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SOUTH-INDIAN INSCRIPTIONS

MISCELLANEOUS INSCRIPTIONS IN TAMIL

VOLUME III

(Part I & II)



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NEW IMPERIAL SERIES, VOL. LIII

SOUTH-INDIAN INSCRIPTIONS

VOLUME III

MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY

PARTS I AND II

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P R E F A C E

THIS volume of *South-Indian Inscriptions* consists of four parts of which the first, containing the texts, translations and short introductions of 63 inscriptions secured from Ukkal, Melpadi, Karuvur, Manimangalam and Tiruvallam, was issued by Dr. Hultzsch in 1899. The second part published by the same scholar in 1903 dealt with 25 mediæval Chola inscriptions and contained a full account of the political history of the period covered by the reigns of the four Chola kings Virarajendra I, Kulottunga I, Vikrama-Chola and Kulottunga III. In 1920, Rao Bahadur H. Krishna Sastri brought out the third part of the volume with texts and translations of 117 important Chola inscriptions belonging to the reigns of almost all the members of the Vijayalaya line from Aditya I to Rajendra-Chola I excepting Rajaraja I, having in view the object of writing a complete account of the Cholas in the concluding part. The special feature of this part is that it includes in it a critical edition of the Tiruvalangadu plates discovered in 1906 and briefly reviewed by Mr. Venkayya in his *Annual Report on Epigraphy* for that year. The plates furnish not only a complete genealogy of the Cholas but also give more detailed information about individual kings than are narrated in the Leyden plates, the only authority till then for Chola history. As an account of the time of Rajaraja I had been given by Mr. Venkayya in his introduction to Volume II and as the part played by the mediæval Cholas had been sketched by Dr. Hultzsch in Part II of this volume, it remained only to notice the history of the early members of the Vijayalaya line including the reign of Rajendra-Chola I. This account is now given as an introduction to the volume and is appended to Part IV which contains two Pandya grants from Sinnamanur and some minor Chola copper-plates. It is a matter for regret that Rao Bahadur Krishna Sastri, who undertook to edit the part was not spared to see the final issue of it. The Chola history narrated in the introduction and the edition of the two Pandya grants from Sinnamanur will be remembered as his last epigraphical contribution. He left to me the verification of the index of the first three parts, the incorporation in it of the references to Part IV and introduction, the drawing up of the addenda and corrigenda, the editing of the minor Chola copper-plates and the revision of the proofs.

To be consistent with the earlier parts in the system of transliteration, the old diacritical marks have been employed in Part IV and introduction.

OOTACAMUND, }
19th March 1928. }

K. V. SUBRAHMANYA AYYAR.

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ADDENDA AND CORRIGENDA

Page 5, line 1.—For “beginning” read “adjoining.”

„ 5 „ 3.—For “the road to (*the temple of*) Śaṅkaranârâyana” read “the road (*called*) Śaṅkaranârâyana^{vadi}.”

Lines 1 to 3 may be altered as follows:—“The land partitioned on the north (*so as to*) adjoin the land of Rāghavadêva and situated to the west of (*the road called*) Śaṅkaranârâyana^{vadi} and to the north of (*the channel called*) Tarutambavâykkâl.”

For note 1 on this page, substitute “அடைய” means “to meet or adjoin.”

„ 6, line 8 of Translation.—For “Odimukki[bhrân]ta-Kramavittaṅ” read “Bhrânta-Kramavittaṅ of Ôdimúkkil.”

„ 6, line 17 of „ —For “Muḍumbai Śandirâchcha-Tambiyum-Ullittâr” read “Śandirâchchaṅ of Muḍumbai, (*his*) younger brother and others.”

„ 7, text-line 3.—For தன்னெழில் read தன்னெழில்.

„ 9, line 4.—The phrase “எரிக்கட்டி” has been split into எரி and கட்டி and translated “shall close (*the sluice of*) the tank (*to collect water for irrigation*)” but it may be better to split எரிக்கட்டி into எரிக்கு and அட்டி and translate it as “giving (*it*) for (*the maintenance of*) the tank.”

„ 13, line 2.—For “per day” which is the rendering of “மெய்வேறு” substitute “each or individually” and strike out the note.

„ 17, text-line 1.—Insert a hyphen at the end of the line.

„ 17 „ 2.—For கூற்று read கூற்று.

„ 18 „ 8.—For செறுவிற read செறுவிற.

„ 18, No. 12, line 3.—Omit the words “for burning” in line 10 of paragraph 1 of translation.

„ 18.—For “A.D. 900 to 940” read “A.D. 907 to 953.”

Introduction of No. 12.

As No. 11 registers the general order of the assembly regarding the grant of the village of Śôdiyambâkkam made in the 16th year of the King and as No. 12 states “that in accordance with that grant, the assembly refrained from paying the customary rights which were (thereby) left to the temple”, the latter record seems to have been issued subsequent to the former.

„ 20, line 7.—For “store-room” read “central shrine”

„ 20, translation of line 9.—For “(If) a crime (*or*) sin becomes public, the god (*i.e.* temple authorities) alone shall punish the inhabitants of this village (*for it*)” read “The dêva (*i.e.*, the temple authorities) alone shall realise by levying *kurra-dôsham*² and *manṅrupâdu*³ from the inhabitants of these villages” and enter the following notes:—

1 With அணிக்து cf. தண்டி “demanding.”

2 குற்றதொழும் seems to mean “fine imposed on persons for defaults.”

3 மன்றுபாடு is also a similar fine imposed by the village assembly

For note 9 enter “மெய்வேறு” means “individually.”

„ 24, line 13.—For “resting-place” read “tomb-shrine.”

„ 25, line 1f of Translation.—For “as a resting-place for the king who fell asleep at Ârrûr” read “as a tomb-shrine of Ârrûr-tuñjinadêva *i.e.* the king who died at Ârrûr.”

„ 27, line 2f.—For “the king who fell asleep at Ârrûr” read “the king who died at Ârrûr.”

„ 28, Translation, l. 9.—Change “the crown of Sundara” into “the beautiful crown”

- "It should be noted that some of the signatories have the name 'Kulôttuṅga' prefixed to their surnames and we do not know of any Kulôttuṅga before the first of that name who occupied the Chôla throne after Parakêsarivarman Râjêndradêva."
- „ 50, text-line 5.—For $\sigma[\mu^*]\sigma\sigma\sigma\sigma$ and $\sigma\sigma\sigma\sigma$ read $\sigma\sigma\sigma\sigma$ and $\sigma\sigma\sigma\sigma$.
- „ „ For note 1 substitute—“As Lôkamahâdêvi - chaturvêdimāṅgalam, which must have been called after Lôkamahâdêvi, one of the queens of Râjarâja I, is mentioned in this inscription, the Râjakêsarivarman of this record may either be Râjarâja I or one of his successors who bore that title.
- „ 55, top line.—For $\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma$ read $\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma$.
- „ 57, translation of line 6.—For “Vêlakular, Śalukkiyar (Chalukya)” read “the Śalukkiyar (Chalukyias) of the Vêl family:”—see note 7 on p. 161.
- „ 85.—For $\sigma\sigma\sigma\sigma$ in note 4, read $\sigma\sigma\sigma\sigma$ and in Translation, line 7, for “on interest” read “as fixed deposit.”
- „ 90, Introduction to No. 42, line 3 end.—For “Western Gaṅga” read “Pallava.”
- „ 92, translation of line 11.—For “He who destroys this (*charity*) shall incur the sin of one who kills the great men who are permanent (*members*) of the assembly:” read “He who destroys this (*Charity*) shall incur the sin of killing the seven hundred of the *gnatika*.”
- „ 105, translation, line 9.—For “Śamkaradêva, (the son of)” read “Tiruvaiyaṅ Śamkaradêva”: and remove “—Tiruvaiyaṅ” in the last line but one.
- „ 107, Introduction to No. 53, lines 3-7.—For “Sômanâtha (*the son of*) Śamkaradêva whose . . . Râjarâja I (51). The same epithets . . . spelling” read “Samkaradêva Sômanâtha to whose name are prefixed the same epithets as those that precede the name of Tiruvaiyaṅ Samkaradêva occurring in No. 51 with nearly the same mistakes in spelling.”
- „ 108, translation, line 2.—Delete the words “Sômanâtha (*the son of*).”
- „ „ 4.—After “Samkaradêva” add “Sômanâtha.”
- „ 117, line 12.—For “Pulâṅguḍai” read “Pulâṅguḍi.”
- „ „ line 36.—For “Ilaiyaṅkuḍai” read “Ilaiyaṅkuḍi.”
- „ „ note 7.—For “tandalil - akkai” read “tandal - ilakkai.”
- „ 128, line 2.—For “by defeating the king of Dhârâ at Śakkarakôṭṭam” read “by defeating Dhârâ-varaiśaṅ (*i. é.*, Dhârâvarsha) at Śakkarakôṭṭam.”
- „ 130, line 16f.—Omit the words “*i. é.* the western hill country (Malabar) and the ancestors of the Nairs of the present day.”
- „ 132, line 13f.—For “from the king of Dhârâ” substitute “from Dhârâvaraiśaṅ (*i. é.*, Dhârâvarsha).”
- „ 143, note 4.—For “whichpa ses” read “which passes.”
- „ „ note 10.—For “êrachchôru” read “echchôru.”
- „ 163, line 5.—For “The chief (*kôu*) of this village, Râjarâjaṅ *alias* Kulôttuṅga-Śôla-Nâñjinâḍ-Uḍaiyaṅ” read “Koṅ Râja-râjaṅ *alias* Kulôttuṅga-Śôla-Nâñjinâḍ-Uḍaiyaṅ of this village.”
- „ 177, note 2.—For “With *maganmai* ‘the daughtership’ compare the similar term *maganmai* ‘the sonship’ in No. 57 above, text-line 9” read “*Maganmai* or *maganmai*

is a revenue term (equivalent to *magamai*) and means according to Dr. Winslow 'the revenue of a temple or other public establishment, from the produce of land or a portion of the taxes: or the stated voluntary contribution to such an establishment'."

Page 216, note 4.—For "Vaṇḷam" read "Vāṇḷam."

„ 242, Introduction to No. 108, line 5.—For "gives the king" read "gives the chief Māraṇ Paramēśvaraṇ."

Note.—According to the Tamil portion he was the donor and not the king.

Page 242—No. 108 Introduction, line 5f.—For "gives the king the title Vīrakīrti" read "gives the donor Māraṇ Paramēśvaraṇ the title Vīrakīrti."

„ 247, Translation, line 4.—For "Tiruvuṇṇāḷigaipuram" read "Tiruvuṇṇāḷigaipuṇam."

„ 253, end of Translation.—For "Gaṇa" read "gaṇa."

„ 260, para. 2.—The word *sabhaiḱūṭṭuvān* has been taken to be the proper name of a field. But it is very likely that it means "he who convenes the assembly."

„ 260, Introduction to No. 124.—Add the following:—

By its very contents which refer to the renovation of the temple and the using up of the earlier lithic records in its construction, this inscription appears to be the earliest one to be engraved on the walls of the renovated temple. As such, it must belong to the reign of Parāntaka I or his grandfather Vijayālaya, for both of them bore the title Parakēsarivarman. In this connection it may be noted that the earliest certain inscription on the walls of the temple belongs to the reign of Parāntaka I.

„ 279, Translation, line 8.—The word *Vāvu* which is not translated may be taken to refer to Pūrṇimā (full moon) or Amāvāsya (new moon).

„ 290, text-line 83.—For திரு[பு] read திருப[வ].

„ 292, line 13.—For "Madiri" read "Madirai."

„ 293, line 4.—For "Karpagam" read "Karpagam."

„ „ line 5.—For "Tirunālūr" read "Tirunallūr."

„ „ line 7.—For "Kṛishṇaṇ" read "Kṛishṇaṇ."

„ „ line 11.—For "Nerkunṇam" read "Nerkunṇam."

„ paragraph 2, line 3.—For "naḍu" read "nāḍu."

„ 294, Introduction to No. 144, paragraph 2, line 4.—For "laksana" read "lakshana."

„ 300, last line but 2.—For "Kāraikkāṭṭu" read "Kāraikkāṭṭu."

„ 310, note 2.—For "vidha" read "vidhā."

„ 345, note 10, last line.—For "Mahāseepuram" read "Mahābalipuram."

„ 378, Introduction to No. 202, line 3.—For "Tiruvēlai - aṇai-chākkai" read "Tiruvēlai-chākkai."

„ „ last line of the notes.—Supply 4 at the beginning.

„ 379, line 10.—For "Hi sname" read "His name."

„ „ text-line 4.—For திருவெளை அழைச்சாக்கை[க்*]கு read திருவெள்ள அழைச்ச சாக்கை[க்*]கு.

„ 381, translation, line 20.—Enter note 5 on the word "aḍai - olai."

„ 382, line 19.—For "nēṇṇu" read "nēṇu."

„ 383, line 3 of Introduction to the Tiruvālaṅgāḍu plates—Correct "1916" into "1906".

„ 391, foot-note 6.—For "Vannāra-pḍrai" read "Vannāra-pārai."

„ 421, (v. 80).—For "Rāvana" read "Rāvana."

„ 435, last line.—For "Nochchikaḷuval" read "Nochchikaḷuval."

„ 437, (L. 458)—line 6.—For "me" read "mine."

Page 460, footnote 4.—*For* “Mahâratia, Malaikalam and proferably,” *read* “Mahâratha, Malaikalam and preferably”.

.. 462, ,, 1, line 1.—*For* “Kôttâriolil,” *read* “Kôttârpōlil”.

.. ,, 1, 2.—*For* “Kôttârpōli” *read* “Kôttârpōlil”.

.. 463, ,, 3.—*For* “यरणि,” *read* “घरणि”.

.. 470, Translation 1, 8.—*For* “tuni and kuṛunī,” *read* “tūni and Kuṛuṇi”.

Index p. 7.—*Against* “Eṭṭukkûr” *have* the number “71” instead of “7”.

.. p. 12.—*For* “Kauśikaṇ,” *read* “Kausikaṇ” and *for* “Kavêrakaryakâ,” *read* “Kavêrakanyakâ”.

.. p. 29.—Second column, item 7.—*For* “Kaṭāna” *read* “Kaṭâha”.

Add. Corr., p. XIII.—*For* “p. 25 l. 1f” *read* “p. 25 l. 6f”.

INTRODUCTION.

The early ruling dynasties of Southern India were the Chêras, Chôlas and Pândyas who ethnologically are supposed to have been of a common stock, different from that of the Aryans of Northern India. Their language was Tamil and their country accordingly was known as *Tamīlakam*¹ 'the country of the Tamils'. Under the Aryan influence, the name *Tamīlakam* appears in later times to have been Sanskritised into *Dramīlaka* or *Dramīdaka* and dropping the *ka* in accordance with a rule of Sanskrit grammar it became *Dramīla*, *Dramīda*, *Dravīda* or *Drāvidā*. When and how these changes took place it is difficult to say. Agastya and Paraśurāma are famous Aryan sages whose stories are intimately connected, from the epic times, with the Drāvidā country, Southern India. The term *Dramīdāh* occurs as the name of a country, perhaps South India, in the Bhīshmaparvan of the *Mahābhārata*.² Manu speaks of the Dravīdas as a degraded class of Kshatriyas. Ptolemy in the first century A.D. used the word *Dimirice*, perhaps, to denote the very same tract of land. In the *Brihajjātaka* of Varāhamihira and in Hiuen Tsiang, we find it restricted to the name of a district on the east coast of the Deccan, of which the capital was Conjeeveram. The word *Tamīl* means 'melodious' and it was evidently its sweetness that contributed the name Tamil to that language. Whatever may have been the origin of the word, it remains a fact that the Aryans changed it into 'Dramīda' first and in their characteristic way attempted afterwards to assimilate it and trace it to some Sanskrit root: this appears to have been the practice of the day, as may be inferred from the incidental note on Drāvidī words given by Bhaṭṭa Kumārila in his famous *Tantra-Vārttika*.

Ethnologists point out several racial differences between the Dravidians and the Aryans such as (1) their customs and manners, (2) their thought formations, and (3) the peculiarities in their physical build. While all this may establish Dravidians as a distinct type, it does not help the historian to peep into the antiquity of an independent Dravidian age in the South, uncontaminated by Aryan influence: much less does it enable him to record any events that might corroborate its separate existence. Tamil literature, to a certain extent speaks of the early period of the Tamils: but the major portion of its account has yet to be worked out and proved to be a reliable record of contemporaneous events. Even the few historical facts imbedded in it, are in the usual oriental fashion mixed up with the imagery of the poet or the flattery of the courtier.

The kingdoms of the Chôḍa, Pândya and Kêralaputta (Chêra) are stated in the Rock Edicts of Aśôka to have been bordering on the dominions of the Mauryan Emperor and in the first

¹ *Tamīlakam* is sometimes connected with Tamluk (Tamralipti) in Bengal it being presumed that the Tamils immigrated into the South of India by the North-Eastern route through the valley of the Brahmaputra. The expression *Tamīlagam* consists of two words *Tamīl* and *agam* of which the latter means 'earth or land'. In Sanskritising it into *Dramīdaka* the significance of the original Tamil word *agam* does not appear to have been recognised, but the letter *ka* was retained because it was there in the original. Gradually this letter also was dropped since in Sanskrit the suffix *ka* is optionally added to a noun without causing any change in meaning. Sometimes *ka* has the diminutive significance. Thus *Dramīlaka* may have been applied originally to a small district; but when the extended country had to be referred to, the suffix *ka* was dropped and only *Dramīla* used.

² Ch. 9, v. 58.

of these, i.e., the Chôḍa country, the faithful (i.e., Buddhists) are reported to have been living. That Buddhism had already reached the South even before Aśôka's time is thus confirmed by the latter statement, though the Ceylonese chronicle *Mahāvamsa* denies the fact poetically when it says that the missionaries of Aśôka flew over Southern India direct to Ceylon from Kalinga to preach the Buddhist faith there. Stronger evidences have also been recently brought to light which prove the possible influence of Buddhism in Southern India. Whatever the Epics, the Purâṇas and other early Sanskrit works may state or prove regarding the original Drâviḍa inhabitants, their country and their civilisation, positive epigraphical evidence contained in the cave inscriptions of the Madura and Tinnevely districts written in Brâhmî characters of a pre-Aśôkan type, and in a language whose affinity to the Dravidian may yet be established when these queer records come to be successfully interpreted¹, shows that these natural caverns, like the thousands of similar rock-shelters of Ceylon were occupied in pre-Christian times by the Buddhists and converted by them into residences for their ascetics. The Brâhmî characters of these records at any rate must have been introduced by the Buddhists from the north or from Ceylon, though the language adopted may have been one mostly influenced by local dialects. Besides these, no further traces of Buddhism are known to exist in South India till after a long interval. In the 11th century A.D. we find gifts made to the great *vihâra* (called Pudukkôṭṭam) at Nâgapattanam (Negapatam) by the famous Chôḷa king Râjarâja I. Tamil literature abounds in references to Buddhist stories and authors and leaves no doubt that Buddhism thrived well from its very inception right up to the period of the Śaiva and Vaishṇava revivals in the early 7th century A.D. and perhaps in a milder form even after that period, down to the fifteenth and sixteenth centuries of the Christian era.

The Purâṇic and the Buddhist periods in the history of Southern India being thus almost a blank from an epigraphical point of view the history of the Śaiva saints and Vaishṇava Āḷvârs handed down by tradition and recorded in the books *Periyapurâṇam* and *Guruparamparâprabhâva* respectively, and some well-known works of the *Saṅgam* period, supply, though sparingly, some historical data to work upon. Of the latter class, the *Pattinappattai* is exclusively devoted to the life of the reputed king Karikâla who had the banks of the Kâvêri constructed by his vassal kings and who is said to have set his foot over the crowns of the Pândya and the Chêra². In chapter V of his *Tamils*, 1800 years ago, Mr. Kanakasabhai Pillai has collected all that is available in literature regarding the early Chôḷa kings of whom he mentions about eight. Karikâla was the most famous of them. It was he that changed his capital from Uraiyûr to Kâvirippûmpattinam, erected banks on either side of the river Kâvêri, dug irrigation canals and patronised poets. After defeating the Pândyas and the Chêras, he contracted diplomatic marriage relations with the latter and political alliance with the former³. The *Kalavali*⁴ or 'the Battle-field', a poem written by the poet Poygaiyâr, describes the fight at Kalumalam between the Chôḷa king Chengaṅṅaṅ or Kôchchengaṅṅaṅ and the Chêra king Kapaikkâl Irumporai, wherein the latter is stated to have been defeated and imprisoned by the

¹ See *Epigraphical Reports of the Madras Presidency* for the years 1907 and onwards. Mr. K. V. Subrahmanya Aiyer has shown that the language of these inscriptions is Tamil and has interpreted them as such. See pages 275 to 300 of the *Proceedings and transactions of the Third Oriental Conference, Madras, 1924*.

² See *Ind. Ant.*, Vol. XLI, pp. 146 ff.

³ This king, Karikâla has been assigned to the 5th century A.D., See below, p. 4.

⁴ This poem has been ascribed to the 6th or 7th century A.D. by Kanakasabhai Pillai.

former but released through the intervention of the poet Poygaiyâr whose poem had such good effect on the victorious Chôla that he granted the request of the poet, viz., the release of the Chêra king. Chengannân is called the king of the 'country watered by the river Kâvêri.' The same event is also referred to in the later poem, the *Kalîngattupparrani* which describes the conquest of Kalinga by Kulôttunga-Chôla I. Epigraphical records describe Kôchchengannân as a fervent devotee of Śiva and as having been freed by that god from the bondage of a spider's body. In the *Periyapurânam*, Kôchchengannân is stated to have been a staunch Śaiva, to have built the temple at Jambukêśvaram in the Trichinopoly district and to have restored many a Śiva temple in the Chôla country from ruin¹. Although a staunch Śaiva himself, Kôchchengannân is stated to have built Vaishnava temples as well. Still another early Chôla king mentioned in literature is Perunatkilli or Perunarkilli who was 'the master of many sciences.'

Kôchchengannân and Perunarkilli, according to Mr. Kanakasabhai Pillai came to the throne after Karikâla. Literature states that Killivalavan, the elder brother of Perunarkilli, married a Nâga princess named Pîlivalai during a romantic excursion and obtained by her a son called Tondai. The king made this prince the ruler of the Tondai-mandalam and thus even the little power that might have been wielded by the Chôlas in the northern part of their vast dominions went out of their hands. Tondai and his descendants are known in later history as Pallavas (Tondaiyarkôn). It is significant that the destruction of the capital town of Kâvirippattinam happened during the reign of Killivalavan. Of Kôchchengannân, the Vaishnava saint Tirumangai-Âlvâr of the 8th century A.D. says that he built 70 temples for Vishnu. This makes Kôchchengannân anterior to Tirumangai-Âlvâr.

The *Periyapurânam* mentions other Chôla kings and chiefs such as Pugalchôla-Nâyanâr, Idangali-Nâyanâr and Kûrruva-Nâyanâr who are not referred to in epigraphical records.

The vague memory with which the authors of the copper-plate records refer to the three early Chôla kings is sufficient evidence to show that at the commencement of the 10th century A.D., the probable date of the earliest of these records, their names carried with them no more significance than the other legendary names in the earlier portion of the genealogical list. It is surprising also that references to their rule and to their battles are rarely, if at all, found in the thousands of Chôla inscriptions distributed over almost every part of the Chôla country. While thus the political status of these early Chôla kings was altogether forgotten at the commencement of their revival in the end of the 9th century A.D., their devotion to Śaivism which preceded this revival and their actual participation in its propaganda are established by the stories about them related in the *Periyapurânam*.

Of the epigraphical records, the Anbil plates of Sundara-Chôla (Parântaka II) mention Kôchchengannân as the builder of Śiva temples in various parts of his kingdom². The

¹ Prior to his birth as a king, he was a spider and long served Śiva by weaving a web over the Śivalînga stopping thereby the dry leaves from falling on it. The pious spider one day died in an encounter with a white elephant which had regularly been pulling out the web piously woven by it over the head of Śiva. The spider, it is stated, one day killed the elephant by biting it in its proboscis and himself also died immediately being dashed to the ground by the dying elephant. God Śiva liberated at once the spider from its animal body and blessed it to be born as the Chôla king Kôchchengannân.

² *Ep Ind*, Vol. XV, p. 46.

Tiruvâlaṅgâḍu grant and the large Leyden plates make only a mere mention of him and do not give further details. In the genealogical order, he is placed some time after the famous Karikâla who has been ascribed on other grounds roughly to the end of the 5th century A.D. Perhaps Kôchcheṅgaṅṅaṅ was also like Karikâla a famous Chôla king of about that period¹, but unlike him he had a religious turn of mind. The Chôlas in the time of Karikâla must have still been a powerful independent race in their native country.

The Leyden plates, the Tiruvâlaṅgâḍu grant, the Aṅbil plates of Sundara-Chôla and the Kanyâkumâri inscription of Vîrarâjêndra-Chôla are the only epigraphical records discovered and published so far, that give genealogical lists of Chôla kings². These do not supply us with any other facts about the earlier members of the dynasty than what has been already gathered from literature. The mythical pedigree, in these records, which traces the Chôlas to the Sun includes such Purânic and legendary names as those of Manu, Ikshvâku, Prithu, Mândhâtri, Muchukunda, Śibi, etc., and the eponymous Chôla (son of Bharata) after whom the race received the name Chôla³. One of the legendary kings mentioned in the Kanyâkumâri record, *viz.*, Pañchapa is stated to have acquired that name by his affording protection to five Yakshas. Suraguru was another who earned the title Mrityujit, by conquering even the god of Death. Vyâghrakêtu was still another from whom the Chôlas evidently borrowed the banner of the tiger. All the kings so far enumerated, lived 'in ages prior to the Kaliyuga'. To the Kaliyuga itself belonged Karikâla, the builder of the banks of the Kâvêri and the renewer of the town of Kâñchî; Kôchcheṅgaṅṅaṅ, the fervent devotee of Śiva, who was freed by that god from the bondage of a spider's body and who much influenced the revival of Śaivism in Southern India and Perunatkilli. What then could have been the reason for the fact that the doings of these famous Chôla kings, whose constant feuds with the Pândyas and the Chêras or their diplomatic alliances with either of them are so elaborately described by contemporaneous Tamil poets, faded away from the memory of the panegyrists of Sundara-Chôla (Parântaka II), Râjarâja I and Râjêndra-Chôla I?⁴ We have perhaps to suppose that between Karikâla, whose time has been fixed to be about the end of the 5th century A.D., and Vijayâlaya of the 9th century, the Chôlas must have become so entirely degenerate⁵ as even to lose their identity

¹ See Dr. Krishnaswami Ayyangar's 'Some Contributions of Southern India to Indian Culture.'

² The Udayêndiram Plates of Prithvipati II (*South-Indian Inscriptions*, Vol. II, pp. 382 ff.) also supply a genealogical account of the Chôla kings. But the information given here is not so full as in the other plates, the apparent reason being that the Chôla genealogy therein is introduced only incidentally.

³ The Kanyâkumâri record gives a fanciful account of this king Chôla suggesting that he was the first to bring Brâhmanas from Âryāvarta and settle them on the banks of the Kâvêri. In early Tamil literature, we find no mention of the dynastic name Chôla or its variants. How and when it came into use has yet to be inquired into. Its mention in the form Chôḍa as applied to a kingdom bordering on the dominions of Aśoka, the name *Chuliye* given by Hsien Tsi ng to a district of the Telugu country, the title Chôla-Mahârâja found in some Telugu records of the 9th century A.D., the name Śôḷa occurring in the Singhalese chronicle *Mahāvamsa* and in some early Kannaḍa inscriptions of the Nolambas, the Śônâḍu, (a contraction of Śôḷa-nâḍu) found in the *Paṭṭiṅappālai* are the only references so far available with which we may connect the modern name Chôla.

⁴ It is inferred from statements made in literature that Karikâla must have been, at the best, only an usurper and that among the kings who may have succeeded him, there was much of disunion and discontent. This was apparently the reason why they soon disappeared before the advancing Pallavas and the Pândyas.

⁵ Internal disputes and revolts during the time of Kîlivalavaṅ are referred to in the *Śilappadigāram*. He is also stated in the *Aganânūru* to have advanced against Madura and to have been defeated there.

owing perhaps to the rise of the Pallavas of Conjeeveram on the one side and to the pushing inroads of the Pândyas on the other. The Madras Museum Plates of Uttama-Chôla¹ refer to a hall in the temple of Ūragam at Conjeeveram named Karikâla-terri probably after Karikâla. The defeat of the unnamed Pândya king at Vennil by Karikâla might be established if we compare this statement with the genealogical account of the Pândya dynasty given in the Vêlvikuḍi and the Śiṅṅamaṅûr plates. About the end of the 5th century A.D. the period of Karikâla's rule, the Pândyas appear to have been politically weak and the Pândya country itself is said to have been usurped by the Kalabhras. With the rise of Kaḍungôn² in that family, the Pândyas are said to have revived and spread their power. Karikâla's descendants in the bordering Chôla country were not evidently able to withstand the onrush of the Pândyas and accordingly abandoned their ancestral dominions for about 300 years at least, after Karikâla, until Vijayâlaya once again, about the end of the 9th Century A.D., recaptured Tañjâvûr and established his sway over the ancestral Chôla dominions. It is suggested that during this exile the Chôlas might have ruled as petty chiefs in the south-western part of the Telugu country and given rise there to a new family of Telugu kings of Chôla origin, whom Mr. Venkayya calls Telugu-Chôlas and who in their records claim descent from the solar race and count Karikâla as one of their famous ancestors.

A satisfactory working basis for the history of the Pallavas, the Pândyas and the revived Chôlas may be considered as fairly supplied, though, in the case of the second of these, abundant material available for the medieval period from the twelfth to the fifteenth century has not been sufficiently represented and much of the written history of the first is found distributed over various antiquarian books and journals. While, therefore, giving a full bibliography for the study of the first, and drawing special attention in this connection to the Sanskrit work *Mattavilâsa-Prahasana* composed by the great Pallava king Mahêndra-varman I, about the beginning of the 7th century A.D., I propose to put together in the following pages a detailed account of the Chôlas of Tanjore as far as it could be gathered mainly from the inscriptions included in the first three volumes of the *South-Indian Inscriptions*, and collating, of course, where necessary, information from other available sources. All that could be said of the early Pândyas is found *infra* in the historical introduction to the two Śiṅṅamaṅûr plates.

BIBLIOGRAPHY FOR THE HISTORY OF THE PALLAVA DYNASTY.

- (1) Inscriptions of the Pallava Dynasty in *South-Indian Inscriptions*, Vol. I, Part I (pp. 1 to 33).
- (2) A Pallava grant from Kûram, *ibid.* Part IV, Addenda No. 151.
- (3) Inscriptions of the Pallava Dynasty, *ibid.* Vol. II, Nos. 72, 73, 74, 98 and 99.
- (4) A Prâkrit grant of the Pallava king Śivaskandavarman; *Epigraphia Indica*, Volume I, No. 1.
- (5) Two cave inscriptions from the Triśirâpalli (Trichinopoly) rock; *ibid.*, No. 9.
- (6) A Plate of a Pallava copper-plate grant; *ibid.* No. 45 (See also *ibid.* Vol. II, No. 40).

¹ *Below*, No. 128, and *Ind. Ant.*, Vol. LIV, p. 72.

² See the Vêlvikuḍi grant published in *Ep. Ind.*, Vol. XVII, pp. 291—309.

- (7) Udayêndiram plates of Nandivarman ; *ibid*, Vol. III. No. 23 (See also *ibid*) No. 38-A).
- (8) Mahêndravâdi inscription of Gunabhara ; *ibid*, Vol. IV, No. 19.
- (9) Inscriptions at Kîl-Muttugûr and Âmbûr ; *ibid*, Nos. 22 and 23.
- (10) Jaina rock-inscriptions at Pañchapândavamalai ; *ibid*, No. 14-A.
- (11) Râyakôta plates of Skandaśishya ; *ibid*, Vol. V, No. 8.
- (12) Mayidavôlu plates of Śivaskandavarman ; *ibid*, Vol. VI, No. 8.
- (13) Two cave inscriptions at Śiyamaṅgalam ; *ibid*, No. 32.
- (14) Three Memorial stones ; *ibid*, Vol. VII, No. 4.
- (15) A rock inscription at Taṇḍalam ; *ibid*, No. 5.
- (16) Inscriptions at Tirukkôvalûr ; *ibid*, No. 20, A, B and C.
- (17) Inscriptions at Śôlapuram ; *ibid*, No. 26-A and B.
- (18) British Museum plates of Chârudêvi ; *ibid*, Vol. VIII, No. 12.
- (19) Pîkira grant of Simhavarman ; *ibid*, No. 15.
- (20) Chendalûr plates of Kumâravishṇu II ; *ibid*, No. 23.
- (21) Triplicane inscription of Dantivarman ; *ibid*, No. 29 (See also *ibid*, Vol. IX, No. 10).
- (22) The Pallava inscriptions of the Seven Pagodas ; *ibid*, Vol. X, No. 1.
- (23) Tiruvellarai inscription of Dantivarman ; *ibid*, Vol. XI, No. 15 (See also *ibid*. Nos. 22 and 35).
- (24) Two cave inscriptions at Dalavânûr ; *ibid*, Vol. XII, No. 27 (also see *ibid*, No. 28).
- (25) Uruvupalli grant ; *Ind. Ant.*, Vol. V, pp. 50 ff. (See also the Aihole inscription in the same volume, p. 67).
- (26) Mâṅgadûr grant ; *ibid*. pp. 154 ff.
- (Fa Hian's Kingdom of Dakshina, *ibid*. Vol. VII, pp. 1 ff).
- (See contemporaneous history of Gaṅgas, Bânas, Kadambas, Râshtrakûtas and Western Châlukyas).
- (27) Bâdâmi Pallava inscription ; *Ind. Ant.*, Vol. IX, p. 99 f.
- (28) Pallava grant of Vijaya-Buddhavarman *ibid*. p. 100 f.
- (29) Pallava grant of Attivarma ; *ibid*. p. 102 f.
- (30) Grant of Nandivarman Pallavamalla ; *ibid*. Vol. VIII, pp. 273 ff.
- (31) The Chalukyas and Pallavas ; *ibid*. pp. 23 ff.
- (32) Grant of the Pallava king Nandivarman ; *ibid*. pp. 167 ff.
- (33) The probable age of some Pallava remains ; *ibid*. Vol. XVII, p. 30 f. (Pallavas and Prâkrit ; *ibid*. XXXIII, p. 170).
- (34) Two Pallava copper-plate grants ; *Ep. Ind.*, Vol. XV, pp. 246 ff.
- (35) Pallavas (the later) in Nellore ; *Ind. Ant.*, Vol. XXXVIII, p. 85.
- (36) Pallava antiquities in two volumes by Jouveau Dubreuil.
- (37) The Ancient History of Conjeeveram in the *Sketches of Ancient Dekkan* by K. V. S. Aiyar.

In publishing his paper on the *yûpa* inscriptions of king Mûlavarman from Koetei (East Borneo), Dr. J. Ph. Vogel throws out a suggestion that there might have existed a direct intercourse between the ancient Pallava capital Kâñchî and the Archipelago. It is a well known fact that Siam, Annam, Cambodia, Java and Borneo abound in antiquities of Indian origin (See Book VIII in Fergusson's History of Indian and Eastern Architecture).

The revived line of the Chôlas begins with Vijayâlaya who is distinguished by the title Parakêsarivarman. There are copper and lithic records which though not referring directly to his rule, mention him as a Chôla king who had well established himself on the Chôla throne. The Uttama-Chôla plates already referred to in connection with Karikâla mention the 22nd year of a Parakêsarivarman different from the later Parakêsarivarman Parântaka I, 'who took Madirai and Îlam' (also referred to in the same inscription). Evidently the earlier Parakêsari is Vijayâlaya to whom also under the same title are attributed two stone records from the Kailâsanâtha temple at Conjeeveram¹ and another from Ukkal.

The Tiruvâlângâdu plates state that Vijayâlaya captured the city of Tañjâvûr and made it his capital and that he also built in it a temple to the goddess Niśumbhasûdanî (Durgâ). The Kanyâkumâri inscription states that he constructed the city of Tañjâpurî anew. Nos. 672 to 675 and 1071 of Prof. Kielhorn's "*Lists of Inscriptions of Southern India*" are attributed to Vijayâlaya. These come from Conjeeveram, Ukkal, Tirukkôvalûr and Śuchîndram. The first three are places in Tondai-maṇḍalam and the fourth is in the Pândya kingdom outside the limits of the Chôla country.

If the resuscitation of the new Chôla line of Tanjore was due to the conquests of Vijayâlaya and its expansion in the north and south to those of his son Âditya I. and his grandson Parakêsarivarman Parântaka I, respectively, it is highly improbable that the records mentioned above could be attributed to the founder Vijayâlaya. Probably they are to be assigned to Parakêsarivarman Parântaka I.

It is not stated in any of the records, who the enemy was from whom Tanjore was wrested by Vijayâlaya. About the middle of the 8th century A.D. Tanjore and the surrounding country was under the rule of the Muttaraiyan chiefs. In the Śendalai Pillar inscription of Perumbidugu Muttaraiyan, the latter is styled "the king Mâraṇ, the Lord of Tañjai (*Kô-Mâraṇ-rañjai-kkôṇ*) and *Kalvar-Kalvaṇ*², *Tañjai-naṇ-pugaḷ-âlan*, a Kalva of Kalvas, the distinguished Lord of Tañjai." In another place the following phrase occurs "*nirkinra tanpanai-tôrum Tañjai-ttiram pâdi niṇrâr*" "they (the cultivators) stood in the fields praising the excellence of the city of Tañjai".³ These extracts show that in the 8th century Tanjore was ruled by a family of chiefs known as the Muttaraiyans. From the title Mâraṇ which Perumbidugu Muttaraiyan held, it may be gathered that he was either of Pândya descent or was a chief, subordinate to that family. At this time there was a great struggle going on between the Pallavas and the Pândyas for the political supremacy of South India. In this disturbed state of affairs, Vijayâlaya seems to have found a good opportunity to defeat the Muttaraiyan chiefs, and make himself the ruler of Tanjore and the surrounding Chôla country.

¹ Kielhorn's *Southern List*, Nos. 672 and 673.

² *Ep. Ind.*, Vol. XIII, pp. 143 and 144. It is very likely that in the title *Kalvar-Kalvaṇ* we have to seek the origin of the name Kalabhra. Perhaps Perumbidugu Muttaraiyan was a member of the latter family which in the Vêlvikuḍi plates is said to have held the Pândya country under its sway prior to Kaḍuṅḍṇ.

³ *Ep. Ind.*, Vol. XIII, p. 141.

Âditya I., the son of Vijayâlaya, was the first great Chôla king that extended or rather recovered the ancestral dominions by the conquest of Tondai-maṇḍalam. This event is referred to in the Tiruvâlaṅgâḍu plates as follows :—

“ Having conquered in battle the Pallava king Aparâjita who possessed a brilliant army, though he was in name Aparâjita (i.e., unconquered) he (i.e., Âditya) took possession of his (i.e., Aparâjita's) beloved country and thus fulfilled the object of his desire.”¹

The Pallava king Aparâjita, allying himself with the Gaṅga king Prithivîpati I., fought a battle at Śrîpurambiyam, against the Pâṇḍya Varaguṇa, in which he defeated the latter though his ally lost his life in the conflict. Aparâjita's epigraphical records being found in the Tondai country up to his eighteenth year, Âditya's conquest of Aparâjita and the invasion of the Pallava dominions must have taken place only after that date. Âditya's occupation of Tondai-maṇḍalam is confirmed by an inscription at Tirukkalukkuṅṅam² (Chingleput district) dated in the 27th year of Râjakêsarivarman Âditya I which ratifies a grant that was formerly made by the Pallava king Skandaśishya and renewed by “ Vâtâpikonda Naraśiṅgappôttaraiyar ” (identified by Mr. V. Venkayya with the Pallava king Narasimhavarman I, the conqueror of Vâtâpi).

Again a record of the 24th year of Âditya³ found at Niyamam mentions a grant made by Adigal Gaṇḍaṅ Mâṅambâvai, queen of Nandippôttaraiyar of the *Pallavatilaka* family. The fact that the Pallava queen made a grant in the reign of the Chôla king, suggests that the Pallavas had been completely subdued by this time, and that Nandippôttaraiyar, the husband of Mâṅambâvai, was also dead. The conquest of the Tondai-maṇḍalam earned for Âditya the epithet “ *Tondai-nâḍu-pâviṇa* Râjakêsarivarman ”, i.e., Râjakêsarivarman who overran Tondai-nâḍu, which is given him in an inscription at Tillasthânam.

Friendly relations appear to have existed between the Chêras and the Chôlas in the reign of Âditya I. In the Tillasthânam record mentioned above, a certain Vikki Annaṅ is stated to have received royal honours from Âditya, as well as from his Chêra contemporary Sthânu Ravi⁴.

The Aṅbil plates of Sundara-Chôla give Âditya the surname Râjakêsarin only and state that he built for Śiva, large number of temples on either side of the river Kâvêri commencing from the Sahya mountain where the river takes its rise right up to the sea where it pours its waters⁵.

The Kayâkumâri inscription supplies us with the information that Âditya was also known by the surname Kôḍaṅḍarâma. In later times, this same title was borne by his grandson, prince Râjâditya.

The conquest of the Kongu country by the Chôlas, should also have taken place in the reign of Âditya I. Inscriptions of Parântaka I. the son of Âditya, are found in the

¹ *Below*, p. 419. the Kanyâkumâri inscription states that he killed the Pallava king (perhaps) Aparâjita himself being seated on a mad elephant.

² *Ep. Ind.*, Vol. III, p. 277. Another inscription in a natural cave at Vedâl in the North Arcot district and still another at Neṅkuṅṅam in the same district have been attributed to Âditya I.

³ *Below*, p. 226.

⁴ *Ibid.* p. 221.

⁵ *Ep. Ind.*, Vol. XV, p. 50.

Koṅgu-dēśa but that monarch does not make any claim to have conquered it. Therefore it is not improbable that the conquest of Koṅgu was achieved by Âditya himself¹.

In an inscription at Tirumâlpuram (Tirumâlpêr) dated in the 14th year of the later Chôla king Âditya II., Karikâla, king Parântaka I and his predecessor Âditya I., distinguished by the epithet “Tonḍaimânârrûr-tuñjina-udaiyâr” (i.e., the king who died at Tonḍaimânârrûr), are referred to. The place Tonḍaimânârrûr has been identified by Mr. V. Venkayya with Tonḍamanâḍ near Kâlahasti in the North Arcot district.² In this village there still exists a temple called Kôḍandarâmêśvara, also mentioned in its inscriptions by the name Âdityêśvara. In one of the Tonḍamanâḍ inscriptions reference is made to a “*pallippadai*” (i.e., a shrine built over or near a burial ground) apparently at the same village. It is evident, therefore, that Âditya died at Tonḍaimânârrûr near Kâlahasti and that his son Parântaka I built a Śiva temple over his ashes³. On the whole, it appears that Âditya had a long and victorious reign during which he laid the foundation of the future greatness of the Chôla empire.

Though a Śaiva himself, Âditya seems to have been tolerant of other religions as proved by his Vedâl inscription (No. 92). In his time provision for repairs of tanks proved a special item of charity (No. 93). Sarvajñâtman, the pupil of Surêśvarâchârya and a pupil's pupil of the great Śaṅkarâchârya, wrote his *Saṁkshêpasârîraka* under the patronage of a certain Manukulâditya. It is not unlikely that the king here referred to is Âditya I (who ruled about Śakâ 800) of the Manukula (i.e., the Chôla family⁴); cf. names like Manukulachûlâmaṇi-chaturvêdimangalam which occur in inscriptions. The latest year of Âditya found from inscriptions being his 27th and the accession of his successor derived from astronomical calculations being 907 A.D. it may be inferred that Âditya I ruled from at least 879 to 907 A.D.

Âditya, as stated above, was succeeded by his son Parakêsarivarman Parântaka I. Prof. Kielhorn, by calculating the astronomical details of date furnished in one of his inscriptions from Grâmam (North Arcot district), has come to the conclusion that Parântaka I began to reign between the 15th January and 25th July A.D. 907.⁵ This is confirmed by the details of date combined with a total eclipse of the sun given in the Âṇaimalai inscription of his 33rd year (No. 106). He continued the expansion of the Chôla dominions which was begun by his father. In the north, he fought against the Vaidumbas and the Bânas who were formerly the feudatories of the Pallavas. The Bânas were defeated and their territory was bestowed upon the Gaṅga king Prithivîpati II, along with the title “the Lord of the Bânas”. The Udayêndiram plates⁶ of Prithivîpati II give us an account of his connection with the Bânas and the Gaṅgas.

From his third year onwards Parântaka is called “Madiraikoṇḍa Parakêsarivarman” (i.e., Parakêsarivarman who took Madura) in his inscriptions. This title he assumed after

¹ The *Koṅgudêśarâjâkkaḷ* confirms this.

² *Annual Report on Epigraphy* for 1907, pp. 71 and 72.

³ This temple deserves to be one of the specially protected monuments of the Archæological Department.

⁴ See Dr. Bhandarkar's *History of the Deccan*, p. 212.

⁵ *Ep. Ind.*, Vol. VIII, p. 260 ff.

⁶ *Above*, Vol. II. p. 375 ff.

his first victory over the Pândyas. It has been already suggested that prior to the rise of the Chôlas to political supremacy in Southern India, the Pallavas and the Pândyas were the dominant powers in the land.

After the Pallavas had been subverted by Âditya I, the Chôlas had to deal with the Pândyas of Madura, before they could claim undisputed sway over the whole of the Southern Peninsula. The power of the Pândyas had by this time grown weak. King Varagunavarman was defeated by the Pallava king Aparâjita at the battle of Śrîpurambiyam and there were also internal dissensions among the Pândyas which weakened their power.

Early therefore, in his reign, Parântaka seems to have conducted campaigns in the Pândya country against Râjasimha-Pândya, the last king of the Pândya line furnished in the Śînnamaṅṅûr plates¹, when Madura, the capital of the Pândyas, was captured by him and this gave him the occasion for assuming the title *Madiraiṅṅa*. The Kanyâ-kumâri record says that Parântaka "killed the Pândya with his whole army, robbed him of all his wealth, reduced Madhurâ to ashes and assumed the name Madhurântaka." Verse 9 of the Udayêndiram plates of the Gaṅga-Bâṅa king Prithivîpati II seems to refer to this event in the following words²:—

"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 Madura."

The Chôla king naturally was very proud of this achievement, as the Pândyas were, till then, the dominant power in the Tamil land the hereditary dominions of the Chôlas themselves being under them. As his first campaign against the Pândyas is referred to in inscriptions of his third year, this event must have taken place in A.D. 909-10. The Vaṭṭelettu inscription at Âṅaimalai, 6 miles from Madura, confirms Parântaka's capture of Madura and perhaps also his temporary occupation of it.

Before his 12th year, Parântaka I had to fight a second time with the Pândyas. An inscription³ dated in the 12th year of his reign mentions a battle fought by him at Vêlûr against the combined forces of the Pândyas and Singhalese. When the Pândya king Râjasimha was defeated by the Chôla king in his first campaign, he appears to have besought the Singhalese king to take up his cause. The Tiruvâlāṅṅaḍu plates say in this connection:—

"Encircled by the first of whose (i.e., the Chôla king's) prowess, the Pândya king at once entered the sea, as if intent upon quenching that affliction, in haste abandoning his royal glory and his hereditary dominion" (V. 51). Again, the Udayêndiram plates of the 15th year of Parântaka describe the events that followed in these words:— "Having slain in an instant, at the head of a battle, an immense army despatched by the Lord of Laṅkā which teemed with brave soldiers (and) was interspersed with troops of elephants and horses, he bears, in the world, the title Saṅgrâmarâghava which is full of meaning²." This was, perhaps, "the fierce battle" fought at Vêlûr between Perumânadigaḷ (i.e., Parântaka I) and the allied Pândya and Ceylon kings where four heroes fell on the occasion when Śennippêraraiyaṅ of Araisûr made a frontal attack with his colleagues' enemy, as described in the Tiruppârkadâl record (No. 99).

¹ See below, No. 206.

² *South Ind. Inscriptions*, Vol. II, p. 387.

³ Below, p. 231.

Turning to the Ceylonese account, *Mahāvamsā*, we find these events corroborated. Chapter LII of that work contains the following account: "King Pându, who had warred with the king of Chôla and was routed, sent many presents unto him (i.e., Kassapa V), that he might obtain an army from him and the king, the chief of Laṅkā, took counsel with his ministers and equipped an army and appointing Sakkasênâpati to the command thereof, accompanied it himself to Mahatittha, and he stood on the shore and brought to their minds the victories of former kings, and gave them courage, and thus sent them into the ships. And Sakkasênâpati carried them safely to the other side of the sea, and reached the Pândya country and when king Pându beheld the army and the captain thereof, he was greatly pleased, and exclaimed, 'All Jambudvîpa shall I now bring under the canopy of one dominion.' and then he led the two armies (his own and the Singhalese king's) to battle. But he succeeded not in conquering the king of the Chôlian race and so he abandoned the struggle and returned (to his own place). The statement here made that the Pândya king had been defeated in a previous war might refer to the events that took place in or before the third year of Parântaka I, i.e., A.D. 909. It is also not unlikely that there was still another war between the first and the second encounters here described. These events happened in the reign of Kassapa V who, according to the chronology of the *Mahāvamsā*, reigned from A.D. 906 to 916.

Parântaka I seems to have undertaken yet another campaign in the Pândya country, and carried his arms farther even to the island of Ceylon. After his 37th regnal year, he is styled "*Madiraiyum Îlamum koṇḍa Parakêsarivarman*", i.e., Parakêsarivarman who took Madura and Ceylon. This title was not adopted by him on the occasion of his victory over the allied Singhalese troops described above. The epithet "*Madiraiyum Îlamum koṇḍa*" was adopted only after the 37th year as we gather from inscriptions. A record at Kûram dated in his fortieth year¹ mentions that he actually entered Ceylon (*Îlam-pugunda*). The Tiruvâlângâdu plates refer to this same fact in the following terms:—

"The fire of whose anger after burning (his) enemies quenched not in the waters of the sea, (but) subsided (only) by the tears of the wives of the Singhalese (king) who was cut to pieces and killed by (his) weapons" (V. 52).

The account of this invasion of Ceylon by Parântaka is referred to in the *Mahāvamsā* as follows:—

In the reign of Udaya III (A.D. 941-9) who was a weak king addicted to drink and slothfulness, the Chôla king sent an embassy to him, asking for the crown, etc., that the Pândya king had deposited with him in the reign of Dappula V (A.D. 917 to 929) evidently after the defeat of Vêlûr, so that he may be duly inaugurated as the overlord of the Pândya country. When this request was refused, the Chôla king sent an army to Ceylon, which slew the commander of the Singhalese forces. The Singhalese king fled to the Rôhana district, taking with him the regal insignia of the Pândya king. The Chôlas were not able to enter the Rôhana country, and returned to India, without accomplishing the object for which the expedition was undertaken. As Parântaka's invasion of Ceylon happened only after his 37th year, i.e., A.D. 944, the above account of the *Mahāvamsā* must correctly refer to the conquest of Îlam (Ceylon) by Parântaka².

¹ *Ep. Ind*, Vol. VII, p. 1.

² *J.R.A.S.*, 1913, p. 525.

Towards the close of his reign, Parântaka I seems to have received a check to his victorious career at the hands of the Râshtrakûta king Kṛishṇa III. The latter king's invasion of the Chôla country and the capture of Tanjore and Conjeeveram must have taken place during the lifetime of Parântaka. For, Parântaka's son, prince Râjâditya who was the Viceroy in the northern Chôla dominions and was the first to oppose the invader was killed at Takkôlam while fighting from the back of an elephant, by the Gaṅga prince Bâtuga, an ally and a near kinsman of Kṛishṇa III. The Kanyâkumâri inscription of Vîrarâjendra states that Kṛishṇa III was actually defeated by Parântaka I. This might refer to an earlier campaign other than the one in which Râjâditya lost his life and the capital towns Kâñchî (Conjeeveram) and Tañjâvûr (Tanjore) belonging to the Chôla king were captured by the Râshtrakûta invader. The last regnal year so far found out for Parântaka is 46, which is taken from a record of his found at Kaṇḍiyûr¹. This corresponds to A.D. 953-54. Kṛishṇa III is said to have died in the Śaka year 889² and his highest known regnal year is 30. Consequently, he should have ascended the throne at least in Śaka 859 (= 937 A.D.). Dr. Fleet's earliest date for him is 940. He had invaded the Tondai-maṇḍalam before his fifth year as an inscription of his, of that year, is found at a place called Siddhalingamaḍam. Râjâditya's death occurred in the year 949 to 950 A.D. and the actual entry of Kṛishṇa III into Tondai-maṇḍalam is mentioned in a Śôlapuram record³ which states that the second year of that entry corresponded to Śaka 871 (= 949 A.D.). Perhaps the years quoted in Kannara-Kṛishṇa's Tamil inscriptions must be taken to count from 949 A.D. Therefore, we may come to the conclusion that prior to 949 Kṛishṇa III was making attempts to invade the Chôla country and that in one of these he was repelled by Parântaka. About this time, Parântaka, as we already know, had his hands full with the affairs of the Pândyan and Singhalese wars. In the meanwhile, the Râshtrakûta king seems to have pushed through his hostilities vigorously which resulted in the death of the prince. Parântaka seems to have survived his son for about five years.

Parântaka's dominions comprised almost the whole of the Tamil country right up to Nellore (No. 108). By the defeat of the Pândya king Râjasimha, the Pândyas also acknowledged Parântaka as their ruler. That he really held sway over that part of the country is proved by the fact that his inscriptions are found in the Madura and Tinnevely districts. On the east coast, his dominions should have extended as far as Nellore; for one of his Tiruvorriyûr records (No. 108), dated in the 34th year of his reign (= A.D. 941), states that a subordinate of Parântaka named Śembiyaṅ Śôliyavaraiyaṅ of Siṅkulattûr was returning from the conquest of Śîtpuli after destroying Nellûr. In the west an inscription of his reign has been found at Sômûr near Karur. The Western Gaṅga king Prithivîpati II, whose dominions lay partly in the Mysore State, was his feudatory.⁴ The friendly relations that existed between the Chêras and the Chôlas as already gathered from the Tillasthânam inscription of Âditya I (No. 89) were further strengthened during this reign. One of the queens of Parântaka who bore him the son Ariñjaya was a daughter of the Kêrala prince Paḷuvêṭṭaraiyar⁵. Queen Villavaṅ Mahâdêviyâr mentioned in a Tirukkalâvûr inscription

¹ No. 2 of the *Madras Epigraphical Collection* for 1895.

² No. 236 of the *Madras Epigraphical Collection* for 1913.

³ *Ep. Ind.*, Vol. VII, p. 195.

⁴ *Archæological Survey Report* for 1904-05, p. 133.

⁵ Aṅbil grant of Sundara-Chôla (*Ep. Ind.*, Vol. XV, p. 50).

(No. 110) may be identical with this daughter of Paluvēttaraiyar. Two other queens of Parântaka I were Kilânadigal or Kôkkilânadigal, the mother of Âṅaimērruñjinar Râjâditya and Âdittan Karralippirâtti. In the Grâmam inscription of Parântaka¹, mention is made of a general of prince Râjâditya, who came from the Kêraṅa country. Several of the Tirunâmânallûr inscriptions also mention natives of Malabar as the personal servants of prince Râjâditya. It appears that he had a special regiment of soldiers or a class of servants called the "Malayâla retinue". Princess Ravi-Nîli, the daughter of the Chêra king Vijayarâgadêva, is reported to have made some offerings to the temple at Tiruvorriyûr in the Chôla country². All these facts go to prove that the relations between the Kêralas and the Chôlas during the reign of Parântaka were of a very cordial nature, and that there was a steady influx of people from Malabar to the Tamil country.

Though this king was engaged for the greater part of his long reign in warlike operations, yet he was not unmindful of the victories of peace. That the internal administration of his country was a matter in which he took a keen interest, is amply proved by the inscriptions of Uttaramallûr, in which the rules for the conduct of the village assemblies were minutely laid down. The village institutions of South India, of course, date from a much earlier period than that of Parântaka I, but he introduced many salutary reforms for the proper administration of local self-Government.

Nor was the religious side neglected. Many a temple in the Tamil land owed much to his bounty. The booty which he had acquired in his numerous wars he seems to have spent in embellishing the shrine of Naṭarâja at Chidamdaram. The Tiruvâlângâdu plates say that he covered with gold the "small hall" at Chidambaram. He performed the *tulâbhâra* and *hêmagarbha* gifts, made grants of land to Brahmins, and built many temples. He was a devout Śaiva in religion, though in accordance with the laudable custom among most of the great Indian monarchs, he was tolerant of all the other creeds that were prevailing within his dominions.

