்[ப]ங்கு ஒன்றும் ||— [உாகூ¹]* பதினெட்டாம் வீடு கொட்டி[க்]கு[ணவ]- தி¹ ா¹யா¹தூ கக்கன் கூத்தா¹டிக்கு¹ ஒன்றும் ||— [உாகூ¹]* பத்- தொன்பதாம் வீடு தீமாவெ[ட]க¹ ா¹யா¹தூ க[க்]கன் [ல்]விக்குப்ப[ப]ங்கு ஒன்றும் ||— [கூ¹]* இருபதாம் வீடு த[னி]ச்சாத்தக்குடி கக்கன் பாக்க[க்]கு¹ ஒன்றும் ||— [கூ¹]* [இருபத்]-

[3.] [தொன்றும் வீடு கொட்டி¹ர்ப்பஞ்சவன்¹தீமாவெ[ட]க¹ ா¹யா¹தூ கக்கன் எ[ர]ண- தெ[வி]க்குப்ப[ப]ங்கு ஒன்றும் ||— [கூ¹]* இருபத்திரண்டாம் வீடு [வி]- டை[ப]புரத்தத்திருப்பக¹ ா¹யா¹தூ கக்கன் க[ம்]பி¹க¹க¹க்கு¹ ஒன்- றும் ||— [கூ¹]* [இருபத்துமூன்றாம் வீடு கொட்டி¹ர்ப்பஞ்ச- வன்¹தீ¹மாவெ[ட]க¹ ா¹யா¹தூ கக்கன் சி¹பட்டா¹லிக்கு¹ ஒன்- றும் ||— [கூ¹]* இருபத்தாறாம் வீடு இத்தளி கக்கன் கு¹சாய¹வி¹க்கு¹ ஒன்- றும் ||— [கூ¹]* [இருபத்தஞ்சாம் வீடு விடையபுரத்த[ப்]புகழி- யா¹தூ கக்கன் க[ர]ா¹கு¹க¹க்கு¹ ஒன்றும் ||— [கூ¹]* இருபத்தா- றாம் வீடு திருவாரூர்¹பெ[ப]ரியத[னி]ச்செரி கக்கன் காமுத்திரிக்கு¹ ஒன்- றும் ||— [கூ¹]* இருபத்தெழாம் வீடு [க]ய¹திர¹புரத்த [க]க்[க்]ன் [க]ரி¹ய¹அ¹ரவத்துக்கு¹ ஒன்றும் ||— [கூ¹]* இருபத்தெட்டாம் வீடு அம்பர் அவனிகாரா¹ய¹ண¹வி¹ண¹க¹ர் கக்கன் க[ம்]பி¹யமைக்குப்ப[ப]ங்கு ஒன்- றும் ||— [கூ¹]* இருபத்தொன்பதாம் வீடு திருவாரூர்¹த்திருமண்ட[னி] ா¹யா¹தூ கக்கன் கருவூர்க்கு¹ ஒன்றும் ||— [கூ¹]* முப்பதாம் வீடு அம்பர்த்தி¹ரு¹ம¹கா¹ள¹த்து கக்கன் செம்பொன்னு¹க்கு¹ ஒன்- றும் ||— [கூ¹]* முப்பத்தொன்றாம் வீடு ஆயிரத்தளி மல்¹வி¹யா¹தூ கக்[க்]ன் பெ¹ரா¹ம்செய்யா¹ளுக்கு¹ ஒன்- றும் ||— [கூ¹]* முப்பத்திரண்டாம் வீடு ஜக¹நாய¹புர¹த்து [வி]க¹வி¹ஜய¹ ா¹யா¹தூ கக்கன் பட்டதிரு¹வு¹க்கு¹ ஒன்- றும் ||— [கூ¹]* முப்பத்துமூன்றாம் வீடு திருவிடைம- [ருதி]ல் கக்கன் வெண்காட்டுக்கு¹ ஒன்றும் ||— [கூ¹]* முப்பத்து- [ந]ாலாம் வீடு அரபுரத்து [க]க¹ள¹க¹ ா¹யா¹தூ கக்கன் முரு¹க¹க¹க்கு¹ ஒன்- றும் ||— [கூ¹]* முப்பத்தஞ்சாம் வீடு ஆயிரத்தளி கக்[க்]ன் ஒ¹ம்¹யூ¹ர்க்கு¹ ஒன்றும் [கூ¹]*

[4.] [முப்பத்தா]றாம் வீடு இவ்வூர் கக்கன் [ஆடல்]அ¹க¹க்கு¹ ஒன்றும் ||— [கூ¹]* முப்பத்தெழாம் வீடு இவ்வூர் கக்கன் கு¹மா¹டி¹க்கு¹ ஒன்- றும் ||— [கூ¹]* முப்பத்தெட்டாம் வீடு திருவெதிருடி கக்[க்]ன் கக்[க்]ர- [னி]க்கு¹ ஒன்றும் ||— [கூ¹]* முப்பத்தொன்பதாம் வீடு [ப]ர¹ர¹க்- த¹ ா¹யா¹தூ கக்கன் [க]ரி¹பு¹வனமா¹தெ¹விக்கு¹ ஒன்றும் [கூ¹]* [கா¹ற்பதாம் வீடு ஆ¹ம்¹த¹னி கக்கன் இராமிக்கு¹ ஒன்- றும் ||— [கூ¹]* காற்பத்தொன்றாம் வீடு [நி]ம¹தி¹ ா¹யா¹தூ கக்கன் சீருடைக்[க்]- து¹க்கு¹ ஒன்- றும் [கூ¹]* [கா¹ற்பத்]திர¹ண்டாம் வீடு [திரு]ச்- சொற்று¹த¹றை கக்கன் மலை¹க¹ட்டு¹க்கு¹ ஒன்றும் [கூ¹]* [கா¹ற்பத்]துமூன்றாம் வீடு திருக்கொள்ளம்¹பூ¹தூ¹ர் கக்கன் உமை¹க்[க்]கு¹ ஒன்- றும் ||— [கூ¹]* கா¹ற்ப¹த்¹து¹லாம் வீடு [க]ன்¹ல¹த¹த்¹திரு- வ¹லி¹யா¹தூ கக்கன் இலவத்துக்கு¹ ஒன்- றும் ||— [கூ¹]* [கா¹-

¹ This name might also be read as அரங்கி.

நப்பக்க[தஞ்சை]ரம் வீடு [இவ்]யூ[ர்]த்திருமெற்றளி நக்க[ன்] ஒற்றியூ[ர்]க்குப்பங்கு
 [த]ன்றம் ||— [நா௨௬*] நாற்பத்தாரும் வீடு திருவ[தி]யாரதூ நக்க[ன்]
 [நா௨௭*] [ந]ாற்பத்தொழாம் வீடு [நி-
 யமத்து ஆயிரத்த[ளி] நக்கன் ஆடவல்ல[ாளு]க்குப்பங்கு ஒன்றும் [நா௨௮*]
 [நாற்பத்தெட்ட]டாம் வீடு இவ்வூர் சந்த[ர]மல்லி[ரா]யாரதூ நக்க[ன்] நம்[பி]-
 [ப]மைக்குப்பங்கு ஒன்றும் ||— [நா௨௯*] [ந]ாற்பத்தொ[ன்]பதாம் வீடு
 [ப]ழையாற்று [அரை]யெரும[ந]த[ளி] நக்கன் [அமு]தத்துக்குப்பங்கு
 ஒன்றும் [நா௩௦*] [ஐம்பதா]ம் வீடு அம்ப[ர்] முதுபகவர்தளி நக்க[ன்] சி-
 [நா௩௧*] [ஐம்பத்தொன்ற]ம் வீடு பழைய[ா]-
 [நா௩௨*] [ஐம்-
 பத்திராண்டா]ம் வீடு இவ்வூர் வ[ட]தளி நக்கன் இராமிக்குப்பங்கு ஒ-
 ன்றும் [நா௩௩*] [ஐம்பத்த[மு]ன்றம் வீடு

[5.] [இ]த்தளி நக்கன் [சி]க்கடிக்குப்பங்கு ஒன்றும் ||— [நா௩௪*] ஐம்பத்துநாலாம்
 வீடு இத்த[ளி] நக்கன் [சி]வகுளாம[ணி]க்குப்பங்கு ஒன்றும் ||— [நா௩௫*]
 [ஐம்ப]த[தை]ஞ்சாம் வீடு இவ்வூர்ச்சங்கீயாரதூ நக்கன் கொயிலுக்குப்பங்கு
 ஒன்றும் ||— [நா௩௬*] ஐம்பத்த[ா]ரும் வீடு இவ்வூர் முள்ளூ[ர்]நக்க[ன்]தளி
 நக்கன் ம[லைய]மாணுக்குப்பங்கு ஒன்றும் [நா௩௭*] [ஐம்ப]த[தெ]ழ[ர]ம்
 வீடு [அவனி]ந[ரா]ய[ண]புரத்து நக்கன் ஐயா[ற்று]க்குப்பங்கு ஒன்றும் ||—
 [நா௩௮*] ஐம்ப[த]தெட்டாம் வீடு திருநெ[த்த]நத்து நக்க[ன்] நக்க[த்]துக்-
 குப்பங்கு ஒன்றும் ||— [நா௩௯*] ஐம்பத்தொன்ப[த]ரம் வீடு [திருத்]-
 தெக்க[ர்] நக்க[ன்] பெற்ற[மை]க்குப்பங்கு ஒன்றும் [நா௪௦*] [அறுப]தரம்
 வீடு நன்னிலத்த[தி]ருவரீயாரதூ நக்க[ன்] பழிப்பிளிக்குப்பங்கு ஒன்றும் ||—
 [நா௪௧*] அ[று]ப[த]தொன்றும் வீடு திருவா[ரு]ர் உல[கீ]யாரதூ நக்கன்
 [ப]ட்டாவிக்குப்பங்கு ஒன்றும் [நா௪௨*] [அறுப]த[திராண்ட]ரம் வீடு
 த[தி]யூர்நாட்டுத்த[ளி] நக்க[ன்] மன்ற[மு]டையாளுக்குப்பங்கு ஒன்றும்
 ||— [நா௪௩*] அறுபத்தமுன்றும் வீடு வெ[ணூர்] நக்க[ன்] கு[ப்]பைக்கு[ப்]-
 [ப]ங்கு ஒன்றும் ||— [நா௪௪*] அ[று]ப[த]துநாலாம் வீடு [ப]ழுஜூ[ர்]ப்ப[ப]-
 கை[டை]யாரதூ நக்க[ன்]நி[தி]க்குப்பங்கு ஒன்றும் ||— [நா௪௫*]
 [அறுப]த[தை]ஞ்சாம் வீடு [நி]யமத்து அரிசுவ[கெல]யாரதூ நக்-
 கன் நக்க[த்]துக்குப்பங்கு ஒன்றும் ||— [நா௪௬*] [அறு]ப[த]தாரும் வீடு
 திருவாரூ[ர்]பெரிய[த]ளிச்[செ]ரி நக்கன் வில்லவன்மாதெவிக்குப்பங்கு ஒன்-
 ன்றம் ||— [நா௪௭*] அறுபத்தொழாம் வீடு அம்ப[ர்] முதுபகவர்தளி நக்கன்
 [நா௪௮*] அறுபத்தெட்டாம் வீடு
 [நா௪௯*] [நா]ய[ர]தூ நக்கன் பூமிக்குப்பங்கு ஒன்றும் [நா௫௦*]
 [அறுபத்தொ]ன்ப[த]ரம் வீடு திரு-

[6.] [ஐ]யாற்று நக்க[ன்] திருவடி[களு]க்குப்பங்கு ஒன்றும் ||— [நா௫௧*] [எ]ழு-
 பதாம் வீடு தஞ்சையூர் [பு]ஜூ[கு]ட்டத்து நக்கன் தூது[வி]க்குப்பங்கு ஒன்-
 ன்றம் ||— [நா௫௨*] எழுபத்தொன்றும் வீடு [கஞ்ச]ர[நகர]த்து நக்க[ன்]
 மழலைச்சிலம்புக்குப்பங்கு ஒன்றும் ||— [நா௫௩*] எழுபத்திர[ண்ட]ரம் வீடு
 [ப]ழுஜூர் அவ[நிய]மத[ற்பு]ர[த்]து நக்க[ன்] பெற்ற[திரு]வுக்குப்பங்கு ஒன்-
 ன்றம் ||— [நா௫௪*] [எழு]ப[த]துமுன்றும் வீடு ஒ[வெ]ரகி[ஹ]ர[தெ]வி[ரா]யா-
 ரதூ நக்கன் [பு]க[லெ]கம[ராணி]க்கத்துக்குப்பங்கு ஒன்றும் ||— [நா௫௫*]
 எழுபத்துநாலாம் வீடு பாம்பு[ணி] ஸ்ரீ[தி]வி[ண்ண]கர் நக்க[ன்] சுந்த[ரி]க்கு-
 ப்பங்கு ஒன்றும் ||— [நா௫௬*] [எ]ழுபத்த[தை]ஞ்சாம் வீடு நாகபட்ட[ன]-
 துத்திருக்காராண[த்]து நக்கன் மாதெவி[க்]குப்பங்கு ஒன்றும் ||— [நா௫௭*]
 எழுபத்த[ா]ரும் வீடு கி[ள்]ளி[குடி] நக்க[ன்] பொன்னம்பலத்துக்குப்பங்கு ஒன்-

மும் ||— [நாடுஎ*] எழுபத்தெழாம் வீடு [திருவிடைமருதி]ம் நக்கன்
மு . க்க[ை] . [க்குப்]பங்கு ஒன்றும் ||— [நாடுஅ*] எழுபத்தெட்டாம்
வீடு திருவாரூர்ப்பெரியதளிச்செரி நக்கன் [க] ன் . ஒன்றும் ||—
[நாடுக*] எழுபத்தொன்பதாம் [வி]டு திருவிடைமருதி[வில்] நக்கன்
[புதலொ]கமாணிக்கத்துக்குப்பங்கு ஒன்றும் ||— . [நாடுஉ*] எண்பதாம்
வீடு இவ்வூர் நக்கன் க[ா]வ[ா]க்க[ா]லுக்குப்பங்கு ஒன்றும் ||— [நாடுக*]
எண்பத்தொன்றாம் வீடு [நிய]மத்து அரிசுவகை[ல] [நாடு]ரதூ [ந]க்-
கன் வீரசொழிக்குப்பங்கு ஒன்றும் [நாடுஉ*] [எண்பத்திரண்டாம்] வீடு
க[ா]வி[ரி]ப்பூம்பட்டினத்து நக்கன் மூத்தா[ல]க்குப்பங்கு ஒன்றும் ||—
[நாடுக*] எண்பத்தொன்றாம் வீடு நியமத்து அரிசுவகை[ல] [நாடு]ரதூ
நக்கன் சக்திர[செ]க[ரி]க்குப்பங்கு ஒன்றும் ||— [நாடுச*] எண்பத்த-
[நா]லாம் [வி]டு இவ்வூர் ஆபிரத்தளி நக்கன் பூமிக்கு-

[7.] [ப்ப]ங்கு ஒன்றும் ||— [நாடுடு*] எண்பத்தொன்றாம் வீடு கிள்[வி]குடி
நக்கன் [சு]க்க[ரி]க்குப்பங்கு ஒன்றும் ||— [நாடுச*] எண்பத்தொன்றாம்
வீடு மிறை[பில்] நக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [நாடுஎ*]
எண்பத்தெழாம் வீடு [க]டம்பூர் ந[க]யாரதூ நக்கன் ஐயாற்றுக்குப்பங்கு
ஒன்றும் ||— [நாடுஅ*] [எண்பத்தெட்டாம்*] வீடு திருவைப்பாற்று
நக்கன் அருமொழிக்குப்பங்கு ஒன்றும் ||— [நாடுக*] . [எண்பத்தொள்-
[ப]தாம் வீடு ¹கொமாக்க[தி]யாரதூ நக்கன் சண்டைக்குப்பங்கு ஒன்றும்
||— [நாடுஉ*] தொண்ணூற்றாம் வீடு தஞ்சாவூர் [பு]குட்டுத்த நக்கன்
நல்லாக்குப்பங்கு ஒன்றும் ||— [நாடுக*] [தொண்ணூற்றொன்றாம்] வீடு
பராத்தக[ா]யாரதூ நக்கன் [ப]ராத்தெருமாளுக்குப்பங்கு ஒன்றும் ||—
[நாடுஉ*] தொண்ணூற்றிரண்டாம் வீடு திருப்பழனத்து நக்கன் [எ]வ-
திக்குப்பங்கு ஒன்றும் [நாடுக*] [தொண்ணூற்றுமூன்றாம்] வீடு பாம்பு-
புணித்திருப்பா[த] [ளி]யாரதூ நக்கன் குடிதாங்கிக்குப்பங்கு ஒன்றும் ||—
[நாடுச*] தொண்ணூற்றுநாலாம் வீடு திருக்கொள்ளம்புதூர் நக்கன் [செ]ர-
மு[தெ]விக்குப்பங்கு ஒன்றும் ||— [நாடுடு*] [தொண்ணூற்றொன்றாம்] வீடு
கடம்பூர் [இ]ட்ட[ா]ச்ச[ா]யாரதூ நக்கன் து[ங்]காணக்குப்பங்கு ஒன்றும்
||— [நாடுக*] [தொண்ணூற்றுமூன்றாம்] வீடு தஞ்சாவூர் [பு]குட்டுத்த
நக்கன் [ப]ற்றமைக்குப்பங்கு ஒன்றும் ||— [நாடுஎ*] [தலை-
வீடு] [ந]க்கன் க்குப்பங்கு ஒன்றும் ||—
[நாடுஅ*] [இரண்டாம்] வீடு இவ்வூர் நக்கன் சித்தகந்தரிக்குப்பங்கு ஒன்-
[தும்] ||— [நாடுக*] [மு]ன்றாம் வீடு [திருநெத்தா]னத்து நக்கன் [பட்]-
[ட]ரவிக்குப்பங்கு ஒன்றும் ||— [நாடுஅ*] [நா]லாம் [வி]டு [அ]புரத்து
நக்கன் கா[ர]ணத்துக்கு-

[8.] ப்பங்கு ஒன்றும் ||— [நாடுக*] [அ]ஞ்சாம் வீடு ஆபிரத்தளி நக்கன் [அ]க்-
தன[ப்]பெ[ர]ன்னுக்குப்பங்கு ஒன்றும் ||— [நாடுஉ*] ஆ[ர]ம் வீடு அக்-
தளி [அ]வனி[கெ]வ[ரி]யாரதூ நக்கன் [ம]ழை[ச்ச]லம்புக்குப்பங்கு ஒன்றும்
||— [நாடுக*] [எ]ழாம் வீடு இவ்வூர் [இ]த்தளி நக்கன் [ந]கைமாண[ிக்]-
கத்தக்குப்பங்கு ஒன்றும் ||— [நாடுச*] எட்டாம் வீடு இத்தளி நக்கன் [கு]-
லமை[ணி]க்க[த்து]க்குப்பங்கு ஒன்றும் ||— [நாடுடு*] ஒன்பதாம் வீடு மிறை-
பில் [ந]க்கன் [தா]பத்துக்குப்பங்கு ஒன்றும் ||— [நாடுச*] பத்தாம் வீடு
இவ்வூர் நக்கன் அரங்க[த்]த[த்து]க்குப்பங்கு ஒன்றும் ||— [நாடுஎ*] பதினொன்-
[தும்] வீடு புறையாச்செரி நக்கன் [செ]ய[வா]ய[ம]ணிக்குப்பங்கு ஒன்றும்
||— [நாடுஅ*] [பன்னிரண்டாம்] வீடு [ம]தெவ[ரி]யாரதூ நக்கன் [செ]ர-

¹ கொடா looks like கொடா; but the additional symbol may be due to a crack.
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- ன்மலிக்குப்பங்கு ஒன்றும் ||— [நாகுகு*] [பு]தின்மூன்றும் வீடு [திருவெ-
 திருடி கக்கன் [பொன்]னம்பலத்துக்குப்பங்கு ஒன்றும் ||— [நாகுகு*]
 ப[திரு]வா[ம்] வீடு த[லையா]லங்காட்டு கக்கன் நம்பாண்டிக்குப்பங்கு ஒன்றும்
 ||— [நாகுகு*] ப[திரு]வா[ம்] வீடு [திரு]கத்தார்தளி கக்கன் மண்டைக்குப்பங்கு
 ஒன்றும் ||— [நாகுகு*] ப[திரு]வா[ம்] வீடு .மண்ணிநகரத்து ந[க்]க[ன்] நீல-
 [திரு]வா[ம்] வீடு ஒன்றும் ||— [நாகுகு*] .ப[திரு]வா[ம்] வீடு [வ]யலூர்
 கக்கன் [பு]ட்டாவிக்குப்பங்கு ஒன்றும் ||— [நாகுகு*] [பு]தினெ[ட்]டாம்
 வீடு இ[வ]லூர் கக்கன் ச[ு]ண[ங்]கைக்குப்பங்கு ஒன்றும் ||— [நாகுகு*]
 ப[திரு]வா[ம்] வீடு இவ்லூர் கக்கன் உமைக்குப்பங்கு ஒன்றும் ||—
 [நாகுகு*] இ[ரு]பதாம் வீடு பழுலூர் அவனிகெ[லுரி]யா[ம்]பா[ம்] நக்கன் பொ-
 நெ[டு]கிக்குப்பங்கு ஒன்றும் ||— [நாகுகு*] இ[ரு]ப[த்]தொ[ன்]றும் [வீ]டு
 இவ்லூர்[ப்]பகைவிடை[ரா]யா[ம்]பா[ம்] நக்கன் வா[ன]வன்[ம]ர[தெ]விக்குப்ப[ங்]-
 [9.] க்கு ஒன்றும் ||— [நாகுகு*] இருபத்திரண்டாம் வீடு இவ்லூர் கக்கன்
 அரியா[ம்]பா[ம்] வீடு ஒன்றும் ||— [நாகுகு*] [இ]ருபத்துமூன்றும்
 வீடு [பு]த்தணலூர் [ந]க்கன் அறி[ஞ்சி]க்குப்பங்கு ஒன்றும் ||— [சா*]
 இருப[த்]தொ[ன்]றாம் வீடு திருவையா[ம்]பா[ம்] கக்கன் பூ[வண]த்துக்குப்பங்கு
 ஒன்றும் ||— [சா*] இருபத்தைஞ்சாம் [வீ]டு [கொ]ட்ட[ீர்க்]கு[ணவ]தி[ரா]-
 யா[ம்]பா[ம்] [ந]க்கன் [பு]ச்ச[வன்]மா[தெ]விக்குப்பங்கு ஒன்றும் ||— உ [சா*]
 கட்டவஞ்செய்ய [ந]ட்டவ[ம்] ஒன்றுக்கு¹ அரையன் சு[ந]தர[தெ]சா[மு]ன[ா]
 மும்மடி[சொ]ழ[நி]த[மா]ராயனுக்குப்பங்கு இரண்டும் ||— [சா*] மெற்படி
 ஒன்றுக்கு[மு]ய[ன்] [வ]ட[வா]ய[ன்] மும்மடி[சொ]ழ[நி]த[மா]ராயனுக்குப்பங்கு
 [திரு]வா[ம்]பா[ம்] இரண்டும் ||— [சா*] மெற்படி ஒன்றுக்கு [வி]க்கி [பு]ட்-
 [திரு]வா[ம்]பா[ம்] இரண்டும் ||— [சா*] .மெற்படி ஒன்றுக்கு
 [அ]ரையன் கவிமா[ந]தெ[சா]ங்கு அரு[ம]ர[நி]த[மா]ராயனுக்குப்ப[ங்]-
 பங்கு இரண்டும் ||— [சா*] மெற்படி ஒன்றுக்கு மல்லன் இரட்டை-
 [யு]க்கும் [சி]த்திர[ன்] கெகவனுக்கும் பங்கு இரண்டும் ||— [சா*] மெற்-
 [பு] ஒன்றுக்கு அரையன் மணஞ்செரியான வகையி[நி]த[மா]ராயனுக்கு-
 குப்பங்கு இரண்டும் ||— [சா*] . . . [பா]ட்டு ஒன்றுக்குக்கு-
 ரா[வன்] [வி]ர[சொ]ழ[நி]த[மா]ராயனுக்குப்பங்கு இரண்டும் ||— [சா*] மெற்படி
 ஒன்றுக்கு ம[ரை]ம[க்கா]ட்டுக்கணவதியான
 திருவெள்ளறைச்சாக்கைக்குப்பங்கு ஒன்றாயும் ||— [சா*] மெற்படி
 ஒன்றுக்கு ஒற்றியூர் சி[ந்]க[னு]க்குப்பங்கு ஒன்றாயும் ||— [சா*]
 மெற்படி ஒன்றுக்கு ஒற்றியூர் இளங்காவனுக்குப்பங்கு ஒன்றாயும்
 ||— [சா*] [வி]யம் ஒன்றுக்கு அரையன் ரா[ஜா]-
 [10.] ப[திரு]வா[ம்]பா[ம்] சித்த[வி]நெ[டு]கி[வ]ர[டி]ம[ரா]ராயனுக்குப்பங்கு இரண்டும் ||— [சா*]
 மெற்படி ஒன்றுக்கு அரையன் நின்றநாராய[னு]க்குப்பங்கு [இரண்]-
 டம் ||— [சா*] கா[ன]ப[ா]டி மூவர்க்கு மு[ண்ட]தா[ரி] அ[னு]க்க[னு]-
 க்குப்பங்கு காவலாயும் ||— [சா*] மெற்படி இரண்டுக்கு ஆச்ச[ன்]
² சித்த[வி]நெ[டு]கி[வ]ர[டி]ம[ரா]ராயனுக்குப்பங்கு [மு]ன்-
 டம் ||— [சா*] வ[ந்]கி[யம்] ஒன்றுக்கு நிக[ரி]வி[சொ]ழ[நி]த[மா]ராயனுக்குப்பங்கு [மு]ன்-
 க்குப்பங்கு [பு]ருத்த [த]ஞ்சை க[ணவ]திக்குப்பங்கு ஒன்-
 டம் ||— [சா*] மெற்படி ஒன்றுக்குச் சி[று]தனத்து வகைக்காலவ[ரி]யில்
 [சொ]ழ[நி]த[மா]ராயனுக்குப்பங்கு ஒன்றாயும் ||— [சா*] மெற்படி
 ஒன்றுக்கு நாரையூர்[டி]வ[ல]ராயனுக்குப்பங்கு ஒன்றாயும் ||— [சா*]

¹ In modern Tamil this would be தட்டுவஞ்செய்ய தட்டுவன் ஒருவனுக்கு.

² Read சித்த[வி]நெ[டு]கி[வ]ர[டி]ம[ரா]ராயனுக்கு.

[பா]டவியம் ஒன்றுக்குக்க[த்தன் வஹு] . . . [வி]டக்களுக்குப்பங்கு இர[ண்]-
டும் ||— [சாஉஉ*] மெற்ப[டி] ஒன்றுக்கு அரை[ய]ன் வாடிமாராயனுக்-
குப்பங்கு இரண்டும் ||— [சாஉக*] மெற்படி ஒன்றுக்கு மும்மடிசொழவாடிமாராய-
ணவதியான திருமடிசொழவாடிமாராயனுக்குப்பங்கு இரண்டும் ||— [சாஉஉ*]
மெற்படி ஒன்றுக்கு பொக[ய]ன் பொரியிலுண மும்மடிசொழவாடிமாராய-
னுக்குப்பங்கு இரண்டும் ||— [சாஉக*] உடுக்கை [வாசி]க்க ஒரு[ய]த்து
வி[ர]சொழன் விட[க்கன]ன ரா[ஜ]ரா[ஜ]ஸ்ரீ[ஹவ]னுக்குப்பங்கு ஒன்றரையும்
||— [சாஉச*] [மெ]ற்ப[டி] ஒன்றுக்குக்க[த்தன் கு]த்தனான ரா[ஜ]-
ராஜவஹவ[வ]ரஹவ[வ]க்குப்பங்கு ஒன்றரையும் ||— [சாஉடு*] வி[ண]ை
வாசிப்பார் இ[ருவ]ர்க்கு [வா]று[வ]ணு[த] [க]த்தனான செ[ம்பியன்]வி[ண]-
கு[தி]த்தனுக்குப்பங்கு மும்ம[ர]ையும் ||— [சாஉக*] இவன் செத்தம[ம]-
யில் இவன் ம[கனைக்கொண்ட] இவன் . . . [ப] . . .¹

[11.] மகன் அ[ரைய]ன் ²[ஸ]தா[வ]னுக்குக்காணியா[வ]யும் ||— [சாஉஎ*] சூரி[ய]ம்
[ப]ரவொர் மூவர்க்கு அ[ரைய]ன் அம்பலநாத[த] ஆன செ[ம்பியன்]வாடி-
மாராயனுக்குப்பங்கு [க]ரலரையும் ||— [சாஉஅ*] தம்மு [பா]ட ஒருவனுக்-
குப்பட்ட[ர]லக[ன்] கா[மா]ப்[பெ]ர[ய]னுக்குப்பங்கு ஒன்றரையும் ||—
[சாஉக*] மெற்படி ஒன்றுக்கு அ[மு]தன் க[ர]னிக்குப்பங்கு ஒன்றரையும்
||— [சாஉக*] மெற்படி ஒன்றுக்கு [வ]ரணராசி கூத்த[ன]னுக்குப்பங்கு ஒன்றரைய-
யும் ||— [சாஉக*] மெற்படி ஒன்றுக்கு அ[ரைய]ன் சூத்திக்குப்பங்கு
[ஒ]ன்றரையும் ||— [சாஉஉ*] கொட்டிமத்தனம் ஒன்றுக்கு மாநலு[த]வ[வ]னுக்குப்-
பங்கு ஒன்றும் ||— [சாஉக*] மெற்படி ஒன்றுக்கு மாநலு[த]வ[வ]னுக்குப்பங்கு
ஒன்றும் ||— [சாஉச*] [மு]த்தி[சா]ச்சங்கு ஒன்றுத்த[தி]வன்
[வி]க்கியண்ணனுக்குப்பங்கு ஒன்றும் ||— [சாஉடு*] மெற்படி ஒன்றுக்கு மும்-
[ம]டி[சொ]ழத்தெரிந்த[ஆ]ண[ப]பாகரில் [கு]த்தி நாதனுக்குப்பங்கு ஒன்றும்
||— [சாஉக*] மெற்படி ஒன்றுக்கு தஞ்ச[ர]லூர் எரிபூர்தாட்டுத்தனி உவைச்-
சன் [பெ]ராக்க[ளி] தொண்டயனுக்குப்பங்கு ஒன்றும் ||— [சாஉக*] பக்க-
வாடிர் அழகிய[சொ]ழத்தெரிந்தவலங்கை[க]வெணைக்காறில் ஐயாதன் அ[கரி]க்-
குப்பங்கு முக்க[ல]யும் ||— [சாஉஅ*] மெற்படி காகிய[ப]ரிவாமணித்தெரி-
தவலங்கைவெ[ணை]க்காறில் சத்தி ஆருர்க்குப்பங்கு முக்க[ல]யும் ||— [சாஉக*]
மெற்படி. சித்தவினொதவ[அ]நாட்டு [ஆ]லூர்[க]கூற்ற[த]கு[க்]கருகா[லூ]ர்ப்பாதபி-
வன் ஆச்சன் பிச்சனுக்குப்பங்கு முக்க[ல]யும் ||— [சாஉச*] மெற்படி
³ஸ[த]ா[வ]னுக்குத்தெரிந்த[வ]லங்கைவெ[ணை]க்காறில் சத்தி பெ[ரா]ன்-
னுக்குப்பங்கு முக்க[ல]யும் ||— [சாஉக*] மெற்படி [சொ]ழ[அ]ண-
க்கரில் காமன் [ஐ]யாத[னு]க்குப்பங்கு முக்க[ல]யுக்குப்பங்கு சஉ* [த]ர் . . .

[12.] சூலூரில் எழுபத்தைய்வ[கு]ல் [வ]ரய்க்கும் பங்கு முக்க[ல]யும் ||— [சாஉக*] ராஜ-
[கண்]டியவத்தெரிந்த[வ]லங்கைவெ[ணை]க்காறில் [ப]ட்டலகன் அ[ம்]பலத்தக்குப்-
பங்கு முக்க[ல]யும் ||— [சாஉச*] மாநலூரில் குப்ப[ப] திருமண[செ]ரி-
குப்பங்கு முக்க[ல]யும் ||— [சாஉடு*] தஞ்ச[ர]லூர் ஸ்ரீகுட்டத்த[து] உவைச்-
சன் [ஐ]யாதன், கண்ட[ரா]ச்சனுக்குப்பங்கு முக்க[ல]யும் ||— [சாஉக*]
ராஜராஜத்தெரிந்த[வ]லங்கை[வெ]ணை[க்]காறில் வாகுணன் சீரான[னு]க்குப்ப[ப]-
ங்கு முக்க[ல]யும் ||— [சாஉஎ*] [பா]ர[த்]த[க]க்கொ[ந்]கவாளில் [கீ]ர்த்தி நாதனு-
[க்]குப்பங்கு, முக்க[ல]யும் ||— [சாஉஅ*] இவன் செத்தம[ம]யில் இவன் தம்பி
கீர்த்தி கிளைதாங்கிக்குக்காணியா[க]யும் ||— [சாஉக*] கரிடிவழி[வ]னத்தெரிந்-
த[வ]லங்கை[வெ]ணை[க்]காறில் சூற்றெண்[ம]ன் [கு]த்திக்குப்பங்கு முக்க[ல]-
யும் ||— [சாஉடு*] இவன் செத்தம[ம]யில் [இ]வன் தம்பி சூற்றெண்[மன்]

¹ The reading சிற்றப்பன் is not impossible.

² Read ஸஉஃ.

³ Read ஸ[த]ா[வ]னுக்கு[வ].

டிக்குத்[தன்]னெற்றம் ஆள் ப[தி]னெ[ரு]வர்க்குப்பொற்ப[ப]ங்கு அரையா[க]ப்[ப]-
 ப[ங்]கு அஞ்சரையும் ||— [சாஅக*] மெற்படிக்கு உள்படும் சகடைகொட்டி-
 க[ளில்] . ழி அ[ர]ங்கத்தக்குத்தன்னெற்றம் ஆள் ப[தி]னெ[ரு]வர்க்குப்பொற்-
 [15.] [பங்]கு அரைய[க]ப்ப[ங்]கு ஐஞ்சரையும் ||— [சாஅஉ*] மெற்படிக்கு உள்[ப]-
 டும் சக[டைகொட்டி]க[ளில்] சாத[த]ன் அ[ம்]பலத்துக்குத்தன்னெ[ற்]றம் ஆள்
 பதினெ[ரு]வர்க்குப்பொற்பங்கு அரையாகப்பங்கு ஐஞ்சரையும் ||— [சாஅக*]
 மெற்படிக்கு உள்படும் சகடைகொட்டிக[ளில்] சத்தி இ[ரண]க[ர]ணனுக்குத்தன்-
 நெற்றம் ஆள் பதினெ[ரு]வ[ர்]க்குப்பொற்பங்கு அரையாகப்பங்கு ஐஞ்ச-
 ரையும் ||— [சாஅச*] மெற்படிக்கு உள்படிக்தடி மா[மு]ம் அ[ர]ையன் உதை-
 [யம]ரத்தா[ண்]டனுக்குத்தன்னெற்றம் ஆள் பதினெ[ரு]வர்க்குப்பொற்பங்கு
 அரையாகப்பங்கு ஐ[ஞ்]சரையும் ||— ஆக இவர்களை பா[த]வக்காணி பெறவும்
 ஆக இ[ப்படி] கா[ணி] [பெ]ற்றுப்பணி செய்யவும் ||— [சாஅடு*] [தி]ரப்-
 பள்ளித்தொங்கல் பிடிக்கும் ஆளுக்கு உள்படுவான் ஒருவனுக்குப்பத்த ஒன்-
 றும் ||— ஆள் பதினமர்க்குப்பொற்பங்கு எட்டு மா[வு]ம் ஆக [உ]டை-
 ய[ர*]ன் திருவிசுவாசான மும்[மடி]சாழ[த்]தெ[ர]ங்கற்பெரைய[னு]க்கும்
 குப்படி வன்னியான க்ஷத்ரீயஸிவாம[ணித்]தொங்க[ற்]பெரைய[னு]க்கு[மாகப்]-
 பங்கு ஐஞ்சம் ||— [சாஅசு*] விளக்குடையார்களுக்கு உள்படுவான் ஒருவனுக்-
 குப்பங்கு ஒன்றும் ||— ஆள் எழினுக்குப்பொ[ர]ற்பங்கு அரையாகப்ப[ங்]கு
 மூன்றரையும் ஆ[க]ப்பு[வ]னிசெ[க]ரன் கற்ப[க]மான பஞ்சவன்பெரைய[னு]க்குப்ப-
 பங்கு நாலரையும் ||— [சாஅஎ*] நீ[ர்]த்தெளியான் கால்வர்க்குப்பொற்-
 பங்கு அரைய[ர]க மெற்படிய[ர]னுக்குப்பங்கு இரண்டும் ||— [சாஅஅ*] சன்-
 னுவிபள் இ[ரு]வர்க்குப்பொற்ப[ங்]கு முக்காலாக மெற்படியானுக்குப்பங்கு ஒன்-
 றரையும் ||— [சாஅக*] திருமடைப்பள்ளிக்கு[சவ]ர்க்கு உள்[ப]டுவான் ஒரு-
 வனுக்குப்பங்கு ஒன்றும் ||—

[16.] [ஆள்] ப[தி]ன்மர்க்குப்பொ[ர]ற்பங்கு [அ]ரையாக ரூபிவாமணிப்பெருத்தெரு-
 வில் குச[வ]ர்க்குப்பங்கு ஆறும் ||— [சாகூய*] வண்ணத்தார்க்கள் இ[ரு]வர்க்கு-
 குப்பொற்பங்கு ஒன்றாக [இ]த்தெருவில் ஈ[ங்]கொள்ளிக்குப்பங்கு இரண்-
 டும் ||— [சாகூக*] [க]ரவிதிமை [செ]ய்ய ஒருவனுக்கு [அ]ரையன் ம[ண]-
 விளிக[ன]னை செம்பியன்பெ[ரு]ங்க[ர]விதிக்குப்பங்கு அரையும் ||— [சாகூஉ*]
 மெற்படி ஒன்றுக்கு ஆச்சன் திருவெக்கட[ம்]ரான ராஜராஜப்பெருங்க[ர]விதி[க்]-
 குப்பங்கு அரையும் ||— [சாகூஊ*] [க]ரவிச[ஞ்செ]ய்ய இ[ரு]வர்க்கு [செ]ய-
 [த]ரன் நெத்தானன் ஆன ராஜராஜப்பெ[ரு]ந[க]ரவிசனுக்குப்பங்கு ஒன்றும்
 ||— [சாகூச*] திரு ஒருவனுக்கும் கீழ் ஆள் இ[ர]ண்டெக்கும் துணையன்
 [ஆ]தித்தன[ன்] செம்பெய்ந்தொ[ற்]றப்பெ[ரு]ங்கணிக்குப்ப[ங்]கு இரண்டும் ||—
 [சாகூடு*] மெ[ற்]படி ஒருவனுக்கும் கீழ் ஆள் இ[ர]ண்டெக்கும் [ய]ரத்தகன்
 [வ]ராணுகுராபாதி ஆன ராஜராஜமணி[த]ரயிர[ஜ]னுக்குப்ப[ங்]கு இரண்டும் ||—
 [சாகூசு*] [க]ரவினமை [செ]ய்வா[ர்] இருவர்க்கு [அ]ரையன் பவ[ரு]த்-
 [தி]ரனை பஞ்ச[வ]ன்மங்க[வ]ப்பெ[ரைய]னுக்குப்பங்கு மூன்றும் ||— [சாகூஎ*]
 அம்பட்டன் கொன் சட[ங்]கவிய[ர]ான ராஜராஜபு[யெ]ம[க]ரையனுக்குப்ப[ங்]கு
 ஒன்றும் ||— [சாகூஅ*] தய்யான் ஒருவனுக்குத்தெவன் கவா[லிய]ன் [வி]ர-
 சொழப்பெ[ரு]ந்தய்ய[ப]ானுக்குப்பங்கு ஒன்றும் ||— [சாகூக*] மெற்படி ஒன்-
 றுக்கு சிப்பன் மழபாடியான கொளாத்தகப்பெரு[ந்தய்ய]ானுக்கு¹ [ப்]பங்கு ஒன்-
 றும் ||— [கூ*] ர[த]த்தய்யான் ஆச்சன் கருத்தி[ட்]டைக்குப்ப[ங்]கு ஒன்-
 றரையும் ||— [கூக*] ²[க]ன்னன் ஒருவனுக்கு இடைக்கரை[காரிய]ன் க்ஷத்ரீ-
 யஸிவாமணி[ப்]பெருங்க[ன]னுக்குப்பங்கு ஒன்றும் ||— [கூஉ*]

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

[17.] தரசராயமுத்ய ஒன்றுக்குப்பங்கு [ஒ]ன்றை[ய]ம் ஆள் இரண்டுக்குப்பங்கு
 ஒன்றையும ||— ஆக விசொழன் குஞ்சரமல்லனான ராஜராஜப்பெருந்தச்-
 ச. ம. த. த. மூன்றாம் ||— [௫௩*] தச்ச ஒன்றுக்குக்குணவன் மதுராந்த-
 [க]ன கீத்தலிசெய்தப்பெருந்தச்சனுக்குப்பங்கு முக்காலும் ||— [௫௪*]
 மெப்படி ஒன்றுக்கு இலத்தி சடையனான [கண்]டராதித்தப்பெருந்தச்சனுக்-
 குமுக்காலும் ||— [௫௫*] பாணன் உத்தமன் குற்றியான
 அரிசுவகெலரிச்சாக்கைக்குப்பங்கு ஒன்றையும ||— [௫௬*] மெப்படி
 மெப்படி அரிசுவகெலரிக்கு ஒன்றையும ||— [௫௭*] மெப்படி அபரா-
 திதா [வ]டலாமிவான பல்லவன்சாக்கைக்குப்பங்கு ஒன்றையும ||— [௫௮*]
 மெப்படி க[ஞ்சு]ரிசெய்தப்பங்கு ஒன்றையும ||— [௫௯*] க[ண்]கா[ணி]-
 தத்தடான்மை செய்ய ஓரளிட்டுப்பணி செய்வித்துக்கொள்ளப்பெறுவ[ர]-
 னாக உடையார் ஸ்ரீராஜராஜ[த]வர [சி]றுதனத்துக்க[ண்]காணித்தட்டான்
 உத்தன் [கணவதி]யான [கந்திர]யரிவாணிப்பெருந்தட்டானுக்குப்பங்கு
 ஒன்று ||— [௬௦*]

TRANSLATION.

1. Hail! Prosperity! Until the twenty-ninth year (of the reign) of Kô-Râjakêsarivar-
 man, *alias* Śrî-Râjarâjadêva, who, etc.,¹ — the lord Śrî-Râjarâjadêva had (1) given
 (a number of) temple women² as *Nibandakkâr* of the lord of the Śrî-Râjarâjêśvara (temple),
 and (2) transferred (a number of) temple women³ from (other) temple establishments⁴ of the
 Chôla country (Śrî-Râjâśvara) as temple women of the lord of the Śrî-Râjarâjêśvara
 To (these persons) shares (*paṅgu*) were allotted as allowance (*nibandha*). (The value)
 of each share consisted of the produce of (one) *vêli* of land, was to be one hundred *kalam*
 by the *marakkâl* called (after) Âḍavallân, which is equal to a *râjakêsarî*.
 Instead of those among these shareholders, who would die or emigrate, the nearest relations
 of such persons were to receive that allowance (*kân*) and to do the work. If the nearest
 relations were not qualified themselves, (they) were to select (other) qualified persons, to let
 (them) do the work, and to receive (the allowance). If there were no near relations, the (other)
 incumbents of such appointments⁵ were to select qualified persons from those fit for such
 appointments, and the person selected was to receive the allowance. Accordingly, (the names
 of these persons) were engraved on stone, as the lord Śrî-Râjarâjadêva had been pleased
 to order.

2. The temple women (were the following):—

3. [கந்திர]யரிவாணி, a girl (who has been transferred from the establishment of the
 temple) of Lakamahâdevi-Īśvara at Tiruvaiyâru,⁶ (and who resides in) the first house
 of the temple street on the south (of the temple), one share.

¹ The essential part of this inscription is identical with that of No. 65.

² This term is derived from the Sanskrit *nibandha* (p. 73, note 1) and means 'men who receive an allowance, shareholders.'

³ The literal meaning of கந்திரியரிவாணிகள் is:— "women (who reside) in the streets near the temple which are occupied by the temple servants."

⁴ Literally, 'from the streets near the temples.'

⁵ *paṅgu* probably stands for *paṅgû* (Sanskrit *paṅgû*), as அம்மன் and அக்கன் for அம்மை and அக்கை; see page 256, note 4.

See page 256, note 4.

According to Mr. Venkayya's account in the *Madras Christian College Magazine* for May 1891, a small shrine, which is now called Uttara-Kailâsa, in the Pañchanadiśvara temple at Tiruvaiyâru (see p. 258, note 4), has several inscriptions of Râjarâja and Râjendra-Chôla, which record that this shrine was built by Tandirâjendragi. Dantîkî-Vitâṅki, *alias* Lôkamahâdevî, a queen of Râjarâjadêva, and that it was therefore called Lakamahâdevi-Īśvara. This is evidently the shrine to which paragraph 3 refers.

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 Śôrakulasundari, 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]êsari, a girl of the Tiru[kkârôṇam] (*temple*) at Nâgapattanam,³ (*who resides in*) the eighth house, one share.
11. To Têśichchi, a girl of the Kôyiltali (*temple*) in the same village, (*who resides in*) the ninth house, one share.
12. To Periya-Têśichchi, 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 Tiruvaiyâru,⁵ a girl of Râja[k]êsa[ri]nallûr, (*who resides in*) the fourteenth house, one share.
17. To Tillai-Aragi,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 Pagavadiśêri (*i.e.*, Bhagavatî-śêri), (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.
20. To [Tillaikka]r[ai]śu, a girl of Tiruviḍaimarudil,⁷ (*who resides in*) the eighteenth house, one share.
21. To Ara[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 Maduravâśagi, a girl of the same village, (*who resides in*) the twenty-first house, one share.

¹ This name is probably derived from the Sanskrit *bhāṭṭāra* or *bhāṭṭāraka*; 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 *Periyapurānam* as *நரையேசுவரேஸ்வரம்*, is now called Kâyârôḥaṇasvâmin and still contains inscriptions of Râjarâja, Râjendra-Chôla and other Chôla kings. In these inscriptions, Negapatam is called Nâgapattanam or Śôrakulavallipattanam. The two Leyden grants have the forms Nâgapattanam and Śôrakulavallipattanam.

⁴ See page 258, note 3.

⁵ See page 258, note 4.

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

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

24. To Mādēvadigaḷ, 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[vikulamāṇikkam], a girl of the Kômākkam[bhî]śvara (*temple*), (*who resides in*) the twenty-fourth house, one share.
27. To Ârūr,¹ a girl of the Mu[ḷḷūr]na[kkantaḷi] (*temple*) at Paṛaiyâru, (*who resides in*) the twenty-fifth house, one share.
28. To Virāṇi, a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the twenty-sixth house, one share.
29. To Tennavanmâdēvi, a girl of the same temple, (*who resides in*) the twenty-seventh house, one share.
30. To Tiruvaiyâru, a girl of Avaninârâyanapuram, (*a quarter*) of the same village, (*who resides in*) the twenty-eighth house, one share.
31. To Mâdēvadigaḷ, a girl of the Tentalaḷi (*temple*) at Paṛaiyâru, (*who resides in*) the twenty-ninth house, one share.
32. To [Puga]ṛi, a girl of the Śrîtâri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the thirtieth house, one share.
33. To [Pâ]ñjâḍi, 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 Karanavichchâdiri, a girl of the same temple, (*who resides in*) the thirty-second house, one share.
35. To Śaṅgi, a girl of the Eriyûrnâṭṭuttaḷi (*temple*) at Tañjâvûr, (*who resides in*) the thirty-third house, one share.
36. To Ta[ra]ṇi, 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 Maṛalaichchilambu, 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 Arumoṛi-Îśvara (*temple*) in the same village, (*who resides in*) the forty-second house, one share.
45. To Parânderumân, a girl of the Ulagîśvara (*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 [Nârâyaṇi], 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]aichchudâr, 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 Śîkaṇḍi, a girl of the [Te]ṇ[ta]ḷi (*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]ṛi, a girl of the Tañjaimâmanikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the fifty-first house, one share.

54. To Tiruv[â]la[ṅgâ]ḍi,¹ a girl of [Śîkaṇḍapuram], (*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 Utta[ma]dâni, a girl of the same village, (*who resides in*) the fifty-fourth house, one share.

57. To, a girl of the Arikulakêśari-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 [Kûttâ]ḍi,⁴ a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.

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

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

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

63. To [Dê]vi, a girl of Âyirattaḷi, (*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[ṇi], 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 Ambalattâḍi, on which see page 256, note 7.

67. To U[daiyam], a girl of the Avaninârâyana-Vinnagar (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.
68. To K[â]mak[ô]di, a girl of the Ti[rumâgâlam] (*temple*) in the same village, (*who resides in*) the sixty-sixth house, one share.
69. To Niehchal, 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 Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.
71. To [Vidi]vi[daṅgi],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[raṇi]va[r]âhi, a girl of the Ittâchchi-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-second house, one share.
75. To Madêvi, a girl of Tirumaraikkâdu, (*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 Tirunflagaṇḍi,² a girl of Nayadîrapuram, (*who resides in*) the seventy-sixth house, one share.
79. To [M]â[nâba]raṇi, 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 Śôram, a girl of the Tiruvâchchirâmam (*temple*)³ in the same village, (*who resides in*) the seventy-ninth house, one share.
82. To Śeṅguḷam, 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 Porkêsi, 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 Tillaikkûtti, 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 Vidiḍaṅgan, 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 Kollidam 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-Tiruvâsîrâmam. The *Per-jayam* has the form Pâchchil-Âchchirâmam.

88. To Śâmunḍi, a girl of the same village, (*who resides in*) the eighty-sixth house, one share.

89. To [A]b[aiy]am, a girl of Taḷichchâttangudi, (*who resides in*) the eighty-seventh house, one share.

90. To Tirumâgâlam, a girl of the Bra[hmakutt]am (*temple*) at Tañjâvûr, (*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[!], a girl of [Pa]llavanâ[raṇapur]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[gaṇi], 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 Ulagîśvara (*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]ḍaṅgi, a girl of the same temple, (*who resides in*) the twelfth house, one share.

107. To Inṇilavañji, a girl of the Avaninârâyana-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 *Periyapurânam*. In a Tamil and Sanskrit inscription which I have quoted on page 153, the Tyâgarâjasvâmin temple at Tiruvârûr is called $\text{திருவாரூர் மூலத்தீர்த்தம்}$ and श्रीयारूरधिपस्य मूलवसतिः. Accordingly, both the *Periyapurânam* and paragraph 99 of the present inscription presuppose the existence of the Tiruvârûr temple.

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

103. To Maralaichehilambu, a girl of the same temple, (*who resides in*) the fourteenth house, one share.
109. To Sembou, 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 Umair, 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 Śirudaiyâl, a girl of Killigudi, (*who resides in*) the twenty-first house, one share.
116. To the elder Śirudaiyâl, 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 Pagavadišêri, (*a quarter*) of Jananâthapuram, (*who resides in*) the twenty-fourth house, one share.
119. To Mâdêvi, a girl of the Tanjaimâmanikkôyil (*temple*) at Tanjâvûr, (*who resides in*) the twenty-fifth house, one share.
120. To Kali, a girl of Talaiyâlangâdu, (*who resides in*) the twenty-sixth house, one share.
121. To Tirupptâva[n]am,¹ a girl of the Śrîtâri-Viṅṅagar (*temple*) at Arapuram, (*who resides in*) the twenty-seventh house, one share.
122. To Marudamânikkam,² a girl of Karpagadâṅipuram, (*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 *Lists 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" 'pukâ-gôyil' at Nannilam, the building of which is ascribed to the ancient Chôla king Kû-Śaṅgannân; 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[nâla]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 Mîyachchûr, 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-Ēduttapâdam 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 Śrītâri-Vinṇagar (*temple*) at Arapuram, (*who resides in*) the fifty-fourth house, one share.
149. To Nallûr, a girl of the Nigalaṅgi-Îśvara (*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 Śemâni, a girl of the Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the fifty-seventh house, one share.
152. To [K]ôṇaḍi, a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.
153. To [Nam]bu[gari], a girl of the Tiruvaraneri-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the fifty-ninth house, one share.
154. To Tirumûlattânam, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the sixtieth house, one share.
155. To [Sôma]nâdi, a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixty-first house, one share.
156. To I[râmi], a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the sixty-second house, one share.
157. To Ech[chuma]ṇḍai, a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixty-third house, one share.
158. To Sun[da]ra-Ŝôri, a girl of the Tirumaṇḍali (*temple*)¹ in the same village, (*who resides in*) the sixty-fourth house, one share.
159. To Pandal, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.
160. To [Kâ]mi, a girl of the Avaninârâyana-Vinṇagar (*temple*) at Ambar, (*who resides in*) the sixty-sixth house, one share.
161. To Âś[âra]paṇja[ri], a girl of the same temple, (*who resides in*) the sixty-seventh house, one share.
162. To [Ê]ka[vîri], 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 [Kaṇḍam], a girl of Tiruvaïyârû, (*who resides in*) the seventy-first house, one share.
166. To [Pâ]vai, a girl of the same village, (*who resides in*) the seventy-second house, one share.
167. To Tuṭṭi, a girl of Avaniya[madar]pa[pu]ram, (*a quarter*) of Paṛuvûr, (*who resides in*) the seventy-third house, one share.
168. To Arikulakêsari, a girl of the Pagaiviḍai-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-fourth house, one share.

¹ In the *Periyapurānam*, this temple is called திருவாரூர்ப்பரவையுண்மண்டளி, "the mud temple in which Paravai (see p. 152) stayed, at Tiruvârûr."

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

170. To Ka[ru]m[āṅnik]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-Īśvara (temple) in the same village, (who resides in) the seventy-ninth house, one share.

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

175. To Tiru[v]êṅgaḍam,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-Īśvara (temple) in the same village, (who resides in) the eighty-second house, one share.

177. To Âmâ[t]tûr, 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 [Śîlaśûḷâmaṇi], a girl of the [Araiyerum]ân[taḷi] (temple) at Pa[raiy]â[ru], (who resides in) the eighty-fifth house, one share.

180. To Vikki[ra]mâditti,⁴ a girl of Avaninârâyanapuram, (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]ṇaval[li], a girl of the Vadataḷi (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 Karuppûr, (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 Mûvarganḍi, 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 Vada-Mullai-Vâyil, a Śaiva shrine which is referred to in the *Periyapurânam* and which is identical with Tirumullavâyil in the Chingleput district; see Mr. Sewall's *Lists of Antiquities*, Vol. I, p. 176. The adjective *vada*, 'northern,' is prefixed to this name, in order to distinguish it from Tirumullaivâyil, a seaport in the Śîrgâri (Shiyali) tâlluqa of the Tanjore district, which is also mentioned in the *Periyapurânam*.

² Vêṅgaḍam 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 Kâvêri river.

⁴ This name is derived from the Sanskrit name Vikramâditya.

188. To Śīrudaiyaḷ, a girl of the Tirukkârôṇam (*temple*) at Nâgapattanam, (*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[na]vati-Îśvara (*temple*) at Kôttûr,¹ (*who resides in*) the fourth house, one share.

191. To [Pâ]l, a girl of the Śrīpûdi-Vinnagar (*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 Ana[va]ratasundari, a girl of Âyirattaḷi, (*who resides in*) the eleventh house, one share.

198. To Râja[śûlâ]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 [Paṭ]ṭam, a girl of [Â]yi[rattaḷi], (*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 [Karuv]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 Kôttûr, (*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 Kôttûr (properly Kôttûr) as the name of a village in the Kumbhakôṇam tâlluqa.

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 Perṛatiru, a girl of the Pugaṛîśvara (*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 Âṛṛuttali, (*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 Porkêśi, a girl of the [Ni]raimadi-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 *Periyapurâṇam*, and is perhaps identical with Tiruvêdakuḍi in the *Taṅjâvûr tâlluḡa*; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 279.

229. To Orriyûr,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 Tirumêrāḷi (*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 Pūvaṇam, a girl of Uttamadâṇipuram, (*who resides in*) the forty-seventh house, one share.

234. To Adigaḷ, a girl of Âyirattāḷi, (*a quarter*) of Niyamam, (*who resides in*) the forty-eighth house, one share.

235. To N[ī]raṇi-Pavaṛakkunru, a girl of the Arai[y]erumântāḷi (*temple*) at [Paṛaiy]āru, (*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 Tentāḷi (*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 Śūlāmaṇi, 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 Mullûrnakkantaḷi (*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 Kaṇavadi, a girl of Tirutteṅgûr, (*who resides in*) the fifty-ninth house, one share.

246. To Etti, a girl of Śellûr, (*who resides in*) the sixtieth house, one share.

247. To Ambalakkatti, a girl of Tiruvaiyâru, (*who resides in*) the sixty-first house, one share.

248. To Anantam, a girl of Śênâṁugam, (*a quarter*) of Nâgapattanam, (*who resides in*) the sixty-second house, one share.

249. To [Vaṛuvâ]ni[lai], a girl of the Tañjaimâmaṇikkôyil (*temple*) at Tañjavûr, (*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 Tiruvorriyûr, a village to the north of Madras, which is mentioned in the *Periyapurâṇam*. The Âdhipuriśvara temple at Tiruvorriyûr contains some Chôla inscriptions. The names of the village and of its temple are derived from *ozri* (Tamil) and *adhi* (Sanskrit), 'a mortgage.'

251. To Eṛuvanai, a girl of Parântakapuram, (*who resides in*) the sixty-fifth house, one share.
252. To Pon, a girl of Tiruvaïyâru, (*who resides in*) the sixty-sixth house, one share.
253. To Paṛuvûr, a girl of the Pagaividai-Îśvara (*temple*) at Paṛuvûr, (*who resides in*) the sixty-seventh house, one share.
254. To Śivadêvi, a girl of the Ittâchchi-Îśvara (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.
255. To Śikurugûr, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the sixty-ninth house, one share.
256. To Śaṅgâni, a girl of the Tirumêṛraḷi (*temple*) at Nannilam, (*who resides in*) the seventieth house, one share.
257. To Śembi[ya]nmâdê[vi], a girl of Tiruvidaimarudil, (*who resides in*) the seventy-first house, one share.
258. To Kâmâmôgi, a girl of the Jayabhîmataḷi (*temple*) at Tañjâvûr, (*who resides in*) the seventy-second house, one share.
259. To [Po]nnâli, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventy-third house, one share.
260. To Vîraśikhâma[ṇi], a girl of the Nṛipakêśari-Îśvara (*temple*) at Niyamam, (*who resides in*) the seventy-fourth house, one share.
261. To Ârûr, a girl of the Śrîpâdi-Viṇṇagar (*temple*) at Pâmbunî, (*who resides in*) the seventy-fifth house, one share.
262. To Vîrab[ô]gi, a girl of Talaiyâlaṅgâḍu, (*who resides in*) the seventy-sixth house, one share.
263. To Ponnambalam, 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 Paṛaiyâru, (*who resides in*) the seventy-eighth house, one share.
265. To Umai, a girl of the Tiruvilaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the seventy-ninth house, one share.
266. To Araṅgam,¹ a girl of [K]âvirippâmbaṭṭanam, (*who resides in*) the eightieth house, one share.
267. To Perratiru, a girl of the Mudubagavartaḷi (*temple*) at Ambar, (*who resides in*) the eighty-first house, one share.
268. To Râjarâji, a girl of Tiruvidaimarudil, (*who resides in*) the eighty-second house, one share.
269. To Mûñji, a girl of the Tiruvamaliśvara (*temple*) at Pâchchil, (*who resides in*) the eighty-third house, one share.
270. To Poṛk[âḷi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the eighty-fourth house, one share.
271. To Ti[g]aimâ[ṇi]kkam, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the eighty-fifth house, one share.
272. To Śeyyapâdam, a girl of the Mudubagavartaḷi (*temple*) at [Ambar], (*who resides in*) the eighty-sixth house, one share.
273. To Aiy[âḷ], a girl of [Vir]âlûr, (*who resides in*) the eighty-seventh house, one share.

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

274. To [Nam]bu[gamari], a girl of Naḍuviltaliḥ[chêri], (*a quarter*) of Nâgapaṭṭanam. (*who resides in*) the eighty-eighth house, one share.
275. To [A]rai[y]am, a girl of the Kômâkkam[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 Śirīya-Umai, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.
278. To Kâmâmôgi, a girl of the Jayabhîmataḷi (*temple*) at Tañjâvûr, (*who resides in*) the ninety-second house, one share.
279. To [Ti]ruvaragu, a girl of the Tañjaimâmanikkôyil (*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 [Irâmi], a girl of the Tirukkârôṇam (*temple*) at Nâgapaṭṭanam, (*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 Pañchavanmahâdêvi-Îśvara (*temple*) at Kôṭṭûr, (*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]nḍali, (*who resides in*) the fifth house, one share.
287. To Śeyyapâdam, a girl of Karpagadâṇipuram, (*who resides in*) the sixth house, one share.
288. To [Śi]riya-[Ara]vam, a girl of Periyataliḥchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.
289. To Śiḥaśâlâmani, a girl of the Vaḍatali (*temple*) at Paraiyâru, (*who resides in*) the eighth house, one share.
290. To A[panti], a girl of V[êḷ]ûr, (*who resides in*) the ninth house, one share.
291. To Porkâ[li], a girl of the Tirup[pâdâli]-Îśvara (*temple*) at [P]âmbu[ṇi], (*who resides in*) the tenth house, one share.
292. To Â[râ]-amudu, a girl of Uttamadâṇipuram, (*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 Uttamadâṇipuram, (*who resides in*) the fourteenth house, one share.
296. To Aṣaṅgi, a girl of Âyirattali, (*who resides in*) the fifteenth house, one share.
297. To [Puga]lô[gamânikk]am,¹ a girl of the Arumoṇi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

¹ *Pugaḷa* is probably a corruption of the Sanskrit *bhâlôka*; *mânikkam* is a Tamil form of *mânikya*, '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 [Kât]tâdi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôttûr, (*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 Taḷichchâttanguḍi, (*who resides in*) the twentieth house, one share.

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

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

304. To [Śî]pat[ṭâli],¹ a girl of the Pañchavanmahâdêvi-Îśvara (*temple*) at Kôttûr, (*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 Viḍaiyapuram, (*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[mbi]yamai, a girl of the Avaṇinârâyana-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the twenty-eighth house, one share.

310. To Karuvûr, a girl of the Tirumâṇḍali-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[ṅ]gai, a girl of the Nigalaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the thirty-fourth house, one share.

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

317. To [Âdal]-Aragi, 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 Śiyârûr in No. 65, paragraph 21.

320. To [T]iruv[va]māḍ]ēvi, a girl of the Parāntaka-Īśvara (*temple*), (*who resides in*) the thirty-ninth house, one share.

321. To Irāmi, a girl of [Ā]rru[ttali], (*who resides in*) the fortieth house, one share.

322. To Śirudaik[ka]ral,¹ a girl of the [Ni]raimadi-Īśvara (*temple*), (*who resides in*) the forty-first house, one share.

323. To Ma[r]ai[kkā]ḍu, a girl of Tiruchchōrrutturai, (*who resides in*) the forty-second house, one share.

324. To Umai, a girl of Tirukkoḷambūḍṛ, (*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 [Orriyā]r, a girl of the Tirumērrali (*temple*) in the same village, (*who resides in*) the forty-fifth house, one share.

327. To Śāramā[vi], a girl of the Tiruvamaliśvara (*temple*), (*who resides in*) the forty-sixth house, one share.

328. To Ālavallā, 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 Śidēvi, a girl of the Mudu[bagavartali] (*temple*) at [Ambar], (*who resides in*) the fiftieth house, one share.

332. To Piṭṭi, a girl of the Tentaḷi (*temple*) at Paraiyāru, (*who resides in*) the fifty-first house, one share.

333. To I[rāmi], a girl of the Vadataḷi (*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 Śiṅgāḷamāni, 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 Mullūrnakkantaḷi (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.

338. To Aiyāru, a girl of [Avanin]ārāyanapuram, (*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 Tiruttēngṛ, (*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]ṭṭali, a girl of the Ulagiśvara (*temple*) at Tiruvārṛ, (*who resides in*) the sixty-first house, one share.

¹ See page 256, note 9.

343. To Man[ra]mudaiyâl,¹ a girl of the Eriyûrnâttuttali (temple) at Tañjâvûr, (who resides in) the sixty-second house, one share.
344. To Ku[p]pai, a girl of Vê[lûr], (who resides in) the sixty-third house, one share.
345. To Âdi[t]ti, a girl of the Pagaividai-Îśvara (temple) at Paṟuvûr, (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 Tiruvârûr, (who resides in) the sixty-sixth house, one share.
348. To Eduttapâdam, 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 Kaḍambûr, (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 Tañjâvûr, (who resides in) the seventieth house, one share.
352. To Maṟalaichchilambu, a girl of [Kañ]j[âra]nagaram, (who resides in) the seventy-first house, one share.
353. To [Pe]r[ratiru], a girl of Avaniyamada[ṟpapuram], (a quarter) of Paṟuvûr, (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 Śrîpûdi-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 Poṇṇambalam, 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 Tiruvârûr, (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 Manram is the same as manru, 'a hall,' which is again synonymous with Kanakasabhâ, 'the Golden Hall' in the temple at Chidambaram, and after which Śiva is called Manr-ul-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-Ammayâr is the name of one of the Tirutṭoṇḍar; 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 Arikulakêśari-Îśvara (*temple*) at Niyamam, (*who resides in*) the eighty-third house, one share.
365. To Pâmi, 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 Aiyâru, a girl of Miraiyil, (*who resides in*) the eighty-sixth house, one share.
368. To Aiyâru, a girl of the Na[ndi]śvara (*temple*) at Kaḍambûr, (*who resides in*) the eighty-seventh house, one share.
369. To [Arumo]ri, a girl of [Tiru]vai[yâru], (*who resides in*) the eighty-eighth house, one share.
370. To Śaṅṅai, a girl of the Kômâkka[mbhî]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.
371. To Nallâr, a girl of the-[Brahma]kuṭṭam (*temple*) at Tañjâvûr, (*who resides in*) the ninetieth house, one share.
372. To Parânderumân, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.
373. To [Kaṇa]vadi, a girl of Tirupparaṇam, (*who resides in*) the ninety-second house, one share.
374. To Kuṭitāṅgi, a girl of the Tirup[pâ]dâ[li]-Îśvara (*temple*) at [Pâmbuṇi], (*who resides in*) the ninety-third house, one share.
375. To Śîra[dēvi], a girl of Tirukkollambûdûr, (*who resides in*) the ninety-fourth house, one share.
376. To Tâ[n]gânai, a girl of the Ittâchchi-Îśvara (*temple*) at Kaḍambûr, (*who resides in*) the ninety-fifth house, one share.
377. To Perramai, a girl of the Bra[hma]kuṭṭam (*temple*) at Tañjâvûr, (*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 [Tirunettâ]nam, (*who resides in*) the third house, one share.
381. To Kârōnam, 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 [Avanik]ê[sari-Î]śvara (*temple*) at Anlali, (*who resides in*) the sixth house, one share.
384. To [Tigaimâni]kkam, a girl of the same temple in the same village, (*who resides in*) the seventh house, one share.
385. To Kulamâ[ni]kkam, a girl of the same temple, (*who resides in*) the eighth house, one share.

¹ This name is derived from Chandrasêkhara, 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[ṭâli], a girl of [Va]yalûr, (*who resides in*) the seventeenth house, one share.

395. To [Śu]ṇa[ṅ]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 Poṅkêśi, a girl of the Avanikê[sâri-Îśvara] (*temple*) at Paruvûr, (*who resides in*) the twentieth house, one share.

398. To Vâ[ṇa]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 [Ariyâl], a girl of the same village, (*who resides in*) the twenty-second house, one share.

400. To Ari[ṅ]ji, a girl of [Pa]ndaṇanallûr, (*who resides in*) the twenty-third house, one share.

401. To Pû[vaṅ]am, a girl of Tiruvaiyâru, (*who resides in*) the twenty-fourth house, one share.

402. To [Paṅ]cha[vaṅ]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 Araiyaṅ Su[n]dara-Śôraṅ, *alias* Mummadi-Śôra-[Ni]rttamârâyaṅ,¹ two shares.

404. For another, to Kumaraṅ [Vaḍa]vâyil, *alias* Mummadi-Śôra-[Nirtta-ppê]raiyaṅ, two shares.

405. For another, to [Vi]kki [Pa]ṭṭâlagan, two shares.

406. For another, to [A]rai[yar]Abhimânatongaṅ,² *alias* Aru[m]o[ri-Nirtta-pp]êra[yaṅ], two shares.

407. For another, to Mallan Iraṭṭai[y]aṅ and to [Śit]ti[r]aṅ Kêśuvaṅ (*i.e.*, Kêśava), two shares.

408. For another, to Araiyaṅ Maṇaṅjêri, *alias* Vagaiyili-[Nirttappê]r[aiyaṅ], 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]vaṅ¹ Vîra-Śôraṅ, *alias* Pañchavanmâdê-[vi-N]âda[ga]ma[yy]aṅ, one and a half share.

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

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

412. For another, to Orriyûraṅ [I]lāṅ[gâvaṅ], one and a half share.

413. For one, to Araiyaṅ Râ[jâ]śrayaṅ, *alias* Nitta[vinôda-V]iṅḡai-āraṅ,³ two shares.

414. For another, to Araiyaṅ Ni[nra-Nârâ]ya[n]aṅ, two shares.

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

416. For two others, to Âchchaṅ Kirttibhûsha[n]aṅ, *alias* Ariñji[g]ai Kâ[ma-ra]ppāraṅ,⁴ three shares.

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

418. For another, to Śe[ru-Va]t[tavi]raiyaṅ,⁶ (*who belongs*) to the Śirudanattu Vaduga-Kâ[lav]ar,⁷ one and a half share.

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

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

421. For another, to Araiyaṅ Vâdyamârâyaṅ, two shares.

422. For another, to Brahmakuṭṭaṅ [Ka]ṇavadi, *alias* Irumadi-Śôra-Vâdyamârâyaṅ, two shares.

423. For another, to Pôga[yaṅ Pôriyil]aṅ, *alias* Mummadi-Śôra-Vâdyamârâyaṅ, two shares.

424. For one person who beats the small drum (*uḍukkai*), to Vîra-Śôraṅ Vidāṅgaṅ, *alias* Râjarâja-Śrî[hast]aṅ, 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 (*viṅai*), to [Subra]hmanyaṅ Kûttan, *alias* Śe[mbiyaṅ]-Vi[nai]-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.— Tiruvellarai belongs to the Trichinopoly taluqa. Its Vishnu temple, which is referred to in the *Nâḷayiraprabandham*, is now called Puṇḍarikaksha-Perumâl. The Tamil equivalent of this name, Śendâmaraikkaṇṇa-Nâyanâr, occurs in a modern inscription of the second *prâtâra*. Underneath the temple is a rock-cut cave with a number of obliterated archaic pillar-inscriptions, two of which are dated in the reign of Kô-Parakêsarivarman, while a third opens with *Śeṅṅar* and must, accordingly, belong to the great Râjarâja. The "old Śiva temple, highly mutilated, having an unfinished gôpura," to which Mr. Sewell refers in his *Lists of Antiquities*, Vol. I, p. 268, is not at Tiruvellarai, but must be identical with the Nilvanêśvara temple in the neighbouring village of Tiruppaṅgali. This village is called Tiruppaṅgali in the *Periyapurânam*, and its temple is referred to as Tiruppaṅgali-Mahâdêva 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 Nigarîli-Chôla;" compare p. 96, note 6.

⁶ This name may stand for Śeru-Vattavaraiyaṅ, which would mean '(he who resembles) the king of Vatsa in battle.' Compare Vattavaṅ, 'the king of Vatsa,' in the *Vikkirama-Śôraṅ-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, Araiyan [Sa]dâsivan, 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 Araiyan Ambalanâdan, *alias* [Ś]em[biyan]-Vâdyamârâyan, four and a half shares.

429. For one person who sings in Tamir, to [Paṭṭ]âlaga[n Kâ]marappéraiyan, one and a half share.

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

431. For another, to [V]ânarâsi Kûttan, one and a half share.

432. For another, to [Araiyan] Śûrri, one and a half share.

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

434. For another, to Gândharva[tu]r[ai]-Kavâli, one share.

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

436. For another, to Śûrri Nâdan, (*who belongs*) to the Mummadi-Śôra-Terinda-Â[naip]pâgar,¹ one share.

437. For another, to [P]orkâ[li] Tonḍayan, a drummer² of the Eriyârnatṭuttali (*temple*) at Tañjâvûr, one share.

438. To [Aiyâran A]ndari, (*one of*) the *Pakkavâdyar* (?), (*who belongs*) to the Aragi[ya]-Śôra-Terinda-Valaṅgai-Vêlaikkârar,³ three quarters of a share.

439. To Śatti Ârûr, (*one of*) the same, (*who belongs*) to the Kshatriyasikhâmani-Terinda-Valaṅgai-Vêlaikkârar, three quarters of a share.

440. To Pâda-Śivan Âchchan Pichchan, (*one of*) the same, of Karugâ[vû]r⁴ in [Âvû]r-kûrram, (*a subdivision*) of Nittavinôda-valanâdu, three quarters of a share.

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

442. To Kâman Aiyâran, (*one of*) the same, (*who belongs*) to the Vira-Śôra-Anukkar, three quarters of a share.

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

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

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

446. To Aiyâran [Kaṇḍa]râchchan, a drummer of the Brahmakuttam (*temple*) at Tañjâvûr, three quarters of a share.

447. To Varagunan Śîrâlan,⁶ (*who belongs*) to the Râjarâja-Terinda-Valaṅgai-Vêlai[k]kârar, three quarters of a share.

¹ *I.e.*, "the chosen elephant-riders of Mummadi-Chôla."

² *Uvaichchan* is the same as *Uvaohchan*. The *Uvachhar* or *Ōchhar* are, according to Winslow, a caste of drummers at temples. They are probably meant in Vol. I, p. 82, where *Uvachha-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 Aragiya-Chôla;" compare p. 92, note 7, and p. 98, note 3.

⁴ This place is mentioned in the *Periyapurânam* and is probably identical with Tirukkarakkâvûr in the Kumbhakônam tâlluqa; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 275.

⁵ *Kaṇḍiyava* or *kandiyava* (paragraph 464) appears to be a Tamil corruption of *kaṇḍîrara*.

⁶ Varaguna was the name of a Pândya king; *Ind. Ant.*, Vol. XXII, p. 62 f. On Śîrâlan 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 Kiḷaitāṅgi shall receive the allowance.

450. To Nūrren[m]aṅ Śūrri, (*who belongs*) to the Aridurgalaṅghana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

451. If he should die, his younger brother Nūrre[n]maṅ shall receive the allowance.

452. To Maṅga[lav]aṅ Māni, (*who belongs*) to the Mû[r]ttavikramâbharana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

453. To Ta[n]ḍaṅ Kamban, (*who belongs*) to the same troop (*paḍai*), three quarters of a share.

454. To Ārūr Dēvan, (*who belongs*) to the same troop, three quarters of a share.

455. To Kan[di] Kā[li], (*who belongs*) to the Mummadi-Śōra-Terinda-Pari[k]kārar,² three quarters of a share.

456. To Adi[ga]ḷi Śeṭṭi, (*who belongs*) to the Ra[ṅ]amukha]bhîma-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

457. To [Ka]ḷari Āchchan, a drummer of Kūnargal-Munniyūr in Ā[vū]r-kūrram, (*as a drummer*) of Nittavinōda-valanāḍu, three quarters of a share.

458. To Parāntakan Vīman (*i.e.*, Bhîma), a Vīra-Śōra-Aṅukkan of the Tañjai-māmanikkōyil (*temple*) at Tañjāvūr, three quarters of a share.

459. To [Su]ndaraṅ Kālakālan, a Vīra-Śōra-Aṅukkan of the Jayabhîmatāli (*temple*) in the same city, three quarters of a share.

460. To [Pi]ṣa[ṅ]aṅ Śirālan, a Vīra-Śōra-Aṅukkan of the same temple, three quarters of a share.

461. To Dēvan Sēngu[la]van, a Vīra-Śōra-Aṅukkan of the same temple, three quarters of a share.

462. To Irāmaṅ Kamban, (*who belongs*) to the Vikramâbharana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

463. To Āchchan Ā[da]va[l]lān, (*who belongs*) to the [Iḷai]ya-Râjarâja-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

464. To Uttamaṅ Kūttan, (*who belongs*) to the Râjakaṅṭhîrava-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

465. For one person who proclaims the sacred commands (*of the god*),³ to Kumaraṅ Jayamāṅgaṅ, *alias* Mummadi-Śōra-Kaḍigaimârāyan,⁴ one share.

466. For another, to Kumaraṅ A[rumo]ṛi, *alias* Râjarâja-Kaḍigaimârāyan, one share.

467. For another, to Râjak[ēsa]ri Kōdandarāman, *alias* Jayaṅkoṇḍa-Śōra-Kaḍigaimârāyan,⁵ one share.

468. For another, to Āchchan Ma[di]gi[rav]aṅ, *alias* Ara[giya]-Śōra-Kaḍigaimârāyan, one share.

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

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

³ The expression *tira-rāy-kēṛvi* 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]aṅ Sōmaṅ Parā[nd]e[rum]āṅ of Vaṅgāram, *alias* [Ti]runârâyana-chaturvêdimāṅalam, in Mî-Śeṅgîli-nâḍu, (*a subdivision*) of Pâṅḍyakulâśani-vaḷanâḍu, one share.

470. For superintending the temple women and the female musicians (*Gāndhārî*), to Śâvûr Parañ[j]ôḍi,¹ two shares.

471. For the same, to [G]ô[vindaṅ] Sōmanâḍaṅ, two shares.

472. To the accountant (*Kaṅakku*) [Tanni]ch[ch]ai Śaduravi[ḍaṅ]gaṅ, a native of Śem[ba]ṅgu[ḍ]ai in [Vîra]-Śôṛa-vaḷanâḍu, (*a subdivision*) of Nittaviṅḍa-vaḷanâḍu, 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[ḍ]ê[vaṅ] Śi[va]lô[ka]su[n]ḍaraṅ, a native of Kaḍai[k]ku[ḍai] in Mî-Śeṅgîli-nâḍu, (*a subdivision*) of Pâṅḍyakulâśani-vaḷanâḍu, 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]kaṅ Perumâṅ, a native of Kîrkkudai in Tiruvârâr-kîrram, (*a subdivision*) of Kshatriyaśikhâmaṅi-vaḷanâḍu, 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 Aiyâraṅ Porchuvaraṅ, a native of Mâṅgudai in Nallûr-nâḍu, (*a subdivision*) of Nittaviṅḍa-vaḷanâḍu, 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]aṅ Po[y]yili of Nallûr, *alias* Pañchavaṅmahâdêvi-chaturvêdimāṅalam, in Nallûr-nâḍu, (*a subdivision*) of Nittaviṅḍa-vaḷanâḍu, 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]âmôdiraṅ (*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]aṅ 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[raṅak]ôḷaṅ, 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 Araiyaṅ Udai[yam]âttâ[ṅ]ḍaṅ (*i.e.*, Udayamârtâṅḍa), 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-Nâyanâr, whose original name, according to the *Periyapurāṇam*, was Parañjôḍiyâr. In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that both Śiruttonḍa-Nâyanâr,—who, on account of his king, “reduced to dust the old city of Vâdâvi,”—and Tiruñâṅasambandar 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]daiyāṅṅa Tiruvissalūr, *alias* Mummaḍi-Śōra-Toṅgarpēraiyaṅ,¹ and to Kuppa[di] Maṅṅi, *alias* Kshatriyaśikhāmaṇi-Toṅgarpēraiyaṅ, five shares.

487. For one man belonging to the lamp-lighters, one share, and for seven (*other*) men, three and a half shares, *viz.*, half a share each; altogether, to Pu[va]ṇi[ś]ēgaraṅ (*i.e.*, Bhuvanaśkhara) Kar[pa]gam, *alias* Pañchavaṅ-Pēraiyaṅ, 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 (*Kuśavar*) of the sacred kitchen (*tiru-madaippaṇṇi*), one share, and for ten (*other*) men, half a share each; altogether, to the potters of the high street of Śūraśikhāmaṇi, 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]lilīn[ga]ṅ,⁴ *alias* Śembiyaṅ-Peruṅgāvidi, half a share.

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

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

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

496. For another and two subordinates, to Parântakan [P]āṇḍyakulâśani, *alias* Râjarâja-Gaṇi[t]âdhirâ[ja]ṅ, two shares.

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

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

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

500. For another, to Śippaṅ Maṅapâḍi, *alias* Kêralântaka-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 *ambattāṅ* is the same as *ambattāṅ*.

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

⁴ The name of this person probably refers to the *liṅga* of sand (*maṅal*), which the Śaiva devotee Chaṇḍēsvara-Nāyaṅar 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 *Gaṇin*, 'calculator,' and *Gaṇitâdhirâja*, 'sovereign of calculation.'

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

⁸ *Perundayyāṅ* is corrected by the engraver from *Perundummaṅ*; *tayyāṅ* 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 (*Kannān*), to Iḍaikkarai [gārī], *alias* Kshatriyaśikhāma-
ni-Peruṅ[ga]ṇṇān, 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 Vira-Śōraṅ Kuṅjaramallaṅ, *alias* Rājarāja-
Perundachchaṅ, three shares.

504. For one carpenter, to Gu[ṇa]vaṅ Madurānta[kaṅ], *alias* Nittavinōda-
Perundachchaṅ, three quarters of a share.

505. For another, to I[la]tti Śaḍaiyaṅ, *alias* [Kaṅ]ḍarāditta-Perundachchaṅ,
three quarters of a share.

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

507. To another, Aiyāraṅ Ariṅji, one and a half share.

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

509. To another, Vā[ḍuvūr A]riṅji, one and a half share.

510. For a person who performs the duty of superintending goldsmith (*Koṅkāni-tat-
tān*) by selecting one man and letting him do the work,— to Kūttan [Kaṇavadi],
alias Kshatriyaśikhāmaṅi-Perundattān, 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 Āhavamalla at Koppam on the bank of the “great-river.” As I have stated
in the introductory remarks of the Taṅjāvūr 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 Āhavamalla 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 Maṇimaṅgalam³ and in the Bilvanāthēsvara temple at Tiruvallam,⁴ where Āhava-
malla is expressly called a Chalukya (Śalukki). I defer the publication of the long and
difficult historical introduction of the Maṇimaṅgalam and Tiruvallam inscriptions for another
opportunity, but subjoin, for comparison, the introductions of seven other inscriptions of
Rājēndradēva, which resemble the introduction of his Taṅjāvūr 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-Śōraṅ-Uktā*; *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.

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

A.—On the east wall of the Kôlāramma temple at Kôlār.¹

- [1.] ஐயுள் ஶ்ரீ [ஶ] இரட்டபாடி எழரை இலக்கமுங்கொண்டு கொல்லாபு[ர]த்து ஜய-
பெரந்தரபொற்றங்கரை
[2.] கோ[ல] [த] த ஆல[வ]மல்லனை அஞ்சலித்தவன் ஆணையங்குதிராயும் பெண்டிர்
பண்டாரமுடையகொண்டு விஜயபு[ரி]
[3.] ஶேகர பண்ணி [ர] சீர்காசத்த விற்றிருகருளி கொப்பரகேசரிவநூரான உ-
டையார் ஶ்ரீராஜேசுவரர்க்கு யாண்டு முன்றுவது.²

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

- [1.] ஐயுள் ஶ்ரீ [ஶ] தந் மருவிய செங்கொல் [வ]ளன் முன்றொன் செனை பின்-
கதவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-
[2.] காளையம் [மு]க்காளை செல்ல முக்காள் தவிர்த்து[க்] கொல்லாபுரத்து ஜயவழம்பநா-
ட்டி எதிராய் பெருத எண்டிசை சிகழ பறையது கறங்க
[3.] ஶக்கை கொட்டு பொற்றங்கரைக்கொப்பத்து வகைநிர் பொருத ஆறவமல்லரை-
ஞ்சி புக்கிட்டொட⁴ மற்றவகையும் குதிரையும் ஓட்ட[த]தொடு பெண்டிர்
பண்டாரமும் கங்கொண்டு விஜய[ர] விஷேகம் பண்ணி⁵ விரவிஹாவநத்து
[4.] விற்றிருகரு[ளி] கொப்பரகேசரிவநூரான உடையா[ர்] ஶ்ரீராஜேசுவரர்க்கு
யாண்டு உ [ஶ]வது.

C.—On a stone built into the floor of the court-yard of the Mārgasahāyēsvāra temple at Viriñchipuram.⁷

- [1.] ஐயுள் ஶ்ரீ [ஶ] [திருமகள் ம]ரு[விய] செ[ங்][ஶ]-
[2.] [கொல்] வேகன் தன் முன்றொன் செ[னை*]
[3.] [9]ன்[ன]தவாக மு[ன்]னெ[தி]ரொன்று எதிர் [ப]-
[4.] ருத [என்]டிசை வ[நி]ற்பறைய[து] கற[ங்]-
[5.] [ஶ] இரட்டபாடி எழரையிலக்க[மு]ங்கொ[ண்]-
[6.] [க] கொ[வ]வா[புர]த்து⁸ [ஜய]வழம்பம் நாட்டி [பெ][ரா*]-
[7.] [ந்]றங்கரை[க்] கொப்பத்து ஆறவமல்ல[ற]
[8.] [ந்]செ[னை]யெல்லாம் ப[ரா]து சிகழப்ப[சு]ம்
[9.] [நெ]மாக்கி ஆறவம[வ்]*ன் புக்கிட்டொட⁹ அவ[ன்]
[10.] [ஆ]ணையங்கு[திராயும்] பெ[ண்]டிர் ப[ண்]டா[ர]மும்
[11.] [வி]வமும் அடங்க[து]க[க்]கொ[ண்]டு வி[ஜெ][ஜய*]-
[12.] [க]விஷேக[ம்] ப[ண்ணி] விசிக்காச[னு]¹⁰ விற்றிரு[ந்த*]-
[13.] [கு]விய கொப்ப[ர]கேசரிப[த]ரான உடைய[ர்] ஶ்ரீரா-
[14.]¹¹ [ஜெ]சுவ[ர]க[து] யா[ண்]டு [ஶ]வது.

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

² Read ஶுன்றுவது.

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 (ட) stands below the line.

¹⁰ Read வீரசிக்காசத்த வீற்றி.

¹¹ The letter ஜ of ஜெ stands below the line.

D.—On the wall of the strong-room of the Vēdagiriśvara temple at Tirukkayukkunram.¹

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகணிலகிய செங்கொ[ல்] வெந்தன் முன்னொன் செ[னை]
- [2.] பின்னதாக்கி இரட்டபாடி எழரையிலக்கமுங்கொண்டு பெராற்றங்கரை
- [3.] கொப்பத்து பூவமர் செய்த ஆறவமல்லனை அஞ்ச[வி]த்தவ-
- [4.] ன் ஆனையுங்குதிரையும்² பெண்டிர் பண்டாரமு[ம*] ஸீவ[மு]ம் அ-
- [5.] டங்கலங்கொண்டு விஜெய[ர*]விஜெகம் பண்ணி வீர-³
- [6.] லிஹமாஸநத்து⁴ வீற்றிருந்தருளிய கொப்பரகெசரிவநூ[ர]க உ[டை]-
- [7.] யார் ஸ்ரீராஜேஜுஜெவற்கு யாண்டு அஞ்சாவது.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] இரட்டபாடி எழ[ண்]ரையிலக்க[முங்]கொண்டு பெராற்றங்கரைக்கொ-
ப்பத்[தாஹம*]-
- [2.] ல்லனையஞ்சவித்தவனானையுங்குதிரையுங்கைக்கொண்டு விஜெயஅவிஜெகஞ்செய்து வீர-
லி[ஹமாஸந*]-
- [3.] த்து வீற்றிருந்தருளிய கெ[ர]ப்ப[ர]கெசரிவநூ[ர]ன உடை[ட]யார் ஸ்ரீராஜேஜுஜெ[வ]-
ர்க்கு யாண்*-
- [4.] டு ஒன்பதாவது.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் மரு[வி]ய செங்கொ[ல்] வெந்தன்மன் [மு]ன்னொர்⁷
செனை [பி]ன்னதுவாக முன்னெ[திர்] சென்று இ[ர]-
- [2.] ட்டைபாடியெழரையிலக்கமுங்கொ[ண்]டு எதாமர்⁸ பெருது எண்டிசை கக[ம்]
பறையங்⁹ கறங்க[ப்]பெராற்றங்க-
- [3.] கைக்கொப்பத்து வந்தெதிர்த்த ஆறவ[வ]மல்ல[ன்ற]ன் பெருஞ்செ[னை]பெல்லாம்
படப்பொருது பா[ர]து நிகழ்ப்பசு-
- [4.] ம் பிணமாக்கி ஆங்கவனஞ்சப்பூக்கிட்டொட . அவ[னானையு](ம)ஞ்சு[தி*]ரையும்
பெண்டு ப[ண்]டாரமும் [ஒ]ட்டகத்தொடு அகப்-
- [5.] [ப][ட*]ப்பிடித்து திசையது. நிகழ வீரர்¹⁰ அ[வி]ஜெகம் ப[ண்]ணி¹¹ வீரலி[ஹ]-
மாஸந[த்]து¹² வீற்றிருந்தருளிய கொப்பரகெ[ச] . . . ரான உ-
- [6.] டையார் ஸ்ரீராஜேஜிரதெவற்கு யா[ண்]டு கூ வது.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் மருவிய செ[ங்]கொல் வெந்தன்மன் [மு*]ன்னொர்¹⁴
செ[னை] பின்னதுவாக முன்னெ[திர்] சென்று இரட்டைபாடி எழரையிலக்கமுங்
கொண்டு எதிர் பெ[ர]ார்ப்பெ[ரூ*]து எண்டிசை* னுகம்¹⁵ புறையங்¹⁵ கறங்கப்-
- [2.] பெராற்றங்கரைக்கொப்பத்து வந்தெதிர்த்த ஆறவ[ம]ல்ல[ன்ற]ன் பெருஞ்செனையெல்-
லாம் ப[ட]ப்பொருது பா[ர]து நிகழ்ப்பசும் பிணமாக்கி ஆங்க[வன்]ஞ்சப்பூ-
க்கிட்டொட அவனானையும் குருதை-

¹ No. 173 of 1894 ; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 29.

² Above ரையும் 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 முன்னொன்.

⁸ Read எதாமர்.

⁹ Read பறையது.

¹⁰ Read வீரர்.

¹¹ Read வீர.

¹² Read வீற்றி.

¹³ No. 65 of 1890 ; *loc. cit.*

¹⁴ Read முன்னொன்.

¹⁵ Read பறையது.

[3.] யும் பெண்டி[ர்*] பண்டாரமும் பெட்டகத்தொடு அக[ப்*]ப[ட]ப்பிடித்துத்திசையது
நிகழ வீரர் அபிஷேகம் பண்ணி வீரவிஹாஸநத்து ¹வீற்றுருந்தருளிய கொப்-
பாக[ெ]ஈபகா[ன] உடையார் ஸ்ரீஇராஜேசுரசொழுவெவற்-

[4.] கு பாண்டு கூ 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 Vaigāsi. 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.] ஐயுழி ஸ்ரீ [ஈ*] [திரு] ம[ருவி]ய செங்கொல் வெந்தன்[ற]ன் முன்னொன் செனை
பின்னதாக இரட்டபாடி [எ]ழார[ர்]லக்கமுங்கொண்டெதிரமர் பெ[று]து எண்-
[டி]சை நிகழ்ப்பறையது கறங்க[ெ]ன வாந்ததை கெட்டுப்பெராற்றங்கரைக்கொப்ப-
த்து வந்தெதிர் பொ[ரு]த ஆகவமல்லன் அடற்செனையெல்லாம் பாரது நிகழ்ப்-
பகம் பிணமாக[ெ] ஆங்கது [க]ண்ட[ர]கவமல்லன் அஞ்சி[ப்]புழ்[கி]ட்டொ[ட]
அவந்நனை கு[தி]றையும் ஒட்டகநீரையும் பெண்டிர் பண்டாரமுங்[க]க்கொண்டு
வீஜய[ர்*]ஷேகம் பண்ணி [வீ]ரவிஹாஸநத்து [வீ]ற்[றி]ருந்தருளிய கொப்பர-
கெளரிவ[ீ]ரான உடையார் ஸ்ரீராஜே[சு]வெவற்கு யாண்டு ஆறாவது ||— [க*]
உடையார் [ஸ்ரீ]ராஜராஜேஸ்வரமுடையார் கொயி[வி]ல் ராஜராஜேஸ்வர[ர]டகமாட
சித்தகெல்லுத்துணியாக விவந்தஞ்செய்த நம் வாய்க்கெழ்விப்படி சாந்திக்கூத்தன்
திருவா[ன்] திருமுதுகுன்றான வீஜயரா[ஜ]ேசு[ர]ஆவாயு[ர்]னுக்கும் இவ[ன்]
வழி[ர்]த்தார்க்கும் கா[ணி]யாகக்குடுத்தொமென்று ஸ்ரீகாயு[ர்]க்கண்கா[ணி] செய-
வார்க்கும் காணத்தார்க[ளு]க்கும் [திரு]வாய் மொழிந்தருளித்திருமந்திரவொலை உதா-
ரவிடங்கவிழுப்பரையர் எழுத்தினால் யாண்டு நாலாவது [ராசு]யநால் திரு[மு]கம்
புறாடி செய்தருளி வந்த[தி]மையிலும் இவ[ன்] க[ரா]ணி அனு[ப]வித்து வ[ரு]-
கிழ[படி]ய [ஸ்ரீ]ரா[ஜ]ராஜேஸ்வரமுடையார் கொயி[வி]லெ கல் வெட்டுவித்து-
க்குமிக்கவென்று தண்டநாயகம் பாகெலரிப்பல்லவைய[ய]ற்குத்திருவாய் மொழிந்த-
[ரு]தி[திரு]ம[க்]கி[வொ]லை எதிரி[வி]சொழி[மு]வெந்தவெள[ர்] எ[ழுத்]தினால்
யாண்[டு] ஆற[வ]து [ராசு]யநால்[திரு]மு[க்]ம் பூ[லாடி]ஞ்செய்தருளி வந்த-
மை[யி]லும் இப்படி[யெ]

[2.] ராஜராஜேஸ்வரமுடையார் இவை வந்த[தி]மையிலும் கல் வெட்டுயது * [உ*] திருவாலந்
திருமுதுகுன்றான வீஜயராஜேசு[ர]ரியன் உடையார் வையகாசிப்பெரிய-
திருவிழாவில் ராஜராஜே[ஸ்வ]ரநாடகமாட இவ[னுக்]கும் இவ[ன்] வழி[ர்]த்தார்க்க-

¹ Read வீந்தரு.