In addition to the surnames which have been already noticed he bore the epithets Vîranârâyana, Vîrakîrti (No. 108), Vîra-Chôla, Vikrama-Chôla and Irumadi-Śôla³. We learn from the Uttaramallûr inscriptions that he also bore the following *birudas*:—Dêvêndraṅ (lord of the gods), Chakravartin (the emperor), Paṇḍitavatsalaṅ (fond of learned men), Kuñjaramallaṅ (the wrestler with elephants) and Śûrachûlâmani (the crest jewel of the heroes). He is also said to have resembled the celestial tree in his gifts. One of his sons, Râjâditya, has been already mentioned. Kôdaṅdarâma was a surname of this prince as it was of his grandfather Âditya I. The second son of Parântaka was Gaṇḍarâditya, who figures as the author of one of the hymns in the Tamil *Tiruvîsaiippâ*. Arikulakêsari, Arindama or Ariñjaya (Ariñjigai in Tamil) was also another of his sons. A still another son of Parântaka who figures in inscriptions is Parântakaṅ Uttamaśîli. He does not appear to have lived long enough to succeed to the Chôla throne, but appears to have given his name to the village Uttamaśîli-chaturvêdimangalam in Viḷâ-nâdu and to the irrigation canal called Uttamaśîli-vâykal.

¹ *Archæological Survey Report* for 1905-06.

² *Below*, p. 235.

³ *Irumadi* or correctly *Irmali* means 'twice' and the epithet signifies that Parântaka I was the 'second great king in the family,' the first perhaps being his father Âditya I.

From the death of Parântaka I., which must have occurred about the year A.D. 953, to the accession of the great Râjarâja I in A.D. 985, Chôla history is obscure. During this period of 33 years there were five princes who must have occupied the throne. The irregular order of their succession suggests that there must have been internal feuds among the different members of the royal family. We have seen above that the eldest son of Parântaka I, prince Râjâditya, lost his life in the battle of Takkôlam before the death of his father. Therefore, this prince could not have reigned over the Chôla dominions, though it is stated in the Leyden plates that he became king after Parântaka I. It is significant that the Tiruvâlangâdu grant does not make him a ruler.

Parântaka I was perhaps succeeded by his second son Râjakêsarivarman Gaṇḍarâditya. Some inscriptions of a "Madiraikonda Râjakêsarivarman" have been ascribed to Gaṇḍarâditya¹. One of these which is dated in his 8th year (No. 112) mentions Âlvâr Arikulakêsaridêva. The epithet Âlvâr is taken to be one of respect. It may also indicate that he was dead at the time. Another is dated in the 17th year of this king. No event of any importance seems to have taken place in his reign. A part of the Chôla dominions must have been under the Râshtrakûtas. The Chôla power was, for the time being, eclipsed. Hence the paucity of inscriptions during his reign. Some religious hymns extant in Tamil under the authorship of Gaṇḍarâditya are attributed to him. These show that he must have been a king with a religious bent of mind. Gaṇḍarâditya's queen was Udaiyapirâtṭiyâr *alias* Mâdêvadigalâr Śembiyan Mâdêviyâr who bore him a son called Madhurântaka Uttama-Chôla. At the time of Gaṇḍarâditya's death, Uttama-Chôla must have been a young boy, as he was set aside in the order of succession till three kings after Gaṇḍarâditya had ruled and died. His mother survived her husband for a long time. She seems to have been a pious lady, as she figures in several inscriptions, making donations to various temples.

If Arikulakêsari, Arikêsari, Ariñjaya or Arindama, died before the 8th year of Gaṇḍarâditya as inferred already, the next king must have been a son of Arikulakêsari who, as the Anbil plates say, was prince Sundara-Chôla born of a Vaidumba princess. He succeeded to the Chôla throne under the name of Parântaka II., and bore the titles Râjakêsarivarman* and Râjêndra. In his stone inscriptions Sundara-Chôla assumes the epithet "*Pândiyanaichuram-irakkina*", i.e., who caused the Pândya king to enter the forest. The large Leyden grant records that he fought a sanguinary battle at Chêûr, but it does not mention the name of the enemy. It also says that his son Âditya II., while yet a boy, played sportively with Vîra-Pândya, as a lion's cub with an infuriated elephant. Therefore, it may be presumed that Âditya-Karikâla was the chosen heir-apparent and that Sundara-Chôla's adversary mentioned above was the Pândya king Vîra-Pândya. It is also worthy of note that after Parântaka I, Sundara-Chôla was the next king that fought with the Pândyas. In an inscription of the reign of Râjarâja I, one of the generals of Sundara-Chôla named Parântakan Śiriyavêlâr *alias* Tirukkaṇṇali Piccheṇ of Kodumbâlûr is said to have died in a battle-field in Ceylon in the 9th year of *Ponmâlgai-tuñjiṇa-dêvar*³, i.e., Parântaka II., the father of Râjarâja I. This campaign in which the general of Sundara-Chôla lost his

¹ Below pp. 246 ff.

² This title suggests that Sundara-Chôla's actual predecessor or elected predecessor must have been a Parakêsarivarman, and Uttama-Chôla, the son of Gaṇḍarâditya, bore this surname but may have been too young at the time to succeed his father.

³ *Ep. Ind.*, Vol. XII, pp. 121 ff.

life must have occurred during the reign of the Singhalese king Mahinda IV., in whose reign, as stated in the *Mahāvamsā* (Chapter LIV), there was a fight with Vallabha¹, (i.e., the Chôla king), in which it is stated, that Mahinda's general defeated the Chôla army. The date ascribed by Wijesinha to Mahinda IV does not fit in with the time of Parântaka II., but if we deduct the error of 23 years which, according to Dr. Hultzsch has crept into this part of the chronology of the *Mahāvamsā*, Mahinda's reign would fall into the same period as that of Sundara-Chôla². It is interesting to note that the general Śīriyavêlâr or Śīrivêla was a member of the royal family being the son of the daughter of king Parântaka I who was perhaps identical with the Chôla princess Anupamâ, the queen of Samarâbhūnâma of the Irungôla race (No. 121). The Anbil plates³ which are dated in the 4th year of this king's reign, mention a Brahman minister of his named Anruddha-Brahmâdhirâja.

As stated already, Sundara-Chôla is referred to in later Chôla inscriptions as *pon-mâlgartuñjina dêvar*, i.e., the king who died in the golden palace. He was a very powerful ruler, much loved by his subjects. The Tiruvâlangâdu grant says that his subjects believed him to be Manu come to the earth to establish his laws which had become lax under the influence of the Kali age. His queen was Vânavanmahâdêvi⁴ who committed *satî* at the death of her husband. Her daughter Kundavai, who had married a Pallava chief named Vandya-dêvar set up an image of her in the temple at Tanjore.

If Gaṇḍarâditya ruled for at least 17 years—that being the latest regnal year obtained from inscriptions for him—and Parântaka I died in 947 A.D., not taking into account the date of a doubtful inscription which gives the 46th year of his reign, the accession of Sundara-Chôla Parântaka II will fall in or about 964 A.D. which coincides with the accession of Udaya III of Ceylon, as given in Wijesinha's translation of the *Mahāvamsā*. Sundara-Chôla's latest year of reign as given in his inscriptions is the 5th. But from a later inscription of the time of Râjarâja I we learn that in the 9th year of Sundara-Chôla Parântaka II a deadly battle was fought in Ceylon, perhaps with Udaya III, in which a general of Sundara-Chôla, by name Śīriyavêlân died. Perhaps, Sundara-Chôla died soon after and we may for the sake of a tentative chronology give him a reign of 10 years. This brings us to A.D. 974.

Between him and Uttama-Chôla, the son of Gaṇḍarâditya, must be accommodated Parakêsarivarman Âditya II Karikâla, a son of Sundara-Chôla and elder brother of Râjarâja I, and Pârthivêndravarmān, Pârthivêndrâdivarman, Pârthivêndrâdhipativarman, Pârthivêndra Âdityavarman, Parakêsari Vêndirâdivarman or the Paramamahârâja Râjamârâyar. Both these kings claim the epithet, 'who took the head of Pândya or Vîra-Pândya—evidently the same Pândya king who was at war with Sundara-Chôla Parântaka II—and the title Parakêsarivarman. Inscriptions of the former are very few and found only in the south, the latest regnal year being the 5th. Of the latter, there are many in Tondai-mandalam and the latest regnal year is the 13th. Pârthivêndra Âdityavarman may have been a prince of the royal family and Viceroy of Tondai-mandalam. Âditya Karikâla appears to have been the actual successor. He reigned for 6 years and was succeeded

¹ This is a Sanskritized form of the Tamil word *Va'vinn* which is synonymous with the word *Chôla*.

² *J.R.A.S.*, 1913, pp. 517 ff.

³ *Ep. Ind.*, Vol. XV, pp. 44 to 72.

⁴ Another queen mentioned in the inscriptions was Tiruvâlangâdêvi—Anumanâr, the daughter of a Chêra king

in 969 A.D. by Parakêsarivarman Uttama-Chôla, the son of Gandarâditya. The circumstances under which the crown instead of going to Arunmohivarman Râjarâja I, the younger brother of Âditya II Karikâla, went to Uttama-Chôla Madhurântaka are explained in the Tiruvâlangâdu plates.

The successions of Chôla kings from Vijayâlaya to Sundara-Chôla Parântaka II have so far presented no difficulty. The statement of the Tiruvâlangâdu plates regarding the reigns of the princes Râjâditya *alias* Kôlandarâma and Arikulakêsarî *alias* Arinjiga or Arindama, sons of Parântaka I, cannot be accepted literally. The one died as Viceroy of Tondai-mandalam even before his father and the other during the reign of Gandarâditya. Before, therefore, going on to the reign of Uttama-Chôla, it is necessary to fix approximately at any rate the period of rule of Sundara-Chôla who succeeded Gandarâditya under the surname Râjakêsarivarman¹ and of his son Parakêsarî Aditya II Karikâla. Sundara-Chôla's latest year of reign as given in his inscriptions is the 5th². But we have seen above that in the 9th year of his reign a fierce battle was fought in Ceylon with the king of that island and that the Chôla general Śrîyavêlân fell in it. This shows that Sundara-Chôla should have reigned at least for nine years or roughly ten years, though his dated inscriptions which are later than his 5th year are not forthcoming. When did Sundara-Chôla succeed to the throne?

Parakêsarivarman Âditya II, surnamed Karikâla and Râjarâja I surnamed Arunmohivarman were the two sons of Parântaka II, and Kundavai, his daughter. The Leyden plates say that Âditya II as a boy played sportively in battle with Vira-Pândya and was his chosen successor to the Chôla throne. In inscriptions he is referred to as Parakêsarivarman who took the head of Vira-Pândya. It is also stated that he killed the Pândya king in battle and set up his lofty head as a pillar of victory³. He seems to have had a short reign only, as noted in the sequel, and nothing else worthy of note is recorded of him in inscriptions.

We have stated that Parakêsarivaraman Uttama-Chôla Madhurântaka was the son of Gandarâditya and that after the death of his father, he had to wait to ascend the throne till his cousin brother Sundara-Chôla and the latter's son Âditya II Karikâla had reigned and died. It might have been so for the reason that he was an infant at the time of his father's death, or that the troubled state of the country required a man of maturer years at the helm of affairs. At any rate, his claim was set aside for the time being. Contrary to the usual order, according to which he ought to have been a Râjakêsarivarman, his predecessor Âditya II being Parakêsarivarman, he too was called a Parakêsarivarman, evidently because he was the son of a Râjakêsarivarman and succeeded to the throne not by the right he possessed but at the request of his cousin's son Râjarâja I who was the chosen successor. For, according to the Tiruvâlangâdu plates, after the death of Âditya II Karikâla, the people wanted Arunmohivarman his brother to be their king, but that noble prince refused to accept the offer saying that so long as his uncle Uttama-Chôla was desirous of dominion, he would be satisfied with the heir-apparentship⁴.

¹ The adoption of the title Râjakêsarivarman could be explained by saying that the claims of Gandarâditya's chosen successor, viz., his son Parakêsarivarman Uttama-Chôla were temporarily set aside and postponed.

² No. 122, dated in the 14th year of Râjêkêsarivarman has been attributed to Sundara-Chôla Parântaka II, but may more probably belong to the reign of Râjarâja I.

³ See below, p. 420 V. 68.

⁴ *Loc. cit.*, V. 69.

In the Mahalingasvâmin temple at Tiruvidaimarudûr, there is an inscription which couples the 13th year of Uttama-Chôla with Kaliyuga 4083 thus yielding 969 A.D. as the initial date of his reign. Uttama-Chôla seems to have reigned for at least 16 years, which is the date quoted in the Madras Museum plates of this king.

Râjarâja's achievements are fully described in the introduction to Volume II by Mr. Venkavya. His son was Râjendra Chôla I, who was a greater monarch than his father and carried the Chôla arms into regions never penetrated before. During the lifetime of his father he seems to have been entrusted with the affairs of the country. No inscriptions of Râjendra-Chôla prior to his third regnal year are found. Evidently, during these three years, he was ruling as co-regent with his father. According to Professor Kielhorn the reign of Râjendra-Chôla commenced between 27th March and 7th July 1012 A.D.¹

Between the third year and the twelfth he seems to have undertaken and carried out successfully a vast scheme of conquests in many directions. In some at least of these, he merely acted as a deputy of his father. When he ascended the throne he found the Chôla power firmly established. He had only to carry on to its legitimate conclusion the ambitious scheme of expansion started in the previous reign. Before his father Râjarâja could embark on his career of conquests he had to enlist and train up an army, but Râjendra-Chôla had inherited "the great warlike army" whose services are referred to in every inscription. From some of his Tamil inscriptions it is learnt that this army of his was commanded by Śôlamûvendavêlan and that Narâkkan Râman the commander of Râjarâja's forces and the superintendent of the building operations of the Brihadîsvara temple at Tanjore continued to hold the same office till at least the 32nd year of Râjendra-Chôla². His inscriptions up to the 5th year mention the conquests of Idaiturai-nâdu, Vanavâsi, Kollippâkkai, Mannaikkadakkam and Ceylon. Idaiturainâdu has been identified with Ededore "2,000" lying between the rivers Krishnâ and Tungabhadra comprising a large part of the present Raichûr district. Vanavâsi is identical with Banavâsi in the North Kanara district and Kollippâkkai must have been included in the Western Châlukya kingdom somewhere in the Hyderabad State, for it was set on fire by Râjâdhirâja I in the course of a war against Sômêśvara I and Vikramâditya VI, and is mentioned as Kollipâke in an inscription of Jayasimha II³. The capture of Kollippâkkai must have been effected as a result of the war against the Western Châlukya Iṛivabedaṅga Satyâśraya conducted under the direct leadership of Râjendra-Chôla while Râjarâja was yet living. A record of Ūṭṭattûr states that in this war a certain Râjamalla Muttaraiyaṅ who was placed in charge of the elephant troops was killed while piercing the elephant of Satyâśraya under the orders of the king. This must have happened on the occasion when, according to the Hoṭṭûr inscription⁴, "Nûrmaḍi-Chôla⁵ Râjendra (i.e., Râjendra-Chôla I) had collected a force numbering 900,000, had pillaged the whole country, had slaughtered the women, the children and the Brâhmanas, and taking the girls to wife, had destroyed their caste." The Hoṭṭûr record is dated in

¹ *Ep. Ind.*, Vol. IX, p. 217.

² *Ep. Ind.*, Vol. IX, p. 230.

³ *Madras Epigraphical Report* for 1912, p. 23.

⁴ Dr. Fleet's *Kanarese Dynasties*, p. 438.

⁵ The title 'Nûr-maḍi' "the hundred times (powerful)" implies not that he was the hundredth powerful king in that family but that he was the most powerful.

A.D. 1007, but the Ūṭṭattûr inscription belongs to the 3rd year (A.D. 1013-14) of Râjêndra-Chôla I. We cannot help remarking with regret on the striking infringement of the ancient moralities of war by this king, however great his military achievements were. In place of Manṇaikkadakkam the Kanyâkumâri inscription states that Râjêndra-Chôla made Mânnyakhêṭa the playground for his armies and accordingly it looks as if Manṇaikkadakkam is identical with Mânnyakhêṭa, as already suggested by me in *Ep. Ind.*, Vol. XVII. Manṇaikonda-Chôla seems to be one of the surnames assumed by the king in commemoration of his conquest of Mânnyakhêṭa (also known as Manṇaikkadakkam or simply Manṇai). Under this name a pavilion was erected in the Śiva temple at Tiruvorriyûr¹. In all probability Râjêndra-Chôla I had to quell some insurrections in these places.

During the reign of Râjarâja I, the Chôla authority was firmly established over the northern half of Ceylon and this is proved by the existence of his inscriptions there and by the grant of revenues of certain villages in Ceylon to the temple at Tanjore which was built by him. Râjêndra-Chôla I claims in his inscriptions "to have seized the crown of the king of Îlam on the tempestuous ocean, the exceedingly fine crown of his queens, the beautiful crown and the pearl necklace of Indra which the king of the South, i.e., the Pândya had previously deposited with that king of Îlam and the whole of Îla-maṇḍala on the transparent sea." That the Pândya king deposited his crown and apparel with the king of Ceylon is mentioned in the 53rd chapter of the *Mahâvamsa* and the Pândya inscriptions mention the necklace of Indra as an heirloom of Pândya kings. According to the account given in the *Mahâvamsa*, king Mahinda V, in the 36th year of his reign, was captured together with his queen by the Chôla army and sent as prisoner to the Chôla king. Among the booty was the crown that was preserved by inheritance, the priceless diamond bracelet that was a gift of the gods, the sword that could not be broken and the sacred fillet. King Mahinda V died in the 48th year of his accession in the Chôla country after spending twelve years in captivity. So, it becomes clear that Râjêndra-Chôla completed the conquest of Ceylon which was begun in the reign of his father. Thereafter for several years Ceylon formed a province of the Chôla empire and was surnamed Mummadi-Śôlamandalam, after the well-known surname Mummadi-Chôla of Râjarâja I. According to the *Mahâvamsa* these events took place in A.D. 1036, while the Tamil inscriptions show that they must have happened before 1017 A.D. Professor Hultzsch has shown in his article entitled "Contributions to Singhalese chronology" that there is an error of some 23 years in the chronology of this part of the *Mahâvamsa*. Applying this correction, the two accounts which of course refer to the same events, can be made to synchronise.

Between the 5th and the 6th years of Râjêndra-Chôla's reign, the province of Malabar was also added to his conquests. The Tiruvâlângâḍu plates state that Râjêndra-Chôla appointed his son Chôla-Pândya as viceroy of the Pândya country, as well as of the newly conquered Kêraḷa dominions. He seems to have adopted this step seeing that the Pândyas had ever been a source of trouble to the Chôlas from the time of Parântaka I. The Chôla-Pândya viceroy appointed by him has been identified with Jaṭavarman Sundara-Chôla-Pândya whose Mannârkoṅṅil inscription has shown that he was ruling contemporaneously with Râjêndra-Chôla I. It may be noted that the appointment of members of the Chôla family as viceroys of conquered territories started by this king was continued in the successive reigns².

¹ *Madras Epigraphical Report* for 1913, para 24.

² *Ep. Ind.*, Vol., XI, pp. 292 ff.

Between his 7th and 9th years Râjendra-Chôla was engaged in subduing the seven and a half lakhs country of Iraṭṭapâdi. This was the country of the Western Châlukya kings ruled over at this time by Jayasimha II (A. D. 1018-1042). In his own inscriptions, Jayasimha claims to have defeated the Chôlas. As both of them boast of having defeated each other, the fact ought to have been either that the success was on both sides alternately or that neither of the two obtained lasting advantage. Along with the Kêralas he is stated to have taken possession of the island of Sândimat. What this island is, is not known.

The inscriptions of his twelfth year mention a number of places which do not appear in the list of conquests mentioned in the records of his ninth year. During these three years, he must have carried on an extensive campaign. He is said to have taken Śakkarakôṭṭam, Maduramaṇḍalam, Nâmaṇaikkôṇam, Mâsunidêsam and Pañchappalli; to have defeated a certain Indraratha of the lunar race at Âdinagar and to have taken him and his family captive: to have captured Odḍa-vishaya and Kôsâlai-nâdu; to have defeated Dharmapâla and annexed Daṇḍabutti; to have subdued Raṇasûra of Takkana-Lâdam: to have overcome Gôvîndachandra of Vangâladêsa; to have put to flight Mahîpâla and to have taken Uttara-Lâdam and the Gaṅgâ.

Of the places mentioned here, it may be noted that Sakkarakôṭṭam has been identified by Rai Bahadur Hira Lal with Chakrakôṭa, 8 miles distant from Râjapura in the Bastar State, which was under the rule of king Dhârâvarsha when Kulôttuṅga I was the Chôla sovereign. Dr. Hultzsch is of opinion that Maduramaṇḍalam is different from the Pândya country and that it must refer to the northern Mathura on the Yamunâ river.¹ Here it may be noted that one of the kings of Râjapura called himself Madhurântakadêva perhaps on account of his capture of Madhurâ. It is not likely that he could have marched against Madhurâ of the south to earn this title. Consequently, it is reasonable to suppose that Madhura or Maduramaṇḍalam was the name of a district not far from Chakrakôṭa bordering on the Vêṅgî country. Nâmaṇaikkôṇam, Pañchappalli and Mâsunidêsam have not yet been identified. Professor Kielhorn suggests that Indraratha of the lunar race captured by Râjendra-Chôla at Âdinagar may be identical with that Indraratha who is mentioned in the Udaipûr inscription as an enemy of Bhôjadêva of Dhârâ. Odḍa-vishaya is the province of Orissa and Kôsâlai-nâdu is southern Kôsâla. Daṇḍabutti and its ruler Dharmapâla are not known from any other sources. Mr. R. D. Banerji is of opinion that the Takkana-Lâdam of the Tamil inscriptions is distinct both from Gujarat (Lâṭa) and the territory of southern Bêrâr (Virâṭa), and that it should correspond to Dakshina-Râḍha a part of modern Bengal.² Uttara-Lâdam must, accordingly, denote the northern part of it. Mahîpâla whom the Chôla king deprived of his elephants and women, is identified by Professor Kielhorn with the Pâla king Mahîpâla I.

Most of the places mentioned here were conquered by Râjendra-Chôla I in his campaign against the north for the purpose of bringing the sacred water of the Ganges, which earned for him the title Gaṅgaikonda-Chôla. The object of Râjendra-Chôla in undertaking this campaign is referred to in the Tiruvâlāṅgâḍu grant thus³ :—

“This light of the solar race, laughing at Bhagîratha who had brought down the Ganges to the earth from heaven by the power of his austerities, wished to sanctify his own country with the waters of the Ganges. Accordingly, he ordered the commander of the army, who had powerful battalions under his control, who was the resort of heroism and the foremost of diplomats, to subdue the enemy kings occupying the countries on the banks of that river.”

¹ *Ep. Ind.*, Vol. 3 IX, p. 230.

² *Memoirs of the Royal Asiatic Society of Bengal*, Vol. LXI., p. 7 f.

³ *Below*, p. 424, Vv. 109 and 110.

The conquest of Northern India by the Chôlas must have taken place in 1023 A.D. The above account shows that it was a general of the Chôla king who conducted this campaign. But it is somewhat difficult to believe how a single Chôla army could overrun within one year such a vast tract of country. It is also said that after vanquishing the kings of the Gangetic countries Râjendra-Chôla's general caused the water of the sacred river to be brought to the Chôla capital on the heads of the conquered kings¹. A stone record of the king found at Ennâvîram in the South Arcot district contains interesting information regarding the conquest of the northern region by the king himself, of his stately return march with all the splendour of the conqueror, of his wedding the Gaṅgâ and hence assuming the title Gaṅgaikonda-Chôla and building a hall called after the title at Ennâvîram and feeding a number of people in it. The wording of the inscription seems to indicate that Râjendra-Chôla I was himself engaged in the expedition against the kings of Northern India (*Uttarâpatha*) and it may not be unreasonable to suppose that he did not entrust the management of it merely to his generals as the wording of the Tiruvâlaṅgâdu plates at first sight would imply². Though the date of the record is effaced, the conquests enumerated in it show that it cannot be earlier than A.D. 1023. It is interesting to note that charities which it registers for the maintenance of a hostel and a college for religious instruction of every description, were made to secure success to the arms of the king, showing clearly that the king was at the time engaged in the war. It must have been during this northern invasion that Râjendra-Chôla had the lords of the Kulûta and the Utkala countries slain by his generals as reported in the Kanyâkumâri inscription³. The encounter with the Kulûta king is also referred to in an inscription of the king found at Mahêndragiri where he is said to have set up a pillar of victory. The Kanyâkumâri inscription adds Kalinga to the list of the king's conquests. After this invasion of northern India there seems to have been considerable communication between the kings of northern India and the Chôla country. During the reign of Râjâdhirâja I, the son and successor of Râjendra-Chôla I, the title "Protector of the people of Kaṇṇakuchchi" (Kanyâkubja, *ie*, Kanauj) was bestowed on one of the royal princes. This shows that Kanauj had close relations with the Chôlas. In an inscription of Kulôttuṅga I found at Gangaikondachôlapuram, the usual introduction of the inscriptions of the Gâhadavâla king Gôvindrachandra occurs after the name of the Chôla king. As the *prasasti* of the Gâhadavâla king was put in after the name of Kulôttuṅga I, it seems as if the Chôlas had some sort of suzerainty over that northern power.

In commemoration of this memorable campaign in which the waters of the Gaṅgâ were carried on the heads of the subdued kings, the Chôla king founded a new city, which he called Gaṅgaikondachôlapuram. In this city, Râjendra-Chôla built a great temple on the model of the Râjarâjêśvara temple at Tanjore, built by his father. This city was the capital of Chôla emperors for about 100 years. Its original name seems to have been Mudikondachôlapuram, after another surname of the king, and afterwards changed into that of Gaṅgaikondachôlapuram. It had also the name Gaṅgâpurî.

Great as were the military achievements of Râjendra-Chôla I in the mainland of India, he acquired even greater fame by his naval engagements, which took place on the other side of the Bay of Bengal, a feat not attempted by any sovereign of India till his time. It is said

¹ *Archæological Survey Report* for 1911-12, p. 173.

² *Madras Epigraphical Report* for 1918, paragraph 25.

³ *Travancore Archæological Series*, Vol. III, p. 157.

that he despatched many ships in the midst of the rolling sea, captured Saṅgrānavijayōttuṅavarman, the king of Kadāram, along with his vehicles and accumulated treasure, took Śrī-Vishaya, Pannai, Malaiyūr, Mâyirudṅgam, Ilaṅgâsôkam, Mâppappâlam, Mēvilmbangam, Valaippandûru, Takkôlam, Mâdamaliṅgam, Ilâmuridêśam, Nakkavâram and Kadāram. Saṅgrānavijayōttuṅavarman, the king against whom this war was waged with great advantage to the Chôlas was probably a successor of Mânavijayōttuṅavarman of the *Śailêndravamśa*, the lord of Śrī-Vishaya, who while extending the kingdom of Kaṭôla, is reported in the Leyden plates to have built a lofty and beautiful monastery at Nâgappattanam and called it Chûdâmanivarman-vihâra, after the name of his father Chûdâmanivarman. Since it is stated in the plates that both Râjarâja I. and Râjêndra-Chôla I. patronised the *vihâra*, it appears that Saṅgrānavijayōttuṅavarman, proving refractory, Râjêndra-Chôla had to take the extreme step of conquering the whole of his kingdom—in which must have been included all the places mentioned above—and depriving him of his wealth. It is also learnt that Râjêndra-Chôla (*Shih-li-lo-cha-yin-to-lo-chu-lo*) sent an embassy to China, though we do not know what his intentions were in that direction¹.

Among the places mentioned in the final campaign of the king, Śrī-Vishaya or Śrī-Vijaya has been taken to be the same as *San-fo-tsai* of the Chinese annals and identified by Mr. George Coedes with the residency of Palambang in Sumatra : Nakkavâram and Pappâlam stand respectively for the Nicobar islands and a port of that name in Burma : Takkôlam has been identified with Takôpa on the western part of the Malay Peninsula and Kadāram is located in lower Burma. Rest of the places are not known.

We shall here notice a few facts concerning the relations of Râjêndra-Chôla I. Kundavai, the eldest sister of his father married a chief named Vallavaraiyar Vandyadêvar, who figures as a feudatory in some of the inscriptions of Râjêndra-Chôla I. The king's sister, the younger Kundavai, was married to the Eastern Châlukya Vimalâditya and this prince was in the Chôla dominions for some time, though the object of his mission is not known. Râjêndra-Chôla had several queens. One of them was Pañchavanmahâdêvî; another was Danti-Pirâṭṭiyâr² and a third Vîramahâdêvî. Of the last, an inscription of Râjâdhirâja states that she entered the supreme feet of Brahmâ (i.e., died) in the very year of demise of Râjêndra-Chôla I and was buried in the very tomb of that king³. This tomb in which the bodies of the two royal personages were deposited might possibly have been at Brahmadêśam in the North Arcot district. As the record is dated in the 26th year of the reign of Râjâdhirâja, it is inferred that, Râjêndra-Chôla died in that year, i.e., A.D. 1044 and that his queen Vîramahâdêvî committed *sati* and was buried with him⁴. The Kanyâkumâri inscription settles the relationship of Râjêndra-Chôla I and his successors Râjâdhirâja, Râjêndradêva and Vîra-Râjêndra. It states that like unto the three fires of a sacrifice there were born to Râjêndra-Chôla I three sons of whom the first was Râjâdhirâja and that Râjêndradêva and Vîra-Râjêndra were his younger brothers⁵. Anmangâ was the name of his daughter who married the Eastern Châlukya king Râjarâja I : their son was Kulôttuṅga I.

¹ *Historical Sketches of Ancient Deccan*, p. 257.

² *Madras Epigraphical Report* for 1912-13, p. 98.

³ No. 260 of the *Madras Epigraphical Collection* for 1915

⁴ *Annual Report on Epigraphy* for 1916, paragraph 14

⁵ *Travancore Archaeological Series*, Vol. III., p. 120.

King Rājendra-Chôla I struck coins in his own name. They are referred to in his inscriptions under the names Rājendrasôlan-kâsu and Madurântakadêvan-madai. Besides these, Râjarâjan-kâsu issued in the time of Râjarâja I was also current in his time¹.

Of the literary activity displayed in the Chôla country during the period of Rājendra-Chôla's rule, we know very little. Śaiva works of the type of *Siddhântasârivali* must have been largely written and patronised by the king who was himself a devout Śaiva. Jaina and Buddhist literature also had its share of royal patronage. From the *Upâsakajanâlankâra* of the Mahâthêra Ânanda, a manuscript of which has been reviewed by Dr. Barnett in the *Journal of the Royal Asiatic Society* for January 1901, pp. 87 to 90, it may be inferred that the king lent his patronage to Buddhist literature. Dr. Barnett thought that the Chôla-Gaṅgâ mentioned in the *Upâsakajanâlankâra* was identical with Anantavarman Chôdagaṅga. This could not be, for, in the first place, the latter is not a Chôla but an Eastern Gaṅga king who ruled at Kaliṅganagara which has been identified with Mukhalingam in the Pârlakimedi estate, Ganjam district. Pândubhûmandala is stated to be the country where Chôla-Gaṅga was ruling as a *sâmanta* (a subordinate ruler) perhaps as the viceroy of his father. This fact makes the chances of his identity with Anantavarman Chôdagaṅga very problematical. Consequently, a different identification has to be sought for. The king mentioned is in my opinion the famous Chôla emperor Rājendra-Chôla I who was also called Gaṅgaikonda-Chôla on account of his having subdued the country about Gaṅgai. i.e., the Ganges. His conquests, as we know, were many and spread practically over the whole of India and extended even to Ceylon. The Tiruvâlaṅgâḍu grant clearly states that Rājendra-Chôla I, also called Madhurântaka, took possession of the wealth of the Pândya king, placed there his own son Chôla-Pândya for the protection of the Pândya country, and that he constructed in his capital the tank called Chôlagaṅgam evidently so named after one of his own titles. This last fact decisively proves the identity of the king mentioned in the *Upâsakajanâlankâra* with king Rājendra-Chôla I. The name Guṇâkara-Perumpaḷli which the king is stated to have given to one of the three *vihâras* which he founded in Ceylon also clearly indicates that the builder was a Tamil king.

Rājendra-Chôla I succeeded to the throne in A.D. 1012 and ruled till at least A.D. 1044. His position as a *sâmanta* in the Pândya country must have been during the early years of his heir-apparentcy prior to A.D. 1012. The identification of Chôlagaṅga with Rājendra-Chôla will thus alter the dates and the identification of the Mahâthêra Ânanda, the author of *Upâsakajanâlankâra*

In addition to the surnames Gaṅgaikonda-Chôla, Mudigonda-Chôla and Chôlagaṅga, which have been noticed above, Rājendra-Chôla also had the surnames Madhurântaka, Nigarili-Chôla and Paṇḍita-Chôla. The last name shows that he must have been considered a scholar in Sanskrit. It is also stated in the *Siddhântasârivali* of Trilôchanaśivâchârya that Rājendra-Chôla on the occasion of his visit to the Ganges saw there the best of the Śaivas and brought them with him and settled them at Kâñchi and other places in the Chôla country. Information about Râjâdhirâja and his successors could be gathered from the elaborate introductions to their inscriptions given by Prof. Hultsch in parts I, II and III.

¹ *Annual Report on Epigraphy* for 1913, paragraph 23.

MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY.



I.—INSCRIPTIONS IN THE VISHNU TEMPLE AT UKKAL.

ON the road from Conjeeveram to Wandiwash, at a distance of five miles south of Mâmandûr, lies the village of Kûlambandal.¹ It contains a Śiva temple, which is now deserted, but in tolerably good preservation. The approximate time of the foundation of this temple is settled by an inscription on its north wall, which is dated in the 12th year of the reign of Râjêndra-Chôla I. It records the grant of an allowance of paddy and gold to twenty-four dancing-girls, and states that the temple was built by the priest Îsânaśiva-Paṇḍita, whose name is also met with in a Tanjore inscription of the 6th year of the same king (Vol. II. No. 9). The same wall of the temple at Kûlambandal bears an inscription of the 22nd year of Râjêndra-Chôla I., and the south wall one of the 33rd year of Râjâdhirâja. The ancient name of the temple, Gaṅgaikoṇḍa-Chôlêśvara, is derived from a surname of Râjêndra-Chôla I.²

The village of Ukkal³ is one mile distant to the east of Kûlambandal. It contains the ruins of an ancient temple of Vishṇu, which I visited in 1893. Of the shrine itself, only the lower portions remain standing, and the *mandapa* in front of the shrine threatens to collapse at any moment. The bases of the shrine and of the *mandapa* bear seventeen inscriptions. Of these, fourteen were copied and are published below. The remaining three were omitted, as they are incomplete.

The subjoined list shows, in chronological order, the kings to whose reigns the Ukkal inscriptions belong.

Dynasty.	Name of king.	Year of the reign.	No. of inscription.
.....	Kampavarman	10th.	8
.....	Do.	15th.	5
Chôla	Parakêsarivarman	16th.	11
Do.	Râjakêsarivarman	17th.	13
Do.	Do.	23rd.	1
Do.	Parântaka I.	37th.	12
Râshtrakûṭa	Kriṣṇa III.	16th.	7
Chôla	Âditya II.	4th.	14
Do.	Râjarâja I.	13th.	2
Do.	Do.	14th.	3
Do.	Do.	1[7]th.	6
Do.	Do.	24th.	9
Do.	Do.	29th.	4
Do.	Râjêndra-Chôla I.	4th.	10

According to the inscriptions, the ancient name of the temple was Puvanîmânîkka-Vishṇugriham, *i.e.* 'the Vishṇu temple of Bhuvanamânîkya.' This word means 'the ruby of the world' and may have been a *biruda* of the unknown founder of the temple. In

¹ No. 251 on the *Madras Survey Map* of the Arcot tâluka.

² See *Ind. Ant.* Vol. XXI. p. 323.

³ No. 252 on the *Madras Survey Map* of the Arcot tâluka.

an inscription of Râjarâja I. (No. 2, l. 2), the deity of the temple is called Tiruvây-moḷidêvar, *i.e.* 'the god of the *Tiruvâymoḷi*.' This is the name of that portion of the *Nûlâyiraprabandham*, which was composed by Śaṭhagôpa, *alias* Nammâlvar. The fact that, in the time of Râjarâja I., an idol was named after the *Tiruvâymoḷi*, implies that this work was considered holy already at that period, and hence that its author must have lived centuries before A.D. 1000.¹

The village in which the temple stands, bears the name of Ukkal in the inscriptions No. 4 and No. 10. In the two archaic inscriptions of Kampavarman (Nos. 5 and 8), we find the more ancient forms Uṭkar and Uṭkal. Other names or surnames of it were Śivachûlâmaṇimaṅgalam² (Nos. 1, 2, 3, 6, 7, 11, 12 and 14), Vikramâbharanachaturvêdimāṅgalam (Nos. 2, 3, 4, 6, 7, 10, 11, 12, 13 and 14), and Aparâjita-chaturvêdimāṅgalam (No. 1). These three surnames appear to be derived from *birudas* of royal persons. In No. 1, Ukkal is stated to have belonged to Pâgûr-nâdu, a subdivision of the district of Kâliyûr-kôṭṭam, while, according to other inscriptions, it formed a separate subdivision of the same district, which was one of the ancient divisions of Tondaimaṅdalām or, as it was also called from the time of Râjarâja I., Jayaṅkonda-Chôlaimaṅdalām³ (Nos. 4 and 10).

The village of Ukkal was governed by an assembly (*sabhâ* or *mahâsabhâ*), which was subdivided into several committees. These were 'the great men elected for the year' (Nos. 5, 7, 11, 12, 13 and 14), 'the great men in charge of the tank' (Nos. 6, 11, 12 and 13), and 'those in charge of gardens' (No. 12). The transactions of the assembly were put in writing by an officer who had the title 'arbitrator' (*maḷhyastha*, Nos. 2, 3, 6, 10 and 12), and who is once called 'an accountant' (*karanattin*, No. 10).

No. 1.—ON THE NORTH WALL OF THE SHRINE.

This inscription is dated in the 23rd year of the reign of the ancient Chôla king Râjâkêsarivarman.⁴ It records that a certain Brahmâdhirâja (ll. 4 and 11) deposited 200 *kalañju* of gold with the villagers, and that the latter pledged themselves to apply the interest of this sum to the feeding of twelve learned Brâhmanas.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ ||— கொ ராஜகெலவிலி⁵ மரு யாண்டு இருபத்தமுன்றாவது⁵ [*]
காலியூர்க்கொட்டத்தப்பாகு-
- 2 ர்[ந]ரட்டுசெவகுளாமணிமங்க[க]வமா[க]ய அபரா[ஜி]தச்சதருவெ⁶[⁶]கிமங்கலத்து ஸவெயெ-
யொ-
- 3 ம்மெழுத்து [*] இககொட்ட[த்]துத்தன் கூற்று உத்தரமெருச்சதருவெ⁶[⁶]கிமங்கல-
யியா-⁶
- 4 னுங்கணத்தாருட்டுசெதி[று]ரத்திருவிசு⁶[⁶]ராசிய ஸ்ரீயூயிராஜர் பக்கல் கொண்ட
பொன இருநூற-

¹ A hymn by Kulaśekhara, another of the twelve Vaishṇava saints, is quoted in an inscription of Kulôtuṅga I.; see Vol. II. p. 252, note 7

² Śivachûḍâmaṇi was a *biruda* of the Pallava king Râjasimhavarman of Kâñchi; see Vol. I. No. 24, verse 12, and No. 31.

³ See Vol. II p. 312.

⁴ To the same reign belong Nos. 84 and 147 of Vol. I.; *Ep. Ind.* Vol. III. No. 38, A; and No. 13 below. The king is perhaps identical with Âditya I., the father of Parântaka I.

⁵ Read ஸ்ரீ ஸ்ரீ வது

⁶ Read மீயா.

- 5 அக்கழஞ்சு [*] இப்பொன்னின் ¹வரூ[2]பாலு[மெ] ²எம்முர்ப்புவநிமாணிக்கவிஷு-
 டாஹத்து பெருமானடிக-
 6 ள உச்சம பெ[ர]டி[து] திருவமிர்து செய்வதன் மு[ள்]னம் நிசதி பன்னிருவர்
 வராஹணர் வெடிம் வலலார் உண்ப[தா]-
 7 கவும் [*] ³இப்பனி[ரு]வறகும் ஸநீர[4] ⁴வரூதி [ஆழா]க்கு [நெ]ய்யும் ஐந்[து]
 கந்யும் [5] ஐவவு[டி]ககுத்தமிரும் இவ[வி]ரண்டு காயும்[6]யும்
 8 இவர்களுக்கு [7]பிராமளவும் இப்பரிசு ஆயுதாரமும் ⁵ [ஊ]ட்டுவதாக இப்பன்-
 னிருவர் வராஹணர்க்கும் [அ]டுவார்க்கும் [வி]றகடு-
 9 வார்க்கும் ம[ற்]தும் [எ]ப்பெர்ப்பட்டதம் அடங்க இப்பரிசு ஊட்டுவதாக இவ்வி-
 ருநா[8]யுக்கழ நுகுகொண்டொம் [*] இ[ப்]பரிசு
 10 ஊட்டா[9]ம விஷு[10]யுத்தார் மெ[11]மெ இடைக்குமரி இடைச்செய்தார் செய்த
 பாபமெலலாங்கொள்[12]ரரச[13]யும்[14]ப்பரி-
 11 சு முட்டி[15]ல் மு[16]த[17]ரெது[18]ய்த இஷாவ[19]த[20]ம் வரூஜாயிராஜநுக்கெ ஆவதா-
 கவும் [*] இ[ப்]பரிசு ஒட்டி ஸ[21]வெ[22]வெ செயது [கு]டுத்-
 12 [தொம் ஸ[23]வெ[24]யொம் ||— ஷுஷ்டி ஸ்ரீ ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (of the reign) of king Râjakêsarivarman. The writing of us, the assembly of Śivachûlâmanimaṅgalam, *alias* Aparâ[ji]ta-chaturvêdimāṅgalam, (a village) in Pâgûr-nâḍu, (a subdivision) of Kâlîyûr-kôṭṭam.

(L. 3.) (We) have received two hundred *kalañju* of gold from Tiruvikrama-Bhaṭṭar, *alias* Brahmâdhirâjar, of Śedi[rû]r, (*our*) among the commissioners (*ganattâr*) ruling over Uttaramêru-chaturvêdimangalam, (a village) in its own subdivision (*kûru*)⁷ of the same *kôṭṭam*.

(L. 5.) From the interest of this gold, twelve Brâhmanas who know the Vêda, have to be fed daily, before the god (*peruman-adigal*) of the Puvanimâṅkka-Vishṇugriham in our village receives offerings at noon-time.

(L. 7.) We have received these two hundred *kalañju*, in order to supply, as long as the moon and the stars exist, to each of these twelve (Brâhmanas), (one) *âlâkku* of ghee, five dishes of curry, five *ulakku* of curds, two areca-nuts, and betel-leaves until they are satisfied, (*and*) in order to supply everything else to these twelve Brâhmanas, to the cooks, and to those who fetch firewood.

(L. 9.) Those who do not feed (*them*) thus and cause obstruction, shall incur all the sins committed between the Gaṅgâ and Kumari.⁸

(L. 10.) If (*any persons*) hinder this, the sacrifices and charitable deeds (*ishtâpûrta*) which they have performed themselves before, shall devolve on Brahmâdhirâjan.⁹

(L. 11.) Having agreed thus, we, the assembly, engraved (*this*) on stone. Hail! Prosperity!

¹ Read வருஷி. ² Read எம்முர். ³ Read இப்பொன்னி ந. ⁴ Read ஸநீர[4]. ⁵ Read அஹு.

⁶ This is the modern Uttaramêrûr in the Madurântakam tâluka of the Chingleput district.

⁷ This expression implies that the village by itself formed an independent subdivision of a district (*kôṭṭam*), just as Tiruvottûr in Vol. I No. 85 (where தன் கூற்று must be read instead of தனகூற்று), and as Tirukkalukunram in *Ep. Ind.* Vol. III. p. 279. The technical designation of such a village was *tanipûr*, for which see the Index to Vol. II. of the present work.

⁸ Compare *Ep. Ind.* Vol. IV. p. 140. note 3.

⁹ According to line 4 of the text, this was the name of the donor.

No. 2.—ON THE NORTH AND WEST WALLS OF THE SHRINE.

This inscription is dated in the 13th year of the reign of Râjarâja-Kêsarivarman. The king receives the epithet "who destroyed the ships at Śâlai," and must be identified accordingly with the great Chôla king Râjarâja I., who ascended the throne in A.D. 984-85.¹

The inscription records that a certain Nârâyana Râjasimha, a native of the Chôla country, purchased 550 *kuli* of land, and made them over to the assembly of the village, under the condition that their produce should be utilised for supplying the god with 4 *nali* of rice daily.

In this inscription the *virâma*² is expressed by a slightly curved dash, which is placed over the letter and resembles the superscribed *r* of வரீ-மகு (l. 1). The *virâma* occurs six times, *viz.* over ன் of தன் கூற்று (l. 1), ன் of சூரீவித்தன் and ம் of இறைபுரவும் (l. 5), தீ of சீயுலுதீ, ன் of நாலாயிரவன், and ன் of மகன் (l. 6).

TEXT.

- 1 ஸு[வி] ஸ்ரீ [*] சாலே கலமறுத்த கொ இராஜராஜகேவரீவரீ-மகு யாண்டு
யெ ஆவது [*] காலியூர்க்கொ[ரட்ட]ட[த]தத்தன் கூற்று சிவகுளா[மணிமங்]-
க[வ]மாகிய
- 2 ஸ்ரீவிக்ரமேவாணச்சதுஷ்டெ[—]திமங்கலத்து லோலா[—]யொமெழுத்து [*] எமமுர்³
திருவா[ய்]மொழிவெவாக்கு உசசியம் பொழுது நானுதித்-
- 3 திருவமுது அமிர்து செயவதற்கு சொண்டு வடகரைத்திருவிந்தனூர்நாட்டுக்கடுவங்-
குடி⁴ கடுவங்குடையாராயணனிராசசீவ[த]ன் வைத்த நீ-
- 4 வம் சங்கரநாராயணவதிக்கு மெற்கு தததமபவாமகராஜசு வடசு ஸ்ரீராவவ-
தெவர் ஊ-முடியொடுமடைய வடக்குப்பநகட்ட லோலால ஐ[—]நாற[மை]மபது
குழியும்
- 5 உறுப்புட்டுர்⁵ சட்டிகு[ம]ராசூரீவித்தன் பக்கல் விலை கொண்டு வைத்தமையில் இந்-
நீ[வ]த்தால வந்த இறைபுரவும் வடுவெயொமெ கொண்டு சதுராதித்[தவ]ல்
இறையினியாக
- 6 இறையிழி[த்]தி ஸ்ரீ[—]வெ செபது குடுததொ[ம்*] வடுவெயொம் [*]
யடுவெயுள்ளிருந்து ப[ணி] கெட்டெழுதினென யெ[—]தீ நாலாயிரவன் மகன்
ஆ[யி]ரத்திருநாற்[று]வனான ஸ்ரீ[—]
- 7 [—]க[—]ரவிஜ்யாஸு[—]கலாதித்தவ[—]முய[—]ன[—] [*] ஸ்ரீ [*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 13th year (*of the reign*) of king Râjarâja-Kêsarivarman, who destroyed the ships (*at*) Śâlai.⁶ The writing of us, the great assembly of Śivachûlâmanimaṅgalam, *alias* Śrî-Vikramâbharana-chaturvêdimaṅgalam, (*a village*) in its own subdivision of Kâliyûr-kôttam.

(L. 2.) Kaduvaṅg-udaiyaṅ Nârâyanaṅ Râjasimhaṅ of Kaduvaṅgudi, (*a village*) in Tiruvindalûr-nâdu, (*a district*) on the northern bank (*of the Kâvêri*) in Śônâdu,⁹ had purchased from Śattikumâra-Kramavittan¹⁰ of Urupputtûr five

¹ See *Ind. Ant.* Vol. XXIII p. 297, and *Ep. Ind.* Vol. IV p. 68.

² Compare Vol. I. pp. 113 and 147, and *Ep. Ind.* Vol. III. p. 278.

³ Read எம்முர். ⁴ Read தததமப. ⁵ Read [—].

⁶ Read [—].

⁷ Read விஜ்யாஸு[—]கலாதித்தவ[—]முய[—]ன[—].

⁸ See Vol. II p. 241, note 1.

⁹ This is a contraction of *Śônâ-nâdu*, see Vol. II. p. 229, note 2.

¹⁰ See Vol. II p. 259, note 1.

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hundred and fifty *kuli*,—(measured) by a graduated rod, beginning ¹ (to measure) from the land (of the temple) of Śrī-Rāghavadêvar in the north,— of land to the west of the road (*vadi*) to (the temple of) Śamkaranârâyana (and) to the north of the *Tarudamba* channel, and had assigned (*it*) for (providing) four *nâli* (of rice) for the oblations to be offered at noon-time to (the god) Tiruvâ[y]molidêvar in our village.

(L. 5.) Having received the revenue of this land, and having exempted (*it*) from taxes for as long as the moon and the sun exist, we, the assembly, engraved (*this*) on stone.

(L. 6.) Having been present in the assembly and having heard (*their*) order, I, the arbitrator (*madhyastha*) Âyirattirunûrruvan, *alias* Brahmagunâkaravidyâsthâna-Maṅgalâditya-Samañjasapriyan, the son of Nâlâyiravan, wrote (*this*). Prosperity !

No. 3.—ON THE WEST WALL OF THE SHRINE.

This inscription is dated in the 14th year of the reign of Râjarâja-Kêsarivarman. Like No. 2, which is dated one year earlier, it refers to the destruction of the ships at Śâlai, and mentions in addition the conquest of Vêṅgaiññâdu (or Vêṅgai-nâdu), Gaṅga-pâdi, Taḍiya-vaḷi (instead of which most other inscriptions of Râjarâja I. read Taḍigai-pâdi), and Nuḷamba-pâdi.

The inscription records that a certain Perrân Adittan, a native of the Chôḷa country, purchased two pieces of land, the first piece from a private person and the second from the assembly of the village, and that he made over both pieces of land to the villagers for maintaining a flower-garden for the temple.

TEXT.

- 1 லுஷ்டீ ஸ்ரீ [||*] சாலே கலமறுத்து வெங்கைஞ்ஞாடும கங்கபாடியும்² தடியவழி-
யும்² குளம்-
- 2 பபாடியுங்கொண்ட கொவிராஜராஜகெவலிவ[ர்]ரீ[ர்*]க்கு யாண்டு யச ஆவது [||*]
- 3 காலியூர்க்கொட்டத்து தன கூற்று ஸ்வகுளாம[ணி]மங்கலமாகிய ஸ்ரீவிக்ரோலாண-
ஸதுவெ[ல்]கிங்கலத்து³ ஸவெலெயொம் எழுத்து [||*]
- 4 சொழனாட்டு⁴ தெனக[ரை] திருவமுந்தூர்நாட்டு கழனிவாயில் கழனி[வா]பிலுடை-
யான் [ப]ற்றானாகித்த[ன்] எம்முர்⁵ புவனிமாணிக்கவி[வ்]முறத்த[து] பர-
- 5 மலு[ர]ிகளுக்கு⁶ [தி]ருந[ந]த[வா]னபுற[த்]துக்கு இவன் விலை கொண்டு வைத்த
ஊமி தறுதம்பவாய்க்காலுக்கு வடக்கு பகடிக்கு தெற்கும்
- 6 பெருமானடிவதிக்கு மெற்கு ஒகிமுக்கி[லூர்]கசு[மன்]த்தன பக்கல் விலை கொண்ட
வி[ளை]விவ[ம்] பங்கிட்ட கொ[ல]ரல் ஞாந[ய]-
- 7 அ குழியும் இவனெய் நந்[த]வானத்துக்கு ஸவெலெயொம் பக்கல் வி[லை] கொண்ட]
நில[ம்] மு[டு]ம்பை சந்திரா[ச்சு]ரீர் கு-
- 8 ந்றெத்தவாய்க்காலுக்கு மெற்கு[க்கும்] ஆற்றுக்கு வடக்கும் ஒருகொல் வழி நீக்கி [இ]-
தற்கு குரிவு⁷ ஸ்ரீ[ந]ாராயணகக்[கி]ஸாமசுரீர்⁸ புல-
- 9 த்துக்கு கிழக்கு முமெ[ப] சந்திராச்சதம்[யு]முளளிட்ட[ார்]க்கு செற்கு பங்கிட்ட
கொலால் [ஞ]ராக குழியும் . . [ஞ]ச . ட்டபட்ட நிலத[துக்]கு சுய[லு]-
வழும்

¹ This translation of ஆடைய is doubtful. The same word occurs in No. 10. line 6, and in Vol. II. No. 78, line 4, where தெற்குடைய must be read instead of தெற்கடைய.

² Read யும்.

³ வெல் looks almost like வெல்; read உதவெல்.

⁴ Read சொழநாட்டு or சொனாட்டு.

⁵ Read எம்முர்.

⁶ The த of தந்த has been added subsequently

⁷ Read குறையு.

⁸ Read சுழிஸரீர்.

- 10 இறைவரவழியும் அமக்கொண்டு இந்நக்தவா[ன]மும [ந]ந்தவா[ன]மும ¹ஸ[சு]ர-
 ளிகயவ[ல்]² இந்நக்தவா[ன]மும இறை இழிச்சி ³ஸூரமெ-
 11 [சை]க [செ]ய்து குறித்தொம் வ[செ]ய்யொம் [!]* வடுவெயுள்ளிருந்து பணி கெ-
 ட்டெ ளமுதி[னென] யெய்து⁴ நாலாபிரவ[ன]
 12 மகன் ஆயிரத்திருநூற்றுவனாயி⁵ யுய்யகூரணா-⁶
 13 காவிரியாணாம[வ]கவா[க]* த[ச]வ[ச]சூவய[செ]னன⁷ [!]* ஸ்ரீ [!]*

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 14th year (of the reign) of king Râjarâja-Kêsarivarman, who, having destroyed the ships (at) Śâlai, conquered Vêngaiññâdu, Ganga-pâdi, Tadiya-vali and Nulamba-pâdi. The writing of us, the assembly of Śivachûlâmanimangalam, alias Śrî-Vikramabharâṇa-chaturvêdimangalam, (a village) in its own subdivision of Kâliyâr-kôttam.

(L. 4.) Kalaṇivâyil-udaiyaṇ [P]errāṇ Âdittāṇ of Kalaṇivâyil, (a village) in Tiruvaḷundûr-nâdu, (a district) on the southern bank (of the Kâvçri) in Śôla-nâdu, had purchased from Odimukki[bh]raṇ]ta-Kramavittāṇ 538 *kuli* of cultivated land, (measured) by a graduated rod, to the north of the *Tarudamba* channel, to the south of *Pagaḍi*, (and) to the west of the road to (the temple of) the god (*perumân-ali*), and had assigned (this) land for the maintenance⁸ of a flower-garden (*nandavâṇam*) to the god (*paramasvâmin*) of the Puvanîmanikka-Vishṇugriham in our village.

(L. 7.) The same person had purchased from us, the assembly, for a flower-garden, 501 *kuli* of land, (measured) by a graduated rod, to the west of the irrigation channel⁹ of Muḍumbai Śandirâcheha-Kramar, to the north of the river, to the east of the field of Śrînârâyana-Agniśarma-Kramar with the exception of a road (of the breadth) of one rod, (and) to the south (of the field) of Muḍumbai Śandirâcheha-Tambiyum-Ulittâr.¹¹

(L. 9.) Having received in full the purchase-money and the revenue of the land and having exempted this flower-garden and (the land assigned for) the maintenance of the flower-garden from taxes for as long as the moon and the sun exist, we, the assembly, engraved (this) on stone.

(L. 11.) Having been present in the assembly and having heard (their) order, I, the arbitrator Âyirattirunûruvan, alias Brahmagunâkaravidyâsthâna-Maṅgalâditya-Samañjasapriyaṇ, the son of Nâlâyiravaṇ, wrote (this).¹² Prosperity!

No. 1.—ON THE WEST WALL OF THE SHRINE.

This inscription is dated in the 29th year of the reign of Râjakêsarivarman, alias Râjarâjadêva, and records that Kannaṇ Ârûraṇ, a native of the Chôla country and a servant of the king, founded near Ukkal a well, which he named after the king, and

¹ Read ஸ்ரீஸுர.
² An erased ஸ்ரீ ? follows here. ³ Read ஸ்ரீஸுர.
⁴ Read ஸ்ரீஸுர.
⁵ The வ has been added subsequently: read ஸ்ரீஸுர.
⁶ Read ஸ்ரீஸுர; the ஸுர is expressed by a compound letter, on which see Vol. II. p. 200, note 1.
⁷ Read ஸ்ரீஸுர ஸ்ரீஸுர ஸ்ரீஸுர ஸ்ரீஸுர.
⁸ The same channel was mentioned in No. 2, line 4.
⁹ The term *param* occurs again in No. 4, line 8, and in No. 12, line 6.
¹⁰ Literally, 'the channel (from which water is drawn by) small levers: see Vol. II. p. 360, note 4.
¹¹ The expression *ulittâr*, 'partners,' occurs in Vol. I. Nos. 54 and 71, and in Vol. II p. 115.
¹² The inscription No. 2 was written by the same person.

half *lakshas* of *Iratta-pâdi*, and twelve thousand ancient islands of the sea,—deprived the *Śelijas* of (*their*) splendour at the very moment when *Udagai*,¹ which is worshipped everywhere, was (*most*) resplendent;—*Kannaṅ Ārūraṅ*, a native of *Āvûr*, (*a village*) in *Āvûr-kûṛram*, (*a subdivision*) of *Nittaviṇṇōda-valanādu*, (*a district*) of the country on the southern bank (*of the Kāvêri*) in *Śōḷa-maṇḍalam*, (*and*) a servant (*panimagaṅ*) of the lord *Śrî-Râjarâjadêva*, caused to be constructed, in the royal name of *Śrî-Râjarâjadêva*, a well (*kinṛu*) and a cistern (*tottî*) on the high-road to the west of *Ukkal*, *alias* *Śrî-Vikramâbharana-chaturvêdimāṅgalam*, a village forming its own subdivision² of *Kâliyûr-kôṭṭam*, (*a district*) of *Jayaṅkoṇḍa-Śōḷa-maṇḍalam*.

(L. 6.) The same person assigned to those who draw water for the cistern from the well of *Śrî-Râjarâja*, 2 *kuruni* of paddy per day, (*measured*) by the *marakkâl* (called after) *Arumolîdêvaṅ*,³ *i.e.* 30 *kulam* of paddy for 6 months; to those who distribute water (*in the name of*) *Śrî-Râjarâja*, 2 *kuruni* of paddy per day, *i.e.* 30 *kulam* for 6 months; to those who supply earthen pots for this water-shed (*pandul*), 2 *tûni* of paddy per month, *i.e.* 4 *kulam* of paddy for 6 months; and for the repair of cracks in the well of *Śrî-Râjarâja* and in the cistern, 2 *kulam* and 2 *tûni* of paddy per year; altogether, 66 *kulam* and 2 *tûni* of paddy.

(L. 9.) In order to (*supply*) this paddy, we, the assembly of this village, having received from him the revenue and the purchase-money, having exempted (*the land granted*) from taxes

No. 5.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 15th year of the reign of *Kampavarman*. The archaic alphabet employed in this record and in No. 8 below, which is dated in the 10th year of the same king, proves that *Kampavarman* must be anterior to the *Chôla* occupation of *Tondai-maṇḍalam*. A stone inscription of the 9th year of the same king is quoted in the unpublished *Madras Museum* plates of *Parakêsarivarman*, *alias* *Uttama-Chôladêva*.⁴ The temple of *Viṅṅirunda-Perumâl* at *Dûsi* near *Mâmaṇḍûr* in the *Arcot tâluka* contains a fragmentary inscription of a king named *kô vijaya-Kampa-Vikramavarman*.⁵ The fact that the two words *kô vijaya* are prefixed to the name of this king, suggests that he belonged to the same family as *kô vijaya-Narasimhavarman*, *Nripatuṅga-Vikramavarman* and *Nandi-Vikramavarman*.⁶ A later *Kampa* was the second of the five sons of *Samgama I.*, the founder of the first *Vijayanagara* dynasty.⁷

The inscription records that a certain *Śadaiyaṅ* made over 1,000 *kâdi*⁸ of paddy to the villagers of *Uṭkar*, who pledged themselves to supply in return 500 *kâdi* of paddy per year for some unspecified purpose.

¹ On *Udagai* see Vol. II. p. 250, note 3.

² On this translation of *tanîyûr* see above, p. 3, note 7.

³ This was a surname of *Râjarâja I.*; see Vol. II. p. 259, note 5.

⁴ See my *Progress Report* for October 1890 to March 1891, p. 5. The original reads: கொ விசெய-கம்பபந்ரு யாண்டு ஒன்பதாவது ஒழுக்கெபாக்கத்து ஸஜெயார் ஸிவாஜெவெப்படி. The village of *Oḷukkaipâkkam* is identical with the modern *Oḷugavâkkam*, No. 192 on the *Madras Survey Map* of the *Arcot tâluka*.

⁵ See my *Annual Report* for 1892-93, p. 6.

⁶ *Ep. Ind.* Vol. IV. pp. 177 and 180 ff.

⁷ See *Ep. Ind.* Vol. III. p. 36.

⁸ The same measure for paddy is mentioned in an inscription of the ancient *Chôla* king *Parakêsarivarman* (Vol. I. No. 85), in one of *Râjarâja I.* (Vol. I. p. 140, note 2), and in the *Madras Museum* plates of *Uttama-Chôla* (see my *Progress Report* for October 1890 to March 1891, p. 5).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கம்பவழி[?]ற்கு யாண்டு பதிந(ர)ஞ்சாவது [||*] உட்கா ஸ்டெ-
யொம் எழுத்துச்சடையன பக்கல ஆயிரக்காடி நெல கொண-
2 டொம் [||*] இவ்வாயிரக்காடி நெல்லாலும் பரிசை¹ அய்ந்துறுக்காடி நெல
ஆட்டாண்டு தொறும் எரிககட்டி இருத்துவிப்பொமாடு(ர)ம் ஸ்டெ-
3 யெம் [||*] இ[த]னமென்றார் ககை இடை[கு]மரி இடை செயதார செய்த
பா[வ]ம் படுவாராகப்ப[ணித்]தொம் [||*] ² ஸ்வஸூரவாரியப்பெருமக்களை அட்டு-
வீசு கடவா[ர்] [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifteenth year (*of the reign*) of Kampavarman. The writing of us, the assembly of Uṭkar. We have received one thousand *kāḍi* of paddy from Śadaiyaṅ.

(L. 2.) We, the assembly, shall close (*the sluice of*) the tank (*to collect water for irrigation*), and shall cause five hundred *kāḍi* of paddy to be supplied every year as interest on these one thousand *kāḍi* of paddy.

(L. 3.) We declare that those who disobey this, shall incur (*all*) the sins committed between the Gaṅgā and Kumari. The great men³ elected⁴ for the year shall cause (*the paddy*) to be supplied.

No. 6.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 1[7]th year of the reign of Râjarâja, (*alias*) Râja-kêsarivarman, and carries the list of his conquests as far as Kalingam. It appears to record that the village assembly assigned a daily supply of rice and oil to the temple of Mahâśâtâ.⁵ Some words in lines 7, 9 and 10 cannot be read and explained satisfactorily. A clause near the end of the inscription imposes a fine on those who would sell betel elsewhere but at the temple of Piḍâri.⁶

TEXT.

- 1 ஸ்ரீ ஸ்ரீ⁷ [||*] திருமகள் பொலப்பெருகிலச்செல்வியுத்தனக்கெ⁸ உரிமை பூண்ட-
னம்⁹ மனக்கொள் காந்தனார்¹⁰ [ச]ரலை கலம-
2 றுத்தருளி வெங்கைநா[டு](ம்)ங்கங்கபாடியும் தடிகைபாடியும் நுளம்பபாடியும் குட-
மலைநாடும் கொ-
3 ல்லமும் கவிங்கமும் திண்டிறல் வென்றித்தண்டாற்கொண்ட தன்னெழில் வளருழி
ஊழியு¹¹

பரிசை is another form of பொரிசை; see the Index to Vol. I. s.v. *palisai*, and Dr. Gundert's *Malayâlam Dictionary*, s.v. *palisa*.

² Read ஸ்வஸூர.

³ *Perumakkal* is an honorific designation of respectable villagers. The corresponding Sanskrit term is *mahâjana*, on which see the Index to Vol. I.

⁴ Compare ஊரை[ம] செய்யும் வாரியப்பெருமக்கள் in Vol. I. p. 117.

⁵ Śâtâ, 'the master,' or, in Tamil, Śattaṅ is one of the names of the village god Aiyāṅar. Compare Vol. II. p. 48, note 9.

⁶ This is the name of a village goddess; see *ibid.* note 10.

⁷ These two words are engraved in large letters to the left of line 1 to 3.

⁸ Read செல்வியுத். ⁹ Read பூண்டம. ¹⁰ Read னார். ¹¹ Read வளருழி ஊழியு.

- 4 எல்லாயா[ண்டு](ம்)ந்தொ[ழு]தகை விளங்கும் யாண்டெ செழிஞரைத்தெசு கொள்
கொவிராஜராஜராஜகெலவெ[ர்*]க்-
- 5 கி[யா]ண்டு யி[எ] ஆவது காவிபூ[ற்றெ]காட்டத்து தன் கூற்று சிவவ-ஓவாமணி-
மங்கலமாகிய ஸ்ரீவிசுமாலாணந்தெ[ற்றெ]திமவ-¹
- 6 கலத்து இவ[வா*]ட்டை [யதூ]ரார்[ய]ப்பெருமககளும் [உ][ள்*]ளிட்ட லீஹால-
லெயெயாம எம்முர்² தண்டலு(உ)டையாங்கள மக-
- 7 ன் நாரமக[தூசு]ன் வ[ப்புர்]³ கி[ழவ]ர் க[தூ]கன் [வசூக]ந்தெயாரும் எம்[முர்]
சாத்தகணத்தாரும் [அ]ம்பல[த்*]யில் வடக்கில லீ(ர)ஹாலா-
- 8 லூவின் கொயி[வி*]லெ இரு[ந்து] பணித்த எழுத்து [||*] எய[மு]ர் லீஹா-
லாலாவு[க்கு*] ⁴ திருசுதக்குப்பொழிது இருநாமயா[க*]⁵ ஓ[ரு]நா[ளை]சூ⁶
[அறு]-
- 9 நாழி[சூ]ம் ⁷ திருவலிசூம் [பா]து உயி .⁸ எண்ணையாக [எ]ண்ணை [சூ]ழி[ா]-
க்கெ[ப] ⁹ இருசெவிடனாகுமாக இவ[மு]ரி . ம்¹⁰ மடாகை வி [ஜ]¹¹ பக்க
எம்[முர்]
- 10 [கி]ழ[ை]மய[டைய தட்டு]ர் கிழவன் சடை[ந]க்கஸு¹² மகன் அருள்யான¹³ எழுது¹⁴
மா[ணியெ ம]-
- 11 க்கலமிடி [லெ]கல்[லு]ப்பிடித்துக்[லெ]காண்டும் வெற்றிலை வடிவ் [உரி]ய் செ-
ல்லும் வெற்றி-
- 12 லை படலி[கையா]ல் ஒருபற்று வெற்றிலையும்¹⁵ கொணிடு¹⁶ [இ]ப்ப[ரி] முடா-
[லெ]ம ச[சூ]ராத[த்*]தவற்செ-
- 13 ய்வ[ா]கவும் [||*] [இ]ன்மம் சாத்தகணத்தாராய் நகிப்பா[ரா]கவும் [||*] இ[த்*]-
த[ன்]-
- 14 மத[து]¹⁷ வி . . ¹⁸ நின்றார் கெக்கையிடைக்குமரி[யிடை]ய் படார் செ-
- 15 ய்த பா[வம்] ¹⁹ பட[வ]ரா[க]வும் [||*] இவ[லு]ரில் [வெற்றி]லை விற்பார்
பிடாரி கொயிலிலன்-
- 16 லி விறறாரா எரிவா[ரி]-
- 17 [ய]ப்பெருமகளெ
- 18 [எ]ரி[க்*]சூ முதலாக கழ[ஞ்*][சு]
- 19 [லெ]பான் தண்டலு[கொ]-²⁰
- 20 [ள்]னப்பெறுவாக-
- 21 [வு]ம் [||*] இப்பரிது பணி-
- 22 த்தொ[ம்] ²¹ லீஹா[லு]லெயெயாம் [||*] லெலெயுள்ளிருந்து பணி கெட்டெழு[கி]-
[லெ]ன் மய்யு²²
- 23 ன் [வெற்றி]க்குறி ந[ா*]ல[ா*]யிரவன் மகன் தன்ம[ப்]பிரியனென் [||*] இ²³ [||*]

¹ Read உதவெ-ஓ.² Read முர்.³ Read பூர்.⁴ Read திருவலிக்கு.⁵ Read நாழி.⁶ Here follows a Grantha *a*, which appears to have been cancelled by placing over it a curve resembling *i*.⁷ Read திருவலி.⁸ The symbol following உயி looks like தூ and may be an abbreviation of a word denoting some small measure for liquids.⁹ Read ஆழாக்கெ.¹⁰ The symbol preceding ம் looks like டு.¹¹ This symbol is an abbreviation for தெல்லு; see p. 7, note 8.¹² Probably an abbreviation for ஸலெ-ஓ.¹³ See the preceding note.¹⁴ Probably an abbreviation for எழுதுற்றுவன்.¹⁵ Read யும்.¹⁶ Read கொண்டு.¹⁷ Read மத்துக்கு.¹⁸ Read விவும்.¹⁹ Read டு.²⁰ Read தண்டல்கொள்ள.²¹ The *a* of லீஹா has been added subsequently.²² Read லெய்யு.²³ Read ஸ்ரீ.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 1[7]th year (*of the reign*) of king Râjarâja-Râjakêsarivarman, who, in his long life¹ 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*) Kândalûr-Śâlai, and conquered by (*his*) army, which was victorious in great battles, Vêngai-nâdu, Gaᅅga-pâdi, Taᅇigai-pâdi, Nuᅇamba-pâdi, Kuᅇamalai-nâdu, Kollam and Kaliᅅgam,—deprived the Śeliᅅas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent;—(*the subjoined*) document was drawn up by (*the following persons*) who were present in the temple of Mahâśâstâ, in the hall (*ambulam*) to the north (*of it*): We, the great assembly of Śivachûᅇamanimaᅅgalam, *alias* Śrî-Vikramâbharana-chaturvêdimanᅅgalam, (*a village*) in its own subdivision of Kâliyûr-kôᅇtam, including the great men elected for (*the management of*) charities (?) during this year; in our village; and the commissioners² (*in charge of the temple*) of Śâttaᅅ in our village.

(L. 8.) To (*the temple of*) Mahâśâstâ in our village, at each of the three times of the day³ two *nâlî* (of rice), *i.e.* on each day six *nâlî*; at each of the three times of the day, 20 of oil, *i.e.* (one) *âlâkku* and two *sevidu* and a half of oil

(L. 9.) Aruᅇś[ar]man, *alias* Elunû[ᅇruvan], the son of Śadai[na]kkaś[ar]-ma[n], the headman of [Taᅇᅇû]r, who is (*also*) the headman of our village, having taken paddy (*in his hand*) and having taken (one) *uri* of paddy (*on*) a betel-leaf tray (*vattil*) and one bundle (?) of betel-leaves on a betel-leaf plate (*pudaligai*),— it shall thus be done without fail as long as the moon and the sun exist.

(L. 13.) The commissioners (*of the temple*) of Śâttaᅅ shall protect this charity. Those who cause obstruction to this charity, shall incur (*all*) the sins committed between the Gaᅅgâ and Kumari.

(L. 15.) The great men elected for (*the supervision of*) the tank shall be entitled to levy a fine of (one) *kalaᅅju* of gold in favour of the tank-fund from those betel-leaf sellers in this village, who sell (*betel-leaves*) elsewhere but at the temple of Piᅇâri.

(L. 21.) Thus we, the great assembly, have ordered. Having been present in the assembly and having heard (*their*) order, I, the arbitrator Dharmapriyaᅅ, the son of [Ver]rikkuri Nâlâyiravaᅅ, wrote (*this*). Prosperity!

No. 7.—ON THE SOUTH WALL OF THE SHRINE.

This inscription is dated in the 16th year of the reign of “Kañᅅaradêva, the conqueror of Kachchi (*i.e.* Kâᅅchîpura) and Taᅅjai (*i.e.* Taᅅjâvûr).” Mr. Venkayya has identified this king with Kᅇᅇᅇa III. of the Râshᅇrakûᅇa dynasty (A.D. 940 and 956).⁴

At the end of each line, about fifteen syllables are built in. Hence the translation remains fragmentary. As far as it can be made out, the inscription appears to record that the village assembly ordered the land which had lapsed to it, to be sold, and imposed certain conditions and fines in connection with this arrangement.

¹ This inscription reads தன்னெழில் வளநுழி ஊழியுள் instead of தன்னெழில் வளநுழியுள்.

² The term *ganattâr* occurred before in No. 1, l. 4.

³ The ‘three times of the day’ (*trisaᅅdhi* or *trikâla*) are sunrise, noon, and nightfall. Compare Vol. I. No. 53, and Vol. II. No. 9, paragraph 2; No. 24, paragraphs 2 and 3; and No. 35, paragraph 2.

⁴ See *Ep. Ind.* Vol. III. p. 282 ff. and Vol. IV. p. 81 f. Here the name of the king is spelt with *ᅅᅅ* in the second syllable, while his other inscriptions spell it with *ᅅᅅ*.

TEXT.

- 1 ஸ்ரீ¹ ஸ்ரீ¹ [||*] கச்சியந்த[ஞ்சை]யுங்கொண்ட ஸ்ரீகணாபெவற்கு யாண்டு பதினா-
[ர]வது காலியூக்கொட்டத்துத்தன் கூற்றுச்ச[வ]கு²
- 2 லாணச்சது[வெ]திமங்கலத்து³ ஸ்வெயொம் எம்மூர்ப்புவனிமாணிக்கவிஜயாபுர-
த்து முகமண்டகத்தெய் கூ[டி]யிரு[து]
- 3 யாவது [||*] எம்[மு]ர்க்குடிகள்⁴ எம்மூர்ப்படாகைவட்டத்து கு[டு]ப்பொலை மெ(ர)-
ற்பட்ட நிலங்களுமற்றுமெப்பெர்ப்பட்டனவும்⁵ ஸ்வெ யெ[மு]
- 4 சு⁶ யெமமாய்கிடந்த⁷ நிலங்கள் குழிவ[ரி]யெற்றி [இ]றை [இ]றுப்பொமென்ற
கு[டி]களுக்கு விற்றுக்குப்பொமாகவும் [||*] இவ்விற்றுக்குடுத்த ஈ-லமிகள் எம்மு-
தென்று எப்பெர்ப்பட்டாருங்குப்பொலையும் ஆவணமுங்காட்ட[ப்]பெரு[த]ராகவும்
[||*] இப்பரிசு காட்டின குடிம[க்களை] த
- 5 [சு]⁸ பொன் ஸ்வெயொமெ உண்ப்பொமாகவும் [||*] இத்தம[த்]த குடிமக்களை⁹
ய[டு]ராஸனத்து நிசதி மெய் வெ[று] நூ[ற்]றெட்டுக்காணம் உணமிடப்பெ[று]வா-
ராகவும் [||*]¹⁰ இஉணமிடப்ப[ப]ராகுடிமக்களுக்கு அவவவாண்டு¹¹ வாரியஞ்செய்-
யும் பெருமக்களெய் பெரால் நிசதங்குன்றிப்பொ[ன்]
- 6 [இ]ப்பரிசு ஸ்ரீராம[ந்]தர்¹² உணமிட்டார்க்கு வார்ப்பல் குடுத்தும் தாங்களெய்
உண்பித்தும் ஆட்சியிடையூறு [தி]ர்த்துக்குடாராகிவ[வ்*][வா]ண்டு வாரியஞ்செய்யும்
பெருமக்களையுமெய்¹³ வெற்று வகை இருபத்துநாலு காணம் உணமிடப்பெறுவா-
ராகவு[மு] [||*] இத்தண்ப்பட்டும் அவவ ஆண்டு¹⁴ வாரிய[ஞ்செய்]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the sixteenth year (*of the reign*) of the glorious Kannaradêva who conquered Kachchi and Tañjai,— we, the assembly of Śivachû-[lâmanimaṅgalam, *alias* Śrî-Vikramâ]bharana-chaturvêdimāṅgalam, (*a village*) in its own subdivision of Kâliyûr-kôṭṭam, being assembled in the front hall¹⁵ of the Puvanîmânikka-Vishṇugriham in our village, [ordered] as follows:—

(L. 3.) The inhabitants of our village the land and every-thing else that is not the object of deeds of gift,¹⁶ in the environs¹⁷ of our village the common property (*madhyama*) of the assembly.

(L. 4.) We shall sell the land which has thus become the common property (*of the assembly*), to those inhabitants who promise to pay taxes on each *kuli*. No persons shall be allowed to produce deeds of gift or deeds of sale (*âvanam*) in order to show that the land thus sold belongs to themselves. We, the assembly, shall levy a fine of [*kaḷañju*] of gold from those inhabitants who produce such (*deeds*).

¹ These two words are engraved to the left of lines 2 and 3.

² Here the following syllables are built in : ளாமணிமங்கலமாகிய ஸ்ரீவிக்ரமே-

³ Read உக-வெ-ஜி.

⁴ Read எம்மூர்.

⁵ The ன of னவும் has been added subsequently; behind னவும், a cross above the line marks an omission, and the words குழி தன் are entered below ம ஸ்வெ.

⁶ Read இப்பரிசு.

⁷ The ந் of ந்த has been added subsequently.

⁸ Read கழஞ்சு.

⁹ Read மக்களை.

¹⁰ Read இஉண.

¹¹ Read அவ்வவ்வாண்டு.

¹² Read ஶ்ரீராம்.

¹³ The letters களையு are entered below the line; read பெருமக்களுமெ. ¹⁴ Read அவ்வவ்வாண்டு.

¹⁵ முகமண்டகம் is a Tamil form of the Sanskrit *mukha-manḍapa*.

¹⁶ Literally, 'that is beyond deeds of gift' (*kuḍupp-ôlai*).

¹⁷ Literally, 'in the circle of hamlets' (*paḷāṅgi-vattam*)

(L. 5.) Those inhabitants who do not submit to this, shall be liable to pay into court (*dharmāsana*) a fine of one hundred and eight *kāṇam*¹ per day. To each of the inhabitants who have to pay this fine, the great men elected for that year (one) *kuṇṇi* of gold per day.

(L. 6.) If, through indifference, though was thus given to those who pay the fine and though they themselves have fined (*them*), they are not able to remove the obstacles to the possession (*ātchi*), the great men elected for that year shall be liable to pay an additional fine of twenty-four *kāṇam*. Though they are fined thus, [the great men] elected for that year

No. 8.—ON THE SOUTH WALL OF THE SHRINE.

This archaic inscription belongs to the 10th year of the same Kampavarman whose name occurred in No. 5 above, and records that Śadaiyaṅ, who was also mentioned in No. 5, made over 400 *kādi* of paddy to the villagers of Uṭkal, who pledged themselves to feed two Brāhmanas daily from the interest, which amounted to 100 *kādi* of paddy per year.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கம்பவஶ்டி[?]ற்கு யாண்டு பத்தா[வ]து ²உட்கற்[ஸ]டுவெயார்[க்*]கு
சடைய-
2 ன் குடுத்த நெல் கா[னா]ற்றுக்காடி [||*] ³நெ[இல்]லால்பொலிண்டி ஆ[ண்]-
3 டு வ[ரை] நூற்றுக்காடி கொல் ⁴ பளிசைய[ா]ல் நிசதி இருவர் பிராம-
4 ணரை நிலமும் நாயறும் உள்ள [அ]ளவும் ஊட்டு[டு]வாமாடு[ம்*] உட்க[ல்]
ஸடுவெயாம் [||*] இவ்-
5 விரு[ந்]துட்டு ⁵ மு[ட்டி]ல் கங்கை ⁶ இடைக்குமரி[யி*]டை எழுநூற்றுக்காதத்தூள்ளு-
[ம்] ⁷ செய்தார் செ[ய்*]த [ப]ரவம் [ப]டுவொ[மா*]டுமும் ஸடுவெயாம் [||*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the tenth year (*of the reign*) of Kampavarman,—Śadaiyaṅ gave four hundred *kādi* of paddy to the assembly of Uṭkal.

(L. 2.) From the interest ⁸ on this paddy, which amounts to one hundred *kādi* of paddy per year, we, the assembly of Uṭkal, shall feed two Brāhmanas daily, as long as the earth and the sun exist.

(L. 4.) If we fail in this feeding of guests, we, the assembly, shall incur (*all*) the sins committed within the seven hundred *kādam* ⁹ between the Gaṅgā and Kumari.

¹ The two obscure words மெய் வெறு occur again in No. 12, line 11.

² The ற் of உட்கற் has been added subsequently.

³ Read இந்நெல்லால்.

⁴ Read நெல்.

⁵ The ற் of விருந் appears to be corrected from ன்.

⁶ Read கங்கை.

⁷ Read காதத்தூள்ளும்.

⁸ பொலிண்டி is apparently the same as பொலிசையுட்டு in Vol. II. Nos. 27, 28, 35 and 37.

⁹ Compare *Ep. Ind.* Vol. III. p. 284 ff., where a similar imprecation occurs. According to the Tamil dictionaries, a *kādam* corresponds to about 10 miles. Hence the expression '700 *kādam*' appears to refer to the circumference of the whole of India between the Gaṅgā and Cape Comorin. The Chinese traveller Hiuen Tsiang also fixes the extent of the countries which he describes, by stating their circumference.

No. 9.—ON THE NORTH WALL OF THE MANDAPA.

This interesting record contains an order which Râjarâja I. issued at (his capital) Tañjâvûr on the 124th day of the 24th year of his reign, and which was engrossed on the 143rd day of the same year. This order deals with defaulters of land revenue in villages held by Brâhmaṇas, Vaikhâṇasas and Jainas in the Chôla, Tondai and Pândya countries. The villagers were authorized to confiscate and sell the land on which no taxes had been paid for two full years.

The royal order was written by the secretary Râjakêsarinallûr Kilavaṇ, or, as he is called in two of the Tañjâvûr inscriptions, Kârâyil Eḍuttapâdam.¹ It was signed by the chief secretary Mummudi-Chôla-Brahmamahârâja, and by Mummudi-Chôla-Bhôja. These two officers are mentioned in the large Leyden grant² and in inscriptions of the Tanjore temple.³ Their original names were Kṛishṇa Râma and Îrâyiravaṇ Pallavayaṇ. During the reign of Râjarâja I. they bore the titles Mummudi-Chôla-Brahmamahârâja and Mummudi-Chôla-Bhôja, which are derived from Mummudi-Chôla, a surname of Râjarâja I. After the accession of Râjêndra-Chôla I. they received the additional titles Râjêndra-Chôla-Brahmamahârâja and Uttama-Chôla-Pallavaraiyaṇ.⁴

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொல் பெ[ரு]நில[ச்*]செல்[வியு]ம் தனக்கெ [உ]ரிமை பூண்டமை ம[ன]க்கொள்⁵ கா[ர்*]தஞ்சா[ர]லை⁶ கலம[று]த்த[ரு]ளி வெங்கை-நாடும் கங்கபாடியும்⁷ துளம்பபாடியுந்தடிக்கைபாடியும் குடமலை[நா]டு(ம்)-
- 2 க்கொல்லமும் கவிக்க[மு]ம் எண்டிசைய் புகழ் தரு ஈழமண்(ட)டல[மு]ம் [இ]வ-ட்டபாடி எழரை இலக்கமும் திண்டிமல் வென்றி[த்*]தண்ட[ா]ற்க்கொண[ட] த[ன்] எழில் வளருழி⁸ எல்லாயாண்டும் தொழுதகை விள-
- 3 க்கும் யாண்டெ செ[ழி]நரை தெசு⁹ கொள் ஸ்ரீகொ ராஜராஜகெவரி[வ]நராந ஸ்ரீராஜராஜகெ[வ]ர்க்கு [ய]ராண்[டு] உயச ஆ[வ]து நாள்¹⁰ [ரா]உயசகால் உடையார் ஸ்ரீராஜராஜராஜகெவர்¹¹ தஞ்சாஜூர்ப்பெரியசெண்டுவா-
- 4 [யி]ல்[ச்]சுத்திரகூடத்து தெற்க்கில் கல்லூ[ரியில] எ[ழு]ந்தருளி இருந்து சொ- [ண]ராட்டும்¹² சொ[ண]ராட்டு[ப்]படும்¹³ பு[ற](ணி)நாடுகளிலும் தொண்டைநாட்டி- லும் பாண்டிநாடாந ராஜராஜவளநாட்டிலும் பா[ப்ப]ன் ஊர்களிலும் வைவா- னவர் ஊர்களி-
- 5 [லு]ம் ஸவணா¹⁴ ஊர்களிலும் காணி உடை[யார்] யாண்டு யசு ஆவது [மு]கல் உயச [ஆ]வது வரையில் ஈராண்டு நிரம்பி [மு]வாண்டு தந்தங்காணியான நில[ங்]களுக்கு அவ்வவ ஊர்[க]ளிலாரொடும் ஊரிடுவரிப்ப[ப]ராடு இறை இருது பொநார் காணி
- 6 உடையாரைத்தவிர ஊர்கிலமாய் அ[வ்வ]வ ஊ[ர]ர்களிலாரொ[வ] [விற்றுக்]கொள்ள[ப்]டு[ப]- றுவா[ர்]களா[க]வு[ம்] [ய]ராண்[டு] [உயச ஆவது [மு]தல் ஈராண்டு . [நி]ரம்பி [மு]வாண்டு ஊரிடுவரிப்ப[ப]ராடு இறை இருது பொநார் காணி உடை-

¹ See Vol. II. p 131 f. and p. 285, note 3.

² Vol. II. Nos. 31, 12 and 55.

³ The ன of மன has been added subsequently.

⁷ Read யும்.

⁸ Read வளருழி.

³ Lines 129 to 133, 162 to 164, and 436 to 440.

⁴ Compare Vol. II. p 139, note 1, and p. 222, note 4.

⁶ Read னூர்ச்சாலை.

⁹ Read தெசு.

¹⁰ The symbol for ன appears to be corrected from ச.

¹¹ Read ஸ்ரீராஜராஜகெவர்.

¹² This appears to be corrected from சொழநாட்டும்.

¹³ The ண appears to be corrected from முந; read சொணாட்டுப்படும்.

¹⁴ Read ஸ்ரீணர் or சமணர்.

- 7 யாராத் தவிச [அ]யவவ ஊர்க்கரிவாரொ [வி]ந்நுக்கொள்ள[ப]பெ(ம்)மு[வ]ரர்களாகவுமெ-
ன்று இப்பர்சு திருவாய மொழிச்-
- 8 தருள்ளப[டி] திருமந்திரவொலை நாஜகெவரிநல்லூர் கீழவன் எழுத்தினாலும் திருமத்-
திரவொலைநாயகன்
- 9 மும்முடிசொ[ழ]வூணமாராய[னும்] மும்முடிசொழி[ப]ரசனும் ஒப்பீட்டுப்புகுசு
கெழ்வப்படி உரீச ஆவது ந¹
- 10 ராசயெனா[ல் வ]ரிமிகெடகு² [*]

TRANSLATION.

(Line 1.) Hail! Prosperity! On the 124th day of the 24th year (*of the reign*) of the glorious king Râjarâja-Kêsarivarman, *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, and conquered by (*his*) army, which was victorious in great battles, Vêngai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam, Îla-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lukshas* of Ilaṭṭa-pâḍi,— deprived the Śeḷinas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent;— the lord Śrî-Râjarâjadêva, being graciously seated in the college (*kallûri*)³ on the south of the painted hall (*chitra-kûṭa*) at the great hippodrome gate (*periya-ṣeṇḍu-vâyil*) in Tañjâvûr, was pleased to order as follows:—

(L. 4.) “(*The land of*) those landholders in villages of Brâhmanas, in villages of Vaikhânasas, and in villages of Śramanas (*i.e.* Jainas) in Śôṇâḍu, in the adjacent districts included in Śôṇâḍu, in Toṇḍai-nâḍu, and in Pândi-nâḍu, *alias* Râjarâja-valanâḍu,⁴ who have not paid, on the land owned by them, the taxes due from villages, along with the (*other*) inhabitants of those villages, for three years, (*of which*) two are completed, between the 16th and the 23rd years (*of my reign*), shall become the property of the village and shall be liable to be sold by the inhabitants of those villages to the exclusion of the (*defaulting*) landholders. Also, (*the land of*) those who have not paid the taxes due from villages for three years, (*of which*) two are completed, from the 24th year (*of my reign*), shall be liable to be sold by the inhabitants of those villages to the exclusion of the (*defaulting*) landholders.”

(L. 5.) Accordingly, having been written by the royal secretary, Râjakêsarinallûr Kiḷavaṇ, and having been approved by the chief secretary, Mummudi-Śôḷa-Brahma-mârâyaṇ, and by Mummudi-Śôḷa-Pôśaṇ, (*this order*) was engrossed from dictation on the 143rd day of the 24th (*year of the reign*).

No. 10.—ON THE NORTH WALL OF THE MANDAPA.

This inscription is dated in the 4th year of the reign of Parakêsarivarman, *alias* Râjêndra-Chôḷadêva, and records that the villagers of Ukkaḷ sold 3000 *kuli* of land and five water-levers⁵ to a servant of the king, who assigned this land for the maintenance of two boats plying on the village tank.⁶

¹ Probably an abbreviation for நாள்.

² Read வரிமிகெட்டகு.

³ Compare Vol. II. p. 109.

⁴ See Vol. II. p. 320, note 3.

⁵ A gift of two water-levers (*jala-yantra*) is recorded in the Udayendiram plates of Pallavamalla; see Vol II. pp. 361 and 372.

⁶ One of the Nâsik inscriptions states that Rishabhadatta established boats, on which certain rivers could be crossed gratuitously; see *Archæological Survey of Western India*, Vol. IV. p. 100.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கொ[ப்]பரகேசரிபந்ரான ஸ்ரீராஜேஜீர[ெ]சாழ்ஜெவற்கு யாண்டு
ச ஆவது [||*] ஜயங்கொண்டசொழமண்டலத்துக்காவியூர்க்கொட்டத்துத்த-
- 2 [ன்] கூற்று உக்கலாகிய விக்கிர[ம]ரபரணச்ச[து]ர்வெதிமங்கலத்து லேஹாலெலெயொம்
நிலவிலையாவணக்கையெழுத்து [||*] உடையார் ஸ்ரீராஜே-
- 3 [ஜ*]ஜீரசொழதெவர் பணிமகன் வெண்குன்றக்கொட்ட[த்]துக்[கு]வளை கொடுநாட்டுக்கு-
வளைகொடான அனவர[த*]சுசுர[நல்]லூர்[க்]கொழுமுழான் அன[ா]-
- 4 [ய*]ன் பலதெவன் எம்முர்¹ எரிக்கு வெவத்த ஒ(ர)டம்² இரண்டினுக்கும்³ பொ-
கமாக விற்றுக்குத்த நிலமாவது [||*] பனனூம்பின் கால்வழி ஸ்ரீ[ய]ராநர்⁴ கழ-
னியில் ஸடெ-
- 5 [ஹ]ப்பொதுவாய்க்கிடக நிலமணலீட்டுகு வடக்கும் மெல்பாற்கெல்லை குடிமக்கள்
[பூ]மிக்கு கிழக்கு வடபாற்கெல்லை குடிமக்கள் இறைப்பூமிக்கும் ஸஹ்ரஹ்ணு)-
- 6 [வ]ராய்க்காலுக்கு தெற்கு நடுவு பட்ட நிலமெற்கு நின்று அ[ன]ையப்பதினறுசாண்
கொலால்⁵ முவாயிரங்குழியும் மெலை [எ]ரி எதிர்வாயிற்கழும்பருடையார் [மு]ன்
ஒ(ர)-
- 7 டத்துக்கு கொண்டு வைத்த எத்தநீக்கி இதனுக்கு கிழக்கு அஞ்செத்தமும் விற்று
விலையாவணஞ்செய்து குடுத்தொம் [||*] இருகாலாவது முக்காலாவது-
- 8 ம் பனனூம்பின் கால்வழி⁶ ஸ்ரீயாநர்க்கழனியில் மணலீட்டுக்கு வடக்கு மெ[ல்]-
பாற்கெல்லை குடிமக்கள் இறைப்பூமிக்கு கிழக்கு வ[ட]பாற்கெல்லை குடிமக்-
- 9 கள் பூமிக்கும்⁷ ஸஹ்ரஹ்ணுவாய்க்காலுக்கு தெற்கும் மெற்கு [நி]ன்று அ[ன]ைய
பதினறுசாண் கொலால்⁸ முவாயிரங்குழியும் மெலை எரி எதிர்வாயிற்கழும்ப-
[ரு]டையார் முன் ஒ-
- 10 டத்துக்கு கொண்டு வைத்த எத்தநீக்கி⁹ இதனுக்கு கிழக்கு அஞ்செத்தமும் விற்று
[வி]லையாவணஞ்செய்து குடுத்து இன்னிலத்துக்கு¹⁰ வீலைடிவமும் இறைடிவ)-
மும் அறக்கொ-
- 11 ண்டு இறையினியாக விற்று விலையாவணஞ்செய்து குடுத்தொ[ம்*] லேஹால[ெலெ*]-
யொம் [||*] குறியுள்ளிருநூ பணி கெட்டெழுதினென் இவ்[லு]ர்க்கரணத்தான்
பெய்யுடன்¹¹
- 12 பொற்றிக்குறி காள்தெவடியாந இ[ர*]ண்டாயிரத்துநா[நா]ற்றுவநென் [||*] இவை
எந் எழுத்து [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (*of the reign*) of king Parakêsarivarman, *alias* Śrī-Râjêndra-Śôladêva. The hand-writing, (*referring to*) a deed of sale (*vilaiy-âvanam*) of land, of us, the great assembly of Ukkal, *alias* Vikramâbharana-chaturvêdimangalam, (*a village*) in its own subdivision of Kâliyûr-kôṭṭam, (*a district*) of Jayankonda-Śôla-mandalam.

(L. 2.) The following land was sold for the maintenance of two boats (*ôḍam*) which had been assigned to the tank in our village by Kômulaṅ Arai[ya]ṅ Baladêvaṅ, a servant of the lord Śrī-Râjêndra-Śôladêva (*and a native*) of Kuvalaikôḍu, *alias* Anavara[ta]-sundaranallûr, (*a village*) in Kuvalaikôḍu-nâḍu, (*a subdivision*) of Venkunra-kôṭṭam.

¹ Read எம்முர்.

² The *ர* may have been added to mark the length of the preceding vowel ஒ.

³ The *ண்* of இரண் has been added subsequently.

⁴ Read ரார்.

⁵ Read மூ.

⁶ Read ஸ்ரீயாநர்.

⁷ Read ஸஹ்ரஹ்ணு).

⁸ Read மூ.

⁹ Read நீக்கி.

¹⁰ Read வீலை.

¹¹ Read பெய்யுடன்.

(L. 4.) We have sold, and executed a deed of sale for, (1) three thousand *kulī*,— (*measured*) by a rod of sixteen spans (*śūn*), beginning (*to measure*) from the west,— of land, which was the common property of the assembly, (*which belonged*) to the field (*kalāṇi*) of Srīyārūr on the channel of the ‘Palmyra sluice’ (*Paṇan-dūmbu*), (*and*) which was situated to the north of a heap of sand, to the east of the land of the villagers, and to the south of the land (*paying*) taxes to the villagers and of the *Subrahmaṇya* channel, and (2) five levers (*ēttam*) to the east of this (*lund*), excluding a lever on the open side¹ of the tank in the west, which Kaḷumbar-udaiyār had previously purchased and assigned for (*the maintenance of*) a boat.

(L. 7.) Twice as follows, and three times as follows.²

(L. 10.) Having received in full the purchase-money and the revenue of this land, we, the great assembly, sold (*it*) free of taxes and executed a deed of sale.

(L. 11.) Having been present in the assembly³ and having heard (*their*) order, I, the accountant (*and*) arbitrator of this village, Poṛrikkurī Kālidēvaḍi, *alias* Iraṇḍāyirat-tunāṇḍūruvaṇ, wrote (*this*). This is my writing.

No. 11.—ON THE NORTH WALL OF THE MANDAPA.

This inscription is dated in the 16th year of the reign of the ancient Chōla king Parakēsarivarman,⁴ and records that the villagers granted certain land to the temple, at the request and with the approval of the temple manager, Chakrapāṇi Nambi (ll. 3 and 10).

TEXT.

- 1 ஸ்ரீ⁵ ஸ்ரீ [!]* கொப்பரகெசரிப[நு]ற்கியாண்டு யசு ஆவது காலியூர்க்கொட்ட.
- 2 த்துத்தன் கூறறு சிவகுளாமணிமங்கலம்மாகிய ஸ்ரீவிக்ரோவராணஸதஹெ[ஃ]ஜி[ம]ங்க-
லத்து
- 3 . . .⁷ புவனிமாணிகுவிஷுஹுர்த்துள்⁸ மெருமான் அடிகளுகு ஸ்ரீகா[யு]ஃ[ஞ]செய்க[கி]-
ன்ற ஸ்ரீ[வ]ராணி நம்[மி] விண்ணப்பத்[தி]னல்
- 4 ஸ்வதரவாரியப்[டு]ப[ரு]மக்களும் எரிவாரி[ய*]ப்[டு]பருமக்களமழள்ளிட்ட¹⁰ உஹ[ர*]-
வஹெயொழ எம்[மு]ர் புவநிம[ர*]ணிக்க[வி]ஷுஹுத¹¹ பெசமாநடி-
- 5 களுக்கு [ஹ]வநத்[கு]க்குகி[ரு]புதவத்தகுக்கும்¹² உத்தரயேந[மு]ம் [யூ]ட்டிம[ய]ந-
[மு]ம்¹³ [சித்த]யவிஷுவும் ஐ[ப்*]பசிவிஷுவும் ஸஹ[யு]ஃ[ஞ]மஹணமும் ஸொஹி-
- 6 மஹணமும் [வ்]ராயஸித்ததிருமணக்க[ளு]மற்று¹⁴ எ[ப்]பெர்ப்பட்ட குசக்கலம்
எப்பெர்ப்பட்ட குசக்க[க] . . .

¹ *I.e.* that side (*ady*) of the tank which is at a higher level and opposite (*edir*) to the artificial embankment which stops the natural flow of water and thus forms the tank.

² Apparently the description of the land sold had to be repeated in words three times. The second repetition is omitted in writing; but after the word முக்காலாவதம், ‘and three times,’ the whole of the preceding description of the land (ll. 4 to 7) is repeated with slight variations in ll. 8 to 10.

³ This translation of *kuri* is based on the parallel passages in No. 2, l. 6, No. 3, l. 11, No. 6, l. 22, and No. 12, l. 11, where the corresponding word is *sabhai*.

⁴ To the same reign belong Nos. 85 and 148 of Vol. I. The king is perhaps identical with Vijayālaya, the grandfather of Parāntaka I.

⁵ Read ஸ்ரீஷ்ரீ.

⁷ The two syllables மாணி are entered below the line.

⁸ Read வகூ.

¹¹ Read மஹத்து பெரு.

¹² Read ஆடியனமும் சித்தினாவிஷுவும்.

⁶ Read ஸ்ரீவிக்ரோவராணஸதஹெ.

⁹ Read மஹத்துள் பெரு.

¹⁰ Read மக்களுமுள்ளிட்ட.

¹³ Read வுதவ.

¹⁴ Read திருமஞ்சன.

- 7 ஹை வறுப்பத[ற்]கு வைத்த பூமி இக்ஷேவர் ஊரான [செ]ரகியம்பாக்கத்து ஊரின்
மெலை புது[த்திரு]த்தில் அ[சை][ரயும்*]
8 பு[ளிய]ஞ்செ[றுங்].ம[டு]கற்சில[ரை]யும் [சுவப]லகொல்லையில் வெள்கெக்காலு[க்*]கு¹
மெற்கு ஒன்றரை நில[ம்]
9 ஸவத்தில² எழு ந[ரனும்] நால்[வ]ற்[கு] கொற் . . வதாகவு[மாட்டை]ட [யூ]ஜெ
[அசை]ரக்கழஞ்சம் [I*] இப்ப[ரிசு வ*]-
10 ஹெ பணி ஒ[ட்டிக்குடு]தென [சகூ]பாணி [நம்]பியென் [I*] [இ]யு³ + [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 16th year (*of the reign*) of king Parakêsarivarman, we, the great assembly, including the great men elected for the year and the great men elected for (*the supervision of*) the tank, (*being assembled*) in the Puvanîmânikka-Vishṇugriham at Śivachûlâmanîmaṅgalam, *alias* Śrî-Vikramâbharana-chaturvêdimaṅgalam, (*a village*) in its own subdivision of Kâliyûr-kôttam, assigned, at the request of Chakrapâṇi Nambi, the manager of the temple, to the god of the Puvanîmânikka-Vishṇugriham in our village (*the following*) land, for burnt oblations (*havana*), for festivals (*utsava*), (*for*) expiations (*prâyaścitta*) and the bathing of the idol (*tirumañjana*) at the winter solstice, at the solstice in Âdi, at the equinox in Śittirai, at the equinox in Aippaṣi, at eclipses of the sun, and at eclipses of the moon, and for burning all kinds of pots and all kinds of

(L. 7.) Half (*a measure*) of land in the 'Fresh clearing' (*Pulu-ttiruttu*) on the west of the village of [Śô]diyambâkkam, which is a village (*belonging to*) this god; half (*a measure*) on the south of the 'Tamarind field' (*Puliyañ-joruvu*); (*and*) one and a half (*measure*) on the west of the inundation channel (*vellakkûl*) in the field (*kollai*) of [Svaba]la.

(L. 9.) At the festival, on seven days, to four persons and (*for*) the annual worship, half a *kalañju*. I, Chakrapâṇi Nambi, approve of this order of the assembly.

(L. 10.) This charity, *etc.*⁴

No. 12.—ON THE WEST WALL OF THE MANDAPA.

This inscription is dated in the 37th year of the reign of "Parakêsarivarman, the conqueror of Madirai (Madhurâ)," *i.e.* of the Chôla king Parântaka I.⁵ who reigned from about A.D. 900 to 940.⁶ It records that the villagers granted to the temple the village of Śôdiyambâkkam, which was situated to the north of their own village. Śôdiyambâkkam⁷ still bears the same name and lies 3¼ miles north of Ukkal.

In the preceding inscription (No. 11, l. 7), which belongs to the 16th year of Parakêsarivarman, Śôdiyambâkkam is designated as 'a village (*belonging to*) this god,' *i.e.* to the Vishṇu temple at Ukkal. At first sight it might be concluded from this that No. 11 is of later date than No. 12, and consequently, Parakêsarivarman one of the successors of Parântaka I. On the other hand, it is but natural to assume that Parântaka I. prefixed the title *Madirai-konda* to his name *Parakêsarivarman*, in order to distinguish it from earlier Chôla kings named Parakêsarivarman, and that any Parakêsarivarman who succeeded Parântaka I.

¹ Read 'வெள்கெக்காலுக்கு' and compare Vol. II. No. 73, l. 116 f.

² Read உதுவத்தில்.

³ Read இஃஃஃ; the following symbol represents "etc."

⁴ The writer wants us to supply here a minatory sentence resembling No. 6. ll 13-15.

⁵ See Vol. II. pp. 374 and 379 f.

⁶ See *ibid.* p. 381.

⁷ No. 246 on the *Madras Survey Map* of the Arcot taluka.

Handwritten text in an ancient script, likely Tamil, on a narrow horizontal strip.

No. 12. — Inscription of Parantaka I.

Small fragment of handwritten text in the upper left corner.

Handwritten text in an ancient script, likely Tamil, on a horizontal strip.

Handwritten text in an ancient script, likely Tamil, on a horizontal strip.

Large block of handwritten text in an ancient script, likely Tamil, on a horizontal strip.

SCALE 16.

would have followed the example of the latter and adopted a similar distinguishing epithet. Hence I believe that the inscriptions of Parakêsarivarman¹ belong to an earlier king than Parantaka I. The subjoined inscription would then record a mere renewal or confirmation of the gift of the village of Śôdiyambâkkam, which had already belonged to the temple in the time of Parakêsarivarman.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!]* மதிகா கொண்ட கொப்பரகெவரிபழி[!]ற்கு யாண்டு முப்ப[த்]த-
ழாவது காவியூர்க்கொட்டத்துத்தன் கூற்றுச்சுவகுளா[மணி]ம[ங்]க[வ]மாக[ய]²
ஸ்ரீவிகு-
- 2 லோலாணச்சகுவெ[?]மலத்து ஸவெயொம் [!]*³ எம்மூர்ப்புவனி[ம]ாணிக்கவீஷ-
முஹத்தப்பெருமானடிகளுக்கு டெவலொமமா-
- 3 க இவர் முன்னுடைய பெரிய நகவானமுட்பட எம்மூர் வடபிடாகைச்சொதியம்-
பாக்கமான ஊரு[ம்] ஊரிருக்கையும் எரியு-
- 4 நன்செய்யும் புன்செய்யும் வளையிற்சுற்று உடம்பொடி ஆமை தவழ்ந்ததெப்பெர்ப்-
பட்டதும் [இ]ப்புவனிமாணிக்-
- 5 கவிஷு[?]முஹத்த[து]ப்பெருமானடிகளுக்கு ஆராயிப்பாக்கும் சுஷு[?]நாலொமத்துக்குக்-
காவந்தி[ரு]வழிதக்கும் இரண்டு நொ[?]ரவினக்கு[க்கு*]ம் ஸ[?]களில் [?]வ-
- 6 ம[?]லை[?]ளுக்கும் திருவுகூவத்துக்கும் [அ]யனமும் விஷுவும்⁴ ஆஹணமும் ஸுவ-
கஞ்செய்வதாகவும் ஸ்ரீவீக்குந்திருவுண்ணாழிகைப்புறமற்றுமெப்-
- 7 பெர்ப்பட்டதுக்கு[?]வலொமமாவதாகவும் [!]* இவ்வூர் [சு]ட்டி எப்பெர்ப்பட்ட
இறைபுங்காட்டப்பெருதொமாகவும் [!]* இவ்வூர் எந்ந குடிகளை ஸலாகியொ-
மத்த[?]ல்⁵ ஸுவதூ-
- 8 வாரியஞ்செய்வொமும் எ[?]வாரியஞ்செய்வொமும் தொட்டவாரியஞ்செய்வொமும் இ-
க்குடிகளை வெட்டி[யும்] வெதி[?]யும் வாலக்காணமும் கொள்ளப்பெருதொம[?]ர]-
- 9 கவும் [!]* இவ்வூர்க்குடிக[?]க்குற்றந்நொஷமன்று[?]ர⁶ டெவரெய் [?]ணித்துக்கொள்-
வதாகவும் [!]* ஒட்டிக்கு[?]து⁷ ஸூரெவெ செய்து எழுத்து வெட்டிக்குடு-
த்தொம் ஸ-
- 10 லெயொம் [!]* இத[ன்]றெ[ன்]று இற[க்*][?] ⁸நிகாஜுஞ்சொ[ன்]னெம் கங்-
கை இடைக்குமரி இடைச்செய்தார் செய்த பாவ[ங்]கொள்வ[?]ராகவும்⁹ [!]*
இத[?]மம்[?]னெ[?]ம ஸூர[?]உ-
- 11 ர[?]ய் மெய் வெறு நீசதி நூற்றெட்டுக்கா[?]ணந்த[?]ண்டப்பட ஒட்டிக்குடுத்தொம்
ஸவெயொம் [!]* இஸுலெயுள்ளிருளு ஸவெ[?]யார் பணிப்பவெழு[?]னெ[?]ன
இவ்வூர் லி[?]ன [பொ]ற்றி[?]றி ஸூர[?]ய[?]னன் [!]*

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the thirty-seventh year (*of the reign*) of king Parakêsarivarman who conquered Madirai,— we, the assembly of Śivachûlâmanîṅgalam, *alias* Śrî-Vikramâbharana-chaturvêdimanṅgalam, (*a village*) in its own subdivision of Kâliyûr-kôṭṭam, (*ordered us follows*):—

(L. 2.) To the god of the Puvanîmânikka-Vishnugriham in our village shall belong, as a divine gift (*dêva-bhōga*), the village called Śôdiyambâkkam, a hamlet (*pidûgai*)

¹ See above, p. 17, note 4.

² The two syllables மணி are entered below the line.

³ The வ of புவனி is entered below the line.

⁴ Read ஸூ.

⁵ Read ஸூர,

⁶ Read நிகாதஞ்.

⁷ The two syllables மணி are entered below the line.

⁸ Read முஹண.

⁹ The ப of பாடு is corrected from டு.

¹⁰ Read கொள்வொமாகவும்.

to the north of our village,—including the great flower-garden which belonged to this (*temple*) previously,— the site of the village,¹ the tank, the wet land, the dry land, and everything within (*its*) limits, on which the iguana runs and the tortoise crawls,² for the worshippers of the god of this Puvanîmânikka-Vishṇugriham, for the requirements of the worship, for oblations (*tiruvamṛitu*) at the three times (*of the day*),³ for two perpetual lamps, for rows of lamps at twilight, for festivals, for the bathing (*of the idol*) at solstices, equinoxes and eclipses, for offerings (*śribali*), (*for*) supplies⁴ to the store-room⁵ of the temple, and for all other purposes.

(L. 7.) We shall not be entitled to levy any kind of tax from this village. We, (*the great men*) elected for the year, we, (*the great men*) elected for (*the supervision of*) the tank, and we, (*the great men*) elected for (*the supervision of*) gardens, shall not be entitled to claim, at the order of the assembly, forced labour (*vetti*),⁶ *vēdi*[*lai*] and *vāluḥkâṇam* from the inhabitants settled in this village.

(L. 9.) (*If*) a crime (*or*) sin becomes public, the god (*i.e.* the temple authorities) alone shall punish the inhabitants of this village (*for it*). Having agreed (*thus*), we, the assembly, engraved (*this*) on stone.⁷

(L. 10.) If we utter the untruth that this is not (*as stated above*), in order to injure (*the charity*), we shall incur (*all*) the sins committed between the Gaṅgâ and Kumari. We, the assembly, agree to pay a fine of one hundred and eight *kānam* per day, if we fail in this through indifference⁸⁹

(L. 11.) Having been present in this assembly, I, the arbitrator of this village, [Po]ṛrikkuṛi Brahma-priyaṇ, wrote (*this*) at the order of the assembly.

No. 13.—ON THE SOUTH WALL OF THE MANDAPA.

This inscription is dated in the 17th year of the reign of the ancient Chôla king Râja-kêsarivarman. It was meant to record some decision of the village assembly, but was left unfinished for unknown reasons.

TEXT.

- 1 ஸ்ரீ¹⁰ [||*] கொ ராஜகெவலரிவழி¹⁰ [—]ற்கு யாண்டு யெ ஆவது நாள் [ா]உயெ
இந்நாளால் ஸ்ரீவிசுவநாதரணஜகுவெ¹⁰ [—]கிழை-
2 கருத்து¹¹ இவ்வாட்டை¹² [ஸ]வது ரவாரியப்பெருமக்களும்¹³ எகிவாரியப்பெரும[ஸ]ட்-
டர்க[ளு]ம் விஸி-
3 ஷ்டர்களுமுள்ளி[ட்ட*] சிறாஸெவெயாம்[ெ]ம[ம்*]முர் புவனிமாணிக்கவிஷ்ணு[—]முறுத-
தெ கூட இருந்தகூ

¹ The term *ūr-irukkai* occurs in the Tañjâvûr inscriptions, Vol. II. Nos. 4 and 5.

² Compare Vol. II. p. 360, note 1.

³ See above, p. 11, note 3.

⁴ On *puram* see above, p. 6, note 9.

⁵ This translation of *unṇāligai* is conjectural. The same word occurs in Vol. I. Nos. 82, 83, 145 and 150. Compare *ilandli*, 'a passage between two rooms,' in Dr. Gundert's *Malayâlam Dictionary*, p. 100.

⁶ See *Ep. Ind.* Vol. III. p. 323, note 1.

⁷ The 'engraving' is expressed twice, first in Sanskrit and then in Tamil.

⁸ Compare above, No. 7, l. 6.

⁹ On *மெய் வெறு* see above, p. 13, note 1.

¹⁰ These two words are engraved to the left of lines 1 and 2.

¹¹ Read உகுவெ-¹¹கிழை-¹¹கருத்து.

¹² Read ஸம்.

¹³ Read எரி.

TRANSLATION.

Hail! Prosperity! On the 122nd day of the 17th year (*of the reign*) of king Râjakêsarivarman,— we, the great assembly of Śrî-Vikramâbharana-chaturvêdimangalam,— including the great men elected for this year, the great *Bhattas* elected for (*the supervision of*) the tank, and (*all other*) distinguished men,— being assembled on this day in the Puvanîmânikka-Vishṇugriham in our village,

No. 14. — ON THE SOUTH WALL OF THE MANDAPA.

This inscription is dated in the 4th year of the reign of “Parakêsarivarman who deprived Vîra-Pândya of his head.”¹ This king may be identified with Âditya II. surnamed Karikâla, the elder brother of Râjarâja I., who, according to the large Leyden grant (l. 58), “as a boy, played sportively in battle with Vîra-Pândya.”