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]லரியெயடொக்கு[ம்] ஆடவலா-
 நென்னும் [ம]ரக்காலால் மித்த[டு]நல்லுத்தூணியாக தூத்தியுபின் கலநென்னும்
 ஆட்டாண்டு தெ[ர]மும்* டெவர் 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 Iraṭṭapâḍi. (*He*) did not meet with opposition in battle; and (*his*) drum was sounding through the eight directions. Having heard (*this*) report, (Âhavamalla) 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 Âhavamalla. Having perceived this, Âhavamalla 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*) Kô-Parakêsarivarman, *alias* the lord Śrî-Râjêndradêva, who was graciously seated on the throne of heroes.

2. "In accordance with our declaration to make an allowance at the rate of (*one*) *tâni* of paddy per day for acting the *Râjarâjêśvara-nâṭaka* in the temple of the lord Śrî-Râjarâjêśvara, we have assigned (*the above*) as allowance to the . . . actor (*śânti-kūttan*) Tiruvâlan Tirumudukunraṅ,² *alias* Vijaya-Râjêndra-âchâryaṅ, 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 Udâra-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 Śrî-Râjarâjêśvara that that person was to enjoy the allowance, addressed to the *Dandanâyaka* Parakêsari-Pallavaraiyaṅ, signed by the royal secretary Edirili-Śôra-[Mûven]davêlâr, (*and dated*) on the [16]0th (*day*) of the sixth year (*of the reign*), had reached; and after a letter of Râjarâja-Brahma-mârâyâr to the same effect had reached,—(*the matter*) was engraved on stone.

3. It was engraved on stone that, for acting the *Râjarâjêśvara-nâṭaka* at the great festival of the lord in (*the month of*) Vaigâśi, Tiruvâlan Tirumudukunraṅ, *alias* Vijaya-Râjêndra-âchâryaṅ, 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*) *tâni* of paddy per day, (*measured*) by the *marakkâl* called (*after*) Âḍavalân, which is equal to a *râjakêsari*, 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 Kô-Parakêsarivarman, *alias* Vikrama-Chôḷadêva, and records that the king assigned an allowance to a person who measured the paddy in the Râjarâjêśvara 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 Tirumudukunram, the Tamil equivalent of the Sanskrit name Vriddhâchalam, which is now the head-quarters of a tâlluqa in the South Arcot district; compare Vol. I, p. 123. Mudukunram is already mentioned in the *Periyapurânam*.

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 Kaliŋga 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 Kâtama-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 Sarasîpurî or Kolanu³ on the bank of a great lake (*viz.*, the Kolleru lake) in the Vêŋgî-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 Kâtama-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:—

तस्मिस्त्यागसमुद्रापरनामनि चोडमंडलं त्रातुं [I*]

गतवाति वेंगीभूमिर्नायकरहिता तदंतरे जाता [II*]

¹ The identity of Kolanu with Ellore is suggested by seven inscriptions of Kêśava 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 Siva-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 Kâtama-Nâyaka (*l.c.*), *kolanu* is the Telugu genitive of *kolanu*; see Arden's *Telugu Grammar*, Madras, 1873, paragraph 659.

⁴ The words *வடகிசை வாகை குமத்தென்றிசைத்தெமருகமலப்பூமகள் பொதுமையும் பொன்னியாடை தன்னிப்பாவலின் தனிமடந்தலிந்து புனிதத்திருமணிமகுடமுறைமையிற்கூடி* (line 1 f.) are almost identical with lines 4 to 9 of No. 58.

⁵ *Ind. Ant.*, Vol. XIV, p. 55.

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

⁷ No. 392 of 1893 in my *Annual Report* for 1893-94.

⁸ *Ibid.*, Vol. XXII, p. 142, note 3.

“When he (*viz.*, Vikrama-Chôla), whose other name was Tyâgasamudra, had gone to protect the Chôla-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-Chôla originally resided in Vêṅgi and that he left it to ascend the Chôla 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-Ulâ*, the surname Tyâgasamudra is twice applied to Vikrama-Chôla.¹

Finally the Tañjâvûr inscription acquaints us with the names of two queens, Mukkôkkirânaḍi and Tyâgapatâkâ. The former, whom the poet compares to the goddess Pârvatî, was evidently Vikrama-Chôla'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-Chôla, 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-Chôla open with a much shorter historical introduction, the first words of which are *பூமாத புணர, viz.*, one of the 9th year in the Arulâla-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-Chôla's queens, *viz.*, Mukkôkkirânaḍi, and must, accordingly, belong to the time of the same king as the other set, the introductions of which open with the words *பூமாவை மீட்டெடுத்தது*.

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-Chôla. The third line of the Tiruvârûr inscription to which reference was made in the preceding paragraph, contains the following date:—

கொப்பரெ[சு]ஸரிவழி-ராரந திரைவ[ந]வசுவ[தி-க]ள் ஸ்ரீவிசுவ[செ]வர்க்கு
[ய]ர[ண்]டு ஐஞ்சா[வது] லி[ய-]நநாயற்று வ-குல[வ]வகூத்து வவ்லிய-ர[ச] ந[மி]ற்றுக்-
கீழமையும் அத்தமுமார நான் முந்நூற்றுநாற்ப[தி]ந[ர]ல்.

“In the fifth year (*of the reign*) of Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Chôladêva, — 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-Chôla 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, Âshâdha *sukla* 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 *Periyapurânam*, 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 *கலிங்கமிரிய*.

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

this day, at sunrise, the *nakshatra* was Uttara-Phalgunî, 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 *Epigraphia Indica*, 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 [*] பூமாலை மிடைந்து பொன்மாலை [நி]கழ்தர[ப்]பாமாலை மலி[ந்]த
பருமணி[த்]திரள் புயத்திருவிமலமடந்தையொடு ஜயம[க]ளிருப்பத்தந்துணை¹ மா[ர்]-
வள்தனதெகப்[டு]பற்றுத்திருமகளொருநதநிபிருப்பக்கலைமகள் சொற்றிறம் புணர்ந்த
கற்பின[ள]ரகி விருப்பொடு [நா]வகத்திருப்பத்[தி]சை தொறு[ம்] திகிரியொடுஞ்-
செங்கொல் கடப்ப அகிலபுவனமுங்க[வி]ப்பதொருபுதுமதி பொல் வெண்குடை
[மீ]மிசை நிற்பக்கருங்கலி ஒ[ளி]த்த[து] வன்பி[ல]த்[தி]டைக்கிடப்பக்குளத்தெலிங்-
கலிமன்² விலக்கல் மிசையெற[வு]ங்கலிங்க[பூ]மியை[ய]க்[கனை]யெரி [பருகவு]ம் ஐம்-
ப[டை]டப்பருவத்து . . . [படை³ தாங்கி வெங்கை[ம]ண்]ட[ல]த்துத்[தா]ங்-
கிதி[ரு]ந்து⁴ வடதிசை வாகை சூடித்தென்-⁵
- [2.] மிசைத்தெ[ம]ருக[ம]ப[்பூ]மகள் பொதுமை[யும்] பொ[னி]யாடை[ய்]⁶ நன்நில[ப]-
பாவையு[ந்]⁷ தவிமயு[ந்]வந்து⁸ [பு]நிதற்றிரி⁹ம[ணி]ம[கு]டமு[றை]மயிற்சூ[டி]-
த்தன்[னி] பரப்பித்ததித்த[நி] பரந்து மண் முழுதுங்க[ளி]ப்ப மணி
னொ[வ]ரெங்க விசையமு[ம்*] புகழுமெல்[மெ*][டு]வாங்கச்செழியர் வெ[ஞ்]சரம்
புக செ[ர]லர் கடல் புக அழிதரு சிங்க[ள]ர[ஞ்சி] நெஞ்சலமாகக்கங்க[ர்] திறை-
யி[ட]க்[கன்]கடர்¹⁰ வென்நிடக்கொ[ங்க]ரொதுங்கக்கொங்கனர்¹¹ சாய [ம]ற்றெத்-
[தி]சை¹² [மன்]ருந்[தந்த]மக்கரணெநத்திருமலற்செவடி உரிமையில்¹³ ந்[ற்ற]ஞ்-
சத்தொல்லையெழுலகுத்தொழுதெழத்தொந்[றிய]¹⁴ முல்லைவாணகை[ய்] முக்கொக்கி-
[மு]ரகடி உமையொடு[ஞ்ச]ங்க[ரன்] இமை[ய]த்[தி]ருந்தாரெ[ன]ப்பெ[ர]ருந்தி
இனிதிருப்ப[பு] ஆங்கவ[ன்]¹⁵ ம[கு]முங்கக்கையொப்பாகிய தெரிவையர் தில[த்]ம்
தியாகபதா-
- [3.] [கை பு]ரிசூழல் [ம]டப்பிடி [பு]னிதகுண[வ]னிதை த திரி[பு]வந[முழு]துடை[டயா]-
னிவன்¹⁶ [தி]ரு[வி]ளத்தரு[ள்] முழுதுடை[யா]னென [அ]மை[ந்]தினிதிருப்பச்-
செ[ம்]பொசின்¹⁷ [வீ]ரவிஹ[ர]ல[ன]த்து வீற்றிருந்தருளிய [க]ராப்பரகெசரி-
[ப]த்[ம]ர[ான] சீபுவநச்ச[க்க]ரவ[ற்]கிக[ள்] [ஸ்ரீ]வி[சு]மசொழ்தெ[வ]ற்[கி] ய[ரா]-
ண்[டு] னாலவ[து] [||—] [க*] [உ]டை[டயா]ர் ஸ்ரீ[ரா]ஜ[ராஜீ]யா[மு]டை[ய]ார்
கொ[பி]வில் கார[ள]க்கும் ரா[ஜ]ரா[ஜ]ப்ப[ல்]வரய[று]க்கு தன் ப[ரா]ட்டன்
நிலைய[ரய] [வ]ருகிற ச[ராணி] கார[ள]வுக்கு [காணிய]ர[க] கு[டு]த்தொடும-

¹ Read தன்றுணை மார்பந்.

² Read கலிமன். 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 Tanjâvûr inscription of Kulôttuṅga I. (No. 58, p. 233) reads தவிர.

⁹ Read ஸ்ரீகந்தி.

¹⁰ Read கன்னடர் வெந்நிட.

¹¹ Two other inscriptions read கொங்கனர்.

¹² Read மன்னருந்.

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

¹⁴ Read தொன்றிய.

¹⁵ Read மகிழ்.

¹⁶ Read கிருவள.

¹⁷ Read பொன்னின் or பொன்.

[ன்*][று திருவ]ராய் [ம]ரழிந்தரு[ளி உடை]யார் [ஸ்ர]ராஜரா[ஜி]யார்
உடை[ட]யார் [க]கையில் சீகா[ரி]யஞ்செய்வாதக்[கும் பரி]யரா[ஜ]வ[ப்]பட்-
டு[டை]ட[ப்]ப[ஞ்ச]ராசா[ரிய]த்தெவர்[கன்]மிகளு[க்]கும் வுலாதம் செய்து வந்த
திரு[மு]கப்ப[டி] கல்[வி]ல் [வெட்டி]ய[து] [உ*] [முன்]பு கார[ன]து வ[ரு-
கி]ற புதுவுடை[யா]ன் அ[ர]-

[4.] [யன்] உ[டை]யான் மரித்தை[மயில் இ]வந் [ம]க[ஞ்ச] உடை[ட]யார் [க]ல்[வா-
லை]க்[கு] த[ஞ்ச]ரா[ஜ]ர்த்[தெ]வர்க்கு [அடை]த்[த] நாட்டுப்[பண்]டாரங்[களு]ம்
[அள]ந்து இத்த[ர]ல் வ[ன்த] கார[ன]வு [ம]ரா[டம்] உ[ள்ளி]து ஒ[டு]க்[க]
வ[ரு]கிற ப[ரி]சு [தெ]வர் [பண்]டாரத்தெ ஒடுக்க கடவந[ர]கவும் [த]னக்-
கும் [தந்] வ[ர்க்க]த்தா[ர்]க்கும் ச[சூ]ரா[ஜி]த[தவத்] [செ]ல்ல வைத்த பங்கு
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 Poṇṇi (Kâvêri), 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 Koṅkanas fled; the kings of all other regions duly worshipped (*his*) red lotus-feet as their protection.

Mukkôkkirâṇaḍi, 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 Imaiya (*i.e.*, Himâlaya).

¹ ஐம்படை is synonymous with ஐக்கணை, 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.

Tiyāgapatīgai (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*) Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôṛadêva, 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 (*kār*),¹ to Râjarâja-Pallavarayan, who measures the paddy in the temple of the lord Śrî-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-kanmi*) of the temple of the lord Śrî-Râjarâjêśvara.

3. Whereas Pudevudaiyân 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 Tonḍai-nâḍu which was surnamed Jayañkoṇḍa-Chôḷa-maṇḍalam. Tonḍai-nâḍu or Tonḍai-maṇḍalam is the ancient Tamil name of the Pallava country.⁵ In Sanskrit inscriptions it occurs as Tonḍîra-maṇḍala, Tunḍîra-maṇḍala, and Tunḍîka-vishaya.⁶ The present inscription proves that Jayañkoṇḍa-Chôḷa-maṇḍalam, which is referred to in many inscriptions,⁷ is another name of Tonḍai-maṇḍalam. Jayañkoṇḍa-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 Jayañkoṇḍa-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 Jayañkoṇḍa-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, விச, 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 பதிபாத; 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. Tonḍai-maṇḍalam.

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.

adopted by another Chôla king, Kô-Râjakêsarivarman, *alias* Râjâdhirâjadêva.¹ The form Jayañkonda-Tonda-maṇḍalam, which occurs in later inscriptions,² is evidently an abbreviation of "Tondai-maṇḍalam, *alias* Jayañkonda-Chôla-maṇḍalam."

The original of this inscription is much injured, and whole paragraphs of it are totally lost. To facilitate reference, I have numbered consecutively all those paragraphs, of which at least a portion is still preserved.

TEXT.

First section.

- [1.] [ஹ]ஹி ஸ்ரீ [||*] திருமகள் பொல[ப்]பெருசிலச்செல்[ன்]யுந்தனக்கெயரிமை பூண்-
டமை[ம்] ம[ன]க்[ொ]காள்க்காந்த[ன]ர்ச்சா-
- [2.] லை [க]லமறுத்த[ரு]ளி வெ[ங்]கை[ந]ராடுக்க[ங்]கப[ா]டியுந்தடிகை[ப]ாடியும் துள[ம்]-
பபாடியுங்குடம[ல]லை[ந]ராடு[க்]கா-
- [3.] [ல்]லமுங்கலி[ங்]கமும் முரட்டுட[ழி]ல் சி[ங்]க[ள]ர் [சுழ]மண்டலமும் இரட்டபா[டி]-
எ[ழ]ரை இல[க்க]மும் [மு]ன்[னீ]ர்ப்ப-
- [4.] [மு]ந்தீவு பன்[னீ]ராயிர[மு]ந்[தி]ண்டிதல் வென்[ந்]தண்ட[ா]ற்கொ[ண்]ட தன்[னெ]-
ழில் வளமுழியுளெ[ல்]லாய[ாண்]டுந்தொழுதக
- [5.] [வி]ள[ங்]கும் [ய]ராண்டெ செழி[ய]ரைத்தெசு கொள் கொராஜ[ெ]கலரிவழி[ய]ான ஸ்ரீ-
ராஜராஜ[ெ]வ[ர்]க்கு யாண்[டு] இருபத்[ெ]தொன்பதா-
- [6.] [வ]து வ[ரை] உடைய[ா]ர் ஸ்ரீராஜ[ராஜ]உவர[ர்] உடைய[ா]ர் ஸ்ரீராஜராஜ[ெ]யா[ர்]
உடைய[ா]ர்க்கு[ச்]சொ[ழ]மண்டல[த்]து-
- [7.] [ம்] பாண்டி[ந]ரா[ன] ராஜா[ர]ஜம[ண்டல]த்தும் தொ[ண்]டைநாடான ஜயக்கொ-
ண்ட[ெ]சாழமண்ட[ல]வ[த்]தும் ஸ்ரீ[வ]ர[ெ]ய[ங்]-
- [8.] [க]ளி[ல]ரொ [அ]வ்வவ ஸ்ரீ[வ]ர[ெ]ய[ங்]களில், [வ]ர[ெ]ய[ங்]வத[ெ]ய[ங்] வத[ெ]ய[ங்]வத[ெ]ய[ங்]
க[ெ]ய[ங்]வத[ெ]ய[ங்] உடைய[ா]ர்[யி]ருப்பாரை ஸ்ரீ[வ]-
- [9.] [ஹ]ராஜ[ெ]சய்ய ஸ்ரீ[வ]ர[ெ]ய[ங்]யும் [தி]ருப்பரிசாரக[ெ]சய்ய மாணிக[ெ]ய[ங்]
ணக்கெ[ழு]த கரணத்த[ா]ர்க[ெ]ய[ங்]யும் உடைய[ா]ர்[யி]ருப்பாரை ஸ்ரீ[வ]-
- [10.] [இ]டக்க[ெ]ய[ங்] உடைய[ா]ர் ஸ்ரீராஜராஜ[ெ]யா[ர்] திருவாய் மொழிந்தருள
இட்ட அவர்களில் பண்டாரி ஒருவனுக்கு ஓரா[ட்]டைக்கு
- [11.] [நெ]ல்லு [று]க்க[ெ]ய[ங்]யும் திருப்பரிசாரக[ெ]சய்ய[ெ]ய[ங்] மாணி ஒருவ[ன]ு[க்]-
கு நிசதம் நெல்லு[ப்]பத[ெ]ய[ங்] ஆட்டை வட்டன் கா[சு] நா-
- [12.] [ஹ]ம் [இ]வர்களிலெ நி[ல]ையாய் ஊ[ந்]தார் பதி[ன்]ம[ா]ர்க்கு[ப்]பொ[ர]ம்³ [ந]ச[ெ]ய[ங்]
நெல்லு முக்கு[று]ணியும் ஆட்டை வட்டன் கா[சு] நா-
- [13.] [ஹ]ம் [இ]வ[ர்]களிலெ நி[ல]ையாய் திரு . . . [க்]க[ெ]ய[ங்] [இ]-
ருப[தி]ன்ம[ா]ர்க்கு[ப்]பொ[ர]ம் நிசதம் நெல்லு[ப்]பத[ெ]ய[ங்] ஆட்டை [வ]ட்டன் கா-
- [14.] ச ஐ[ன்]சம் கணக்கெ[ழு]துவ[ா]ன் [ஒ]ருவ[ன]ு[க்]கு ஓரா[ட்]டைக்கு நெல்லு இ-
[ரு]நூற்றுக்கலமும் இவ[ன]ிடக்கடவ கீ[ழ்]க்கணக்க[ெ]ய[ங்] ஒருவ[ன]ு-
- [15.] க்கு ஓரா[ட்]டைக்கு [நெ]ல்லு எழுப[த்]தைக்கலமாக இருவ[ா]ர்க்கு [நெ]ல்லு த[ெ]-
றைம்பதி[ன்] கலமும் [அ] டி⁴ இவர்களில் திரு[ப்]ப-
- [16.] ரிச[ா]ரக[ெ]சய்ய[ெ]ய[ங்] மாணிகள் பெ[று]நெல்லுங்காசம் உடைய[ா]ர் ஸ்ரீ[வ]ர[ெ]ய[ங்]
யா[ர்] உடைய[ா]ர் உ[ள்]ன[ா]ர[ெ]ய[ங்] பண்டாரத்தெ பெறவும்
- [17.] [ப]ண்ட[ா]ரிகளுக்காணத்த[ா]ர்களும் [உ]டைய[ா]ர் ஸ்ரீ[வ]ர[ெ]ய[ங்] உடைய[ா]ர்
நாட்டுப்பண்டாரத்தெ பெறவும் ஆக இப்படி நிவ[ந்]தமாக

¹ See my *Annual Report* for 1891-92, p. 5.

² Vol. I, p. 83, note 7, and *Ep. Ind.*, Vol. III, p. 119, note 4.

³ Read பொரல்.

⁴ Read அளக்கும்படி?

- [18.] உடையார் ஸ்ரீராஜராஜதேவர் திருவ[ர]ய் மொழிந்தருளின்படி கல்வி[ல்] வெட்டி-
யது ||— [க*] அருமொழிதேவவளநாட்டு மங்கலநாட்டு ம[ங்]-
- [19.] [கல]த[சு] ஸலெயார் இடக்கடவ [ஸ்ரீ]ஹ்ணாரஞ்செய்யும் ஸ்ரீஹ்ண[ண]ன் ஒருவன்
திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உ*] அரு-
- [20.] மொழிதேவவளநாட்டு நென்மவிந[ாட்டு] நெடுமணலாகிய மதனமஞ்சரிஹ்[சு]ஹ்ண-
ஹ்ணதேவ ஸலெயார் இடக்க[ட]வ திரு[ப்]-
- [21.] ப[ரி]சாரகஞ்செய்யும் மாண் இர[ண்]டு [ந*] இந்நாட்டுக்குன்றியூர் ஸலெயார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ச*]
- [22.] [இந்]நாட்டுச்[சு]ர[ா]ன்[சுடி] ஸலெயார் இடக்கடவ திரு[ப்]ப[ரி]ச[ா]ர[க]ஞ்செய்-
யும் ம[ர]ண் [ஒன்]று [ஹ்*] இந்நாட்டு [ஆ]ர[ா]ம்நூர் ஸலெயார் இ-
- [23.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று — [சு*] அருமொழிதேவவ-
ளநாட்டுப்பறங்கரம்-
- [24.] [ப]நாட்டுப்பல்லவன்ஹ்ணாதேவிஹ்ணதேவ[சு]ஹ்ணதேவ ஸலெயார் இடக்கட[வ] திரு-
ப்பரிசாரக-
- [25.] ன்செய்யும் மாண் ஒன்று [எ*] இந்நாட்டுச்செம்பியன்ஹ்ணாதேவிஹ்ணதேவ[சு]ஹ்ண-
தேவ ஸ-
- [26.] லெயார் இடக்கடவ திருப்பரி[ச]ாரகஞ்செய்யும் மாண் இரண்டு [அ*] இந்நா-
ட்டுப்பெரும்பல-
- [27.] மருதூர் ஸலெயார் இட[க்]க[ட]வ திருப்பரிசாரகஞ்செய்யும் மா[ண்] ஒன்[று]
[க*] இந்நாட்டுக்களப்-
- [28.] பாழ் ஸலெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ய*]
இந்நாட்டு[ச்]சிங்-

Second section.

- [1.] [கண]ரத்தகஹ்ணதேவ[சு]ஹ்ணதேவ ஸலெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [யக*] இந்நாட்டு[ச்சங்க] . . . [ரகிய அருமொழி]தேவஹ்ண-
[சு]ஹ்ணதேவ[சு]ஹ்ணதேவ ஸலெய[ா]ர் இடக்கடவ திருப்பரிசாரக-
- [2.] ன்செய்யும் மாண் இரண்டு [யஉ*] இந்நாட்டுக்கெழுமத்தூர் ஸலெயார் இட-
க்க[ட]வ திருப்பரிசா[ர]கஞ்செய்யும் மாண் [ஒன்]று [யந*]
. [ஹ்ணதேவ[சு]ஹ்ணதேவ ஸலெ]ய[ா]ர் இ-
- [3.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்று] [யச*] இந்நாட்டுக்கெ[ர]யிலார்-
புது[க்]சுடி[ய]ர[க]ிய [ஹ்ணதேவ[சு]ஹ்ணதேவ[சு]ஹ்ணதேவ ஸலெ]ய[ா]ர் இ-
டக்கடவ திரு[ப்]ப[ரி]சா[ர]க[ஞ்செய்யும்] மாண் ஒன்று [யஹ்*]
- [4.] இந்நாட்டு[டு] வ[ங்க]ந[க]ர் ஸலெய[ா]ர் இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [யக*] இந்நாட்டு [வன்]கொற்ற[ங்]சுடி ஸ[லெ]ய
. [யஎ*]
- [5.] . [து ஸ]லெயார் இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்று]
[யஅ*] [இந்நாட்டுப்ப[ரி]சாரக]யூர் ஸலெயார் [இ]டக்க[ட]வ திருப் . . .
. [யக*]
- [6.] [டவ] திருப்பரிசா[ர]க[ஞ்செய்யும்] மாண் ஒன்று [உய*] அருமொழிதேவ[வள]-
நாட்டு . ண்டாழை[வெ]ஹ்ண[க்]கூற்ற[த்]து[க்]சு[று]ம்[ப]
. . . [உக*]
- [7.] டக்கடவ [ஸலெயார்] இடக்கடவ திரு[ப்]ப[ரி]சாரகஞ்செய்யும் மா[ண்] ஒன்-
[று] [உஉ*] இந்நாட்டு[க்]கொண்ணூர் [ஸ]லெய[ா]ர் இடக்க
. [உக*]
- [8.] ஆர்வலக்கூற்ற[த்]து ஆர்வல[த்]து ஸலெய[ா]ர் இடக்கடவ திருப்பரிசாரக[ஞ்செ]-
ய்யும் மாண் இரண்டு [உச*] [அ]ருமொழிதேவ

- [9.] டவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உடு*] இந்நாட்டு வலிவலத்து
[ஸடுலய]ர் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
[உசு*]
- [10.] [ரிசாரகஞ்செய்யும்] ம[ரண்] ஒன்று [உஎ*] இந்நாட்டு மாலி[நு]ர் ஸடுல-
யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ரண்] ஒன்று [உசு*]
.
- [11.] [ஸடுலயார்] இடக்கட[வ] திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்-
[று] [உசு*] இந்நாட்டு [அ]றிஞ்சி[கைஆகாஜெ-உஜெ-உஜெ-உஜெ-
. [உய*]
- [12.] [டு]சய்யும் மாண் ஒன்று [உக*] அருமொழிடுவ-
வளநாட்டுப்புவியூர்[ந]ராட்டு [உஉ*]
- [13.] [திருப்ப]ரிசாரகஞ்செய்யும் மாண் ஒன்று [உக*]
அருமொழிடுவவ[ள]ராட்டு [உசு*]
- [14.] [ட]க்கடவ திருப்பரிசாரகஞ்செய்யும் மா[ரண்] இர[ண்]டு
[உடு*] இந்நாட்டு இர[ண்]டு [உசு*]
- [15.] [க]ய வாடுலையார் இடக்கடவ
திருப்பரிசாரகஞ்செய்யும் [உஎ*]
- [16.] [டு]மதது ஸடுலயார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு [உசு*] இந்நாட்டுச்செய்யும்
. [உசு*]
- [17.] [சு]திரயரிவாணிவளநாட்டு[க்]
. ஸடுலயார் இடக்கடவ திருப்பரிசார[க]
[சுய*]
- [18.] இடக்கடவ திருப்ப[ரி] [சுக*]
சுதிரயரிவாமணிவளநாட்டுச்செய்யும்[று]¹ [சஉ*]
- [19.] [கு]வாயில் ஸடுலயார் இடக்கடவ திருப்பரிசார-
கஞ்செய்யும் மாண் ஒன்று [சுக*] இந்நாட்டு நாலூர்
. . . [சசு*]
- [20.] [ல்] ஸடுலயார் இட[க்க]டவ [திருப்பரிசாரகஞ்செய்யும்] மாண் ஒன்று [சுக*]
சுதிரயரிவாணி[வ]ளநாட்டுத்தெ[லூர்]நாட்டு [இ-
டக்]கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [சுக*]
- [21.] [சாரகஞ்செய்யும்] மாண் ஒன்று [சஎ*] [இந்-
நாட்டு] [ப்பரிசாரகஞ்செய்யும்] மாண்
[சசு*]
- [22.] [ட்டுக்கள்ளு]ராகிய சன்னி[டு]தது [ஸடுல]யார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [சுக*]
- [23.] [ட்டு] ம[ரு]கல் ஸடுலயார் இடக்கடவ திருப்பரி-
சாரகஞ்செய்யும் மாண் ஒன்று [டுய*] சுதிரயரி[வா]-

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

- [24.] [வி]ணியவளநாட்டு வெளா[ந]ரா ஸலெய்யார் இ[ட]க்க-
டவ திருப்பரிசார[கஞ்செய்யும்] மாண் ஒன்று [ருக*] கூ[தி]ய[ப]ரி[வா]ரி[ணி]வள-
நாட்டு [ட்]டு [னா]ராகிய தானதொங்கலு[க]ு[வெ]ய்ய-
[ச]ம[ச]-
- [25.] உது ஸலெய்யார் இடக்கடவ [திருப்பரிசார]கஞ்செய்யும் மாண் இரண்டு
[ருக*] கூ[தி]ய[ப]ரி[வா]ரி[ணி]வளநாட்டு முறை[மு]ய்ய[நாட்டு]க்[கு]ந்[த]வை[வ]லு[க]ு[வெ]ய்ய-
[ச]ம[ச] உது ஸலெய்யார் [இடக்கடவ திருப்பரிசார]கஞ்செய்யும் மாண்
ஒன்று [ருக*] உய்யக்கொண்டான்வ[ள]நாட்டு-
- [26.] சி[ந]பு[ந]பு[ந]நாட்டுத்தண்ட[த்]தொ[ட]டமா[ன] மும்மடிசொழலு[க]ு[வெ]ய்ய[ரி]ம[ச]ம[ச] உது
ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று கணக்கெழு[துங்]-
கா[ன]த்தான் ஒருவன் [இவன்] இடக்கடவ கீ[ழ்]க்கரணத்தார்க[ள்] இருவர்
[ருக*] உய்யக்கொண்-
- [27.] டான்வளநாட்டு[ப்]பாம்[பு]ரநாட்டு திருக்கு[ட]ம[ச]க்க[ல்] ஸலெய்யார் இடக்க[ட]வ
திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ருக*] [உ]ய்ய[க்]கொண்டான்-
வளநாட்டு அம்ப[பு]நாட்டு அம்புறத்தார் ஸலெய்யார் இடக்கடவ திருப்பரி-
சாரகஞ்-

Third section.

- [1.] செய்யும் மாண் [ருக*] [இந்]நாட்டு அவ்வைநல்லூர் ஸலெய்யாரும்
[ப]ொட்டைகுடி ஸலெய்யாரும் இடக்கடவ [திருப்பரிசார]கஞ்செய்யும்
[மாண்] ஒன்று [ருக*] உய்யக்கொண்டான்வளநாட்டு வெண்ணாட்டுத்திரும-
[மு]ய்ய ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இர-
ண்டு [ருக*] இந்நாட்டுக்கொ[ள]நந்தகலு[க]ு[வெ]ய்ய[ரி]ம[ச]ம[ச] உது ஸலெய்யார் இடக்-
கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு கணக்கெழு[துங்]கரணத்தான்
ஒருவ[ன்] [இவன்] இடக்கடவ [கீ]ழ்க்கரணத்தார்க[ள்] இருவர் [ருக*] இந்நா-
ட்டு [வ]ய்கலா[கிய] வானவ[ன்]ஹா[வெ]ய்ய[ரி]ம[ச]ம[ச] உது ஸலெய்யார்
இடக்கடவ திருப்பரிசார[ரி]-
- [2.] கஞ்செய்யும் மாண் ஒன்று [சுய*] உய்யக்கொண்டான்வளநாட்டுத்திரை[ர]-
நாட்டு [ச] ஸலெய்யார் [இடக்கடவ திருப்பரிசார]கஞ்-
செய்யும் மாண் ஒன்று [சுக*] உய்யக்கொண்டான்வளநாட்டு திரு-
வழுந்தூர்நாட்டு ஸலெய்யார் இடக்கடவ திருப்பரிசார-
கஞ்செய்யும் மாண் இரண்டு [சுஉ*] இந்நாட்டு நல்லூர்பு[து]க்குடி ஸலெய்ய-
ார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [சுந*] இந்-
நாட்டு வழ[க]ர் ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்
இரண்டு [சுச*] இந்நாட்டு அக்கரூர் ஸலெய்யார் இடக்கடவ திருப்-
[பரி]சாரகஞ்செய்யும் மாண் ஒன்று [சுரு*] உய்யக்கொண்டான்வளநாட்டு
வ[ன]நா-
- [3.] ட்டு [வி]ணிய[ராகிய] தித்தவி[நெ]தலு[க]ு[வெ]ய்ய[ரி]ம[ச]ம[ச] உது ஸலெய்யார் இடக்கடவ
திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [சுசு*] இந்நாட்டுப்பெருமு[நெ]
ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [சுஎ*]
[இந்]நாட்டுப்ப[நி]யலூர் ஸலெய்யார் இடக்கடவ [திருப்பரிசார]கஞ்செய்யும்
மாண் ஒன்று [சுஅ*] உய்யக்கொண்டான்வளநாட்டு [ஆ]க்கூர்நாட்டு ராஜெ-
[ய]ம[ச]ம[ச] உது ஸலெய்யார் [இடக்கடவ திருப்பரிசார]கஞ்செய்யும்
மாண் இரண்டு [சுசு*] இந்நாட்டுத்திருக்கடலூர் ஸலெய்யார் இடக்-
கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [எய*] இந்நாட்டுத்-
[தலை]ச்சக்காட்டு ஸலெய்ய-

- [4.] [யார் இ]ட[க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [இ]ரண்டு [எக*] உய்யக-
கொண்டான்வ[ளநாட்டுக்குறும்பூர்நாட்டு]க்கா[யா]க்குடி ஸௌயார் இடக்கட[வ]
திருப்பரிசாரகஞ்செய்யும் மாண் [இ]ரண்டு [எஉ*] இந்நாட்டுத்தர்ச்செ-
ரியான வராசுரீசாழ்வகூடுவிழி[ம]ம[து] ஸௌயார் இடக்கடவ [தி]-
ருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [எஉ*] இந்நாட்டு உவகு . . .
. . . [ஸௌயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [எச*]
இந்நாட்டுக்குறும்புறத்தார் ஸௌயார் இடக்கடவ [திருப்பரிசாரகஞ்செ-
ய்யும்] [ம]ராண் இரண்டு [எடு*] உய்யக்கொண்டான்வளநாட்டு . [ஸ]ழ-
பூர்நாட்டு வொ[உ] . . . [வி]ஹஜ-
- [5.] து[வெ]ஷி[ம]ம[து] ஸௌயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மா-
[ண்] இரண்டு [எசு*] [உ]ய்யக்கொண்டான்வளநாட்டுக்குறும்பூர்நாட்டு
தெவத[ர]னம் திருவி[டைக்கழி ஸௌயார்] இடக்கடவ கணக்கெழுதுந்-
கரணத்தான் ஒருவன் இவன் இடக்கடவ கீழ்க்கரணத்தார்கள் இருவர் [எஎ*]
ராஜேநுவிஹவ[ளநாட்டுப்பொய்கைநாட்டு] [ம]ராஜேநுவிஹவ[ளநாட்டு]
ம[து] ஸௌயார் [இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] மாண் இர-
ண்டு [எஅ*] இந்நாட்டுப்பெரும்புலியூர் ஸௌயார் இடக்கடவ திருப்-
பரிசாரகஞ்செய்யும் மாண் . . . [எசு*] [ராஜேநுவிஹவ[ளநாட்டு]
மிறைக்கற்ற[துக்காம[ரவ]ல்வி ஸௌயார்] இடக்கடவ [திருப்பரிசார-
கஞ்செய்யும்] மா-
- [6.] [ண்] இரண்டு [கணக்கெழுதுந்கரணத்தான்] ஒருவன் [இவன்] இடக்க-
டவ கீழ்க்கரணத்தார்கள் இருவர் [அய*] [ராஜேநுவிஹவ[ளநாட்டு]
அண்டாட்டுக்கற்றத்துத்தெ[ர]மூர் [ஸௌயார்] இடக்கடவ [திருப்பரிசாரக-
ஞ்செய்யும்] ம[ராண்] . . . [அக*] ஸ்ரீபர[ந]தகஜகூடுவிழி-
ம[து] ஸௌயார் இடக்கடவ [திருப்பரிசாரகஞ்செய்யும்] மாண் நாலு
கணக்கெழுதுந்கரணத்தான் ஒருவன் இவன் இடக்கடவ [கீழ்க்க]ரணத்தார்-
கள் இருவர் [அஉ*] ராஜேநுவிஹவ[ளநாட்டு] இந்நம்பர்நாட்டு ஆகனார்
[ஸௌயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] ம[ராண்] ஒன்று [அந*]
இந்நாட்டுப்பழையவானவ[ன்] [ஹாஜே]விஷகூடுவிழி[ம]ம[து] ஸௌயார் இ-
டக்கடவ
- [7.] [திருப்பரிசாரகஞ்செய்யும்] ம[ராண்] . . . [அச*] [இந்நாட்டு] [அசு*]
ஸௌயார் [இடக்கடவ] திருப்பரிசாரகஞ்செய்யும் ம[ராண்] ஒன்று
[அடு*] ராஜேநுவிஹவ[ளநாட்டு] மிழி[வ]ந¹
[ஸௌயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [அசு*]
ராஜேநுவிஹவ[ளநாட்டு] மண்[ணி]நாட்டு [எ]மல்லாராக[ய] ²தெ-தொ-
ஷிஷகூடுவிஷகூடுவிஷி[ம]ம[து] ஸௌயார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு [அஎ*] இந்நாட்டு வெம்ப[ற்றாராக]ய [அ]-
வனிநாராயணஷகூடுவிஷி[ம]ம[து] ஸௌயார் இடக்கடவ [திருப்பரிசாரக-
ஞ்செய்யும்] மாண் இரண்டு [அஅ*] [இந்நாட்டு] இடை[யர்கல்]-
- [8.] லா[ர்] ஸௌயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [அசு*]
இந்நாட்டு இடவை ஸௌயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [சுய*] ராஜேநுவிஹவ[ளநாட்டு]
ஸௌயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [சுக*]
[இந்நாட்டு] [ஸ்ரீபர]நதகஜகூடுவிஷி[ம]ம[து] ஸௌயார் [இடக்கடவ]

¹ This break may have to be filled up by நாட்டுச்செய்தலுர்; see No. 70, paragraph 15.

² Read தெ-தொ-கூ.

திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்று] [கூஉ*] ரா[ஜெநு]லி[ஹ]வ[ள]நாட்டு
[ச]வ்வாற்றார்நாட்டுக்கதவா[ய்]மொத்த வலெயையார் இடக்கடவ திருப்பரிசா-
ரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூந*] இந்நாட்டு ஶெநுநுகொட்டு[ர] வலெயை-
யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யு-

[9.] ம் மா[ண்] . . . [கூச*] [ராஜெநுலி]ஹ[வளநாட்டு]
. [வமா]ன புலியூர் வலெயையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [கூடு*] இந்நாட்டு ஶீரநார[ரயண]லு[க]வெ[ல]லி[ம]மொத்த
வலெயையார் இடக்கடவ ஶீ[ல]ணார[ஞ்செய்யும்] ஶூ[ல]ண[ந] ஒருவன் திருப்-
பரிசாரகஞ்செய்யும் மாண் [ப]ன்னிரண்டு [கூசு*] ராஜெநுலி[ஹ]வளநாட்டு-
டுக்குக்கதவாட்டுக்குறுக்கை வலெயையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யு-
யும் மாண் ஒன்று [கூஎ*] [இ]ந்நாட்டுக்காவிரி[ம]மொத்த வலெயையார்
[இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஅ*] இந்நாட்டு-
டுக்கடவ[வ]குடி வலெயையார் [இ]டக்கடவ திருப்பரிசாரகஞ்செ-

[10.] [ய்]யும் மாண் ஒன்று [கூசு*] [ராஜெநுலி]ஹ[வளநாட்டு]த்[திருவாலிநாட்டு]-
டுக்கா [வலெயையார் இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [ரா*] ரா[ஜெநுலி]ஹ[வளநாட்டு]த்[திருவாலிநாட்டு]
. [க]குடி [வலெயையார் இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் [ம]ர-
[ண்] ஒன்று [ரக*] இந்நாட்டுத்திருநெய்யூர் வலெயையார் இடக்கடவ திருப்-
பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [ராஉ*] [இ]ந்நாட்டு மாறபிடுகு[ல]லி[ல]-
க[ல]லி[ம]மொத்த வலெயையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் இரண்டு [ராந*] ராஜெநுலி[ஹ]வளநாட்டு வெண்[ண]யூர்நாட்டுப்-
[பெ]ரு[ந]க[ண]யூர் வலெயையார் இடக்கடவ [திரு]ப்பரிசாரகஞ்செய்யும் மாண்
[ஒன்று] [ராச*] இந்நாட்டுப்பாப்ப[ர]குடி

[11.] [வலெயையார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் [ராடு*]
. [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்
ஒன்று [ராசு*] ரா[ஜெநுலி]ஹ[வளநாட்டு*]
[டு*]வ[ல]லி[ம]மொத்த வலெயையார் [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் இரண்டு [ராஎ*] [இ]ந்நாட்டுத்திருக்கமலத்து [வ]லெயையார் [இ]ட-
க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராஅ*] இந்நாட்டுத்தெ[ன]ார்
[வ]லெயையார் இடக்கடவ [திருப்பரிசாரக]ஞ்செய்யும் மாண் ஒன்று [ராசு*]
ராஜெநுலி[ஹ]வளநாட்டு [ந]ாங்கு[ந]ாட்டு நாங்கு[ந] வலெயையார் [இ]டக்-
கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராய*] இந்நாட்டுக்-
குன்றத்து வலெயையார் இடக்கடவ திருப்பரிசா-

[12.] [ரகஞ்செய்யும்] மாண் ஒன்று [ராயக*] இந்நாட்டு*
. . . [மாண்] ஒன்று [ராயஉ*] ராஜெநுலி[ஹ]வளநாட்டு அகிகை[ம]¹
. [வ] திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு
[ராயஉ*] ரா[ஜெநுலி]ஹ[வளநாட்டு]டுக்கொண்டநாட்டுப்பஞ்சவன்[ல]லி[ல]-
க[ல]லி[ம]மொத்த [வலெயையார் இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ர]-
ண் இரண்டு [ராயச*] ராஜெநுலி[ஹ]வளநாட்டு நெ[ல]லு[ந]நாட்டுக்குமரா[ல]-
[து]லி[ல]லி[ம]மொத்த வலெயையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [ராயடு*] ரா[ஜெநுலி]ஹ[வளநாட்டு]ப்பி[ட]லு[ந]நாட்டு ந[ய]-
கி[ல]லி[ம]மொத்த [வலெயையார் இ]டக்கடவ திருப்-

[13.] [பரிசாரகஞ்செய்யும்] மாண் ஒன்று [ராயசு*]
[டு*]வ[ல]லி[ம]மொத்த [வலெயையார்] [இ]டக்கடவ திருப்பரிசாரக

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

. [ராயன்*] [வெண்பா]
 ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*]
 இந்நாட்டு கந்திரயலிஹலுதுகுவெஹிஹிமஹது ஸலெய்யார் இடக்கடவ திருப்பரி-
 சாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*] ராஜராஜயவளநாட்டு வடவழி-
 நாட்டுத்திருவெள்ளறை ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
 மாண் இரண்டு [ராயன்*] ராஜராஜயவளநாட்டுக்கவாரக்கற்றத்தப்பரா-
 குரிசெய்யுதுகுவெஹிஹிமஹது-

[14.] [து ஸலெய்யார் இடக்கடவ] [ராயன்*]
 [வெண்பா] இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
 [ராயன்*] க்கண்டத்துச்சங்கத்திதுகுவெஹிஹி-
 மஹது [வெண்பா] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்
 ஒன்று [ராயன்*] கெளளந்தகவளநாட்டு உறையூர்க்குற்றத்து ராஜராஜயவளநாட்டு-
 வெஹிஹிமஹது ஸலெய்யார் இடக்கடவ ஸ்ரீஹாரஞ்செய்யும் ஸ்ரீஹாரஞ்செய்யும்
 ஒருவன் திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராயன்*] இந்நாட்டு
 அழிஞ்சிதைகுவெஹிஹிமஹது ஸலெய்யார் இடக்-

[15.] கடவ திருப்பரிசாரகஞ்செய்யும்] [ராயன்*] [கெளளந்தகவள-
 நாட்டு] [தண்டலை] [வெண்பா] [இடக்கடவ
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*]
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*] கெளளந்தகவளநாட்டுத்-
 தட்டைகளநாட்டுக்கற்றளிதுகுவெஹிஹிமஹது ஸலெய்யார் இடக்கடவ திரு-
 ப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*] கெளளந்தகவளநாட்டுச்-
 சூரலூர்க்குற்றத்துச்சொழிதுகுவெஹிஹிமஹது ஸலெய்யார் இடக்கடவ
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*] வாணுகுஹாரி-]

[16.] வளநாட்டு [விளநாடு] ஹிஹிமஹது [வெண்பா]
 யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராயன்*] இந்
 ¹[ஹிஹிமஹது] [வெண்பா] ஹிஹிமஹது ஸலெய்யார்
 இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*] [இந்நாட்டு
 ம]வரியாகிய ஸ்ரீஹாரஞ்செய்யும் [வெண்பா] இடக்கடவ திருப்பரி-
 சாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*] வாணுகுஹாரிவளநாட்டு
 இடையாற்றுநாட்டு [இடையாற்று]ஹிஹிமஹது ஸலெய்யார் இடக்கடவ திரு-
 ப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராயன்*] இந்நாட்டுத்தொண்டவைது-
 வெஹிஹிமஹது ஸலெய்யார் இட-

[17.] க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*] இந்நாட்டு
 [இடக்கடவ] திருப்பரிசாரகஞ்செய்யும் மாண்
 ஒன்று [ராயன்*] வாணுகுஹாரிவளநாட்டு*]
 [துகுவெஹிஹிமஹது] ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
 யும் [மாண் ஒன்று [ராயன்*] வாணுகுஹாரிவளநாட்டு எந்நாட்டுத்-
 திருப்பெர் [வெண்பா] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் [மாண்
 ஒன்று [ராயன்*] நிதவிதைவளநாட்டு நல்லூர்நாட்டு ராஜகெஹிஹிமஹது-
 மஹது ஸலெய்யார் இடக்கடவ ஸ்ரீஹாரஞ்செய்யும்

[18.] ஸ்ரீஹாரஞ்செய்யும் ஒருவன் திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்*]
 நிதவிதைவளநாட்டு*] ந்தாரநாட்டு விசையாழிதுகுவெஹிஹி-
 மஹது [வெண்பா] இடக்கடவ] [ராயன்*]
 [நிதவிதைவளநாட்டு] ஆலூர்க்குற்றத்து இரும்புதலாகிய மணுவளநாட்டு-

¹ This break was probably to be filled up by நாட்செய்யு; see No. 57, paragraph 8.