The inscription records that a cultivator named Śēṇai granted one *patti*² of land, from the proceeds of which water and fire-pans³ had to be supplied to a *mandapa* frequented by Brâhmanas.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] வீரவாண்டியனைத்தலை கொண்ட கொப்பரடுகவரிவநூற்கு யா-
ண்டு நாலாவது காவியூர்க்கொட்டத்து தன்⁴ கூற்றுச்சீவகுளாமணிமங்கலமாகிய
⁵ பீலிகுரீ[வ]ர[ணச்ச]து[வெ]ஹி[தி]மங்க[லத்து] இருந்து வாழும்
- 2⁶ வெள்ளாளன் சி[சு]ராருடை[ய]ரன் புலியன் மகன் செனை தனக்கு யழி[—]ரா[—]
ம[ர]க இ[வ*]யூ[ர்*] ஸ்ரீஹ்ஸானத்தே ஆறு மாலன்⁷ தண்ணீரட்டுவதாகவும்
ஆறு மாலு கழி[வெ]ஷ⁸ இவெ[த]ராகவும் மண்டதத்து⁹ [த]ரட்டி மூ[ன்]றெய்¹⁰
எத்தம் எடுப்பதாகவும் இ[த]யூ[—]த்துக்கு உ[—]ராதித்தவத் நிறக வைத்த
- 3 ஊ[—]றி வ[னை]யிவிற்பட்டி நிலமும் [||*] [அ]வவ¹¹ ஸ்ரீவகூரங்களில் ஸ்ரீகாயு[—]டி
திருத்தும் பெ[ரு]மக்கள்¹² [இ]தயூ[—]ங்கடைக்காணபதாக[வு]ம் [||*] இ[த]ற்-
க்கு வி[ர]ாய[நின்]றார்¹³ [மெ]ம[—]ரா[—]ரத்தி[—]ய்தார் செய்த பா[வ]த்-
திற்படு[வ]ராகவும் [||*] [இ]ப்ப[ரி]சு வைத்த[த]ன் செனை[ய]ன் [||*]
[இ]சுக்கு வி[ர]ாய[—]த[—]ன் இரு[பத்]த[—]¹⁴
- 4 கழஞ்சு பெ[—]ரன் டண்டமிடப்பெறுவதாகவும் [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the fourth year (*of the reign*) of king Parakêsarivarman who deprived Vîra-Pândya of (*his*) head,— Śēṇai, (*who was*) the son of the cultivator (*Vellâlan*) Śi[kk]âr-udaiyân Puliyan (*and*) who resided at Śivachûlâmani-mangalam, *alias* Śrî-Vikramâbharana-chaturvêdimangalam, (*a village*) in its own subdivision of Kâliyûr-kôṭṭam, assigned (one) *patti* of land in the neighbourhood, to last as

¹ Another, incomplete inscription of the same king (No. 240 of 1894) is engraved on the *mandapa* in front of the Pañchanadêśvara shrine at Tiruvaiyâru near Tanjore. With the construction வீரவாண்டியனைத்தலை கொண்ட compare செழியரைத்தேச கொள in the inscriptions of Râjarâja I., *e.g.* above, No. 4, l. 3.

² See Vol II. p. 359, note 12.

³ Similar endowments for the supply of water and fire occur in the Kûram plates (Vol. I. p. 151, text line 74) and in a Tirukkalukkuṅgam inscription of Kanṇaradêva (*Ep. Ind.* Vol. III. p. 285, text line 9 f.)

⁴ Read சிவ.

⁵ Read ஸ்ரீ.

⁶ Read வெள்ளாளன்.

⁷ Read மாலன்.

⁸ Read வெஷ.

⁹ Read மண்டகத்து.

¹⁰ Read முனெ; the two letters எத் are entered below the line.

¹¹ Read ஸம்.

¹² The letter ன் is entered below the line.

¹³ Read மெம[—]ரா.

¹⁴ Read இ[—]பத்த[—].

long as the moon and the sun, for his own merit (*and*) for the meritorious purpose of supplying to the *Brahmasthanâ* in this village water during six months and fire-pans (*agnihthâ*) during six months and of constructing a water-lever in front of the cistern at the *maṇḍapa*.¹

(L. 3.) The great men who manage the affairs of the village in each year, shall supervise this charity. Those who cause obstruction to this, shall incur (*all*) the sins committed between the Gaṅgâ and Kanyâ.² Under these conditions, I, Śêṇai, assigned (*the land*). He who obstructs this, shall be liable to pay a fine of twenty-five *kalāñju* of gold.

II.—INSCRIPTIONS AT MELPADI.

Mêlpâdi,³ which I visited in 1889, is a village six miles north of Tiruvallam in the North Arcot district. The antiquity of the place is established by the Karhâḍ plates of the Râshtrakûṭa king Kṛishṇa III., who in A.D. 959 was encamped at Mêlpâṭi.⁴ About a mile west of Mêlpâdi is the hill of Vallimalai, an ancient site of Jaina worship.⁵

Mêlpâdi contains two temples of Śiva, the larger of which, Sômanâthêśvara, is still used, while the other, Chôlêśvara, is deserted. I publish below four inscriptions of the Chôlêśvara temple (Nos. 15 to 18) and one of the Sômanâthêśvara temple (No. 19). Of these, four belong to the reign of the Chôḷa king Râjarâja I. (Nos. 15, 16, 17 and 19) and one to the reign of his son Râjêndra-Chôḷa I. (No. 18). From three of them (Nos. 15, 16 and 17) we learn that the Chôlêśvara temple was built by Râjarâja I. himself. Hence it is contemporaneous with the great temple at Tañjâvûr.⁶ The ancient name of the Chôlêśvara temple was Ariñjigai-Îśvara (Nos. 15 and 16) or Ariñjîśvara (Nos. 17 and 18). The first part of this compound is probably a corruption of Arimjaya,⁷ the name of Râjarâja's grandfather.⁸ Râjarâja is said to have built the temple "as a resting-place (?) for the king who fell asleep (*i.e.* died) at Âṛṛûr" (Nos. 15, 16 and 17). If I am correct in deriving the name of the temple from Arimjaya, it would follow that the same king is meant by the expression "the king who died at Âṛṛûr." According to No. 19, the ancient name of the Sômanâthêśvara temple was Chôlêndrasimhêśvara.⁹

Mêlpâdi bore the two names Mêlpâdi (Nos. 15 to 18) and Râjâśrayapuram (Nos. 15 to 19). The second designation has to be derived from one of the surnames of Râjarâja I.¹⁰ The same applies to the names of two streets of Mêlpâdi, *viz.* "the high-street of Mummadi-Chôḷa"¹¹ (No. 15) and "the high-street of Arumolîdêva"¹² (No. 19). Mêlpâdi belonged to Tûy-nâḍu (Nos. 18 and 19) or Tûñâḍu (Nos. 15, 16 and 17), a subdivision of Perumbâṇa-pâdi¹³ (Nos. 15 to 18), a district of Janyaṅkonda-Chôḷa-maṇḍalam.¹⁴ Three of the inscriptions were put in writing by the accountant (*karanattâṇ*) of the city (Nos. 15, 16 and 18).

¹ மண்குழி is a Tamil corruption of மண்குழி. It occurs in No. 7, line 2, and three times in the Kûram plates (Vol. I. No. 151, text lines 61 and 74).

² Kanyâ is the same as Kanyâkumâri or, more commonly, Kumari, the Tamil name of Cape Comorin.

³ No. 119 on the *Madras Survey Map* of the Chittûr tâluka.

⁴ *Ep. Ind.* Vol. IV. p. 281.

⁵ *Ibid.* p. 140.

⁶ See above, Vol. II. p. 1.

⁷ Compare Vol. II. p. 259 f.

⁸ See Vol. I. p. 112.

⁹ The same temple is incidentally referred to in No. 15.

¹⁰ See Vol. II. p. 260, note 5.

¹¹ See *ibid.* note 3, and below, p. 29.

¹² See Vol. II. p. 259, note 5.

¹³ The names Perumbâṇa-pâdi and Vânasamudram (No. 19 below) bear testimony to the rule of the Bâṇa dynasty over this part of the country. See also *Ep. Ind.* Vol. IV. p. 221, note 3.

¹⁴ See above, p. 2, note 3.

No. 15.—ON THE BASE OF THE CHOLESVARA SHRINE.

This inscription is dated in the 29th year of the reign of the Chôla king Râjarâja I. and opens with the usual historical introduction, where, however, this inscription and No. 16 read Tadîga-pâdi instead of Tadigai-pâdi or Tadiya-vali.¹

The inscription records that the citizens of Mērpâdi granted to the Ariñjigai-Îsvara temple 5,136½ *kuli* of land, which was bounded in the east by the river Nugâ, and in the north by the Chôlêndrasimhêsvara temple. Nugâ is evidently the original name of the river Nivâ (or Poñnai), on the western bank of which Mēlpâdi is situated, and Chôlêndrasimhêsvara is the ancient designation of the Sômanâthêsvara temple.²

TEXT.

- 1 வுலு ஸ்ரீ [||*] திருமகள் பொலப்பெருநிலச்செல்வியுணக்கெயுரிமை [பூண்]டமை மனக்கொள்க்காண[ளுர்]³ ச[ா]லை கலமறுத்தரு[ளி] வெ]ங்கைநாடுக்கங்கபாடியு[து]- னம்பபாடியுந்தகபாடியுங்குடமலைநாடுக்கொல்லமுங்கவிங்கமுமெண்டிசை புகழ் தர- வீழமண்டலமுமிரட்டபாடியெழாரையிலக்கமுண்கிண்டிதல் வென்றித்தண்டாற்க்கொண்ட தன்னெழில் வளமுழி எல்லா[ய]ர[ண்]டுகொழுத[ை*]க விளங்கும் யாண்டெய் செழியரைத்தெசு கொள் ஸ்ரீகொவிராஜராஜகெலரிபநூராந ஸ்ரீராஜராஜதெவர்கு யாண்டு உயக ஆவது ஜயக்கொண்டசொழமண்டலத்துப்பெரும்பாணப்பாடித்தா- ஞாட்டு [ம]ற்ப்பாடியா[கி]ய ராஜாஸ்யபுரத்து நகரத்தொம்⁴ ஆற்றூரர்த்தஞ்சின தெவர்குப்பள்ளிபடையாக உடையார் ஸ்ரீராஜராஜதெவர் எங்கள் நகரத்தி]- வெடுப்பித்தரு[ளி]ன [கி]ருஅறிஞ்சிகை[ஞா]ஸூரத்து லீறாஜதெவர் [ஸ்ரீ]கொ[யி]லுக்- குந்[கி]ருச்சுற்றலைக்குந்[கி]ருமுற்றத்துக்குந்[கி]ருநந்தனவனத்துக்கும்
- 2 மடவிளாகத்துக்குமா[க] நாங்களித்தெவற்குக்குடுத்த நிலத்துக்கெல்லை நுகாவென்னு[ம]ரா- ற்றுக்கு மெற்கும் இவ்வூர் [மு]ம்மடிசொழப்[டு]பருந்தெருவில் வ்யாபாரி ஆச்செ- ருமான் வயிரமெசன் தொட்டப்பா[ழ]ான [நி]லத்தின் வடவருகெய் நுகாவாற்றி- நின்னுமிருகொலகலத்தால் மெற்கு நொக்கி[ப்]பொன பெருவழி எண்பத்தெழு- [கா]லாசறுதிக்கு வடக்குமில்வாசறுதியெய் வடக்கு நொக்கிச்சொளெனூலி[ஹ]- ஸூரமுடைய⁵ தெவர் தெவ[ர]டியார் மத்தவாணச்செரியெயெ[ற]ப்பொன தெருவுக்- குக்கிழக்குஞ்சொ[ளெனூ]லிஹீஸூரமுடையார் கொயிலின் தெற்கில் திருநந்தனவன- த்தின் [த]ன்னருகெய் நுகாவென்னுமாற்றக்கெய் கீழக்கு நொக்கி நாற்கொலகல- த்தாற்பொன பெ[ரு]வழிக்குத்தெற்குமிந்நாற்பெொல்லையுள்ளுமகப்பட்ட நிலம்⁶ எங்- களுரளந்து கூறிட்ட பதினெண்ணொக்கொ[ல்]லாற்குழி ஐய்யாயிரத்தெ[ராருது]ர- ற்று⁷ மு[ப்*]பத்தாறையுமித்தெவ[ற்]குத்தெவதானஇறையிலியாகக்குடுத்தொ[ம்] [||*] இ[ந்]நி[ல]த்த[ா]றெய் நுகாவென்னு[ம]ராற்றினின்றும் இத்தெ-
- 3 வரிந்நிலத்துக்குமிலுப்பை[ப]க்கழனிக்குநீர் பாய்ந்த வாய்க்கால் காற்கொலகலத்தால் இத்தெ- வரிந்நிலத்துக்குமிலுப்பைக்கழனிக்குநீர்⁸ பாயப்பெறவுயிப்பரி[சு] தெவதான[இ]றையி- லியாகச்சிலாலெகை செய்து குடுத்தொமெற்பாடியான ராஜாஸ்யபுரத்து நகரத்- தொம் [||*] இந்நகரத்தார் சொல்ல எழுதினென் இந்நகரக்கரணத்தான் நாராய- ணனடைக்கலவெனன் [||*] இவையென்னெழுத்து⁹ ||— இது [ப]ன்மாவெஸூ- [ர*]ரகெசு¹⁰ ||—

¹ See above, page 5.² See the preceding page, and below, p. 29.³ Read ளூர்.⁴ Read ஆற்றூர்.⁵ Read லிஹீஸூர.⁶ Read எங்களுர்.⁷ Read றாற்று.⁸ Read நீர்.⁹ Read முத்து.¹⁰ Read லீறெஸூர.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (*of the reign*) of the glorious king Râja-râja-Kêsarivarman, *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*) Kândalûr-Śâlai and conquered by (*his*) army, which was victorious in great battles, Vêngai-nâdu, Gaṅga-pâdi, Nuḷamba-pâdi, Tadîga-pâdi, Kuḍamalai-nâdu, Koilam, Kalîṅgam, Îla-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lukshas* of Irattâ-pâdi,— deprived the Śeḷiyas of (*their*) splendour at the very moment when Udag[ai], which is worshipped everywhere, was (*most*) resplendent;— we, the citizens of Mêrpâdi, *alias* Râjâśrayapuram, in Tûñâdu, (*a subdivision*) of Perumbâna-pâdi in Jayankonda-Śôḷa-maṇḍalam, gave land to the god Mahâdêva (Śiva) of the holy Ariñjigai-Îśvara (*temple*),— which the lord Śrî-Râjarâjadêva had been pleased to build in our city as a resting-place (? *palli-paḍai*) for the king who fell asleep¹ at Âṅṅûr,— for the sacred temple, for the temple enclosure,² for the temple court, for the temple garden, and for the environs of the temple.³

(L. 2.) The (*four*) boundaries of (*this land are*) to the west of the river called Nugâ; to the north of the limit, eighty-seven rods (*in length*), of the high-road which, at a breadth of two rods, leads westward from the Nugâ river along the northern extremity of the waste land of the garden of the merchant (*vyâpârin*) Âchcherumân Vayiramêgaṇ, (*who resides*) in the high-street of Mummadi-Śôḷa in this village; to the east of the street which leads up northward from this limit to Mattavânachchêri, (*the quarter*) of the dancing-girls of the god of the Śôḷêndrasimhîśvara (*temple*); and to the south of the high-road which, at a breadth of four rods, leads eastward to the river called Nugâ along the southern extremity of the temple garden on the south of the temple of the lord Śôḷêndrasimhîśvara. The land enclosed within these four great boundaries, (*which measures*) five thousand one hundred and thirty-six and a half *kuli* by the rod of eighteen spans, by which our village is measured and divided, we gave to this god as tax-free temple land. The channel, a quarter rod in breadth, (*which flows*) through this land from the river called Nugâ (*and*) supplies water to this land and to the *iluppai*⁴ field of this god, shall (*continue to*) supply water to this land and to the *iluppai* field of this god.

(L. 3.) Thus we, the citizens of Mêrpâdi, *alias* Râjâśrayapuram, having engraved (*this*) on stone, gave (*this land*) as tax-free temple land. At the bidding of these citizens, I, the accountant (*karaṇattân*) of this city, Nârâyanaṇ Adaikkalavaṇ, wrote (*this*). This is my writing. This (*gift is placed under*) the protection of all *Mâhêśvaras*.

No. 16.— ON THE BASE OF THE CHOLESVARA SHRINE.

The date of this inscription is the same as that of No. 15. The inscription records that the citizens of Mêrpâdi granted to the Ariñjigai-Îśvara temple the hamlet of

¹ In the Appendix to Pandit Śâminâdaiyar's edition of the *Puranâṅguru*, Mr. V. Kanakasabhai Pillai suggests that the expression *tuñjina* or *tuñjya*, 'who slept,' which forms part of the designations of several Chôla, Pândya and Chêra kings means 'who died.'

² ஆலை is a corruption of ஆலையு (ālaya in Sanskrit). Hence ஆருச்சுராலையு is synonymous with ஆருச்சுராலையு and *pari-ārālaya*, on which see Vol. II. p. 151, note 1.

³ Compare Vol. I. p. 92. note 5.

⁴ This is the Tamil name of the tree *Bassia longifolia*.

Pulikkunṅam on the west of the river Nugâ,¹ on the north of Kukkaṅûr, on the east of Tenkolli, and on the south of Pâlainellûr. Pulikkunṅam itself is not found on the map; but its southern boundary, Kukkaṅûr,² is situated on the road from Tiruvallam to Mêlpâḍi, and its western and northern boundaries, Tenkolli and Pâlainellûr, are probably the modern Tempalle and Śrîpâdanellûr.³

TEXT.

- 1 ஸ்வஸ்தி ஸ்ரீ [*] திருமகள் பொலப்பெருசிலச்செவ்வியுந்தனக்கெயுரிமை பூண்டமை
மனக்கொள்க்காந்தளர் . . . க்கெமறுத்தருளி⁴ வெங்கைநாடுங்கங்கபாடியுந்⁵ தடிக-
பா[டி]யுங்குடமலைநாடுங்கொல்லமுங்கலிங்கமுமெண்டிசை புகழ் தரவீழமண்டல[மு]-
மிரட்டபாடியெழாரையிலக்கழுந்திண்டிதல் வென்றித்தண்டாற்கொண்ட தன்னெழில்
வளருழி⁶ எல்லாயாடுந்தொழுத[*]க விளங்கும் யாண்டெ செழியரைத்தெ[சு]
கொள் ஸ்ரீகொ[வி]ராஜராஜகெவிரிபட்டு[*]ரான ஸ்ரீராஜராஜகெவற்கு யாண்டு
உயக [ஆ]வது ஜயங்கொண்டசொழமண்டலத்துப்பெரும்பாணப்பாடித்தூராட்டு⁷
மெற்பாடியான ராஜாஸ்யபுரத்து நகரத்தொம்⁸ [ஆ]ற்றூர்த்து[ஞ்சின தெவர்க்-
குப்பள்ளிபடையாக உடை[யார் ஸ்ரீராஜராஜகெவர் எங்கள் நகரத்தில் எடுப்பி-
த்தருளின அறிஞ்சிகைஈரத்து லீஹாஹெவர்க்கு வெண்ணிவந்தங்களுக்குத்தெவதா-
னமாக நாங்கள் குடுத்த நிலமாவ[து] [*]⁹ எங்களர்க்குப்பிடாகையாகப்பெ[ற்]-
றுடைய[வரு]களில் மனைவழி கூறிடாது நகரப்பொதுவாய்க்கிடந்த [பு]னிக்[குன-
றத்துக்கு(ககு)க்கிழ்ப[ப]ரற்கெல்லை¹⁰ து[க]ரவென்னுமாற்றுக்கு மெற்கும் [*]
- 2 தெ[ன்பாற்]கெல்லை குக்கனூர்¹¹ எல்லைக்கு வடக்கும் [*] [டு]மல்பாற்கெல்லை தெ-
[ன]கொள்ளி எல்லைக்குக்கிழக்கும் [*] வடபாற்கெல்லை பாலைநெல்லூர்¹² எல்லைக்-
குத்தெற்கும் [*] இந்நாற்[டு]பொல்லையுள்[ளு]நடு[வு]பட்ட புலிக்குன்றம்¹³ நீர்க்-
வ[மு]ங்கொல்லையுங்காடும் உட்பட[வுண்ணிலமொ]ழிவின்றி இப்புலிக்குன்றத்து
ந்[வ]ய¹⁴ எப்பெ[ப்]ர்ப்ப[ப]தும்¹⁵ இத்தெவா[க்*]கு வெண்ணிவந்தங்களுக்குத்தெவ-
தான இ[வ]றயிலியாகச்சிலாவெகை செய்து குடுத்தொம் மெற்பா[டி]யான ரா-
ஜாஸ்யபுரத்து நகரத்தொம் [*] நகரத்தார் சொல்ல எழுதினென் இந்நகரக்கர-
[ண*]த்த[ர]ன் நாராயணன[டை]க்கலவ[னென்] [*] [இ]வெயென்[டு]ன[மு]த்த
||— இது பன்மாஹெஸூ[ர*]ரகெஷ¹⁶ ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (*of the reign*) of the glorious king Râja-râja-Kêsarivarman, *alias* Śrî-Râjarâjadêva, who, *etc.*,¹⁷ — we, the citizens of Mêrpâḍi, *alias* Râjâśrayapuram, in Tûñâḍu, (*a subdivision*) of Perumbâna-pâḍi in Jayankonda-Śôla-maṇḍalam, gave the following land as temple land for the expenses (*nibandha*) required by (*the god*) Mahâdêva of the Ariṅjigai-Îśvara (*temple*), which the lord Śrî-Bâjarâjadêva had been pleased to build in our city as a resting-place for the king who fell asleep at Ârṅûr. The eastern boundary of Pulikkunṅam, — (*which is one*) among the villages that were acquired and belong to our village as hamlets (*pidûgai*), which is not

¹ See above, page 23.

² No. 5 on the *Madras Survey Map* of the Guḍiyâtam tâluka.

³ Nos. 122 and 121 on the *Madras Survey Map* of the Chittûr tâluka.

⁴ Read காநதனூர்ச்சாலை கலமறுத்தருளி.

⁵ Here the writer has omitted குளம்பபாடியும் by mistake.

⁶ Read வளருழி.

⁷ Read தூராட்டு.

⁸ Read ஆற்றூர்.

⁹ Read எங்கனூர்.

¹⁰ Read கீழ்.

¹¹ Read னூர்.

¹² Read லூர்.

¹³ Read நீர்.

¹⁴ Read நிலம்.

¹⁵ Read பட்டதும்.

¹⁶ Read லீஹெஸூர.

¹⁷ The historical introduction of this inscription is identical with that of No. 15.

divided into house-sites (*maṇai*),¹ and which is the common property of the city,—(*is*) to the west of the river called *Nugâ*; the southern boundary (*is*) to the north of the boundary of *Kukkaṇûr*; the western boundary (*is*) to the east of the boundary of *Te[n]kolli*; and the northern boundary (*is*) to the south of the boundary of *Pâlainellûr*.

(L. 2.) (*The village of*) *Pulikkunṇam*, enclosed within these four great boundaries,—the whole land of this *Pulikkunṇam*, including wet land, dry land and jungle, (*and*) not excluding the cultivated land,² — we, the citizens of *Mêrpâdi*, *alias* *Râjâśrayapuram*, gave for the expenses required by this god, as tax-free temple land, having engraved (*this*) on stone. At the bidding of the citizens, I, the accountant of this city, *Nârâyaṇaṇ Aḍaikalavaṇ*, wrote (*this*). This is my writing. This (*gift is placed under*) the protection of all *Mâhêśvaras*.

No. 17.—ON THE NORTH WALL OF THE CHOLESVARA SHRINE.

This inscription is written in beautiful florid characters, resembling those of the large *Leyden* grant, but mixed with letters of the usual type, especially after line 12. It is dated in the same year as Nos. 15 and 16, and records the grant of a lamp to the *Ariñjîśvara* temple at *Mêrpâdi*.

TEXT.

- 1 ஸ்வஸ்தி ஸ்ரீ [||*] திருமகள் பொலப்பெருநிலச்செல்வியுச-
- 2 னகெ[சு]யு[ரி]மை பூண்டமை மனகொள்காசு[னா]ர்ச்சா-
- 3 [லை] கலமறுத்தருளி வெங்கைநாடுங்கங்கபாடியும் துளம்[ப]-
- 4 [ப]ரடியுசுடிகைபாடியுங்குடமலைநாடுங்கொல்லமுங்கலிங்கமும்
- 5 எண்டிசை புகழ் தரவீழமண்டலமுமிரட்டபாடியெழாரையிலசுமுனிண்[டி]-
- 6 தல் வென்றித்தண்டாற்கொண்ட தன்னெழில் ³ வளரவுழியெல்லா-
- 7 யாண்டுகொழுதகை விளங்கும் யாண்டெ செழியரைத்தெசு கொ-
- 8 ள் ஸ்ரீகொ ராஜராஜராஜகெவரிவழி-⁴ரான ஸ்ரீராஜராஜகெவற்கு யாண்[டு]
- 9 [உய]சு ஆவது ஜயங்கொண்டசொழமண்டலத்துப்பெரும்பாணப்[ப]ரடித்தூராட்[டு]
- 10 மெற்பாடியான ராஜாஸ்யபுரத்து ஆற்றார்த்தஞ்சின கெவற்குப்பள்ளிபடை-
- 11 [ய]ரக உடையார் ஸ்ரீராஜராஜகெவர் எடுப்பித்தருளின திருவறிஞ்சிஸூரத்து ⁴
- 12 லீலாசெவற்கு வெண்குன்றகொட்டத்து மருத[ந*]ராட்டு வெள்ளாளன் அருவாக்-
- 13 [கீழாள்] முத்திகண்டனென் வைத்த திருந[ந*]தாவிளசு ஒன்றினுசு
- 14 கை[வத்]த சாவா ⁵முவாப்பெராடு தொண்ணூற்றாறுங்கைக்கொண்டு
- 15 நி[சதம்] உழக்கு நெய் ராஜகெசரியால் சகிராதித்தவற் அட்[டு][வ*]தாநென் இ-
- ரா[ஜா]ஸ்யபுரத்து
- 16 [இ]கை[டய]ந் எணி கெங்காதிரநென் [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 29th year (*of the reign*) of the glorious king *Râja-râja-Râjakêsarivarman*, *alias* *Śrî-Râjarâjadêva*, who, *etc.*,⁶—I, the cultivator (*Vel-lûlaṇ*) *Aruvâ-[Kilâl]* *Muttigandaṇ* of *Marud[a-n]âḍu* in *Venkunṇa-kôṭṭam*, gave

¹ See Vol. I. p. 66, note 3.

² The same expression உண்ணிலமொழிவின்றி occurs in line 99 of the *Udayêndiram* plates of *Prithivîpati* II.; above, Vol. II. p. 386.

³ Read வளரவுழி.

⁴ Read சீஸூர.

⁵ Read முவா.

⁶ The historical introduction of this inscription is identical with that of No. 15; it reads, however, தடிகைபாடி (l. 4), while Nos. 15 and 16 have தடிகைபாடி.



one perpetual lamp to (*the god*) Mahâdêva of the holy Ariñjîśvara (*temple*),— which the lord Śrî-Râjarâjadêva had been pleased to build as a resting-place for the king who fell asleep at Ârūr, in Mērpâdi, *alias* Râjâśrayapuram, (*a city*) in Tûñâdu, (*a sub-division*) of Perumbâna-pâdi in Jayañkonda-Śôla-maṇḍalam, — (*and*) assigned to (*this lamp*) ninety-six full-grown ewes, which must neither die nor grow old.¹

(L. 14.) Having received (*these ewes*), I, the shepherd Êṇi Gaṅgâdharan of Râjâśrayapuram, shall pour out daily, as long as the moon and the sun endure, (one) *ulakku* of ghee, (*measured*) by the *Râjakésari*.

No. 18.—ON THE NORTH WALL OF THE CHOLESVARA SHRINE.

This inscription is dated in the 9th year of the reign of Parakêsarivarman, *alias* Râjendra-Chôladêva. It records that certain shepherds of Mērpâdi pledged themselves to supply ghee for a lamp in the Ariñjîśvara temple. This declaration was made before Lakulîśvara-Paṇḍita, the head of a *Matha* connected with the temple. The name Lakulîśvara is interesting, because it suggests that the *Matha* at Mērpâdi was a branch establishment of the Lakulîśa-Pâsupatas of Kârôhana in Gujarât, who are referred to in the Cintra *praśasti*.² The inscription ends with the signature of a local merchant, who may have been the donor of the lamp.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி வளர இருநிலமடையும் பொற்சயப்பாவையும் ³ சிர்-
த்திச்செவியு-
- 2 ஞந் பெ[ரு]கெவியராகி[யி]ன்புற நெடிதுயிலூழியுள் ⁴ இ[ை]டதுறைநாடு[ட]ர்வகவெ-
லிப்ப-
- 3 டர் வநவாசியும் சுள்ளி[ச*]சூழ்மதிட்கொள்ளி[ப்]பாக்[ை]கயும் நண்ணற்கரும-
- 4 ரண் மண்ணைக்கடக்க[மு]ம் பொ[ரு]கடவிழ்த்தரையர் ⁵ தமுடியுமா[ங்]கவர்
- 5 தெவியரொங்கெழில் முடியுமுன்னவர் [ப*]க்கலத்தென்னவர் [ை]வத்த
- 6 சுசுரமுடியுமிசிரநாரழகெண்டிசை ⁶ ஈழம-
- 7 ண்டல[மு]ழுவதுமெறிபடைகொளந் [மு]-
- 8 றைமையில் சூடுங்குலதநமாகிய பலர் புக-
- 9 ழ் முடியுஞ்செங்கதிர்மாலையுஞ்சங்கதிர் வெ-
- 10 லைத்தொல் பெருங்காவல் பலபழனிவுஞ்செ[ரு]-⁷
- 11 விற்சிறவில் இருபத்தொருகாலகைகளை கட்ட ⁸ பரசிராமந்
- 12 மெவருஞ்ச[ா]னிமத்திவரண் ⁹ கருதி இருத்திய செம்பெ[ாற்]றிரு-
- 13 த்தகு முடியும் பயங்கொடு பழி மிக [மு]ச[ங்]கியில் [மு]துகிட்டொளித்த
- 14 சயசுகிகள் அளப்பெரும் புகழொடு [சீ]டி இலட்டபாடி எழரை இலகமுந[வ]-
- 15 நெதி[க்]கு[ல]ப்பெ[ரு]மலைகளுமாப்ப[ெ]ப[ரு]கண்ண[டா]ற்கொண்ட[ட] கொப்பரகெவரி[ப]-
- 16 நூரா[ன*] ஸ்ரீ[ரா]ஜெஞ்சொழுவெவர்க்கு யாண்டு சூதாவது ஜயங்கொண்ட[ெ]ச[ா]-
- 17 முமண்டல[த்]து பெரும்பாணப்பாடித்தாய்நாட்டு மெற்பாடியாக ராஜ[ா]ஸூ[ய*]-
- 18 புரத்து திரு[வ]றிஞ்சிஸூரம்முடைய ¹⁰ லை[ர*]வெவர் மடமுடைய இலகுளி[ஸூ]-¹¹
- 19 ரபண்டிதர் கணிகளுகு இத்தெவராடு தொண்ணூறு கையக்கொ[ர]ண்ட[டு]

¹ Compare Vol. II. p. 375, note 3.

⁴ Read நெடுதியலூழியுள்.

⁷ Read பழந்தீவு.

¹⁰ Read சீஸூர.

² *Ep. Ind.* Vol. I. p. 273 ff.

⁵ Read கடலீழ.

⁸ Read பரசு.

¹¹ Read ளீஸூ.

³ Read சீர்.

⁶ Read ஓரமு.

⁹ Read தீவரண்.

- 20 திருநகாவினக்கு ஒந்தீதுக்கு எரிக்க வெய்யட்டுவதாக [இவ]புரிசூலிவ[ட]-
 21 [ய]ந் எறன் சாத்த[ந]சூ இவபுரிசூலும் இடையந் கவலி குட்டெரதும் பு-
 22 ன்னை சிக்கதும் எணி கங்காதரதும் வாணந் சொ[ம]ர[த]த[த]*] ண்டநாணை[ய]-
 23 ம் நம்பி சாதெவத[ம்*] அயிதி காடாடி[ய]*ம் நம்பி திணையநம நம்பி டனந்[ய]-
 24 ம் வாணந் புளிய[த][ம*] ஆக இவவணைவொமொட்டிப்புண்டப்பட்ட டர்சாவது [*]
 இ-
 25 டையநெறன் சாத்தனைக்கொண்டு திருநகாவினசொன்றீதுக்கு ரா[ச]கெ-
 26 சரியால் நீசதம் உழக்கு [வெ]ய்யட்டு[டு]விப்பதாகவும் [*] [இ]வன் சாநிலும் [வொ]கி-
 27 லும் சிறை தனை சங்கலி புநிலும் இவவணைவொ[மு]னபு [ரி]னநெடு[ம] ச-
 28 ங்ராதித்தவந் தி[ந]வினகெரிசூ வெய்யட்டுவதாக புண்டப்பட்டொட [வணை]வொம் [*]
 29 இவர்க[ள்] வெண்டவெ[வ]ழுகிறென் இ[ந]*ககரணத்தந் பொன்னை [அ]மு-
 30 பத்திருவநென் எழுத்து — ராசா[ந]ய[பு]ரத்து வியாபாரி அம்[மு]ரி [இ]ன[ம]பெரு-
 31 கி [*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 9th year (*of the reign*) of king Parakésarivarman, *alias* Śrī-Rājendra-Śōladēva, who,—in (*his*) life of high prosperity, while Fortune, having become constant, was increasing, (*and*) while the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame rejoiced to have become his great queens,—conquered with (*his*) very great army Idaiturai-nādu; Vanavaśi, whose warriors (*were protected by*) walls of continuous forests; Kollippakkai, whose walls were surrounded by *śulli* (trees); the camp of Maṇṇai,¹ whose fortifications were unapproachable; the crown of the king of Īlam. (*who was as impetuous as*) the sea in fighting; the exceedingly beautiful crowns of the queens of that (*king*); the crown of Sundara and the pearl necklace of Indra, which the king of the South (*i.e.* the Paṇḍya) had previously given up to that (*king of Īlam*); the whole Īla-maṇḍalam on the transparent sea; the crown praised by many and the garland of the Sun, family-treasures which the arrow-shooting (*king of*) Kêrala rightfully wore; many ancient islands, whose old and great guard was the sea which resounds with conches; the crown of pure gold, worthy of Lakshmi, which Parasurāma, having considered the fortifications of Śāndimattivu impregnable, had deposited (*there*), when, in anger, (*he*) bound the kings twenty-one times in battle; the seven and a half *lakshas* of Ilatta-pāḍi. (*through the conquest of whose*) throne² immeasurable fame arose, (*and which he took from*) Jayasimha, who, out of fear (*and*) full of vengeance, turned his back at Muśaṅgi and hid himself; and the principal great mountains (*which contained*) the nine treasures (*of Kuvêra*);—before the Pūjāri (*kamiṇal*) Lakuliśvara-Pandita, (*the head*) of the *Maṭha* of (*the god*) Mahādēva of the holy Aṛiñjiśvara (*temple*) in Mērpādi, *alias* Rājāśrayapuram, (*a city*) in Tūy-nādu, (*a subdivision*) of Perumbāṇa-pādi in Jayankonda-Śōla-maṇḍalam, — we, all the following shepherds of this village: Kalli Kuttēraṇ, Puṇṇai Śiṅgaṇ (*i.e.* Simha), Ēṇi Gangādharaṇ,³ Vāṇaṇ Śō[m]a[ḍ]a[ṇ] (*i.e.* Sōmanātha), Taṇḍaṇ Āṇai, Nambi Śādēvaṇ (*i.e.* Sahadēva), Ayidi Kaḍādi, Nambi Tinaiyaṇ, Nambi Paṇri and Vāṇaṇ Puḷiyaṇ, agreed to become security for Ēraṇ Śāttāṇ, a shepherd of this village, (*who*) had received ninety ewes of this temple, in order to supply ghee for burning one perpetual lamp.

¹ See Mr. Rice's *Epigraphia Carnatica* Part 1, p. 19 of the Introduction.

² *Śōla* is perhaps the Sanskrit *śīla*.

³ The same person is mentioned in line 16 of No. 17.

(L. 24.) (*We*) shall cause the shepherd Êraṅ Sâttaṅ to supply daily to one perpetual lamp (one) *ulakku* of ghee, (*measured*) by the *Râjakêsari*.

(L. 26.) If he dies, absconds, or gets into prison, fetters (*or*) chains, we, all these aforesaid persons, are bound to supply ghee for burning the holy lamp as long as the moon and the sun endure.

(L. 29.) At the desire of these persons, I, the accountant of this city, Ponnaḷi Arubattiruvan, wrote (*this*). (*This is*) my writing.

(L. 30.) (*The signature of*) Am[mu]ri [I]ḷa[m]-Perundi, a merchant (*vyâpârin*) of Râjâśrayapuram.

No. 19.—ON THE SOUTH WALL OF THE SOMANATHESVARA SHRINE.

This inscription is dated in the 14th year of the reign of the Chôla king Râjarâja I. and mentions the conquest of Kuḍamalai-nâḍu and of the Śeliyas (*i.e.* Pândyas) in addition to those recorded in No. 3 of this volume. Instead of Taḍigai-pâḍi, Taḍiga-pâḍi or Tadiya-vali¹ it reads Tadiya-pâḍi. The king is designated by two different names, *viz.* Râjarâja-Râjakêsarivarman and Mummudi-Chôladêva. The second name means 'the Chôla king (who wears) three crowns,' *viz.* those of the Chôla, Pândya and Chêra kingdoms.²

The inscription records that Îrâyiravaṅ Pallavayaṅ, a well-known officer of Râjarâja I. and Râjêndra-Chôla I.,³ made over 15 *kalaṅju* of gold to the assembly of Tiruvallam,⁴ who, in return, assigned 1,000 *kuli* of land in the hamlet of Vâṇasamudram near Tiruvallam to the Chôlêndrasimhêśvara (now Sômanâthêśvara) temple at Râjâśrayapuram (*i.e.* Mêlpâḍi). This land was made over to an inhabitant of Râjâśrayapuram, who had to supply ghee for a lamp in the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொல[ப்]பெருநிலச்செல்வியு-
- 2 கனக்கெயுரிமை பூண்டமை மனக்கொளக்கருதிக்காணொர்-
- 3 ச்சாலை கலமறுத்த[ரு]ளிக்கங்கபாடியுனுளம்பபாடி[யு]ம்
- 4 தடியபாடியு[ம்*] வெங்கைநாடுங்குடமலைநாடுகண்டாற்கெ[ர]-
- 5 ண்ட தண்ணெழில் வளரொளி செழியரைத்தெசு கொ[ண்]ட
- 6 ஸ்ரீமும்முடிசொழுவெ[ற்]கு கொ ராஜராஜா[ர]ஜகெ[ல]-
- 7 நிவந்தகியாண்டு யச ஆவது [ப]டுவூர்க்கொட்டத்த[து] மிய[யா]-
- 8 றுநாட்டு திருவல்லத்து ஸலெயெயாம் சொனாட்டு தென்கரை[ப்]-
- 9 பாம்பு[ணி]க்கூற்றத்தரைசூரரை[சூரு]டையான்⁵ இராயிரவ[ன்] பல்-
- 10 ல்வயனான மும்முடிச்சொழபொசன் பக்கல் நாங்கள் கொ[ண்]டு
- 11 கடவ பெ[ர]ான்⁶ ஓட்டகட்டளைத்துளை நிறை பதினைங்கழஞ்சு [||*] [இ]-
- 12 ப்பொ[ன்*] யடு கழஞ்சுக்குமாகத்தாய்நாட்டிராஜாஸிர[யவா]ர[த்து]⁷ சொழெ-
- 13 னூசிக்கச[ஸூ]ரமுடைய லேறாசெவற்கு ஊ[சூ]ரஜித்யவத் ஒருதிருநகா-
- 14 விளக்கெரிப்பதற்கு [எ]ங்கள் மெ[ல்]பிடாமை வா[ண]ஸமு[டி]த்தி[ன்]
- 15 கீழ்மஞ்சிக்கமான நிலம் சிற்றம்பலத்துக்கொலால் வைத்த
- 16 குழியாயிரம் [||*] இவ்வாயிரங்குழியுங்கொ[ண்]டிவ்விராஜாஸிர-
- 17 யபுரத்து அருமொழிதெவப்பெ[ரு]கெ[ரு]விற்சங்கரப்பாடி-

¹ See above, page 23.

² See above, p. 14 and notes 2, 3 and 4.

³ Read ஈராயிர.

⁴ Read யசே-.

⁵ Compare *Ep. Ind.* Vol. III. p. 17, note 5.

⁶ The inscriptions at this place will be published below.

⁷ Read ராஜாஸிரய.

- 18 யான் கண்டன் மறவனா சொழந்திரசிக்மர[யி]லட்டியெ
 19 இத்திருநகாவிளக்குசி நிசதம் உழ[சு] வெ[ந]யயட்டுவ[த]ற்கு [இ][ப்*][வ-மீ]
 20 கொ[ண்]டு அட்டு[ந]ரக¹ குடுத்தொம் ஸவெயெயாம [*] இடி[ப்*][ம்] வதூ-
 [வெ]-
 21 ஸூரர் ரகெசு [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 14th year (*of the reign*) of Śrī-Mummudi-Śōla-dēva, (*alias*) king Râjarâja-Râjakêsarivarman, who, (*in his*) tender youth, during which,—having formed the belief² 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 and conquered by (*his*) army Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍiya-pâḍi, Vêṅgai-nâḍu and Kudamalai-nâḍu,—deprived the Śēliyas, whose lustre had been growing, of (*their*) splendour;—we, the assembly of Tiruvallam in Mîyâru-nâḍu, (*a subdivision*) of Paḍuvûr-kôṭṭam, have received fifteen *kalañju* of gold, weighed by the balance (*used in the case*) of charitable edicts (*dharma-kuttalai*), from Îrâyiravaṇ Palla-vayaṇ, *alias* Mummudi-Śōla-Pôśaṇ, the lord of Araisûr (*and a native of*) Araisûr in Pâmbuṇi-kûṛram, (*a subdivision*) on the southern bank (*of the Kâvêri*) in Śōṇâḍu.

(L. 11.) For these 15 *kalañju* of gold, (*we*) assigned one thousand *kuli*, (measured) by the rod of Śiṛṅgambalam,³ of land which formed the eastern *mañjikkam*⁴ of Vâ[ṇa]-samu[dr]am, a hamlet to the west of our (*village*),⁵ to (*the god*) Mahâdēva of the Śōḷēndrasimha-Îśvara (*temple*) at Râjâśrayapuram in Tûy-nâḍu, for burning one perpetual lamp as long as the moon and the sun endure.

(L. 16.) These one thousand *kuli* of land we, the assembly, made over (*to*) Kaṇḍaṇ Maṛavaṇ, *alias* Śōḷēndrasimha-Mâ[yi]laṭṭi, of Śaṅkarappâḍi, (*who resides*) in the high-street of Arumolidēva in this Râjâśrayapuram, in order to supply to this perpetual lamp (one) *ulakku* of ghee daily.

(L. 20.) This charity (*is placed under*) the protection of all *Mâhêśvaras*.

III.—INSCRIPTIONS IN THE PASUPATISVARA TEMPLE AT KARUVUR.

The town of Karuvûr, which I visited in 1890, is the head-quarters of a tâluka of the Coimbatore district and a station on the Railway line from Erode (Îrôḍu) to Trichinopoly. It contains a temple of Śiva, which is now called Paśupatiśvara. This is a Sanskrit rendering of the ancient name of the temple, Tiruvâṇilai, *i.e.* 'the holy cow-stable,'⁶ which occurs already in the *Dêvâram* and is exclusively used in the subjoined inscriptions.⁷

The inscriptions of the Tiruvâṇilai or Paśupatiśvara temple belong to the time of the Chôḷa kings Vîrarâjêndra I. (No. 20), Râjêndra (Nos. 21 and 22), Kulôttuṅga-Chôḷa III. (Nos. 23 and 24), and Vîra-Chôḷa (No. 26). The two inscriptions of Kulôttuṅga-Chôḷa III. attribute to Karuvûr the surname of Muḍivaḷaṅgu-Śōḷapuram.

¹ Read அட்டுவதாக.

² See Vol. II. p. 249, note 2.

³ This is the Tamil name of Chidambaram.

⁴ The same word occurs in an inscription at Mâmallapuram; see Vol. I. p. 66, note 5.

⁵ Compare above, No. 12, text line 3.

⁶ The word *pasu* means 'an animal' in Sanskrit, but has acquired the meaning of 'a cow' in Tamil.

⁷ The name is spelt *Āṇilai* in the *Dêvâram*, Tiruvâṇilai in No. 26, and Tiruvâṇilai in Nos. 20 to 24. It is derived from *āṇ* or *ā*, 'a cow,' and *nilai*, 'a place.'

Karuvûr in the Coimbatore district has been erroneously identified by European scholars with another place of the same name, which is said to have been the capital of the Chêra kingdom and is mentioned as such by Ptolemy.¹ This other town of Karuvûr was also called Vañji and is perhaps identical with Magôdai or Tiruvañjaikkalam near Cranganore in the Cochin State.²

The ancient name of the tract of country, in which Karuvûr is situated, was Koṅgu (No. 23). In the inscriptions of Virarâjendra I. and Râjendra (Nos. 20 to 22) we find, instead of Koṅgu, the term Adhirâjarâja-maṇḍalam, and in those of Kulôttunga-Chôla III. (Nos. 23 and 24) Śôla-Kêrala-maṇḍalam. In an inscription of Vikrama-Chola at Kodumudi occurs the designation "Koṅgu, *alias* Vira-Śôla-maṇḍalam." In the time of Râjarâja I. and Râjendra-Chôla I. it was included in Kêralântaka-valanâdu.³ Among the districts of Koṅgu, the Karuvûr inscriptions mention Veṅgâla-nâdu and Tattaiyûr-nâdu. To the former belonged Karuvûr (Nos. 20, 23 and 24), Pâkkûr (No. 20), Kaṇavadinallûr (No. 21), Nelvâyppalli or Nelluvâyppalli (Nos. 22 and 26), Punṇam (No. 24), Ândanûr (Nos. 22 and 26), Kâraitturai and Âdichechamaṅgalam (No. 26). In Tattaiyûr-nâdu were included Maṅṇarai and Kêralapalli (No. 23), Têvanappalli and Nômbalûr (No. 24). Instead of Tattaiyûr-nâdu, the inscriptions at Tañjâvûr and Somûr⁴ use the form Tattaiyûr-nâdu. Another district of Koṅgu was Narkâviri-nâdu, in which Kodumudi⁵ was situated. According to an inscription of the Hoysala king Viçavallâladeva at Pêrûr near Coimbatore (No. 569 of 1893), Pêrûr belonged to Pêrûr-nâdu, a district of Koṅga-maṇḍalam.

No. 20.—ON THE SOUTH WALL OF THE PASUPATISVARA SHRINE.

This inscription refers itself to the time of Râjakêsarivarman, *alias* Virarâjendra-dêva (I.) (line 11), and records a royal grant which was to take effect "from the year which followed after the third year,"⁶ *i.e.* from the fourth year, of the king's reign. It opens with a panegyric account of the donor, which resembles the introductions of four other inscriptions of his, *viz.*—

1. Tv.= an inscription of the second year in the Svêtâranyêsvara temple at Tiruveukâdu in the Tanjore district (No. 113 of 1896).

2. Tk.= an incomplete and undated inscription in the Jalanâthêsvara temple at Takkôlam in the North Arcot district (No. 19 of 1897).⁷

3. M.= an inscription of the fifth year in the Râjagôpâla-Perumâl temple at Maṇimaṅgalam in the Chingleput district (No. 2 of 1892).

4. G.= a much damaged inscription of the fifth year in the Brihadîsvara temple at Gaṅgaikoṇḍa-Śôlapuram in the Trichinopoly district (No. 82 of 1892).

¹ See above, Vol. I p. 106, note 2.

² See Mr. Kanakasabhai, *Ind. Ant.* Vol. XVIII. p. 259; and Mr. Venkayya, *Ep. Ind.* Vol. IV. p. 204 f.

³ See Vol. II. No. 69, paragraph 128. The same term occurs in an inscription of Parakêsarivarman at Kodumudi and in inscriptions of Râjarâja I. and Râjendra-Chôla I. at Somûr near Karuvûr.

⁴ See the preceding note.

⁵ This village is now a Railway station between Karuvûr and Erode. In the inscriptions of the Makatêsvara temple at Kodumudi and in the *Dêvârom* it bears the name Tiruppândikkodumudi or Pândikkodumudi.

⁶ See below, p. 38, note 3.

⁷ This inscription winds round a pillar from top to bottom in a single spiral line and thus reminds of the Mahâkûta inscription of Mangalêsa (*Ind. Ant.* Vol. XIX p. 8), which, however, starts from the bottom of the pillar.

The historical introductions of these four inscriptions have been compared with the text of the subjoined inscription, and a selection of their various readings is given in the footnotes.

The period of the reign of Râjakêsarivarman, *alias* Vîrarâjêndradêva I., can be approximately fixed in the following manner. According to his inscriptions, he defeated Âhavamalla and his two sons, Vikkalaṅ and Śiṅgaṅaṅ, at Kûdalśaṅgamam.¹ This battle is mentioned in the *Kaliṅgattu-Parani* (viii. 29) and in the *Vikkirama-Śōlaṅ-Ulâ*.² In these two poems the victor at Kûdalśaṅgamam is placed after the Chôla kings Râjarâja I. (*Kaliṅgattu-Parani*, viii. 24, and *Ind. Ant.* Vol. XXII. page 142, note 3), Râjêndra-Chôla I. (viii. 25, and *l.c.* note 4), Râjâdhirâja (viii. 26, and *l.c.* note 5), Parakêsarivarman, *alias* Râjêndradêva (viii. 27, and *l.c.* No. VII.),³ and a king who has not yet been identified (viii. 28, and *l.c.* No. VIII.). After the victor of Kûdalśaṅgamam, the *Vikkirama-Śōlaṅ-Ulâ* places another king, of whom no particulars are given (*l.c.* No. X.), Kulôttuṅga-Chôla I. (*l.c.* note 7), and Vikrama-Chôla (*l.c.* note 8).⁴ Now, Professor Kielhorn's astronomical calculations have definitely established the two facts that Râjâdhirâja reigned from A.D. 1018 to about 1050, and that Kulôttuṅga-Chôla I. was crowned in A.D. 1070.⁵ Consequently, the victor at Koppam (Parakêsarivarman, *alias* Râjêndradêva) and the victor over the Kuntalas⁶ at Kûdalśaṅgamam (Râjakêsarivarman, *alias* Vîrarâjêndradêva I.) must have reigned between A.D. 1050 and 1070. Further, as I have stated before,⁷ Âhavamalla and his two sons, Vikkalaṅ and Śiṅgaṅaṅ, who were the opponents of the three Chôla kings Râjêndra, Vîrarâjêndra I. and Kulôttuṅga I., have to be identified with the Western Châlukya king Âhavamalla-Sômêśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramâditya VI. (A.D. 1055-56 and 1076 to 1126) and Jayasimha III. (A.D. 1064 and 1081-82).⁸

Kûdalśaṅgamam, the site of Vîrarâjêndra's victory over the Châlukyas, has been located by Mr. V. Kanakasabhai Pillai at the junction of the Tuṅgabhadrà and Krishnâ.⁹ But both *kûdal* and *saṅgama* mean 'junction' and might refer to the confluence of any two rivers, *e.g.* to Kûdali at the junction of the Tuṅgâ and Bhadrâ.¹⁰ The battle of Kûdalśaṅgamam was the third occasion¹¹ on which Vîrarâjêndra I. professes to have defeated the Châlukyas. He had already before driven Vikkalaṅ from Gaṅga-pâḍi over the Tuṅgabhadrà (l. 3 f.), and on a second occasion he had defeated an army which his enemy had sent into Vêṅgai-nâḍu under the *Mahâdandanâyaka* Châmunda-râja. The latter was killed and his daughter Nâgalai, who was the queen of Irugayaṅ, mutilated (l. 4 f.). Châmunda-râja is probably identical with the *Mahâmaṅdalêśvara* Châvunda-râya of Banavâsi, who is mentioned by Dr. Fleet¹² as a feudatory of Sômêśvara I. with the dates A.D. 1045-46 and 1062-63. Two other chiefs whose names occur in the account of the battle of Kûdalśaṅgamam,— though the context does not show on which side they were fighting,— Kêśava-Dandanâyaka and Mârayaṅ (l. 6), are perhaps identical with two other feudatories

¹ See l. 5 ff. of the present inscription.

² Compare above, Vol. II. p. 303.

³ *Ep. Ind.* Vol. IV. p. 266.

⁷ Above, Vol. II. pp. 231 and 303.

⁸ The figures of these reigns are taken from Dr. Fleet's *Kanarese Dynasties*, second edition, Table facing p. 428.

⁹ *Ind. Ant.* Vol. XIX. p. 340.

¹¹ முன் றும் விசையினும், l. 5.

² *Ind. Ant.* Vol. XXII. p. 142, No. IX.

⁴ See also above, Vol. II. p. 309, note 1.

⁶ *I.e.* the Châlukyas; *Kaliṅgattu-Parani*, viii. 29.

¹⁰ Mr. Rice's *Mysore and Coorg*, Vol. II. p. 380.

¹² *Kanarese Dynasties*, second edition, p. 439.

of the Châlukyas, the *Dandanâyaka* Kêśavâdityadêva (*l. c.* p. 443) and Mârasimha (*ibid.* p. 439).

The whole Châlukya camp fell into the hands of Vîrarâjendra I., including the wives of the enemy, the boar-banner, and the female elephant *Pushpaka* (l. 8 f.). In the concluding portion of the introduction (l. 9 f.), the king claims to have killed the king of Pottappi,¹ the Kêraḷa king, the younger brother of Jananâtha of Dhârâ, the Pândya king, and others.

Towards the beginning of the introduction (ll. 1-3) we learn the names of a few of the king's near relatives. On his elder brother Âḷavandân he conferred the title Râjarâja; on his son Madhurântaka the Tondai-maṇḍalam (*i. e.* the Pallava country) and the title Chôlêndra;² on his son Gaṅgaikoṇḍa-Chôḷa the Pândi-maṇḍalam (*i. e.* the Pândya country) and the title Chôḷa-Pândya; and on Muḍikoṇḍa-Chôḷa the title Sundara-Chôḷa.³ According to the Tañjâvûr inscription of Kulôttuṅga I.⁴ the name of Vîrarâjendra's wife was Arumoli-Naṅgai.

The immediate purpose of the subjoined inscription is to record that the king, residing in his palace at Gaṅgaikoṇḍa-Śôlapuram⁵ (l. 11 f.), granted to the Karuvûr temple the village of Pâkkûr, which, like Karuvûr itself (l. 14), belonged to Veṅgâla-nâḍu, a district of Adhirâjarâja-maṇḍalam (l. 12).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [தி]ரு வளர திர[ள் பு]யத்திரு[ரி]லவலையந்தன் [ம]ணிப்பூணைன-
த்தங்க[ப்]பன்மணிக்கொற்றவெண்குடை நிழற்குவலையத்துயிர்களை[ப்பெ]ற்ற தாயிலும்
பெர⁶ மற்றுள்ளவறைகழலரசர் தன்னடியினிலொதுங்கவுறைபிலத்துடைய கவியது-
வொதுங்க முறைமை[யி]லரும்பெறல் தமையனை⁷ [மு]-
- 2 [ன்வ]ந்த[ர]னையிரும் புவி புகழ் [இ]ராஜராஜனென்றொளிர்⁸ [மு]ணிமுடி சூட்டி
தன்றிருமை[ந்]தனாகிய கங்கைகொண்டசொழனையெழுயாரியனை⁹ [ச்]செனைச்சொழ-
பாண்[டி]யனென்றுண்டு[ய]ர்¹⁰ மணிமுடி[ப்ப]ாண்[டி]மண்டலங்குடுத்தரு[ளிய்] வா-
ட்கை வடிகொண்டகதிர்வெல் முடிகொண்-
- 3 ட[ச]ர[மு]னைச்[சுந்தரசொழனெனச்சுடர் முடி சூட்டி[ய]ந்த[மி]ல் பெருஞ்சிறப்-
பருளித்தன் கிளைவருவக[த்]தவற்குரி[ய]வகவிடம் வெ[று வெ]றருளி இ[க]ல்

¹ An inscription of Śaka-Saṁvat 1129 at Tiruvorriyûr near Madras (No. 104 of 1892) speaks of the town of Pottappi, which Madhurântaka, an ancestor of Tammusiddhi, founded in the Andhra (Telugu) country. An inscription of Tammusiddhi's overlord, Kulôttuṅga-Chôḷa III., in the Raṅganâyaka temple at Nellûr (No. 197 of 1894, dated A.D. 1197; see *Ep. Ind.* Vol. IV. p. 219) and the *Periyapurānam* (p. 65 of the Madras edition of 1888) mention Pottappi-nâḍu, which, according to the *Madras Manual of Administration* (Vol. III. p. 115), is the Telugu designation of the Kâlahasti country.

² This statement is taken from the Tiruveṅkâḍu inscription; see below, p. 36, note 11.

³ In quoting the present inscription (*South-Indian Palæography*, p. 45, note 1), Dr. Burnell says that "Koppakêsari (*sic*) the Chôḷa established his younger brother on the [Pândya] throne. This prince's name was Gaṅgaikoṇḍa-Chôḷa, but he took the name Sundara-Pândya-Chôḷa." This series of mistakes has, on the strength of Dr. Burnell's authority, been accepted as history by Dr. Caldwell (*History of Tinnevely*, p. 31 f.) and Mr. Sewell (*Lists of Antiquities*, Vol. I. p. 221).

⁴ Above, Vol. II. p. 232.

⁵ The same place had been the residence of Râjendra-Chôḷa I. See *ibid.* p. 105, and compare *Ind. Ant.* Vol. XXI. p. 323.

⁶ Tv. reads பெண, and Tk. and M. பெணி.

⁷ Tv. reads மணி.

⁸ Tv. reads நிண்டெயர், *i. e.* நீண்டெயர்.

⁹ Tv. reads [த]மையனை ஆளவ[னா]னை.

¹⁰ Tv. reads எ[ழு]ய[ரிய]ர[னை].

- 10 ¹ த்தாராசானாதன்மம்[பி]யப்பொர்கனத்தலங்கல்சூழ்ப்பசுந்தலையரிந்து பொலங்கழ[ல்த்]-
தென்னனை சிவல்லவன்² மகன் சிறுவனை மின்[ன]விலமணிமு[டி] ³ விசகே[ச]ரி-
யை கதகடகளிற்றாலு[த]ந்[தி]ட்டு மதகொடு செயித்து வரப்பாகாச்செங்கொல
செலு[த்தி] வெதநிகியை⁴
- 11 விள[க்]கி ⁵ மீதுயர் ⁶ விசத்தனிக்கொ[டி]த்தியாகக்கொடியொடும் எற்பவர் வருகென்று
நீற்றம்ப⁷ [ொ]பார்த்தொழிவாய்மை[யில்]⁸ நெய்த வீற்றிருந்த மெவருமனுளெய்
விளங்கிட[||]க்கொ⁹ [இ]ராசகேசரி[படி][*]ரான உடையாரா ¹⁰ ஸ்ரீவிராஜெ[சு]-
டிவற்கு [*] கெங்கைகொ-
- 12 ண்டசொழபுரத்துக்கொயிலுள்ளால் திருமஞ்சனசாலையில் எழுந்தருளியிருந்து உதகம்
பண்ணியருளின அதிராஜராஜமண்டலத்து வெங்காலனாட்டுப்பாக்கூர் வெள்ளான
வகையிலிழைமுதல் தவிர்த்து யாண்டு ௩ வதுக்கெதிராவது முதல்
- 13 இவ்வூர் இறையிலி [தெ]வதானம் திருமமத்துக்காணியாக [இ]றை பு[வ] சிற்றாயம்
எலவையு[க]வ மன்றுபாடுதெண்டசூற்றம் உடம்பொடி ஆமை தவழி¹¹ புற்றும்
எழுவுன முனைப்பன கற்றுட[பு]ரபெக்காமுற்கு[ட்]டும்¹² [*] இவ்வூர் இறை
கட்டி[ன] காணிக்க[ட]ன்
- 14 பொன் முன்னூற்று [மு]க்கழஞ்சரையெ மஞ்சாடி அரைமாவும் நெல்லு முவ-
[வா]யித்து [அ]நூற்று முப்பத்தொ[ரு]கல[ெ]ன தூ[ணி]யும் [*] இனகு-
[ட்]டுக்கருவூர்த்திருவாநிலை ஸ்ரீவிராஜெ[சு] இறுப்ப[ச]ராக யாண்டு முதல் இறை-
யிலி தெவதானம் திருமமத்துக்காணியாக வரிசி-
- 15 விடத்தி[ரு]வாய் மொ[ழி]நத[ரு]ளின படிக்கு [*] [சு]ருவாய் மொ[ழி]ந்தருளி[ன]-
[ொ]ன[று] திரும[ஞ]ல[ை] [சு]சூ[சு]ய[சு]ர[ா] [ண]வ[ன]னாட்டு பனை[யூ]னாட்டு
நெர்வ[ாய்]லுடையான் த[ாழ்]திருப்பனங்க[ா]டுடை[ய]யான வானவ[ன்ப]ப[ல்ல]-
வரையனெ[ழு]தின[னும்] திரும[ஞ]ல[ை]யகம்
- 16 அச்சதன் இராஜராஜனை தொண்டைமாலும் ஊரன் உத்தமசொழனை இராஜரா-
[ஜ]ன[ாய]ராயனும் அரையன் இராஜராஜனை விராஜெ[சு]ய[மு]ரினாடாழ-
வா[னும்] விராஜெ[சு]ம[க]கலப்பெ[ச]ராய[னும்] இவாகளுடன் ஒப்பிட்டுப்பு-
- 17 குந்த [ெ]ழ்வப்படியெ நம் வரியிட்டு[க்]கொள்கவென்[ன] ¹³ விசபத்திரன் தில்லை-
விடங்கனை வில்லவ[ரா]ஜராஜன் [எ]ற¹⁴ இவன் எவின் படியெ உட[ன்]கூட்-
[ட]த்து அகிகாரிக[ள்] ¹⁵ சு[சு]ய[சு]ர[ா]மணிவன[னாட்டு] பனை[யூ]ர்[க]ா[ட்டி]
ஜயக்கொண்டசொழந-
- 18 ல்லூருடையான் உதையதிவா[க]ரன் கூத்தாவொனை ¹⁶ விராஜெ[சு]மழவராயரும் விரா-
ராஜெ[சு]ய[மு]ராயரும் அருமொ[ழி]தெவவனாட்டு நென்மந்[னாட்டு]
[ெ]ப[ரி]ய[கு]டை[யூ]ர் அ[ர]ங்கன் திருச்சிற்றம்பலமுடையானனை வானவ[ன]மு[வெ]-
ந்திர[ெ].¹⁷
- 19 வ[ன]ரானும் ¹⁸ அ[தி]ரா[த]ரா[ச]வ[ன]னாட்டு [ெ]ச[ூ]ர்[னாட்டு] பனை[க்கு]டியுடை-
[ய]ர[ன்] காட[ன்] ¹⁹ வி[தி]விடங்க[னாட்டு] [ஜ]யக்கொண்டசொ[ழ]வ்முப்பராயரும்

¹ M. reads ஜனநாதன்.

² G. reads ஸ்ரீவல்லபன்.

³ Read வீர.

⁴ G. reads நீதி[யை].

⁵ Read மீது.

⁶ Read வீர.

⁷ Tv. and M. read நீற்ப.

⁸ M. reads [ெ]த[ா]ழிலு[ரி]மை[யில்]வெய்[தி] அரசு வீற்றிருநூ.

⁹ Tv. and M. read விளக்கிய கொ.

¹⁰ Read ஸ்ரீவீர.

¹¹ No. 21, l. 9, and No. 22, l. 6, read தவழ்.

¹² No. 21, l. 10, No. 22, l. 7, and No. 23, l. 4, read பெக்காமுற்றாட்டும்.

¹³ Read வீர.

¹⁴ Read எவ.

¹⁵ Read சு[சு]ய[சு],

¹⁶ Read வீர.

¹⁷ Read முவெந்தவெளானும்.

¹⁸ Read சூதிராசராச.

¹⁹ Read வீதி.

- வி[ச]ய[ராஜ]ந[தரு]வளர்நாட்டு¹ பு[வி]யூர்[நாட்டு]பு[பூண்]டியுடையான் [அத்-
தா]ணிச்சியரூன்² [மு]டிவி[மு]ப்பபை[ர]ய[னும்] ப-
- 20 [இராஜேசு]வட்டரும் இராஜ[ர]ஜ[ப்]பாண்டிகுவவள[னா]ட்டு உத்தமசொழ-
வளநாட்டு மு[ள்]ளி[னா]ட்டு நீ[கரி]விசொ[ழ]னாட்டு மதிமங்க[லத்து] கொச்ச[ர]க்-
க[ர]ம்பு[றத்து] விண்ணவ[ந]ரா*ராயணவட்டனும் விடையில் [அ]திகா[ரி]கள்
உய்யக்கொண்டா[னும்] [இ]ப்படி-
- 21 கத்[திருவாய்] மொழிந்தரு[ளி]ன படிக்கு நம் [வரி]-
யிலார் வ[ரி]யி[வெ] இட்டு இ[ன]றயி[வி] தெ[வ]தானம் திருமத்துக்க[ராணியா]க்-
த்திருவாநிலை [ச]ஹ[வெ]வற்கு அவி[வெ]வி அற்சொபொக[த்து]க்குச்செ[ம்]பி[லும்]
கல்லிலும் வெ[ட்டி] கெ-
- 22 னள்க [*] [இ]ப்படிக்கு அ[ற்]சுதன் இராஜநாராயணன் தொ[ண்]டைமான் எழு-
த்து [*] ஊர[ன்] உத்தமசொ[ழ]னாட்டு இராஜராஜஸூ[ர]ா[தி]ராயன் எழுத்து
[*] [இ]ப்படிக்கு அரை[யன்] வீ[ர]ரா[வெ]ஜ . [ன்]ஜய[மு]ரிநாடாழ்வான்
- 23 எழுத்து [*] [இ]ப்படிக்கு ³வீரராஜேசு[ம]ந்[க]லப்பெரைய[ன்] எழுத்து
[*] இப்படிக்கு அதிகாரி சுந்திர[ய]ஸிவாமணிவளனாட்டு [ப]னை[யூர்]நாட்டு [ஜய-
நகெ]ரண்ட[சொழ]நல்லூருடைய[ன்] உதையதிவாகரன் கூ[த்தாடு]வ[ர]ன் வீ[ர-
ராஜேசுமழவர[யன்] எழு-
- 24 [த்]து [*] [இ]ப்படிக்கு வ[ர]னவன்மு[வெ]ந்திரவெளான்⁵ எழுத்து [*] இப்படி-
க்கு ஜயங்கொண்டசொழி[மு]ப்பபையன் எழுத்து [*] இப்படிக்கு அத்தாணி
. [வி]ழுப்ப[ப]ரையன்⁶ எழுத்து [*] இப்படிக்கு [தி]ரு-
சூ[ர]ை[வெ]வள[ன்] [ப]ல்லவரையன் எழுத்து [*] இப்படிக்கு வி-
- 25 [ன]டய[தி]கா[ரி] உய்யக்கொண்டான் எழுத்து || இது ⁷வஜிராஜேசு[ர]ா[வெ]கூ[ர]
[*] இத்தன்மம் நொக்கு[வ]ரன் [பு]ர[தம்] என் தலை மெவெ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of fortune was prospering; while the circle of the great earth rested on (*the king's*) round arm (*as lightly*) as his bracelet of jewels, and while the shadow of (*his*) royal white parasol (*set with*) numerous jewels protected the living beings of the circle of the earth (*more tenderly*) than the mother that bore (*them*); while (*all*) other kings (*wearing*) sounding ankle-rings took shelter at his feet; (*and*) while the Kali (*age*), in despair, retreated to (*its*) natural abode: the abyss,— (*the king*) duly⁸ bestowed a splendid crown of jewels on (*his*) incomparable⁹ elder brother, [Āḷa]vandāṇ, (*along with the title*) 'Râjarâja¹⁰ who is praised on the great earth.'¹¹

(L. 2.) (*He*) was pleased to grant the Pâṇḍi-maṇḍalam, whose crown of jewels is exalted in this world, to his royal son Gaṅgaikonda-Śōḷaṇ, (*along with the title*) 'Śōḷa-Pâṇḍiyan, (*the leader*) of an army of very tall elephants.' (*He*) bestowed a brilliant crown on Mudikonda-Śōḷaṇ, whose hand (*held*) the sword (*and*) whose spear had a sharp point,

¹ Read நாரஜேசுவளநாட்டு.

² Read சியாரூன்.

³ Read வீரராஜேசுஜய.

⁴ Read வீர.

⁵ Read முவெந்தவெளான்.

⁶ Read அத்தாணிச்சியாரூன் முடிவிழுப்பபையன் in accordance with line 19.

⁷ Read பன்ரோஜேசுரா.

⁸ Or, 'on account of relationship.'

⁹ Literally, '(whose like was) hard to be found.' ¹⁰ The Tiruveṅkâḍu inscription reads 'Râjâdhirâja.'

¹¹ Here the Tiruveṅkâḍu inscription inserts a passage to the effect that the king gave to his son Madhurântaka the Tonḍai-maṇḍalam and the title Chōḷendra.

(along with the title) Sundara-Śōḷaṇ, and conferred endless great distinctions (on him). (Thus he) granted to each of his numerous relations¹ suitable great riches.

(L. 3.) (He) drove from the battle-field in Gaṅga-pâḍi into the Tuṅgabhadrâ the Mahîsîmantas, whose strong hands (wielded) cruel bows, along with Vikkalaṇ, who fought under a banner that inspired strength.

(L. 4) (He) attacked and destroyed the irresistible, great and powerful army which he (viz. Vikkalaṇ) had again despatched into Vêṅgai-nâḍu; cut off the head of the corpse² of the Mahîdandanîyaka Châmundarâja; and severed the nose from the face of his (viz. Châmundarâja's) only daughter, called [Nâ]galai, (who was) the queen of Irugayaṇ (and) who resembled a peacock in beauty.

(L. 5.) The enemy, full of hatred, met and fought against (him) yet a third time, hoping that (his former) defeats would be revenged. (The king) defeated countless Sâmantas, together with these (two) sons of Âhavamalla, who were called Vikkalaṇ and Śîṅgaṇaṇ, at Kûḍalâṅgamam on the turbid river. Having sent the brave van-guard in advance, and having himself remained close behind with the kings allied to him, (he) agitated by means of a single mast elephant that army (of the enemy), which was arrayed (for battle), (and which) resembled the northern ocean. In front of the banner-troop,³ (he) cut to pieces Śîṅgaṇ, (the king) of warlike Kôśal[ai], along with the furious elephants of (his) van-guard. While Kêśava-Daṇḍanâyaka, Kêttaraśaṇ, [Mâraya]ṇ of great strength, the strong Pôṭta[ra]yaṇ (and) [Irêchchayaṇ] were fighting, (he) shouted:—“(Follow) Mâvêndi,⁴ (who wears) a garland of gold!” and cut to pieces many Sâmantas, who were deprived of weapons of war. Then Maduvaṇaṇ, who was in command, fled; Vikkalaṇ fled with dishevelled hair; Śîṅgaṇaṇ fled, (his) pride (and) courage forsaking (him); Anṇalaṇ and all others descended from the male elephants on which they were fighting in battle, and fled; Âhavamalla too, to whom (they were) allied, fled before them. (The king) stopped his fast furious elephant, put on the garland of victory, seized his (viz. Âhavamalla's) wives, his family treasures, conches, parasols, trumpets, drums, canopies,⁵ white châmaras, the boar-banner, the ornamental arch (mukura-tôraṇ), the female elephant (called) Pushpaka, and a herd of war elephants, along with a troop of prancing horses, and, amidst (general) applause, put on the crown of victory, (set with) jewels of red splendour.

(L. 9.) (He) despatched (the banner of) the ferocious tiger into all directions and cut off the beautiful heads, surrounded by garlands (won) on battle-fields, of the king of Pottappi, whose horses chafed under the bridle, of Vâraṇ, of the [Kêraḷa], (who wore) large ankle-rings, (and) of the younger brother of Ja[na]nâtha of Dhârâ. (He caused to be) trampled down by a furious mast elephant the king of the South (i.e. the Pâṇḍya), (who wore) golden ankle-rings, the young son of Śrîvallabha, (and) Vîrakêśarin,⁶ whose crown of jewels glittered as the lightning, and captured Madakôḍu (?).

(L. 10.) (He) wielded the sceptre beyond (all) limits and illustrated the laws of the Vêdas (by his conduct).

¹ Literally, ‘to the world of his relations.’

² Literally, ‘he who had died.’

³ I.e. the van-guard (of the Chôla king).

⁴ This name seems to be derived from *mûnru*, ‘three,’ and *vêndu* or *vêndaṇ*, ‘a king,’ and to be a surname of the Chôla king himself; compare above, p. 29, note 2.

⁵ See Platts' *Hindûstânî Dictionary*, s.v. *mêghâlambar* or *mêgh-dambar*. In the times of the Mughals the word had the meaning ‘a covered *hauda*’; see a quotation from Bernier's *Travels* in Mr. Stanley Lane-Poole's *Aurangzîb*, p. 132, where the word is misspelt *mêgh-dambhâr*.

⁶ According to the Takkôlam inscription the translation would run:—“(He) caused to be trampled down by a mast elephant Vîrakêśarin, the son of the Pâṇḍya Śrîvallabha.”

(L. 11.) (*During the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrī-Vīrarâjêndradêva, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne*), (*which he*) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say:—“Let (*all*) supplicants come!”

Being graciously seated in the royal bathing-hall within the palace at Gaṅgaikonda-Śôlapuram, (*the king*) granted, with a libation of water, (*the village of*) Pâkkûr in Vengâla-nâdu, (*a district*) of Adhirâjarâja-maṇḍalam, (*and*) was pleased to order that this village,—excluding the tax-paying land in the portion of the ryots,¹ — should become tax-free temple land² from (*the year*) which was opposite to the 3rd year³ (*of his reign*),—(*including*) revenue, taxes,⁴ small tolls, *êlavai, ugavai*, (the three fines called) *maṅṅupûdu*,⁵ *danda* and *kurram*, (every place) where the iguana runs, the tortoise crawls, an ant-hill rises (*and*) sprouts grow, the grass for the calves, and (*the land*) enjoyed in full by the great village;⁶ that (*this village*) should pay to (*the god*) Mahâdêva of the Tiruvânilai (*temple*) at Karuvûr in the same *nâdu*⁷ the revenue (*hitherto*) paid by this village,—(*viz.*) three hundred and three and a half *kaluñju* and (*one*) and one twentieth⁸ *mañjûli* of gold, and three thousand five hundred and thirty-one *kalam* and (*one*) *tûni* of paddy;—(*and*) that (*this village*) should be entered in the revenue register (*? vari*) as tax-free temple land from (*this*) year forward.

(L. 15.) Accordingly, the royal secretary, Vâṅavaṅ-Pallavaraiyaṅ, the lord of Tâli-Tiruppanaṅgâdu (*and*) the lord of Nêrvâyil in Paṅaiyûr-nâdu, (*a district*) of Kshatriyaśikhâmaṇi-vaṅanaṅdu, having written that (*the king*) had been pleased to order (*thus*). (*and*) the chief secretary, Achehudaṅ (*i.e.* Achyuta) Râjarâjaṅ, *alias* Tondaimaṅ, the citizen Uttama-Śôlaṅ, *alias* Râjarâja-Brahmâdhirâyaṅ, Araiyaṅ Râjarâjaṅ, *alias* Vīrarâjêndra-Jayamurinâdâlvâṅ, and Vīrarâjêndra-Mangalappêraraiyaṅ having unanimously approved (*of this document*), Vīrapattiraṅ (*i.e.* Vīrabhadra) Tillai-Vidaṅgaṅ, *alias* Villava-Râjarâjaṅ, ordered: “Let it be entered in our revenue register in accordance with intimation received.”

(L. 17.) In accordance with his order, Udayadivâkaraṅ Kûttâduvâṅ, *alias* Vīrarâjêndra-Malavarâyar, (*one of*) the heads of the assembly (*and*) the lord of Jayaṅkonda-Śôlanallûr in Paṅaiyûr-nâdu, (*a district*) of Kshatriyaśikhâmaṇi-vaṅanaṅdu, Vīrarâjê[ndra]-Brahmâdhirâyar, [A]raṅgaṅ Tiruchchirrambalam-udaiyaṅ, *alias* Vâṅavaṅ-Mûvêndavêḷâṅ, of [P]eriya[ku]daiyû[r] in Neṅmali-nâdu, (*a district*) of Arumolidêva-vaṅanaṅdu, [Kâda]ṅ Vīdi-Vidaṅgaṅ, *alias* Jayaṅkonda-Śôla-Vilupparaiyar, the lord of [Pa]ṅnai[kku]ḍi in T[êvûr-nâ]du, (*a district*) of A[dhirâja]râ[ja-va]ṅanaṅdu, [Attâ]ṅni-[Śiyârûra]ṅ⁹ [Mu]ḍi-Vilupparaiyaṅ, the

¹ With the words வெள்ளான் வகையிலிழைமுதல் தவிர்த்து compare வெள்ளான் வகையில் முதல் தவிர்த்து in Vol. II. No. 5. paragraph 3.

² The two terms தெய்வநாடம் and திருநாமத்தக்காணி have both the same meaning.

³ *I.e.* ‘from the year which followed after the 3rd year;’ see Vol. II p. 109 f., *Ind. Ant.* Vol. XX. p. 288 f., and *Ep. Ind.* Vol. III. p. 67.

⁴ On the term புசை; see *Ep. Ind.* Vol. IV. p. 225, note 8. The corresponding word in No. 22 below, l. 7, is வரி, ‘a tax.’

⁵ An inscription at Tiruvallam (No. 44 below) proves that *maṅṅupûdu* or *maṅṅupûlal* (No. 22, l. 7) means a ‘fine,’ just *danda* and *kurram*. Accordingly the translation of No. 12, l. 9 (p. 20 above) should run thus.—‘The god himself shall levy penalties and fines for offences from the inhabitants of this village.’

⁶ See below, p. 41, note 1.

⁷ This refers to Vengâla-nâdu in line 12.

⁸ See Vol. II p. 36, note 1.

⁹ See *ibid.* p. 252, and p. 257, note 6.

lord of [Pūn]ḍi in [Pu]ḷiyūr-nādu, (*a district*) of Vijayarā[jēndra]-valanādu. . . .
 . . . [Rājēndra]-bhattar, Vin[ava]nārāyana-bhattan of Kōchch[ā]kk[ā]r-
 pu[ra]m (*near*) Madimangalam in [Ni]garili-Śōla-nādu, (*a subdivision*) of Mu[ḷ]li-
 nādu¹ in Uttama-Śōla-valanādu, (*a district*) of Rājarāja-Pāndikula-valanādu,² and
 Uyyakkonḍān, (*one of*) the dispatching clerks,³

(L. 21.) “Our revenue officers having entered (*this*) in the revenue register in accord-
 ance with the royal order, let it be engraved on copper and on stone (*that this village was*
given) as tax-free temple land to (*the god*) Mahādēva of the Tiruvānilai (*temple*) for the
 expenses of burnt offerings, oblations and worship.”

(L. 22.) This (*is*) the writing of Arghudaṇ (*i.e.* Achyuta) Rājanārāyanaṇ Tonḍai-
 māṇ. The writing of the citizen Uttama-Śōlan, *alias* Rājarāja-Brahmādhiraṇ.
 This (*is*) the writing of Araiyaṇ Vīrarājēndra-Jayamurināḍālvāṇ. This (*is*) the
 writing of Vīrarājēndra-Maṅgalappēraraiyaṇ. This (*is*) the writing of the super-
 intendent Udayadivākaraṇ Kūttāḍuvāṇ Vīrarājēndra-Maḷavarāyaṇ, the lord of
 Jayaṅkonda-Śōlanallūr in Panaiyūr-nādu, (*a district*) of Kshatriyaśikhamaṇi-
 valanādu. This (*is*) the writing of Vāṇavaṇ-Mūvēndavcḷāṇ. This (*is*) the writing of
 Jayankonda-Śōla-Viḷupparaiyaṇ. This (*is*) the writing of [Attāṇi-Śiyārūraṇ
 Muḍi]-Viḷupparaiyaṇ. This (*is*) the writing of the royal secretary, Vāṇavaṇ-Palla-
 varaiyaṇ. This (*is*) the writing of Uyyakkonḍān, the dispatching clerk.

(L. 25.) “This (*charity is placed under*) the protection of all *Māhēśvas*. The blessed
 feet of him who will protect this charity (*shall be*) on my head.”⁴

No. 21.—ON THE SOUTH WALL OF THE PASUPATISVARA SHRINE.

This inscription is dated in the 9th year of the reign of Parakēsarivarman, *alias*
 Rājēndradēva, the successor of Rājādhirāja.⁵ An unpublished inscription of the same
 year in the Vaidyanātha temple at Tirumalavāḍi (No. 87 of 1895) states that Rājādhī-
 rāja was Rājēndra's elder brother, and that he fell in the battle of Koppam. The subjoined
 inscription and others⁶ mention Rājēndra's ‘elder brother,’ but do not give his name.

The inscription records that the king granted the village of Kaṇavadinallūr in
 Veṅgāla-nādu, a district of Adhirājarāja-maṅḍalam, to the Tiruvānilai temple. It is
 signed by five officers, whose names appear also in the Karuvūr inscription of Vīrarājēn-
 dra I. (No. 20, l. 15 ff. and l. 22 ff.). This fact corroborates the conclusion drawn above
 (p. 32), that Vīrarājēndra I. succeeded Rājēndra within a single generation.

One of the five officers whose names occur in Nos. 20 and 21, is Araiyaṇ Rājarājaṇ,
alias Vīrarājēndra-Jayamurināḍālvāṇ. This person is very probably identical with
 the *Sēnīpati* Jayamurināḍālvār, who is mentioned in an inscription of Rājēndradēva
 at Sangili-Kanadarāva in Ceylon.⁷ This inscription proves that the island of Ceylon,
 or at least a portion of it, was in Rājēndra's possession.

TEXT.

1 ஸ்ரீ ஸ்ரீ [*] திருமகள் மரு[வ]ய செங்கொ[ல்] செந்தனறன் [மு]னனொ³ செ.
 னா [மு]ன்னதுவாக முனனொ[கூ] சென்று ஐ[ர]-

¹ See *Ep. Ind.* Vol. V. p. 46 f

² See above, p. 15, note 1.

³ The verb which is governed by the preceding names seems to be lost at the beginning of line 21.

⁴ Compare *Ep. Ind.* Vol. IV. p. 178, note 7.

⁵ See page 32 above.

See Vol. II. p. 203 ff.

⁷ I owe an inked estampage of this record to Mr. H. C. P. Bell, C. S.

⁸ Read முனனொ.

- 2 ட்டைபாடி[ப]ழைபிலககமுஙகொ[ண்]டு எதரமா¹ பெருது [எ]ண்டிசை [ந]கம்]
பறையங்² கறங்க[ப்]பெராற்றங்க-
- 3 கைக்கொப்பத்து வந்தெதிர்த்த சூல[வ]மல்வ[ன்ற]ன் பெருஞ்செ[னை]யெல்லாம் பட-
ப்பொருது பா[ர]து நிகழப்பக-
- 4 ம் பிணமாக்கி³ ஆங்கவனஞ்சப்புறக்கீட்டொட அவ[னையு](ம)ங்கு[தி*]ரையும் பெ-
ணபெ[ண]டாரமும் ஒட்டகத்தொடு அகப்-
- 5 [ப][ட*]ப்பிடித்து திசையது நிகழ வீரர்⁴ அ[வி]ஷெகம் [பண்]ணி⁵ விசலி[ஓ]ஹா-
ஸந[த்]து⁶ வீற்றி[ரு]ந்த[ரு]ள்[ய] கொப்பர[கச] . . . ரான [உ]-
- 6 டையார் ஸ்ரீராஜேசிரதெவற்[கு] யா[ண்]டு கூ வது [i*] ⁷அ[தி]ராதராசமண்டலத்[து]
வெங்காலனாட்டு க[ண]வதிகல்[லூர் கீழ்]பாக்கெ[க]-
- 7 ல்லை எருத்துக்குளத்து[க்கு](து) மெற்கும் [i*] வடபாக்கெல்லை நாட்டுப்பெருவழிக்கு
தெற்கும் [i*] தென்பாக்கெல்லை [ஆற்]றுக்கு (வட-
- 8 க்கு) வடக்கும் [i*] மெல்[ப]ாக்கெல்லை இ[ரா]சம[ஹ]ஜீரன்⁸ வதிக்கு கி[ழக்]கும்
[i*] இ[ன்]னான்கெல்லை[க்கு]ட்பட்ட[ட] நிலநஞ்சை புஞ்சை தி-
- 9 ருவாநிலை லோத[வ]ற்[கு] வெண்[டும்] நிமந்தங்களுக்குத்திரு[னா]ம[த்துக்க]ரா[ணி-
ய]ர[க] உடம்பெ[ர*]டி [ஆ]மை த[வழ்] புற்று [எழு]-
- 10 ந்த இடம் கற்றுப்புல் பெரகாமுற்றாட்டும் இ[து]ப்பதாக நம் ஒ[லை] குடுக்க [i*]
திருவாய்[ய*] மொ[ழி]ந்த[ரு*][ள்]கா[டு]ரான்று திருமந்திர[வ]ர[லை]
- 11 . [ஶீ]யன்ஸிகாமனவ[ன]நாட்டு⁹ பனையூ[ர்*]ந[ர]ட்டு நெர்வாயிலுடை[ட]பான் தாழிதிரு-
ப்ப[ன](ந)ங்காடு [உ]டையானை வானவன்பல்-
- 12 வவதரை[ர*]யன் எழுத்து [i*] [தி]ருமந்திர[ல]நாயகம் இராஜராஜனை
தெ[ர]ண்டைம[ர]ன் எழுத்து [i*] [ஹ]ரான் உத்தமசெ[ர]முனை இராஜராஜ-
- 13 [ஶ]ஜூ . ப . டை . ¹⁰ [i*] அரை[யன்] இராசராசனை வீ[ர*]ர[ஜே]சு-
ஜெயமு[ரி]நா[ட]ராழ்வா[ன்](ஓ)நெ[ழு]த்த [i*] [உ]ட[ன]கூட்டத்து அதிகா
. கன்-
- 14 ஶுகாமணவ[ன]நாட்டு ப . [னமு]ட்டு¹¹ ஓ[ஜ][ய*]ங்கொண்டசொ[ழி]நல்லூ[ரு*]-
டையார் [உ]தைய[தி]வ[ர]க[ர]ன் கூ[த்த]ரா[டி]பாரா[ன] வீ[ர]ராஜ[சு]-
- 15 ம[ழ]வராயன் எழுத்து [i*] [இ]வை¹² ப[ன்]து[ர*]ஹெ[ஸு]ரா[டு*]சு ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of his elder brother — the king (*who wielded*) the sceptre (*and*) was embraced by the goddess of fortune,— was at (*his*) back, (*he*) went in front (*of his army*) against (*the enemy*) and conquered the seven and a half *lakshas* of Iraṭṭai-pāḍi. (*He*) did not meet with opposition in battle; and (*his*) drums were sounding in the eight directions of the earth. (*He*) fought until the whole great army of Âhavamalla, who had proceeded to Koppam on the bank of the great river to oppose (*him*), perished, and converted (*it*) into reeking corpses (*that*) covered the earth. Then he (*viz.* Âhavamalla)

¹ Read எதிரமர்; No. 22 reads எதிர் பொர்.

⁴ Read வீரர்.

⁷ Read அதிராசராச.

⁹ Read சுந்திரயஸிவாணீவிளநாட்டு.

20, ll. 16 and 22.

¹¹ Read in accordance with No. 22, l. 10: அதிகாரிகளில் சுந்திரயஸிவாணீவிளநாட்டுப்பனையூர்-
நாட்டு.

¹² Read பன்லெஹஸுரா.

² Read பறையது.

³ Read ஆங்கவனஞ்சி.

⁶ Read வீர.

⁶ Read வீற்றி.

⁸ Read லோதூன் or மகெந்திரன்.

¹⁰ Read ஶ்ரீஹாயிராயன் எழுத்து; compare No.

became afraid, incurred disgrace, and ran away. (*The king*) seized his elephants and horses, women and treasures, together with the camels, and performed the anointment of heroes, (*the news of which*) spread in (*all*) directions. In the 9th year (*of the reign*) of (*this*) king Para[kêsarivarman], *alias* the lord Śrī-Râjêndradêva, who was graciously seated on the throne of heroes.

(L. 6.) “The eastern boundary of Ka[na]vadinal[lâr] in Veṅgâla-nâḍu, (*a district*) of Adhirâjarâja-maṇḍalam, (*is*) to the west of the ‘Bull-tank;’ the northern boundary (*is*) to the south of the high-road of the district; the southern boundary (*is*) to the north of the river; and the western boundary (*is*) to the east of the road of Râjamahêndra.

(L. 8.) “Let our written order (*ôlai*) be issued that the wet land and the dry land enclosed within these four boundaries (*shall be given*) as temple land to (*the god*) Mahâdêva of the Tiruvânilai (*temple*) for necessary expenses,—(*including every*) place where the iguana runs, the tortoise crawls and an ant-hill rises, the grass for the calves, and (*the land*) enjoyed in full by the great village,¹ — (*and*) shall pay taxes (*to the temple*).”

(L. 10.) (*Thus*) the king was pleased to order. The writing of the royal secretary, Vâṇavaṇ-Pallavadaraiyaṇ, the lord of Tâḷi-Tiruppanaṅgâḍu (*and*) the lord of Nêrvâyil in Paṇaiyûr-nâḍu, (*a district*) of Kshatriyaśikhâmaṇi-vaḷanâḍu. The writing of the chief secretary, Râjarâjaṇ, *alias* Tonḍaimân. The writing of the citizen Uttama-Śôḷaṇ, *alias* Râjarâja-Brahm[âdhirâyaṇ]. The writing of Araiyaṇ Râjarâjaṇ, *alias* Vîrarâjêndra-Jayamurinâdâlvaṇ. The writing of Udayadivâkaraṇ Kûttâḍiyâr, *alias* Vîrarâjêndra-Malavarâyaṇ, (*one*) of the heads of the assembly (*and*) the lord of Jayaṅkoṇḍa-Śôḷanallûr in Paṇaiyûr-nâḍu, (*a district*) of Kshatriyaśikhâmaṇi-vaḷanâḍu.

(L. 15.) “This (*charity is placed under*) the protection of all *Mâhêśvaras*.”

No. 22.—ON THE SOUTH WALL OF THE SHRINE OF THE GODDESS.

This inscription bears the same date as No. 21, but the king is here named Râjêndra-Chôladêva instead of Râjêndradêva. The historical introduction is identical with that of No. 21 and proves that Râjêndradêva, the victor at Koppam, and not his ancestor Râjêndra-Chôla, the son of the great Râjarâja, is meant here.

The inscription records that the king granted to the Tiruvânilai temple the village of Nelvâyppalli, which belonged to Veṅgâla-nâḍu, a district of Adhirâjarâja-maṇḍalam, and was bounded in the east by the village of Ândaṇûr. The grant is signed by the same five officers as No. 21.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமகள் மருகிய டெ[ச]ங்கொல் வெந்தன்றன் [மு*]ன்னெர்²
செ[னை] பின்னதுவாக முன்னெதிர் சென்று இரட்டைபாடி எழரையிலக்கமும்
கொ[ண்]டு எதிர் டெ[ப]ராப்பெ[ரு*][து] எண்டிசை னாகம்³ புறையங்⁴ கறங்கப்-
2 டெ[ப]ராற்றங்கரைக்கொப்பத்து வந்தெதிர்த்த குறுவ[ம]ல்லன்றன் பெருஞ்செனையெல்-
லாம் ப[ட]ப்பொருது பாரது நீக[ழ]ப்பசும் பிணமாக்கி ஆங்க[வன்]ஞ்சிப்ப[ழ]-
க்கிட்டொட அவனையும குருதை-

¹ With the term பெரகரமுத்தூட்டு compare கணிமுத்தூட்டு in Vol. II. No. 4, paragraph 2.

² Read முன்னென.

³ Read நகம்.

⁴ Read பறையது.

- 3 யும் பெண்டி[ர்*]பண்டாரமும் பெட்டகத்தொடு¹ அக[ப்*]புடப்[பிடி]த்தத்திசையது
நீகழ வீரர் அலிஷெகம் பண்ணி [வீ]ரலிஹாஸநத்து² வீற்றிருந்தருளிய கொப-
பர[கெ]சரிபதூர[ன] உடையார் ஸ்ரீஇராஜேசுரசொழிபெவம்-
- 4 கு யாண்டு கூ வது [ப*] அ[தி]ராஜ[ர]ாஜமண்டலத்து வெங்க[ர]லநாட்டு ரெல்வாய்-
ப்பள்ளிக்கு [கீ]ழ்பாறகெ[ல்]லை ஆனந்தநார் எல்லைக்கு மெற்க்கும் [ப*] தெள-
பாற[க்]கெல்[லை] க[ரு]ங்கலக்கறட்டுக்கு வடக்கும் [ப*] மெல்பாற-
- 5 க்கெல்லை பாய்படுத்தான் கல்லுக்கு கீழ்க்கும் [ப*] வடபாறக்கெல்லை ஆற்றுக்கு தெ-
ற்க்கும் [ப*] இன்னுன்(க்)[ெ]கல்லைக்குள்ப்பட்ட நஞ்சை புஞ்சை திருவாந்லை
ம[ஹா]ஷெவர்க்கு வெண்டும் நிமந்தங்களும் பூசைக்கும்
- 6 [தி]ருப்ப[ணி]க்குமெல்[படி] நிமந்தத்துக்குமாக [தி]ருநா[மத்]த[க்]காணியாக உடும-
பொடி ஆமை [த]வழ் புந்[று] எழுந்[த] இடம் மெனெக்க[க]ய மாமு[ம்]
கீனெக்க[க]ய [க]ணறும் [க]ற்று-
- 7 ப்புல் பெரகாமு[ந்]றாட்டும் இறை வரி சிற்றாயம் எலவை உகவை மன்றுபாடல்-
தெண்டகும[ற]மந்[றும்] எற்பையிலப்பட்டநவும்³ இ[று]ப்பதாக நம்மொலை கு-
டுக்-
- 8 க [ப*] திருவாய் மொழின்தருளிநார் என்று திருமஞ்சுலை க்ஷ[த்ர]யன்ஸீகாம-
வளநாட்டு⁴ பனையூர்நாட்டு ரெ[ந*]ர்வாயில்லு[டையான்] அருமொழிதிருப்பனக[ரா]டு
உடையான் வானவன்ப்ப-
- 9 ல்லவரையன் எழுத்து [ப*] இவை திருமஞ்சுலைநாய[க]ம் தொண்டைமான் எழு-
த்து [ப*] உள்ளூரா[ர]ன்⁵ [உ*]த்த[மெ]சாழனான குவொத்துங்கசொ[ழி]ஸூ-
ராயன் எழுத்து [ப*] இராஜ-
- 10 ராஜனான வீரராஜேசுகுவொத்து[ங்கஜயமுரிநா[ட]ரழ்வான் எழுத்து [ப*] உடன்கூ-
ட்டத்து அதிகா[ரி][க*][ளில்] ⁶க்ஷத்ர[யன்][ஸீ]காமணிவளநாட்டு[ப்]பனை[யூ]ர்நாட்டு
ஜயங்கொண்-
- 11 ட[ெ]சா[ழ]நல்லூ[ர்]நாட்டையான் உதை[ய(ர)][திவாக][ர*]ன் [கு]வொத்து[ங்கமழ[வ]-
ராயன் எழுத்து [ப*] இவை பதூ[ர]ெ[ஹ]யார[ர]⁷ ரெகெ[ஷ(ஃ)] —

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of his elder brother was at (*his*) back, *etc.*⁸ — In the 9th year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôladêva, who was graciously seated on the throne of heroes.

(L. 4.) “The eastern boundary of Nelvâyppalli in Veṅgâla-nâḍu, (*a district*) of Adhirâjarâja-maṇḍalam, (*is*) to the west of the boundary of Ândaṇûr; the southern boundary (*is*) to the north of a rough block of black stone; the western boundary (*is*) to the east of the *Pâypaduttân* stone; and the northern boundary (*is*) to the south of the river.

(L. 5.) “Let our written order be issued that the wet land and the dry land enclosed within these four boundaries (*shall be given*) as temple land to (*the god*) Mahâdêva of the Tiruvânilai (*temple for*) necessary expenses, for the worship, for repairs, and for the aforesaid expenses,—(*including every*) place where the iguana runs, the tortoise crawls and an ant-hill rises, the trees overground and the wells underground, the grass for the calves,

¹ Read ஒட்டகத்தொடு.

² Read வீற்றிரு.

³ Read எப்பெர்ப்பட்டனவும்.

⁴ Read க்ஷத்ரயஸ்ரீவாணிவளநாட்டு.

⁵ Read உள்ளூரான்.

⁶ Read க்ஷத்ரயஸ்ரீவாணி.

⁷ Read பன்லொஹயாரர்.

⁸ The historical introduction of this inscription is identical with that of No. 21.

and (*the land*) enjoyed in full by the great village,—(*and*) shall pay revenue, taxes, small tolls, *élavai*, *uyavai*, (the three fines called) *maṅṅrupādal*, *daṇḍa* and *kurram*,¹ and everything else (*to the temple*).”

(L. 8.) (*Thus*) the king was pleased to order. The writing of the royal secretary, Vāṇavaṇ-Pallavaraiyaṇ, the lord of Arumoli-Tiruppaṅgāḍu (*and*) the lord of Nêrvāyil in Paṇaiyûr-nāḍu, (*a district*) of Kshatriyaśikhâmaṇi-vaḷanāḍu. This (*is*) the writing of the chief secretary, Tonḍaimāṇ. The writing of the citizen Uttama-Śōḷaṇ, *alias* Kulōttuṅga-Śōḷa-Brahmārāyaṇ. The writing of Râjarâjaṇ, *alias* Virarajêndra-Kulōttuṅga-Jayamurinâḍālvāṇ. The writing of Udayadivākaraṇ Kulōttuṅga-Maḷavarāyaṇ, (*one*) of the heads of the assembly (*and*) the lord of Jayaṅkoṇḍa-Śōḷanallûr in Paṇaiyûr-nāḍu, (*a district*) of Kshatriyaśikhâmaṇi-vaḷanāḍu.

(L. 11.) “This (*charity is placed under*) the protection of all *Mâhêśvaras*.”

No. 23.—ON THE OUTSIDE OF THE SECOND PRAKARA, RIGHT OF ENTRANCE.

This inscription is dated in the 23rd year of the reign of *Tribhuvanachakravartin* Kulōttuṅga-Chôḷadêva, who claims to have conquered Îlam (Ceylon), Madurai (Madhurâ) and Karuvûr and to have cut off the head of the Pândya king. The time of this Kulōttuṅga-Chôḷa is settled by an inscription in the Raṅganâyaka temple at Nellûr (Nellore), which couples Śaka-Samvat 1119 with the 19th year of his reign.² On the basis of this inscription and of some others which contain elements for astronomical calculation, Professor Kielhorn has shown that the king's reign commenced between the 5th June and 8th July, A.D. 1178.³ Kulōttuṅga-Chôḷadêva I. ascended the throne in A.D. 1070,⁴ and Kulōttuṅga-Chôḷadêva II. issued the Chellûr plates in A.D. 1132.⁵ Consequently, the king, to whose reign the present inscription belongs, has to be designated Kulōttuṅga-Chôḷadêva III. In other inscriptions he bears the names Parakêsarivarman, Vîrarajêndradêva (II.) and Tribhuvanavîradêva. His latest date is the 39th year in an unpublished inscription at Chidambaram. Accordingly, he must have been the immediate predecessor of *Tribhuvanachakravartin* Râjarâjadêva, who ascended the throne about A.D. 1216.⁶

The immediate purpose of the subjoined inscription is to record that the king granted to the Karuvûr temple the village of Maṅṅarai and a portion of Kêraḷapalli⁷ in Taṭṭaiyûr-nāḍu.

TEXT.

- 1 ஐயி ஸ்ரீ [“*] திரிபுவனச்சக்கரவர்த்திகள் ஈழமும் மதுரையும் பாண்டியன முடி-
த்தலையுங் குறுநில மக கொண்டருளின ஸ்ரீகுலொத்துங்கசொ[ழ]தெவர்க்கு யாண்டு
இருபத்துமுன்றாவது⁸ திரிபுவனச்சக்கரவர்த்தி கொடுத்தி-
- 2 [ன*][மை]கொண்டார் கொங்கான சொ[ழ]கொளமண்டலத்[து] வெங்காலநாட்டு[க்]-
கருநூரான முடிவழ[ங்]குசொழபுரத்து திருவாகிலை மாதெ[வ]ர் கொழிலில் தெ-
வா காவல்கும ஸ்ரீமாவெறுகங்காணி செய்வ-

¹ See above, p. 38, note 5.

² No. 197 of 1894; *Ep. Ind.* Vol. IV. p. 219. ³ *Ibid.* p. 266.

⁴ See Professor Kielhorn's calculations, *loc. cit.* ⁵ *Ind. Ant.* Vol. XX. p. 285.

⁶ See Vol. I. p. 86. An inscription of the 2nd year of *Tribhuvanachakravartin* Râjarâjadêva at Tiruvilai-
marudur No. 143 of 1895, mentions an image which had been set up in the 37th year of “the great king
(*pratyakṣa*) Tribhuvanavîradêva.”

⁷ The same village is mentioned in a short inscription (No. 68 of 1890) of the 34th year of Parântaka I. at
Sôṅûr near Karuvûr.

⁸ Read 22 1/2 1/2

- 3 [ரர்*]களுக்கும் ஸ்ரீகாரி[ய]ஞ்செய்வானுக்கும் [*] இத்தெவர்க்கு [டு]வண்டும் தீவந்தங்-
களுக்கு வெண்டெவதாக இன்னாட்டுத்தட்டையூர்நாட்டுக்கொ[ள]பள்ளியிலும் மன-
னறையிலுமாக ஐம்பதிற்கு வெலி நிலம்)-
- 4 [மும் செந்த] மன்னறை ¹ திருநாமத்து[க்க]ரா[ணி]யா[க தி]ருவா[நீல] ம[ஹா]தெ[வ]ம்-
[கு] குடுத்தொம் [*] இவ்வற்கு ² [டு]பருநா[ன்]கெல்*][லை]க்குட்பட்ட நிலமும்
கந்துப்பு[ற]்பொகாமு[ற]ட[டு]ம் [இய]னார்[கு] ³
- 5 இருபத்துமுன்றாவது ⁴ முதல் தெவதானம் இறை[யி]லியாக இடக்கடவதாகச்சொல்[னி]
இப்படி கணக்கிலும் இட்டுக்கொள்[ள]க்கடவ[ர்]கள[ா]க வரிக்குக்கூறு செய்வார்களு-
க்கும் சொன்னொ[ம்] [*]
- 6 இன்னிலங்கைக்கொ[ள்]ள[ா]ம் இடத்துக்கொளன் நிச்ச[யி]த்த [ப]டியெ இவ்வூர்களிலெ
[இ]ருபத்துமுன்றாவது ⁵ [மு]த[ல்] தெவதா[ன]இறையிலியாகக்கைக்கொண்டு தீவந்-
தஞ்செலுத்த[ப]பண்ணுக [*]
- 7 எழுதினன் திருமந்திராஜலை மீனவன்முதலெந்தவெளான் ⁶ [*] இவை தொண்டைமாள
எழுத்து [*] இவை விழிஞ்சுத்தாயன் எழுத்து [*] இவை வாகுணராஜனெ-
[மு]த்து ⁷ [*] இவை பங்களத்தாயன் எழுத்து [*] இவை வாளுவ-
- 8 ராஜனெழுத்து [*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōḷadēva, who was pleased to take Īlam, Madurai, the crowned head of the Pāṇḍya, and Karuvūr,— the emperor of the three worlds, Kōnēri[nmai] koṇḍāṇ, ⁸ (*addresses the following order*) to the Pūjāri (*dēvar-kaṇṇi*), to the overseers of the Śrī-Māhēśvaras, and to the manager of the temple of Tiruvānilai-Mahādēva at Karuvūr, *alias* Mudivalaṅgu-Śōḷapuram, (*a city*) in Veṅgālanāḍu, (*a district*) of Koṅgu, *alias* Śōḷa-Kēraḷa-maṇḍalam.

(L. 3.) “We have given as temple land to (*the god*) Mahādēva of the Tiruvānilai (*temple*) for the expenses required by this god (*the village of*) Maṇṇarai, containing fifty *veli* of land in Kēra[la]paḷli and in Maṇṇarai in Taṭṭaiyūr-nāḍu, (*a district*) of the same *nāḍu*. ⁹

(L. 4.) “Having declared that the land enclosed within the four great boundaries of this village, (*including*) the grass for the calves, and (*the land*) enjoyed in full by the great village, should be given to this god as tax-free temple land from the twenty-third (*year of our reign*), we have ordered (*our*) revenue officers ¹⁰ to enter (*it*) as such in the account (*book*).

(L. 6.) “If this land is (*actually*) taken possession of, you shall permit (*the temple authorities*) to take possession (*of it*) as tax-free temple land and to defray the expenses (*of the temple*) from (*the produce of*) these villages from the twenty-third (*year of our reign*), as determined by Kēraḷaṇ.” ¹¹

¹ Read நாமத்து.

² Read இவ்வூர்.

³ Read இந்நாயனார்.

⁴ Read முன்றாவது.

⁵ Read முதல்த.

⁶ Read முடுவந்த.

⁷ The syllable மு is entered below the line

⁸ Regarding this title see Vol. II, pp. 110 and 246

⁹ This refers apparently to Veṅgālanāḍu in 1-2. But No. 24, 1-3, shows that both Veṅgālanāḍu and Taṭṭaiyūr-nāḍu were independent districts of Śōḷa-Kēraḷa-maṇḍalam.

¹⁰ உரிக்கு கூறு செய்வார்க்கு (which occurs also in Vol. II, No. 21, second section, 1-4) corresponds to வரிவாரர் in No. 20, 1-21

¹¹ This is perhaps the name of the person at whose instance the king made the grant

(L. 7.) Written by the royal secretary, Mînavan-Mûvêndavêlân. This (*is*) the writing of Tondaimân. This (*is*) the writing of Viliñattarayan. This (*is*) the writing of Varagunarâjan. This (*is*) the writing of Paṅgalattarayan. This (*is*) the writing of Vâluvarâjan.

No. 24.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription is dated in the 25th year of the reign of *Tribhuvanachakravartin* Kulôttunga-Chôladêva (III.), who receives here the same attributes as in No. 23. It records that the villagers of Têvanappalli sold some land to the temple for three *kalañju* of gold, which a hunter had paid into the temple treasury. This person was a native of Pûvâṇiyam near Puṅṅam in Veṅgâla-nâḍu, a district of Śôla-Kêraḷa-maṅḍalam. Têvanappalli belonged to Taṭṭaiyûr-nâḍu, another district of the same *maṅḍalam*. The land granted was bounded in the east by the village of Nômbalûr.

Puṅṅam is found on the map of the Coimbatore district, about 6 miles west-north-west from Karuvûr. From inscriptions of Râjarâja I. and Râjêndra-Chôla I. on the walls of the small deserted temple of Sômêsvara at Sômûr near the junction of the Kâvêri and Amarâvatî rivers, 7 miles east of Karuvûr, it appears that Têvanappalli was the ancient name of Sômûr, and that the Sômêsvara temple belonged to Tirunômbalûr, a quarter or hamlet of Têvanappalli.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [கி]ரிபுவனச்சக்கரவர்த்திகள் ஈழமுமதுரையும்¹ பாண்டியன் முடி-
த்தலையுங்² கருவூரும் கொண்டரு[ளி]ன ஸ்ரீகுலெ[ர]த்துங்கசொழ்தெவர்க்கு யாண்டு
இருபத்தைஞ்சாவது சொழுகெர[ள]ம[ண்]டலத்து வெங்க-
- 2 ரலநாட்டு கருவூ[ர]ான முடிவழங்குசொழபுரத்து உ[டை]யார் திருவாநிலை ஆளுடை-
யார்க்கு இம்[மண்]டலத்து இந்நாட்டுப்புன்னத்துப்பூவாணியவெட்டுவரில் வெ-
[ள]ரான் கரியானான³ மருதங்கவெளான் இந்நாயனார் ஸ்ரீபண்-
- 3 டாரத்துக்கு ஒடுக்கின பொன் காசகல்லால் துளை நிறை செம்பொன் முக்க[மு]ஞ்சு
[||*] இப்பொன் [மு]க்க[மு]ஞ்சு[ம்] இம்மண்டலத்துத்த[ட்]டையூர்நாட்டு தெவணப-
[ப]ள்ளி ஊரொம் ஊர்⁴ வி[னி]பொகத்துக்குக்கொ[ண்]ட [ப]ரான் முக்க-
- 4 முஞ்சும் [||*] ⁵முல[பி]ருத்தரான ஸ்ரீசண்டெயூரதெவர் ஸ்ரீஹலுத்தால் இப்பொன்
முக்கமுஞ்சு[ம்] கைக்கொண்டு தெவதானம் திருநாமத்துக்காணியாக விற்றுக்குடுத்த
நிலம் மெல்[ப்பு]லத்து ஆலொடுபொயி[வ]ரால் நீர் பா-
- 5 யும்⁶ நிலம் பாடி[க]ரப்பானஞ்செய் என்னும் பெருடை நிலம் பெரும்படி அரைமா-
வும் [||*] இ[து]க்கெல்லை [||*] [கீழ்பாற்]க்கெல்லை நொம்பலூர் நத்தத்துக்கு
மெற்கும் [||*] வ[ட]பாற்கெல்லை விருத்தி[க்]கு தெக்கும் [||*] மெல்ப-
- 6 றற்கெல்லை தெக்கு நொக்கி [நீ]ர் பாய்கிற கவருக்குக்கிழக்கும் [||*] தென்(ம்)பாற்[க்]-
கெல்லை அணு[க்க]நம்பி செய்[க்]கு வடக்கும் [||*] இப்பெருநான்(ங்க)கெல்-
[லை]க்குட்ப்பட்ட இவ்வமை[ர] நிலமும் இறையினி மு-
- 7 [ற்]றாட்டாக இந்நா[ய]னார்க்கு தெவதா[ன]மாவிதாகவும் [||*] இந்நிலத்தால் வந்த
இறை[ற] வரி சிற்றாயம் எற[ச்]சொ[று] கூற்[ற்][ரி*]சி எ[ப்]பெறப்பட்டனவும்
[ஊ]ரொமெ எ[ற்]ட்டு கொண்டு இந்நிலம் அரைமாவும் இறையி-

¹ Read யும்.

² Read யுங்.

³ Here and three times in the word நாயனார் (ll. 2, 7 and 9), the syllable னு is expressed by two separate symbols. Compare ணா for னு in the Karikal inscription of Madhurântaka, *Ep. Ind.* Vol. IV. p. 331.

⁴ Read விதியொக.

⁵ Read மூல.

⁶ Read யும்.

- 8 வி தெவ[தான]ம[ராகக்குடுத்]து செ[ந்]தீர்¹ வெட்டி செய்யக்கடவதல்வையாகவு[ம்]²
 பு[ந்]தீர்³ வி[ட்]டு பாச்சிக்கொள்வி[த]ராக[வு]ம் [*] [இ]ப்ப[டி] ச[ம்]ம[தி]த்து
 இடை[றபி]வி தெ[வதானமாகக்]கல் வெட்டிக்[கு]டுத்[தொ]ம் தெ[வ[ணப்ப]ள-
 [ளி ஊ]டு-
- 9 [ரர]ம் [*] இந்ந[ர]ய[னார]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the twenty-fifth year (*of the reign*) of the emperor of the three worlds, Śrī-Kulôttuṅga-Śôladêva, who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr,—three *kalañju* of pure gold, weighed by the gold weight (*kâsu-kal*),⁴ were paid into the treasury of the god of the Tiruvânilai (*temple*), (*who is*) the lord of Karuvûr, *alias* Mudivalaṅgu-Śôlapuram, (*a city*) in Vengâla-nâdu, (*a district*) of Śôla-Kêraḷa-maṇḍalam, by Vêlân Kariyaṅ, *alias* Marudaṅga-Vêlân, (*one*) of the hunters (*Vêttuvar*) of Pûvâṇiyam (*near*) Puṇṇam, (*a village*) in the same *maṇḍalam* (and) in the same *nâdu*.

(L. 3.) We, the villagers of Têvaṇappalli in Taṭṭaiyûr-nâdu, (*a district*) of the same *maṇḍalam*, have received these three *kalañju* of gold for the use of the village.

(L. 4.) Having received these three *kalañju* of gold from the sacred hand of the holy Chandêśvaradêva, who is the first servant (*of Śiva*),⁵ (*we*) sold as temple land one fortieth (*vêli*), roughly, of land, which bears the name *Pâdikâppaṇaṇjey*⁶ (and) which is watered by the *Âlôdupôyi*[*l*] (*channel*) of the western fields.

(L. 5.) The boundaries of this (*land are*):— The eastern boundary (*is*) to the west of the site of Nômbalûr; the northern boundary (*is*) to the south of the *Vritti*;⁷ the western boundary (*is*) to the east of the branch (*channel*) which flows towards the south; and the southern boundary (*is*) to the north of the field of Aṇu[kka]-Nambi.

(L. 6.) This one fortieth (*vêli*) of land, enclosed within these four great boundaries, shall belong to this god as temple land, free of taxes (*and*) to be enjoyed in full.

(L. 7.) We, the villagers, having fixed (?) and received all revenue, taxes, small tolls (*and*) pounded rice⁸ due from this land, and having given this one fortieth (*vêli*) of land as tax-free temple land, shall not be permitted to waste the good water, but shall use the dirty water for irrigation.

(L. 8.) Having agreed thus, we, the villagers of Têvaṇappalli, engraved (*it*) on stone as tax-free temple land. This god

No. 25.—ON THE NORTH WALL OF THE PASUPATISVARA SHRINE.

This inscription contains an order of a king who bore the titles *Tribhuvanachakravartin* Kônêriṇmaikondâṇ.⁹ He granted certain privileges to the artizans (*Kuṇṇîlar*) of the district of Vengâla-nâdu,— to take effect from the month of Âdi of the 15th year of his reign.

An almost identical duplicate of this inscription (No. 562 of 1893) is engraved on the central shrine of the Gôshthîśvara temple at Pêrûr near Coimbatore. It differs chiefly in

¹ Read தீர்.² Read கடவதில்லை.³ Read புன்சீர்.⁴ In the Tanjore inscriptions the same weight is used for weighing jewels; see Vol. II. p. 35, note 1.⁵ See *ibid.* p. 73, note 2.⁶ *I.e.* 'the wet land of the village watchman.'⁷ *I.e.* 'the land enjoyed by Brâhmanas or others;' compare Vol. I. p. 91, note 7.⁸ கூற்றரிசி is the same as கூத்தரிசி.⁹ See above, p. 41, note 8.

being addressed to the *Kanmālar* of Southern Koṅgu (*Ten-Koṅgu*) and in the king's bearing the title *Kôṇêrimêlkoṇḍân* instead of *Kônêriṇmaikoṇḍân*.

TEXT.