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]rrûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

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

8. The members of the assembly of Śembiyaṅmahâdêvi-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]l[â]ntaka-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 Keṟuvattûr 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* Kôḍaṅḍarâma-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 ṅḍâ[r]ai-[vê]lûr-kûrram, (*a subdivision*) of Arumoriḍêva-vaḷanâḍu, have to

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

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

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

25. [A]ru[moṟidêva] 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 Arumoridêva-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 Kshatriyaśikhâmani-valanâdu, have to supply
41. have to supply
42. in Śer[rûr-kûrram], (*a subdivision*) of Kshatriyaśikhâmani-valanâdu,
43. The members of the assembly of [Kuda]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 Kshatriyaśikhâmani-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 [Kallûr, *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 Vêlâ-[nâdu], (*a subdivision*) of Kshatriyaśikhâmani-valanâdu, have to supply one Brahmachârin as temple servant.
52. The members of the assembly of [nû]r, *alias* Dânatonga-chaturvêdimangalam, in, (*a subdivision*) of Kshatriyaśikhâmani-valanâdu, have to supply two Brahmachârins as temple servants.

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

54. The members of the assembly of Tanḍa[ttôtt]am, *alias* Mummadi-Śôra-chaturvêdimangalam, in Tirunaraiyûr-nâdu, (*a subdivision*) of Uyyakkonḍâu-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 Uyyakkonḍân-valanâdu, have to supply two Brahmachârins as temple servants.

56. The members of the assembly of Ambapurattûr in Am[ba]r-nâdu, (*a subdivision*) of Uyyakkonḍân-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[ralai] in Venṇâdu, (*a subdivision*) of Uyyakkonḍân-valanâdu, have to supply two Brahmachârins as temple servants.

59. The members of the assembly of Kêra[!]¹ântaka-chaturvêdimangalam in the same *nâdu* have to supply two Brahmachârins 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* Vânavanmahâdêvi-chaturvêdimangalam, in the same *nâdu* have to supply one Brahmachârin as temple servant.

61. The members of the assembly in [Tir]ai[mûr-n]âdu, (*a subdivision*) of Uyyakkonḍân-valanâdu, have to supply one Brahmachârin as temple servant.

62. The members of the assembly in Ti[ruvaṇundûr-n]âdu], (*a subdivision*) of Uyyakkonḍân-valanâdu, have to supply two Brahmachârins as temple servants.

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

64. The members of the assembly of Vaṛa[gû]r in the same *nâdu* have to supply two Brahmachârins 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]lainagar, *alias* Nittavinôda-chaturvêdimangalam, in Vilai-nâdu, (*a subdivision*) of Uyyakkonḍân-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 [Pari]yalûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

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

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

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

72. The members of the assembly of Kâ[yâ]kkuḍi in Kurumbûr-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]-Śôra-chaturvêdimangalam, in the same *nâḍu* have to supply one Brahmachârin as temple servant.

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

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

76. The members of the assembly of Chô[la] [sim]ha-chaturvêdimangalam in . . . r[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 Kurumbûr-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 *nâḍu* have to supply . . . Brahmachârin as temple servant.

80. The members of the assembly of Kâma[rava]lli in [Mirai]-kûrram, (*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 An[dâ]ṭṭu-kûrram, (*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 Âdanûr in Innambar-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

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

85. The members of the assembly of Aśugûr in the same *nâḍu* 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 Manṇi-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

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

88. The members of the assembly of Vem[ba]rrûr, *alias* [A]vaninârâyana-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]llârrûr-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-Vîranâr[âyana]-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 Tiruvâli-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 Tirunanriyûr 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]ṇbûr 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]ḷalûr-nâdu.

107. The members of the assembly of [chaturvêdimanṅalam] in ,¹ (*a subdivision*) of R[âjêndrasimha-vaḷanâḍu], have to supply two Brahmachârin as temple servants.
108. The members of the assembly of Tirukkaṛumalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.
109. The members of the assembly of Têṅṭûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.
110. The members of the assembly of Nâ[ṅṅûr] in Nâṅṅûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.
111. The members of the assembly of Kunṅram 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 Pañchavaṅmahâdêvi-chaturvêdimanṅalam in Koṅḍa-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.
115. The members of the assembly of Kumarâditya-chaturvêdimanṅalam in Ne[luvûr]-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
116. The members of the assembly of Nayadîramaṅalam in Piḍavûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
117. The members of the assembly of [chaturvêdimanṅalam] have to supply as temple servant.
118. The members of the assembly of [Ma]hêndramaṅalam
. have to supply one Brahmachârin as temple servant.
119. The members of the assembly of Kshatri[ya]simha-chaturvêdimanṅalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.
120. The members of the assembly of Tiruveḷḷarai in [Vada]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-chaturvêdimanṅalam] 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-chaturvêdimanṅalam in
. kkaṅdam have to supply one Brahmachârin as temple servant.
124. The members of the assembly of Râjâśraya-chaturvêdimanṅalam in Urai-yûr-kûrram, (*a subdivision*) of Kêralântaka-vaḷanâḍu, have to supply one Brâhmana as temple treasurer (*and*) two Brahmachârin as temple servants.
125. The members of the assembly of A[riṅji]g[ai]-chaturvêdimanṅalam 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 Tirukkaṛuma[la-nâḍu].

126. The members of the assembly of [tan]ḍalai
 (*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 Kârḷali-chaturvêdimanḡalam in Taṭṭai-
 ga[ḷa]-nâḍu, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachâ-
 rin as temple servant.

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

130. The members of the assembly of dimanḡalam in
 [Vi]ḷ[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-chaturvêdima[ḡalam]
 in the same [nâḍu have to supply] one [Brahmachârin as temple servant].

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

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

134. The members of the assembly of Tonḍa[v]ai-chaturvêdimanḡalam 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 chaturvêdimanḡalam . .
 (*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-chaturvêdimanḡalam in
 Nallûr-nâḍu, (*a subdivision*) of Nittaviṇḍa-vaḷanâḍu, have to supply one Brâhmaṇa
 as temple treasurer (*and*) three Brahmachârins as temple servants.

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

140. The members of the assembly of I[ru]m[buda]l, *alias* Manuku[laśûḷâ]-
 ma[ṇi-chaturvê]dimanḡalam, in Â[vûr]-kûṛram, (*a subdivision*) of Nittaviṇḍa-
 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-chaturvêdimanḡalam in Muḍi-
 chchônâḍu, (*a subdivision*) of Nittaviṇḍa-vaḷanâḍu, have to supply two Brahmachârins

¹ This village owes its name to the Chôḷâ king-Vijayâlaya, the earliest known ancestor of Râjarâja; 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 [Kî]r[p]pû[n̄di],¹ *alias* [Olôka]mahâdêvi-chaturvêdimaṅgalam, in Venṇi-kûrram, (*a subdivision*) of Nittaviṇḍa-valanâdu, have to supply two Brahmachârins as temple servants.

145. The members of the assembly of [Pû]vanûr, *alias* Avanikêsari-chaturvêdimaṅgalam, in the same *nâdu* 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 Chôla 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.] [நக்கப்ப]ரடி[யுந்]த[டி]கைபா[டியும்] துளம்]பபாடியுங்-
குடமலைகாடு[க்]கொல்லமுங்க[வி]ங்கமும் முரட்டெ[ழி]ல் [சி]ங்களர் ஈழமண்டல-
மும் இரட்டபாடி எழரை இலக்க[மு]ம் முன்[னி]ர்ப்பழந்[தி]வு ப]ன்[னி]ரா[யி]-
ரமுந்[தி]ண்டிதல் வெ[ன்]நி[த்தண்]டாற்கொண்ட தன்னெ[ழி]ல் வளரூ[ழி]யுளெ-
ல்லாபாண்டிதொ[ழு]தக [வி]ளங்கும் யா]ண்டெ செ[ழி]ய[ரை]த்தெசு கெ[ர]ள்
கெ[ர]ரா[ஜ]கல[ரி]வ[ழி]ரா[ன] ஸ்ரீ[ரா]ஜ[ரா]ஜ[உ]வர்க்கு யாண்டு [இருப]த்-
[தொ]ன்ப[த]ா[வ]து வ[ரை] உ[ட]யார் [ஸ்ரீ]ரா[ஜ]ரா[ஜ]உ[வ]ர் உடையார்
[ஸ்ரீ]ரா[ஜ]ரா[ஜ]யா[ழ] [உடைய]ார்க்குச்சொழமண்டலத்[து] ஸ்ரீ-
[2.] [வு]ம் இ[ட்ட] [திருமெ]ய்காப்பார்க[ளு]க்[கு]ப்பெ-
ரால் [ஆ]ட்டை வட்ட[ன்] துற]றுக்கலநெல்லுத்திருமெய்கா[ப்ப]ார்களை [இட்ட
அவ்வவர் ஊர்கள்[ல]ரொ அளக்கக்கடவார்களாகவு]ம் இந்நெல் அவ்வ[வ]ர்
ஊர்களிலார்க்கு உ[ரு]பித்யவல் [ஆ]ட்ட[ரண்]டு தொ[று]ம் [த]ன் கட[மை]க்-
[கு]ச்செவவு பெறவும் ப[டி] செ[வ]வு [ப]றவும் ஆக இப்ப[டி] நி[வ]ந்த-
மாக உடைய[ர்] [ஸ்ரீ]ரா[ஜ]ரா[ஜ]உ[வ]ர் [திருவாய்] மொழிந்தரு[ளி]ன[ப]டி
[க]வ்வில் வெட்டிய[து] [க*] அருமொழிதெவவ[ள]நாட்டு இ[ங்]க[ண]ட்டு
[வி]ம[வ]சித்த[ி]ம[து]து வ[ல]லெயார் இடக்கடவ [திருமெ]ய்காப்பு ஒன்றும்
[உ*] அ[ரு]மொ-
[3.] [ழி]தெவவளநாட்டு*] [ண]லாகிய² மதனமஞ்சரி[லு]க-
கெ[ர]ரா[ஜ]கல[ரி]வ[ழி]ரா[ன] ஸ்ரீ[ரா]ஜ[ரா]ஜ[உ]வர்க்கு யாண்டு [இருப]த்-
[தொ]ன்ப[த]ா[வ]து வ[ரை] உ[ட]யார் [ஸ்ரீ]ரா[ஜ]ரா[ஜ]உ[வ]ர் உடையார்
[ஸ்ரீ]ரா[ஜ]ரா[ஜ]யா[ழ] [உடைய]ார்க்குச்சொழமண்டலத்[து] ஸ்ரீ-
[2.] [வு]ம் இ[ட்ட] [திருமெ]ய்காப்பார்க[ளு]க்[கு]ப்பெ-
ரால் [ஆ]ட்டை வட்ட[ன்] துற]றுக்கலநெல்லுத்திருமெய்கா[ப்ப]ார்களை [இட்ட
அவ்வவர் ஊர்கள்[ல]ரொ அளக்கக்கடவார்களாகவு]ம் இந்நெல் அவ்வ[வ]ர்
ஊர்களிலார்க்கு உ[ரு]பித்யவல் [ஆ]ட்ட[ரண்]டு தொ[று]ம் [த]ன் கட[மை]க்-
[கு]ச்செவவு பெறவும் ப[டி] செ[வ]வு [ப]றவும் ஆக இப்ப[டி] நி[வ]ந்த-
மாக உடைய[ர்] [ஸ்ரீ]ரா[ஜ]ரா[ஜ]உ[வ]ர் [திருவாய்] மொழிந்தரு[ளி]ன[ப]டி
[க]வ்வில் வெட்டிய[து] [க*] அருமொழிதெவவ[ள]நாட்டு இ[ங்]க[ண]ட்டு
[வி]ம[வ]சித்த[ி]ம[து]து வ[ல]லெயார் இடக்கடவ [திருமெ]ய்காப்பு ஒன்றும்
[உ*] அ[ரு]மொ-

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

² Paragraph 5 of No. 9 and paragraph 3 of No. 69 show that before ணலாகிய we have to supply அருமொழிதெவவளநாட்டு நென்மலிநாட்டு நெடும.

கூ[திருயர்]வாணிய[வ]ளநாட்டுப்பணியூர்காட்டுப்புகொ[க]மாணிக்கஜ[சு]வெட்டி[திரு]ம-
 [தூ] ஸ்ரீமெய[ர]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [நசு*]
 [உய்ய]க்[கொ]ண்டான்வளநாட்டுத்திருந[ம]ம[பூ]ர்நாட்டுத்தண்ட[த்தெ]ரட்டமான
 [மு]ம்மடிசொழி[சு]வெட்டி[திரு]ம[தூ] ஸ்ரீமெய[ர]ர் இடக்கடவ திருமெய்காப்பு
 ஒன்றும் [நசு*] உய்யக்கொண்டான்வளநாட்டுப்பா[ம்பு]ர[நா]ட்டுப்பா[ம்பு]ர[த்]-
 [தூ] ஸ்ரீமெய[ர]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சய*] இந்-
 நாட்டுக்கடை[ய்க்]குடி [ஸ்ரீ]மெய[ர]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும்
 [சசு*] இ[ந்]நா-

Second section.

- [1.] [ட்டு நல்]வாஜர் ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சசு*] உய்யக்-
 கொண்டான்வளநாட்டு [அ]ம்பர்நாட்டு [அதிய]ரையகுறும்பல் ஊரார் இடக்கட[வ]
 திருமெய்காப்பு ஒன்றும் [சசு*] இந்நாட்டு நல்லமுந்தூர் [ஊ]ரார்]
- [2.] [இட]க்கடவ திருமெய்காப்பு ஒன்றும் [சசு*] உய்யக்கொண்டான்வளநாட்டு
 ம[ரு]கல்நாட்டு ம[ரு]தஜர் ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும்
 [சசு*] உய்யக்கொண்டான்வளநாட்டு வெண்ணாட்டுத்திரும[மு]ழ[லை] ஸ-
- [3.] ஸ்ரீமெய[ர]ர் இடக்கடவ [திரு]மெய்காப்பு ஒன்றும் [சசு*] இந்நாட்டு வைக்கலா-
 [தி]ய வானவன்[தி]ய[ர]வெ[தி]ய[சு]வெட்டி[திரு]ம[தூ] ஸ்ரீமெய[ர]ர் இடக்கட[வ]
 திருமெய்காப்பு ஒன்றும் [சசு*] இந்நாட்டுத்திருந[ர]ல்லத்து ஸ்ரீமெய[ர]ர் இட-
 க்கட[வ]-
- [4.] ஸ்ரீமெய்காப்பு ஒன்றும் [சசு*] இ[ந்]நாட்டுக்கரு[வி]ளி ஊரார் இடக்க-
 [டவ] திருமெய்காப்பு இரண்டு[ம்] [சசு*] இ[ந்]நாட்டு வய[லூ]ர் ஊரார்
 இடக்கடவ திருமெய்காப்பு ஒன்றும் [சசு*] உய்யக்கொண்டான்வள-
 நாட்டுத்திருந[ர]ல்லத்து ஸ-
- [5.] ஸ்ரீமெய[ர]ர் இடக்கட[வ] திருமெய்காப்பு ஒன்றும் [சசு*] உய்யக்கொண்டான்-
 வளநாட்டுத்திருந[ர]ல்லத்து ஊரார் இடக்கடவ திருமெ-
 ய்காப்பு ஒன்றும் [சசு*] இந்நாட்டு அயிற்காட்டு ஊரார் இடக்கடவ திரு-
 மெய்காப்பு ஒன்-
- [6.] ஊம் [சசு*] உய்யக்கொண்டான்வளநாட்டு விளைநாட்டு [விளை]நகராகிய நித்த-
 வினைய[சு]வெட்டி[திரு]ம[தூ] ஸ்ரீமெய[ர]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும்
 [சசு*] இ[ந்]நாட்டுப்பெருமுனை ஸ்ரீமெய[ர]ர் [இ]டக்கடவ திருமெய்காப்பு
 ஒன்றும் [சசு*]
- [7.] [இ]ந்நாட்டுப்பெருமுனை ஸ்ரீமெய[ர]ர் [இ]டக்கட[வ] [திரு]மெய்காப்பு ஒன்றும்
 [சசு*] இ[ந்]நாட்டுத்திருந[ர]ல்லத்து ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்-
 றும் [சசு*] உய்யக்கொண்டான்வளநாட்டு ஆக்கூர்நாட்டு ராஜேந்திரவி-
 [ஜய]சு[வெட்டி]ம[தூ] ஸ்ரீமெய[ர]ர்-
- [8.] ஈ இடக்கட[வ] திருமெய்காப்பு ஒன்றும் [சசு*] இ[ந்]நாட்டுத்திருந[ர]ல்ல-
 லுர் ஸ்ரீமெய[ர]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சசு*] இந்நாட்டுத்-
 த[லை]ச்சங்காட்டு ஸ்ரீமெய[ர]ர் இடக்கடவ [திரு]மெய்காப்பு ஒன்றும் [சசு*]
 உய்யக்கொண்டான்வளநாட்டுக்குறும்பூர்-
- [9.] காட்டுத்தளிச்செய்ய[ர] வ[ர]கூ[திரு]ம[தூ] ஸ்ரீமெய[ர]ர்
 இடக்கடவ திருமெய்காப்பு ஒன்றும் [சசு*] இ[ந்]நாட்டு இறையான்செய்ய
 ஸ்ரீமெய[ர]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சசு*] [இ]ந்நாட்டுத்-
 தேவதானத்திருவி-
- [10.] னை[ட]க்கழி ஸ்ரீமெய[ர]ர் இடக்கட[வ] திருமெய்காப்பு [மு]ன்றும் [சசு*]
 [இ]ந்நாட்டு நெடுங்காட்டு ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும்

- [சுச*] ராஜேந்ரவிஹவள[ந]ாட்டுப்பொய்கைநாட்டு ம[ண]ரா[ஜ]கு[ப]ர-
 டெஹ்யா[ஜ]ம[ஹ]ல[ஹ]யார் இடக்கடவ
- [11.] [திருமெய்காப்பு இரண்டும் [சுந*] இந்நாட்டுப்பெரும்புலியூர் ஸஹெய[ய]ர்
 [இ]டக்கடவ [திருமெய்காப்பு] ஒன்றும் [சுச*] ராஜேந்ரவிஹவள[ந]-
 நாட்டு [மி]றைக்கூற்றத்து வா[ஜ]க[ர]ல[ஹ]யார்¹ ஸஹெய[ய]ர் [ஹ]-
 டெஹ்யா[ஜ]ம[ஹ]ல[ஹ]யார் இடக்கடவ [திருமெய்காப்பு] ஒன்றும் [சுச*] ராஜேந்ர[விஹ]-
 வள[ந]ாட்டு-
- [12.] ட அ[ண்ட]ராட்டுக்கூற்றத்துக்கவைய[த்]தலை[ய]ாக[ய] பண்டிதசொழல்குஹெய[ய]ர்²
 [ஹ]ல[ஹ]யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சுஅ*] இந்நாட்டு-
 டெஹ்யா[ஜ]ம[ஹ]ல[ஹ]யார் இடக்கடவ [திருமெய்காப்பு] ஒன்றும் [சுச*]
 ராஜேந்ர[விஹ]ல[ஹ]யார் இன்னம்பர்நாட்டுப்பழை-
- [13.] யவா[னவ]ன்³ஹ[ர]ஹெய[ய]ர்⁴ ஸஹெய[ய]ர் [இ]டக்கடவ திரு-
 மெய்காப்பு ஒன்றும் [எய*] இந்நாட்டு அசுகர் ஸஹெய[ய]ர் இடக்கடவ
 திருமெய்காப்பு ஒன்றும் [எச*] இந்நாட்டுக்கொட்டையூர் [ஹெய]ர்
 [இ]டக்கடவ திருமெய்காப்பு ஒன்றும் [எச*] இந்நாட்டு
- [14.] எராகிய மும்[ம]டிசொழமங்கலத்தா[ர்] இடக்கடவ [திருமெய்காப்பு] ஒன்றும்
 [எந*] இந்நாட்டு [ஸ்ரீ]பராந்தகஹெய[ய]ர்⁵ ஸஹெய[ய]ர் இட-
 க்கடவ திருமெய்காப்பு இரண்டும் [எச*] ராஜேந்ர[விஹ]ல[ஹ]யார்⁶ மிழை-
 நாட்டுச்செய்ய[ய]ர் இடக்கடவ திருமெய்காப்பு
- [15.] ய்காப்பு ஒன்றும் [எந*] ராஜேந்ர[விஹ]ல[ஹ]யார்⁷ [மண்]ணிநாட்டு எம-
 [ந]ல்லூராகிய⁸ ஹெய[ய]ர்⁹ ஸஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [எச*]
 [இ]ந்நாட்டு வெம்பற்றூராகிய [அ]வ[னிநா]ர[ய]ணஹெய[ய]ர்¹⁰ ஸஹெய[ய]ர்
- [16.] ஹெய[ய]ர் இடக்கடவ [திருமெய்காப்பு] ஒன்றும் [எந*] இந்நாட்டு
 இடவை ஸஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [எஅ*] இந்நாட்டு-
 நாட்டுப்பணந்தா[டி] ஸஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும்
 [எச*] ராஜேந்ர[விஹ]ல[ஹ]யார்¹¹ விளத்தூர்நாட்டு-
- [17.] க்காட்டுர் ஸஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அய*] ராஜேந்ர-
 விஹவளநாட்டுக்கார[ந]ாட்டு ஒ ஸஹெய[ய]ர் இடக்கடவ
 திருமெய்காப்பு ஒன்றும் [அக*] தனியூர் ஸ்ரீ[ந]க[ரா]ய[ண]ஹெய[ய]ர்¹²
 ஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு
- [18.] பு ஆறும் [அஉ*] ராஜேந்ர[விஹ]ல[ஹ]யார்¹³ இடக்குறுக்கைநாட்டுக்குறுக்கை
 ஸஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அந*] இந்நாட்டுக்-
 காவிரி¹⁴ ஹெய[ய]ர் [இ]டக்கடவ [திருமெய்காப்பு] ஒன்றும்
 [அச*] [இ]ந்நாட்டுக்காட்டியார்ஹெய[ய]ர்¹⁵ ஸஹெய[ய]ர்
- [19.] [ஹெய]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அந*] இந்நாட்டு [வா]க[ர்]
 ஸஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு [அச*] இந்நாட்டு-
 டெஹ்யா[ஜ]ம[ஹ]ல[ஹ]யார் [இ]டக்கடவ திருமெய்காப்பு ஒன்றும் [அஎ*]
 [ராஜேந்ர[விஹ]ல[ஹ]யார்¹⁶ [ம]ல்[வி]குடி]
- [20.] ஸஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அஅ*] இந்நாட்டுத்திருவாசி
 ஸஹெய[ய]ர் இடக்கடவ திருமெய்காப்பு ம் [அச*] ராஜேந்ர[விஹ]-
 ஹெய[ய]ர்¹⁷ [இ]டக்கடவ திருமெய்காப்பு [ஹெய]ர் இடக்க-
 டவ [திருமெய்காப்பு] ஒன்றும் [சுய*] [இ]ந்நாட்டுத்தி-

¹ Read ஸெவா.

² Read ஹெய[ய]ர்.

- [21.] [ரு]நந்தியூர் ஸெலையார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சுக*] இந்-
நாட்டு மாற[பிடுகுலெவி]ஹிதுஷெஷி¹ம²த³ ஸெலையார் இடக்கடவ [திரு]-
மெய்காப்பு ஒன்றும் [சுக*] [இந்நாட்டுக்கஞ்சாறநகர் ஊரார் இ]-
டக்கடவ [திருமெய்காப்பு ஒன்றும் [சுக*] ராஜேஜு³லி-
- [22.] [ஹ]வளநாட்டு வெண்ணையூர்நாட்டுப்பெருங்கண்ணையூர் [ஸ]லையார் இட-
க்கடவ திருமெய்காப்பு ஒன்றும் [சுக*] இந்நாட்டு மா[துல]லெனார்
ஸெலையார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுக*] இந்நாட்டு .
. தனார் ஸெலையார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுக*]
இந்-
- [23.] நாட்டு வெனார் ஸெலையார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சுக*]
இந்நாட்டுச்சொதிய[க்கு]டி ஸெலையார் இடக்கடவ திருமெய்காப்பு ஒன்-
றும் [சுக*] ராஜேஜு³லி⁴ஹவளநாட்டுத்திருக்கமூம⁵லநாட்டு உதை⁶யா⁷டி-
[கு]ஷி⁸ஹவளநாட்டு இடக்கடவ
- [24.] திருமெய்காப்பு ஒன்றும் [சுக*] இந்நாட்டுத்திருக்கமூம⁵ல⁹த்து ஸெலையார்
இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுக*] இந்நாட்டுத்தெனார் ஸெலையார்
இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுக*] ராஜேஜு³லி⁴ஹவளநாட்டு நா-
கூர்நாட்டு [நாங்கூர்] ஸெலையார் இடக்கடவ திருமெ-
- [25.] ய்காப்பு இரண்டும் [சுக*] இந்நாட்டுக்குன்றத்து ஸெலையார் இடக்கடவ திரு-
மெய்காப்பு ஒன்றும் [சுக*] இந்நாட்டு ம¹⁰ருதூர் ஸெலையார் இடக்கடவ
திருமெய்காப்பு ஒன்றும் [சுக*] ராஜேஜு³லி⁴ஹவளநாட்டு¹¹ அகிகைமங்கைநா-
ட்டுப்பெருந்தொட்டத்து [ஸ]லையார்-
- [26.] ன் இடக்கடவ திருமெய்காப்பு இரண்டும் [சுக*] ராஜேஜு³லி⁴ஹவளநாட்டுக்கொ-
ண்டநாட்டுப்பஞ்சவன்¹²ஹாஜேஷி¹³ம¹⁴த¹⁵ ஸெலையார் இடக்கடவ
திருமெய்காப்பு இரண்டும் [சுக*] ராஜேஜு³லி⁴ஹவளநாட்டு¹⁶ ரெ¹⁷லு¹⁸ர்-
[நாட்டுக்குமரா¹⁹தி²⁰ஷி²¹ஹ²²வளநாட்டு²³ ஸெலெ-
- [27.] யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சுக*] ராஜேஜு³லி⁴ஹவளநாட்டுப்-
பிலுர்நாட்டு நயதீர²⁴ம²⁵த²⁶ ஸெலையார் [இ]டக்கடவ திருமெய்காப்பு ஒன்-
றும் [சுக*] ராஜேஜு³லி⁴ஹவளநாட்டு வெசா²⁷லி²⁸ப்பா²⁹டி ஜயங்க³⁰கா³¹ண்டசொ-
முஷி³²ஹவளநாட்டு ஸெலையார் இடக்க-
- [28.] டவ திருமெய்காப்பு ஒன்றும் [சுக*] ராஜேஜு³லி⁴ஹவளநாட்டு [இரு]ங்கொ-
ளப்பாடி வளவன்³³ஹாஜேஷி³⁴ம³⁵த³⁶ ஸெலையார் இடக்கடவ
திருமெய்காப்பு ஒன்றும் [சுக*] ராஜா³⁷யுவ³⁸ளநாட்டு மீய்³⁹மலை⁴⁰ றெ⁴¹யு⁴²ரி-
[ம⁴³த⁴⁴] ஸெலையார் [இ]டக்கடவ திருமெய்-
- [29.] காப்பு ஒன்றும் [சுக*] ராஜா³⁷யுவ³⁸ளநாட்டு வட⁴⁵[வழி]நாட்டுத்திருவெ⁴⁶[ள்]ள⁴⁷றை
ஸெலையார் இடக்கடவ திருமெய்காப்பு [இ]ரண்டும் [சுக*] ராஜா³⁷யுவ-
வ³⁸[ள்]நாட்டுப்பா⁴⁸ச்சி⁴⁹ற்கூ⁵⁰ற்ற⁵¹த்து⁵²க்கி⁵³ழ்பலா⁵⁴ற்று⁵⁵ப்பெரும⁵⁶ரு⁵⁷தூர் ஸெலையார் இ-
டக்கடவ திருமெ-
- [30.] ய்காப்பு ஒன்றும் [சுக*] [பா]யிடு இவ்⁵⁸[விட]த்து [நி]லம் [பா]தா[க]
இ⁵⁹தில் குறை ராஜா³⁷ஜீ⁶⁰ திரு⁶¹வாச⁶²லில் [தெ]ற்⁶³கு⁶⁴ ⁶⁵சு⁶⁶[ஷி]டு⁶⁷டி⁶⁸வ⁶⁹[ர் ஆ]லைய-
த்த⁷⁰[க்கு] வ⁷¹[ட]க்⁷²[கு ஆ]தி⁷³யு⁷⁴மியி⁷⁵ற்கபா⁷⁶த⁷⁷த்தின் கீழ்ப்பு⁷⁸ற⁷⁹[னில்] உத்த⁸⁰[ா]
. ⁸¹[து]ட⁸²[ங்கி⁸³க்கல்]வில் வெ⁸⁴ட்டி⁸⁵[த்]து ||— [சுக*]

¹ This name looks more like வெண்ணையூர் in the original ; but see No. 69, paragraph 104.

² Read சுதி?

³ What remains of the letters in this break, looks like ப்பரகுலத.

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*[*déyas*] in Śôra-maṇḍalam [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[nâ]ḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

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

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

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

6. The members of the assembly of Śembiyaṅmahâdêvi-chaturvêdimanḅalam 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 Kîṛaiyil, *alias* [Pa]ram[ê]śvaramanḅalam, in Ala-nâḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

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

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

14. The members of the assembly of [Śî]t[o] m, *alias* Abhimânabhûsha[ṇa-chatu]rvêdimanḅalam, 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 Kaṛkudî 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 Kuḍavâyil 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 [In]gaṇ in I[n]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 Paṭṭiṇa-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
28. The members of the assembly of Tirukka[ṇṇa]ṅudî in the same *nâdu* have to supply one temple watchman.
29. The members of the assembly of Kaḷlûr, *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 [Pû]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]ḍiyappaṅgalam 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]êlâ-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
37. The villagers of Pe[ru]m[b]ôṛ 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 Tāṇḍa[ttô]ttam, *alias* Mummadi-Śōra-chaturvêdimāṅgalam, in [Tiru]nar[aiyû]r-nāḍu, (*a subdivision*) of Uyyakkonḍāṅ-vaḷanāḍu, have to supply one temple watchman.

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

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

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

43. The villagers of [Adiya]raiyakurumbal in [A]mbar-nāḍu, (*a subdivision*) of Uyyakkonḍāṅ-vaḷanāḍu, have to supply one temple watchman.

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

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

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

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

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

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

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

51. The members of the assembly of Śâttanû[r] in Ti[r]ai[mû]r-nāḍu, (*a subdivision*) of Uyyakkonḍāṅ-vaḷanāḍu, have to supply one temple watchman.

52. The members of the assembly of Akkaḷûr in Tiruvaru[ndû]r-nāḍu, (*a subdivision*) of Uyyakkonḍāṅ-vaḷanāḍu, have to supply one temple watchman.

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

54. The members of the assembly of [Viḷai]nagar, *alias* Nittaviṇôda-chaturvêdimāṅgalam, in Viḷai-nāḍu, (*a subdivision*) of Uyyakkonḍāṅ-vaḷanāḍu, have to supply one temple watchman.

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

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

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

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

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

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

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

62. The members of the assembly of Iraiyanśēri 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 Nedunḡaḍu in the same *nāḍu* have to supply one temple watchman.
65. The members of the assembly of [Ga]ṇḍarāditya-chaturvêdimangalam in Poygai-nāḍu, (*a subdivision*) of Rājēndrasimha-valanāḍu, have to supply two temple watchmen.
66. The members of the assembly of Perum[bu]liyūr in the same *nāḍu* have to supply one temple watchman.
67. The members of the assembly of Pārthivaśēkha[ra]-chaturvêdimangalam in [Mi]rai-kūrram, (*a subdivision*) of Rājēndrasimha-valanāḍu, have to supply one temple watchman.
68. The members of the assembly of Kavaiya[t]talai, *alias* Paṇḍita-Śōra-chaturvêdimangalam, in A[ṇḍ]āṭṭu-kūrram, (*a subdivision*) of Rājēndrasimha-valanāḍu, have to supply one temple watchman.
69. The villagers of Śattimangalam in the same *nāḍu* have to supply one temple watchman.
70. The members of the assembly of Paraiya-Vānavanmahādēvi-chaturvêdimangalam in Iṇṇambar-nāḍu, (*a subdivision*) of Rājēndrasimha-valanāḍu, have to supply one temple watchman.
71. The members of the assembly of Aśugūr in the same *nāḍu* have to supply one temple watchman.
72. The members of the assembly of Koṭṭaiyūr in the same *nāḍu* have to supply one temple watchman.
73. The inhabitants of Êr, *alias* Mum[ma]ḍi-Śōramangalam, in the same *nāḍu* have to supply one temple watchman.
74. The members of the assembly of [Śrī]-Parāntaka-chaturvêdimangalam in the same *nāḍu* have to supply two temple watchmen.
75. The members of the assembly of Ś[ēy]nallūr in [Miralai-nāḍu], (*a subdivision*) of Rājēndrasimha-valanāḍu, have to supply one temple watchman.
76. The members of the assembly of Emanallūr, *alias* Trailōkyamahādēvi-chaturvêdimangalam, in Maṇṇi-nāḍu, (*a subdivision*) of Rājēndrasimha-valanāḍu, have to supply one temple watchman.
77. The members of the assembly of Ve[mba]rūr, *alias* [A]vaninârâyana-chaturvêdimangalam, in the same *nāḍu* have to supply one temple watchman.
78. The members of the assembly of Idavai 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 Kâṭṭūr in Viḷattūr-nāḍu, (*a subdivision*) of Rājēndrasimha-valanāḍu, have to supply one temple watchman.
81. The members of the assembly of O r in Kâr-nāḍu, (*a subdivision*) of Rājēndrasimha-valanāḍu, have to supply one temple watchman.
82. The members of the assembly of Śrī-Vî[ran]ârâ[yana-cha]turvêdimangalam, a free village (? *tanijūr*), have to supply six temple watchmen.

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

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

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

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

87. The members of the assembly of Kaḍa[laṅ]gudi in the same *nâdu* have to supply one temple watchman.

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

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

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

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

92. The members of the assembly of Mâra[piḍugudêvi]-chaturvêdimāṅgalam in the same *nâdu* have to supply one temple watchman.

93. The villagers of [Kaṅjâranagar] in the same *nâdu* have to supply one temple watchman.

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

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

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

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

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

99. The members of the assembly of U[d]aiyâdi[tya-chaturv]êdimāṅgalam in Tirukkaṛuma[la-nâdu], (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply one temple watchman.

100. The members of the assembly of Tirukkaṛumalam in the same *nâdu* have to supply one temple watchman.

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

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

103. The members of the assembly of Kuṅram in the same *nâdu* have to supply one temple watchman.

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

105. The members of the assembly of Perundôṭṭam in Adigaimāṅgai-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, 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 Nayadîramaṅgalam in Piḍavûr-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply one temple watchman.

109. The members of the assembly of Jayañ[k]o[n]ḍa-Śôrachaturvêdimangalam in Veśâlip[pa]ḍi, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply one temple watchman.

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

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

112. The members of the assembly of Tiruveḷḷarai in Vaḍa[vari]-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. *Pôyidu*.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[gnid]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 1365 (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 *kaṛaṅju*, *maṅṅiḷi* and *kuṅṅi*, the subjoined inscription employs for this purpose the *tûkkam* of ten *pana-iḷai*. 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 *Kanakkusâram*, it appears that the *tûkkam* and *pana-iḷai* of the subjoined inscription must be identical with the *കുറു* and *പാനി* (*tûkkam* (= 2 *maṅṅiḷi*) of the metrical system. Although the *pana-iḷai* or *പാനി* (*tûkkam* (= $\frac{1}{10}$ *kaṛaṅju*) 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 *കുറു* . . . [*കു*]. Though the meaning of the word *pôyidu* 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 *mañjādi* (= $\frac{1}{2}$ *pana-idai* or *panattūkkam*).¹

TEXT.

- [1.] [யரா]ய[வி]பாடநு² [ஊரெஷ]க்கு தப்பு[வ ர]ாயந்
[க]ண்டன் முவ்வ[ர]ாயந் கண்ட[ன்] க[ண்]ட நாடு கெ-
- [2.] ர[ன்]³ ஸ்ரீஶ்ரீ-⁴பக்ஷிணபவியி⁵உதூரவக-⁶ஸமு⁷ராயிபதி⁴
மஜவெட்டை கண்டருளிய டெவர[ர]-
- [3.] [வ்ர]யிவிராஜ⁸ பண்ணி அருளாகின்ற சகாஷ்⁹
தூநாகய¹⁰ இதன் மெல் செல்லாகின்ற க்ஷயஸ¹⁰வக்-
- [4.] ராயநபுணுகாலத்து ஶ்ரீஶ்ரீ-⁴பக்ஷத்து பனூட்டியும் வ¹⁰ய-
வாரமும் பெற்ற ஶ்ரீஶ்ரீ-⁴பக்ஷநிக்ஷத்து தஞ்சாலு[ர்]
- [5.] [மெ*]மாதூத்து⁵ ஆழி⁶லாயநஸ-⁶குத்து ஶொனனூரவந்
புதூநு வல்லவ⁶டெவந்⁶ ஶிக்ஷிஜ-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 [*] பட்டைக்காரை ஒன்று
எட்டு
- [8.] மாறி தூக்கம் இரண்டு [*] சந்துபட்டைக்காரை இரண்டு எட்டரை மாறி
தூக்கம் மூன்று [*] மூக்குத்தி நிறை பணஇடை இரண்டு [*] திருக்கண்-
மலர் இரண்டு
- [9.] ஒன்பது மாறி தூக்கம் ஒன்று [*] பதக்கம் ஒன்று எட்டு மாறி தூக்கம்
நாலு [*] க்ஷேத்ரபாலனுக்கு வெள்ளி பட்டம் ஒன்று தூக்கம் ஒன்று பண-
இடை [*]

TRANSLATION.

(On the day) of the *nakshatra* Pûrva-Phalgunî, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of⁸ in the Kshaya *samvat*[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 வயி¹⁰ரோதூரவக-⁶ஸமு⁷ராயிபதி. ⁵ Read ஶுயராயந.
⁶ After this word is a blank space which might have contained about nine syllables.
⁷ Read ஶிக்ஷிஜ.
⁸ The syllables ராயந which are preserved before புணுகாலத்து, show that either *Uttarâya* or *Dakṣiṇâya* has to be supplied.
⁹ See *Ep. Ind.*, Vol. III, p. 40, note 3.
¹⁰ This *biruda* appears to imply that *khêdê* operations were carried on in the time of the Vijayanagara kings.

to accomplish the conquest of the world (*dig-vijaya*):— One large diadem (*paṭṭa*), (*containing*) twenty *tūkkam* of gold of eight and a half (*degrees*) fineness,¹— at the rate of ten *pana-idai* to one *tūkkam*; one diadem, (*containing*) seventeen *tūkkam* and eight *pana-idai* (*of gold*) of eight (*degrees*) fineness; one diadem, (*containing*) six *tūkkam* and two *pana-idai* (*of gold*) of eight (*degrees*) fineness; one neck-ring (*paṭṭaikkarai*), (*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 (*mūkkutti*), weighing two *pana-idai*; two eyes for the idol (*tirukkanmalar*), (*containing*) one *tūkkam* (*of gold*) of nine (*degrees*) fineness; one breast-ornament (*paḍukkam*), (*containing*) four *tūkkam* (*of gold*) of eight (*degrees*) fineness. To (*the god*) Kshêtrapāla² (*he gave*) one silver diadem, (*weighing*) one *tūkkam* and (*one*) *pana-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 Kōpperuñjīgadêva⁵ (*i.e.*, Kô-Perum-Simhadêva) to the temple of Vayandîsura (*i.e.*, Vasantêsvara) at Vallam in Valla-nâḍu, (a subdivision) of Kalattûr-kôṭṭam.⁶ The second, very archaic inscription is engraved on the upper portions of both door-pillars and records that the temple was built by Skandasêna, the son of Vasantapriyarâja, who was a vassal of Mahêndrapôtarâja. From the later inscription of Kōpperuñjīgadêva, it follows further that Skandasêna called the temple Vasantêsvara 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 *Lists of Antiquities*, Vol. I, p.191.

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

- [1.] சகலபு[வ]னச்ச[க்*]கர-
- [2.] வத்திகள் [ஸ்ரீ]கொ[க்*]-
- [3.] ப்பெருஞ்சிங்க-
- [4.] தெவர்க்கு யாண்டு
- [5.] யச[ஆவது] க[ள]த்தூர்-
- [6.] க்கொ[ட்]டத்து வல்லநாட்டு வல்ல-
- [7.] [த்]து உடைய[க்*]ர் திருவயந்திகரமு[டை]-
- [8.] [ய] காமமுக்கு

⁵ This king ascended the throne about Śaka 1165-66, as may be concluded from an inscription on the east wall of the Śrī Kōpperuñjīgadêva in the Arulâla-Perumâl temple at Little Kâñchi (No. 38 of 1890), which begins thus:— ஸ்ரீ ஸகாஷ்ட ஆயிரத்தொருநூற்று எண்பத்திரண்டின் மெல் செல்லாநின்ற சகலபுனச்சக்கரவத்திகள் ஸ்ரீகொப்பெருஞ்சிங்க[கொ]தவற்கு யாண்டு யச[ஆவது] வுயிசு-காமமு கவாவசுத்து உயலியும் கா[மி]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 Śrī-Kōpperuñjīgadêva, which was current after the Śaka year 1182." The remainder of the date is built in. Other inscriptions of Kōpperuñjīgadêva are found at Ohidambaram (Madras G.O., 27th July 1888, No. 745, Public, p. 5), at Tiruvidaimarudûr (No. 135 of 1895), and at Drākshârâma (No. 419 of 1893).

⁶ This district is the 20th in Mr. Crole's list, *Chingleput Manual*, p. 439. It owes its name to Kalattûr, 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 Kalattûr-kôṭṭam; see *Ep. Ind.*, Vol. III, p. 279.

|| श्रीगणेशाय नमः || श्रीगणेशाय नमः || श्रीगणेशाय नमः ||

|| श्रीगणेशाय नमः || श्रीगणेशाय नमः || श्रीगणेशाय नमः ||

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Vorse 2

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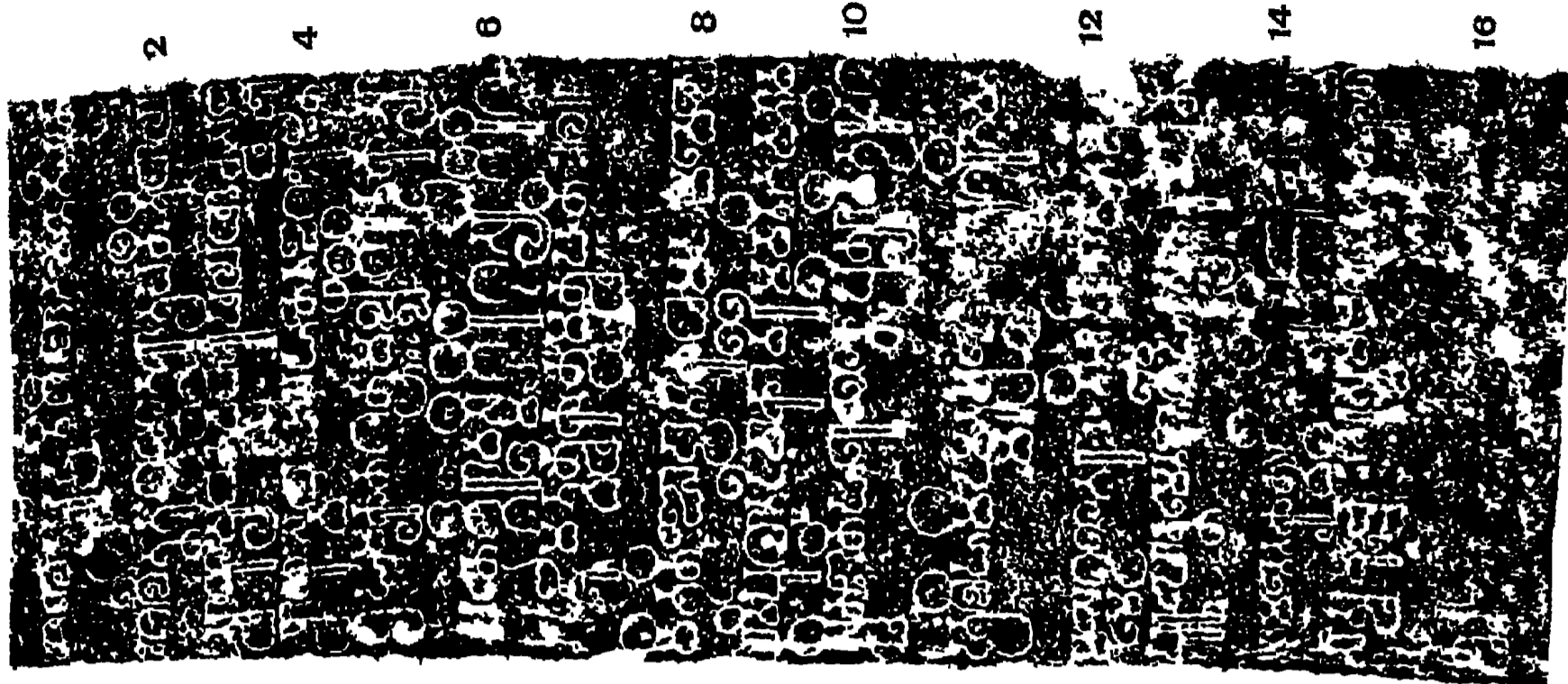
E. HULTZSCH.