- 1 [ஐ]வீ [||*] தீரவநச்ச[க்]சுவத்திகள் ஸ்ரீகொநெரிண்மைகொண்ட[ட]ரான் வெங்கால-
நா[ட்]டுக்கண்[மாள]ற்கு [||*] யடு வது [ஆடிமா]த[ம்] முதல் தங்க-
- 2 னுக்கு நன்மைதிந்மைகளுக்கு இரட்டைச்ச[ச]ங்கும் ஊதி பெரி[சை]க உள்ளிட்ட[ட]வை
கொ[ர]ட்டுவித்து கொள்ளவும் தாங்கள் புற[ப்]பட வெண்டும்
- 3 இடங்களுக்கு பாடா[கொ]கொத்துக்கொ[ள்]ளவும் தங்கள் ¹ வீடு[களுக்]குச்சாந்து
இட்டுக்கொள்[ள]வும் செ[ர]ான்நொம் [||*] இப்படிக்கு இவ்வலை ² பி-
- 4 டி[ப]ராடாகக்கொண்டு உதாரதித்தவரை செல்[வ]தாகத்தங்க[க]ளுக்கு வெண்டின இட-
ங்களிலெ கல்லிலும் செம்பிலும் வெட்டிக்கொள்க [||*]
- 5 இவை விழு[ப்ப]ரதராயன் எழுத்து [||*]

TRANSLATION.

(Line 1.) Hail! The emperor of the three worlds, the glorious *Kônêriṇmaikoṇḍân* (*addresses the following order*) to the *Kanmālar* of *Vengāla-nādu*.

“ We have ordered that, from the month of *Ādi* of the 15th (*year of our reign*), at your marriages and funerals, double conches may be blown and drums, etc., beaten, that sandals may be worn (*on the way*) to places which you have to visit, and that your houses may be covered with plaster. On the authority of this written order (*ôlai*), this may be engraved on stone and on copper in (*all*) places desired by you, so as to last as long as the moon and the sun.”

(L. 5.) This (*is*) the writing of *Viluppâdarâyan*.

No. 26.—ON THE OUTSIDE OF THE SECOND PRAKARA, LEFT OF ENTRANCE.

This inscription contains an order of a king who bore the title *Kôṇêrimêlkoṇḍân*. The date of the order was the 438th (!) day of the 23rd year of his reign (l. 4). The king granted the village of *Āndaṇṭr*, surnamed *Vîra-Śôḷa-nallûr*, for the maintenance of the temple servants, whom he had settled in a quarter which was called *Vîra-Śôḷaṇ-Tirumadaivilâgam* after his own name. From this designation and from the surname of the village granted, it follows that his actual name was *Vîra-Chôḷa*.

The village of *Āndaṇṭr* was bounded in the west by *Nelluvâyppalli*, which is the object of the grant recorded in No. 22 above.

TEXT.

- 1 ஐவீ ஸ்ரீ [||*] கொநெரிமெல்கொண்பான்³ கருவூர் திருவானிலை ஆளுடையார்
கொயில் தெவர் க[ன்]மிகளுக்க[கு] [||*] இ[ன்]னய[ன]ர் கொயிலுக்கு நம் பெரால்
[யெ]ற்றின வீரசொழன் [தி]ருமடைவிளாகத்தில குடி[யிரு]ந்த தவசிய[ர்க்கு]ம்
சிவப்பிர[ா]-
- 2 மணர்க்கும் தெவரடிய[ா]கக்கும்⁴ [உவ]ச்சற்கு[ம்] ப[ல]பணி நிமந்தக்காற[ர்*]க்கும் சீ[வ-
ன]செ[ஷ]மாக தென்கரை ஆந்த[னா]ரான [வீ]ரசொழநல்லூர் குடுத்த இவ்வூ-
ரால் வந்த யிறையும் [யெ]வ[ன]வயும் உகவையு⁵ கொ[ள்ள]ர[தொ]மாக⁶
[வி]ட்டு

¹ Read வீடு.

² Read கொண்டான்.

³ Read யும்.

⁴ Read இவ்வொலை.

⁵ Read யார்க்கும்.

⁶ Compare கொள்ளப்பெறுதொமாக in No. 12, l. 8.

- 3 மற்றுள்ள குடிமைப்பாடும் எற்பெறப்பட்டதும்¹ இ[ன்]னய[ன]ர் கொயி[லுக்]கு செ-
ய்து இவ்வூர் இப்படி சந்திராதித்தவரை அலு[ப]விப்பார்க[ள]ாக [ந]மமொலை
குடுத்தொம் [*] இப்படி செ[ம்]பிலும் சிலையிலும் [வெ]ட[ட்]டி[க்]கொ-
- 4 [ள்]க [*] இவை விலாடத்தாயன் யெழுத்து [*] இயாண்டு இரு[ப]த்துமுன்ற-
வது² நாள் [ந]ரனூற்று முப்பத்தெட்டு [*] இவ்வூர்க்கு [வெ]பருநா[ன்]கு
எல்லை [க]ராராத்துறை[ற]ப்பெருவமிக்கு³ மெற்க்கும் [*] [வெ]தன்(ம்)பா[ற்க்]-
- 5 கெல்லை ஆதிச்சமங்கல[த்து] எல்லைக்கு வடக்கும் [*] மெல்பாற்க்கெல்லை⁴ . [உ-
வ]ரய்ப்பள்ளி எல்லைக்கு கி[ழ]க்கும் [*] வடபாற்க்கெ[ல்லை] ஆற்றுக்கு [வெ]தக்கும்
[*] ஆக [இ]சைந[த்] பெரு[ந]ர[ன்]கெல்[லை].
- 6 [க்]கு உள்பட்ட நிலம் இம்ம[டவி]ளாகத்து இரு[க்]கிற குடிகளு[க்கு] ⁵ சிவன[வெ]சஷ]-
மாக [கு]டுத்தொம் [*] இது ப[ன்]னூர[வெ]ஹஸு[ரா]வை[க்ஷ] [||*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! Kôṇṇêrimêlkoṇḍân (addresses the following order) to the Pûjâris of the temple of the god of Tiruvâṇilai at Karuvûr.

“(We) have given (the village of) Ândaṇûr, alias Vîra-Śôḷa-nallûr, on the southern bank (of the river) for the maintenance⁶ of the ascetics (*tapasvin*), Śiva-Brâhmanas, dancing-girls (*dêvar-adiyâr*), drummers (*uvachchar*) and servants (*nimandakkârar*)⁷ (performing) various duties, who reside in the Vîra-Śôḷaṇ-Tirumaḍaivilâgam⁸ which (we) have founded in our name for the temple of this god. (We) have granted that we shall not levy the taxes, *êlavai* and *ugavai*,⁹ due from this village. We have given our written order to the effect that (the donees) shall thus enjoy this village as long as the moon and the sun endure, doing all kinds of service to the temple of this god. Let this be engraved on copper and on stone.”

(L. 4.) This (*is*) the writing of Vîlâḍattaraiyaṇ. On the four-hundred-and-thirty-eighth day of the twenty-third year (*of the reign*).

“The four great boundaries of this village (*are*), to the west of the high-road of [K]ârait-tu[r]ai; the southern boundary (*is*) to the north of the boundary of Âdichchamaṅgalam; the western boundary (*is*) to the east of the boundary of Ne[lluv]âyppalli; and the northern boundary (*is*) to the south of the river. The land enclosed within the proper four great boundaries we have given for the maintenance of the residents of this *Maḍavilâgam*.

(L. 6.) “This (*charity is placed under*) the protection of all *Mâhêśvaras*.”

IV.—INSCRIPTIONS AT MANIMANGALAM.

Manimaṅgalam,¹⁰ which I visited in 1892, is a village at the eastern extremity of the Conjeeveram tâluka of the Chingleput district, about 6 miles west of Vaṇḍalûr, a station on

¹ Read எப்பெறப்பட்டதும்.

² Read மூன்றாவது.

³ Read வழிக்கு.

⁴ Read நெல்லுவாய்.

⁵ Read சீவன.

⁶ This seems to be the technical meaning of *jivana-śêsha*, which means literally ‘the remainder of life.’

⁷ See Vol. II. p. 278, note 2.

⁸ The term *maḍavilâgam* or *maḍavilâgam* is applied to the quarter in the environs of a temple; see above, p. 24, note 3.

⁹ These two obscure terms occur also in No. 20, l. 13, and No. 22, l. 7.

¹⁰ No. 320 on the *Madras Survey Map* of the Conjeeveram tâluka.

the South-Indian Railway. It is mentioned already in the Kûram plates and in the Udayêndiram plates of Pallavamalla as the site of one of the battles in which the Pallava king Narasimhavarman I. defeated the Western Chalukya king Pulikêsin II.¹

Maṇimaṅgalam contains three temples of Viṣṇu and two temples of Śiva. The three former now bear the names Râjagôpâla-Perumâl, Vaikuṅṭha-Perumâl² and Kṛiṣṇa-svâmin, and the two latter are now called Dharmêśvara and Kailâsanâthasvâmin. I am publishing below fourteen inscriptions of the Râjagôpâla-Perumâl temple (Nos. 27 to 40) and one of the Dharmêśvara temple (No. 41). These records belong to the time of the Chôla kings Râjakêsarivarman (No. 27), Râjâdhirâja (No. 28), Râjêndra (No. 29), Vîrarâjêndra I. (No. 30), Kulôttuṅga-Chôla I. (Nos. 31 and 32), Vikrama-Chôla (No. 33), Kulôttuṅga-Chôla II. (No. 34), Râjarâja II. (No. 35), Kulôttuṅga-Chôla III. (Nos. 36 and 37) and Râjarâja III. (Nos. 38 to 41).

In the Chôla inscriptions the name of the village is Maṇimaṅgalam (Nos. 27, 28, 30 to 41) and, in Sanskrit verses, Ratnâgrahâra³ (Nos. 27 and 40) or Ratnagrâma (No. 27). In the time of Râjakêsarivarman it was surnamed Lôkamahâdêvi-chaturvêdimangalam (No. 27), in that of Râjâdhirâja, Râjêndra and Vîrarâjêndra I. Râjachûlâmaṇi-chaturvêdimangalam (Nos. 28 to 30), and in that of the remaining kings Pândiyanai-irumadi-veṅ-kaṇḍa-Śôla-chaturvêdimangalam⁴ (Nos. 31 to 36 and 38). In three inscriptions of the 18th year of Râjarâja III. we find the fresh surname Grâmasikhâmaṇi-chaturvêdimangalam (Nos. 39 to 41). The village was included in Jayaṅkoṇḍa-Chôla-maṅḍalam⁵ (Nos. 28 to 30, 32 to 39, and 41). Down to the time of Vîrarâjêndra I. it belonged to Mâgaṇûr-nâḍu⁶ (Nos. 28 to 30), a subdivision of the district of Śêngâṭṭu-kôṭṭam⁷ (Nos. 27 to 30). The later Chôla inscriptions assign it to Kuṅṇattûr-nâḍu⁸ (Nos. 31 to 39 and 41), a subdivision of the district of Puliyûr-kôṭṭam⁹ (Nos. 39 and 41), which was surnamed Kulôttuṅga-Chôla-vaḷanâḍu (Nos. 31 to 36, 38, 39 and 41) after Kulôttuṅga-Chôla I.

The ancient name of the Râjagôpâla-Perumâl temple was Śrîmad-Dvârâpati (Nos. 28 to 30) or Śrîmad-Dvârâpuridêva (No. 27), *i.e.* 'the lord of the prosperous city of Dvârâ,' the residence of Kṛiṣṇa in Gujarât. The Tamil equivalent of Śrîmad-Dvârâpati is Vaṇḍuvarâpati (Nos. 31 and 33 to 39). Other names of the temple were Śrî-Kâmak-kôḍi-Viṅṅagar¹⁰ (Nos. 28 to 30), Puravuvâri-Viṅṅagar (No. 32) and Tiruvâyk-kulam (Nos. 33 and 36).

¹ See above, Vol. I. p. 144 f. and Vol. II. p. 363, note 1.

² The ancient name of this temple was Tiruvâyappâḍi; see below, p. 84, note 5.

³ *Ratna* is synonymous with *maṇi*, the first portion of the name Maṇimaṅgalam.

⁴ *I.e.* 'the Brâhmaṇa settlement (called after) the Chôla who twice saw the back of (*i.e.* defeated) the Pândya.' Instead of *veṅ-kaṇḍa*, two inscriptions (Nos. 31 and 38) read *veṅ-koṇḍa*, and two others (Nos. 33 and 35) *mêṅ-koṇḍa*.

⁵ See above, p. 2 and note 3.

⁶ Mâgaṇûr was a hamlet on the west of Maṇimaṅgalam; see No. 27, text line 3, and No. 33, text line 21.

⁷ Compare *Ep. Ind.* Vol. IV. p. 6, note 4. Śêngâḍu is a village in the Conjeeveram tâluka (No. 250 on the *Madras Survey Map*).

⁸ Kuṅṇattûr is probably the modern Kuṅṇattûr, No. 248 on the *Madras Survey Map* of the Saidâpêt tâluka.

⁹ Compare *Ep. Ind.* Vol. IV. p. 8, note 1. Puliyûr is a village close to Madras. No. 174 on the *Madras Survey Map* of the Saidâpêt tâluka.

¹⁰ On *Viṅṅagar* or *Viṅṅagaram*, 'a Viṣṇu temple,' see *Ep. Ind.* Vol. V. p. 47, note 4.

TRANSLATION.

(Line 1.) Hail ! Prosperity !

(Verse 1.) Resplendent is (*the village*) whose famous name is Ratnâgrahâra (*and which is*) an embodiment of the union of the two goddesses of learning and prosperity, able to remove distress, of lovely fame (*and*) an ocean of all gems—noble qualities.

(V. 2.) (*He*)¹ founded, for as long as the moon and the stars endure, a perpetual enjoyment (*bhōga*) of the god who resides in (*the temple of*) Śrîmad-Dvârâ in the *agrahâra* of Ratna-grâma.

(Line 2.) In the 6th year (*of the reign*) of king Râjakêsarivarman, we, the great assembly of Maṇimaṅgalam, *alias* Lôkamahâdêvi-chaturvêdimāṅgalam, (*in the district*) of Śêngâttu-kôttam, sold (*the following*) land to (*the temple of*) Śrîmad-Dvârâ-puridêva in our village.

(L. 3.) Two thousand *kuli*, enclosed within the following four boundaries:—(*The eastern boundary is*) to the west of the boundary of Mâgaṅûr, a hamlet on the west (*of our village*); (*the southern boundary is*) to the north of the bank of the *Periyaputtêri* (tank); the western boundary (*is*) to the east of the *Kalichchāṅgâl* (channel);² and the northern boundary (*is*) to the south of the boundary of Kuḷattûr.

(L. 4.) Two thousand *kuli* of land below the *Puttêri* (tank) at (?) Pêrûr, a hamlet on the south (*of our village*), enclosed within the following four boundaries:—The eastern boundary (*is*) to the west of Kuḍumbiḍupâḍagam; the southern boundary (*is*) to the north of the *Maṇikkâl* (channel); the western boundary (*is*) to the east of the boundary of Amanpâ[kka]m; and the northern boundary (*is*) to the south of the bank of the tank.

(L. 7.) Altogether four thousand *kuli* were given, for as long as the moon and the sun exist (*and*) free of taxes, by us, the great assembly.

(L. 8.) On this land we shall not be entitled to claim any taxes, forced labour (*vetti*), *vêdi* and *kānam*.³

(L. 9.) We, the great assembly, agree that each of those who claim (*them*) shall pay a fine⁴ of twenty-five *kalañju* of gold.

(L. 10.) (*This charity is placed under*) the protection of the *Śrî-Vaiṣṇavas*.

No. 28.—ON THE NORTH AND WEST WALLS OF THE SHRINE IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 29th year of Râjakêsarivarman, *alias* Râjâdhî-râjadêva, surnamed Jayaṅkoṇḍa-Chôla (l. 7).⁵ It opens with a panegyrical account of the king's deeds. The text of this passage has been settled by comparison with the corresponding introductions of three other inscriptions, *viz.*—

1. Tk. = an inscription of the 29th year in the Śvêtâranyêśvara temple at Tiruvenkâḍu in the Tanjore district (No. 114 of 1896).

¹ The name of the donor is not stated.

² From this channel is probably derived the name of the modern village of Karisāṅgâl (No. 319 on the *Madras Survey Map* of the Conjeeveram tâluka), south of Maṇimangalam.

³ Compare above, No. 12, text line 8.

⁴ The verb *maṅru*, which occurs also in Vol. I. Nos. 82 and 83, evidently means 'to pay a fine;' compare above, p. 38, note 5.

⁵ On this title see above, Vol. II. p. 312 f.



2. Tr.= an inscription of the 31st year in the Âdhipuriśvara temple at Tiruvorriyûr near Madras (No. 107 of 1892).

3. Tai.= an inscription of the 32nd year in the Pañchanadêśvara temple at Tiruvaiyâru near Tanjore (No. 221 of 1894).

Among the achievements of Râjâdhirâja the subjoined inscription mentions that he "destroyed the palace of the Chalukya king in the city of Kampili" (l. 6). As I have said before,¹ this statement enables us to identify Râjâdhirâja with the king who, according to the *Kalîngattu-Parani* (viii. 26), "planted a pillar of victory at Kampili," and to place his reign immediately after that of Râjêndra-Chôla I. and before that of Parakêśarivarman, *alias* Râjêndradêva. Râjêndra-Chôla I. ascended the throne in A.D. 1001-2 and reigned until at least A.D. 1032.² An inscription at Miṇḍigal proves that Râjâdhirâja's anointment to the throne took place in A.D. 1018.³ This would be about the 17th year of the reign of his predecessor Râjêndra-Chôla I. Consequently, Râjâdhirâja appears to have been the co-regent of the latter and cannot have exercised independent royal functions before the death of the other. It is in perfect accordance with this conclusion that his inscriptions which have been discovered so far are all dated in the later years of his reign, *viz.* between the 26th and 32nd years.

The introduction of the subjoined inscription states that Râjâdhirâja appointed seven of his relatives to be governors over the Chêra, Chalukya, Pâṇḍya and Gaṅga countries, the island of Ceylon, the Pallava country, and Kanyakubja (l. 1). This statement is evidently exaggerated, at least as far as it refers to the Chalukya dominions and Kanyakubja.⁴ Next are mentioned three Pâṇḍya kings (l. 1f.). The first of them, Mânâbharana, was decapitated; the second, Vîra-Kêraḷa, was trampled down by an elephant; and the third, Sundara-Pâṇḍya, was expelled to Mullaiyûr. Further, Râjâdhirâja killed an unnamed king of Vêṇâḍu, *i.e.* Travancore, and three princes of Irâmaguḍam (?). Having routed the Chêra king, he followed the example of his ancestor Râjarâja I. in destroying the ships at Kândaḷûr-Śâlai⁵ (l. 2 f.).

Then followed a victorious war against Âhavamalla, Vikki, Vijayâditya and Śâṅgamayaṇ, which was led by a general named Kêvudaṇ, and in the course of which two of Âhavamalla's officers, named Gaṇḍappayaṇ and Gaṅgâdhara, were killed and the city of Kollippâkkai⁶ was set on fire (l. 3 f.). Kollippâkkai or, in Kanarese, Kollipâke was included in the territory of the Western Châlukyas,⁷ and Âhavamalla, Vikki and Vijayâditya are identical with the Western Châlukya king Âhavamalla-Sômêśvara I. (A.D. 1044 and 1068) and two of his sons, Vikramâditya VI. (A.D. 1055-56 and 1076 to 1126) and Vishṇuvardhana-Vijayâditya (A.D. 1064 to 1074).⁸

The next of Râjâdhirâja's expeditions cost their crowns to four kings of Ceylon, *viz.* Vikramabâhu, Vikrama-Pâṇḍya, Vîra-Śâlâmêgaṇ, and Śrîvallabha Madanarâja (l. 4 f.). The second of these is said to have ruled over the southern Tamil country before taking possession of Ceylon, the third to have originally ruled over Kanyakubja,

¹ Above, p. 32, and *Ind. Ant.* Vol. XXII. p. 142, note 5.

² *Ep. Ind.* Vol. IV. p. 266.

³ *Ibid.* p. 216.

⁴ Râjâdhirâja's claim to the conquest of Kanyakubja seems to rest on the fact that he killed a king of Ceylon, who was a native of Kanyakubja; see p. 56 below.

⁵ Compare above, Vol. II. p. 241, note 1.

⁶ The same place had been taken by Râjêndra-Chôla I.; see above, Vol. I. p. 96, and Vol. II. p. 108.

⁷ See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 437.

⁸ *Ibid.* p. 428, Table.

and the fourth to have taken refuge with a certain Kṛishṇa. Worst of all fared Vīra-Śālamêgaṇ. The Chôla king seized his elder sister and his daughter (or wife)¹ and cut off the nose of his mother, and the Ceylon king himself fell in battle. An independent and somewhat different account of these struggles is given in the 56th chapter of the *Mahāvamsa*,² which mentions successively the reigns of Vikramabâhu, who is supposed to have reigned from A.D. 1037 to 1049, Vikrama-Pâṇḍu (A.D. 1052 to 1053), Jagatipâla (A.D. 1053 to 1057), and Parâkrama-Pâṇḍu (A.D. 1057 to 1059). Of Jagatipâla it is said that he came from the city of Ayôdhyâ, that the Chôlas slew him in battle, and that they carried his queen and his daughter to the Chôla country. As the two first names, Vikramabâhu and Vikrama-Pâṇḍya, are the same in Râjâdhirâja's inscriptions and in the *Mahāvamsa*, we may identify Jagatipâla with Vīra-Śālamêgaṇ, who came from Kanyakubja, who was killed by the Chôlas, and whose elder sister and daughter were carried away by them. It remains uncertain whether he was a native of Kanyakubja (Kanauj) or Ayôdhyâ, as stated respectively in Râjâdhirâja's inscriptions and in the *Mahāvamsa*. The fourth king, Śrīvallabha³ Madanarâja, is perhaps the same as the Parâkrama-Pâṇḍu of the *Mahāvamsa*, who is said to have been killed by the Chôlas.

On a second raid to the north Râjâdhirâja defeated four chiefs, whose names are given, but whom I cannot identify, and destroyed the palace of the Chalukya king at Kampili (l. 5 f.), a place in the Hosapêṭe tâluka of the Bellary district, which is also mentioned in a Western Châlukya inscription.⁴

As I have stated before (p. 39 above), Râjâdhirâja was the elder brother of his successor Parakêsarivarman, *alias* Râjêndradêva, and met with his death in the battle of Koppam. Hence I suspect that it is Râjâdhirâja who is meant in a Western Châlukya inscription of A.D. 1071 at Anṇigere in the Dhârwar district, which states that "the wicked Chôla, who had abandoned the religious observances of his family, penetrated into the Belvola country and burned the Jaina temples which Gaṅga-Permâḍi, the lord of the Gaṅga-maṇḍala, while governing the Belvola province, had built in the Anṇigere-nâḍu," and that "the Chôla eventually yielded his head to Sômêśvara I. in battle, and thus, losing his life, broke the succession of his family."⁵ "The record adds that the temples were subsequently restored by the *Maṇḍalika* Lakshmadêva."⁶

According to Professor Kielhorn's calculation,⁷ the date of this inscription (l. 7 f.) corresponds to Wednesday, the 3rd December A.D. 1046. On this day the villagers made over to the temple 2,200 *kuli* of land and received in exchange 100 *kâsu* from the temple treasury.

TEXT.

1 —|| ஸ்ரீ ஸ்ரீ ||— தி[ங்]கனொர்தரு த[ன்]ரொங்கல்வெண்குடைசிழ்⁸ நீலமக-
ணிலவு மலா[ம*][க]ட்புணர்ஞு செங்கொலொச்சி[க்]கரு[ங்]கலி கடிஞு தன் சிறிய-
[த]ராதையு[னி]ருத்தமையனுங்⁹ குறிகொள் தன்நினங்கொக்களை யும் நெறியுணர் தன்நி-
ருப்[பு]தல்வர்தம்மை[யுஞு]ன்றியதெறு[சி]ல்¹⁰ வானவன் ம[ல்]லன்¹¹ மின[வ]ன்¹²

¹ See below, p. 56, note 6.

² Wijesinha's *Translation*, p. 91 f.

³ Two princes of the name Sirivallabha, who belong to a later period, are mentioned in chapters lix. ff. of the *Mahāvamsa*.

⁴ See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 454.

⁵ *Ibid.* p. 441.

⁶ *Ibid.* note 5, and p. 443.

⁷ *Ep. Ind.* Vol. IV. p. 217, No. 14.

⁸ Read க்கீழ்.

⁹ Tk., Tr. and Tai. read தாதையையும் திருத்தமையனையும்.

¹⁰ The same inscriptions read சூன்றெழில்.

¹¹ The same inscriptions read வல்லவன்.

¹² Read மீனவன்.

- கங்கிலங்கையற்[கி]றைவன்¹ ² புலங்கழற்ப[ல்]வவன் க[ன்]னகுச்சியர் கா[வ]லநெனப்-
பொன்ன[ணி]ச்சுடர்மணிமகுட[ஞ்*]சூட்டிப்பட[ா]புகழ[ா]ங்கவர்க்கவர் நாடளி³ பாங்-
குறு தென்ன⁴ மு[வ]ருள்⁵ மாபுரணன் பொன்முடிஆநாப்பருமணி-
- 2 ப்பசுசுலை பெ[ர]ருகளத்தரினூ ⁶ வாளவியகழல் ⁷ விரகொளனை முனைவயிற்பிடி-
த்து ⁸ தனதிவா[ர]ணக்கதக்களிற்றா[னு]தைப்பித்த[ருளி] அசுமில்பெரும்புகழ்ச்சுசுர-
பாண்டியன் கொற்றவெ[ண்]குடைய[ங்]⁹ சுற்[ை*][ற]வெண்கவரியும் சிககாதனமும்
வெங்களத்திழனு தன் முடி விழ[த்]தலை விரித்தடி தளாஜொடத்தொலைவ
முல்லை[யூ]ர்த்துர[த்]தி ஓலகவில் வெணூட்டரைசை செனூட்டொதுக்கி மெவுபுக-
ழிராமகுடமுவர்¹⁰ கெட முனினூ ¹¹ விடல்[க]ழு விலவவ[ன்] குட[ர்]மடிக்கொ-
ண்டு தன்னு-
- 3 ட விட்டொடிக்க[ா]டு ¹² பு[க்]கொளிப்ப வஞ்சியம்புகுமலர் மலைஜாங்கெஞ்சளில்
வெலைகெழு ¹³ காசுநூர்சாலை கலமறுத்தாஹ[வ]மல்லனுமஞ்ச கெவுதன்றாங்க[ரு]ம்
படையாலா[ங்]கவன் ¹⁴ நையி[ற்]கண்டப்பயனுங்கங்காதரனும் வண்டமர் களிற்றொடு
மடியத்தி[ன்]டிறல் விருதரை¹⁵ விக்கியும் விசையாதித்தனுங்கரு[மு]ரட்சாங்கமய-
னுமு[த]ளி[ன்]ர் ¹⁶ ஸமரபிருவொத்துடைய [வி]ரிசுடர்ப்பொன்னொடையங்கரிப்புரவி-
யெ[ர]டும் பிடித்து த[ன்]னூடையிற்ஜயங்கொ-
- 4 ண்டொன்[னூ]ர் கொள்ளி[ப்]பாக்கை உள்ளொரி மடுப்பித்தொருதனித்தண்டாற்பொரு-
கடலிலங்கையர் கொ[ம]ரான் விக்கிரமவாஹ[வி]ன் மகுடமுமுன்றனைக்கு[டை]னூ ¹⁷
¹⁸ தெண்டமிழ்மண்டலமுழுவதுமிழந்தெழ்கடலிழம்¹⁹ புக்கவிலங்கெசு[ர*]நாகிய விக்கிர-
மபாண்டிய[ன்] பரும[ணி]மகுடமும் காண்டகு தன்னதாகிய கன்னகுச்சியினுமார்-
கலியிழ[ஞ்*]சிரிதென்றெண்ணி²⁰ உள்ளகொள் தன்னுடு தன்னுறவொடு[ம்] புகு-
[னூ] விளங்குமுடி கவித்த ²¹ விரசலாமெகன் பொ-
- 5 ருசுளத்தஞ்சி தன் கார்க்களிற்றினூ ²² கவ்வையிறனடிக்காதலியொடுகன்றவ்வையைப்-
பிடித்து தாயை முக்கரிய²³ ஆங்கவமானம் நீங்குதற்காக மிடிடும்²⁴ [வ]னூ
வட்டொழில்²⁵ புரி[னூ] ²⁶ வெங்களத்துலர்சுவச்சிங்களத்தரைசன் பொன்னணிமுடி-
யுங்கன்னரன்வழி வனுரை²⁷ ²⁸ கொ[ள]விழத்தரைசநாகிய ²⁹ சிர்வல்லவ³⁰ மதன-
ராஜன் ³¹ மெல்லொளித்தடமணிமு[டி]புக்கொண்டு வடபுல[த்*]கிருகாலாவதும் பொ-
ருபடை நடாத்தி கண்டர்தினகரன் நாரணன் கணவ[தி]
- 6 வண்டலர்தெரியல் ³² மதிசுதனறெ[னை]ப்பலவ[ரை]யரை மு[னை]வயிறுரத்தி வம்ப-
லர்தருபொழில் கம்பிவி[ந]கருள் சளுக்கியர் மாளிகை ³³ தகப்பித்திளகதமில்³⁴

¹ Tr. and Tai. read இலங்கையர்க்கிறைவன்.

² Read பொலங்.

⁴ Tk. and Tai. read தென்னவர்.

⁶ Tk., Tr. and Tai. read வாரளவிய.

⁸ Tk. and Tai. read தனத்தி.

¹¹ Tk. reads மீடல்.

¹³ Read காந்தனூர்.

¹⁵ Tk. and Tai. have விரிதர்; read perhaps விருதர்.

¹⁶ Read சமரபீரு.

¹⁹ Tk., Tr. and Tai. read தென்றமிழ்.

²⁰ Read யிழஞ்சிரி.

²² Tk. reads கவ்வையுற்றொடி.

²⁴ Tk. and Tai. read மீட்டு, and Tr. மீண்டும் (i.e. மீண்டும்).

²⁶ Tk. and Tai. read வாட்டொழிலுழனு.

²⁷ Read perhaps வந்துறை.

²⁹ Read சீர்.

³¹ Tk. and Tai. read எல்லொளி.

³³ Tk. and Tai. read தகர்த்தி.

³ Tk. and Tai. read நாடருளி.

⁵ Read டுவருள்.

⁷ Read வீர.

⁹ Read குடையுங்.

¹⁰ Read முவர்.

¹² The first க் of புக்கு is entered below the line.

¹⁴ Tk. and Tai. read செனையுட்.

¹⁷ Tr. reads குடை[னூ].

¹⁹ Read வீழும்.

²¹ Read வீர.

²³ Read டுக்கரிய.

²⁶ Tk., Tr. and Tai. read துலன.

²⁸ Tk. and Tr. read கொளீழ.

³⁰ Tk., Tr. and Tai. read வல்லவன்.

³² Tr. reads ம[தி]சுத[ன]றெ[னை].

³⁴ Tk., Tr. and Tai. read னக்கமில்.

- வில்லவர் மினவா¹ வெழகுலர் சளுக்கியர் வல்லவர் கௌசலர் வங்கணர் கொங்கணர் சிசூரர் ஐயணர்² சிங்களா பங்களர் அகீரர்³ முதலியவரைசரிடு திறைகளுமாழ்வொன்றவ[னியு]ள் கூறு கொள் பொருள்களுமுகனூ நா[ன்]மறையவா முகனூ கொ[ள]க்குடு[த்]து விவலொகத்து விள-
- 7 [ங்]க மனுநெறி நினறவமெதஞ்செயதகாசு⁴ விற்றிருக ஜயங்[கெ]ரண்டசொழனுயர்க்பெரும்புகழ்⁵ கொவராஜகெஸரிவசுரா[ன] உடையார் ஸ்ரீராஜாயிராஜவெவறகு யாண்டு உடிகு ஆவது ஜயங்கொண்டசொழமு[ண்*]டலத்து⁶ செங்காட்டுக்கொட்டத்து⁷ மாகனூராட்டு மணிமங்கலமாந ராஜகுலாமணிச்சதுவெ[—]கிமங்கலத்து லீஹ[ா*]லவெயொம் மெ[ம்*]மு⁸ ஐஹலூனத்தெ யதநாயறறு வ-ஒ[—]வகஷத்த[து] லீதிகையும்⁹ புதனகிழமைபும் பெற்ற திரு(டு)-
- 8 வொணத்தி நாள்கூட்டக்குறைவறக்கடியிருனூ பணிப்பணியால் பணித்த இவ்வூர்¹⁰ ஸ்ரீ[—]ராபதியான ஸ்ரீகாமக்கொடிவிண்ணகர் ஆழ்வாரர்கு¹¹ திருவமுதக்கும் கஜ[—]நாலொமத்துக்கும் இத்தெவர் பண்டாரத்தெ நூறு காசு பொலிசைக்கு கொண்டு இக்கா[சு] நூற்றூறும் வக பொலிசைக்கு இறைகரத்தூட்டாக¹² இறையழிச்சிக்குத்த நிலமாவது [!*] பெருநல்வதிக்கு வடக்கு பாதிரிக்கழனி மெ-
- 9 லைக்காலுக்கு[சு] கிழ[க்கு] விளைநிலங்குழி முன்னூறும் பாதிரிக்கழனி ந[டு]விற்காலுக்கு மெற்கு[சு] விளைநிலங்குழி இருனூ[று]ம் பெரு[ந]ல்வதிக்கு தெற்கு ஆலைமெட்டில் மனையறுதிவாய்க்குரலுக்கு¹³ கிழக்கு விளைநிலங்குழி நூற்றெண்பதும் ஆலை-
- 10 மெட்டில்¹⁴ நனூவானத்தொட்டைக்காலுக்கு மெற்கு விளைநிலங்குழி நானூறும் இக்காலுக்கு கிழக்கு விளைநிலங்குழி இரு[னூறும்] ¹⁵தெகூ[ய]ம[ர]த்தின் மெலைக்காலுசு மெ[ற்கு] விளைநிலங்குழி முன்னூறும் சுண்டிலெரிவதிக்க¹⁶ கிழக்கு விளைநில-
- 11 ன்குழி நானூறும் பாவெதுறைவாய்க்காலுக்கு வடக்கு [தி]ருவையொத்திதெவர் நிலங்குழி இரு[னூ]ற்றையம்பதக்கு கிழ[க்கு] தடியிரண்டி[நால்] குழி இருனூறும் ஆகத்தெவர் நிலங்குழி இரண்டாயிரத்திருனூறும் இறைகரத்தூட்டாக ஸகூ[—]¹⁷
- 12 ராத்க[த்]தவற் நிற்பதாக திருவமுதக்கும் கஜ[—]நாலொமத்துக்கும் இறையழிச்சி ஸிவாவெவெ செய்து குத்தொம் [!*

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of the earth was beaming under his fringed white parasol, which resembled the moon in beauty, (*the king*) wedded the goddess of fortune, wielded the sceptre, and destroyed the dark Kali (*age*).

(*He*) bestowed crowns of brilliant jewels, adorned with gold, on his father's younger brother, (*his*) glorious elder brother, his distinguished younger brothers,¹³ and his royal sons who knew the (*right*) path, (*along with the titles*) 'Vânavan¹⁹ of great beauty,' 'Vallavan,²⁰ 'Minavan,²¹ 'Gangan,' 'the king of the people of Lanâ,' 'Pallavan (*who*

¹ Read மினவர்.

² Tr. and Tai. read ஐயணர்.

³ The last ற் is entered above the following மு.

⁴ Read வீற்றி.

⁵ Read கொவி.

⁶ The syllables சொழமுட are entered below the line.

⁷ Read மாகனூர்.

⁸ Read எம்மூர்.

⁹ Read லீதீயையும்.

¹⁰ Read இவ்வூர்.

¹¹ Read ஆழ்வார்க்கு.

¹² Read தூட்டாக.

¹³ Read வாய்க்காலுக்கு.

¹⁴ Read நந்த.

¹⁵ Read தெத்தி (?).

¹⁶ Read வதிக்கு.

¹⁷ Read சந்திராதித்த.

¹⁸ Literally, 'young princes.'

¹⁹ I.e. 'the Chêra king.'

²⁰ This is a title of the Chalukya kings.

²¹ I.e. 'the Pândya king.'

wears) golden ankle-rings, ' (and) 'the protector of the people of Kāṇṇakuchchi (Kānyakubja),' and granted to these (relatives) of great renown the dominions of those (hostile kings).¹

Among the three allied kings of the South (i.e. Pāṇḍyas),— (he) cut off on a battle-field the beautiful head of Mānābharanaṇ, (which was adorned with) large jewels (and) which was inseparable from the golden crown;² seized in a battle Vîra-Kêraḷaṇ whose ankle-rings were wide,³ and was pleased to get him trampled down by his furious elephant *Attivāraṇ*;⁴ and drove to the ancient Mullaiyûr Sundara-Pāṇḍiyaṇ of endless great fame, who lost in a hot battle the royal white parasol, the bunches (of hairs) of the white yak, and the throne, and who ran away,— his crown dropping down, (his) hair being dishevelled, and (his) feet getting tired.

(L. 2.) (He) sent the undaunted king of Vêṇāḍu to the country of heaven and destroyed in anger the three (princes) of the famous Irâmaguḍam.

While the strong Villavaṇ (i.e. Chêra) was attacked by pains in the bowels, fled from his country and hid himself in the jungle, (the Chôḷa king) destroyed (his) ships (at) Kānda-lûr-Śālai on the never decreasing ocean as (easily as he) would have put on a beautiful fresh flower of the *vañji* (tree).

(L. 3.) When even Âhavamallaṇ became afraid; when Gaṇḍappayaṇ and Gaṅgâdharanaṇ, (who belonged) to his army, fell along with (their) elephants (whose temples) swarmed with bees, (in a battle) with the irresistible army of Kêvudaṇ; (and) when the (two) warriors of great courage— Vikki and Vijayâdityaṇ, Śāṅgamayaṇ of great strength, and others retreated like cowards,— (the Chôḷa king) seized (them) along with gold of great splendour and with horses, elephants and steeds, achieved victory in his garment,⁵ and caused the centre of Kollippâkkai, (a city) of the enemies, to be consumed by fire.

(L. 4.) With a single unequalled army (he) took the crown of Vikramabâhu, the king of the people of Laṅkâ on the tempestuous ocean; the crown-of large jewels, (belonging to) the lord of Laṅkâ, Vikrama-Pāṇḍiyaṇ, who, having lost the whole of the southern Tamil country which had previously belonged to him, had entered Îḷam (surrounded by) the seven oceans; the beautiful golden crown of the king of Simhala, Vîra-Śalâmêgaṇ, who, believing that Îḷam (surrounded by) the ocean was superior to the beautiful Kāṇṇakuchchi (Kānyakubja) which belonged to him, had entered (the island) with his relatives and (those of) his countrymen who were willing (to go with him), and had put on the brilliant crown; who, having been defeated on the battle-field and having lost his black elephant, had fled ignominiously; and who, when (the Chôḷa king) seized his elder sister along with (his) daughter⁶ and cut off the nose of (his) mother, had returned in order to remove the disgrace (caused) thereby, and, having fought hard with the sword, had perished in a hot battle; and the extremely brilliant crown of large jewels, (belonging to) the king of Îḷam, Śrîvallavaṇ (Śrîvallabha) Madanarâjaṇ, who had come to Kāṇṇaraṇ (Kṛishṇa) and taken up (his) abode (with him).

¹ I.e. of the Chêra, Chalukya, &c.

² This seems to mean that the head, which had been cut off, was paraded with the crown on it.

³ வாரீ + அளவிய seems to mean 'of long measure.'

⁴ I.e. 'the elephant among elephants,' or 'warding off elephants.' Compare *Arivāraṇa*, the name of the elephant of the Pallava king Paramêśvaravarman I.; above, Vol. I. p. 154.

⁵ This may perhaps mean that he did not undress and rest until he had caught and defeated his enemies, 'Or 'wife.' *Āḍali* means both.

(L. 5.) Having led for the second time a warlike army into the northern region, (*the Chôla king*) defeated in battle Gaṇḍar-Dinakaraṇ, ¹ Nâraṇaṇ (Nârâyana), Kaṇavadi (Gaṇapati), Madiśûdanaṇ (Madhusûdana), (*who wore*) a garland of flowers (*surrounded by*) bees, and many other kings, and caused to be destroyed the palace of the Śaḷukkiyar² in the city of Kampili, whose gardens diffuse fragrance.

(L. 6.) The tribute paid without remissions by the Villavar (Chêra), Mînavar (Pâṇḍya), Vêlakular,³ Śaḷukkiyar (Chalukya), Vallavar,⁴ Kauśalar (Kôsala), Vaṅgaṇar,⁵ Koṅgaṇar (Koṅkaṇa), Śindurar,⁶ Aiyaṇar, Śiṅgaḷar (Simhala), Paṅgaḷar,⁷ Andirar (Andhra) and other kings, and the riches collected (*as*) the sixth share (*of the produce*) of the earth (*he*) had measured out, and gladly gave away, to those (*versed in*) the four Vêdas (*i.e.* to the Brâhmaṇas). In order to be famed in the whole world, (*he*) followed the path of Maṇu and performed the horse-sacrifice.

(L. 7.) In the 29th year (*of the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrî-Râjâdhirâjadêva, who was seated on the royal (*throne and who had obtained*) very great fame (*under the name*) Jayaṅkoṇḍa-Śôḷaṇ,—we, the great assembly of Maṇimaṅgalam, *alias* Râjaśûlâmaṇi-chaturvêdimāṅgalam, in Mâgaṇûr-nâḍu, (*a subdivision*) of Śêṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôḷa-maṇḍalam, being assembled, without a vacancy in the assembly,⁸ in the *Brahmasthanâ*⁹ in our village on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of *Dhanus*, ordered (*as follows*).

(L. 8.) Having received on interest one hundred *kâśu* from the treasury (*of the temple*) of Śrîmad-Dvârâpati, *alias* Śrî-Kâmakkôḍi-Viṇṇagar-Âḷvâr in this village, (*we*) gave, against the interest accruing from these one hundred *kâśu*, for (*providing*) the offerings and the expenses of the worship of this god, the following land as temple land, with the enjoyment of revenue and taxes,¹⁰ (*and*) having exempted (*it*) from taxes. Three hundred *kulî* of cultivated land to the north of (the road called) *Perunalvadi* (*and*) to the east of the channel above the 'Bignonia field' (*Pâdiri-kalaṇi*); two hundred *kulî* of cultivated land to the west of the channel in the middle of the 'Bignonia field;' one hundred and eighty *kulî* of cultivated land to the south of the *Perunalvadi* (road) (*and*) to the east of the *Maṇaiy-arudi* channel at (the hill called) *Âlaimêdu*; four hundred *kulî* of cultivated land to the west of the channel of the temple garden at the *Âlaimêdu* (hill); two hundred *kulî* of cultivated land to the east of this channel; three hundred *kulî* of cultivated land to the west of the channel on the west of the *tendi* tree (*Croton tiglium*); four hundred *kulî* of cultivated land to the

¹ *I.e.* 'the sun among heroes.' As *dinakara* and *âditya* are synonymous, Gaṇḍar-Dinakaraṇ is the same as Gaṇḍarâditya. This was the name of a Śilâhâra feudatory of Vikramâditya VI. and Sômesvara III.; see Dr. Fleet's *Kanarese Dynasties*, second edition, pp. 452, 456 and 547 f. But he cannot be meant here, as he flourished about 75 years after the present inscription.

² *I.e.* the Chalukya king.

³ *I.e.* 'he of the elephant family.' Perhaps the Gaṅgas are meant; see *Ep. Ind.* Vol. IV. p. 177 and note 9.

⁴ This is another name of the Chalukyas; see above, p. 55, note 20. Hence a better reading would be *Pallavar*.

⁵ The king of Vaṅga (Bengal) is probably meant.

⁶ This seems to refer to the king of Sindhu (Sindh).

⁷ Probably the same as Paṅgâḷa (Bengal) and hence synonymous with Vaṅga; see note 5 above.

⁸ *I.e.* 'all members being present.'

⁹ The same term occurs in an inscription at Ukkal, p. 22 above.

¹⁰ This appears to be the meaning of *iṅai-karatt-ûṭṭu*.

east of the road to (the tank called) *Śundilêri*;¹ and two hundred *kuli*, equal to two *tadi*, to the north of the *Pāvaiturāi* channel (*and*) to the east of the two hundred and fifty *kuli* of land (*of the temple*) of *Tiruvaiyôttidêvar*;² altogether we gave, having engraved (*this*) on stone, two thousand and two hundred *kuli*³ of land (*to*) the god, with the enjoyment of revenue and taxes, to last as long as the moon and the sun, for (*providing*) the offerings and the expenses of the worship, having exempted (*it*) from taxes.

No. 29.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

Above, Vol. II. p. 303, I noticed two inscriptions of the 4th year of the reign of Parakêsarivarman, *alias* Râjêndradêva. One of these is the subjoined inscription. It is dated on a week-day (l. 14 f.) which will probably admit of astronomical calculation as soon as a second, similarly dated record of the same reign may be discovered.⁴ The text of the historical introduction has been settled with the help of two other inscriptions, *viz.*—

1. Tv. = an inscription of the 4th year in the Bilvanâthêśvara temple at Tiruvallam in the North Arcot district (No. 190 of 1894).

2. Tm. = an inscription of the 8th year in the Vaidyanâtha temple at Tirumalavâdi in the Trichinopoly district (No. 84 of 1895).

Like the inscriptions of his predecessor Râjâdhirâja (p. 55 f. above) and those of his successor Vîrarâjêndra I. (p. 33 above), this inscription of Râjêndra opens with a list of relatives on whom the king conferred certain titles (ll. 1 to 6). The recipients of these honours were a paternal uncle of the king, four younger brothers of his, six sons (?)⁵ and two grandsons (?).⁶ The fifth of the sons—*Mudikoṇḍa-Chôla* with the title *Sundara-Chôla*⁷—is perhaps identical with a prince of the same name and title, who is mentioned in the inscriptions of Râjêndra's successor, Vîrarâjêndra I.⁸

Lines 6 to 12 give a detailed account of the battle of Koppam, which is only briefly noticed in the hitherto published inscriptions of Râjêndra.⁹ His enemy Âhavamalla (-*Sômêśvara* I.) is here expressly called *Śalukki*, *i.e.* the Chalukya king (ll. 7, 9 and 10). The *Chôla* king invaded *Raṭṭa-maṇḍalam* and was met by Âhavamalla at Koppam. At first the advantage seems to have been on the side of the Chalukya king. Râjêndra himself and his elephant were wounded by arrows, and the men who had mounted the elephant along with him were killed. But fresh troops* were advanced and turned the fortune of the battle. Âhavamalla fled, and several of his officers fell. Among these the inscription mentions a younger brother of the Chalukya king—*Jayasimha*,¹⁰ *Pulikêśin*,¹¹ *Daśapaṇmaṇ*,¹²

¹ This name is derived from *śunḍil*, *Mimosa pudica*.

² This name means 'the god of the holy Ayôdhyâ' and apparently refers to a temple of Râma.

³ By adding up the preceding amounts, only 2,180 *kuli* are arrived at; perhaps 20 *kuli* were added for rounding.

⁴ As the day of the year of the reign is mentioned besides the week-day, the calculation of the latter would also settle the very date of Râjêndra's accession to the throne.

⁵ See below, page 62, note 9.

⁶ See below, p. 62, note 17.

⁷ The second son of the king also had the name *Mudikoṇḍa-Chôla*, but bore the title *Vijayâlaya*.

⁸ See p. 33 above.

⁹ See above, p. 39, and Vol. II. p. 303.

¹⁰ This prince is not mentioned in the Western Châlukya inscriptions.

¹¹ This chief was named after the two Chalukya kings of the same name.

¹² This chief was named after *Daśavarman* or *Yaśôvarman*, the younger son of *Taila* II. *Daśavarman* is a vulgar form of *Yaśôvarman*; compare *tvarâya* and *tvarâsa* for *yvarâja*, *Ep. Ind.* Vol. IV. p. 180 and note 5.

Aśôkaiyaṅ, Âraiyaṅ, Moṭṭaiyaṅ and Nanni-Nuḷambaṅ,¹ and among those who took part in the flight, Vaṅṅiya-Rêvaṅ, Tuttaṅ and Kuṇḍamayaṅ. The first of these three chiefs is perhaps identical with the Haihaya *Mahāmaṇḍalêśvara* Rêvarasa, who is mentioned as a vassal of Sômêśvara I. in an inscription of A.D. 1054-55.² Among the spoil of the battle were many elephants, three of which are mentioned by name (l. 11), the banner of the boar, and two queens by name Śattiyaṅvai and Śâṅgappai (l. 12).

Finally, Râjêndra despatched an army to Ceylon, where the Kalinga king Vîra-Śalâmêgaṅ was decapitated and the two sons of the Ceylon king Mânâbharanaṅ were taken prisoners. Another Vîra-Śalâmêgaṅ, who is stated to have migrated to Ceylon from Kanyakubja, had been killed by Râjêndra's predecessor Râjâdhirâja.³ The same Chôla king had decapitated another Mânâbharana, who was, however, a Pândya king and not a king of Ceylon.⁴ The *Mahāvamsa* mentions two princes of the name Mânâbharana, and two others of the name Kittisirimêgha. Mânâbharana I.⁵ and Kittisirimêgha I. were nephews and sons-in-law of the Ceylon king Vijayabâhu I. (chapter lix. verses 42 and 44). His queen Tilôkasundari was a princess of Kalinga (*ibid.* verse 29 f.).⁶ Mânâbharanaṅ and Vîra-Śalâmêgaṅ in the subjoined inscription might correspond to Mânâbharana and Kittisirimêgha in the *Mahāvamsa*, and the reason why Vîra-Śalâmêgaṅ is styled a Kalinga king in the inscription might be the fact that his mother-in-law was a Kalinga princess according to the *Mahāvamsa*. On the other hand king Vijayabâhu I. is supposed to have reigned from A.D. 1065 to 1120, and Vikkamabâhu I., in whose time Mânâbharana I. and Kittisirimêgha I. usurped the government of Ceylon, from A.D. 1121 to 1142, while Râjêndra and Vîrarâjêndra I. have to be accommodated between A.D. 1050 and 1070.⁷ Consequently, Mânâbharanaṅ and Vîra-Śalâmêgaṅ in the inscription must be distinct from, and prior to, Mânâbharana I. and Kittisirimêgha I. in the *Mahāvamsa*. But, as I have previously stated (p. 39 above), the conquest of Ceylon by Râjêndra is established by the existence of an inscription of his in that island.

The subjoined inscription records that the villagers received an unspecified sum from Kâmakavvaiyaḷ, the mother of the *Sênâpati* Jayaṅkoṇḍa-Chôla-Brahmâdhirâja, and granted in return a piece of land at Amanpâkkam—the modern Ammanambâkkam—on the south of Maṇimaṅgalam⁸ to the temple. This land was situated “to the south of the land that has been formerly granted to this god by a stone inscription.” The reference is to an inscription of Râjakêsarivarman (No. 27 above), which registers a grant of land on the south of Maṇimaṅgalam and east of Amanpâkkam.

TEXT.

1 ஸ்ரீ[ஃ] [||*] திருமாத புனியெனு[ம்*] பெரு[ம]ராத[ர் இவ]ர் [தந் மா]டு[த]-
வியளாக⁹ ¹⁰மிடு[த]ர[ளி]டு[வ]ண்குடை[யுய][ர்*][த்]து [கி]ண்கவி பெயர்த்து [த]ன
சிறிய[த]ர[ை]தயாதிய¹¹ எறிவளி க[ங்]கை[க]கொண்டசொழ[னை] டெபாக்[கி]தல்¹²
இருமடிசொழென்[று]ம் பொருமுரட்டன் திரு-

¹ This may have been a Pallava chief of Nuḷambapâdi; see *Ep. Ind.* Vol. IV. p. 180 and note 3.

² Dr. Fleet's *Kanarese Dynasties*, second edition, p. 439.

³ See page 56 above.

⁴ See *ibid.*

⁵ He became the father of king Parakkamabâhu I.; see chapter lix. verse 52.

⁶ Verse 46 mentions three of her relations, Madhukannava, Bhîmarâja and Balakkâra.

⁷ See page 32 above.

⁸ See above, p. 50 and note 3.

⁹ Tm. reads தெவியர்களாக.

¹⁰ Read மீதொளி.

¹¹ Tv. and Tm. read யாதிய.

¹² Tv. and Tm. read பெரக்கிதல்.

- 2 த்[த]ம்பிர்த[ம்மு]ள் வெ[வ]ன்றிகொ[ள்] மும்மடி[டு]சாழ[னை]த்தெ[ம்]முனை[ய]டு-
[கி]ற[ம்]சொழபாண்டி[ய]டு[ந]ன்றுங்கொழிமன்றொடுக[ழ]ல் [வி]ரசொழனைப்படிபு-
[க]ழ்க்கரிகாலசொழநென்றும் பொருதொழில்வாழ்வலித்தடக்கை¹ மதுராக்களை
- 3 சொழகங்கநென்றுகொள்வலிமெவிகல் பரா[சு]கதெவனை சொள[வ]யெ[ரா]த்தியராஜ-
டு[ந]ன்று[ம்*]² தயரத்தன்பொடு கருது காதல[ரு]ள் இத்த[ல]ம் பு[க]ழ் ரா-
டு[ஜ]சு[சொழ]னை உ[த்த]மசொழநென்றுடு[சு]ர[த்]தணிமு[வை]க[ய]விழ்[ல]ங்கல்
முடிக்கொ-
- 4 [ண்]டசொழனை இ[க]ல் விசையாலைய[டு]நென்றும் புகர்முசுத்தெழுயர்களிற்று செ[ரா]ழ-
டு[க]ர[ள]னை வார்சிலை சொழ[டு]கரள[டு]நன்று(ம்)கிண்டிநற்கடார[ங்]கொண்டசொ-
ழனை தினகர[ன்] கு[ல]த்த[து] சி[ற]ப்பமர் சொளஜனகராஜநென்றுங்களைகடல் படி
- 5 கொண்ட பலபு[க]ழ் முடிக்கொண்டசொழனை சுசுரசொழநென்று[ஞ்*]செஈமிழ்[ப்]-
பிடிக்க[வி]ரட்டபாடிக்கொண்டசொழ[னை] தொல்புவியாளு[டை]ச்சொழகனனகுச்சியரா-
ஜநெ[ன்]றுமன்னுதன்³ காதலர் காதலர்தம்முள் மெத[கு]கதிராங்க[னை]கழ-
- 6 ல் மதுராக்களை வெல்படைச்சொழவல்லபநெ[ன்]றுமானசிலை[க்கை]யெ[ரா]ராணைச்செ-
வகளை⁴ நிருபெசு[ரசொழ]நென்று[ம்] பரும[ணி]ச்சுடர்⁵ மணிம[கு]டஞ்[கு]ட்டிப்-
படி⁶ ம[வை]ச[சு]கமுநாளினு[ளி]க[ல்] வெட்டெழு[து] செ[ன்]றொ[ண்]டிம[வி]ரட்-
டமண்-
- 7 டலமெய்தி நதிகளுநாடும் பதிகளுமநெகமழி[த்]த[ன்]ன் வளவநெ[ன்]றுமொ[ழி]ப்ப⁷
பொருள் கெட்டு வெகவெஞ்ச[சு]ளுக்கி ஆகவம[ல்]வன் பரிபவமினக்கிசென்றெரி⁸
[விழி]த்தெழுது செப்பருசிரத்த கொப்பத்தகவையில் சென்றெதி-
- 8 றொன்றமர் துடங்கிய பொழுதவ[ன்] செஞ்சரமாரி தன் குஞ்சரமுகத்தி[னு]க[ன்]நிரு-
த்துடையிலுங்குன்றுற[ள்]⁹ புயத்தி[லு]ணையக்க[வு]க[ன்]னு[டன்] களிநெறிய தொ-
டுகழல்¹⁰ [வி]ரர்கள் மடியவும் வகையாதொத[னிய]டு[ந]கம்¹¹ பொருபடை
- 9¹² வமங்கியம்மொய்மமர்¹³ [சு]ளுக்கி தம்பி ஜயசிங்கனும்¹⁴ பொர்ப்புலக்கெசியுணார்த்த[த]-
சன்ம[னு]மானமன்னவரில்¹⁵ ¹⁶மண்டலி[க]சொகனும[ான] வ[ண்]புகழானும[ர]ாய-
னுணெனிவர்மட்டவிழ[ங்]கல்¹⁷ மொட்[டை]யனுனி[ண்]டிமல் நன்னிநுளம்பனுமெனு-
- 10 மிவ[ர்] முதலியர் எண்ணிலியரைச[ரை] வி[ண்ண]கத்தெற்றி வன்[னி]யரொவனும்
வ[ய]ப்படைத்துத்த[னு]ங்கொ[ன்ன]வில்படைக்குண்டமய[னு]ம் என்ம[ின்]னவெஞ்சி-
னவரைசரொடஞ்சி¹⁸ சளு[க்]கி குல[கு]லகுலைனு தலைமயிர் விரி[த்]து வெ[னு]ற
டு[ந]ளித்த[து]ப்பின்னுற
- 11 நொக்கி கால் பறிக்கொடி மெல்கடல் பாயத்துத்திய¹⁹ பொழுதச்செருக்களத்தவன்
விடு சத்துருபயங்கரன்²⁰ கரபத்திரமுதபத்திரஜாதிபகட்ட[ரை]சநெக[மு]மெட்டு[நி]-
ரை²¹ [ப]ரிகளுமொட்டகநிகை[ளு]ம் [வ]ராகவெல்கொடி முதல் ராஜபரிச்சகமும்
- 12 ஒப்பில் சப்பியல்வைய²² சகப்பையென்றிவர் முதல் தெவியர் குழாமும் பாலை[வ]-
யரிட்டமுமெனையன்²³ பிறவுமுனைவயற்கொட்டு²⁴ விடுஜெயஅவிஷெகம் செய்து

¹ Tv. and Tm. read வாள்வலி.

² Tv. reads டெ[ன்][ன்*]றும் பின்னுந்தன்.

³ Tv. and Tm. read நெமெகுடளு.

⁴ Tv. and Tm. read மொழி.

⁵ Tm. has பரிபவம் எ[ந]கித்தென்றெரி; read பரிபவமெனக்கித்தென்றெரி.

⁶ Read குன்றுறழ்.

¹⁰ Read வீரர்.

¹² Tv. and Tm. read வழங்கி.

¹³ Tm. reads மொய்ம்ப[ப]மர்.

¹⁴ Tv. and Tm. read தசபன்ம.

¹⁵ Tm. reads மண்டலி அசொகையநும் ஆந வண்புகழ் ஆளும் ஆராயநும்.

¹⁷ Tv. and Tm. read விழலங்கல்.

¹⁸ Tv. and Tm. read டஞ்சிய.

²⁰ Tv. has முலபத்தர; read மூலபத்திர.

²² Tv. reads சத்தியல்வைய சாங்கப்பை.

²⁴ Tv. and Tm. read முனைவையிற்கொண்டு.

⁸ Read perhaps தயர.

⁴ Read நிருபெந்திர.

⁶ Tv. reads மிசை நிகழு.

¹¹ Tv. and Tm. read தொருத்தி.

¹⁶ Tm. reads புலிகெசி.

¹⁹ Tv. reads துரத்திய.

²¹ Tv. and Tm. read மெட்டுநடை.

²³ Read ரீட்ட.

- ¹ [த]ர[ன்]றிசைவயிர்ப்பொர்ப்படை நடாத்தி[க்]கார்க்கடலைங்கையில் விற[ற்]-
படைக்கலிங்கர் [ம]-
- 13 ன் ² விசலாமெகனைக்கடற்களிற்றொடுமகப்படக்கதிர்முடி [க]டிவித்திலங்கையற்கை-
வன் ³ மா[ப்]பரணன் ⁴ ⁵காதலரருவரைக்களத்திடைப்[பி]து ⁶ மாப்பெரும் புகழ்
[மி]க வளர்த்த கொப்பரெ[க]ஸரி[பநூ]ராக [உ]டை[ய]ர் ஸீராஜெசுதெவற்கு
யாண்டு நாலாவ-
- 14 து [நா*]ள் அய[உ] ||— ஜயங்கொ[ண்]டசொழமண்டலது செங்காட்டுக்கொட்டது
மாகணூர்நா[ட்]டு ராஜகுளாமணிச்ச[து*]ருப்பெதிம[ங்]கலத்து உறாவெ[ல]-
யெ[ர]ம் இவ்வாட்டை வி[ஃ*]ஹநாயற்று சுவரவகூ[த்]து சஷமியும் வியாழக்-
கிழமையும்
- 15 பெற்ற ⁷ ரொஜணிநாள் எம்முர் ⁸ ஸூஹஸூராமண்டப[த்]தெ [கூ]ட்டக்குறைவறக்-
[கூ]டியித்து ⁹ எங்களுர் ¹⁰ ஸீ[ஃ*]ஜாராவதியான ஸீகாமக்கெ[ர]டிவிண்ணக-
ர[ர]ழ்வார்கு குடுத்த நிலம[ரவ]து [ஃ*] எங்களுர் ¹⁰ தென்பிடாகை அமண்-
பாக்கத்து நில-
- 16 ¹¹ க்கிழ்ப[ர*]ற்கெல்லை மண்ணிக்காலுக்கு மெற்கும் தென்பாற்கெல்லை மண்ணிக்காலு-
க்கு வடக்கும் மெல்பாற்கெல்லை
- 17 அரைசங்குட்டத்துக்கும் நங்காசியென்னும் புலத்தகுங்கிழகும் வட[ப]ற்கெல்லை பழு-
வுர் ¹² நக்கப்புத்தெரி கரைகு தெ-
- 18 [ற்]கும் இத்தெவர்கு முன்பு ஸிவாவெவெவெ பண்ணின நிலத்துகு தெற்கும் [ஃ*]
ஆக இந்நாற்ப[ர][ற்*]கெல்லைகும் நடுவுபட்ட நி-
- 19 [லமு]ம் ஓடையமுடைப்பும் மெநொக்கி[ன்] மரமும் [கீ]ணொக்கிய [க]ணறு[ம்]
இந்நாற்பாற்கெல்லைகும் நடுவுபட்ட-
- 20 [தெ]ல்லாம் வெ[ன]பதி[க]ள் ஜயங்கொண்டசொழஸூராயிரா[ஜ]ர் தாய[ர்] காம-
குவ்வையள் பக்கல் ஸூ[ஃ] [கா]ண்டு ஸூரா-¹³
- 21 தித்தவற் இந்நிலத்துகு இறையி[று]த்[து]குடுப்பொமாரொம் உறாவெவெயொம்
[ஃ*] [ல]வெ[யு]-
- 22 [ளி]ருது கரையிட்டுகொப்பொனு ப[ணி]த்த காரம்பிசெட்டு ந[ர]ராய[ண]க்கிரம-
வித்தனும் இராபூர் ச-¹⁴
- 23 சூரதெவ[அ]த்தாழிக்கிரமவித்த[னு][ம்*] ஸஹணை [ம]ரதவக்கிர[ம]வித்தனும் பணிப்-
பணியால்
- 24 ப[ணி] கெட்டு [எ]ழுதி[ந]ன் இவ்வூர் ¹⁵ ஊர்காரணத்தான் அலங்காரன் ¹⁶ ச[ர]ம-
கென் [ஃ*] இவை என் எழுத்து [ஃ*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of fortune and the great goddess of the earth became his great queens, (the king) raised on high (his) brilliant white parasol and uprooted the powerful Kali (age).

¹ Tv. reads தெந்[றி]சைவயிற்பொரு.
² Read யர்க்கிறைவன்.
³ Tv. and Tm. read காதலரிரு.
⁴ Read ரொஹிணி.
⁵ Read யிருந்து.
⁶ Read கீழ்.
⁷ Read உரூர்.
⁸ Read இவ்வூர்.

² Read வீர.
⁴ Tv. reads மாநாபரணந்.
⁶ Tv. and Tm. read [பி]உத்து.
⁸ Read எம்முர்.
¹⁰ Read எங்களுர்.
¹² Read பழுவுர்.
¹⁴ Read சந்திர.
¹⁶ Read சீராட.

(*He*) bestowed high crowns, resplendent with large jewels, on Gaṅgaikonda-Śōḷaṅ, who was the younger brother of his father (*and who was*) powerful in defeating (*his enemies*), (*with the title*) 'Irumaḍi-Śōḷaṅ of exuberant valour;' among his royal younger brothers of warlike strength, on the victorious Mummadi-Śōḷaṅ,² (*with the title*) 'Śōḷa-Pāṇḍiyaṅ whose valour conquers (*enemies*) on the battle-field;' on Vira-Śōḷaṅ, the lord of Kōḷi (*i.e.* Uṛaiyūr),³ who wore ankle-rings, (*with the title*) 'Karikāla-Śōḷaṅ' (*who is*) praised on earth;' on Madhurāntakaṅ,⁴ whose strong and broad hand (*wielded*) the sword in warfare, (*with the title*) 'Śōḷa-Gaṅgaṅ;⁵ on Parāntakadēvaṅ,⁷ whose valour was combined with strength of shoulders, (*with the title*) 'Śōḷa-Ayōttiyarājaṅ;⁸ among (*his*) sons,⁹ who regarded with kindness (*their enemies?*) in distress, on Rājendra-Śōḷaṅ, (*who was*) praised on this earth, (*with the title*) 'Uttama-Śōḷaṅ;¹⁰ on Muḍikonda-Śōḷaṅ, (*who wore*) a garland of opening buds (*as*) an ancient (*i.e.* hereditary) ornament, (*with the title*) 'the brave Vijayālayaṅ;¹¹ on Śōḷa-Kēraḷaṅ,¹² (*who possessed*) very tall elephants with spotted foreheads, (*with the title*) 'Śōḷa-Kēraḷaṅ (*who holds*) a long bow;' on Kadāraṅkonda-Śōḷaṅ¹³ of great valour, (*with the title*) 'Śōḷa-Janakarājaṅ¹⁴ in whom the eminence of the race of the Sun rests;' on Muḍikonda-Śōḷaṅ, who conquered the earth (*surrounded by*) the roaring ocean (*and who was*) praised by many, (*with the title*) 'Sundara-Śōḷaṅ;' on Iraṭṭapāḍikonda-Śōḷaṅ,¹⁵ (*who was*) the rock of support to pure Tamil, (*with the title*) 'Śōḷa-Kaṅṅakuchchiyarājaṅ,¹⁶ the lord of the ancient earth;' then, among the sons of his sons,¹⁷ on Madhurāntakaṅ,¹⁸ who was (*i.e.* resembled) the great sun (*and who wore*) sounding ankle-rings, (*with the title*) 'Śōḷa-Vallabhaṅ¹⁹ (*who leads*) a victorious army;' and on the matchless Āṇaichchēvagaṅ,²⁰ whose hand (*held*) a strong bow, (*with the title*) 'Nṛipendra-Śōḷaṅ.'

¹ The same was a surname of Rājendra-Chōḷa I. and the name of a son of Virarājendra I.; see p. 33 above, and *Ind. Ant.* Vol. XXI. p. 323.

² The same had been a surname of Rājarāja I.; see above, p. 22 and note 11.

³ See above, Vol. II. p. 380 and notes 3 and 4.

⁴ Karikāla had been the name of an ancient Chōḷa king; *ibid.* p. 377 f.

⁵ The same was the name or surname of three Chōḷa kings (*Ep. Ind.* Vol. IV. p. 331) and the name of a son of Virarājendra I. (p. 33 above).

⁶ Chōḷagaṅga was also a surname of the Eastern Gaṅga king Anantavarman; *Ind. Ant.* Vol. XVIII. p. 161.

⁷ Parāntaka had been the name of two Chōḷa kings; see the Table on p. 112 of Vol. I. above.

⁸ *I.e.* 'the Ayōdhyā king (*viz.* Rāma) among the Chōḷas.'

⁹ The word *kādalar* may also mean 'friends.'

¹⁰ The same appears to have been a surname of Rājendra-Chōḷa I. This may be concluded from the surname of one of his officers; see p. 14 above.

¹¹ This had been the name of the ancestor of the ruling Chōḷa dynasty; see above, Vol. II. p. 379.

¹² Compare the territorial designation Śōḷa-Kēraḷa-maṅḍalam, p. 31 above.

¹³ *I.e.* 'the Chōḷa who conquered Kadāram,' which figures among the conquests of Rājendra-Chōḷa I.; see above, Vol. II. p. 105 f.

¹⁴ Janaka is the name of Rāma's father-in-law; compare note 8 above.

¹⁵ *I.e.* 'the Chōḷa who conquered Raṭṭapāḍi,' which figures among the conquests of Rājarāja I. and his successors.

¹⁶ A similar title had been conferred by Rājādhirāja on one of his relatives; see p. 56 above.

¹⁷ Or, 'the friends of his friends;' see note 9 above.

¹⁸ Another Madhurāntaka was mentioned before as one of the king's younger brothers.

¹⁹ Vallabha was a title of the Chalukya kings; compare above, p. 55, note 20.

²⁰ This name means 'a mahout.'

(L. 6.) While (*the Chôla king*) was resplendent on earth, the proud and furious Śalukki (*i.e.* Chalukya king) Âhavamallaṅ,—having heard the substance of the report that the Valavaṅ (*i.e.* the Chôla king), desirous of war, had started (*from his country*), had reached Iraṭṭa-maṅḍalam, (*whose inhabitants are*) very brave, and had destroyed many rivers (!), districts and towns,—exclaimed: “This (*is*) a disgrace to me !,” sprang up, (*his*) eyes burning (*with rage*), went into Koppam, the strength (*of whose position is*) hard to describe, (*and*) commenced to attack the enemy.

(L. 8.) At that time, when the shower of his (*viz.* Âhavamalla’s) straight arrows pierced the forehead of his (*i.e.* the Chôla king’s) elephant, his royal thigh, and (*his*) shoulders which resembled hillocks, and when the warriors wearing ankle-rings, who had mounted the elephant along with him, fell, (*the Chôla king*) distributed (*on the battle-field*) many matchless warlike regiments (*which had*) not (*yet been*) detached, and transported to heaven. Jayaśiṅgaṅ, (*who was*) the younger brother of that strong Śalukki, the warlike Pulikêṣi, and Daśapaṅmaṅ, (*who wore*) a garland; among proud princes: the chief (*Mandalin*) Aśôkaiyaṅ, Âraiyaṅ, who ruled (*with*) great fame which was well deserved, Moṭṭaiyaṅ, (*who wore*) a garland of half-open (*buds*) full of honey, Nanni-Nulambaṅ of great valour, and other princes without number.

(L. 10.) The Śalukki was defeated,—with Vanniya-Rêvaṅ, Tuttaṅ, (*who had*) a powerful army, Kuṇḍamayaṅ, whose army spoke (*i.e.* threatened) death, and other princes,—fled, trembling vehemently, with dishevelled hair, turning (*his*) back, looking round, and tiring (*his*) legs, and was forced to plunge into the western ocean.

(L. 11.) At that time (*the Chôla king*) captured in battle Śatrubhayamkara, Karabhadra, Mûlabhadra and many (*other*) excellent elephants of noble breed, horses of lofty gait, herds of camels, the victorious banner of the boar and the other insignia of royalty, the peerless Śattiyavvai, Śânḡappai and all the other queens, a crowd of women, and other (*booty*) which he (*viz.* Âhavamalla) had abandoned on that battle-field, and performed the anointment of victory.

(L. 12.) (*The king*) despatched a warlike army into the southern region, captured in Laṅkâ, (*surrounded by*) the black ocean, Vîra-Śalâmêgaṅ, the king of the Kalingas, (*who had*) a powerful army, with (*his*) elephants (*which resembled*) the ocean, caused to be cut off (*his head which wore*) a brilliant crown, and seized on the battle-field the two sons of Mânâbharanaṅ, the king of the people of Laṅkâ.

(L. 13.) On the 8[2]nd day of the fourth year (*of the reign*) of (*this*) king Parakêśarivarman, *alias* the lord Śrî-Râjêṅdradêva, who (*continually*) increased very much (*his*) very great fame,—we, the great assembly of Râjaśûlâmaṅi-chaturvêdimāṅalam in Mâgaṅûr-nâḍu, (*a subdivision*) of Śêṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅkonda-Śôla-maṅḍalam, being assembled, without a vacancy in the assembly, in the *Brahma-sthâna-maṅḍapa* ¹ in our village on the day of *Rôhinî*, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of *Simha* in this year, gave the following land to (*the temple of*) Śrîmad-Dvârâpati, *alias* Śrî-Kâmakkôḍi-Viṅṅagar-Âlvâr, in our village.

(L. 15.) Land at Amaṅpâkkam, a southern hamlet of our village. The eastern boundary (*of this land is*) to the west of the *Maṅṅikkâl* (channel); ² the southern boundary (*is*) to the north of the *Maṅṅikkâl* (channel); the western boundary (*is*) to the east of the

¹ See above, p. 57 and note 9.

² The same channel is mentioned in line 5 of No. 27 above.

Araisañcuttam (pond) and of the field named *Nāngāsi*; and the northern boundary (*is*) to the south of the bank of the *Nakkapputtēri* (tank) at Paluvūr and to the south of the land that has been formerly granted to this god by a stone inscription.

(L. 18.) Having received funds (*scam*) from Kāmakkavvaiyal, the mother of the *Śēnāpati* Jayañkoṇḍa-Śōla-Brahmādhirājar, we, the great assembly, are bound to pay the taxes on this land for as long as the moon and the sun exist, and to give the whole land enclosed within these four boundaries, the water-courses, the breaches (*in the bands of tanks*),¹ the trees overground and the wells underground.

(L. 21.) Having been present in the assembly and having heard the order of Kârāmbiṣeṭtu Nârāyaṇa-Kramavittaṇ, ² Chandradēva-[A]ttāli-Kramavittaṇ of Irāyūr, and Sahanai Mādhava-Kramavittaṇ, who had distributed the blocks (*karai*)³ and inspected the blocks, I, Alañkāraṇ Śrīrāmaṇ, the village-accountant of this village, wrote (*the above*). This (*is*) my writing.

No. 30.—ON THE NORTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 5th year of the reign of Râjakêsarivarman, *alias* Vîrarâjêndradēva (I.), and on a week-day (l. 37) which will probably admit of astronomical calculation if a second, similarly dated record of the same reign should be discovered. It opens with a long and interesting historical passage, the first portion of which agrees on the whole with the introduction of the Karuvūr inscription of the same king (No. 20 above). But the statement that the king conferred certain titles on some relatives of his (No. 20, ll. 1 to 3) is omitted here. For the reconstruction of the text of the fresh portion of the introduction no materials are available besides the incomplete introduction of the Takkōlam inscription and some stray fragments of the Gaṅgaikoṇḍa-Śōlapuram inscription.⁴

Vîrarâjêndra I. is said to have defeated the Kêraḷas at Ulagai, which seems to have been a place on the western coast, and to have tied in his stables the elephants of the Châlukyas and Pāṇḍyas (l. 16 f.). In a battle on the bank of an unspecified river he cut off the heads of a number of chiefs, some of whom are mentioned by name, but cannot be identified (l. 17 ff.). As the Ganga and Nuḷamba chiefs figure among them, they were probably feudatories of the Western Châlukya king. Vîrarâjêndra I. was going to exhibit the heads of his victims at Gaṅgaikoṇḍa-Śōlapuram, when his old enemy, the Châlukya king (Âhavamalla-Sômêśvara I.), prepared to take revenge for his former defeat at Kûḍal (or Kûḍalāṅgamam)⁵ and despatched an autograph letter, in which he challenged the Chōla king to meet him once more at Kûḍal (l. 20 ff.). Vîrarâjêndra I. proceeded to Kāndai (or Karandai?), which seems to have been a place near Kûḍal, on the appointed day. Though he waited there for a full month, his enemy did not put in his appearance, but took to flight (l. 24 f.). The Chōla king occupied and burnt Raṭṭa-pāḍi and planted an inscribed pillar of victory on the Tuṅgabhadrâ river (l. 25 f.).

Then follows a passage which states that Vîrarâjêndra I. appointed "the liar who came on a subsequent day" to be Châlukya king or heir-apparent, and that, in derision, he placed round the neck of the candidate a board on which was written that the bearer had escaped execution by an elephant and had run away in public (l. 26 ff.). The Manimaṅga-

¹ Compare above, Vol. II p. 393.

² Compare above, Vol. II. p. 116.

³ For a description of this battle see p. 37 above.

⁴ See above, p. 4, note 10.

⁵ No. 2 (Tk.) and No. 4 (G.) on p. 31 above.

lam inscription does not name the person who was the object of this mockery. But an inscription of the 7th year of Vīrarājendra I. at Tirukkalukkunram (No. 175 of 1894) says that the king “tied (round the neck) of the Śaḷukki Vikramāditya, who had taken refuge at his feet, a necklace (*kaṇṭhikā*), (which) illumined the eight directions, and was pleased to conquer and to bestow (*on him*) the seven and a half *lakshas* of Raṭṭa-pāḍi.”¹ Thus it appears that the Chalukya king or heir-apparent appointed by Vīrarājendra I. was Vikramāditya VI., the son of his enemy Āhavamalla-Sômêśvara I., and that Vikramāditya’s coronation was not a mere sham act, as which it is represented in the subjoined inscription. As it is now an established fact that, after the wars between Sômêśvara I. and Vīrarājendra I., the latter entered into friendly relations with Vikramāditya VI., it cannot be doubted any more that the Chôḷa king whose daughter, according to the *Vikramāṅka-dêvacharita*, became the wife of Vikramāditya VI., is identical with Vīrarājendra I.²

The king next undertook an expedition into Vêṅgai-nāḍu, *i.e.* the country of Vêṅgî, which he had already conquered on a former occasion³ (l. 28). His army defeated the enemy “on the great river close to Viśaiyavāḍai,” *i.e.* at Bezvāḍa on the Kṛishṇā, proceeded to the Gôḍāvarî, and passed Kalinga and Chakra-kôṭṭa (l. 29 f.). The king bestowed the country of Vêṅgî on Vijayāditya (l. 30 f.). Formerly I identified this prince with the Eastern Chalukya viceroy Vijayāditya VII.⁴ But Mr. Venkayya aptly suggests that he may be the same as Vishṇuwardhana-Vijayāditya, a younger brother of Vikramāditya VI., who bore the title ‘lord of the province of Vêṅgî.’⁵

On his return to Gaṅgaikoṇḍa-Śôḷapuram the king assumed the surname Rājādhirājarāja and exhibited the booty which he had brought from the country of Vêṅgî (l. 31 ff.).

In lines 36 ff. the inscription records that 4,450 *kuli* of land near the village were granted to the temple by the *Sênâpati* Jayaṅkoṇḍa-Chôḷa-Brahmādhirāja, whose mother had made the grant described in the preceding inscription of Rājendra (No. 29). The land had been purchased from the villagers by Mañjippayanâr,⁶ *alias* Jayasimha-kulântaka-Brahmamârâyar, the father of the *Sênâpati*.

TEXT.

- 1 —|| ஸ்ரீஹி ஸ்ரீஃ [||*] திரு வளர திரள் புயத்திருநிலவலையகன் ம[ணி]ப்பூணென-
த்தாங்கிப்பன்-
- 2 மணிக்கொற்றவெண்குடை [சி]ழல் குவலையத்துயிர்களைப்பெற்ற தாயினும் பெணி மற்-
றுளவறை-
- 3 கழலாயர் தநடி நிழலொதுங்கவுறைபில[த்]துடை கவி [ஒ]துங்க[க] முறை செய்து
விராமலற்றெரியல்⁷ விக்கலன்றன்-
- 4 நொடு வரி[சி]லை[த்]தடகை[க] ம[ர]சாமகரை[க]ங்கபாடிசுளத்[தி]டைநி[ன்]று[சூ]ங்க-
பத்[தி]ரி [பு]கத்தூரத்தியாங்கவர் வெங்கைகனாட்டி[டி]டை [மீட்டு]-

¹ Lines 6 to 8: தன்னடியடைந்த சளு[க்]கி விக்கிரமாதி[த்*]தனை எண்டிசை திகழ[க்]கண்டிகை கட்டி [இரட்ட]பாடி எழை[ர] இலக்கமு[ம்] எ[றி*]ந்த குடுத்தருளி.

² See my *Annual Report* for 1891-92, p. 5, and above, Vol. II. p. 231 f.

³ See page 37 above.

⁴ Above, Vol. II. p. 232.

⁵ Dr. Fleet’s *Kanarese Dynasties*, second edition, p. 454, and above, p. 52 and note 8.

⁶ A *Danḷanāyaka* named Mañjippayan had been decapitated by Vīrarājendra I.; see text line 18 of this inscription.

⁷ Read மலர்த்தெரியல்.

- 5 மவர் விட்ட தாங்களும் பெருவ[வித்த]ண்டு கெடத்தா[கி] மாதண்ட[க]ராயக[ன்]
சாமு[ண்]ட[ரா]யனைச்செற்றவன் சிரத்தினையறுத்த[து] ம]ற்றவநொரு[ம]களாகிய
- 6 இருகயனமெவி நாகவையென்னு[க]ராகயஞ்சாய]லை முகத்தொடு [மூசு] வெரு-
[கி] ப]கை[த்தெதி]ர் [மூ]ன்றும் விசையினுமெ[ன்]மெதிர் பொருது பரிபவ-
- 7 ந்திர்வந¹ எனகருதிப்பொருபுன[ல்] கூடல்(ர்)சங்க[க]த்தாகவமல்லன் ம[க]ளாகிய [வி]-
கூல[ன்] சிங்கனநென்றிவர்தம்மொடுமெணில் சாமணை[ரா] வென்றடு[து]-
- 8 சி முனை விட்டுத்தன்றுணை மன்னரு[க]ரானும் [பி]ஊ[டு]த்திருனு [வ]டகடலென
வகு[த்]தவத்தானை[யை]கூடகூ[ளி]ரென்றாற்கலகி அடற்பரி கொசலை சிங்கனை கொ-
- 9 டிப்படை முன்னல் [து]சி வெங்களிற்றொடுனுணித்து கெச[வ]தண்டநாயகன்
² தாற்கெ[த்தர]யன் திண்டிற[ல்] மாரயன் சினப்பொத்தரய[னி]ரொச்சயனியல்³
செ பொற்-
- 10 கொதை [மூ]வத்தியென்றார்த்தடு[ப்]பிலநெகசாமணரை சிந்ந[பி]ன்னஞ்[டு]சய்து பி-
ன்னை முத[விய]ரான மதுவணநொட [விரி]த்தலையொ[டு] விக்கல*]-
- 11 நொட [ச]ருத்தொ[ழி]லழினு சிங்க[ண]னொ[டு]ட⁴ அண்ண[ம]முதலிய[ா]னை[வ]ரு-
மமர் பொர்ப்பண்ணி[ய] பகடிழினொட கண்ணியவாகவம[ல்]வனுமவ[ற்]கு⁵ மு-
[நா]-
- 12 ட வெக[டு]வ[ங்]களிற்றினை [வி]லகி வாகை கொண்டங்கவர் தாரமுமவர் குவதன-
[மு]ஞ்ச[ங்]குனொங்கலுனாராயும பெர்[யு]ம் வெண்சாமராயுமெகடம்பமும் குக-
ரக்கொ[ரடி]யு[ம்]
- 13 மகர[த]ரணமும் புட்பகப்பிடியும் பொருகளிற்றீட்டமும் [பா]ய்பரித்[தெ]ராகையொ-
[டு]ம் பறித்து செ[டு]யாளி வீரசி[ங்]காசநம் ப[ரா]ர் [தெ]ரழுவெறி எழில்
தர உல[க]முழுதுடை[ய]ர[னொ]ர-
- 14 மெ விசைய[ம]ணிமகுட[மெ]ய்னு எழில் கொள் த[த்]துமாபுர[வி]ப்பொத்தப்[பி]-
வெணை [வா]ர[னை] வ[ன்]கழற்கொளன்றனை ஜனநாதன்மம்பி[ய]ப்பொ-
- 15 ர்களத்த[ல]ங்கல்குழ் பசுஜலையரினு⁶ பு[ல]ங்கழல் [த]ன்னனை ஸ்ரீவல்ல[வ]ன்
மகன் சிறு[வ]ன் மின்னவில்ம[ணி]முடி வீரகெசரி[ய] மதவனாயொன்ற-
- 16 [லு]தைப்பித்துலகையிற்கொளர் த[ங்]குலசெங்கீனாயொடும் வெரறப்பறிகொ[டி]
மெல்கடல் வீழ வாரணம[ருகு]ளி செலித்தி⁷ வாரியிலெண்ணருங்களிற்றின்
- 17 இரட்டரைகுவர்ண கன்னியர் களிற்றொடுக்கட்[டி] பண்ணுப்பிடி[டு]யா[டு]மா[ங்]கவர்
[வி]டு திறை [டு]காண்டு [மீ]ண்டு சூழ்பு[ன]ற்கொண்ட[ரா]ற்றறுவிற்குறித்த வெம்-
- 18 பொரில் தண்டநாயகர்தம்மில் திண்டிறல் மல்லியணையுமஞ்சிப்பயனையும் பில்குமத-
களிற்று[ப்]பிரமதெவனை[யு]ணண்ட[ரா]ரசொகயன்றனையுமொண்டி-
- 19 தற்சத்தியணையுஞ்சனுவி டு[ஹ]ப்பத்தியண[ன்]மன்னையுமதகு⁸ தெமருதெரியல் வீ-
மயன்றனையுமாமதி வங்காரனையும் நாமவெற்கங்களை நுள-
- 20 ம்ப[னை]க்காடவர் கொனை மங்குமதய[ா]னை வைதும்பராயனையி[ரு]ஊலைய[ரி]னு பெ-
[ரும்]புனற்றனா[து] கங்கை[ம]ராகர் தைத்த மின் *திங்களில் வழி வரு சளுகி
- 21 பழியொடு வாழ்வதிற்காவது சாலநன்மென்றெவமுற்றிந்[ய]சுசையாகி முன்னம்
புதல்வருகாநுமு[து]கிட்டெடை[க] ⁹ கூடலங்க[ள]மெ[ன]சூறித்த கூட[வி]-
- 22 ல் வாராதஞ்சினர் மன்னவரல்லர் பொர்ப்பெ[ரு]ம்பழிப்பிரட்டராகவெ[ன்]றியாவரு-
மறியவெழுதிய ¹⁰ [ப]தகமெவருமொலை விடையெ[ா]டுங்குடுத்தவிரட்ட-
- 23 பாடிப்பிரட்டர்கள் கங்கா[டு]க[த்]தனையெவ [அங்]கவ[ன்] வந்தடியினை வணங்கிய
வ[ாச]கமுண[ர்*]த்தலும் சிசையுமுகமு[னி]ருப்பு[ய]மிரண்டுமெகெழிலுக[ை]வ-
[யா]டிரு-

¹ Read தீர்வது.² Read தார்க்கெத்த.³ Read னிகல் செய்ய.⁴ Read னொட அண்ணல.⁵ Read வர்க்கு.⁶ Read பொலக.⁷ Read செலுத்தி.⁸ G. reads மத[தகர்].⁹ G. reads கூடலெய் கள.¹⁰ Read பதிக.

- 24 [மடங்]து பொவியப்பொசுப்பொர்கு[ள]ம் புகுநு காகையில வ[ல்ல]வர் கொணை
வ[ர]வு காணுது சொல்லிய நாளின மெலுமொர்தீங்கள் [பார்த்திருசு பி]-
- 25 ன்[ணை]ப்பொத்த[த]வன் கால் கெடவொடி மெல்கடவொளித்தலுசெவநாதனுஞ்சி[த்]-
தியுங்கெசியுமுருசுனித்தனி¹ முதுகிடப்பரவரு[மி]ரட்டபாடியெழையிலசு-
- 26 முரட்டொழிலடகி முழங்கெரி முட்டி² வெங்கதிற்புலியெறு வியனு வினையாட[த்]-
து[ங்]கபத்திரிகுரை ஜயப[த்]திரத்தூண் நாநிலம் பரச நாட்டி மெநாள் வ-
- 27 னு பிரட்டனை வல்லவநாகிச்சுசுரக[ண்]டிகை கட்டி புரசயானை³ புழைசுகிற்-
பிழைத்திவ்வு[ல]கமநியவொடிய பரிசொருபலகையிற்பழு[த]றவெழுதிய பின்னை சா-
ர்த்தி-
- 28 னவு[ன]றபுஞ்சளுகிபதம் பெற்ற பூத்தினமார்வொடும் பூட்டிப்பெர்த்த[து]நான் கை-
ககொண்ட வெங்[ன]கநன்[ந]ராடு மீட்டுக்கொ[ண்]டலா[ல்] ⁴மிள்கில[ங்]கெடடி
நி⁵ வல்[ல]ன[க]ில் வ[ன]
- 29 காக்கெ[ன்]று சொல்லியெடுத்தவத்தானை வி[ன]சயவாடையொ[ட]டுத்த பெரா[ன]-
றறில் [த்]டுத்த ஜனநாத[னை]புசுண்டநாயக[ன]மி[ன]மார்கடசுளிற்றிராஜமயனையு-
முப்பரசனையுமுதலாகவுடைய[வ]ப்பெருஞ்செனையை அடவியிற்பாச்சி [டு]காதாவிரி-
யில் தன் பொதகநீருண்ணகவிங்கமுங்கட[சு]ப்ப[பா]ல் [ச]சுரகொட்டத்த[ப்]பு[ப]-
- 30⁶ மத்தளவு மெவரு[ன]ரானை[த்]தாவடி செலுத்தி வெங்கைகனா[டு] மீட்டுக்கொண்டு
தன் பூங்கழற்கடைசு[ல]ம் புகுசு ப[ன]டசுலத்தடகை விடுஜெ-
- 31 யாதித்தற்கருளி விசை கொடு மீண்டு விட்ட[ரு]ளி இகவி[ன]டப்ப[பூ]ண்ட ஜயத்-
திருவொடுங்கங்காபுரி புகுசுருளி அககெ ராஜா[யி]ராஜராஜந்-
- 32 நெ[ன]த்தரா[கி]பராக[த்]தம் ⁷நியத்தியற்றிப்படியில் மன்னவாடி தொழுதெத்த
⁸வீன்மணிப்பீடத்திருநு வெங்[ன]கனாட்டிநிற்கொண்டவி-
- 33 ருநெ[கி]ப்பிறகும் [வ]ரிசையிற்க[ா]ட்டி ஆழியுகளமு[ங்]சுழற்றியாங்கவர் வாழிய
விரதமாற்றி ⁹[பூ]ழிமஞ்செ[சு] வரம்பாட்செங்[டு]கால் செலு-
- 34 த்தி மெதினி விளகி மீதுயர் வீரத்தநிக்கொடி [கியா]ககொடியொடுமெற்பவ[ர்]
வருகென்று நிற்ப பொர்த்தொ[ழி]லு[ரி]ம[யி]லெ-
- 35 ய்[தி] அரசு ¹⁰வீற்றிருநு மெவருமது[டு]நறி [வி]ளகிய [டு]காராஜகெ[சரி]வ[து]-
ரான உ[ன]டயார் ஸ்ரீவீரராஜெசு-¹¹
- 36 டெவர்கு யா[ண்]டு அஞ்சாவது ஜயங்கொண்டசொழமண்டல[த்து] செங்காட்டு-
க்கொட்டத்து மாகனூர்நாட்டு ம[ணி]மங்கலமான ராஜகுளாமணிச்சகுடி[டு]கி-
ம[ங்]கல-
- 37 த்து ஶீறாலவெயொம் இவ்வாட்டைகன்னிநாயற்று அவரவசு[த்]து சதுகூ-ஸி-
யுக்கிக்கிழமையும் பெற்ற உத்திரத்த[து] நாள் எம்முர்¹² ஸ்ரீஹூலா-
- 38 னம் பெரியமண்டபத்தெ யதி¹³ செய்து கூட்டக்குறைவறக்கூடியிருநு இவ்லூர்
ஜீவிதமு[டை]ய [டு]லநாபதிகள் ¹⁴ஜய[ங்]கொண்டசொழஹூலாயிராஜர் தமப்பந[ா]-
- 39 ர் மஞ்சிப்பயநாரான , ஜயசிங்ககுலானகஸுஹூமாராயர் பசுல் நாங்க[ள்] ஸ்ரீங்கொ-
ண்டு முன்பிவர்கு இ[ன]றயினியாக[க்]குடுத்து இவருதாயிவ[ர்] அ-
- 40 துபவித்து வருசிற நிலமாவது [*] இவ்லூர் பெருநூம்புநினறும் பொன பெ-
ருங்காலுக்கு கீழ்கு¹⁵ பார[த்]வாய்க்[*]காலுசு வடசு இவர் விலை கொண்டடை-

¹ Read மூவரு.² Read மூட்டி வெங்கதிர்.³ Tk. has புசை ஆனை; read புரசையானை.⁴ Read மீள.⁵ Read நீ.⁶ Line 30 stands above the second half of line 29, and the inscription continues to run upwards as far as line 35 inclusive.⁷ Read perhaps நியமத்தி.⁸ Read வின்.⁹ G. reads சூழிம.¹⁰ The letter வீ is entered above the line.¹¹ Read ராஜெசு.¹² Read எம்முர் ஸ்ரீஹூலா.¹³ Read யதி-ஓ.¹⁴ The ங் is entered below the line.¹⁵ Read கிழக்கு.

- 41 ம¹ கழுநெடாட்டங்குழி இருநூற்றைம்பதும் பெரியெரி கரைகு கீழ்[கு ப]னை-
ய[சு]ஞ்செரித்தும்புகாலு[கு],த்தெற்கும்) வடகு கொர[ஞ்சி உருடிகு]மவித்-
தந்
- 42 தொட்டத்[கு]கு தெற்கு பெருவதிக்கு மெற்கு(ங்கிழகு)மற்று டெவ[த]ரானம் [நீ]க்கி
குழி நாலாயிரத்து இருநூறும் ஆக இவ்வூர்க்கொலா-
- 43 ல் குழி நாலாயிரத்து நா[நூ]ற்றைம்பதும் இவ்வூர் ஸ்ரீ[தீ*]ஜாராபதி ஸ்ரீகாமக்-
கொடிவிண்ணகர் ஆழ்வார்க்கு ²கஜ[—]நா[டு]லாகமாக இக
- 44 [ம]ஞ்சிப்பயநார் ம[க]நார் வெநாபதிகள ஜயங்கொ[ண்]டசொழுவூராதிராஜர் குடு-
த்தார் [||*] இ[ன்]சிலம் நாலாயிரத்து நானூற்றைம்ப-
- 45 து குழியும் [வ]ஞ்சாத்தவ[த்]³ இக [ஆழ்வ]ரார்கு [வ]டுவெயொமெ இ-
றைமுத்துகுடுப்பொமாரொ[ம்] லேறாவடுவெயொம் [||*] ஸடுவெயு-
- 46 ளிருகு கரையிட்டு கரைப்பொகு பணித்தார் பிறுஞார் லவநகிஸஹஸுதும்
அரணைப்புறத்து தி[ண்]டகூளமாதவகுமவித்ததும் ஈவு-
- 47 ணி மாதவகுமவித்ததும் பணிப்பணியால் பணி கெட்டு எழு[திடு]நன் ஊர்கா-
ணத்தான் வடுகன் ப[ர]கூரநென் [||*] இவை என் எழுத்து [||*]

TRANSLATION.

[The first 15 lines agree with ll. 1—10 of No. 20 above.]

(Line 16.) When at Ulagai⁴ the Kêraḷas were uprooted along with the infants of their family, ran away and plunged into the western ocean, (*the Chôla king*) despatched (*his*) elephants for a rare bath (*in the ocean*). (*He*) tied in the stables the Iraṭṭas (*i.e.* the Chalukyas) whose elephants were numberless,⁵ along with the elephants of the Kaṇṇiyas,⁶ which (*he*) had seized. (*He*) took the tribute which they paid, along with female elephants (*which had*) trappings, and returned.

(L. 17.) Having occupied (*an island*) surrounded by water, (*he*) cut off in a hot battle, which had been appointed near the river, the great heads of the following *Dandanâ-yakas* :— Malliyaṇaṇ of great valour, Mañjippayaṇ, Pīramadêvaṇ (*i.e.* Brahmadêva), whose elephants dripped with rut, Aśôkaiyaṇ,⁷ (*who wore*) a fresh garland, Śattiyaṇaṇ of brilliant valour, Pattiyaṇaṇ, (*the minister for*) peace and war, Vîmayaṇ, (*who wore*) a fragrant, excellent garland (*and who resembled*) a rutting elephant, and Vaṅgâraṇ of great wisdom, (*and the heads*) of the Gaṅga (*king*), (*who carried*) a dreadful lance, of the Nuḷamba (*king*),⁸ of the king of the Kâḍavas,⁹ and of the Vaidumba king,¹⁰ the rut of whose elephants was diminishing (*through fear*).

(L. 20.) Before (*the Chôla king*) had nailed up (*the heads of these princes in*) the great city (*called after*) the great river Gaṅgâ,¹¹ the Śaḷukki,¹² who came from the race of the

¹ Read ய.

² Read கஜ-நா.

³ Read வ.நூ.அ.க.வ.கீ.

⁴ Instead of this, the Takkôlam inscription reads Udagai, which seems to have been a city of the Pāṇḍyas; see above, Vol. II. p. 250, note 3.

⁵ Perhaps the author means 'the numberless elephants of the Iraṭṭas,' and not 'the Iraṭṭas whose elephants were numberless.'

⁶ This seems to be a designation of the Pāṇḍyas, in whose dominions Kaṇṇi, *i.e.* Cape Comorin, was situated.

⁷ A *Maṇḍalin* Aśôkaiyaṇ is stated to have lost his life in the battle of Koppam; see p. 63 above.

⁸ *I.e.* the Pallava chief of Nuḷambapâḍi; compare above, p. 59, note 1.

⁹ *I.e.* the Pallava chief of Śeñji (Gingee); see *Ind. Ant.* Vol. XXII. p. 143.

¹⁰ Compare above, Vol. II. p. 379, note 9.

¹¹ *I.e.* in Gaṅgaikōṇḍa-Śôlapuram.

¹² *I.e.* the Western Châlukya king Âhavamalla-Sômêśvara I., who was already referred to in the description of the battle of Kūḍalēaṅgamam; see the translation on p. 37 above.

Moon, reproached himself, saying:—“It is much better to die than to live in disgrace,” became troubled in mind, and declared that the same Kûdal, where, previously, (*his*) sons and himself turned their backs and were routed, (*should be the next*) battle-field.

(L. 21.) In order that all might know (*it*), (*he*) wrote as preamble of a letter, which was hard to be despatched, the words:—“He who does not come to the appointed Kûdal through fear, shall be no king, (*but*) a liar (*who incurs*) great disgrace in war,” (*and*) gave (*this letter*) along with the order for despatch (?) to the liars of Iraṭṭa-pâḍi,¹ who ordered Gaṅgâ[k]êttan (*to deliver it*).

(L. 23.) He came, prostrated himself at the two feet (*of the Chôla king*), and declared (*the contents of*) the letter. The mind, the face and the two royal shoulders (*of the king*) became doubly brilliant with surpassing beauty and joy.

(L. 24.) (*He*) started and entered that battle-field. Not having seen the king of the Vallabhas (*i.e.* the Chalukyas) arrive at Kândai,² (*he*) waited one month after the appointed day. Then the liar³ ran away until his legs became sore, and hid himself in the western ocean, and each of the three: Dêvanâthan, Śitti and Kêsi, turned their backs.

(L. 25.) (*The Chôla king*) subdued (*in*) war the seven and a half *lakshas* of the famous⁴ Iraṭṭa-pâḍi, and kindled crackling fires. In order that the four quarters might praise (*him*), (*he*) planted (*on*) the bank of the Tuṅgabhadra a pillar (*bearing*) a description of (*his*) victory, while the male tiger, (*the crest of the race*) of the Sun, sported joyfully.⁵

(L. 26.) (*The king*) appointed the liar,⁶ who came on a subsequent day, as Vallabha (*i.e.* Chalukya king), and tied (*round his neck*) a beautiful necklace (*kaṅṭhikâ*).⁷ (*He*) wrote unmistakably on a board how (*the Châlukya*) had escaped the trunk of an elephant (*which had*) a cord (*round its neck*), and had run away with the knowledge (*of all the people*) of this earth.⁸ Then, on the auspicious day on which (*the latter*) attained to the dignity of Śalukki, (*the Chôla king*) tied on (*his*) breast (*that board*) and a quiver (*of arrows*) which was closed (*and hence useless*).

(L. 28.) Having moved (*his camp*), he declared:—“(We) shall not return without regaining the good country of Vêṅgai, which (*we had formerly*) subdued. You,⁹ (*who are*) strong, come and defend (*it*) if (*you*) are able!” That army which was chosen (*for this expedition*) drove into the jungle that big army, which resisted (*its enemies*) on the great river close to Viśaiyavâḍai (*and*) which had for its chiefs Jananâthan,¹⁰ the *Danḍanâyaka* Râjamayan, whose *mast* elephants trumpeted in herds, and Mupparaśan.

¹ *I.e.* the ministers of the Châlukya king.

² As *ra* and the secondary form of *d* are expressed by the same character, the name of this place may have as well been Karandai.

³ *Vis.* Âhavamalla, who had earned this epithet by not keeping the appointment at Kûdal, which he had proposed himself.

⁴ Literally, ‘which is hard to praise.’

⁵ The tiger was probably figured on the *jayastambha*, as on a pillar, which contains an inscription of Râjendra-Chôla, on the top of Mahêndragiri; see my *Annual Report* for 1895-96, p. 7.

⁶ An inscription of the 7th year at Tirukkalukkuṅgam (see p. 65 above) shows that this ‘liar’ was Vikramâditya (VI.).

⁷ On *kaṅṭhikâ* as a symbol of the dignity of heir-apparent see *Ep. Ind.* Vol. IV. p. 227, note 10.

⁸ It seems that Vikramâditya VI. had been condemned to be trampled to death by a *mast* elephant which was led by ropes, but that he escaped and was pardoned.

⁹ This is addressed to the king who held Vêṅgi at the time.

¹⁰ On a previous occasion Virarâjendra I. had decapitated the younger brother of Jananâtha of Dhârâ; see p. 37 above.

(L. 29.) His elephants drank the water of the Gôdâvarî. (*He*) crossed even Kaliṅgam and, beyond (*it*), despatched (*for*) battle (*his*) invincible army as far as the further end of Śakkara-kôṭṭam (Chakra-kôṭṭa).¹

(L. 30.) (*He*) re-conquered the good country of Vēṅgai and bestowed (*it*) on Vijayādityaṇ, whose broad hand (*held*) weapons of war, (*and*) who had taken refuge at his lotus-feet.²

(L. 31.) Having been pleased to return speedily, (*the Chôla king*) entered Gaṅgâpurî³ with the goddess of victory, who had shown hostility in the interval,⁴ and there made (*himself*) the lord of the earth, (*with the title*) Râjâdhirâjarâjaṇ,⁵ in accordance with the observances of his (*family*).

(L. 32.) While (*all*) the kings on earth worshipped (*his*) feet and praised (*him*), (*he*) was seated on a throne of bright jewels and exhibited in order the heap of the great treasures which (*he*) had seized in the good country of Vēṅgai. (*He*) unlocked the rings and chains (*of prisoners*) and altered (*his previously made*) vow, according to which they ought to have lived (*in confinement*). (*He*) wielded a sceptre which ruled (*as far as*) the limits of (*the mountain*) surrounded by snow (*i.e.* the Himâlaya) and of Sêtu (*i.e.* Râmêsvaram), and illumined the earth.

(L. 34.) In the fifth year (*of the reign*) of (*this*) king Râjakêsarivarman, *alias* the lord Śrî-Vîrarâjêndradêva, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne*), (*which he*) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say:—“Let (*all*) supplicants come!”

(L. 36.) We, the great assembly of Maṇimaṅgalam, *alias* Râjaśûlâmaṇi-chaturvêdimāṅgalam, in Mâgaṇûr-nâdu, (*a subdivision*) of Śēṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôḷa-maṇḍalam, having given alms (?) and being assembled, without a vacancy in the assembly, in the large maṇḍapa (*of*) the Brahmasthâna⁶ in our village, on the day of Uttara(-Phalgunî), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyâ in this year, (*gave to the temple*) the following land, which we had formerly given on payment, free of taxes, to Mañjippayaṇâr, *alias* Jayasimhakuḷântaka-Brahmamârâyar, the father of the *Sênâpati* Jayaṅkoṇḍa-Śôḷa-Brahmâdhirâjar, the owner of a living (*jîvita*) in this village, and which he was enjoying as his property.

(L. 40.) An areca garden of two hundred and fifty *kuḷi*, which he had purchased, to the east of the large channel which flows from the large sluice of this village, (*and*) to the north of the *Bhârata* channel, and four thousand and two hundred *kuḷi* to the east of the bank of the large tank, to the north of the channel (*which flows from*) the sluice of Paṇaiyandañ-jêri, to the south of the garden of Kôrañ[ji Rudra-Kra]mavittaṇ, and to the west of a large road, excluding other *Dêvadânas*,—altogether four thousand four hundred and fifty *kuḷi* by the rod (*kôl*) of this village were given to (*the temple of*) Śrîmad-Dvârâpati, (*alias*) Śrî-Kâmakkôḍi-Viṇṇagar-Âlvâr in this village, for the expenses of the worship, by the *Sênâpati* Jayaṅkoṇḍa-Śôḷa-Brahmâdhirâjar, the son of that Mañjippayaṇâr.

¹ See above, Vol. II. p. 234, note 9.

² This passage was already quoted *ibid.* p. 232, note 3.

³ See above, p. 68, note 11.

⁴ This is an admission of the fact that the Chôlas had experienced reverses.

⁵ The Gaṅgaikōṇḍa-Śôḷapuram inscription reads [Râ]jâdhirâjan-Râjarâ[ja].

⁶ See above, p. 63 and note 1.

(L. 44.) We, the great assembly, are bound to pay the taxes and to give these four thousand four hundred and fifty *kuli* of land to this *Ālvār* for as long as the moon and the sun exist.

(L. 45.) Having been present in the assembly and having heard the order of Bhavanandi-Sahasraṇ of Pirāndūr, Tiṇḍakūla-Mādhava-Kramavittaṇ of Arāṇaipuṇam, and Mādhava-Kramavittaṇ of Īvuni, who had distributed the blocks and inspected the blocks,¹ I, Vadugaṇ Pākkaṇ (*i.e.* Bhāskara), the accountant of the village, wrote (*the above*). This (*is*) my writing.

No. 31.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription belongs to the 48th year of the reign of Rājakēsarivarman, *alias* Kulōttunga-Chōḷadēva (I.), and opens with the same introduction as two inscriptions at Kāñchī, which I have published in Vol. II. (Nos. 77 and 78). It is dated on a week-day (l. 8) which, according to Professor Kielhorn's calculation,² corresponds to Friday, the 25th January A.D. 1118. On this day a private person purchased from several other persons 1,050 *kuli* of land near the village and granted them to the temple, with the condition that the produce of the land might be used for defraying the cost of processions on new-moon days.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ || [பு]கழ்மாது விளங்கச்சயமாது விரும்[ப] நிலமகள் நிலவ மலர்மக[ள்] பு-
ணர உரிமையிற்சிற[க] மணி]முடி
- 2 கு[டி] [மீந]வர் நிலை கெட வில்லவர் குலை த[ர] எனை மன்னவிரிதரிற்சுழி³
தரத்திக்கனைத்து[க]ன் சகராநடாத்தி விஜய[ர*]வி-
- 3 ஷெகம் ப[ண்]ணி [வி]ரவிஹாலநத்து உலகு[டை]யாரொடு மன்னி [வி]ற்றிருச-
ருளிய கொவி(ர)ராஜகெலரிவநு-
- 4 ரா[ன] து[லு]வநவசுவத்திகள் ஸ்ரீகுலொத்துங்கசொழுவெவற்கு யாண்டு சயஅ
வது குலொத்துங்க-
- 5 சொழவளநாட்டுக்கு[ன்*]றத்தூர்நாட்டு மணிமங்கலமான பாண்டியனை இருமடி[வ]ன்-
கொண்டசொழ-
- 6 சது[ர்*]ப்பெதிமங்கலத்து ஶ(ர)ஹாலவெயொம் எழுத்து [[*] 4 நம்[மு]ர் வண்டுவரா-
வதி 5 எம்பெருமா[ன்] கொயிலில் ஸ்ரீகா-
- 7 ரி[ய](ம்)ஞ்செ[ய்]கிற 6 அள்ளூர்க்கெசுவப[ட்]டனும்⁷ அரணைபுறத்து திருவ[ாய்][க்*]-
குலபித்தனுங்கண்டு யாண்டு [ச]ய[அ]து⁸
- 8 கும்[ப]ந[ர]யற்[று]ப்[பு]வ[வ]கூ[த்]து 9 உவிதிகையும் வெள்ளிக்கிழ[ை]ம[யும்] பெ[ப]-
ற்ற சதையத்து நாள் [[*] இவ்வா[ண்]டு முதல்
- 9 அமாவாஸி சகிராதித்தவரை எழு[க]ருளுகைக்கு 10 ராஜெ[கூ]சொழவளநாட்டு அம்-
பத்தூர்நாட்டு துளப்பியாற்று துளப்பியா-¹¹

¹ See above, p. 64 and note 3.

² *Ep. Ind.* Vol. IV. p. 263.

³ Two inscriptions at Kāñchī (Vol. II. Nos. 77 and 78) read மன்னவிரியலுற்றிழி.

⁴ The த is entered below the line.

⁵ The எ is entered above and the ம below the line.

⁶ Read அள்ளூர்.

⁷ The first ட of பட்டன் seems to be entered below the line.

⁸ The figure அ looks almost like வ, and it is not impossible that the actual date is சய வது.

⁹ Read கீதையை.

¹⁰ Read ராஜெகூ.

¹¹ The ப்யி of துளப்பி and the ப்ப of உறப்பொ in line 11 are expressed by a compound letter.

- 10 ம[க*][ழ]ரான் வெள[ர]ன்¹ [பெ]ராயிர[மு]டையாநான² தண்[ட]கநாடுடையாந்³ கு-
ண்டர்⁴ தொணயக்க[ர*]மவித்த[ன்] பக்கல் [ஆ]லைமெட்டில் விலை [கொ]ண[ட]-
11 [டை]ய குழி நூற்றிருப[த்*]தஞ்சும் [I*] [இ]ந[கொ] மய்யூந்⁵ உ]றப்பொனாலும்
தம்பிமாடும் பகல் விலை கொண்டெ[ட]ய குழி நூற்றொரு[ப]த்தஞ்சும்⁶ [I*]
இராயூர் தி[ரு]-
12 ப்பொரிக்கிரமவி[து]ந் பக்கல் பாதிரிகுழி மெ[லை]காலு[க்*]குசீழக்கு விலை கொ-
ண்டெடய குழி நூற்றிருபத்து [மூன்று]ம் [I*] இக்கெய[ரா]யூர் வீணு திரு-
வெங்கடக்க[ர]-
13 மவிதன் பக்கல் விலை கொண்டெடய குழி⁷ நூற்றொருபத்தெழும் [I*] [இ]ங்கெ
ஐயக்கி வண்டுவராபதிபிச்சர் பக்கல் வி[லை] கொண்டு[டை]ய [கு]ழி நூ-
14 ற்றொருபதும் [I*] [இ]ங்கெ [இ]ராயூர் ய[ஜ]ந[ர*]ராயணக்கிரமவி[த்]தன்⁸ பக்கல்
விலை கொண்டெடய குழி நூற்றிரு[ப]த்தெழும் [I*]
15 ஆலவதிக்கு [வ]டக்கு⁹ [இ]ரண்டாங்க[ண்]னாற்று [வி]வளி திருவரங்கமுடை[ட]-
யான் ஸஹஸுன்¹⁰ பக்கல் [வி]லை கொண்டெடய குழி நூற்றிருப-
16 தம் [I*] [இ]க்கெய மூன்றாங்க[ண்*]னாற்றில் இராயூரான்¹¹ னந்திக்கிரமவி[து]ன்
பக்கல் வடக்கடைய¹² கொண்டெடய குழி நூற்றெட்டும் [I*].
17 அரிவாள்வதிக்குக்கிழக்கு [மு]தற்கண்[னா]ற்று ககரம்பிச்செட்டு நா-
ணமாலேக்கிரமவித்-
18 [த]ன் பக்கல் விலை கொண்ட[டு]டை[ய] குழி நூற்றொருபத்தஞ்ச[ம்] [I*] ஆத
குழி ஆயிர[ர]த்தைம்பதும் அமாவாஸி-
19 ப்புறம் சந்திராதித்தவ[ற்*] செல்வதாக இறைவிழுத்துகைக்குக்கிரயமாக இவர் பக்கல்
ஸலெயொமாக வெண்டு[ம்]
20 பொன் கொண்டு இன்சிலத்துக்கு வந்த இ[ரை]ற ஸலெய[டு]யாமெ இறுக்கக்கடவொ-
மாக¹³ இசைந்து இறை இ[ழி]ச்சிக்குத்தொம் [I*]
21 இப்படி கல்லிலுஞ்செம்பிலும் வெட்டிச்சந்திராதித்தவற் செல்வதாக இறை இ[ழி]ச்-
சிக்குத்தொமஹாலஸலெயொம் [I*]
22 ஸலெயுள் தின்னு ஐயக்கி வண்டுவராபதிபிச்சர் பணிக்க பணியால் எழுதி-
கென் [இ]வ்வூர் மய்யூந்⁵ மணிமங்க[லமு]டை[ட]-
23 யா[ந்] வெளான் பெரா[ன]ம்நீன¹⁴ எழுத்து ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 48th year (of the reign) of king Râjakêsarivarman, *alias* the emperor of the three worlds, Śrî-Kulôttunga-Śôladêva, 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 Minavar (Pândyas) lost (*their*) firmness, the Villavar (Chêras) trembled, (*and*) the other kings were defeated and suffered disgrace; and who,

¹ The word வெள[ர]ன் is entered above the line.

² The letter ந is entered above the line.

³ Read ஸூன்.

⁴ The ற of நூற் is entered below the line.

⁵ The ட of வடக்கு is entered below the line.

⁶ The ன் of ரான் is entered above, and the ற் of னந்தி below the line.

⁷ The two letters டய are entered below the line.

⁸ Read பெரான் (இவை என்?).

⁹ The syllable நர is entered above the line.

¹⁰ Read ரீ.

¹¹ The [ப] seems to be entered below the line.

¹² The ர of கிரம is entered below the line.

¹³ Read ஸஹஸுன்.