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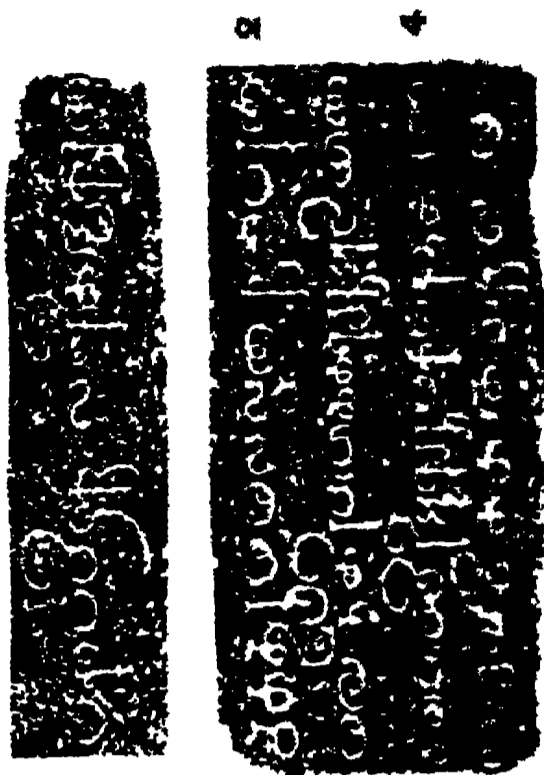
Photo, S. I. O., Calcutta.

Negative by Wiele and Klein, Madras and Bangalore.

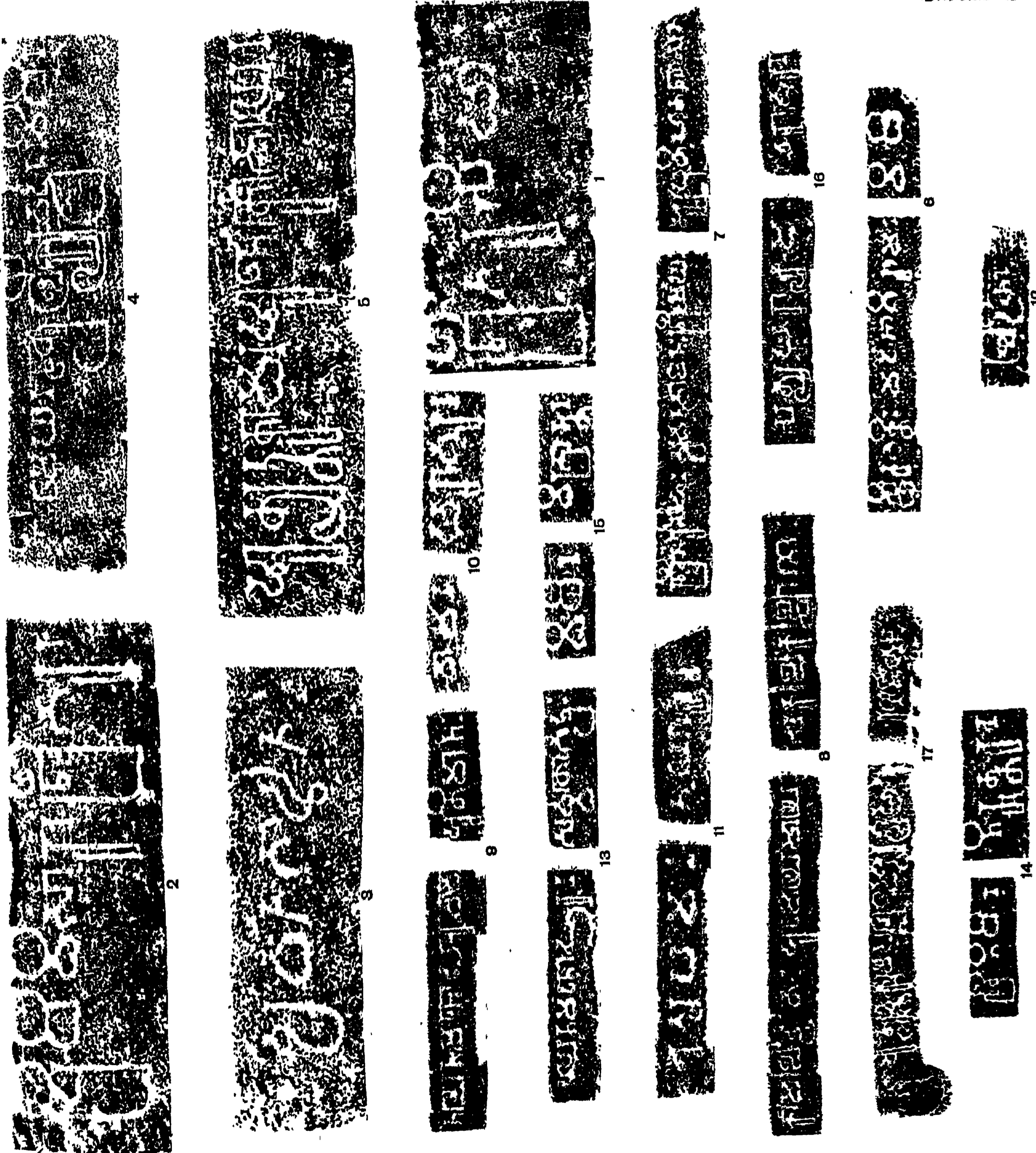
Trichinopoly Cave Inscription.
(Vol. I, No. 84.)



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



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



G. HULTZSCH.

SCALE · 08

Museo. S. I. C. G. 1881.

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 Paramésvaravarman 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 Kasākūḍi 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 Lalitānkura compare Lalita and Nayānkura 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 வளிதாங்குரன்

B. On the right pillar.

[2.] சத்துரும்மல்வன் குணபரன்

[3.] மொந்திரப்பொத்தொசரு அடியான்

[4.] வயந்தப்பிரிஅொசரு மகன் கந்தசென்-

[5.] ன் செயிவித்த தெவகுலம் [||*]

TRANSLATION.

Kandaśēṇaṇ (Skandasēna), the son of Vayandappiriareśaru (Vasantapriyarāja), the servant of Paḡappiḍugu⁵ Lalidāṅguraṇ (Lalitānkura) Śatturummallaṇ (Śatrumalla) Kuṇabaraṇ (Guṇabhara) Mayēndirappōttareśaru (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 Kasākūḍi plates (No. 73 below, verse 17) derive the name of Pallava, the supposed ancestor of the Pallava dynasty.

² In the Kasākūḍi plates (No. 73 below), both the first and second Paramésvaravarman are called Paramésvarapōtavarman.

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 Tirukkarukkunram, which refers to Vātāpikoḍa Narasiṅgappōttaraiyar, *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 *Periyapurānam*, 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 *piḍugu*, 'a thunderbolt.' Compare the village name Mārapidugudēvi-chaturvēdimāṅgalam (No. 69, paragraph 103, and No. 70, paragraph 92), and Ka[ḍu]mbiḍugusēri, the name of a quarter of Māmallapuram (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 *liṅga*. 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).
|
Śaṁyu (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

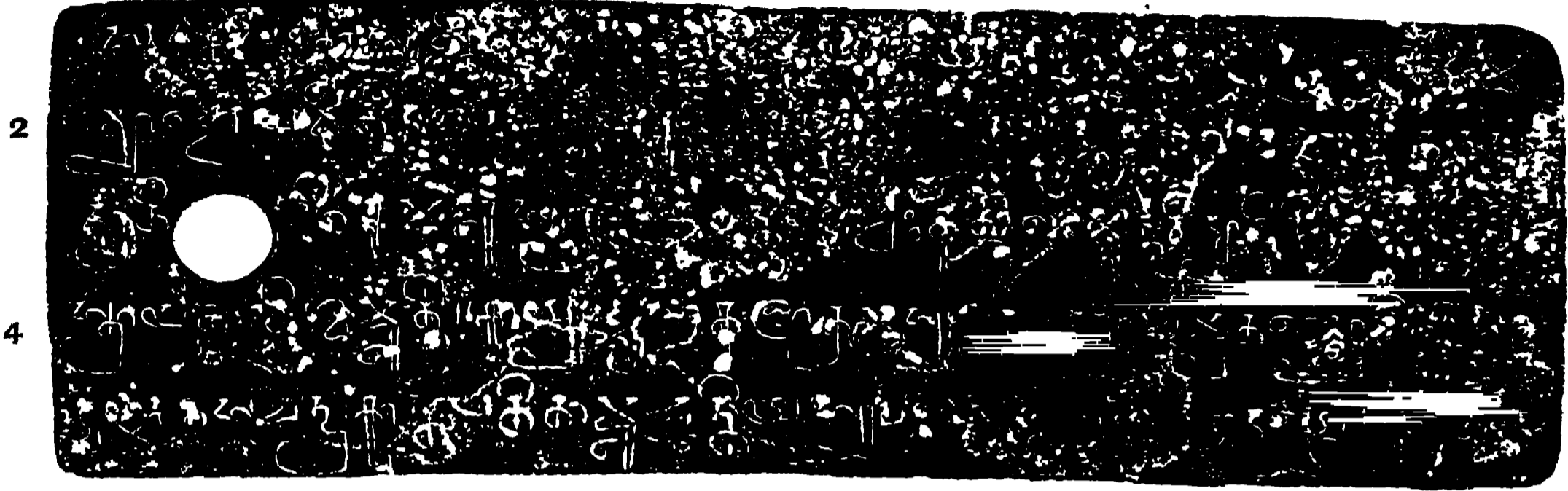
¹ The pages are numbered 433 to 469.

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.

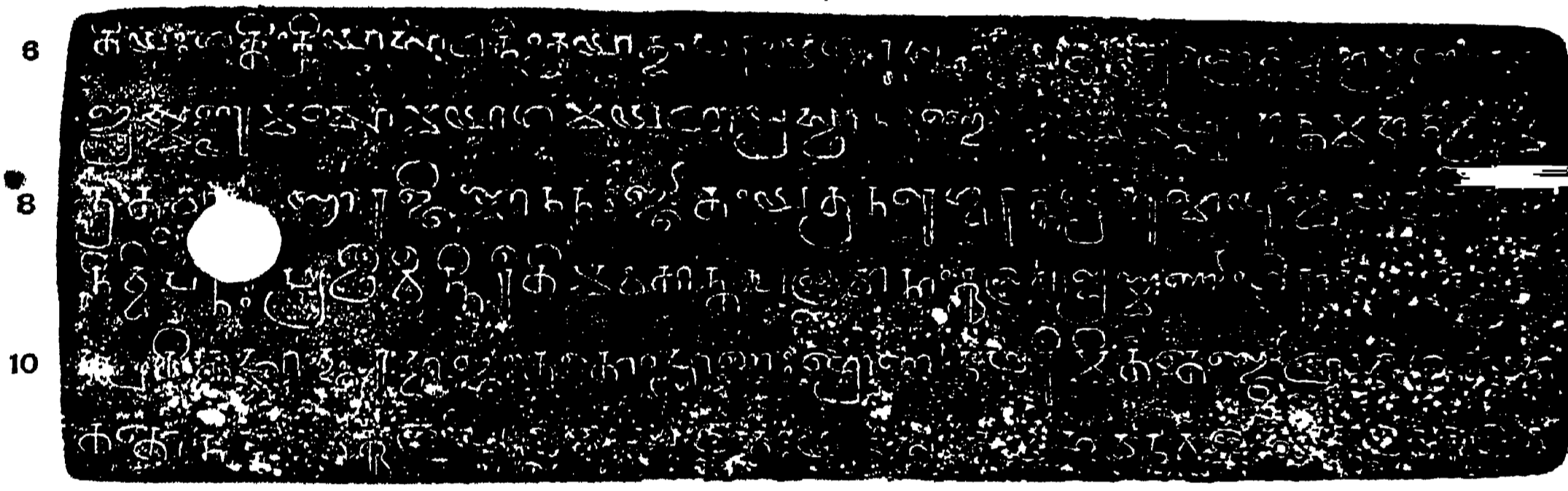
³ See verses 9 and 24 of this inscription, and Vol. I, p. 23, note 2.

⁴ See verse 24, and Vol. I, p. 146.

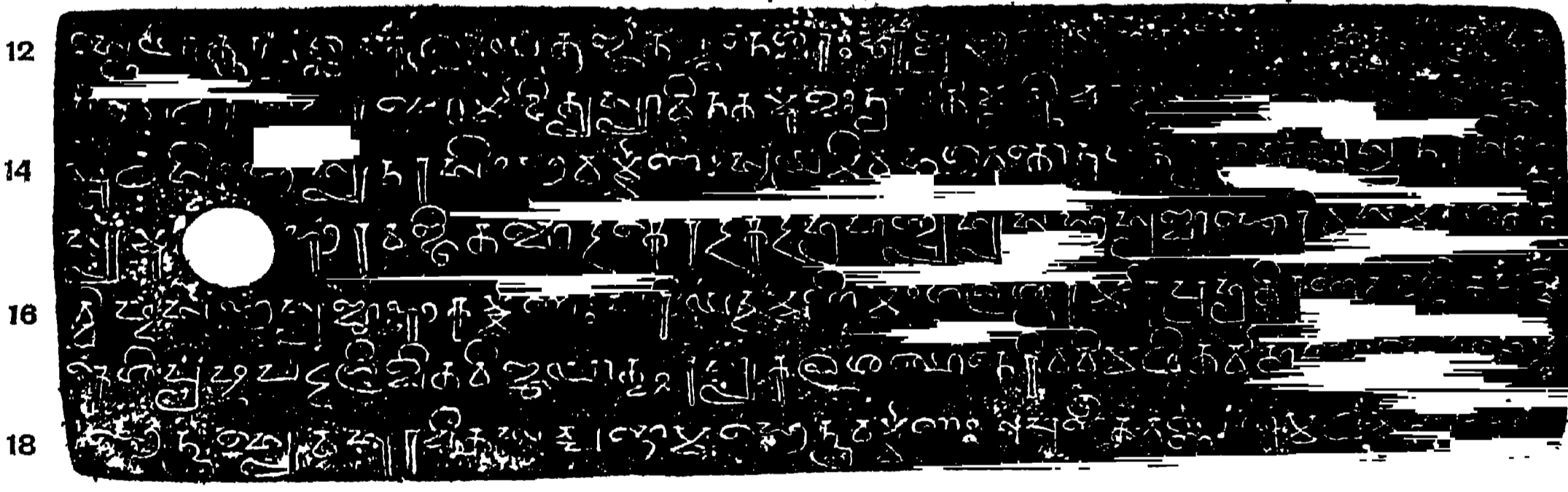
i.



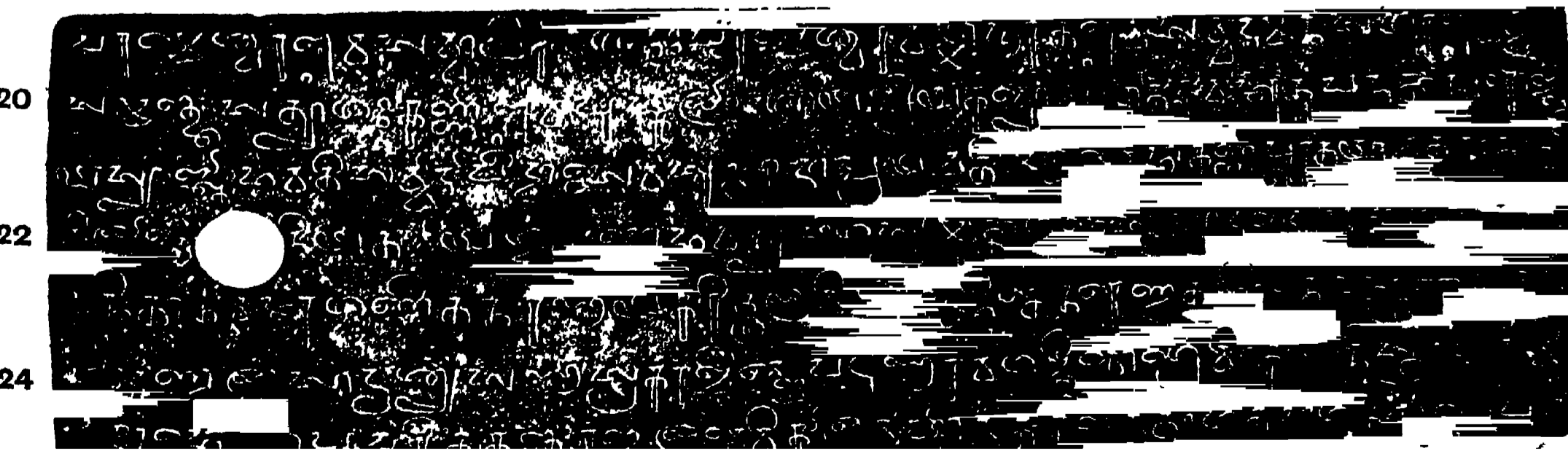
iii.



iiib.



iiia.



iii.

26

28

30

32

ira.

34

36

38

40

iob.

42

44

46

48

sa.

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56

us that, after this Aśōkavarman, there ruled a number of other Pallava kings, *viz.*, [S]kandavarman, Kal[i]ndavarman, Kāṇagōpa, Vishṇugōpa, Vīrakū[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 Amarāvatī 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 Amarāvatī pillar, the early copper-inscriptions, and the prose introduction of the Kaśākūdi plates. For this reason, and on account of the summary manner in which the early kings are referred to by the author of the Kaśākūdi 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 Avānisimha, and is stated to have defeated the Malaya, Kaḷabhra, Mālava, Chōḷa, Pāṇḍya, Siṃhala 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 Kaśākūdi 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 Narasimha of India and helped him to crush his enemy, king Vallabha. The grateful Narasimha 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 *Kanarese 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 Tirukkarukkuṅgam 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 Tirukkarukkuṅgam inscription we learn that he assumed after this conquest the surname Vātāpi-kōṇḍa, '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 Narasîha and Narasimhavarman I. can hardly be doubted. As, however, the latest date of Pulikêsin II. is A.D. 642,¹ the accession of Mânavaṃma 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 Paramêśvarapôṭavarman I. who, as we know from the Kûram and Udayêndiram plates, defeated the Western Chalukya king Vikramâditya I. at Peruvaḷanallûr. The Kasâkûḍi plates do not contain any historical information about him, nor about his son Narasimhavarman II. and his grandson Paramêśvarapôṭavarman II.

According to the Udayêndiram plates, the next king, Nandivarman, was the son of Paramêśvaravarman II. The Kasâkûḍi plates contain an entirely different account of Nandivarman's parentage. In line 72, he professes to be "engaged in ruling the kingdom of Paramêśvarapôṭarâja;" and in verse 27, he is said to be ruling, at the time of the inscription, the kingdom of Paramêśvarapôṭavarman 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 Hiraṇya (verses 9 and 30) by Rôhinî 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 Simhavishṇu. The names of three princes who intervened between Bhîmavarman and Hiraṇya, are recorded in the same verse. The name Hiraṇyavarman-Mahârâja occurs several times in a much obliterated inscription of the Vaikunṭha-Perumâl temple at Kâncîpuram. At the beginning of this inscription, Paramêśvarappôṭtaraiyar of the Pallava-vaṃsa is mentioned as deceased (*svargastha*). It is therefore not improbable that the inscription recorded the accession of Hiraṇyavarman or of his son Nandivarman after the death of Paramêśvarapôṭavarman II. The latter may have been the founder of the Vaikunṭha-Perumâl temple, which is called Paramêśvara-Vishṇugriha, *i.e.*, 'the Vishṇu temple of Paramêśvara,' in another inscription of the Vaikunṭha-Perumâl temple.³ With the addition of the new branch, the list of the later Pallavas stands as follows:—

Unnamed ancestor.

1. Simhavishṇu.	Bhîmavarman.
2. Mahêndravarmān I.	Buddhavarman.
3. Narasimhavarman I.	Âdityavarman.
4. Mahêndravarmān II.	Gôvindavarman.
5. Paramêśvarapôṭavarman or Paramêśvaravarman I.	Hiraṇya.
6. Narasimhavarman II.	8. Nandivarman.
7. Paramêśvarapôṭavarman 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-ஐ மாராஜர்க்கு யாண்டு பதினெழுவது, and refers immediately after to a golden vessel given to the temple by Danti[va]rma-Mahârâja. One of the Vaishṇava hymns of the *Nâlâyiraprabandham* glorifies the temple of Paramêśvara-Viṇṇagaram at Kachehi (*i.e.*, Kâncî), by which the Vaikunṭha-Perumâl temple must be meant.

vb.

58
 60
 62
 64

vib.

66
 68
 70
 72

vib.

74
 76
 78
 80

vib.

82
 84
 86
 88

vib.

90
 94
 96

Other forms of the name Nandivarman are Nandipôtarâja (l. 90) and simply Nandin (l. 88). The form Nandipôta^varman 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 Ulagalanda-Perumâl temple at Kânchîpuram.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 Vishnu. 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 Jyêshthapâda-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 Pânîya (l. 95) or Pânî (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 Ūrrukkâṭṭu-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 Kolli-pâkkam, and in the north by Veḷimânallûr (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 Veḷkâ or Vêgavatî, and the tank of Tîraiyar or Tîralaya (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 Ūrrukkâṭṭu-kôṭṭam, which owed its name to Ūrrukkâḍu, 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, Pânî, 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 Kasakûdi plates, to two rivers near which the granted village of Koḍukolli was situated. Of these, the Vêgavatî or Veḷkâ 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 (*âjñapti*) 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 *praśasti* 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 Mr. Crule's *Chingleput District Manual*, p. 418.

⁷ No. 72 on the same map.

⁸ 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 [॥*] जयति ¹ज[ग]त्रयजन्म[स्थि]तिसंहृतिकारणम्परब्रह्म ²[१*] सत्यमनन्तमनादि ज्ञाना-
 [2.] त्मकमेकममृतपदम् ॥ [१*] मायावि[ना] येन पदत्रयार्थिना सद्यः प्रवृद्धेन पुनर्ब-
 [3.] लेर्मस्वे [१*] विचक्रमे त्रिर्जगतस्वसात्कृतो ³ स वोस्तु भूत्यै ⁴भगवान्स्त्रिविक्रम[:*] ॥ [२*]
 मौलावि-
 [4.] न्दुधरः फण[१]धरधर[:*] स्कन्धे भवानीधरो वामे कामधरः प्रणा[म*]निरते गंगाधरो
 [5.] मूर्द्धनि [१*] मूर्त्तो ⁵धूमिधरो गळे गरधरः केशेषु वेणीधरः पाणो ⁶शूलधरो हरः
 [6.] पुरहरः पुष्पातु वो मङ्गलम् ॥ [३*] कण्ठे कौस्तुभकाळिकाभरणेयोश्छायाम्पराम्बिभ्र-⁷
 [7.] तौ दैत्यद्वंसनचक्रपट्टसधरौ श्यामावदातौ रुचा [१*] श्रीगौरीविलसत्कटाक्षविशिरव-

Plate IIa.

- [8.] व्यायामरोमाश्वितो ⁸ पायास्ताम्भवतस्त्रिविक्रमहरो ⁹ सम्पृक्तदेहान्तरौ ॥ [४*] पत्मा ¹⁰ पत्म[१]-
 [9.] सीना पत्मोज्ज्वलपाणिपत्मयुगळा ¹¹ वः [१*] प्रीत्या पश्यतु करिणा ¹² करधृतकनकघटसुस्ताना
 [॥ ९*]
 [10.] [ट]ष्ट्वा लल[१*]टे नयनम्भियेव ¹³ कामो न(१) यामीश्वर [इ]त्युपास्ते [१*] विष्णो[:*] स्वसा सा
 भगव-
 [11.] त्यलक्ष्मीमार्या कदार्या ¹⁴क्षिणुता[त्*] क्षणेन ॥ [६*] कैलासगौरः ¹⁵पृडुनागकक्ष्यः
 [12.] प्रोद्धृत्तकण्ठो बृहदेकदन्तः [१*] मातङ्गवक्रो मदनिग्घ(ने)नेत्रो भूयादविग्नाय विन[१]-
 [13.] यको वः ॥ [७*] ये देवा दिवि दानयागत[प]सां काले फलन्तन्वते ये देवा भुवि षट्सु
 [14.] कर्ममु रतास्तत्याशिषस्तंयनास्ते ¹⁶ देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः पा-

Plate IIb.

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

¹ Read जगत्त्रय°.⁴ Read भगवांस्त्रि°.⁷ Read भरणयो°.⁸ Read पद्मा पद्मा°.¹³ Read नयनं भियेव.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 पृडु°.² Read °संहृति°.⁵ Read मूर्त्तौ.⁶ Read °माश्वितौ.¹¹ Read पद्मोज्ज्वलपाणिपद्मयुगला.¹⁶ Separate संयताः । ते.³ Read °कृतौ.⁶ Read पाणौ.⁹ Read °हरौ.¹² Read करिणी°.

- [16.] पतिश्शाकरकेतनः क्षितिम् [1*] सहेलकल्लोलसमुद्रवारणा¹ बलन्विपा यस्य ²सप[न्न]वा-
[17.] रणाः ॥ [९*] स्वस्ति ॥ नमः श्रियै ॥ प्रथममजनि वेधा(ः) ब्रह्मयोनिः स्वयम्भूर्त्रैलिननयन-³

नाभेरुल्ल-

- [18.] सत्पुण्डरीकान् ⁴ [1*] अकृतकवचनानान्तत्वतो⁵ द्रष्टवर्त्मा सकलभुवनसर्गव्यापृति-
[19.] व्यग्रकर्म्मा ॥ [१०*] तस्मात्संगरितान्तगाभिचरितो यज्ञेगिरा जज्ञिवान्दीप्तागिरहुनाशनाददु-⁶
[20.] रितो⁷ प्राणाशनः पाप्मनां [1*] सत्तर्षित्वमवाप्तवानृषिदृ[ष]: ⁸काक्षातपः प्राप्तवान् पुत्रो
[21.] मानस हाप⁹ तामसतरुच्छेदार्थटंकोत्तमः ॥ [११*] तस्मादंगिरसो गिरा¹⁰ (॥) रसनिधिनी-
तिप्रजा-¹¹

Plate IIIa.

- [22.] नाम्पतिश्चक्रे यं गुरुमात्मसात्सुकृतिनाम्भर्त्ता त्रिधामाग्रजः [1*] यत्प्रज्ञाबलसंश्रयेण
[23.] सुरतक्रीडां सुरस्त्रीजनो चत्ते¹² स्वैरमसंस्मरन्दिनकृतस्सम्पद्विपद्व्यापृतिम् ॥ [१२*] शंयुशुभं[यु]-
[24.] रनहंयुरजाय[ता]स्मादंहोविघातकृदहर्षितुल्यतेजाः [1*] अन्तर्हिते शिखिनि दै-
[25.] वतहव्यवाहो भूत्वा व्यधत्त शिखिकृत्यमपि स्ववीर्यान्¹³ ॥ [१३*] गोत्रस्य कर्त्ता गुणगौर-
[26.] वेण श्रीपल्लवानाम्मुनिरस्य सूनुः [1*] जातो भरद्वाज इति त्रिवेदी या¹⁴ पश्यति स्माद्विनिभा-

न्त[वो]-

- [27.] भिः¹⁵ ॥ [१४*] द्रोणोभवद्बुहि[ण]¹⁶ ह[व] ततः कुरूणान्द्रोणाभिधानकलशाम्बुजलउधजन्मा
[1*] [ए]णा-
[28.] जिनोपहितजित्वरवेदिकेतुर्बाणास्त्रवेदचतुरर्णवपारदृश्वा ॥ [१५*] तस्माद्यस्मि[न्क्रु]द्धचनि¹⁷ कृष्णा-

Plate IIIb.

- [29.] जुनभीमाशशस्त्रत्यागश्चक्रुरविघ्नम्भयनिघ्न[1][:]* [1]¹⁸ विश्वस्तानाद्विश्वसनीयो मुनिरासीदश्वत्यामा
[30.] मन्मथशत्रोरवतारः ॥ [१६*] जातस्ततः स्वपदशंकितमानसेन शक्रेण तम्प्रति विसर्जिज-
[31.] ¹⁹तमेनकायामापल्लवैरनभिमृष्टसमुद्रनेमिः श्रीपल्लवस्तपदि पल्ल[व*]संस्तरेषु ॥ [१७*]
[32.] तेजः परम्ब्राह्ममनूर्त्थितोपि²⁰ स ²¹क्षात्रमुच्चैरभजत्स्वभावि [1*] अम्भोधरादप्युप[ल*]ब्धव-
[33.] न्मा दाहात्मको नन्वशनिः प्रकृत्या ॥ [१८*] अशोकयन्नानमतः ²²क्षितीशात्सशोकयन्संयति स-
[34.] म्मुखीनान् [1*] ²³[य]शोकलंकन्दधसिन्दुदासो[प्य]शोकवर्म्मा तत आविरासीन्²⁴ ॥ [१९*]
ततः प्रभृत्यख-
[35.] ण्डकलभुवनमण्डलान्मसात्करणारवण्डितविक्रमप[र]:²⁵ परिपालितसकलवर्णाश्रमव्यवस्था-

¹ Read °वारणां बलद्विपा.

² Read सपल°.

³ The word नयन is entered below the line, and the place at which it has to be inserted, is marked by a cross (hamsapada) above the line.

⁴ Read °रीकात्.

⁵ Read °नां तत्त्वतो दृष्ट°.

⁶ Read दीप्ताग्निः स हुताष्ट°.

⁷ Read °रितः.

⁸ Read काङ्क्षा°.

⁹ Read एव.

¹⁰ Read गिरां.

¹¹ Read °निधिनीति°.

¹² Read घत्ते.

¹³ Read °वीर्यात्.

¹⁴ Read यः.

¹⁵ Read °दिमो तपोभिः.

¹⁶ Read °भवद्बुहिण एव.

¹⁷ Read °न्क्रुध्यति.

¹⁸ Read विश्वस्थानां वि°.

¹⁹ Separate °मेनकायाम् । आप°.

²⁰ Read ब्राह्मकुलोत्थितोपि ?

²¹ Read °मुच्चैर°.

²² Read क्षितीशान्स°.

²³ Read यशो ऽकलङ्कं दधदिन्दुभासो ऽप्य°.

²⁴ Read °रासीन्.

²⁵ Read °मण्डलात्मसा°.

Plate IVa.

- [36.] विशेषः*] प्र(व)भविष्णुः¹ विष्णोरंशावतार हाव² वंशावनारः*] पल्लवानान्निखिलभुवनपाव-
 [37.] नतया गंगावतार इव च निर्मलस्समवर्त्तत [।*] यत्रोद्भूताः*] सर्वेपि सर्वत्राविहतशक्तयो³
 [38.] महासेनाः पावकजन्मानः⁴ पन्मोद्भवास्सुब्रह्मण्याः कुमारा इव ये⁵ गुजबलविपुलप्र-
 [39.] तापानलशोपिताशेषद्विपदवार्य(।)वीय्याण्णवार्णसः⁶ प्रकीर्णनिर्मलकीर्त्तिचन्द्रि-
 [40.] कानिष्कालितसकलकलिकालकलकालुष्याः⁷ समुन्नतचरितातिशयाचलोद-
 [41.] यसंवर्द्धितमित्रमण्डलानुरागा युवतिजनहृदयहरिण[व]गुरायमाण[व]पुः⁸
 [42.] सौन्दर्याश्चन्दनतरव इ[व]⁹ दक्षि[णा]शात्रिवर्द्धमानसौरभास्सुरतर[व]*] इवानन्यतेजोविलं¹⁰

Plate IVb.

- [43.]¹¹घितान्मच्छायाः*] पूषण इव परहितकरा [भा]स्वन्तश्च शब्दागमा¹² इव प्रकृतिप्रत्ययागमो-
 पता
 [44.] निरपवान्द्विद्विगुणेश्च¹³ नन्दना¹⁴ अव्यपारिजाता घनागमा¹⁵ अव्यजलाश्चक्रवाळपर्वतपर्यन्त[।]¹⁶
 [45.] सप्तद्वीपसप्तसागरालंकृतां¹⁷ सकलान्दिवमिव दिवपेतिः¹⁸ गुवम्भुवस्पतयो गुञ्जते¹⁹ [।*] [ये]-
 [46.] षाश्च²⁰ समस्तशास्त्रशास्त्रनिर्जितोर्जितसमितयः²¹ अमितविक्रमाः क्रमार्जितधर्मक-
 [47.] र्मणा²² खण्डितकलयः पण्डितमतयः²³ लक्षितमूर्त्तयो रक्षितकीर्त्तयस्समस्तवसुन्धरो-²⁴
 [48.] द्रहनधुरन्धरस्कन्धाः²⁵ कन्द[व]र्मकलन्दवर्मकाणगोपविष्णुगोपवीरकूञ्चवीरसिंहसिंह-²⁶
 [49.] वर्म्मविष्णुसिंहप्रभृतयश्शत्रुधूम(केम)केतवो²⁷ मित्रमानहेतवः सर्वमर्यादासेनवः²⁸

Plate Va.

- [50.] [केतवो]²⁹ व्यनीयुरवनिप[त*]यः [।*] तदनु क[द]नकर्मव्यावृत्तशात्रवाणा³⁰ (।।) अभव-
 दवनि[सि]-

¹ Read प्रभविष्णुर्विष्णोः.

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 पद्मो.

⁵ Read भुज.

⁶ The ष of वीय्याण्ण 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 तात्म.

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 अप्य.

¹⁵ Read अप्य.

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 दिवस्पतिर्भुवं भु.

¹⁹ Read भुञ्जते.

²⁰ Read समस्तशास्त्रशास्त्र.

²¹ Read समितया समित.

²² Read कर्माणः.

²³ Read मतयो.

²⁴ Read कीर्त्तयः स.

²⁵ Read स्कन्दवर्मकलिन्दवर्म.

²⁶ Read वीरकूर्च.

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 (?) व्यतीयु.

³⁰ Read व्यावृत्तः शात्रवाणामभव.

i.

2
4
6

Fragment of an ancient inscription with four lines of text. A circular hole is visible in the second line.

ii.

8
10
12
14

Fragment of an ancient inscription with four lines of text. A circular hole is visible in the second line.

iii.

16
18
20

Fragment of an ancient inscription with three lines of text. A circular hole is visible in the second line.

iiii.

22
24
26
28

Fragment of an ancient inscription with four lines of text. A circular hole is visible in the second line.

iii.

30
 32
 34

ira

36
 38
 40
 42

ivb.

44
 46
 48

v.

50
 52
 54

- [51.] हः सिंहविष्णुः¹ [1*] म[ळवमथ² कळभृर्माळवञ्चोळपाण्ड्यौ निजगुजबलनृत्तन्³ सिंह[ळं]
[52.] केरळांश्च ॥ [२०*] ततो महीमन्वशिषन्महीन्द्रो महेन्द्रवर्मेति महेन्द्रकीर्त्तिः [1*] अशे-

षयामा-

- [53.] स विशेषिताज्ञो या⁴ पुळ्ळलूरे द्विषतां विशेषान् ॥ [२१*] लंकाजयाघरितरामपर[ळ-
[54.] क्रमश्री[रुद्र]त्तशत्रुकुलसंक्षयधूमकेतुः⁵ [1*] वातापिनिर्जयविळम्बितकुम्भजन्मा⁶ वीरस्ततो-
[55.] जनि जयि⁷ नरसिंहवर्मा ॥ [२२*] तस्मादजायत निजायतबाहुदण्डश्चाशनी रिपुकुलस्य म-
[56.] हेन्द्रवर्मा [1*] यस्मात्प्रभृत्यलमवर्द्धत⁸ धर्मकर्म देवद्विजन्मविषयं घटिक⁹ दातुः¹⁰ ॥ [२३*]

इच्छा-

Plate Vb.

- [57.] ¹¹ धेयसकलावनिपाललोकः¹² पश्चाद्भव परमेश्वरपोतवर्मा [1*] भूति¹³ परां वहति
[58.] भूतपतिर्वृष[ळ]को¹⁴ स्वद्वगकेतुरचलस्थितिरद्भुतो यः ॥ [२४*] देवब्राह्मण[स]त्कृतात्मविभ्र(1)वो
[59.] यः¹⁵ क्षत्रचूळामणिचतुर्वैद्यमवीवीधन्¹⁶ स्वसटिकाम्¹⁷ भूदेवताम्भक्तितः [1*] [स]म्प्राप्ते¹⁸ नरसि-
[60.] ह[त]ा स्ववपुषा नाम्ना च¹⁹ दिग्ब्यापिना जातः²⁰ श्रीपरमेश्वरस्य सकलस्यांगा[वत]रस्ततः
[॥ २९*]

- [61.] एता धनानि दैतानि²¹ यशोधनानि जेता कलेर्विलसितानि बभूव तस्मात् [1*] नेता नयस्य घ-¹⁹
[62.] षणाधिकृतस्य मार्ग²⁰ पाता जगति²¹ परमेश्वरपोतवर्मा [॥ २६*] तस्य प्रशास्ति पदमृद्धिमदा

समुद्र[ळ]-

- [63.] दाज्ञाबलेन जितशत्रु वृतः प्रजाभिः [1*] मान्यो नयेन मनु तं प्रति²² नन्दिवर्मा विस्ती-
र्णपल्लव[कु]-

Plate VIa.

- [64] लाण्णवपूर्णचन्द्रः²³ ॥ [२७*] षष्ठः²⁴ श्रीसिंहविष्णोरनु पतिरनुजः प्राभवद्भीमवर्मा देवः²⁵
श्रीबुद्धव-

- [65.] र्मा बुधजनमहितः पञ्चमः पल्लवेन्द्रः [1*] तुर्य्यश्चादित्यवर्मा तुलितकुलि[शभृ]द्यस्य गोविन्द-
[66.] वर्मा तार्त्तियीको²⁶ द्वितीयः क्षितिभृद[सु]भृतां श्रीहिरण्यशरण्यः ॥ [२८*] संग्रामे विजयः

कलाप-

- [67.] रिचये कर्णसुतः कार्मुके रामो वारणतन्त्रवाद्यविषये वत्सेश्वरः²⁷ श्रीघरः [1*] कामो

¹ Read सिंहविष्णुविजिष्णुः.
² Read मलयमथ कळभं मालवं चोळं.
³ Read निजभुजबलदृत्तं.
⁴ Read यः.
⁵ Read विडम्बितं.
⁶ Read जयी.
⁷ Read त्प्रभृत्यं.
⁸ Read घटिका च.
⁹ The *l* of धेय appears to be corrected from वि; read विधेय.
¹⁰ Read भूति.
¹¹ The engraver appears to have altered षांको into षांकः; read षाङ्कः स्वद्वगं.
¹² Read संप्राप्तो नरसिंहतां.
¹³ Read मणिश्चातुर्वैद्यमवीविशत्.
¹⁴ Read स्ववशगां ?
¹⁵ 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.
¹⁶ Read नयस्य घिं.
¹⁷ Read मार्ग.
¹⁸ Read जगन्ति.
¹⁹ Read ननु संप्रति.
²⁰ Read तार्त्तियीको.
²¹ Read ननु संप्रति.
²² Read तार्त्तियीको.

- [68.] वामविलोचनासु कवितावद्धे¹ स [आ]द्यः कविस्तन्वावापविधौ² स्वयन्नयभरो धर्मः प्रजा-
 [69.] रञ्जने ॥ [२९*] स्वामी नः पञ्चवानां कुलभरणपटुस्तात्विकस्सार्वाभौमो द्रव्यो³ व्यायामविद्या-
 [70.] विनयगुणगुरुर्वृद्धते सार्द्धम्रद्धया⁴ [।*] हैरण्यो भीमवर्ग्यो हरिचरणपरशुर्द्धमात्रन्ववा-⁵

Plate VIIb.

- [71.] यो लक्ष्ण्यो रोहिणीजः[*] ⁶[स्वल]भसुचरितो नन्दिवर्मा नरेन्द्रः ॥ [३०*] तेन राजाधिराज-
 परमे-
 [72.] श्व[रेण] परमेश्वरपोतराजपदप्रशास[न]परेण⁷ परमपदविषक्तव्यापृतोन्निद्रचे-
 [73.] त[सा] परमेष्ठिपदपंकरुहयुगळविगळितधूळिधूसरशिरसा ⁸बुवरस्कृतदेवब्र[।]-
 [74.] ह्यणपूजनासनेन तिरस्कृतकलिकालकलिकापिठनाव्यसनेन⁹ विवर्द्धमानप्रता-
 [75.] पानलपरिशोषितामित्रमण्डलेन विवर्द्धमानानुरागरसपरितोषितमित्रमण्डले-
 [76.] न [स]कलभुवनसाम्राज्यदीक्षा[द]क्षदक्षिणकरेण सर्वोर्वीभ्रन्मकुटमाणिक्यकोणशाण-¹⁰
 [77.] ममृणितचरणयुगळेन पञ्चकुलनन्दनवनलक्ष्मीलतालळितवेष्टनकल्पवृक्षे-

Plate VIIa.

- [78.] ण क्षत्रियमञ्जेन पञ्चवमञ्जेन वप्पभट्टारकपादानुद्धचानवर्द्धमानमहिम्ना
 [79.] नन्दिवर्म्मनाम्ना महागुणसलिलनिधिसलिल[स]म्बर्द्धनसोमराजेन¹¹ महाराजेन सा-
 [80.] म्राज्य[संवत्स]रे¹² द्वाविंशे [व]र्त्तमाने छन्दःपारावारपा[र]गाथ स्वरसमधुरसाम[ग]ाय छन्दःकल्प-
 [81.] व्याकरणज्योतिषनिरुक्तशिक्षाच्छन्दोविचतिषडंगसंशितस्वाद्ध्यायाद्धचय-¹³
 [82.] नाय¹⁴ पदधमवाक्चधर्मवस्तधर्मवित्ताय¹⁵ श्रुतिस्मृतिरसायनपानाय कर्मकाण्डज्ञा-
 [83.] नकाण्डपण्डिताय लोकयुक्तिकलारकोशलपेशलाय¹⁶ काव्यनाटकाख्यायके-¹⁷
 [84.] तिहासपुराणपरिणताय किम्बहुना सर्वज्ञानविज्ञानतिष्णाताय¹⁸ सर्वकर्मनुष्ठाननिष्ठि-

Plate VIIb.

- [85.] ताथ सुवृत्ताय भुवनभवनदीपाय मानाभिजन(।)सुजनाय निराकृतसमस्ततमस्तथा¹⁹ म-
 [86.] द्वचमलोकैकमित्राय लोकमित्रेण सर्वगु[ण*]सारसन्दोहसागरगम्भीरेण श्रीम-
 [87.] ता ह्रीमता वपुष्मतायुष्मता परुषेतरभाषेण पुरुषविशेषेण ब्रह्मस्पति-²⁰
 [88.] नेव दिवस्पतेर्भुवस्पतेर्जननयनहृदयनन्दिनो नन्दिनः पञ्चवपतेन्निस-²¹
 [89.] र्शनीतिविनीतेन विद्वन्मुख्येन मुख्यमन्त्रिण[।*] धीरेण वीरेण ब्रह्मक्षत्रमार्थि²² श्रीयमवि-

¹ Read °बन्धे.² Read °स्तन्तालाप°.³ Read भव्यो.⁴ Read °भृद्धया.⁵ Read °परः शुद्ध°.⁶ Read सुलभ°.⁷ राज is corrected from वर्म्म by the engraver.⁸ Read पुरस्कृत°.⁹ Read °कलिकालकलिकापीठनव्यसनेन ?¹⁰ Read °भृन्मकुटमाणिक्य°.¹¹ Read °संवर्द्धन°.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 °छन्दोविचिति°.¹⁴ Read पदधर्म°.¹⁵ Read °वस्तुधर्मविदे.¹⁶ Read °कलाकौशलपेशलाय.¹⁷ Read °ख्यायिके°.¹⁸ Read °निष्णाताय.¹⁹ Read °समस्त°.²⁰ Read बृहस्पति°.²¹ Read °पतेर्निसर्गनीति°.²² Read °मर्थी श्रिय°.

vb.

58
 60
 62

Handwritten text in Tamil script on a dark background. The text is arranged in four horizontal lines. A circular hole is visible in the second line, approximately one-third of the way from the left edge.

via.

64
 66
 68
 70

Handwritten text in Tamil script on a dark background. The text is arranged in four horizontal lines. A circular hole is visible in the second line, approximately one-third of the way from the left edge.

vib.

72
 74
 76

Handwritten text in Tamil script on a dark background. The text is arranged in three horizontal lines. A circular hole is visible in the second line, approximately one-third of the way from the left edge.

vii.

78
 80
 82

Handwritten text in Tamil script on a dark background. The text is arranged in four horizontal lines. A circular hole is visible in the second line, approximately one-third of the way from the left edge.

cu.

85
 86
 87
 88
 89

viii.

92
 93
 94
 95
 96
 97

ix.

100
 101
 102
 103
 104

x.

106
 107
 108
 109
 110
 111
 112

- [90.] कलामविचलाश्च श्रीनन्दिपोतर[ज](न)¹भक्ति(सम)माचन्द्रमस्तारकम्बिभ्राणेन वि[त्र]।-
 [91.] णेन कुलं कुलज्येष्ठेन ज्येष्ठपुत्रेण ब्रह्मश्रीराजेन शीलतस्साक्षात्सोम-

Plate VIIIa.

- [92.] राजेन तथैव² सर्वगुणज्येष्ठेन³ ज्येष्ठेन पोत्रेण पुत्रिणाम्पोत्रिणाश्च⁴ धुरमा-
 [93.] रोपिताय सुजन्मपुण्याय द्विजन्मगण्याय⁵ ब्रह्मवेदिने ज्येष्ठपादसोमयानिने छ-
 [94.] न्द[श्छ]न्दानुवर्त्तनाय छन्दोगसूत्राय भरद्वाजपेयादिक्रतुगोत्राय भरद्वाजगोत्राय
 [95.] तोण्डाकराष्ट्रब्रह्मलोकायमानपूनियवास्तव्याय दोषदरिद्राय वेषविशिष्टा-
 [96.] यैकपुरुषाय द्विलोकचिन्तनोय⁷ त्रिवर्गसाधकाय चतुर्वेदाय पञ्चमहा[भू]तपरा-
 [97.] र्थाय षडंगाय सप्तसप्तिस्र[ति]माय सुगुणाय सुब्राह्मणाय स्वयमेव प्रसादा-
 [98.] दुन्दिवनकोष्ठके तस्मिन्नेव राष्ट्रे [I*] प्राम्पलयूर⁸ [I*] दक्षिणश्च स एव [I*] प्रत्यङ् म-
 णत्पाकः को-

Plate VIIIb.

- [99.] क्लिपाकश्च⁹ [I*] उदङ् वेळिमानहूर [I*] एतदवधिवचतुष्टयान्तम्भूतः¹⁰ कोटुकोक्किरिति
 प्रथमनामा ब्रह्मदे-
 [100.] यिभाव¹¹ एकधीरमं[ग]लमिति चरमनाम्ना ग्रामस्तामान्यनिवर्त्तनद्वयमर्थ्यादया निरस्तपुरा-
 [101.] ¹²त[न]देवदानब्रह्म[दे]यन्निरस्तकु[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*] समस्तशास्त्रतत्ववित्प्रशस्ति[कृत*]
 त्रिविक्रमः ॥ [३१*] कोरा-
 [105.] ¹⁹कोरेवे¹⁹ याण्डिरोपत्तिरन्दारवत्तु [I*] ²⁰खण्डुक्काट्टुक्कोरुत्तु कान्दारा-
 [कु*]कारणक [II*] तन्नाट्टुक्कोर-

Plate IXa.

- [106.] ²¹कोरान्नी मुण्पेत्तुरा मात्तु वृत्तुवारासन्²⁰ विन्नन्पत्तत्तान् कोरा-
 शङ्गि-²¹
 [107.] ²²णत्तुयक ²³तेवतान्पिरमते[य*]म् ²⁴नीक्किक्कुत्तु ²⁵नीक्किक्कात्तुवारासन्²⁰ विन्नन्पत्तत्तान् कोरा-

¹ The letter न has been already cancelled in the original by placing a horizontal stroke above it.

² Read तथैव.

³ Read णां पौत्रिणां च.

⁴ Read प्राङ् पालैयूर.

⁵ Read यीभावादेक°. 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.

⁶ Read द्विजन्माप्रगण्याय.

⁷ Read तीर°.

⁸ Read निष्कुटं चे°.

⁹ Read ३०.

³ Read ज्येष्ठेन.

⁴ Read पाकश्च.

⁵ Read पाकश्च.

⁶ Read यौवरासन्.

⁷ Read यौवरासन्.

⁸ Read यौवरासन्.

⁹ Read यौवरासन्.

¹⁰ Read यौवरासन्.

¹¹ Read यौवरासन्.

¹² Read यौवरासन्.

⁴ Read पौत्रेण.

⁷ Read चिन्तनाय त्रिवर्ग°.

¹⁰ Read ंन्तर्भूतः कोटु°.

¹⁸ Read यद्.

¹⁵ Read ंनयी° and ंवर्त्तिकः°.

¹⁷ Read आज्ञप्तिर्गोरशर्मा.

²⁰ Read यौवरासन्.

- [108.] டிபால் லாரஜாஜமொதராய மநொமஸ-ஓதராய வ-ஓகிவாஷுவராய செட்டிமெற்க-
யெட்ட[ர*]-
- [109.] கீக்குப்பிரமதெய[ம][ர*]கப்பணித்தருளி விடுத்த[த]த்திருமுகம் கண்டு நாட்டொம் நா-
[110.] ட்டெ வியவன் சொல்லிய எல்லெ¹ பொயி படாகை வலஞ்செயிது கல்லுங்கண்ணியு-²
[111.] க்காட்டிக்கொடுத்ததற்கெல்லெ³ [*] கீழ்பால்எ[ல்]லெ⁴ பாலெயூரொல்லெஇன் மெற்-
கும் [*]
[112.] தென்பாலெல்லெ⁵ பாலெயூரொ[ல்*]லெயின் வடக்கும் [*] மெல்பாலெல்லெ⁶ மண-
ற்பா[க்க*]த்தெல்-

Plate IXb.

- [113.] லெயின்னும்⁷ கொள்ளிபா[க்க*]த்தெல்லெயின்⁷ கீழ்க்கும் [*] வடபாலெல்லெ⁸
வெளிமான-
[114.] ⁹ லலூரொல்லெயின்[டு]மற்க்கும் [*] இந்நாற்பெரொல்லெயுள்ளும்¹⁰ அகப்ப[ட்ட]ட நீர்சில-
[115.] [னு]ம் புன்செயியும் உடெம்ப[ர]டி ஆமை தவழ்வதெ[ல்]லாம் செயாற்றாலும்
வெ[ஃ]கா-
[116.] வினாலும் தீராயனெரிய[ரலு]நீ[ரீ](யி)ந்[த வ]ழி ஆற்றுக்காலும் வெள்[ளக்கா]-
[117.] லும் தொண்டிக்கொண்டெண்ணப்பெறுவார[ாகவு]ம் [*] [இ]க்கால்களுக்கு கொல்-
கலமும்
[118.] புழுதிபாடெம் பெறுவதாகவும் [*] இக்க[ர]ல்களில் கூடெ¹¹ [இமெ]த்துங்கும[ங்]க-
மத்தம் [கு]ந்[மெ]-
[119.] த்தம் பண்ணியும் கொண்டெண்டார் கொக்கொள்ளும் தண்டப்படுவாகவும் [*]
¹² மனெயும்]

Plate Xa.

- [120.] ம[ண*]ப்ப[ட]ப்பும் பிறவும் இவரும் இவர் வழிக்கண்ணாரும் மாடமும் மாளிகை-
யும் சூ[ட்டொ] . . .¹³
[121.] ல் [எ]டுத்(டு)துக்கொண்டிருக்கப்பெ[று]வாராகவு]ம் [*] [இ]வ்வு[ள்]ளிட்ட
வலு-பரிசாரமுள்[ளா]க[ப்]-
[122.] பணித்தெம் [*] இவ்வூர் பெற்ற பரிசார[ம்] செக்கு[ம்] தறியும் உ]ல்லியக்-
[கூ]லியும் பிராமண[ரா]-
[123.] சக்காணமும் செங்கொடியக்கா[ண]மும் ச[ல்]லா[ல்]க்காணமும் கண்ணிட்டுக்காண-
[124.] [மு]ம் கதிர்க்காணமும் விசக்காணமு[ம்] குசக்காணமும் அரிகொழியும் ¹⁴ நெயி-
விலெயு[ம்]
[125.] புட்டகல்வெயும்¹⁵ பட்டிகைக்காணமும் இராம[யியும்]¹⁶ நாயாடிகளும் தூதுவரும்
கணிகா[ர]-
[126.] த்திகளும் பண்ணுப்பாலெடுப்பாரும் புதுக்குதிரை[ர]க்குற்றதுவெயியும் புல்லும் (இ)

Plate Xb.

- [127.] இரூ[சை*]மயும்¹⁷ நல்லாவும் நல்லெருதும் இராமயியும்¹⁸ நாட்டுவகை இராமயியும்¹⁸
படாங்கழியும் கைய[ர]-

¹ Read எல்லை.² Read கள்ளியு.³ Read லை.⁴ Read லை பாலெயூரொல்லெயின்.⁵ Read லை பாலெயூரொல்லெயின்.⁶ Read லை.⁷ Read லையின்னும்.⁸ Read லை.⁹ Read ல்லூரொல்லெயின்.¹⁰ Read லையுள்ளும்.¹¹ Read கூடை இறை.¹² Read மணை.¹³ The large Leyden grant (L 313) reads சுட்டொட்டால்.¹⁴ Read நெய்விலை.¹⁵ Read விழையும்.¹⁶ Read இராமையும்.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 இராமையும்.

irb.

114
 116
 118

Handwritten text in an ancient script, likely Grantha or Tamil, on a dark background. The text is arranged in horizontal lines. A circular symbol is visible in the second line.

xa.

120
 122
 124
 126

Handwritten text in an ancient script, likely Grantha or Tamil, on a dark background. The text is arranged in horizontal lines. A circular symbol is visible in the third line.

xb.

128
 130
 132

Handwritten text in an ancient script, likely Grantha or Tamil, on a dark background. The text is arranged in horizontal lines. A circular symbol is visible in the second line.

xi.

134
 136
 138

Handwritten text in an ancient script, likely Grantha or Tamil, on a dark background. The text is arranged in horizontal lines. A circular symbol is visible in the second line.

- [128.] [ன]ம் நெடும்புறையு¹ பனம்பா(க்)கும் இராமய்யும்² காணத்தன் டனும் அதி-
காணத்த-
[129.] ண்டமும் பத்தூர்ச்சாற்றும் உழையவயப்பள்ளிவத்துவும் இரு[சை*]மயும்³ கு-
ளெகடுவ-
[130.] றி[யு*]ங்கு[வடு]ளக்காணமும்⁴ கமுகும் தெங்கும் உள்ளிட்ட பல்லுருவில்⁵ பவ-
மரமு-
[131.] ம் இட்டன கால்கொ[ட்டி]ராமய்யும்⁶ கொயினமுத[ல்]படி[ய]ரல் . இருக
இவர் தாமெ உண்-
[132.] ணப்பெறுவாராகவும் [||*] ⁷நிலைக்களத்தாரும் அதிகாரரும் [வா]ழிக்கெட்ப்பாரும்
உள்ளி-
[133.] ருந்து பரதத்தி டெ[சு]ன்றகு [||*] भूमिदानात्परन्दानन्न भूतन्न भवि[प्य]ति [||*] तस्यैव
हरणात्प[||*]-

Plate XI.

- [134.] पन्न भूतन्न भविष्यति ॥ [३२*] बहुभिर्वसुद्धा⁷ दत्ता बहुभिश्चानुपालिता [||*] यस्य यस्य
यथा
[135.] भूमितस्य⁸ तस्य तथा फलम् ॥ [३३*] ⁹स्वतत्ताम्परदत्तां वा यो हरेतु¹⁰ वसुन्वराम्
[||*] षष्टि¹¹ वर्ष-
[136.] सहस्राणि विष्टायाञ्जायते क्रिमि[:*] ॥ [३४*] स्वस्ति श्रीपरमेश्वरमहाकाष्ठकारिणा¹² लिखित-
[137.] म् [||*] इ[व]न् பெறும[டு]னயும்¹³ மனெப்பட்ப்பும் இரண்டு பட்டி கிலனும்
[||*] 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 °சுடா.

¹⁰ Read றேத.

¹³ Read மனையும் மனை.

² Read இராமையும்.

⁶ Read ராமையும்.

⁸ Read भूमिस्तस्य.

¹¹ Read षष्टि.

¹⁴ Dhāli seems to be used in the sense of bhāti.

³ Read குடை.

⁶ Read தலை.

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 Vishnu, 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 Vishnu, 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 Aṅgiras, 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 Aṅgiras (*came* Bṛihaspati), 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 *kālakūṭa* 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 *dvitaya* is used in the same sense in the *Raghuvamśa*, viii. 89, as quoted in Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. *dvitaya*:— द्रुमसानुमतां किमन्तरं यदि वायौ द्वितयेपि ते चलाः. Mallinātha explains *द्वितयेपि* by *द्विप्रकारा अपि*.

⁴ *I.e.*, the Brāhmanas (*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, Vishnu and Śiva, and thus hint a comparison of the king to each of these three gods. As the *Sāhityadarpana* (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 Aṅgiras is called the son of the mind of Brahmā.

⁷ *Sakṛiti* appears to be used for *sumanas*, '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 Śam̐yu, 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 Bharadvāja, 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* Bharadvāja) 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* *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, Kṛishṇa, 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 (*polluxa*)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*) Mahîsana, who is the son of Fire, who invented (*the array of the army in the form of*) a lotus,

¹ This meaning of *druhiṇa* 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 *Bâṇḍstra-vêda* is synonymous with *dhanur-vêda*.

⁴ The same play on *Pallava* and *âpal-lava* occurs in the Kûram plates (line 11). The Udayêndiram 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 Madani.

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 (*âgama*) of the affection (*pratyaya*) of (*their*) subjects (*prakṛiti*), and possessed blameless riches (*vṛiddhi*) and virtues (*guna*), (*and therefore*) resembled the science of grammar, in which crude forms (*prakṛiti*), affixes (*pratyaya*) and augments (*âgama*) are treated, (*but*) in which (*the rules on*) *guna* and *vṛiddhi* 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 (*ghanâgama*), they were not dull (*jaḍa*); while the rainy season (*ghanâgama*) 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, Kāṇagôpa, Viṣṇugôpa, Vîrakû[r]cha, Vîrasimha, Simhavarman, Viṣṇusimha 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, Mâlava, Chôla and Pândya (*kings*), the Simhala (*king*) who was proud of the strength of his arms, and the Kêralas.

(21.) Then the earth was ruled by a king called Mahêndravarman, whose glory resembled that of Mahêndra, whose commands were respected (*by all*), (*and*) who annihilated (*his*) chief enemies at Puḷḷalûra.

(22.) From him was born the victorious hero Narasimhavarman, who surpassed the glory of the valour of Râma by (*his*) conquest of Laṅkâ, 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 (*mîtra*), but which it is useless to reproduce in the translation.

² A similar *ślésha* occurs in the description of the Valabhî king Dhruvasêna II.; *Ep. Ind.*, Vol. I, p. 91, note 28. See also *Śisupâlavadha*, xix. 75; *Sâhityadarpana*, paragraph 586; and Mr. S. P. Pandit's Preface to his edition of the *Raghuramâna*, p. 45, note 1.

³ The same comparison occurs in the description of the reign of Narasimhavarman I. in the Kûram plates (line 17) and in the Udayêndiram plates (l. 14).

(23.) From him was born Mahêndravarmān, 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 (*bhūti*), was the lord of men (*bhūta*), had a bull for (his) crest (and) a club on (his) banner, (and) immovable firmness, [thus resembling Śiva, who wears sacred ashes (*bhūti*), is the lord of goblins (*Bhūta*), 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) Gôvinda-varman; (and) the second lord of the earth (was) the glorious Hiraṇya, the refuge

(29.) This Śrîdhara⁴ resembles Vijaya (Arjuna) in battle, Karnîsuta⁵ 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 (Valmiki) in the composition of poetry, the master of policy (Brihaspati) himself in suggesting expedients. (and) Dharma (Yudhishtira) 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 Hiraṇya; who belongs to the branch (*varga*) of Bhîma; who worships the feet of Hari (Viṣṇu);

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 Anāthapāṇḍita.

² This is another case of *upamā-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 *Kādambari* (Bombay edition of 1890, p. 477, Karatâsuta 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 Śîśa, mentioned in the *Bṛihatkathâ*. He is also referred to in the *Pañjikumāracharita* (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 Rôhini; (and) whose good deeds are numerous.

(Line 71.) While the twenty-second year of (his) reign was current, this *Râjâdhirâja-paramêśvarapôtarâja*, the *Mahârâja* called Nandivarman, who is engaged in ruling the kingdom of Paramêśvarapôtarâja; 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 (*Paramêśhthin*);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 (*Pallavamalla*); 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 Brahmaśrîrâja,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 Nandipôtarâja, 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 grandson,— to Jyêshthapâda-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-bhâṭṭâraka-pâd-âvudhâna* 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 *mahârâja-bappa-sâmâhi*; *Ep. Ind.*, Vol. I, p. 6, text line 11. The nominative plural *bappa-bhâṭṭârakar* 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 *vinṇappam* in lines 103 and 106 and the analogy of the Kûram and Udayêndiram plates make it probable that the word *vijñaptêna* has to be supplied in connection with the instrumental *Brahmaśrîrâjêna* in line 91.

⁵ With *nîrgrâ-nîrî-nîrî* compare *nîrgrâ-samskâra-vinîta*, *Raghuvarṇa*, iii. 35; and *ibid.*, x. 79.

⁶ This enumeration of the six *Âṅgas* of the Vêda agrees literally with Âpastamba's *Dharmasûtra*, 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 (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 *Chhandôgasûtra*; who has performed the *Vijâpêya* and a number of other sacrifices; who belongs to the Bharadvâja *gôtra*; who resides at Pâniya, an excellent settlement of Brâhmanas² in the Tondâka-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-kôshthaka,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, Velimânallâr,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 (*purihira*); (*and*) in the use of the water by digging channels at convenience from the Dûrasarit, the Vêgavata, 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

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 *bhûta* either of the king or of his minister. Thus the village of Paramêsvaramangalam, which is the object of the Kûram grant, received its name from king Paramêsvaravarman I.; and in the Udayendiram plates, the village granted was named after Udayachandra, the king's general.

⁸ This is a Sanskrit rendering of the Tamil name *undivana-kôshthaka*, which occurs in line 105. *Kôshthaka* corresponds to *kôshtham*; *vana* is the Sanskrit equivalent of *kôshu*; and *wadi*, which appears to be formed from the root *und*, 'to spring,' is intended for an equivalent of *und*, 'a spring.'

⁹ This refers to the Tondâka-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 *ns*.

¹² सामान्यनिवर्तनद्वयमर्यादया 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 Sivaskandavarman, and *paṭṭi* in the Kûram plates.

¹³ निरस्तकुटुम्बि corresponds to *குடி நீக்கி* in line 107.

¹⁴ The substantives from उदकमोयः to विकुटं च depend on इत्येनदभ्यन्तरम्.

¹⁵ These three topographical names are again mentioned in line 115 f. दूरमति is a Sanskrit translation of *சூரமதி*, the name of the river which forms the southern boundary of the Cojiveram taluqa. दैमवता is the Sanskrit name of the river *செய்வதா* or *செய்வா*, which passes Cojiveram on the south. The tank of Tîralaya is identical with the tank of Tiraiyan in line 116.

(Line 103.) This (*grant was made at*) the request (*viññapti*) of Brahmayuvarâja. The executor of the grant (*âññapti*) (*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 Vêdas.

(Line 104.) (*The above is*) an order of the king (*kôñ-ôlai*), (*dated in*) the twenty-second year (*of his reign*). Let the inhabitants of Ūrrukâṭṭu-kôṭṭam see (*it*)!

(L. 105.) Having seen the order (*tirumigam*), 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 Brahmayuvarâja, (*having appointed*) Ghôraśarman as *âññapti* (*ânatti*), having excluded (*previous*) grants to temples and grants to Brâhmanas, having excluded the houses (*of the ryots*), to the extent of altogether two *patti*,—as a *brahmadêya* to Śêtṭi-âṭṭa-Sômayâjin, who belongs to the Bhâradvâja *gôtra*, follows the *Chhandôgasûtra* and resides at Pâni,—we, the inhabitants, went to the boundaries which the headman (*riyaran*) of the district (*nâl*) pointed out, circumambulated the village (*paḍâgai*) 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 Pâlaiyûr; the southern boundary (*is*) to the north of the boundary of Pâlaiyûr; the western boundary (*is*) to the east of the boundary of Maṇarpâkkam and of the boundary of Kollipâkkam; and the northern boundary (*is*) to the south of the boundary of Velimânallûr.

(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 Śêyâru, the Vehkâ, and the tank of Tîraiyan. (*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 (*uñṅa*), the share (*kânam*) of the Brâhmanas and of the king, the share of *teṅgôḍi*,⁶ the share of *kallâl*,⁷ the share of *kanniṭtu* (?), 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, குழங்குநீர் and கடை 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, பரிசாரம் appears to be used for பரிசாரம் (*parihâra*). Compare सर्वपरिहाराभ्यन्तरीकरणेन 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 (ஊர்வரர்), 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 (*karanam*) and the fine to the minister,² *pattūr-śūru*,³ the tax (*vari*) on planting water-lilies, the share of the water-lilies, the fourth part of the trunks, 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 (ஊர்வரர்) 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-Paṇa mēśvara-mahī-kōshthāgārin*).

(L. 137.) He (*viz.*, the donee) shall obtain the houses, the and two *putta* 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 Gudiyātam 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 Brāhmana 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-śūri*, 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 உத்தரவாசி, '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 *Gudiyatam 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 $3\frac{1}{2}$ 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 Gaṅga-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.
|
Bṛihaspati.
|
Śaṁyu.
|
Bharadvāja.
|
Drōna.
|
Aśvatthāman.
|
Pallava.

The list of the historical descendants of Pallava from Simhavishnu to Paramêśvaravarman 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 Paramêśvaravarman I. are reported to have won,¹ were noticed in the introduction to the Kûram plates (Vol. I, p. 145). A long prose passage (l. 19 ff.) opens with the words: "The son of this Paramêśvaravarman (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 Paramêśvaravarman 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 Udayêndiram 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 Paramêśvaravarman 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 Pulikēsin II., is probably identical with the village of Maṇimaṅgalam in the Chingleput district, on which see Mr. Sewall's *List of Antiquities*, Vol. I, p. 187, and my *Annual Report* for 1891-92, p. 11.

² *Ibid.*, Vol. VIII, p. 283.

had the *grāha* Amōyamāya,¹ and Rājasiṃha that of Māyāchāra.² It is not improbable that the Dravida princes whose leader was Chūtamīsa, 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[avana], Chūtavana, Śamkaragrāma, Nellūr, Nelvēli, Śūrāvarundūr, &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 *Aśvamēdha*, 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 Vēngi, 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 Manṇaikudī (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 (*Udayachandra*) 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 Vēliviṭṭiśvara, 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 Kālikkōṭṭai, but Kaḷḷikkōṭṭai, 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 Udayênduchaturvêdimaṅgalam 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 Paḍuvûr-kôṭṭam.

The remainder of the prose portion enumerates the Brâhmana 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 Pûchân, and the second (v. 8) informs us that the inscription,— which, like the Kûram and Kâñchivâyil 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-konḍa 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.] श्री⁸ स्वस्ति [॥*] सुमेरुगि[रि*]मूर्धनि प्रवरयोगबन्धासनं⁹

[2.]¹⁰ जगत्रयविभूतये रविशशांकनेत्रद्वयमुमासहितमादरा-¹¹

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 जगत्रय^०.

¹¹ Separate द्वयम् । उमा^०.

- [3.] वृद्धवन्मन्त्राणां प्रवृद्धः सद्दिव्यमन्त्रमामि शिरसा जटाधा-
 [4.] रिणम् ॥ [1*] श्रीमान्नेकराजमुचिदुः पल्लवाय राज्यप्रदः पर-
 [5.] हितः* परचक्रदण्डी [1*] पृथक्कुलम्ब तिलकः प्रथिनः प्रथिव्यां² स्थे-
 [6.] यान्म विल्वलपुगाधिपतिश्चिराय ॥ २* भृपालवन्दितपदद्वयपल्लवाना-
 [7.] न्दानामनुभारविनमन्करपल्लवानाम् [1*] सम्प्रमुखाच्चयनीरस्तविपल्ल-³
 [8.] वानामंशश्चिञ्जगति निष्ठनु पल्लवानाम् । [३*] अव्यक्तान्त्रह्या⁴ अजाय-
 [9.] त इन्द्रोऽसि अंगिरसो बृहस्पतिः⁵ ब्रह्मस्पतेः* शंयुः शं-
 [10.] योभरद्वाजः⁶ भरद्वाजाद्रोणः⁷ द्रोणादपरिमितनेजधामा⁸
 [11.] जगन्धरः ततो निराकन(1)कुलविपल्लवः पल्लवः [1*] एवमनु-

Plate IIa.

- [12.] क्रमेण सन्निविरमन्मन्त्रविद्वर्द्धमाने पल्लवकुले भक्तचाराधि-
 [13.] तविष्णुः सिंहविष्णुः [1*] सिंहविष्णोरपि महेन्द्रसद्राविक्रमो⁹
 [14.] महेन्द्रवर्मा [1*] तस्मान्¹⁰ अगस्त्य इव विमथितवानापिः परियच्छमणिमं-¹⁴
 [15.] गल्लभूरमरप्रभ्रतिपु¹⁵ जेना बहुशो वल्लभराजस्य नरसि-
 [16.] हवर्मा [1*] तस्य पुत्रः पुनरेव महेन्द्रवर्मा [1*] ततः पेरुवळनळूर्युद्धे वि-
 [17.] जितः(ः)वल्लभवलः परमेश्वरवर्मा [1*] तस्मान्परममहेश्वरः परमब्रह्म-
 [18.] ष्यो नरसिंहवर्मा [1*] तस्य परमेश्वर* इवाधिकदर्शनः परमधार्मिकः
 [19.] परमेश्वरवर्मा [1*] तस्य परमेश्वरवर्माणः पुत्रो भरत इव सर्व्वइम-
 [20.] नो मेरुरिवाचलः¹⁶ दिवसकर इव स्वकरेरेव रिपुतमसान्निरो-
 [21.] धभेदकः शशधर इव सकलकलापरिणतः¹⁷ न्यकृतव्रगनळनिवधन-
 [22.] हुपनाभारज्जरीरथायमानः*¹⁸ परत्तरपतिः इत्यल्लविगळित्तम-
 [23.] दजल(1)धरदुर्द्धिनकरमनिकृतवनेत्रवाहुद-¹⁹

Plate IIb.

- [24.] षडः²⁰ दिग(र)न्तविज्रमभमाणकुमुदवनविपुलकित्तिः²¹ प्रणतावनिपतिम-
 [25.] कुटमालिकालीढचरणारविन्दः कुमुमचाप इव वपुःपि वत्सर[]-
 [26.] ज इव कुञ्जरेषु नकुल इव तुरंगमेषु²² अर्जुन इव कार्मुके द्रोण इ-
 [27.] व धनुर्वेदे काव्यनाटकाख्यायिकासु प्रविणः²³ विन्दुमतीगूढचनु-
 [28.] ²⁴ ~~विन्दुमतीगूढचनु~~ [1*] च्युतकादिपु निपुणः²⁵ नयनिदिर्द्धन-

1 Read 'लक्ष्मीप्रदं.

2 Read 'भूमिपु.

3 Read 'पृथिव्यां.

4 Read 'नमन्कर .

5 Read 'णौच्चयनिगस्तं.

6 Read 'वानां वंश'; the missing व appears to be entered above the line by the engraver himself.

7 Read 'क्ताइन्द्राजायत.

8 Read 'स्पतिर्दृष्टं.

9 Read 'द्विजो.

10 Read 'जादद्रोणो.

11 Read 'नेजोधामाश्वं.

12 Read 'सदृशं.

13 Read 'नन्नादगन्ध.

14 The anusvara stands at the beginning of the next line.

15 Read 'प्रभ्रतिपु.

16 Read 'चलो.

17 Read 'णतो न्यकृतवृगं.

18 Read 'थायमानः.

19 Read 'कल्मषाकृतं.

20 Read 'षडो.

21 Read 'विज्रम्भं.

22 Read 'कीर्तिः.

23 Read 'मेष्वर्जन.

24 Read 'प्रती जे.

25 Read 'थेपदमेहीलकाक्षरं ?

26 Read 'निपुणो.

- [29.] भाजनः कलंकरहितः कलिबलमर्दनः कल्पक]व्रतः [1*] कृतान्तो रिपूजामनं-
 [30.] गो वधूनामलंघ्यो बलानामनूनो गुणानां [1*] शरण्यः प्रजानां
 [31.] सतां कल्पव्रक्षः¹ कृती नन्दिवर्मा पतिः पल्लव[1*]न[1*]म् । [8*] नीक्षणैर्वाणैर्य्यो न-
 [32.] रनाथ[:*] करिसैन्यम् भिन्दन्नाजौ² राजति राजा रणशूरः [1*] मन्दम् भिन्दन्वा-
 [33.] न्तसमूहं करजालैरुद्यन्नद्रौ पंकजबन्धुस्सवितेव [11 ९*] जैत्र-
 [34.] न्धनु×करविभूषणमंगरागस्सेनामुखेषु रिपुवारणदानवारि [1*] आ-
 [35.] क[ल्व]म[तु]³ परमेतदुदारकिर्त्तैर्य्यस्य⁴ प्र[भोर्भ]वति प[ल्ल]-

Plate IIIa.

- [36.] ⁵वकेतनस्य । [६*] नरपतिरधिपतिरवनेर्न्नयभरः पल्लवमल्लो न-
 [37.] न्दिवर्मा तस्य पुत्रो बभूव । तस्मिन्महिं⁶ शासति न[र]पतौ तस्यैव न-
 [38.] न्दिवर्माणो⁷ एकविंशतिसंख्याम् पूरयति संवत्सरे क्रमुकना-
 [39.] लिकेरसहकारतालहिन्तालनमालनागपुन्नागरक्ताशोककुर-
 [40.] ⁸स्कमाधवीकण्णीकारप्रभूतितरुभवनोपशोभिततीराया(:)⁹ मद-
 [41.] ¹⁰विघूण्णितमानसमनीनिकुचमुखोद्घातकुंकुमगन्ध[1*]या वेगवत्या
 [42.] नद्याः ¹¹पतिर्जलदागमजलमेरसरसासितजलदोपमप-¹²
 [43.] रवारणकुलपुष्करविवरान्तरपरिनिर्गतसलिलो[त्व]ण[क]णिका-¹³
 [44.] चितविप[णी]पथस्य सकलभुवनत[ल]ललामभूतस्य विल्वला-
 [45.] भिधानस्य नगरस्याधिपतिः पल्लवकुल(:)परम्परागते पूचा-
 [46.] न्कुले प्रसूतो द्रमिळनरपतिभिरुपरुद्धम् पल्लवम[ल्ल]न्नन्दिपुरे¹⁴ दृष्ट्वा¹⁵ तद-
 [47.] क्षमया कु[व]लयदलश्रुति[न]ा निशितेन कृपाणेन पल्लवमल्लशत्रु[व]न्द-¹⁶

Plate IIIb.

- [48.] स्य कृतान्त] इव ¹⁷विज्रम्भमाणश्चित्रमायप[ल्लव]राजमुखान्निहत्य सकल-
 [49.] मेव राज्य¹⁸ प्रयच्छन्निम्ब[वन*]चूतवनशंकरग्रामनेल्लूरनेल्वेलिशू[ल्ल]ल्ल-¹⁹
 [50.] श्चार्प्रभृतिषु रणभुविषु²⁰ पल्लवाय बहुशः परबलम्²¹ विजेता
 [51.] प्र[1*]कृतजनदुर्विगाहो भैरनेन²² (तबाहुदण्डः प्रतिपक्षमुदयना)-

¹ Read °वृक्षः.
² Read °कल्पमत्र.
³ Read °न्मर्ही.
⁴ Read °कर्त्तै.
⁵ Read °वर्माण.
⁶ Read °कर्त्तै.
⁷ Read °वर्मण.
⁸ Read °कुरवक.
⁹ Read °कर्णकारप्रभृति.
¹⁰ Read °विघूण्णितमानसमानिनिकुचमुखोद्घात.
¹¹ A second, obliterated ल stands below the ल of जलद.
¹² Read °गमकालमेल्लारसासित ?
¹³ Read °लोल्बण.
¹⁴ Corrected from पूरे by the engraver.
¹⁵ Read °दृष्ट्वा.
¹⁶ Read °वृन्द.
¹⁷ Read विज्रम्भ.
¹⁸ Read राज्यं प्रयच्छन्निम्ब.
¹⁹ The e and the second l of नेल्लूर are doubtful ; on the facsimile published in the *Ind. Ant.*, the e looks like va, which must be due to retouching.
²⁰ Read °भूमिषु.
²¹ Read °बलं.
²² Read भैरवे. The bracketted words which follow, were entered by mistake and subsequently cancelled by the engraver himself ; they occur in their proper place in line 54.

- [52.] विधानं शिवराजम् वि. नेन्द्रेन्द्रिन्द्रमे शिवराजम् [1*] प-
 [53.] निमम [1*] रुद्रदन्तिदन्तयुगळमघटनक्षरितमदजालसम [1*] लं-
 [54.] कृतवाहुदण्डः प्रतिदन्तुदयन विधानं शिवराजम् हि-
 [55.] त्वा मयुक्ककरविरचितन्दर्भद्वजं ग्रहीतवान्³ उतरम्या-
 [56.] मापि दिशि नदिचिच्छ्रभिधानं⁴ त्रिप [1*] इपतिम् प्रवन्दायमानमश्वमे-
 [57.] धनुरंगम [1*] नुन्नन्दिगन्तुद्वयं⁵ विजित्य विष्णुजविष्णुद-
 [58.] ह्वंमान्कृत्यादिशान्तिवद्यप्रमुखांशुहारान्⁶ परिमितमृव-
 [59.] णसन्धेयं⁷ कुञ्जगनपि यो जग्राह काळीभगवतिपरि⁸

Plate IVa.

- [60.] पालितकाळिदुर्गा विघटयित्वा⁹ मण्णैकुट्टिग्रामे¹⁰ पण्डनेनं
 [61.] विजितवान्¹¹ उदयचन्द्र [1*] ख्यधीरवरः परचक्रदण्डी स्वामिने विजित-
 [62.] वान¹² [1*] तद्विज्ञापनय [1*] सकलराज्यप्रदातुरसिधारानिष्क्रयार्थ-
 [63.] म् पश्चिमाश्रयनदिविनये¹³ कुमारमंगल¹⁴ ¹⁵
 [64.] मे जलयन्त्रद्वयश्च¹⁶ उदयचन्द्रमंगलमिति नाम कृत्वा(अ)ष्टोत्तरशनेभ्यो
 [65.] ब्रह्मदेन्द्रे ददौ [1*] तस्य पुरस्तात्सीमा स्तोकनदि¹⁷ [1*] दक्षि-
 [66.] णतस्मीमा¹⁸ समुद्रदत्तचतुर्वेदिमंगलस्योत्तरतश्चक्रनीर्त्या-
 [67.] दुत्तरतस्ततः पश्चिमे¹⁹ ²⁰ पश्चि-
 [68.] मे पूर्ववत्समुद्रदत्तचतुर्वेदिमंगलस्य²¹ पश्चिमोत्तरतस्मीमा-
 [69.] दुरगद्वदादुत्तरत²² स्तस्मात्पश्चिमे(अ)नदुत्तरालाचलदक्षिणपार्श्वम् [1*]
 [70.] अस्य प्रतीचमिमा²³ लोहितगिरिस्मन्मादुत्तरतो गत्वा वे-
 [71.] ळालशिखरान्तस्तत्कृत्वा²⁴ शिलोच्चयात्पश्चिमे री-
 [72.] हिणगुहा । पश्चिमोत्तरतस्तीना सिन्दुवारह-

Plate IVb.

- [73.] दः [1*] उत्तरतस्तिमा²⁵ काश्चिद्वारनामग्रामस्य दक्षिणतस्तिमा²⁶
 [74.] णतः [1*] प्रागुदिचस्तीमा²⁷ शिरनदि [1*] एवचतुस्तीमान्तरा²⁸ नदिकुल्याज(।)लभो-
 [75.] ग्यां सुसर्वपरिहारम्²⁹ अन्यानधम्मकृत्य [1*] न्विनाशय म्निन्दत्तवान् । कौण्डिन्य-

¹ Read शिवराजम्.

⁴ Read पृथिवि.

⁷ Read 'हागनपरि'.

⁹ Read विघटय्य मण्णैकुट्टि.

¹² Read 'ज्ञापनया.

¹⁶ Read 'यं चोदय'.

¹⁸ Read 'देवगृहा'.

²¹ Read पुरस्तात्.

²⁵ Read सीमा. Here and in line 68 f. the incorrect masculine सीम is used instead of सीमा or सीमन्.

²⁷ Read 'प्रागुदिच्यः सीमा क्षीरनदा.

² Read भित्वा.

⁵ Read 'नदिचिच्छ्रभिधानं'.

⁸ Read 'सुवर्णसंचयं.

¹¹ Read 'वानुदय'.

¹⁴ Read 'नदी'.

¹⁷ Read 'नदी'.

²⁰ Read 'दत्तचतु'.

²³ Read सीमा.

²⁸ Read 'न्तरां नदी'.

³ Read गृहीतवानुत्तर°.

⁶ Read 'ह्वमा'.

⁹ Read 'भगवती'.

¹² Read 'वान्.

¹⁵ Read ¹⁵ ¹⁵

¹⁶ Read 'दत्तचतु'.

²¹ Read प्रतीच्यः सीमा.

²⁹ Read ससर्वपरिहारामन्यनधर्म°.

- [76.] गोत्राय ¹ प्रवचनसूत्राय ² रुद्रशर्मणे भागद्वयम् [1*] ³ तत्गोत्रसूत्राय मण्डि-
 [77.] शर्मणे ⁴ तत्गोत्रसूत्राय गणमातशर्मणे] ⁵ तत्गोत्रसूत्राय दामशर्म-
 [78.] णे ⁶ तत्गोत्रसूत्राय अग्निशर्मणे ⁷ तत्गोत्रसूत्राय मण्डशर्मणे तत्गोत्रमाव-
 [79.] स्तम्भसूत्राय माधवशर्मणे ⁸ तत्गोत्रसूत्राय ⁹ मण्डशर्मणे ¹⁰ तत्गोत्रसूत्राय नारा-
 [80.] यणशर्मणे पूर्ववद्रोणशर्मणे ¹¹ पूर्ववत् अग्निशर्मणे ¹² [काश्यगोत्राय आ-
 [81.] पस्तम्भसूत्राय भवमातभट्टाय भागत्रयन्तद्वन्मणिशर्मणे भागद्वयन्तद्वत्काळशर्म-
 [82.] णे तद्वत्*] तिष्ठशर्मणे ¹³ तद्वद्विरमण्टाय तद्वत्कूळाय मारडाजगोत्र ¹⁴ अवस्तम्भसूत्राय*] रु-
 [83.] द्रकुमाराय तद्वत्सुन्दाय ¹⁵ तद्वन्नारायणाय तद्वत्तामशर्मणे तद्वत्चेष्टशर्मणे तत्गो-
 [84.] त्राय*] प्रवचनसूत्राय शूलमण्टाय तद्वत्कन्ताय ¹⁷ तद्वद्दोणरुद्राय ¹⁸ जातुगणगोत्राय*] प्रवच-
 [85.] नसूत्राय पौकूळकेयाय वत्सगोत्राय ¹⁹ आवस्तम्भसूत्राय*] [अमुण्डिगोत्राय*]-
 [86.] शर्मणे पूर्ववत् ²¹ [माधवशर्मणे ²² पूर्ववत्भद्रकाळाय ²³

Plate Va.

- [87.] पूर्ववत्तामशर्मणे पूर्ववत्*] त्रीलकण्टशर्मणे ²⁴ पूर्ववत् रामशर्मणे ²⁵ अग्नि-
 [88.] वैश्यगोत्रे ²⁶ अपस्तम्भसूत्राय द्रोणशर्मणे वाधूलगोत्राय*] आपस्तम्भ-
 [89.] सूत्राय नारायणाय आत्रेयगोत्राय आपस्तम्भसूत्राय चट्टिपुरनन्दिने*]
 [90.] ²⁷ विष्णुप्रद्वगोत्राय बहुवच ²⁸ निम्बदासिशर्मणे ²⁹ पूर्ववत्त्रीलक-
 [91.] ण्टाय पूर्ववत्पिष्टशर्मणे ³⁰ पूर्ववत्त्रीलकण्टाय ³¹ लेहितगोत्राय आप-
 [92.] स्तम्भसूत्राय काराम्पिनन्तिशर्मणे ³² वसिष्ठगोत्राय प्रवचनसूत्राय काव-
 [93.] र्मण्टशर्मणे ³³ पूर्ववत् द्रोणशर्मणे गोतमगोत्राय*] आपस्तम्भसूत्रा-
 [94.] य ³⁴ निम्बशर्मणे पूर्ववत् ³⁵ अग्निशर्मणे तत्गोत्राय*] प्रवचनसूत्राय रुद्रमण्टाय भा-
 [95.] गद्वयम् [1*] पराशरगोत्राय*] प्रवचनसूत्राय गणमातशर्मणे पूर्ववन्माधवशर्मणे
 [96.] ³⁶ तत्गोत्राय*] आपस्तम्भसूत्राय ³⁷ नाकशर्मणे हरितगोत्राय*] आपस्तम्भसूत्राय विना-
 [97.] यकशर्मणे तद्वत्*] स्कन्दाय तद्वत्कोण्टाय ³⁸ तद्वत्तामशर्मणे तद्वत्तेवशर्मणे ³⁹ मु-
 [98.] ⁴⁰ त्गलगोत्राय आपस्तम्भसूत्राय चन्नकाळिने पूर्ववद्द्रोणाय ⁴¹ कौशिकगो-
 [99.] [त्राय*] आपस्तम्भसूत्राय कुमारमण्टाय ⁴² तद्वत्चन्नकु*] माराय ⁴³ तत्गोत्राय*] प्रवचनसूत्राय

- | | | | |
|---|------------------------------------|-------------------------------------|-------------------------------------|
| ¹ Read प्रवचन°. | ² Read रुद्र°. | ³ Read तद्गोत्र°. | ⁴ Read शर्मणे तद्गोत्र°. |
| ⁵ Read तद्गोत्र°. | ⁶ Read तद्गोत्रायाप°. | ⁷ Read शर्मणे तद्गोत्र°. | ⁸ Read मण्ड°. |
| ⁹ Read तद्गोत्र°. | ¹⁰ Read वद्द्रोणशर्मणे. | ¹¹ Read शर्मणे. | ¹² Read शर्म°. |
| ¹³ Read शर्मणे तद्वद्वीर°. | ¹⁴ Read गोत्रायाप°. | ¹⁵ Read तद्वत्स्कन्दाय. | ¹⁶ Read तद्गो°. |
| ¹⁷ Read तद्वत्स्कन्दाय तद्वद्द्रोण°. | ¹⁸ Read जातुकर्ण°. | ¹⁹ Read प्रवच°. | ²⁰ Read आप°. |
| ²¹ Read वन्मा°. | ²² Read वद्द्रुद्र°. | | |

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.

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|---|--------------------------------|--|--|
| ²⁴ Read कण्ट°. | ²⁵ Read शर्मणे. | ²⁶ Read आग्निवैश्यगोत्रायाप°. | ²⁷ Read विष्णुप्रद्व°. |
| ²⁸ Read बहुचाय. | ²⁹ Read शर्मणे. | ³⁰ Read वन्माल°. | ³¹ Read लोहित°. |
| ³² Read काराम्पिनन्दिशर्मणे. | ³³ Read मण्ड°. | ³⁴ Read निम्ब°. | ³⁵ Read वद्विद्विशर्मणे तद्गो°. |
| ³⁶ Read तद्गो°. | ³⁷ Read नाम°. | ³⁸ Read तद्वद्दाम°. | ³⁹ Read तद्वद्देवशर्मणे. |
| ⁴⁰ Read मुद्रल°. | ⁴¹ Read वद्द्रोणाय. | ⁴² Read तद्वत्चन्न°. | ⁴³ Read तद्गो°. |

Plate Vb.

- [100.] 'निण्टदोणशर्मणे ऋद्धयन् [1*] ° तगोत्राया* [१११] कूटगर्भजे [1*]
 [101.] कटुकृचत्तिपालपोचन' ॐम्भ्युर्भ [1*] प्रशस्तिकत्रे' परमेश्वराय उत्तरकाकुलो-
 [102.] 'त्ववैक्रो जागः [1*] ° वैश्वरश्च [1*] रंगुवामि[न]१' द्रेण्ड्रेष्ठिन्दुव्य रे-
 [103.] वतिनाम्रः पद्महेन्दुस्य द्वौ जागौ । यावच्चरति स्वे जानुर्ग्यावत्तिष्ठ-
 [104.] ति' पर्वताः [1*] पूचान्कुलश्च वै तावन्*] स्येयदचन्द्रतर्कम् [॥ ७*] पुत्रः*] ° श्रिचन्द्र-
 देवस्य कवि-
 [105.] त्व^{१०} परमेश्वरः [1*] प्रशस्तेः कविनाश्रके स मेधाविकुलोन्भवः^{११} ॥^{१२} [८*] ००२ मतिश
 [106.] கொண்ட கொப்பாகெவரிபதற்க்கு யாண்டு இருபத்தாறாவது உத[ய*]சந்திரமங்கல-
 [107.] த்து வ.மெயொழும் க[ர]ஞ்சிவாயிலாகிய இகம்மறைமங்கலத்து வமெயொழும் [1*]
 [108.] ^{१३} இ. வினாடுகொழுக்கடி யொன்றாகமையில் இதன் மெ[ல்]ப்பட்டது ஒருநாள்^{१४} வ[ர]-
 [109.] ட்வொமாதொம் ००२

TRANSLATION.

A.—Sanskrit portion.

Hail ! Prosperity !

(Verse 1.) I bow my head devoutly to Sadâśiva, 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 Pariyala, Manimaṅgala, Śîramâra 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 प्रशस्तिकत्रे°.

⁵ Read °द्रवा°.

⁶ Read वैश्व°.

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 ०.

¹³ Read ॐ ॐ.

¹⁴ Read ॐ ॐ.

of Peruvaḷanallūr; from him, Narasimhavarman, who was a devout worshipper of Mahêśvara (and) a great patron of Brâhmanas. His (son was) the very pious Paramêśvaravarman, whose beauty (*darśana*) surpassed (*that of all others*), just as Paramêśvara (Śiva) has (one) eye (*darśana*) more (*than all others*).

(L. 19.) The son of this Paramêśvaravarman (*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, Nabhaka, Nabhiga, 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*, *gūḍhachaturthapāda*, *prahāṭī*, *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 Vêgavatī, the banks of which are adorned with bowers of areca-palms, cocoanut-trees, mango-trees, palmyras, *histāla*, *tamāla*, *nāga*, *pum̄nāga*, red *asōka*, *kuravaka*, *mādhavi*, *karnikāra* 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 *Kādambarī*, p. 14 f. of the Bombay edition of 1590.

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 *Bahunaya* and *Nayanusārin*, two epithets of Rājāsīnha: 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 Pûchân, 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], Chûtavana, Śamkara-grāma, Nellâr, Nelvêli, Śûgavarundûr 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-¹ 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 Nelvêli, 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 Nishûda chief, called Prithivivyâghra, who, desiring to become very powerful, was running after the horse of the *Aśvanêdha*, defeated (*him*), ordered (*him*) out of the district (*vishaya*) of Vishṇurâja, (*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*) Kâlîdurga, which was protected by the goddess Kâlî, and defeated the Pândya army at the village of Manṇaikudi.

(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 Brâhmanas the village of Kumâramaṅgala-Vellattûr in the Paśchimâśrayanadi-vishaya, and two water-levers (*cal-yatra*) in (*the village of*) Korragrâma, 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-chaturvêdimāṅgalam, (*and*) on the north of (*the tank called*) Chakratîrtha; (*going*) to the west from this, on the north of the temple (*dêvagrîha*) of Korragrâma; (*going*) to the west from this, on the north of the north-western boundary of the previously (*mentioned village of*) Samudradatta-chaturvêdimāṅgalam (*and*) of (*the tank called*) Uragahrada; (*and going*) to the west from this, the southern side of (*the hill called*) Anadutpâlâchala. Its western boundary (*is the hill called*) Lôhitagiri; going north from this, (*the western boundary is*) on the east of (*the hill called*) Vêlâlsîkharâ; (*and*) on the west of (*the hill called*) Kṛishṇaśîla-śîlôchchaya, (*the cave called*) Raubhîraguhâ. The north-western boundary (*is the tank called*) Sindhu-vârahada. The northern boundary (*is*) on the south of the southern boundary of the village called Kâlîchidvâra. The north-eastern boundary (*is*) the (*river*) Kshîranadi.

(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 अनेकरण-भूमिषु 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 shares.
1.	Kaundinya ..	Pravachana ..	.....	Rudrasarman ..	2
2.	Do. ..	Do. ..	.....	Gapadipdasarman ..	2
3.	Do. ..	Do. ..	.....	Ganumatasarman ..	2
4.	Do. ..	Do. ..	.....	Dhinasarman ..	2
5.	Do. ..	Do. ..	.....	Agnisarman ..	2
6.	Do. ..	Do. ..	.....	Matasarman ..	2
7.	Do. ..	Āpastambha ..	.....	Mādhavasarman ..	2
8.	Do. ..	Do. ..	.....	Manasarman ..	2
9.	Do. ..	Do. ..	.....	Nārāyānasarman ..	2
10.	Do. ..	Do. ..	.....	Drōṇasarman ..	2
11.	Do. ..	Do. ..	.....	Agnisarman ..	2
12.	Kāśyapa. ..	Āpastambha ¹ ..	.....	Bhavanātibhāṭṭa ..	2
13.	Do. ..	Do. ..	.....	Manisarman ..	2
14.	Do. ..	Do. ..	.....	Kāśyapasarman ..	2
15.	Do. ..	Do. ..	.....	Tiṇṇasarman ..	2
16.	Do. ..	Do. ..	.....	Viramaṅga ..	2
17.	Do. ..	Do. ..	.....	Kāśyapa ..	2
18.	Bhāradvāja ..	Āpastambha ..	.....	Rudrakumāra ..	2
19.	Do. ..	Do. ..	.....	Skanda ..	2
20.	Do. ..	Do. ..	.....	Nārāyaṇa ..	2
21.	Do. ..	Do. ..	.....	Tārisarman ..	2
22.	Do. ..	Do. ..	.....	Chēttasarman ² ..	2
23.	Do. ..	Pravachana ..	.....	Sāhamaṅga ..	2
24.	Do. ..	Do. ..	.....	Skanda ..	2
25.	Do. ..	Do. ..	.....	Devanarādra ..	2
26.	Jātākarna ..	Do. ..	.....	.....	2
27.	Vatsa. ..	Āpastambha ..	Abhūṇḍi ..	Gōvindasarman ..	2
28.	Do. ..	Do. ..	.....	Mādhavasarman ..	2
29.	Do. ..	Do. ..	.....	Bhadrakāla ..	2
30.	Do. ..	Do. ..	.....	Tārisarman ..	2
31.	Do. ..	Do. ..	.....	Nārāyānasarman ..	2
32.	Do. ..	Do. ..	.....	Rāmasarman ..	2
33.	Āgnivēśya ..	Do. ..	.....	Drōṇasarman ..	2
34.	Vādhlā ..	Do. ..	.....	Nārāyaṇa ..	2
35.	Ātrēya ..	Do. ..	Chattipura ..	Nandin ..	2
36.	Vishṇuvṛiddha ..	Bahvṛicha ³ ..	.....	Nimbadasarman ..	2
37.	Do. ..	Do. ..	.....	Nīlakāṭha ..	2
38.	Do. ..	Do. ..	.....	Pittasarman ..	2
39.	Do. ..	Do. ..	.....	Nārāyāṇa ..	2
40.	Lōhita ..	Āpastambha ..	Kārambi ..	Nandisarman ..	2
41.	Vasishṭha ..	Pravachana ..	Kāvandr ..	Matasarman ..	2
42.	Do. ..	Do. ..	.....	Drōṇasarman ..	2
43.	Gōtama ..	Āpastambha ..	.....	Nimbasarman ..	2
44.	Do. ..	Do. ..	.....	Agnisarman ..	2
45.	Do. ..	Pravachana ..	.....	Rudramanḍa ..	2
46.	Parāsara ..	Do. ..	.....	Ganumatasarman ..	2
47.	Do. ..	Do. ..	.....	Mādhavasarman ..	2
48.	Do. ..	Āpastambha ..	.....	Nāgasarman ..	2
49.	Harita ..	Do. ..	.....	Vināyākasarman ..	2
50.	Do. ..	Do. ..	.....	Skanda ..	2
51.	Do. ..	Do. ..	.....	Koṭṭa ..	2
52.	Do. ..	Do. ..	.....	Dhinasarman ..	2
53.	Do. ..	Do. ..	.....	Dēvasarman ..	2
54.	Mudgala ..	Do. ..	.....	Channakālin ..	2
55.	Do. ..	Do. ..	.....	Drōṇa ..	2
56.	Kausika ..	Do. ..	.....	Kumāramanḍa ..	2
57.	Do. ..	Do. ..	.....	Channakumāra ..	2
58.	Do. ..	Pravachana ..	.....	Tiṇṇadrōṇasarman ..	2
59.	Do. ..	Āpastambha ..	.....	Kōḷasarman ..	2
60.	.....	.....	Oriyūr ⁴ ..	Katakuchatti-Pālapōchan ⁵ ..	1
61.	.....	.....	Uttarakūḷa ⁶ ..	"To the author of the (śloka) eulogy (prasaṅga), Paramēśvara." ⁷	1
62.	.....	.....	.....	"To the (village) physician." ⁷	1
63.	.....	.....	Gangapara ..	"To the devout worshipper of Mahēśvara, called Bēvatī, who was the son of Drōṇas rēshṭhīraṇa." ⁷	2
Total ..					133

¹ This is the only instance, in which the name of the sūtra is spelled in the usual manner, while the form āpastambha is employed in all other cases.

² This would be Jyēshthasarman 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. 290, note 1.

⁵ This is the Tamil name of the Sanskrit Bṛhatī.

⁶ I.e., 'the northern Kākula.' This appears to refer to Chikcōḷa in the Chikcōḷa district as distinguished from the more southern Śrīkākulam in the Kistna district.

⁷ With vaidya-bhāga compare maruṭṭa-pāra in No. 4. paragraph 3, and analyze it in V. 1. p. 31.

(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 (*praśasti*).

B.—Tamil portion.

(L. 105.) In the twenty-sixth year (*of the reign*) of Madirai-koṇḍa Kô-Parakêsarivarman, we, (*the members of*) the assembly (*sabhai*) of Uda[ya]chandramaṅgalam, and we, (*the members of*) the assembly of Kâñchivâyil, *alias* Iganmaraimaṅgalam, (*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 Uyyakkondân-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-Parakêsarivarman, *i.e.*, of the Chôla king Parântaka I.¹ The donor was Pirântakan-Mâdêvadigaḷâr, 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-aḍigaḷâr 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 *Tiruvîśaiippâ* 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-Kundaraiyâr*, *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 Gaṇḍarâdityavarman¹. 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 Uyyakkudi-Tirumalai was Nandipanmamaṅgalam, which suggests that the place may have been founded by one of the Pallava kings named Nandivarman. The temple was called Tirukkarkudi-Paramêśvara. This enables us to identify it with Karkuḍi, a shrine which is referred to in the *Periyapurânam* as situated in the Chôla country to the south of the Kâvêri river.

TEXT.

- [1.] மதிரை கொண்ட கொப்பர-
- [2.] கெசரி[வ]தூர்க்கு யாண்டு மு-
- [3.] [ப்]பத்துநாலாவது தெந்-
- [4.] கரை யு[ஹ]தெயம் நனிபதம்-
- [5.] ந்கவத்து திருக்கற்க்குடிவா-
- [6.] டெலுராத்தக்கு பிராத்தகக் கண்-
- [7.] டராதித்ததெவர் தெலியார்
- [8.] மழபெருமான் மகளார் பிரா-
- [9.] ந்தகன்மாதெவடிகளார்
- [10.] ஒருதிருகொத்தாவினக்கு இ-
- [11.] ரவும் பகலும் எரிவதாக சீச-
- [12.] தம் சூலஉழக்கால் உழக்கு
- [13.] தெயட்டி சந்திராதித்தவ-
- [14.] ல் எரிப்ப[ப]தாக வைத்த சாவா
- [15.] ² முவாப்பொராடு தொண்ணூ-
- [16.] து [||*] [வதூ]ரதெவ்வா[ர*]டுகெ [||*]

TRANSLATION.

In the thirty-fourth year (*of the reign*) of Madirai-konda Kô-Parakêsarivarman,— Pirântakan-Mâdêvaḍigalâr, the daughter of Mara-Perumâl (*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 Kâvêri river*), for supplying every day as long as the moon and the sun endure, (*one*) *urakku* of ghee (*measured*) by the *urakku* (*stamp* I will) 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 Tiruġgōlambālar in the *Madras Christian College Magazine*, Vol. IX, pp. 344 and 511; and *Ep. Ind.* Vol. III, p. 280 f.

² Read முவா.

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 *Śāla* is used for *trishūla*.

possession of the Dharmakartā of the Saundararāja-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 $8\frac{7}{8}$ 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 *Prabhumêru*. From the Udayēndiram plates of the Bāṇa king Vikramāditya II.² we learn that his great-grandfather had the name or surname Prabhumêru. The occurrence of this name on the seal of the subjoined grant suggests that the Gaṅga king Prithivīpati II. adopted a Bāṇa *biruda* 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 *Vb*) 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 *Parivi* 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 *ōṅ namō Nārāyaṇāya*, l. 101).

The Sanskrit portion opens with invocations of Viṣṇu 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 Parakêśarin or Parāntaka I., he granted the village of Kaḍaikkôṭṭûr to the village of Udayēndu-chaturvêdimāṅgalam (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 Kaḍaikkôṭṭûr 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-konḍa Kô-Parakêsarivarman (*i.e.*, the Chōḷa king Parāntaka I.), and that the granted village was clubbed together with Udayāsandira-māṅgalam into *one* village, called Vīranārāyaṇachchêri in commemoration of Parāntaka's surname Vīranārāyaṇa.

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, Kâśyapa, the Sun, Rudrajit, Chandrajit and Śibi. The four first of these are named in the same order in the Udayēndiram plates of Vīra-Chōḷa.⁵

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-Ulā*,² Marichī 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-Ulā* (ll. 20 to 22).

The ancient Chōla kings to whom the subjoined inscription refers (v. 4), are Kōkkilli, Chōla, Karikāla and Kōchcheṅgaṅ.³ The Leyden grant mentions the same persons in different order, viz., Chōla (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-Ulā* 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 Chōla 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-Ulā* places him before the two mythical kings Śibi and Kavēra; and the king Chōla of the Udayēndiram plates and of the Leyden grant is nothing more than a personification of the Chōla 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-Ulā* 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 Chōla 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 *Kōchcheṅgaṅṅaṅ*.

⁵ According to the *Perumbānāruppāḍai*, a poem by Rudraṅgaṅṅaṅṅar (see Papdit Śrinivāsa's edition of the *Paṭṭinappāḍu*, Preface, p. 3), a Chōla 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 Iṅḍiraiyaṅ, a Tonḍaimān, i.e., king of Kāñchi. In certain apocryphal works, this mythical being is called Āḍoṅḍai and represented as the son of Kulōttuṅga-Chōla (!); see Wilson's *Madras Coll.*, Madras reprint, p. 209, Taylor's *Catalogue*, Vol. III, p. 426 f., and Mr. Sewell's *Life of the Emperor*, Vol. II, pp. 156, 157 and 213. The Kasākūḍi plates (No. 73, ll. 101 f. and 116) mention 'the tank of Tiralaya or Tiraiyaṅ.' The name of this tank is perhaps connected with Iṅḍiraiyaṅ. 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 Kâvéri river. The same act is alluded to in the *Kaliṅgattu-Parani* and the *Vikīrāma-Sāraṅ-Uṭi*. The *Kaliṅgattu-Parani* (viii. 21) adds that he paid 1,000 gold pieces to the author of the *Pattuppāṭṭu*.¹ According to the *Porunāriruppaḷai*, a poem by Maḷattināḷ-Varaṅgar,² the name of the king's father was Iḷaṅjēṭcheṇṇi. The king himself is there called Karigâl, i.e., 'Black-leg' or 'Elephant-leg,'³ while the Sanskritised form of his name, Karikāla, would mean 'the death to elephants.' He is said to have defeated the Chêra and Pândya kings in a battle fought at Vēṇṇil.⁴ According to the *Silappadikāram*,⁵ his capital was Kâvirippūmbaṭṭiṇam.⁶ In one of his interesting contributions to the history of ancient Tamil literature,⁶ the Honourable P. Coomaraswamy allots Karikâla to the first century A.D. This opinion is based on the fact that the commentaries on the *Silappadikāram* represent Karikâla as the maternal grandfather of the Chêra king Śēnguṭṭuvaṇ, 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 Kôcheṇṇaṅgaṇ, i.e., 'king Red-eye.' Poygaiyâr's poem *Kaḷavari*, which has been translated into English by Mr. Kanakasabhai Pillai,⁷ describes the battle of Kaṇumalam, in which Śēṅgaṇ defeated and captured a Chêra king. The *Kaliṅgattu-Parani* and the *Vikīrāma-Sāraṅ-Uṭi* state that the prisoner was set at liberty by the king, after the *Kaḷavari* 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 Śēṅgaṇ was considered as one of the sixty-three devotees of Śiva.⁹ The *Periyapurāṇam* calls him the son of the Chôla king Śubhadēva by Kamalavati, and attributes to him the foundation of the Jambukêśvara temple.¹⁰ His name is mentioned by two of the authors of the *Dēvāram*: Sundaramârti invokes him in the *Tiruttolattogai*,¹¹ and refers to a temple which Kôcheṇṇaṅgaṇ

¹ See Paṇḍit Śâminâdaiyar's edition of the *Pattuppāṭṭu*, Preface, p. 2.

² 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 *Purāṇāṅṅuru*. Compare the similar name Pulikâla, which Dr. Fleet derives from *puli*, 'a tiger,' and *kâlu*, 'foot' or 'leg;' *Ep. Ind.*, Vol. III, p. 231, note 2.

³ *Pattuppāṭṭu*, p. 58; compare *Kaliṅgattu-Parani*, viii. 19.

⁴ See Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Purāṇāṅṅuru*. ⁵ See p. 287, note 3.

⁶ 'A half-hour with two ancient Tamil poets;' *J. R. A. S., Ceylon Branch*, 1894.

⁷ *Ind. Ant.*, Vol. XVIII, p. 259 ff.

⁸ The Sanskrit translation of the Leyden grant erroneously connects this epithet with Kôkkilli, 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 *Kaliṅgattu-Parani*, viii. 17, as having assisted the army of Dharma (Yudhisṭhira) in the Bhârata war.

⁹ See page 152 above.

¹⁰ See page 253 above.

¹¹ 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 Śeyyaṅgaṅ² had built at Ambar³ and at Vaigal.⁴ The last two references prove that Śeyyaṅgaṅ 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 Kōchcheṅgaṅgaṅ 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 indigenous 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 Vīranārāyaṇa, a name which occurs in verse 6, and which is presupposed by Vīranārāyaṇachehēri, as the granted village was termed after the name of "His Majesty" (l. 73 f.). Another name of his was Parakēsarīn (v. 24), which forms part of his Tamil designation Madirai-kōṇḍa 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' (*Parantaka*) occurs already in the *Dirivam* 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 Hiraṇyavarman of immemorial antiquity." Though the name Hiraṇyavarman 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 Śāminādaiyar's edition of the *Purandāra*.

⁵ Tirumaṅgaimannan's *Perigatirumori*, verses 551 to 560.

⁶ மதுரைப் பழமன்றம்; No. 88 of 1892, Nos. 232 and 233 of 1894, and No. 15 of 1895. The Madras Museum plates of Kō-Parakēsarivarman *alias* Umanā-Chōlāditya 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.

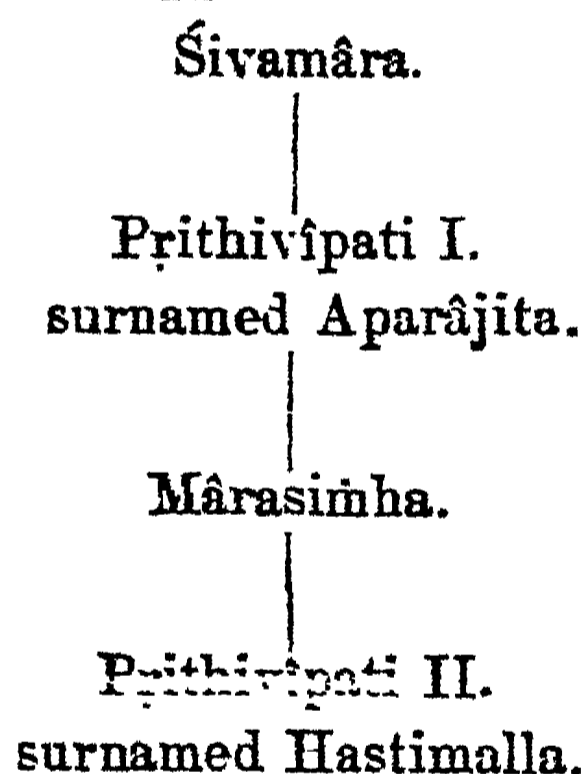
⁹ செங்குடி செங்குடிநகரம் or செங்குடி நகரம்.

¹⁰ *Madras Christian College Magazine*, Vol. IX, p. 652.

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 *hiraṇya*, '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-Śōṛṇ-Uḷā* (ll. 30 to 32). The *Kaliṅguttu-Parani* (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 Vishṇugōpa, Hari, Mādhaba, Durvīṇita, Bhūvikrama, 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 *gotra* to which the first Gaṅga king, Koṅgaṇivarman, 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 Mādhaba II. 'the lord of Kōḷālapura;' see *Ep. Ind.*, Vol. III, p. 166, and *Ind. Ant.*, Vol. VII, p. 173.

⁸ The Mallohalli grant seems to call Koṅgaṇivarman '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 Koṅgaṇivarman 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.

Prithivîpati I. fought a battle at Vaimbalguri (v. 17) and lost his life in a battle with the Pândya king Varaguna at Śrîpurambiya (v. 18). Śrîpurambiya has to be identified with the village of Tiruppirambiyam near Kumbhakōnam.¹ Mr. Venkappa has shown that this place is mentioned in the *Dévâram* of Tiruvâsâradurai and Sandararâmbi, and that king Varaguna-Pândya is referred to in the *Tiruvâsâradurai*.

Prithivîpati II. was a dependent of Parântaka I. and received from him the dignity of 'lord of the Bânas' (v. 21), who had been conquered by the Chôla king (v. 9). He defeated the Hill-chiefs (*Girindra*)² and the Pallavas (v. 23) and bore the titles 'lord of Parivipurî' and 'lord of Nandi,' i.e., of the Nandidurga hill near Belgola. His banner bore the device of a black-buck, his crest was a bull, and his drum was called *Paisâcha* (v. 24). In the Tamil portion of the inscription, Prithivîpati II. is referred to under the title Śembiyan-Mâvalivânarâya (ll. 72 and 101). The second part of this name consists of Mâvali, the Tamil form of Mahâbali, i.e., 'the great Bali,' who is considered as the ancestor of the Bâna kings,³ and Vânarâya, i.e., Bânarâja or 'king of the Bânas.' The first part of the name, Śembiyan, is one of the titles of the Chôla kings. The whole surname appears to mean: '(he who was appointed) Mahâbali-Bânarâja (by) the Chôla king.'

According to verse 16, the Gaᅅga king Prithivîpati I. rendered assistance to two chiefs named Iriga and Nâgadanta, the sons of king Dipdi, and defended the former of these two against king Amôghavarsha. This king can be safely identified in the following manner. The Chôla king Râjarâja ascended the throne in A.D. 984-85;⁴ Râjarâja's grand-uncle Râjâditya was slain by the Gaᅅga king Bhoja, who was a feudatory of the Râshtrakûta king Krishna III., before A.D. 949-50;⁵ Râjâditya's father Parântaka I., who reigned at least 40 years,⁶ may accordingly be placed about A.D. 900 to 910. As Parântaka I. was a contemporary of the Gaᅅga king Prithivîpati II.,—Amôghavarsha, the contemporary of Prithivîpati I., must be identical with the Râshtrakûta king Amôghavarsha I., who reigned from A.D. 814-15 to 870-78.⁷ Accordingly Mârasimha, the son of Prithivîpati I., must have reigned about A.D. 878 to 900, and must be distinct from another Mârasimha, who reigned from A.D. 963-64 to 974-75.⁸

Of the localities mentioned in the grant proper, Udayândiramaᅅgalam (v. 26) and Udayasandiramangalam (the Tamil spelling of Udayândiramaᅅgalam, ll. 74 and 99 f.) are two different forms of the name of the modern village of Udayândirama, where the plates were found.¹⁰ In mentioning the name Udayândiramaᅅgalam, the subjoined inscription presupposes the existence of the lost original of the Udayândirama plates of Nandivarman Pallavamalla (No. 74), which record the foundation of that village in honour

¹ See Mr. Sewell's *List of Antiquities*, Vol. I, p. 275. Tiruppirambiyam is No. 67 on the *Madras Survey Map* of the Kumbhakōnam tâlluqa.

² *Ind. Ant.*, Vol. XXII, p. 62 f. Varaguna-Mahârâja is mentioned in an inscription of the Pândya king Kô-Mârañjadaiyan at Tillasthânam; 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 Chôla 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. III, p. 105 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. Biles's *Report on Sravasa-Belgola*, Introduction, p. 18; and his *Inscriptions in the Mysore District*, Part I, Introduction, p. 6 f.

¹⁰ Compare page 365 above.

of the general Udayachandra.¹ The village granted, K 2.11.14.2, must have been situated close to Udayachandra, because it was clubbed together with the latter into *one* village, called Vēlūr-āṅṅāṅṅā. K 2.11.14.2 was bounded on the south-east and north by the Pālāru river (ll. 78 and 96), which passed through the village near the eastern boundary of the latter (l. 75). The village belonged to Mēl-Adaiyāru-nāḍu, a subdivision of the district of Paḍuvār-kōṭṭam (l. 73 f.).² As I have already stated on page 365, Mēl-Adaiyāru-nāḍu is the Tamil equivalent of Paḍuvār-kōṭṭam-śi-vishaya, the Sanskrit name of the district to which Udayēndiram belonged in the time of Nandivarman Pallavamalla.

TEXT.

Plate I.

- [1.] स्वस्ति श्री¹ [1*] यन्मृत्प्रतिभवं² स्वयमर्द्धनृत्तिय्यन्नमिन्³
 [2.] कजभुवो⁴ जगताम् प्रमृतिः [1*] यस्यानिशम् प्रथमवाग्विष्ट-
 [3.] णोति तत्त्वं म श्रिधरो⁵ दिशतु त्वश्वपतिः[*] श्रियम्⁶ वः[*] ॥ [1*] मार-
 [4.] वै(यि)रि मधुरांशुशेखरद्वीरवाहलवनीलकन्ध-
 [5.] रम् [1*] ¹⁰हारमन्नकपिलेक्षणं वपुर्हरतो हरतु दुष्कृतानि वः[*] । [2*]
 [6.] अस्तीदमृत्प्रजाभनाभिकमलान्¹¹ ब्रह्मा मरीचिस्ततस्तस्माद्भोत्र-
 [7.] करो दितेः पतिरतः सूर्य¹² सुरेन्द्राच्छितः¹³ [1*] ¹⁴स्तस्माद्दुद्रजिदुग्रवीर्यवि-

Plate IIa.

- [8.] [म]वः¹⁵ श्रिमानतश्चन्द्रजित्तदंशे शिविरुत्तमोवनिभृतान्वा-
 [9.] ता कपोतस्य यः[*] ॥ [2*] केकिळ्ळवोळ्ळकरिकलयशःप्रकारो को-
 [10.] च्चैकण्णदिदुळ्ळमृदनिन्मृत्तु¹⁶ [1*] श्रिमान्¹⁶ बभूव विजयि¹⁷ विज-
 [11.] यालयोस्य वंशो¹⁸ नृप(ः)प्रवरसेवितपादपीठः[*] ॥ [3*] अस्यादित्य-
 [12.] स्तुतोभूदखिलमधरयन् भूभृताम्¹⁹ वृन्दमुच्चैन्नानादेशावगा-
 [13.] ²⁰हप्रहतरुचिहतारातिवर्गान्धकारः [1*] तत्त्वावोक्षि²¹ स्वचारादन-
 [14.] वरतरयावत्तिसच्चक्रवित्ती²² यस्मै नित्योदयाय प्रमुदित[-

Plate IIIb.

- [15.] मनसो नेमुराशाश्रनस्रः[*] ॥ [4*] अस्माच्चक्रधरश्रियन् प्रकटयन्प्रत्यक्ष-
 [16.] ²³नक्तन्मलमन्वद्व-इ वृद्धव नलस्तमजति ²⁴श्रिवीरनारायणः[*] ॥ वाहा-

¹ See page 364 above.

² The country near Vēlūr belonged to Paṅṅāṅ-nāḍu, another subdivision of Paḍuvār-kōṭṭam; see the Index to Vol. I, s.s. Paḍuvār-kōṭṭam, and *Ep. Ind.*, Vol. IV, p. 82.

³ The Sanskritised form *Āṅṅāṅṅā-rāṅṅā* occurs in another Udayēndiram grant; *Ep. Ind.*, Vol. III, p. 145.

⁴ Read श्री.

⁵ Read 'मृति'.

⁶ Read 'मूर्तिर्वनाभि'.

⁷ Read 'भवा'.

⁸ Read श्रीधरो.

⁹ Read श्रियं.

¹⁰ Read भाल'.

¹¹ Read 'कमलदूदा'.

¹² Read सूर्यः.

¹³ Read 'न्द्राच्छितः'.

¹⁴ Read तस्मा'.

¹⁵ Read श्रीमा'.

¹⁶ Read श्रीमान्.

¹⁷ Read विजयी.

¹⁸ Read वंशे.

¹⁹ Read 'मृदुतां वृन्दमुच्चैर्नादते'.

²⁰ Read 'प्रहित'.

²¹ Read तत्त्वावेक्षी.

²² Read 'वर्तिसच्चक्रवर्ती'; in the original this word is followed by an erased letter.

²³ Read 'न्यल' देवः.

²⁴ Read श्री'.

- [17.] दण्डगतम् विभक्ति¹ सुचिरम् विश्वम्भरामण्डलम्² सतद्वीपममुद्रशैलम्-
 [18.] धुन[] केयूरबुद्धचैव य[:*] ॥ [६*] हेमगर्भनुलाभारब्रह्मदेयमुरा-
 [19.] लयाः [1*] येन³ प्रवृत्तिता⁴ धम्मास्तथा दानान्यनेकश[:*] ॥ [७*] यः पुलोमत-
 [20.] नयामिव शक्रः पर्वतेन्द्रतनुजामिव शर्वः [1*] कैटभारिव सागरक-
 [21.] न्यां केरकेश्वरमुतामुपयेमे ॥ [८*] समुत्खातौ वाणक्षिधिधर-⁵
 [22.] पती येन सहसा जिता वैनुम्बाद्या⁶ दिशि दिशि नरेन्द्राश्च

Plate IIIa.

- [23.] बहुशः [1*] मथित्वा पाण्ड्येन्द्रं करितुरगविरांगसहितं⁷ रणा-
 [24.] ग्रे यदण्डस्समधुरमिभत्रातमहरत् ॥ [९*] लंकेश्वरप्रहिन-
 [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 महामुनीरनल्पतपःप्रभाव[:1*] य[:*] मिहनन्दिनहि¹³ म¹⁴ प्र-
 [31.] तिलब्धवित्धिर्गगान्वयो¹⁵ विजयताश्च¹⁶ जयताम् वर¹⁷ स्तः ॥ [१२*]

Plate IIIb.

- [32.] श्रीवासधाम्नि कुवळालपुरे विशाले क[]ण्वायनस्मकल-
 [33.] गंगकुलातिभूतः¹⁵ [1*] राजा बभूव भुवि¹⁶ कौकणितमदे-
 [34.] यो यो वाणमण्डलजयाय कृताभिषेक[:*] ॥ [१३*] ¹⁷ छास्त-
 [35.] म्भोनल्पः करतळगृहीतासिलतया¹⁸ द्विधा चक्रे येन प्र-
 [36.] बलशिशुलिलेन¹⁹ शिशुना [1*] प्रहारेणैकेन प्रवरमि-
 [37.] तपिञ्चन्ध्वजवरं²⁰ यदियन्दृष्वोच्चै रणशिरमि विम्यत्यरि-
 [38.] गण्वा[:*]²¹ ॥ [१४*] ²² श्रिविन्दुनेपहरिनाध्वद्विनीतम् विक्रमप्रभृति-²³
 [39.] भूपतिजन्मान्ये²⁴ [1*] तस्यान्वये पृथुयशाशिवसरसूनुः[:*] श्रि-²⁵

¹ Read विभक्तिं सुचिरं.

² Read 'मण्डलं.

³ This word is engraved on an erasure.

⁵ Read 'क्षितिधरं.

⁶ Read वैदुम्बाद्या.

⁴ Read प्रवृत्तिता धमां.

⁷ Read वीराङ्गं.

⁸ Read बलौघं.

⁹ Read 'वर्काणम्.

²⁰ Read ध्वजवरं.

¹¹ Read विभीषणस्य.

¹² Read 'मुनिरं.

¹³ Read 'लब्धवृद्धिं.

¹⁴ Cancel च, which offends against the metre, and read विजयतां जयतां.

¹⁵ Read 'कुलातिभूतः.

¹⁶ Read कौकणिं.

¹⁷ Read शिलां.

¹⁸ Read 'लीलेय.

¹⁹ The syllables लृगृहीतासिल are engraved on an erasure.

²¹ Read भीं.

²⁰ Read 'पिञ्चं ध्वजवरं यदीयं दृष्टोच्चै.

²¹ Read 'गणाः.

²² Read भीं.

²³ Read 'दुर्विनीतं.

²⁴ Read 'जन्मं.

²⁵ Read भीं.

Plate IVa.

- [40.] मान् वसूव दृष्टिर्विदग्धिर्विदग्धिः* ॥ [१५*] यो दिण्डिकोजेरिगनाग-
 [41.] दन्दौ^१ ररस भीतावभैयन्दनन्^२ [1*] श्लोत्तरेवेकमने-
 [42.] *वर्गन्मन्त्रोमुग्ध इत्यमनन्यतुक्कः* ॥ [१६*] येन वैमल्लगुहना-
 [43.] श्री^३ रणाग्रे स्वतुष्टिनिहतारिवेकल [1*] गांगमम्बु
 [44.] गमितं शिवशब्दौतवतननियशकलं^४ स्वशरीरल^५ ॥ [१७*]
 [45.] यः* श्रीदु-^६ विद्यमहाहवन्निश^७ धीरः* पाण्ड्येश्वरन्^८ वरगुणं
 [46.] महजा^९ विजित्य [1*] कृतार्थयुक्तमपराजितशब्दमात्मप्राण-
 [47.] व्ययेन^{१०} मुहदस्त्रीदिवङ्गम ॥ [१८*] श्रीमारसिहमनयोस्य

Plate IVb.

- [48.] जज्ञे नरेश्वरो गंगकुलप्रदीपः [1*] मनैकधामचिदु-
 [49.] लान्वकारविव्वंमते चण्डकरप्रभावः* ॥ [१९*] अम्यासित्तनयः
 [50.] प्रसादमुग्धवस्मम्भविनो जन्मना विभ्रन् कल्पनरुव्रतम् प्रणयि-
 [51.] नां कालानलो विद्विषन् [1*] आख्यातः^{११} पृथिविपतिः* क्षिनिभृता(म)-
 [52.] मग्रेसरः केसरी यश्चाभारपने^{१२} विमत्ति रिपुभि-
 [53.] इत्तान्^{१३} प्रहार[1*]न्युधि ॥ [२०*] तस्मान्नृपोलभ्रत पट्टमयम् प्रसादम्
 [54.] नाणाधिराजपदलम्भनसाधनं यः [1*] आक्रामतो युधि परान्त-
 [55.] कतो नरेन्द्रान्^{१४} गंगान्वपायमलिलाशयगजसिंहः*^{१५} ॥ [२१*]

Plate Va.

- [56.]^{१६} शौर्योदार्यकृतज्ञतामधुगनादाशिष्यमेधाक्षमाप्र-
 [57.] ज्ञाशौचशमानुभावकरुणाक्षान्तिप्रधानो नथी [1*] आक्रान्त-
 [58.] : पृथिवीपति स कलिना शोक[1*]वसादौ विना स्यानुन्द्राग्वलि-
 [59.] वंशजोयामिति यम् भेजे गुणानां गणः ॥ [२२*] विदा-
 [60.] रयन् पल्लववन्^{१७} गिरिन्द्रान् वृषप्रियो दानवहाप्रहस्तः [1*]
 [61.] वहन्महि^{१८} श्रीसहजो यथार्थं यो हस्तिमल्लोपरनामधेयः [1*] ॥ २३*]
 [62.] कृष्णघुजः पर्वविदुर्ध्वविपो वृषांकः पैशाचदुन्दुभिरय्युधि^{१९} नन्दिना-
 [63.] यः [1*] आ[ज्ञ]ापितः* स्वयमभूपादि^{२०} हस्तिमल्लो वि[ज्ञ]ापयन् स परकेसरी^{२१}

* Read 'दन्तौ.

* Read 'त्रि.

* Read 'मूर्ध्नि.

* Read 'मुहदास्त्रीदे.

* Read 'यश्चाभारपदं विभ्रति.

* Read 'राजहंस' in accordance with the preceding तलिलाशय.

* Read पल्लववद्विरान्द्रान्; न्द्रान् is corrected by the engraver from न्द्रा.

* Read 'भिरभीयुधि.

* Read 'वभय'.

* Read 'शलोत्सात'.

* Read 'श्वरं.

* Read 'अस्यासति'.

* Read 'ईत्तान्.

* Read 'भूदापि.

* Read 'वर्गन्मन्त्रोमुग्धा'.

* Read 'सरीरात्.

* Read 'सहसा.

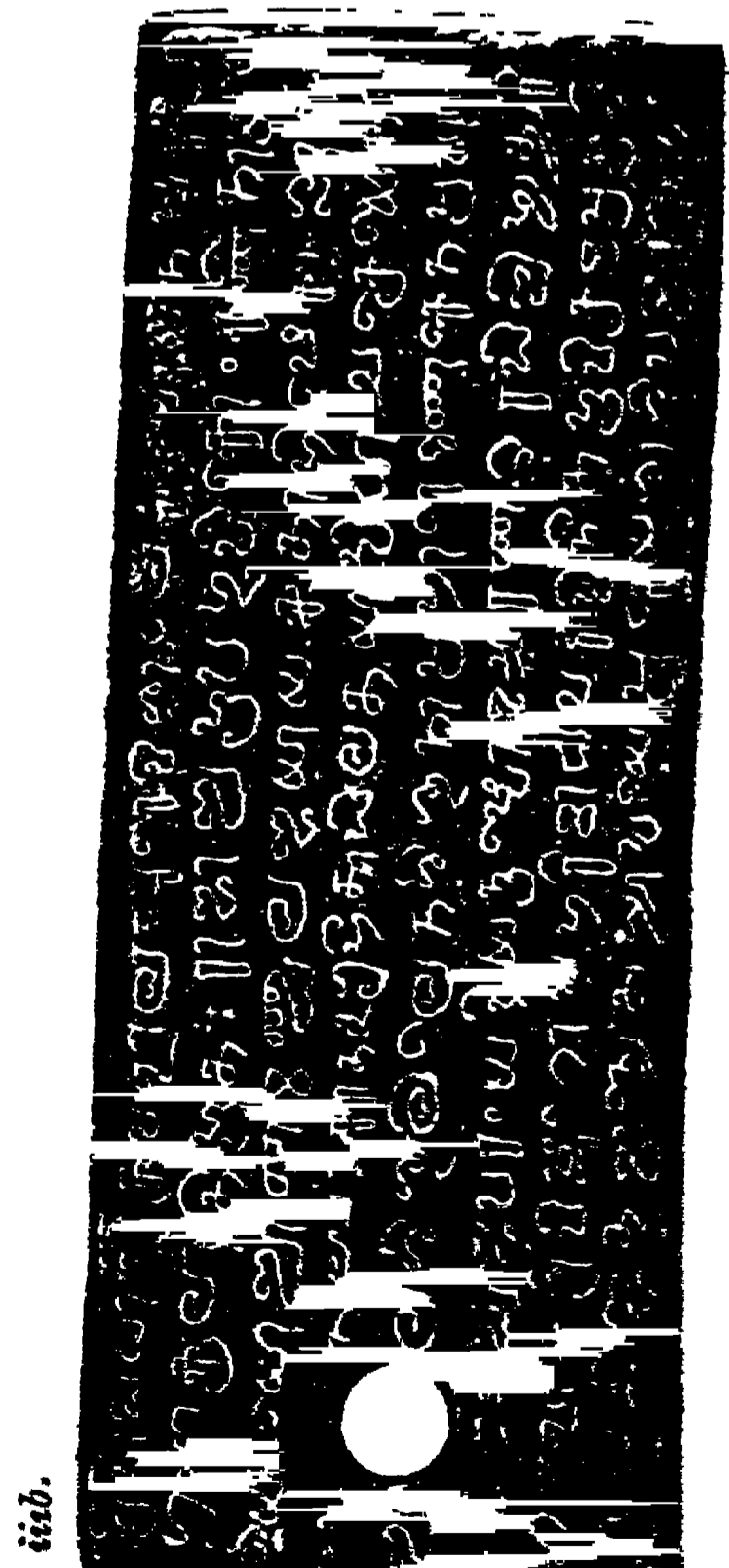
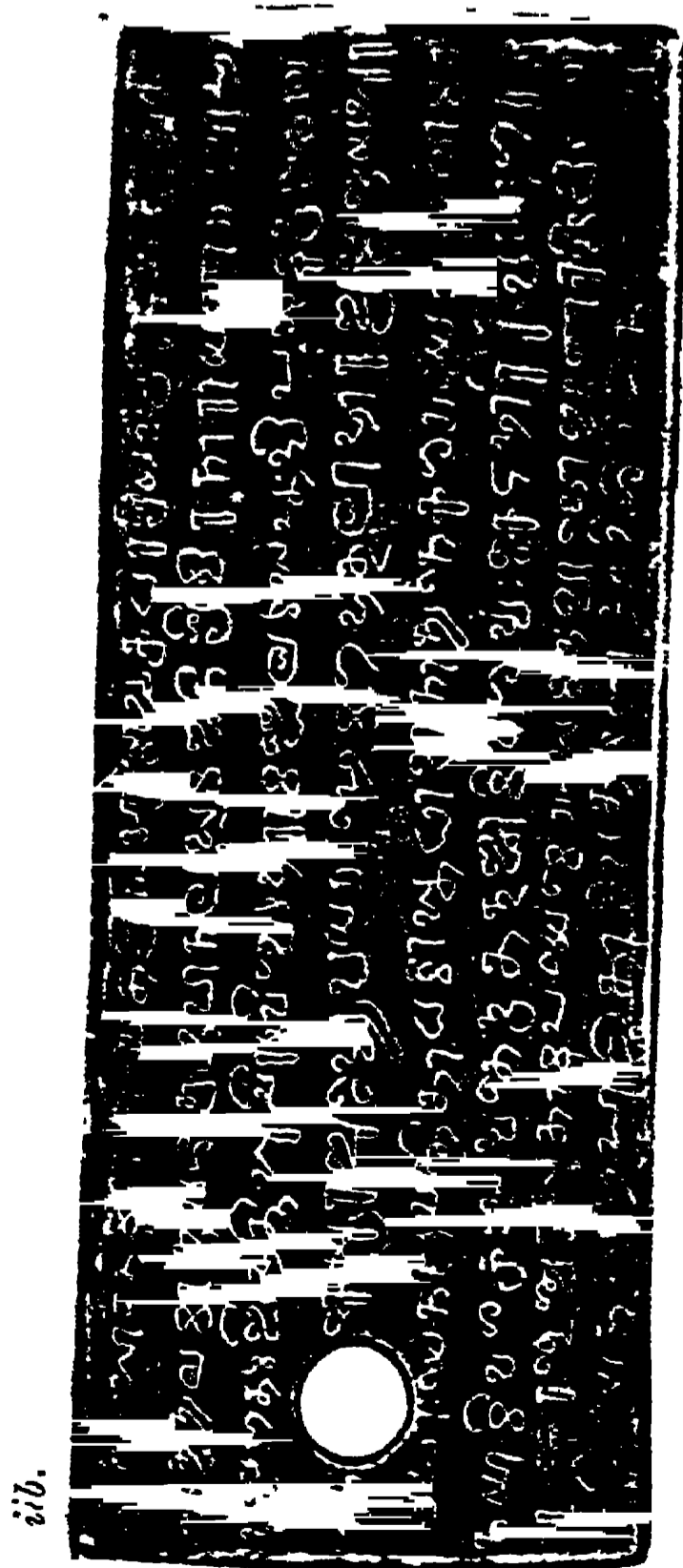
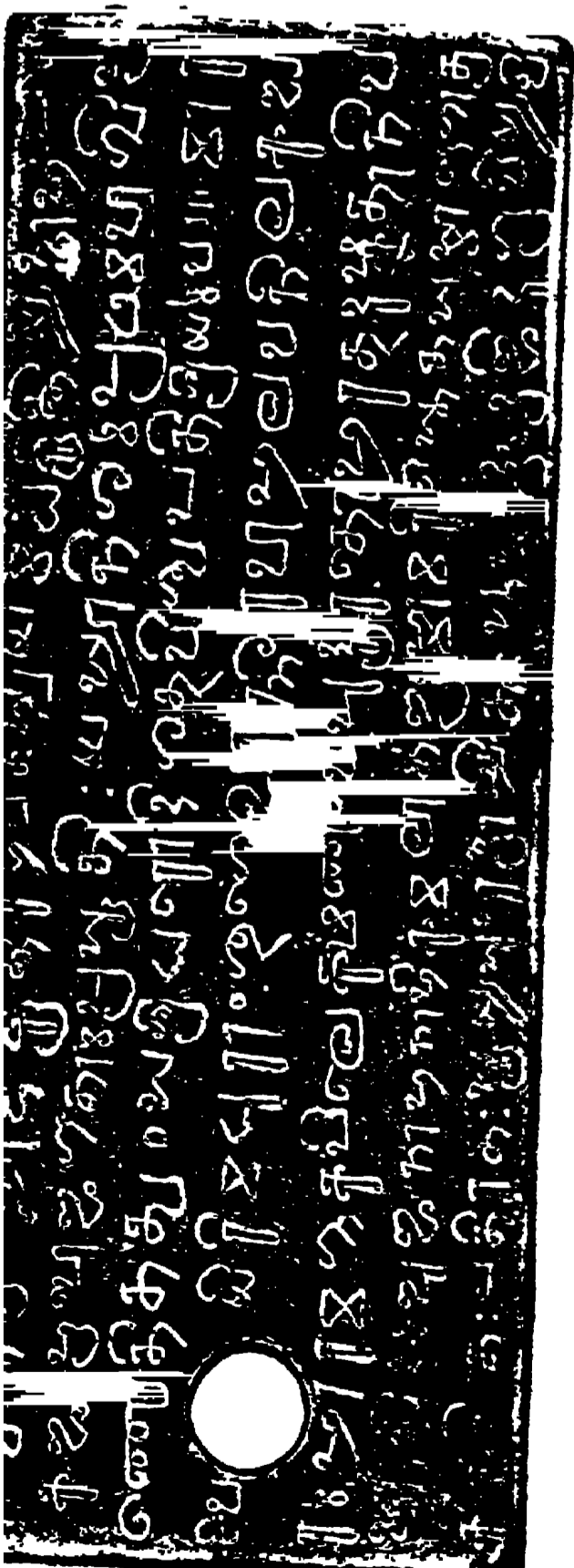
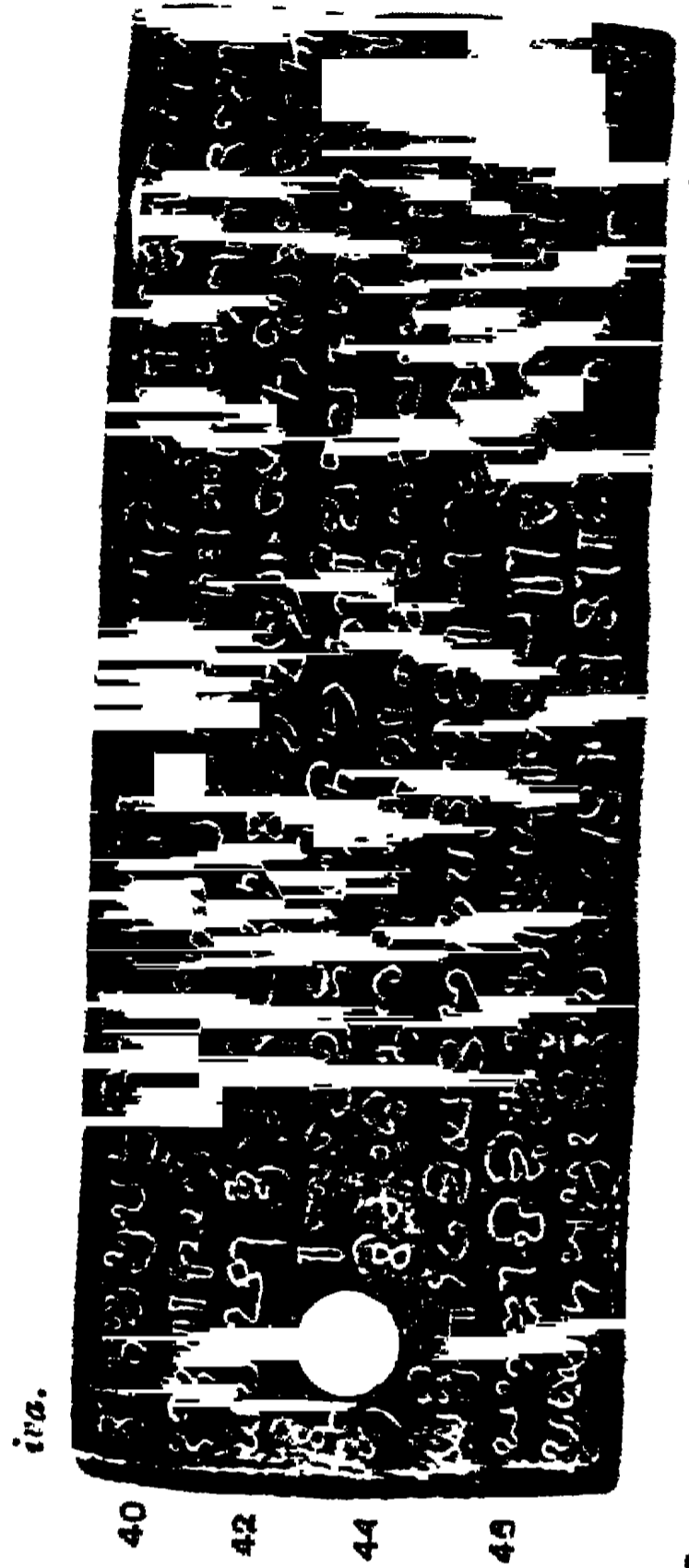
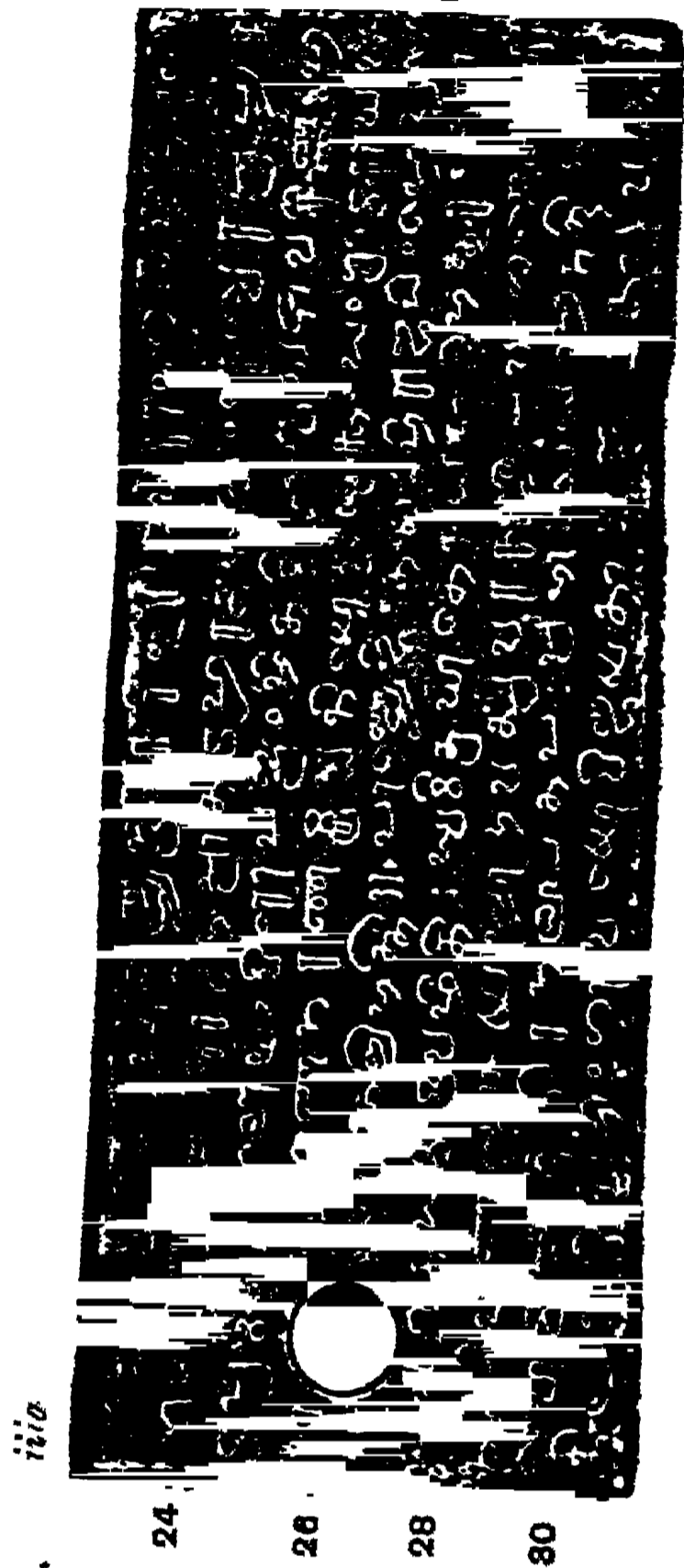
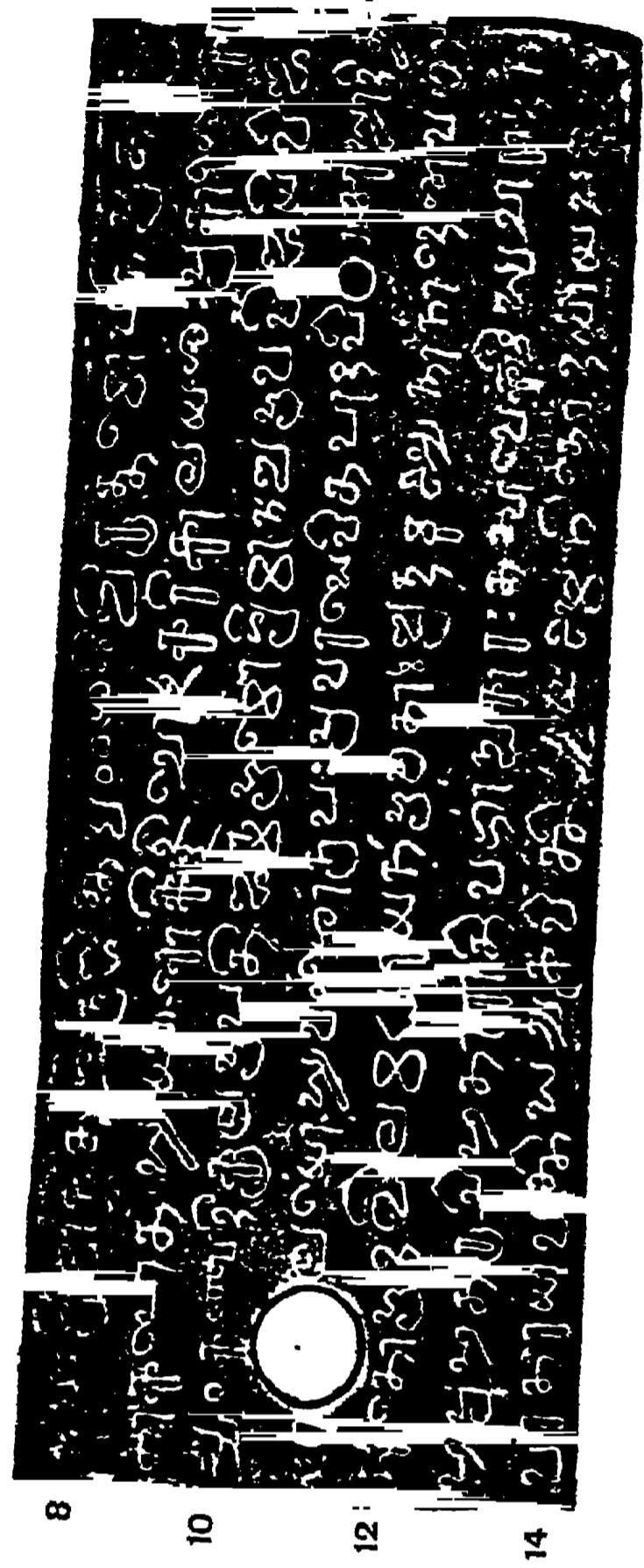
* Read 'पृथिवी'.

* Read 'मङ्गान्ववाय'.

* Read 'शौर्योदार्यकृतज्ञता'.

* Read 'वहन्मही.

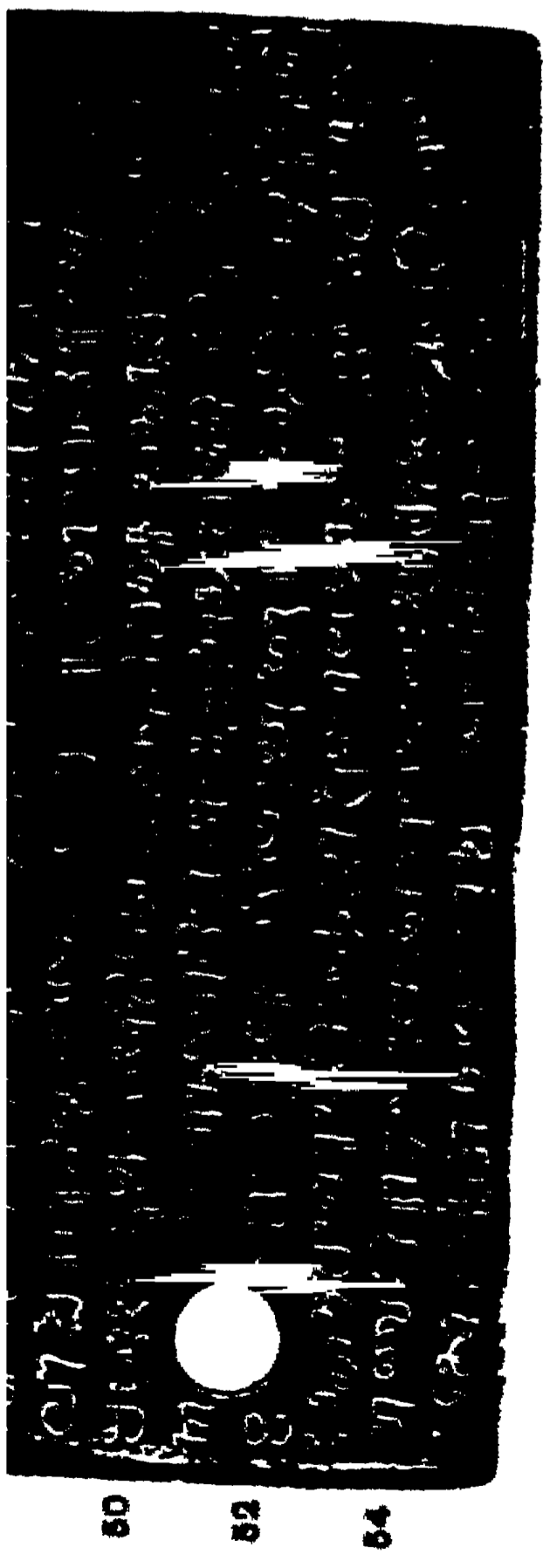
* Read 'केसरी'.



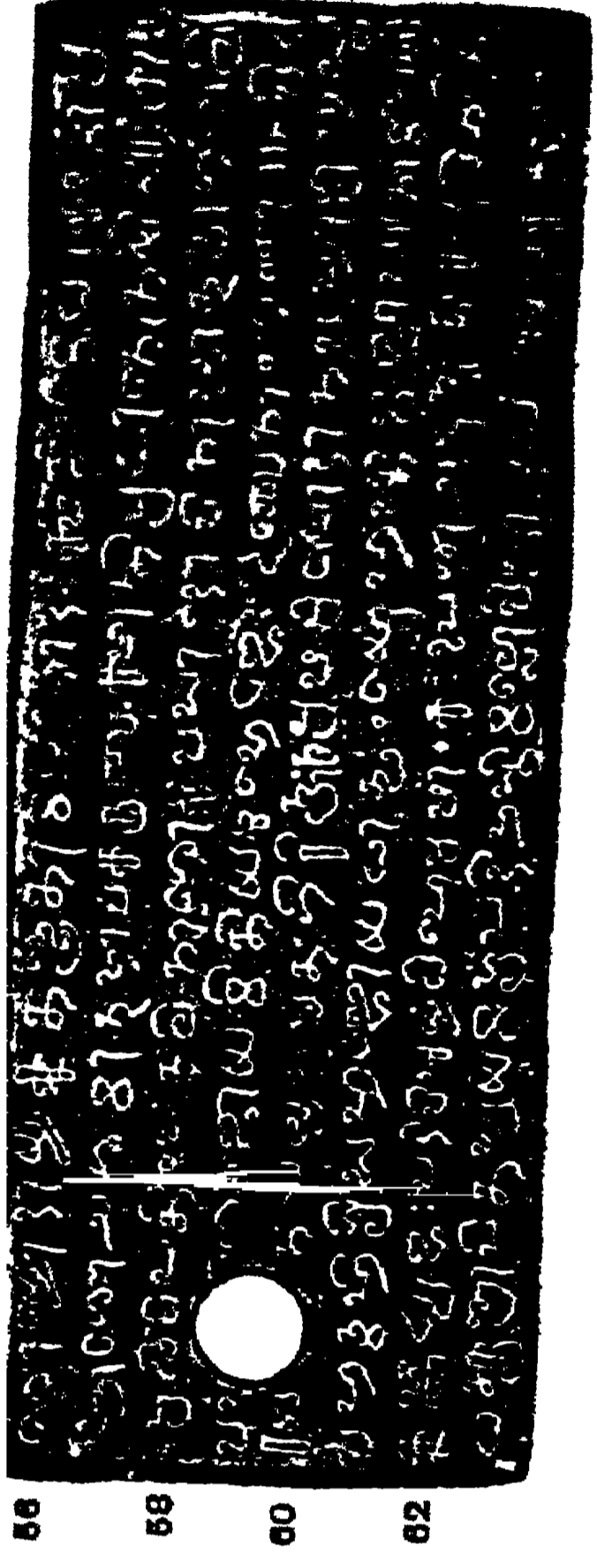
L. HULTZSCH.

SCALE '08

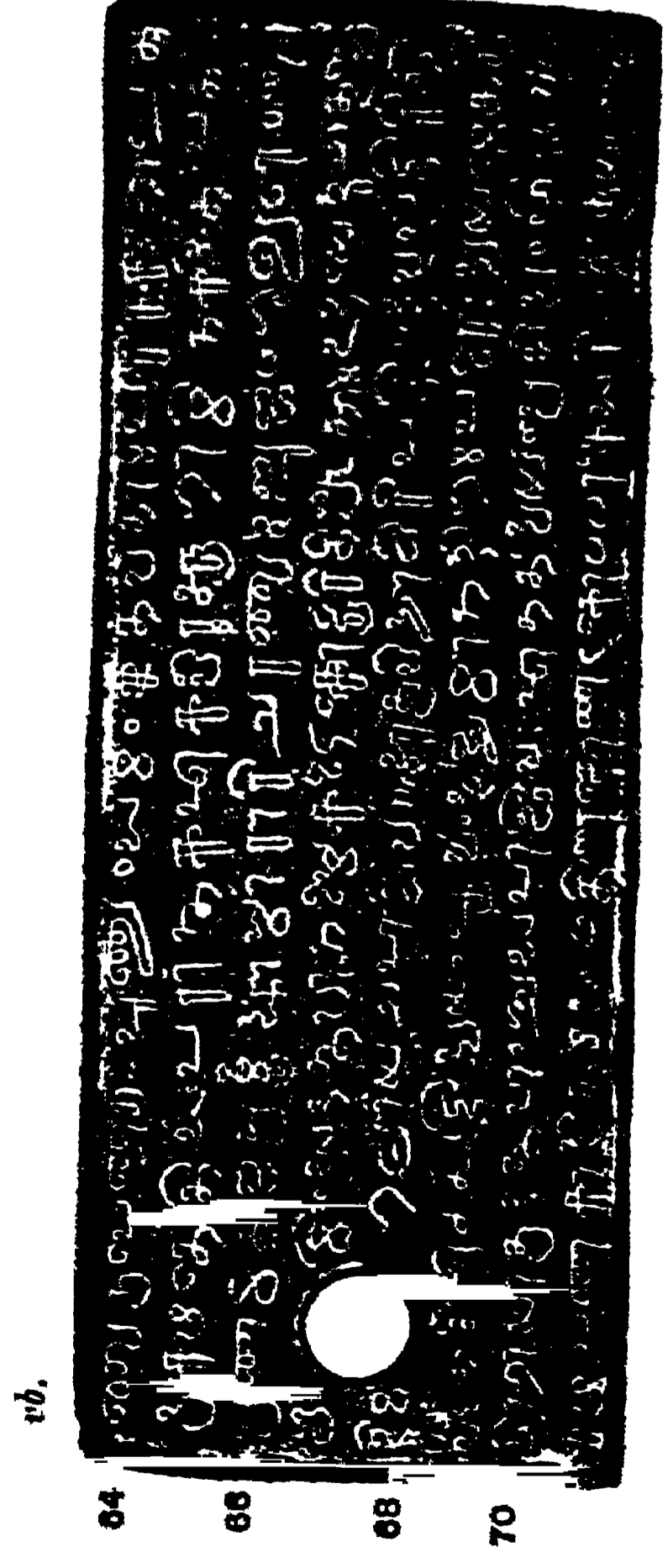
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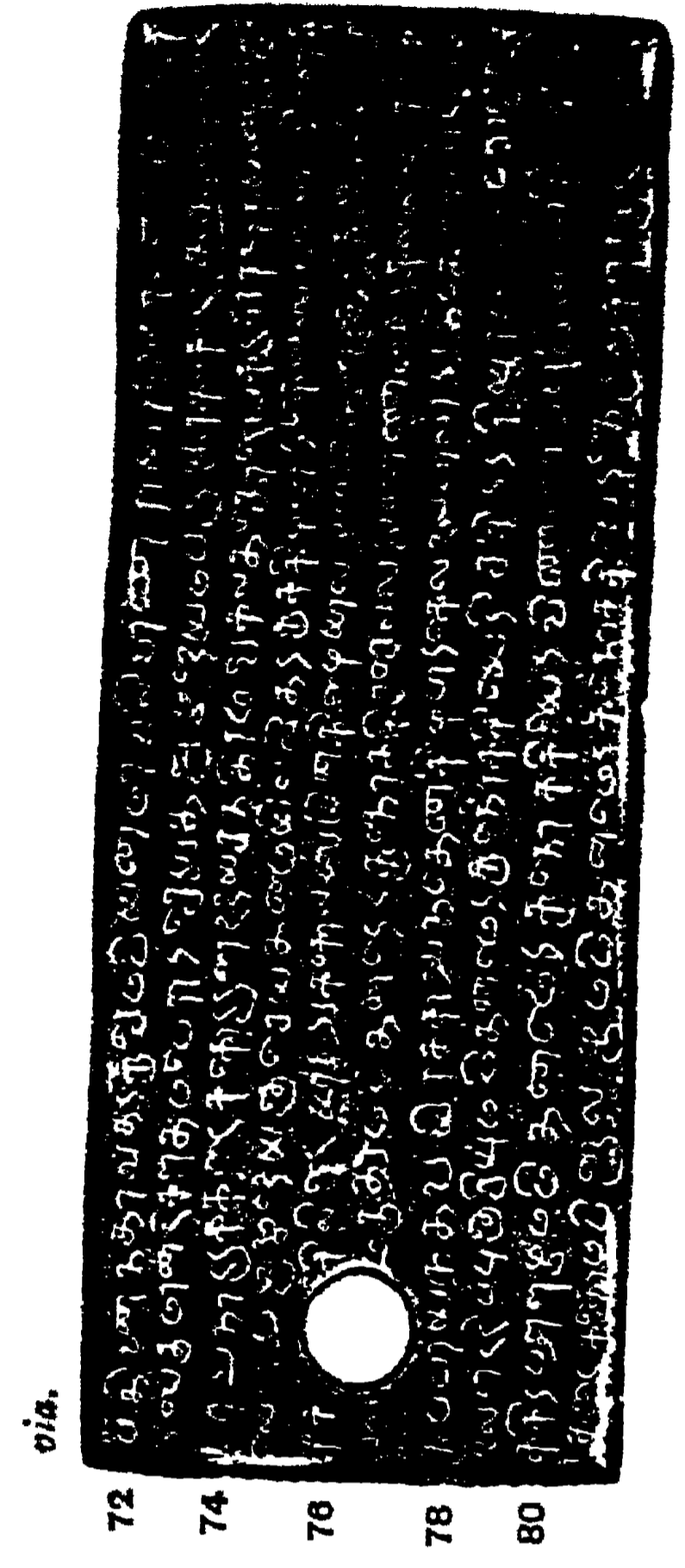
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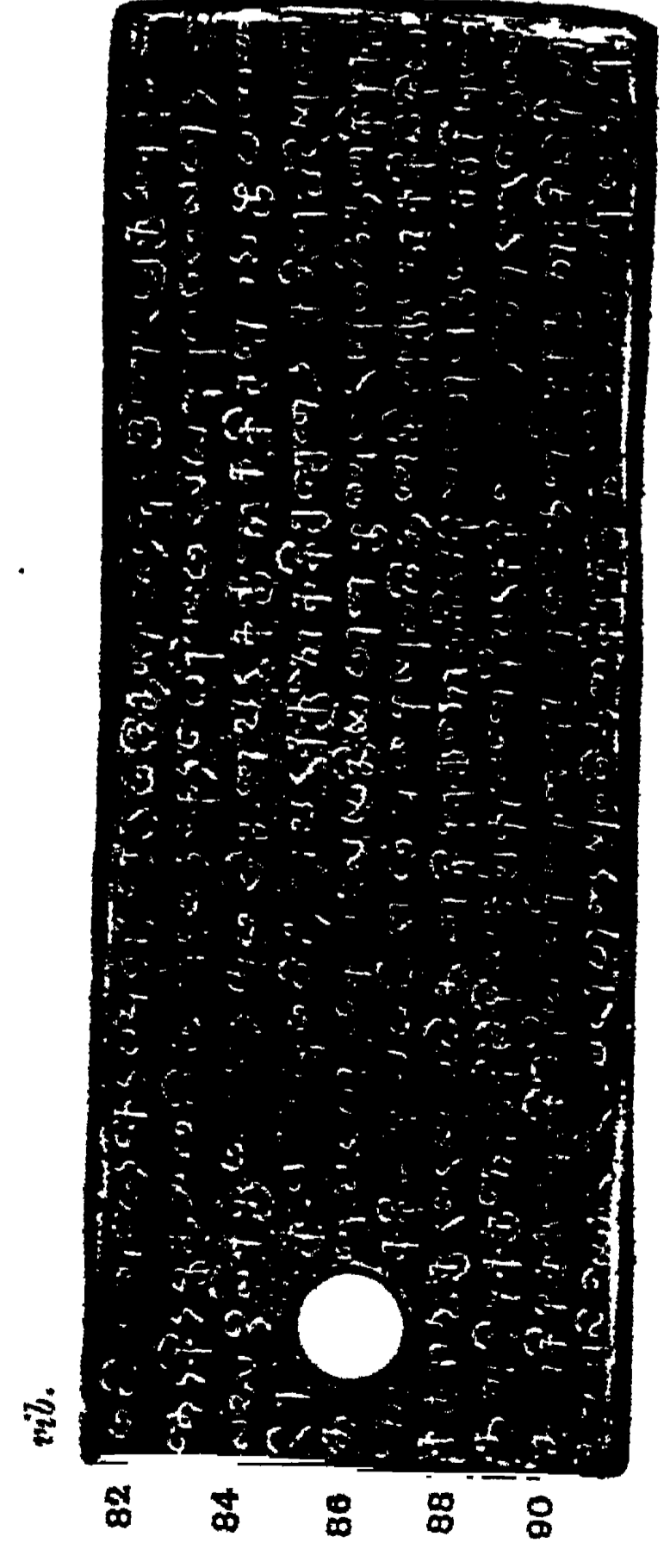
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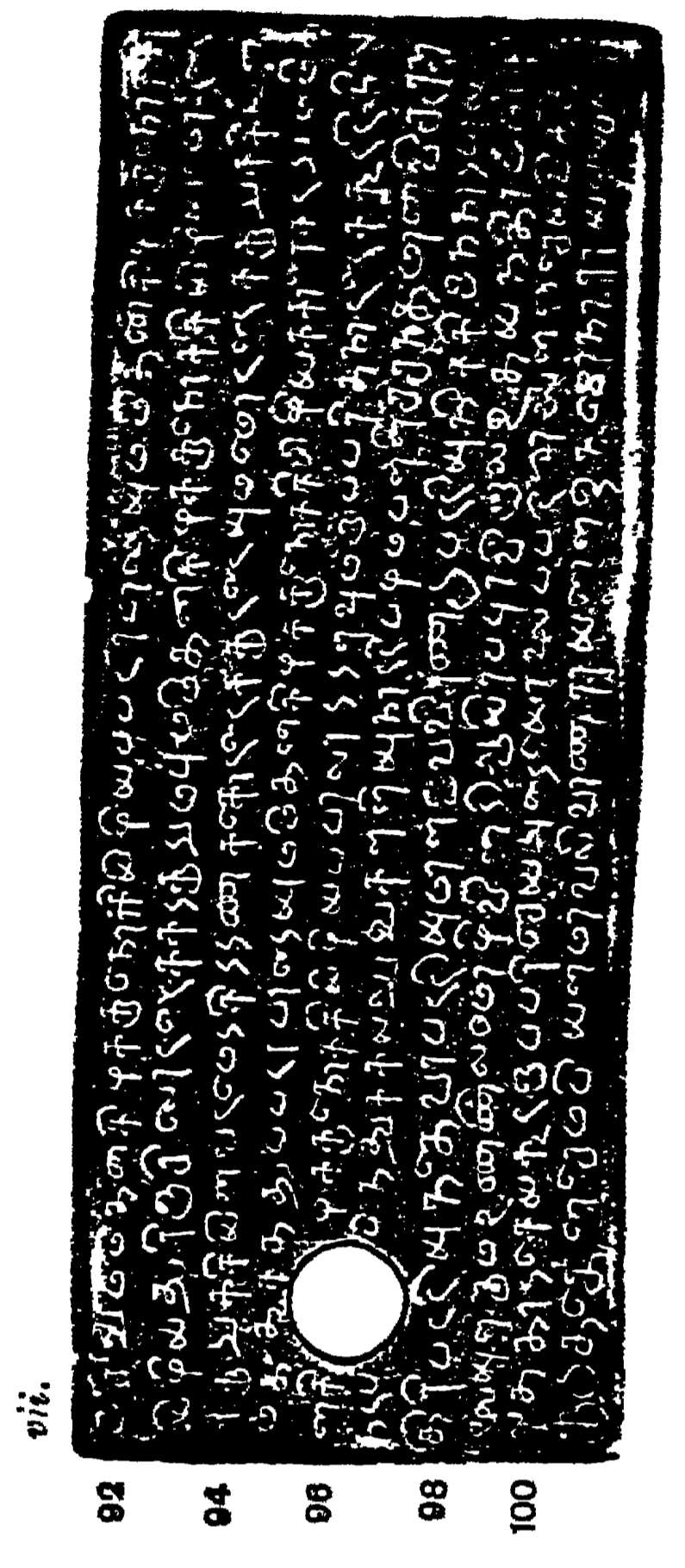


Plate Vb.

- [64.] णा नृपेण ॥ [२४*] पुण्यं समं कृतवनाम् परिरक्षनाथ त-
 [65.] द्रसतेति स परान्तक एकवीरः¹ आगामिनः² सिनिपतिन्³
 [66.] प्रणमत्यजस्रम्पूर्णा स्म(1)रारिचरणाम् बुजशेखरेण ॥ [२५*]
 [67.] भूमि स दत्तवानस्मै 'कटैकोद्भूरिति श्रुताम् [1*] उदयेन्दुचतुर्वि-
 [68.] दिमंगलाय च पार्थिवः⁴ ॥ [२६*] अत्र विद्याधिरीपट्टिदेवपट्टिदि⁵
 [69.] श्रुतम् [1*] एतत्पट्टिद्वयं पुत्रं मुख्यमानन्दिगम्बरैः⁶ ॥ [२७*] द्वयमेतत्⁷
 [70.] विहायात्र दत्तवांश्च स पार्थिवः [1*] एतत्⁸ द्वयं प्रसिद्धं हि पुत्रं
 [71.] सपणकान्वितम् ॥ [२८*] மதிரை கோண்ட கொம்புகொண்டி ிந்து யாண்டு

Plate VIa.

- [72.] பதினேந்தாவதற்கு செம்பியன் மாவலிவாணராயர் விண்ணப்பத்தா-
 [73.] த்பெருமானடிகள் தம் பொந்தெய்த ஸ்ரஷ்டெயம் படுக்கொட்டத்த மெலடை-
 [74.] யாதுகாட்டுக்கடைக்கொட்டுரை உடசக்கிரமக்கடைத்தொடைய கூட விரகாராயண-
 ச்செரி-
 [75.] யென்று ஸ்ரஷ்டெயம் செத்தமயிசிலிதற்குக்கிழ்பாற்கெல்லை பாலாத்தின் கி-
 [76.] ழக்கிவிடையாற்றுக்கொல்லையின் கிழையாலமும்மிதன் தெற்கு கொக்கிச்செ-
 [77.] ல்ல மருதும்மிதன் தெற்கு கொக்கிச்செல்ல விண்ணமங்கலத்தாரொரி-
 [78.] குப்பாய்ந்த விரக்காதுத்தென்கிழ்பாற்கெல்லை பாலாதுத்தென்பாற்கெல்-
 [79.] லை எட்டிப்புஞ்சியும்மிதன் தெற்கு கொக்கியெறிச்சித்தரிசூட்டிப்பாழின் வட-
 [80.] க்கிற்பள்ளமும்மிதன்⁹ தெற்கு கொக்கியெற விண்ணப்புகியெனெரிமன் கிழ-
 [81.] கடைக்கொம்பிவழும்மிதன் தெற்கு கொக்கியெற தென்கணர் முடவெம்[பு]-

Plate VIb.

- [82.] ம்மிதன் தெற்கெறப்புளத்தெம்மிதன் தெற்கெற இண்டக்குறுக்கிதன்
 [83.] தெற்கிற்[பு]தலும்மிதன்⁹ தெற்கெற பெரியமலையனவும் தெல்பாற்கெ-
 [84.] ல்லை ஒலிக்கும் பாறையும்மிதன் வடக்கு கொக்கிச்சென்று முப்பெண்-
 [85.] டிர்குறுக்கியும்மிதன் வடக்கு கொக்கிச்சென்று குகிவைடியும்மி-¹⁰
 [86.] தன் வடபாற்கெல்லையதியமான்முண்டட்டும்மிதன் கிழக்கு
 [87.] கொக்கியிழியப்பிடாம்புளத்தும்மிதன் கிழக்கு கொக்கியிழிய-
 [88.] க்குராக்குட்டட்டும்மிதன் கிழக்கு கொக்கியிழியவொருமைச்சரியும்மி-
 [89.] தன் கிழக்கு கொக்கியிழிய கங்காயனெரி வடக்கிலாத்தெடடை தென்கி-
 [90.] தன் கிழக்கு கொக்கியிழிய பெரிய கண்ணாம்பும்மிதன் கிழக்கு கொக்கியிழிய-
 [91.] கல்லாவியொடடைப்படர் பாறையும்மிதன் கிழக்கு கொக்கியிழிய பெரிய துரி-

Plate VII.

- [92.] ஞ்சிலும்மிதன் கிழக்கு கொக்கியிழியப்படர் பாறையும்மிதன் கிழக்கு கொக்கி-
 [93.] யிழிய துரிஞ்சிலொடடைக்கற்குறுக்கும்மிதன் கிழக்கு கொக்கியிழிய மொட்டை-

¹ Read 'पतीन्.
² Read 'कई'.
³ Read 'गम्बरैः'.
⁴ Read 'पार्थिव'.
⁵ Read 'विद्याधरीपाट्टिदेव'.
⁶ Read 'एन्दुद्वयं'.
⁷ The letters 'न' 'व' are engraved on an erasure.
⁸ The first 'न' of 'पள்ள' is engraved on an erasure.
⁹ The 'யு' of 'வடியும்' is engraved on an erasure.
¹⁰ Read 'புதலும்'.

- [94.] க்ருகக்கிபிள வடவெமற்கிறணாடொடனடாதுண்டமம் மொட்டைக்குகுகிபின்
 [95.] மத்தகத்துப்படர் பாதையும்தன் கிழக்கு கொக்கிழியக்காரை கடலும்மித-
 [96.] ன் கிழக்கு கொக்கிழியப்பாலாற்றளவும் [*] இப்பரிசு காட்டைக்கூட்டி நில-
 [97.] கடப்பித்துக்கல்லுங்கள்புரட்ட பழம் பன்னிச்சந்தமான விச்சா-
 [98.] திரிட்டயுத்தெவர்பட்டியுமான இவ்விரண்டு பட்டியுக்கி இந்நாற்பாலெல்-
 [99.] லையுள்ளும் உண்ணிலமொழிகின்ற ஆயிரப்புவிறால் உதய[ச*]த்திரமங்க-
 [100.] வத்தாற்கெய் கூட இப்பரிசெய் அறையொலைப்படி ஸாலனஞ்செய்வித்துக்-
 [101.] குந்தென் செம்பிபள் மாவலிவாணராயனென் [*] ஒனொ காநாயணாய ||

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, Chôla and Karikâla, (*and*) which was the birth-place of Kôchchaṅkaṇ 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 Vîranârâyaṇa, 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 *hémagarbhu* (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 Samgrâmarâghava, 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 Kaṇva, 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)* Kuvalâlapura, which was the dwelling-place of Prosperity, resided a king whose name Koṅkaṇi *(was well known)* on earth; who was a descendant of Kaṇva *(Kâṇvâyana)*; who became the first of the whole Gaṅga race; *(and)* who was anointed to the conquest of the Bâna country *(maṇḍala)*.

(V. 14.) *(While still)* a youth, he who resembled the powerful Śiśu (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 *Samgrâmarâghava*, 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 *Sîtapiñchha* is the same as *scétagarut*, which the *Amarakôśa* (ii. 5, 23) gives as a synonym of *baṇḍa*.

⁶ It is difficult to say which of the three words *pṛithivyâtes*, *pṛithivîpati* and *śivamâra* 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.

his (myself) 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 *śamīṅga* 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 (*Bāṇadhīrāja*).

(V. 22.) Oppressed by the Kali (*ay*), 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 Parakēśarin.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 *Vidyādhartpaṭṭi* (*and*) *Dvārapaṭṭi* 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 Parakēśarin ‘the lion to enemies;’ hence the *virodha*.

⁶ This seems to mean that Hastimalla received Parakēśarin'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) Kudaikkōttūr in Māl-Adaiyāru-nādu, (a subdivision) of Paḍuvār-kōttam, together with Udayasāndira, into a village called Viraṅgāyāra after his own name.

(L. 75.) The eastern boundary of this (village is) a banyan tree (*ilam*) on the east of (the land called) ... 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) *Vērināḷ*, which feeds the (tank called) *Vērināḷ*.

(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 Śirriariyār; ascending to the west of this, a banyan tree at the outlet on the eastern side of the (tank called) *Vinnap-j...*; 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 *iṇṇu* (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) ... descending to the east of this, *Pidāmburāi* (?); descending to the east of this, a pond with *kura* (shrubs);⁵ 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) *Kaṅ...*; descending to the east of this, a large vein (?) of stone; descending to the east of this, a large boulder near a *kallili*;⁶ descending to the east of this, a large *turiñjil* (tree);⁷ 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)⁸ 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);⁹ and descending to the east of this, the bank of the Pālāru (river).

(L. 96.) Having assembled accordingly (the boundaries of) the district (*aiyādu*), having caused (them) to walk over (the boundaries of) the ... land, having planted stones and milk-bush (on the boundaries), having excluded the two *pattis* called *Viechūdiripatti* and

¹ The Kshapanakas are the same as the Digamharas in verse 27.

² மருது or மருதம் in Tamil and अर्जुन in Sanskrit is the tree *Ternstroemia alata*. It forms part of Tiruvīḍaimarudūr or Madhyārjuna, the name of a famous shrine of Śiva near Kumbhakōnam, which Śaṅkara is said in the *Śaṅkaraṅgīya*s to have visited; see Dr. Aufrecht's *Oxford Catalogue*, p. 248a.

³ குறுச்சி is perhaps the same as குறுச்சுப்பாசை and குறுச்சுமீதி.

⁴ According to the Tamil dictionaries, 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 human head in shape.

⁶ *Webera corymbosa*.

⁷ This may be the same as அநாரசு. *Ficus tinnis*.

⁸ *Mimosa amara*.

⁹ *Merinda umbellata*.

¹⁰ *Webera corymbosa*.

D which had been formerly a *pallikolai* (but) having included¹ the cultivated land situated within the above four boundaries, and having caused an edict (*śisana*) to be drawn up in accordance with the order of the king,—I, Śembiyan-Māvalivānarāyan, gave (*the above land*), together with a gift of one thousand (*gold coins*), to all the inhabitants of Udayasandiramangalam.

(L. 101.) *Om.* Obeisance to Nārāyana!

No. 77. ON THE WEST BASE OF THE ANEKATANGAPADAM TEMPLE AT KANCHIPURAM.

In the first volume I published an inscription of Kambana-Uḍaiyar, which records that, in the time of Kulōttuṅga-Chōladēva, the Rājasimhavarmēśvara temple at Kāñchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Anaiyapataṅgā.⁴ This temple is situated close to the Rājasimhavarmēśvara (now Kailāsanātha) temple. In its inscriptions and in the *Dēvānam*,⁵ it bears the slightly different name Anēkataṅgāpadam. It contains three inscriptions, one of which records a private grant,⁶ while the two others (Nos. 77 and 78) are dated during the reign of Kulōttuṅga-Chōladēva.

The king to whose reign the inscriptions Nos. 77 and 78 belong, is identical with Kulōttuṅga-Chōladēva I. This follows from the fact that, in other inscriptions which open with the same introduction,⁷ he receives the surname Kō-Rājakēsarivarman, which was borne by Kulōttuṅga-Chōla I.,⁸ and that, in a few inscriptions with the same introduction,⁹ he is said to have put to flight Vikkala and Śiṅgaṇa, who must be identified with Vikramāditya VI. and Jayasimha IV. of the Western Chālukya dynasty.¹⁰

The subjoined inscription records that, in the 20th year of his reign, Kulōttuṅga-Chōladēva granted to the Śiva temple of Anēkataṅgāpadam in Kāñchipuram three *velis* of land in the village of Tāmar, *alias* Nittaviṅḍanallūr, in Tāmar-nādu, a subdivision of Tāmar-kōṭṭam. According to Mr. Crole's *Chingleput Manual* (p. 439), the district of "Tamāl-kottam" was situated in the west of the Conjeeveram tālluqa. The village of Tāmar must be accordingly identified with the modern Dāmal.¹¹ As in an inscription of Kambana-Uḍaiyar (Vol. I, No. 88), Kāñchipuram is here said to have belonged to Eyir-kōṭṭam, a district of Jyaṅkoṇḍa-Śōra-maṅḍalam. Eyil, after which the district of Eyir-kōṭṭam was called, must be distinct from the distant village of Eyil in the South Arcot district, with which I proposed to identify it on a former occasion.¹² Perhaps the term Eyil, *i.e.*, 'the Fort,' refers to Kāñchipuram itself. Jyaṅkoṇḍa-Śōra-maṅḍalam is another name of Tondaimaṅḍalam.¹³

¹ These two *velis* are also referred to in verses 27 and 28 of the Sanskrit portion.

² This word means 'a gift to a Jaina temple;' see p. 52, note 2.

³ Literally, 'not having excluded.'

⁴ See Vol. I, p. 118.

⁵ See Vol. I, p. 118, note 7.

⁶ This inscription (No. 23 of 1890) appears to be dated in the Nāḷa *saṃvatsara*, and records that the authorities (*śāsthr*) of the Anēpataṅgā (thus) temple assigned 1400 *kuṛis* of the temple land to certain weavers (? *kaikkōlar*) who were connected with the temple.

⁷ *E.g.*, the smaller Leyden grant; Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 224.

⁸ See page 230 above.

⁹ See below, p. 391, note 7.

¹⁰ See page 231 above.

¹¹ No. 1 on the *Madras Survey Map* of the Conjeeveram tālluqa.

¹² Vol. I, p. 123.

¹³ See page 312 above.

TEXT.

- [1.] ஸ்ரீ சூரி [*] புகழ்மாத விளங்க ஜயமாத வீருமப தீவமகன் நிலவ மலா-
மகன் புணர உரிமை[நி]ந்சிந்த ம[ணி]முடி குடி [மீ]ள[வா] கீலை கேட
[வி]ல்லவர் குலேதர எனை ம[னா]வ[ரி]யுந்[நி]தா¹ த்திக்கிணத்தந்தன சக்-
கரகடாத்தி விஜயாபுலேகம் பண்ணி² விசுவநாமாலனத்த
- [2.] புவனமுழுதநடையானெடும் வீற்றிருத்தராய புதுவொத்துக்கொழிதெவற்கு யாண்டு
இரு[ப]தாவது திருவாய மொழிந்தருள ஜயக்கொண்டசொழிமாடத்தி எயிற்-
கொட்டத்து நகரம் காஞ்சி[பு]ரத்து சூரமாய திருவெண்கைத்தாடமுடைய
மஹாபெவற்.
- [3.] கு கித்த[நி]யத்தஞ்செலுத்துகைக்கு அந்தராயமுட்பட இறைரினி தெவதானம் வி-
ட்ட தாமர்க்கொட்டத்துத்தாமர்காட்டுத்தரமர[ாக] கித்தவினொதநல்லூர் ஊர்க்கு
மெற்கு [*] வடபா[ற்]கெல்[லை] கண[ப]தியார் கொயிலுக்கு தெற்கும்³ [*]
⁴ கிழ்பா[ற்]கெல்லை குமாரசொட்டத்து-
- [4.] க்ருழியையுற்று இத[ன்] தெற்குக்காள் கொட்டத்தமயத்து இத[ன்] தெற்குத்தாம்-
படியையுற்றும் [*] தென்பாற்கெல்லை திருவிடைபாட்டினா னம்படிச்செழு-
வுக்கு வடக்கும் [*] மெல்பாற்கெல்லை எரி கரை மண்பாட்டுக்குக்கிழ[க்]கும்
[*] நடுவு உட்பட்ட உள்நூர் விமீய-
- [5.] ரமுடைய நாயனார் தெவதாமான பு[வ]ம் ஒன்றும் [நீ]க்கி கடுஉன்பட்ட⁵ [நீ]ச்-
நீ[வ]ம் முட்கெ[வி] [மு] செம்பிலும்⁶ வெ-
ட்டி [கொ]ள்கவெ[ன்]று திருவாய மலர்க்கருள குவொத்துக்கொழிமுடிமாடன
- [6.] கல்லு வெட்டித்த படி [*]

TRANSLATION.

Hail ! Prosperity ! In the twentieth year (of the reign) of Śrī-Kulōttuṅga-Śōradēva, who,— while the goddess of Fame became renowned (through him), while the goddess of Victory was coveting (him), while the goddess of the Earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (i.e., Lakshmi) wedded (him),— had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Mīnavar (Pāṇdyas) lost (their) firmness, the Villavar (Chēras) trembled, (and) the other kings were defeated and suffered disgrace;⁷ and who, having anointed himself (in commemoration of his) victories, was graciously seated on the throne of heroes together with (his queen) Puvana-murud-udaiyāl,⁸—the king was pleased to order that it should be engraved [on stone] and on copper that three *velis* of wet land (*nīr-nīlam*) were given,— for defraying the daily expenses,⁹ including the *antarāyam*,¹⁰

¹ Instead of எனை மன்னவரிமயுந்நிதா, four other inscriptions insert a different passage. Two of these (No. 61 of 1892, dated in the 15th year, and No. 9 of 1890, dated in the 26th year) read விக்கலந் சிக்கணந் மெல்கடல் பாய; and two others (No. 145 of 1894, the date of which is lost, and the smaller Leyden grant) read விக்கலர் சிக்கணர் மெல்கடல் பாய.

² Read வீர.

³ Read தெற்கும்.

⁴ Read கீ.

⁵ Read நடுவுட்பட்ட.

⁶ Before செம்பிலும், கல்லிலும் must be supplied.

⁷ Instead of the last few words, four other inscriptions read: “ (and) Vikkala (and) Śīngana plunged into the western ocean; ” see note 1.

⁸ I.e., ‘ the mistress of the whole world.’ In No. 78 this name has the slightly different form Puvana-murudum-udaiyāl.

⁹ *Nimandan* is another form of *nirandanam*, the Sanskrit *nibandha*; see p. 73, note 1, and p. 275, note 2.

¹⁰ See the Index to Vol. I, s.v.

36^cree of taxes, as a *divadāna*, excluding one field (*ṭulam*) which is situated within (*the land* *granted*), and which is a *divadāna* 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* Nittaviṇōḍa-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 *kuṟi*¹ (*belonging*) 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 Tirukkarrali-Mahādēva, *i.e.*, of the Rājasimhavarmaśvara (now Kailāsanātha) temple,⁴ to the east of the hamlet of Puttēri,⁵ to the west of 'the royal wall of Rājendra-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.] லுஷி ஸ்ரீ [||*] புகழ்மாதா வினங்க ஜயமாதா விரும்ப நிலமகள் நிலவ மலர்-
மகள் புணர உரிமைபிற்கிறந்த மணிமுடி சூடி மினவர்⁸ நிலை கெட விவ்வவர்
குடீ[த]ர எனை மன்னவர் இரிய[லு]ற்றி[ழித]ரத்திக்கனைத்துந்தக் சக்-
- [2.] கானடாத்தி விஜயகங்குலெகம் பண்ணி வீரலிஹாலானத்துப்புலனமுடூதுமுடையா-
னொடும் ஸீந்திருந்தருளிய ஸ்ரீகுலொத்தக்சொடிஹெவர்க்கு யாண்டு முப்பத்து-
குலாவது திருவாய் மெ[ர]தித்தருள ஜயங்கொண்டசொழமண்ட-
- [3.] வத்து எயிற்கொட்டத்து ககரங்காஞ்சிபுரத்து ஆளுடையார் திருவனெகதங்காபதமு-
டைய லேறாஹெவர்க்கு கீத்தகிமந்தஞ்செலுத்தகெக்கு அந்தராயமுட்பட இறை-
யிவி மெ[த]வ[த]ரானமிட்ட⁹ கீர்நிலம் காஞ்சிபுர[த்துத்துணர்நி]வத்து¹⁰த்திருக்கற்றளி-
லேறாஹெவர் கொடிலு-

¹ According to the *Dictionnaire Tamoul-Français*, this is a land measure of 576 square feet.

² This term is probably synonymous with *divadāna*; 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 Rājendra-Chōḷa had built a fortification wall round Kāñchipuram.

⁷ See Vol. I, p. 118.

⁸ Read மீனவர்.

⁹ Read தீர்

¹⁰ Read புரத்துண்ணிலத்து.

[4.] க்கு வடக்குப் புக்கெரிக்குக்கிழக்கும் ஈரஜெக்கிரசொழல் திராவிடநாடு மெச்சும்
 கீழ்ப்புக்கெரிக்குக்கெதற்கும் கிண்டியட்ட வடதாழும்பள்ளத்தையுடைய புத்தெத-
 கண்டம் இட்ட கமம இருவகையும் கல்லு வெட்டிக்கொள்கவென்று கிருவாய
 மொழிந்த-

[5.] [ரு]ளபல்லவதைய கல் வெட்டிவந்த படி ய—

TRANSLATION.

Hail! Prosperity! In the thirty-fourth year (*of the reign*) of Śri-Kulōttuṅga-Śōra-
 dēva, who, &c.,¹— the king was pleased to order that it should be engraved on stone that
 two *celis* of wet land on the southern side of the land *belonging* to Kāñchipuram were
 given,— for *the* *supplying* the daily expenses, including the *outlay*, free of taxes, as a *dāna*-
dāna, including the *breach* (*udaiyppu*) in the pit on the north where pandanus trees grow
 (*adai-śippam-pallam*,² (and) which is situated within (*the land granted*),— to (*the god*)
 Mahādēva of the holy Ayēkatanḡṟāṟam (*temple*), who is the lord of Kāñchipuram,
 a city in Eyir-kōṭṭam, (*a district*) of Jayaṅkonda-Śōra-maṇḍalam.

(*The land granted*) is situated to the north of the temple of Tirukkaraṇali-Mahādēvar,
 to the east (*of the hamlet*) of Puttēri, to the west of the royal wall of Rājendra-Śōray,
 and to the south (*of the hamlet*) of Kir-Puttēri.

The king having ordered thus, Pallavadaraiyar caused (*the above*) to be engraved
 on stone.

¹ Read மகிளஞ்சு.

² Read கீழ்.

³ The introduction of this inscription is identical with that of No. 77.

⁴ The same term occurs in an inscription of Kambaya-Uḡaiyar, Vol. I, p. 119, text line 45 f.