¹⁴ The ட of வொ is entered above the line.

having anointed himself (*in commemoration of his*) victories, was graciously seated on the throne of heroes in union with (*his queen*) Ulagudaiyâl.¹

(L. 4.) The writing of us, the great assembly of Manimaṅgalam, *alias* Pāṇḍiyanai-irumadi-veṅ-konḍa-Śōḷa-chaturvêdimāṅgalam, in Kuṅṅrattûr-nāḍu, (*a subdivision*) of Kulōttuṅga-Śōḷa-vaḷanāḍu.

(L. 6.) With the knowledge of Kêśuvapattāṅ (*i.e.* Kêśava-Bhaṭṭa) of Allûr and Tiruvâykkula-Pittāṅ of Araṇaipuraṅ, the managers of the temple of Vanḍuvarâpati-Emberumâṅ in our village,—in the [48]th year (*of the king's reign*), on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of *Kumbha*.

(L. 8.) In order that (*the god*) might be carried in procession at new-moon from this year forward as long as the moon and the sun exist, Nuḷappiyâru-[Kil]âṅ Vêlâṅ [Pê]râyiram-uḍaiyâṅ, *alias* Tanḍaganâḍ-uḍaiyâṅ, of Nuḷappiyâru in Ambattûr-nāḍu,² (*a subdivision*) of Râjêndra-Śōḷa-vaḷanāḍu,³ purchased from Dôṇaya-Kramavittāṅ of Kuṅḍûr one hundred and twenty-five *kuli* at the *Ālaimêḍu* (hill).⁴ In the same place (*he*) purchased from the arbitrator (*madhyastha*) Uṅṅappôndâṅ and (*his*) younger brothers one hundred and fifteen *kuli*. From Tiruppori-Kramavittāṅ of Irâyûr (*he*) purchased one hundred and twenty-three *kuli* to the east of the channel above the 'Bignonia field.'⁵ In the same place (*he*) purchased from Viṣṇu Tiruvêṅgaḍa-Kramavittāṅ of Irâyûr one hundred and seventeen *kuli*. In the same place (*he*) purchased from Aiyakki Vanḍuvarâpati-Pichchar one hundred and ten *kuli*. In the same place (*he*) purchased from Ya[jña]nârâyana-Kramavittāṅ of Irâyûr one hundred and twenty-seven *kuli*. In the second *Kaṅṅârû*⁶ to the north of the *Ālavadi* (road) (*he*) purchased from Vîravali Tiruvaraṅgam-uḍaiyâṅ Saahasraṅ one hundred and twenty *kuli*. In the third *Kaṅṅârû* at the same place (*he*) purchased from Nandi-Kramavittāṅ of Irâyûr one hundred and eight *kuli* on the northern side. In the first *Kaṅṅârû* to the east of the *Arivâladi* (road) (*he*) purchased from Karâmbichchetṭu⁷ Nâṇamâlai-Kramavittāṅ one hundred and fifteen *kuli*.

(L. 18.) In order that these one thousand and fifty *kuli*⁸ might continue as long as the moon and the sun, for providing⁹ (*the processions*) at new-moon,—having received from him as purchaser the gold necessary for making (*the land*) tax-free, we, the assembly, gave (*it*) free of taxes, agreeing that we, the assembly, shall have to pay the taxes due on this land.

(L. 21.) Having engraved this on stone and copper, we, the great assembly, gave (*it*) free of taxes, to continue as long as the moon and the sun.

(L. 22.) Having been present in the assembly, I, the arbitrator of this village, Manimaṅgalam-uḍaiyâṅ Vêlâṅ Pêrâṅ, wrote (*the above*) at the order of Aiyakki Vanḍuvarâpati-Pichchar. This (*is*) my writing.

¹ *I.e.* 'the mistress of the world ;' compare above, Vol. II. p. 391, note 8.

² This subdivision owes its name to Ambattûr, a village and Railway station west of Madras and 6 miles north of Saidâpêt.

³ See below, p. 76 and note 15.

⁴ The same hill is referred to in No. 28, l. 9 f.

⁵ The same field is mentioned in No. 28, l. 8 f.

⁶ The same term occurs repeatedly in an inscription at Tirumalai (Vol. I. No. 72). It seems to denote a group of fields.

⁷ Compare above, No. 29, text line 22.

⁸ By adding up the preceding amounts we arrive at 1,060 *kuli*, *i.e.* 10 more than stated in the text.

⁹ On *puram* see above, p. 6, note 9.

No. 32.—ON THE SOUTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is mutilated at the end. It records the purchase of some land near the village, the produce of which was assigned to the temple for providing offerings. The name of the purchaser and donor was Vîravali Tiruvaraṅgam-udaiyân Sahasraṅ, and the two temple managers at the time of the purchase were Kêśava-Bhaṭṭaṅ of Allûr and Tiruvâykkula-Pittaṅ of Aranaippuraṅ. As the same three persons are mentioned in the preceding inscription (No. 31), which belongs to the reign of Kulôttuṅga I., it follows that the subjoined inscription, which is dated in the 48th year of *Tribhuvanachakravartin* Kulôttuṅga-Chôladêva, has to be assigned also to Kulôttuṅga I.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரிபுவனச்சக்கரவத்திகள் ஸ்ரீகுலொத்துங்கசொழதெவற்(க்)கு யா-
ண்டு சயய ஆவது கௌலநாயற்று வ-குலு-வ]கூத்து ஜாடி[ஸ்ரியும் வெள்-
- 2 [ளி]க்கிழமெயும் பெற்ற சதெய[த்]து காள் ஜயங்கொண்டசொழமண்டலத்[து]க்-
குலொத்[து]ங்கசொழவளநாட்டுக்குன்றத்தூர்நாட்டு மணிமங்கலமா-
- 3 ன பாண்டியனை இருமடிவெ[ன்]கண்டசொழச்சதுவெ-உமங்கலத்து ஜெறா[வ]வெ-
யொம் எழுத்து [||*] நம்[மு]ர் ந[டு]விற்கொயிலான புரவுவரிவிண்ணகராழ்-
- 4 வார் கொயில் ஸ்ரீகாரியஞ்செய்கிற [அள்ளு]ர்க்கெசவபட்டனும் அரணெப்பறத்[துத்]-
திருவாய்க்கு[வ]ப்பித்த[து]னங்கண்டு ¹[இ]வ்வாழ்வார்க்கு ஸ்ரீவளி எ[மு]-
- 5 ந்தருள இவ்வூர் இராயூர்த்தாமொதரக்கிரம[வி]த்தனங்குண்டு ² சந்[தி]ர[த]வ-
அந்ந[த்]திக்கிரமவி[த்தனும்] பக்கல் இவ்வூர் ³விரவலித்திருவாங்கமு-
- 6 டெயான் ஸஹ[வ]ன் விலை கொண்டெய விளை[நி]லம் இவ்வூர் ஆலைமெ-
ம[னை]அறுதிவாய்க்காலுக்கு[க்கி]ழக்கு இரண்டாங்கண்ணாற்று [சில]த்துக்-
- 7 குக்கிழ[ப]ரற்கெ[ல்]லை [மு]ன்றாங்கண்ணாற்றுக்கு மெற்கு[த்]தெ[ன்]பாற்கெல்லை
கிழக்கு நொக்கிப்பொன [க]ரலு[க்கு] வ[ட]க்கு மெல்பாற்கெல்லை ⁴இவ்வூர்-
ண்டாங்]-
- 8 கண்ணாற்றுக்கு[க்]கிழக்கு வட[ப]ரற்கெல்லை பெருநல்[வ]திக்குத்தெ[த்]ற்கு ஆக
இன்னாற்பாற்[த]க[ல்லை]யுள் நடு[வ]ப[ட்ட] குழி [உ]ரகய[சு]
.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 48th year (*of the reign*) of the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tithi* ⁵ of the first fortnight of the month of *Kumbha*.

(L. 2.) The writing of the great assembly of Manimaṅgalam, *alias* Pâṇḍiyaṅai-irumadi-veṅ-kaṇḍa-Śôla-chaturvêdimāṅgalam, in Kuṅṛattûr-nâḍu, (*a subdivision*) of Kulôttuṅga-Śôla-vaṅaṇḍu, (*a district*) of Jayaṅkaṇḍa-Śôla-maṅḍalam.

(L. 3.) With the knowledge of Kêśava-Bhaṭṭaṅ of [Allûr] and Tiruvâykkula-Pittaṅ of Aranaippuraṅ, the managers of the temple of Puravuvâri-Viṅṅagar-Âlvâr, which is the temple in the middle of our village.

(L. 4.) Vîravali Tiruvaraṅgam-udaiyân Sahasraṅ of this village purchased, for providing offerings to this *Âlvâr*, from Dâmôdara-Kramavittaṅ of Irâyûr and

¹ Read இவ்வாழ்.

² Read ேர்.

³ Read வீர.

⁴ Read இவ்விரண்.

⁵ Professor Kielhorn states that 'the twelfth *tithi*' is a mistake for 'the second *tithi*' and that, consequently, the whole date of this inscription is identical with that of No. 31:

Chandradêva-Anna[t]ti-Kramavittan of Kundûr, (*two residents*) of this village, [2]6[6] *kuli* of cultivated land in the second *Kannâru*¹ to the east of the *Mañai-arudi* channel² at the *Âlaimêdu* (hill)³ in this village, enclosed within the following four boundaries :—The eastern boundary of the land (*is*) to the west of the third *Kannâru*; the southern boundary (*is*) to the north of a channel which flows towards the east; the western boundary (*is*) to the east of this second *Kannâru*; (and) the northern boundary (*is*) to the south of the *Perunalvadi* (road)⁴

No. 33.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 4th year of the reign of Parakêsarivarman, *alias* Vikrama-Chôladêva (l. 17), and opens with an introduction which resembles that of the Tañjâvûr inscription of this king, but is only partially preserved. It records that certain land was purchased from the villagers and granted to the temple. The land was situated in Pulvâyppâppân-Kulattûr—evidently a portion of the village of Kulattûr which is referred to in No. 27 above.

TEXT.

- 1 ஸ்ரீ [ஸீ] [||*] [பு]மாலை மிடை[ட]னூ பொ[ந்]ம[ர]லை திகழ்தர ப[ர]மாலை
மலி[சு] பருமணித்தி[ர]ள் புயத்திருநா-⁵
- 2 ல[மடகை]யொடு ஜயமகளிருப்ப த[ந்] வரை]மார்வணதெனப்பெற்றுத்திருமகளொ-
ருதனி
- 3 இருப்ப[க்கலைமக[ள்] சொற்றிறம் பு[ண]ர்க கற்பின[ள]ாகி [வி]ருப்பொடு நாவகத்-
திருப்பத்தி[சை]தெ[ர]றுகி[க]ரி-
- 4 யொடு செங்கொல் நடப்ப அ[கி]வ[பு]வனமுழுதுங்கவிப்பதொர்புதும[கி] பொல்
வெ[ண]கு[டை] விண
- 5 [க்கிடப்ப]க்[குள]த்திடைத்தெ[லு]ங்க[வி]மன் திசை
பெறவும் க
- 6 வெம்ப[ப]டை தாங்கி வெங்[க]மண[டலத்] . . .
- 7
- 8 ஆ[கியுகம்] [ணி]மகுட[மு]
- 9 த[ன்] கொயில
- 10 வொடுங்க முரச[க]ள் முழங்க விஜெயமும் புக-
மும் [டு]மல் மெல் யொ-
- 11 ன்க⁶ செழியர் வெஞ்சரம் புக செர[ல]ர் கடல் புக அழிதரு சிங்கணரஞ்சி
நெஞ்சலமா கங்கர் தி-
- 12 றை இட கன்னடர் வென்னிடக்கொங்கர் யொதுங்க⁷ கொங்கணர் சாய ம[ற்]-
றைத்திசை முன்ன[ரு]-
- 13 ம் தன்தமக்கரணைந திருமலர்ச்செவ[டி] உ]ரிமையில் [இ][சை*]ற[ஞ்ச] தெ[ர]ல்லை
எழுல[கு]ன்[தெ]த[ர]ழ்த்தொ[ன்]-
- 14 [தி] முல்லைவாண[கை முக்கொக்கி]ழாந[டி] உ[ரை]மொடு⁸ சங்கரன் இமைசி[மை]-
அத்திரு[ன்]தெ[ந]⁹ பொ[ரு]ன்தி உடன்திருப்ப ஆங்கவன் ம-

¹ See above, p. 73, note 6.

² See *ibid.* text line 9 f. and No. 31, text line 10,

³ Read தி.

⁴ Read ஒங்க.

⁵ Read இமையச்சிமையத்திருந்தானென.

⁶ Compare above, No. 28, text line 9.

⁷ See above, No. 28, text line 8 f.

⁸ Read ஒதுங்க.

⁹ Read உமைபொடு.

- 15 குழும் கங்கையொப்பா[கி]¹ தெ[ரிவை]கிலதம் தியாகபதாகை புரிசுழன் மடப்பிடி
புனிதகுணவநிதை திருபு-
- 16 வநமு[மு*]து[டை]யாள் அவன் திருவில் அருள்² மு[மு*]தும் உடையாளெ[னவிரு-
ப்ப [வி]ரலி[ஓ]வ்வாஸனத்[து வீழ்]-
- 17 திருந்தருளிய கொப்பரகேசரிபம்மரான திருவநகரவத்திகன் ஸ்ரீவிக்ர³சொழ-
பெவற்[க்]கு யாண்டு சலாவ[து] [!]
- 18 ஜயங்கொண்டசொ[ழ]மண்டல[த்து]க்குவொத்து[ங்]கசெ[ர]முவ[ள]நாட்டுக்குன்றத்[து]ர்-
நாட்டு ம[ணி]மங்கலமாகிய ⁴பா[ண்]டிய[னை]யிருமடிமென்[கொண்டசொ[ர]-
- 19 முச[து][ர்*]ப்பெதிமங்கலத்[து] மஹாஸலெயொம் ஹ-ஓமினிவிலையாவ[ண]க்கைய-
யெழுத்த[து] [!]⁵ புழற்கொட்டமரான ராஜெ[ஙு]சொழவளநாட்டு
- 20 அம்பத்த[து]ர்நாட்டு துளப்பிய[ர]று கிழான் கெசவ[ன்]⁶ பெராயி[ர]மு[டை]யானான
தண்டகனாடுடையானுக்கு யாங்கள் விற்றுக்குக்கின்[ற] ஹ-ஓமி[யாவ]-
- 21 து [!]⁷ இவ்வூர் மெல்பிடாகை [புல்வா]ய்ப்பாப்பா[ன்குள][த்*][துர்]⁸ கிலம்
⁹இ[வை] . . ன்[காட்டு] [ம]டு[வுக்குத்த]த[ற்கு] ¹⁰மா[கணு]ரெல்லையின் வடக்கு-
க்கீழ்மெல்-¹¹
- 22 லை களருங்க[!]¹²ழிக்கு மெற்கு மெல்பாற்கெல்லை ம[டு]வுக்குக்கிழக்கும் [!]¹³ ஆக
இன்னாற்பாற்கெல்லை ந[டு]வுபட்ட செய் கால் ந[ம்பி]நங்கைப்பெருஞ்செய்வ-
23 கப்பட[ப்]பழம்படி ககூரூ ஆயிர[த்]தை[ஞ்ஞா]றும் நடுவு[தி]ருத்திச்செய்ய[ரை]
நில[!]¹⁴மு[ம்] இவ்வூர் [வண்]வெராபதி[த்]திருவாய்க்குல[த்த]ராழ்வ[ர்]ர்க்கு¹⁵ எங்க-
னார்¹⁶ ஜந்-
- 24 கெகூரூம் உரொசணி மால[ந்]தொறும் திருவரொசணி புறப்பட்டருளுமன்-
னாள் திரும[ஞ்]ச[ண]மாடி அமுது செய்தருளுகைக்கு விற்றுக்குடு-
- 25 த்தொம் ஹோஸலெயொம் [!]¹⁷ இ[வை]வ பணியால் மணிமங்கலமுடையான் இல-
க்குவணன் இராமதேவன் எழுத்து ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (of the reign) of king Parakêsarivarman, alias the emperor of the three worlds, Śrî-Vikrama-Śôladêva, who, &c.¹¹

(L. 18.) The hand-writing, (referring to) a deed of sale (vilaiy-âvanam) of land,¹² of us, the great assembly of Manimangalam, alias Pândiyanai-irumadi-mêṇ-konda-Śôlachaturvêdimangalam, in Kunrattûr-nâdu, (a subdivision) of Kulôttuṅga-Śôlavalanâdu, (a district) of Jayankonda-Śôla-maṇḍalam.

(L. 19.) We have sold the following land to Kêśavaṇ Pêrâyiram-uḍaiyân, alias Taṇḍaganâḍ-uḍaiyân, the headman of Nuḷappiyârû¹³ in Ambattûr-nâdu,¹⁴ (a subdivision) of Puḷar-kôṭṭam,¹⁵ alias Râjêndra-Śôla-valanâdu.

¹ The ங் of கங்கை is entered below the line.

² The ரு of யிரு is entered below the line.

³ Read தூர்.

⁴ Read perhaps இடையன்.

⁵ The ய் of திருவாய்க்குல is entered above the line.

⁶ Read திருவுளத்தருள்.

⁷ The ன் is entered below the line.

⁸ Read மாகணு.

⁹ Read எல்.

¹⁰ Read னார்.

¹¹ The historical introduction of this inscription, as far as it is preserved, agrees with the introduction of the Tañjâvûr inscription of Vikrama-Chôla; above, Vol. II. No. 68.

¹² The same term occurs in No. 10 above, text line 2.

¹³ The donor of an inscription of Kulôttuṅga I. (above, No. 31, text line 9 f.) bore the same titles and may be identical with the donor of the present inscription.

¹⁴ See above, p. 73, note 2.

¹⁵ This district is named after Puḷal or Polal, a village near Madras on the road to Nellore (No. 38 on the Madras Survey Map of the Saidâpêt tâluka). Compare Ep. Ind. Vol. IV. p. 8, note 2.

(L. 20.) Land in [Pulvâ] yppâppâ[n-Kulattûr], a hamlet on the west of this village. (*The northern boundary is*) to the south of the pond of I[ḍaiyaṅkâḍu]; (*the southern boundary is*) to the north of the boundary of Mâganûr;¹ the eastern boundary (*is*) to the west of Kalaruṅ[ga]li; and the western boundary (*is*) to the east of the pond.

(L. 22.) We, the great assembly, sold (1) the field of one-quarter (*vêli*), enclosed within these four boundaries, (*which measures*) from old times 1,500—one thousand and five hundred (*kuli*), including the large field of Nambi-naṅgai, and (2) half (*a vêli*) of land (called) *Naduvu-[ti]ruttichey*, to (*the temple of*) Vanḍuvarâpati-Tiruvâykkulatt-Âlvâr in this village, in order that (*the god*) might receive offerings after having bathed on the day on which (*he*) is carried out for the *Tiruvurôṣaṇi* (festival), (*which takes place*) every month on (*the day of*) *Rôhini*, the *nakshatra* of the birth (*of the god*) of our village.

(L. 25.) This was written under order by Maṇimaṅgalam-uḍaiyâṅ Ilakkuvanṅṅ (*i.e.* Lakshmaṅa) Râmadêvaṅ.

No. 34.—ON THE WEST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of *Tribhuvanachakravartin* Kulôttuṅga-Chôladêva. It records that the villagers gave to the temple two pieces of land near the village, the first of which had been purchased from Sâhanai Mâdhava-Bhaṭṭaṅ. The second piece of land had been purchased in the 13th year of the reign of Vikrama-Chôladêva.

As it is improbable that a very long time could have passed between the purchase of the land in the 13th year of Vikrama-Chôladêva and its grant to the temple in the 8th year of Kulôttuṅga-Chôladêva, it may be assumed that Kulôttuṅga-Chôladêva was the immediate successor of Vikrama-Chôladêva. According to the Chellûr plates of Kulôttuṅga II.,² Vikrama-Chôḍa reigned for 15 years (A.D. 1112–1127)³ and was succeeded by his son Kulôttuṅga-Chôḍa II. Hence the former may be identified with Vikrama-Chôladêva who is mentioned in the subjoined inscription, and the latter with Kulôttuṅga-Chôladêva to whose reign the inscription belongs.

TEXT.

- 1 [ஹ]ஹி ஸ்ரீ [||*] திரிபுவ[ன]சசக்கரவத்திகன் ஸ்ரீகுலொத்துங்கசொ[ழ]தெவற்கு யாண்டு அ ஆவது ஜயங்கொண்ட-
- 2 செ[ர]முமண்ட[ல]த்து கு[ல]ரத்துங்கசொழவளநாட்டுக்குன்றத்தூர்நாட்டு மணிமங்கலமாந பாண்டியனை[இ]ரு[ம]டிவென்கண்டசொழச்ச[து]ஹை-திமங்கல[த்]-
- 3 [து] ஶ்ரீஹாலஹெயொம் எழுத்து⁴ [||*] நம்[மு]ர் [வ]ண்ணவராபதி எம்பெருமான் [டு]காயில் ஸ்ரீகாரிய[டு]சய்வ[ர]ந்[த]கும்⁵ ஸ்ரீஹெவ்வக்கண்காணி செய்வானுங்கண்-
- 4 [டு] ⁶இவ்வம்பெருமா[னுக்கு திருவிடெய]ரட்டமாக இவர்⁷ ஆலெ[மடு] மனைய- ஶுதி[வாய்]க்காலுக்கு கிழக்கு இரண்டாங்க[ண்ணாற்று வ]ராஹனை⁸ மாதவபட்டன் ப-

¹ See above, No. 27, text line 3.

² *Ind. Ant.* Vol. XIV. p. 55.

³ *Ibid.* Vol. XX. p. 282.

⁴ Read எழுத்து.

⁵ Read செய்வானும்.

⁶ Read இவ்வெம்.

⁷ Read இவ்வூர்.

⁸ Read ஶராஹனை as in No. 35, text line 14, and compare ஶராகனை in No. 35, text line 11, and ஶராஹனை in No. 29, text line 23.

- 5 [க்]கல் பொன் இட்டுக்கொண்ட குழி உாய இக்குழி இருநூற்று ஒருபதம்
[*] ஸ்ரீவிக்கிரமசொழிபெ[வ]ற்கு யாண்டு யந ஆவது ¹[இவ்வெ]பருமானு-
க்கு திருவிடெயாட்ட-
- 6 [ம]ராக இவ்வூர் பெருந்தும்பிசின்றும் வடக்கு நொக்கிப்ப[ெ]பா[ன] (பொன்) பெ-
ருங்காலுக்கு கிழக்கு ஆ[வ]வ[கி]க்கு தெற்கு ² இரண்டாங்கண்[ண]ற்று ¹ இவ்-
எம்பெருமான் திரு-
- 7 [வி]டெயாட்டத்த[து]க்கு வடக்கு பெருங்காலுக்கு கிழக்கு கண்ணூற்றுக்கு தெற்கு
[வி]ரவளி [உய்ய]க்கொண்டான் பட்டன் [உள்]ளிட்டார் பக்கல் பொன் [இ]ட்டு-
க்கொண்ட தொட்டம் கு-
- 8 [ழி] ஈசுயகூகூவ [இ]க்குழி நூற்றறுபத்தொன்ப[ெ]த முக்காவெ இரண்டு[ம]ரா-
க்காணியும் சூரூழித்தவ[ெ]ரா [ெ]சவ்வதாக இடெறியிழிச்சிக்குத்தொமஹா-
வெஹெயொம் [*]
- 9 [ப]ணி [ெ]கட்டு ³எழுகினைன் இவ்வூர் ⁴உ[ண]க்கன் இலக்குவ[ண]ன் பஞ்ச[ச]-
நெதி ஆ[ன]ம்பிராநான ஶஹாஜநபிரியனைன் [*] இவ்வெ எ[ன்]னெழுத்து ||வ

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladêva. The writing of us, the great assembly of Manimaṅgalam, alias Pāṇḍiyanai-irumadi-ven-kaṇḍa-Śōla-chaturvêdimāṅgalam, in Kuṇṇattûr-nāḍu, (a subdivision) of Kulōttuṅga-Śōla-vaḷanāḍu, (a district) of Jayaṅkaṇḍa-Śōla-maṅḍalam.

(L. 3.) With the knowledge of the manager of the temple of Vaṇḍuvarâpati-Emberumân in our village, and of the overseer of the Śrī-Vaiṣṇavas, we, the great assembly, have given (the following land), free of taxes, to continue as long as the moon and the sun.

(L. 4.) 210 *kuli*—two hundred and ten *kuli*—in the second *Kaṇṇâru* ⁵ to the east of the *Maṇaiy-arudi* channel⁶ at the *Âlaimêdu* (hill)⁷ in this village — which had been purchased for gold as a *Tiruvīḍaiyâttam*⁸ to this *Emberumân* from [S]âha[n]ai Mâdhava-Bhaṭṭan.

(L. 5.) And a garden of $169 + \frac{3}{4} + \frac{2}{10} + \frac{1}{80}$ *kuli*—one hundred and sixty-nine, three quarters, two twentieths and one eightieth *kuli*,—to the east of the large channel which flows to the north from the large sluice of this village; to the west of the *Âlavadi* (road);⁹ to the north of the *Tiruvīḍaiyâttam* of this *Emberumân* in the second *Kaṇṇâru*;¹⁰ to the east of the large channel; (and) to the south of the *Kaṇṇâru*,—which had been purchased for gold in the 13th year (of the reign) of Śrī-Vikrama-Śōladêva as a *Tiruvīḍaiyâttam* to this *Emberumân* from the partners (*Ullittâr*)¹¹ of Vīravali [Uyya] kkaṇḍân Bhaṭṭan.

(L. 9.) Having heard the order, I, the accountant of this village, Ilakkuvaṇan Pañchantedi.Âḷumbirân, alias Mahâjanapriyan, wrote (the above). This (is) my writing.

¹ Read இவ்வெம்.

² Read மெற்கு.

³ Read எழுதி.

⁴ Read ஆர்.

⁵ See above, p. 73, note 6.

⁶ See above, p. 75, note 2.

⁷ See *ibid.* note 3.

⁸ This is a synonym of *dêvadâna*; see the Index to Vol. I.

⁹ Compare above, No. 31, text line 15.

¹⁰ This refers to the 210 *kuli* purchased from Sâhanai Mâdhava-Bhaṭṭan.

¹¹ See above, p. 6, note 11.

No. 35.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 8th year of the reign of Parakêsarivarman, *alias Tribhuvanachakravartin* Râjarâjadêva (l. 5), and opens with a panegyrical passage, from which we learn nothing of any importance but that his queen bore the name or title Mukkôkkilânadigal.¹ It records that some land near the village was purchased from Sâhanai Mâdhava-Bhaṭṭaṇ and assigned to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

At the time of the inscription the overseer of the *Śrī-Vaiṣṇavas* was Araṭṭamukki-dâsaṇ. As the same officer is referred to in two inscriptions of the 12th and 28th years of the reign of Kulôttuṅga-Chôla III. (Nos. 36 and 37 below), it may be assumed either that Parakêsarivarman, *alias* Râjarâjadêva, was identical with that Râjarâjadêva who succeeded Kulôttuṅga-Chôla III. or that he was the predecessor of the latter. I am inclined to adopt the second alternative, because the present inscription mentions as the person from whom the granted land was purchased a certain Sâhanai Mâdhava-Bhaṭṭaṇ, whose name occurs in a similar connection in the inscription of Kulôttuṅga-Chôla II. (No. 34 above). Hence the king to whose reign the subjoined inscription belongs has to be styled Râjarâja II., and the successor of Kulôttuṅga-Chôla III. will be Râjarâja III. The reign of Râjarâja II. would fall between A.D. 1132, the latest date of Kulôttuṅga II.,² and A.D. 1178, the date of the accession of Kulôttuṅga III.³

I have impressions of two other inscriptions of Râjarâja II. which open with the same panegyrical introduction. The first of them, in the Śvêtâranyêśvara temple at Kaḍappêri near Madurântakam in the Chingleput district (No. 132 of 1896), is dated in the 9th year; and the second, in the Êkâmrânâtha temple at Conjeeveram (No. 9 of 1893), is dated in the 15th year of the reign, "on the day of *Punarvasu*, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of *Tai*." ⁴

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] பூ மருவிய திருமாதும் புவிமாதும் ஜயமாதும் ஓ மருவிய
கலைமாதும் புகழ்மாதும் நயந்து [பு]ல்க [அரு]மறைவிதிநெ[ற்]ய-
- 2 [னை]த்துமருந்தமிழுசு[ணி] தழைப்பவருமுறை [உ]ரிமையின் ம[ணி]முடி கு[டி]த்-
திங்கள் வெண்கு[டை]த்திசைக்களிநெ[டு]கங்கு தந்தி[ட]-⁵
- 3 ஞானென விளங்கக்கருங்கலிப்பட்டியைச்செங்கொல் துரப்பப்பொருவவியாழி பு[வி]
வளர்த்துடன் வர வில்ல[வர்] தெலுங்கர் மினவர்⁶
- 4 சிங்களர் பல்லவர் முதலிய பார்த்தி[வ]ர் ப[ணி]ய எண்ணருங்கற்பமண்ணகம்
புணர்நூ செம்பொ[ன்] வீரலிஹாவன[த்]து உலகுடை முக்-
- 5 கொக்கிழானடிகளொடும் [வீ]ற்றிருசுருளிய கொப்பரகெசரிபநூரான தீவாவனச்சக்-
காவர்த்திகள் ஸ்ரீராஜராஜவெற்கு⁷ யாண்டு அ
- 6 ஆவது [||*] ஜயங்கொண்டசொழமண்டல[த்*]து குலொத்துங்கசொழவளனாட்டு⁸
குன்றத்து[ர்]னாட்டு மணிம[ங்]கலமான பாண்டி-

¹ Mukkôkkilânadî had been the name of the chief queen of Vikrama-Chôla; see above, Vol. II. p. 309.

² *Ind. Ant.* Vol. XX. p. 285.

³ *Ep. Ind.* Vol. IV. p. 266.

⁴ யாண்டு பதினஞ்சாவது தைமாஸத்து பூவூபுஷத்து புணர்பூசமும் உதுஷி[ர்]சியும் வியாழ-
க்கிழமையுமா[ன்] நாள்.

⁵ Two other inscriptions of the same king read தனிக்கூட.

⁶ Read மினவர்.

⁷ The வ of வற்கு is entered below the line.

⁸ The ட of னாட்டு is entered below the line.

- 7 ய[ணை]இருமடிமெ[ன்]கொண்டசெ[ர]மூச்ச[து][ர்*]ப்பெ[திம]ங்கலத்[து] லீஹ[ராவ]-
 லெயெயாம்¹ எழுத்த[து] [*] [நம்மூ]ர் [வண்டுவர]ர[வதி எ]ம[டு]பரு-
- 8 மாந் கொயிலில் ஸீகாரிய[ம்] செய்கிற² இராயூர் விஜயாஹட்டன[ம்] ³ஸ்ரீவை[வ]-
 ள்வவாரிய(ம்)ஞ்செய்கிற⁴ அரட்டமுக்கிதாவனம கண்டு
- 9 நம்மூர்⁵ வண்டுவரா[வ]தி எம்பெ[ப]ருமானுக்கு சிறுகாலேவலிக்கு [மு]ன்பாகத்திரு-
 ம[ஃர]பொனகம்⁶ ஒருதிருப்பொனகம் லாழி
- 10 அரிசியால் அபூது செய்[*]தரு[ளு]கைக்கு இம்மண்டலத்து [ஊ]ற்றுக்காட்டுக்-
 கெ[ர]ட்டத்து ஊற்றுக்காட்டு[ட்டு]⁷ ஊற்றுக்காடான அழகிய[ய]சொழநல்லூர்
 ம[ங்]கலங்கிழார் [டு]வளா-
- 11 ந் மலைகிநிய[னி]ன்றா[ன்] நம்மூர் [ஸ]ரகணை மா[த]வபட்டன் ப[க்]க[ல்]க்காச
 இட்டுக்[டு]கொண்டு விட்ட நிலம் [*] [இ]வ்வூர் காக்க[ம்]பிலால் கருணாகர-
 பட்டன் பக்கல் இ[ம்*]மாத[வ]பட்ட-
- 12 ந் கொண்டடை[ய] இவ்வூர்ப்பெருநூம்பிநின்று வ[ட]க்கு [டு]னாக்கிப்பொன
 பெருவாய்க்காலுக்குக்கிழக்கும் ஆலவதிக்கு வடக்கு இரண்டாங்கண்ணாற்று [க]ரக்-
 கம்பிரால்ச்சீரா-
- 13 ம[ச]ரிளங்கொக்குழி [இரு]நூற்றஞ்சரையும் இவ்வதிக்கு வடக்கு லாலாங்க[ண்]-
 னாற்றுக்காக்க[ம்]பிரால் [சீர]ராம[சீரி]ளங்கொக்குழி [இரு]நூற்றொரு[ப]த்தெழும்
 இதின்(ங்) கிழக்கு இப்பெருடைய
- 14 தடி ஒன்றினுல்க்குழி ⁸ நூற்றொன்பதம் இதின் வடக்கு இம்மாதவபட்டன்⁹
 [இக்கு]டி திருவெங்கடபட்டன் [ப]க்கல் ஸூயூசூஹமாகக்கொண்டடைய லா-
 ஹணை பட்டராய[ன்] புலத்த[ி]வற[த்த] தெ-
 தம்-
- 15 க்கிடையக்குழி எண[ப]தம் ஆகப்பொத்தகப்படி குழி அறுநூற்றொருபத்திரண்ட-
 ராய[ம்] [*] இம்மங்க[ல]ங்கிழார் வெளாந் மலைகினியனின்றாந் [ப]க்கல் இன்-
 [னி]லம் இறைவிழு[த்]துகைக்கு
- 16 வெண்[டு]ம் பொன் கொண்டு சஞ்ராதித்தவரை இறைவி[ழு]த்திக்குடுத்தெ[ர]ாம்
 லீஹாலெயெயாம் [*] [இ]ன்னிலசா[ன்] வெண்டு பெர் இட்டுக்கல்வி[லு]ம்
 செம்பிலும் வெட்டிக்கொள்வதா-¹⁰
- 17 கவும் இ[வ்*]வபூது செய்த வுலாடித்தில்ச்செம்பாதி[யும்] அபூர்வி ஸீவைஷ[வ]-
 ராய் வகாந்[க்கு] இடு[வ]தா[க]வும் [*] இவ்வூர் நடுவிறத்திருமுற்றத்துக்கூட்-
 டங்குறைவறக்கூடி இரு[து]¹¹ ஸலெ-
- 18 யுள் னின்று அரணைப்புறத்துப்புருஷாத்தமலட்டன் பணிப்பப்பணி கெட்டெழுதி-
 நெந் ம[ணிம]ங்கலமு[டைய]ந் [ஆ]ன[ஊ]வொ[ய]ன் வெளாந் ¹²சிராமதெவ-
 நெந் [*] இவை என் எழுத்து [*] இப்படி-
- 19 க்கு இவ்வூர்த்தச்சக்கா[ணி]¹³ செம்பாதி[யு]டைய [த]ச்சன் வடுகனாதன் திருவாய்க்-
 குலமான் [டு]தாண்டடைனாட்டாசாரியநெந் [*] இவை என் எழுத்த[து] [*]
 இத்யதூ ஸ்ரீ[வை]ஷ்வாரகெஷ(ஃ) [*] ஹரி [||*]

¹ The ம் is entered below the line.

² The ய் of செய்கிற is entered below the line.

³ The வ of வாரிய is entered below the line.

⁴ The ய் of செய்கிற is entered below the line.

⁵ Read மூர்.

⁶ The word ம[ஃர] is entered above the பெ of பொனகம்.

⁷ The letters ட்டு of காட்டு are entered below the line.

⁸ The ற் of நூற் is entered below the line.

⁹ The second ட of பட்டன் is entered below the line.

¹⁰ The ர of கொள் is entered above, and ன் below the line.

¹¹ Read இருத்த.

¹² Read சிராம.

¹³ The ர of காணி is entered below the line.

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess of prosperity, who carries a (*lotus*) flower, the goddess of the earth, the goddess of victory, the goddess of learning, who resided on (*his*) tongue, and the goddess of fame lovingly embraced (*him*), and while all the rules prescribed in the sacred Vêdas and the elegant Tamil flourished exceedingly, (*the king*) put on the jewelled crown by right of royal descent.

(L. 2.) The moon of (*his*) white parasol was glittering as if it were a matchless hall in which the eight elephants of the quarters abided; ¹ (*his*) sceptre drove away, (*like*) a prostitute, the dark Kali (*age*); and (*his*) discus, powerful in battle, accompanied (*his sceptre*), extending (*his conquests on*) the earth.

(L. 3.) Having won the heart (*of the goddess*) of the earth for countless ages, (*he*) was pleased to be seated on the throne of heroes, (*made*) of pure gold, with (*his queen*) Mukkô-kkilâṇaḍigal, the mistress of the world, while the Villavar (Chêras), Teluṅgar, Miṇavar (Pândyas), Śiṅgalar, Pallavar and other kings prostrated themselves (*before him*).

(L. 5.) In the 8th year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Râjarâjadêva.

(L. 6.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pândiyai-irumaḍi-mêṇ-konḍa-Śôla-chaturvêdimāṅgalam, in Kuṇṇattûr-nâḍu, (*a subdivision*) of Kulôttuṅga-Śôla-vaḷanâḍu, (*a district*) of Jayaṅkonḍa-Śôla-maṅḍalam.

(L. 7.) With the knowledge of Vishṇu-Bhaṭṭaṅ of Irâyûr, the manager of the temple of Vaṇḍuvarâpati-Emberumâṇ in our village, and of Araṭṭamukkidâsaṅ, the overseer of the Śrî-Vaiṣṇavas.²

(L. 9.) In order that (*the god*) Vaṇḍuvarâpati-Emberumâṇ in our village might receive (*every day*) an offering of four *nâlî* of boiled rice before early dawn, the Maṅgalaṅgilâṇ Vêḷâṇ Malaiginiyaninṇâṇ of Ūṇṇukkâḍu,³ *alias* Alagiya-Śôla-nallûr, in Ūṇṇukkâḍu-nâḍu, (*a subdivision*) of Ūṇṇukkâṭṭu-kôṭṭam, (*a district*) of the same *maṅḍalam*, purchased for money from [S]âḡanai⁴ Mâdhava-Bhaṭṭaṅ of our village (*the following*) land.

(L. 11.) Two hundred and five and a half *kulî* of Kâkkambirâl Śrîrâma-Śîriḷaṅgô in the second *Kaṇṇâru*⁵ to the east of the large channel which flows to the north from the large sluice of this village,⁶ and to the north of the *Âlavadi* (road),⁷ which that Mâdhava-Bhaṭṭaṅ had purchased from Kâkkambilâl Karuṇâkara-Bhaṭṭaṅ of this village; two hundred and seventeen *kulî* of Kâkkambirâl Śrîrâma-Śîriḷaṅgô in the fourth *Kaṇṇâru* to the north of this road; to the east of this, one hundred and nine *kulî*, equal to one *tadi*⁸ (and) bearing the same name; and to the north of this, eighty *kulî*, in the field of Sâhanai Bhaṭṭaraiyaṅ, which that Mâdhava-Bhaṭṭaṅ had received as a present from Tiruvêṅgaḍa-Bhaṭṭaṅ of this village,—altogether,⁹ six hundred and twelve and a half *kulî* according to the land-register.¹⁰

¹ *I.e.* he ruled over the whole earth.

² The words ஸ்ரீ வெணுவவாரியஞ்செய்கிற correspond to ஸ்ரீ வெணுவக்கண்காணி in other Maṇimaṅgalam inscriptions.

³ This is a village in the Conjeeveram tâluka; see above, Vol. II. p. 345, note 4.

⁴ This word is spelt Sâhanai in text line 14 below; see also above, p. 77, note 8.

⁵ See above, p. 73, note 6.

⁶ See No. 34, text line 6, and No. 30, text line 40.

⁷ See above, p. 78 and note 9.

⁸ Compare above, p. 58, line 1.

⁹ By adding up the preceding amounts, only 611½ *kulî* are arrived at.

¹⁰ The same term (*pottagam*) occurs in Vol. II. No. 22, second tier, text line 4.

(L. 15.) Having received the gold required for making this land free of taxes from that *Māṅgalaṅgīlāṅ Vêḷāṅ Malaiginiyaninṅāṅ*, we, the great assembly, gave it free of taxes, for as long as the moon and the sun exist.

(L. 16.) The designation which he desires for this land shall be engraved on stone and on copper, and the better half of the leavings of these offerings shall be given to travellers who are *Śrī-Vaiṣṇavas* (and) have not (*received it*) before.¹

(L. 17.) Having been present in the assembly, which met without a vacancy in the temple court in the middle of this village, and having heard the order of Purushôttama-Bhaṭṭaṅ of Aranaippuraṅ, I, Maṅimaṅgalaṅ-udaiyaṅ [Â]na[nda]bô[dha]ṅ Vêḷāṅ Śrīrāmadêvaṅ, wrote (*the above*). This (*is*) my writing.

(L. 18.) To this (*witness*) I, the carpenter Vaḍuganādaṅ Tiruvāykkulamāṅ Tondaināṭṭ-âchāryaṅ, who possesses the better half of the land of the carpenters (*tachcha-kāni*) in the village. This (*is*) my writing.

(L. 19.) This charity (*is placed under*) the protection of the *Śrī-Vaiṣṇavas*. Hari!

No. 36.—ON THE SOUTH WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 12th year of the reign of Kulôttuṅga-Chôḷadêva III.² on a week-day which, according to Professor Kielhorn's calculation,³ corresponds to Monday, the 4th December A.D. 1189. It records that a military officer purchased 600 *kulî* of land near the village and assigned them to the temple, with the condition that the produce of the land should be applied for providing offerings of boiled rice to the god.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரிபுவனச்சக்கரவத்திக[ள்] மதுரையும் ஈழமும் பாண்டியனை முடித்தலையுங்கொண்டருளிய [ஸ்ரீ]குலொத்துங்கசொ[ழ]தவற்கு யா-
- 2 ண்டு யெ ஆவது ⁴யநநாயறறு சுவரவகூதூ நவமியும் திங்கட்கிழமெயும் பெற்ற சித்திரொநாள் ஜயங்கொண்டசொழமண்டல-
- 3 த்துக்குலொத்துங்கசொழவளநாட்டுக்குன்றத்தூர்நாட்டு மணிமங்கலமான பாண்டியனை- இருமடிவென்கண்டசொழச்சதுவெ-⁵திமங்க-
- 4 லத்து ஹோஸலெயொம் எழுத்து⁶ [||*] நம்முர்⁶ வண்டுவராபதி எம்பெருமான் கொயில் ஸ்ரீகாரியஞ்செய்கிற க[ர]ராம்ச்செட்[டு]க்க[ச]வபட்டதும் ஸ்ரீவெ-
ண வக்கண்காணி
- 5 அரட்டமுக்கிதாலனு[ங்]கண்டு இக்கொயில் திருவாய்க்*குல[த்*]து எம்பெருமானுக்கு நானாழி அரிசியால் ஒருதிருப்பொனகம் அமு[து] செய்தரு[ள] இம்மண்டலத்து இந்நாட்டுக்கிழம[ர]-⁷
- 6 ங்காட்டுநாட்டுத்திருச்சுரத்துக்கண்ணப்ப[ள்] தூசிஆதிநாயகன் [நீ]ல[க]ங்கொயள் வன்னியநாயநான உத்தமதிதிக்க[ண்ண]ப்பன் காசிட்டுக்கொண்டு விட்ட நிலம் இவ்வூர் ஆ-
- 7 . . .⁸ மனையறு[தி]வாய்க்காலுக்குக்கிழக்கு முதற்கண்ணாற்று தெற்கு[க்]கு கண்ணி-
க்காலுக்கு வடக்கு கிழக்கு இ[வ்*]வாழ்வார் திருவெடையாட்டத்துக்கு மெற்-
(க்)கு வடக்கு பெருங்காலுக்கு

¹ The word *apūrvin* is used similarly in Vol. II. No. 25, text line 36.

² *Ep. Ind.* Vol. IV. p. 220.

³ Read மூர்.

⁴ Read ஆலமெடு, as in No. 32, text line 6, and in No. 34, text line 4.

⁵ Read யநந.

⁶ Read கிழ்.

⁷ See page 43 above.

⁸ Read எழுத்து.

- 8 தெற்கு மய்யுழை மணிமங்கலமுடையான் வானவாரிசனும் ஶீஹாஜந[ரி]ய-
னும் ம[ணி]மங்கலமுடையான் ¹சிராமதேவனும் பககல் விலை கொண்டு
உடைய உறப்பொந்தா-
- 9 னா [அ]லங்காரபட்டி குழி சா [*] இக்குழி அநுநூறும் இ[வ*][வ]ன்-
னியனாயன[ய]ன[ன] உத்தமநிதிக்கண்ணப்பர் [ப]க்கல் வெண்டும் [ப]ர[ன]
கொண்டு சநூரத்தவரொ செல்வதாக யிடெற-
- 10 யிழ்ச்சி குறித்தொமஹாலவெயொம் [*] வடுவெயுள் நின்ற அ[ரடு]ணப்-
புறத்து ஶொ[டு]ணயலட்டன் பணிக்கப்பணி கெட்டு எழுதினென் இ[வ*]ஆர்
ம[ண]க[ன்]
- 11 ஆடவல்லான சிவவா(ய)க்கியதேவநான உத்தமப்பிரி[யடு]ன[ன்] [*] இ[டு]வ-
பென்னெழுத்து ||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 12th year (*of the reign*) of the emperor of the three worlds, Śrī-Kulōttuṅga-Śōḷadēva, who was pleased to take Maḍurai, Îlam, and the crowned head of the Pāṇḍya,—on the day of *Chitrā*, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of *Dhanus*.

(L. 2.) The writing of us, the great assembly of Maṇimaṅgalam, *alias* Pāṇḍiyanai-irumadi-veṇ-kaṇḍa-Śōḷa-chaturvêdimaṅgalam, in Kuṇṇattūr-nāḍu, (*a subdivision*) of Kulōttuṅga-Śōḷa-vaḷanāḍu, (*a district*) of Jayaṅkoṇḍa-Śōḷa-maṇḍalam.

(L. 4.) With the knowledge of Kârâmbichchetṭu Kêśava-Bhaṭṭan, the manager of the temple of Vanḍuvarâpati-Emberumân in our village, and of Araṭṭamukki-dâsan, the overseer of the *Śrī-Vaiṣṇavas*.

(L. 5.) In order that (*the god*) Tiruvâykkulattu Emberumân of this temple might receive (*every day*) an offering of four *nāḷi* of boiled rice, Kaṇṇappan Tûsi-Âdinâyagan ² [Nî]la[ga]ṅgaraiyan Vanṇiyanâyan, *alias* Uttamanidi-Kaṇṇappan, of Tiruchchuram in Kîl-Mâṅgâṭṭu-nāḍu, (*a subdivision*) of the same district and the same *maṇḍalam*, purchased for money from the arbitrator Maṇimaṅgalam-uḍaiyân Vâṇavâriśan, Mahâjanapriyan and Maṇimaṅgalam-uḍaiyân Śrîrâmadēvan 600 *kulî* of land, (called) *Urappōndân*, *alias* *Alaṅkârapatti*, ³ to the east of the *Maṇaiy-arudi* channel ⁴ at the *Â[laimēḍu]* (hill) in this village, to the south of the first *Kaṇṇâru*, ⁵ to the north-east of the *Kaṇṇikkâl* (channel), to the north-west of the *Tiruvidaiyâṭṭam* ⁶ of this *Âlvâr*, (*and*) to the south of the large channel.

(L. 9.) Having received the gold required from that Vanṇiyanâyan, *alias* Uttamanidi-Kaṇṇappar, we, the great assembly, gave these six hundred *kulî*, free of taxes, to continue as long as the moon and the sun.

(L. 10.) Having been present in the assembly and having heard the order of Dônaiya-Bhaṭṭan of Araṇaippuram, I, the accountant of this village, Âḍavallân Śivavâkyadēvan, *alias* Uttamapriyan, wrote (*the above*). This (*is*) my writing.

¹ Read சிராம.

² *I.e.* 'the chief leader of the van-guard.'

³ *I.e.* 'the *patti* of Urappōndân, *alias* Alaṅkâran.' On *patti* see above, Vol. II. p. 359, note 12. Urappōndân occurs as a proper name in No. 31, text line 11, and Alaṅkâran in No. 29, text line 24.

⁴ See above, p. 78 and note 6.

⁵ See above, p. 73, note 6.

⁶ See above, p. 78, note 8.

No. 37.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 28th year of the reign of Kulôttunga-Chôladêva III. and records that the same military officer who is mentioned in the preceding inscription (or a relation of his) deposited with the temple authorities a sum of money, from the interest of which four lamps had to be supplied with fuel.

TEXT.

- 1 ஸ்ரீஹி ஸ்ரீஃ ||— திருபுவநச்சக்கரவத்திகள்
- 2 மது[டு]ரையும் பாண்டியனை முடித்தலை-
- 3 யுங்[டு]காண்டருளிய ஸ்ரீகுலொத்த[ங்]கசொழ்தெ-
- 4 வற்கு யாண்டு உயி அ ஆவது ஜயங்கொண்ட[சொழமண்]-
- 5 டலத்துக்குன்றத்தூர்நாட்டு மணிமங்கலத்து வண்டுவரா-
- 6 பதியில் ஸ்ரீவெஜ்வக்கண்காணி அரட்டமிக்கி[ர]வனும்
- 7 [நடுவி]ற்கொயிற்சிறு[வ]டிப்பிடிக்கும் ஸ்ரீயாழ்ப்புனும் இ[வ்]விருவொம்
- 8 திருச்சுரக்கண்ணப்பன் பஞ்சநெகி நீலகங்கராயர் பக்கவிவ்வாண்-
- 9 டெடக்கார்த்*]கிகைமாலத்துப்பெ[ர]வியூட்டாகக்கொண்ட ப[ழ]ங்காசு எழெ-
- 10 யெழுமாவுக்கும் வண்டுவராபதியிலெ[யி]ரண்டு வ[திவிளக்கும் நடு]-
- 11 [வி]ற்கொயி[வி]லெயெ[ர]சந்திவிளக்குந்திருவையொத்தி-
- 12 யுந்திருவா[யப்]பாடியும் வண்டுவராபதியிலெரிக்கக்கடவ சந்திவி[ள]க்கொன்று-
- 13 நா[லு] விளக்கும் ¹வசூரடித்தவரை செலுத்தக்கடவொமா-
- 14 க [வ]ம்மதி[த்*]தொம் ஸ்ரீநாததொம்(ஃ) ||—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 28th year (*of the reign*) of the emperor of the three worlds, Śrī-Kulôttunga-Śôladêva, who was pleased to take Madurai and the crowned head of the Pândya,— we two, Arattamikkidâsan,² the overseer of the Śrī-Vaiṣṇavas in (*the temple of*) Vanduvarâpati at Manimaṅgalam in Kuṅṅrattûr-nâdu, (*a subdivision*) of Jayaṅkonda-Śôla-maṅḍalam, and Śrīdhara-Bhaṭṭan, who holds the feet of the god³ of the central shrine, received from Kaṅṅappan Pañchanedi Nīlagaṅgaraiyar of Tiruchchuram seven and seven twentieths old *kâṣu*, to bear interest from the month of *Kârttigai* of this year.

(L. 10.) In return for (*this sum*), we, the authorities of the temple, agreed to burn, as long as the moon and the sun exist, four lamps, (*viz.*) two twilight lamps in the Vanduvarâpati (*temple*), one twilight lamp in the central shrine, and one twilight lamp which (*the two temples of*) Tiruvaïyôtti⁴ and Tiruvâyappâdi⁵ have to burn in the Vanduvarâpati (*temple*).

¹ Read வசூரடித்து.

² This name is spelled Arattamukkidâsan in Nos. 35 and 36.

³ *I.e.* who is one of the men who carry the idol on procession-days.

⁴ This temple is probably identical with Tiruvaïyôttidêvar in No. 28, text line 11.

⁵ *I.e.* 'the holy village of shepherds.' This must refer to a temple of Kṛishṇa; compare *Ep Ind.* Vol. IV. p. 202. From the inscriptions of the Vaikunṭha-Perumâl temple at Manimaṅgalam we learn that this temple formerly bore the name Tiruvâyappâdi.

No. 38.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription is dated in the 13th year of the reign of Râjarâjadêva (III.?). It registers several payments of money into the temple treasury for feeding lamps in the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ராஜராஜதேவம்(க்)கு யாண்டு [ப]கின்முன்றாவது¹ ஜயங்கொண்ட-
சொ[ழ]மண்டலத்து குவொ[த்*]தங்கசொழ-
- 2 வளநாட்டுக்குந்தத்தூ[ர்*]நாட்டு மணி[ம]ங்கலமாந பாண்டியனையிருமடிவென்கொண்-
[ட]சொழச்ச[தூ]ப்பெ[தி]மங்கலத்து²
- 3 வண்டவரா[ப]தி எம்பெருமாந் கொயிலில் ஸ்ரீகாரிய(ம்)ஞ்செ[ய்*]கிற இராயூர் அரு-
ளாளவட்டனும் இக்கொயிலில் கங்காணி³ செய்கிற வண்-
- 4 வெராபதி இவ்விருவருங்க[ண்](ங்)காணியாக இ[வ*][டு]வம்பெருமானுக்கு
இரவுவகிவிளக்கு எரிக்க⁴ முதல்[நிக்]கப்பொலிசையாவெ வண்-
- 5 வெராபதி எம்பெருமாந் ஸ்ரீபண்டாரத்திலே இராயூர் அ[ரு]ளாளவட்டன் ஒடுக்கின காசு
ஒ[ன]றும் மத்து[வ]லச்சிரிளங்கொவட்டன்⁵ ஒ[டு]-
- 6 க்கின காசு ஒன்றும் மிஞ்[சூ]ர் எம்பெரு[ம]ரன் அ[டி]யாள் [ங்]ளங்கவக[ர*]ர்
ஒடுக்கின காசு ஒன்று[ம்] பொருங்குன்றத்த[து] கண்ணந்தை குப்பன
- 7 இரவுசந்திவிளக்கெரிக்க ஒடுக்கின காசு ஒன்றரை [||*]

TRANSLATION.

Hail! Prosperity! In the thirteenth year (*of the reign*) of Râjarâjadêva,—under the supervision of both Arulâla-Bhaṭṭaṇ of Irâyûr, the manager of the temple of Vanḍuvarâpati-Emberumân at Manimaṅgalam, *alias* Pâṇḍiyanai-irumadi-ven-konḍa-Śôḷa-chaturvêdimāṅgalam, in Kunrattûr-nâḍu, (*a subdivision*) of Kulôttuṅga-Śôḷa-vaḷanâḍu, (*a district*) of Jayaṅkonḍa-Śôḷa-maṅḍalam, and of Vanḍuvarâpati , the overseer of the *Śrī-Vaiṣṇavas* in this temple,— (*the following sums*) were paid on interest into the treasury of the temple of Vanḍuvarâpati-Emberumân, as a fund for burning lamps at evening dawn before this *Emberumân* :— one *kâsu* by Arulâla-Bhaṭṭaṇ of Irâyûr; one *kâsu* by Mattu[va]li Śîriḷaṅgô-Bhaṭṭaṇ; one *kâsu* by Emberumân-Adiyâl [Vi]ḷaṅgavand[â]r of Miñjûr; and one and a half *kâsu*, for burning a lamp at evening dawn, by Kaṇṇandai Kuppaṇ of Poruṅguṅgam.

No. 39.—ON THE EAST WALL OF THE MANDAPA IN THE RAJAGOPALA-PERUMAL TEMPLE.

The subjoined inscription belongs to the 18th year of the reign of *Tribhuvanachakravartin* Râjarâjadêva. This king is probably identical with Râjarâja III., who is known to have ascended the throne about A.D. 1216 and seems to have been the immediate successor of Kulôttuṅga-Chôḷa III.⁶ In this case the week-day on which the inscription is dated will admit of astronomical calculation. The inscription records that a flight of stone steps leading to a *mandapa* was built at the expense of two brothers.

¹ Read முன்றாவது.

² Read ஸ்ரீவெலுவக்கணகாணி

³ Read சீரி.

⁴ The *r* of சதூர் is corrected by the engraver from *ṁ*.

⁵ Read முதலாக.

⁶ See page 43 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருவாய்க்கெழ[வி மு]ன்கை [கி]ரிபுவனச்சக்கரவத்[கி]க[ள்] ஸ்ரீராஜ-
ராஜதேவம்-
- 2 கு யாண்டு யெ வது யநநாய[ற்று] வ-ஓஹ்வ-வகூத்து பஞ்சமியும் புதன்சீழமை-
யும் பெ-
- 3 ந்ற அவிட்டத்தினு[ள்] ஜயங்கொண்டசொழமண்டலத்துப்புலியூர்க்கொட்டமா[ன்] கு-
லொத்து-
- 4 ங்கசொழவளாட்டுக்கு[ள்]றத்[தூர்]நாட்டு மணிமங்கல[ம]ான மூரஸிவாம[ணி]ச்சு-
வெ-திமங்-
- 5 க[வ]த்து வண்டவரா[ப]கி [எ]ம்[பெ]ருமா[ன்] கொயிலில் அலிஷெக[ம]ண்ட[ப]த்-
தூக்கு கீழைப்-
- 6 புலிமு[கமா]ன சொபானத்துக்கு வெ[ண்]டும் பொன்னிட்டுக்கல்[க]ராஞ்செய்வித்-
தான் மணி[ம]ங்-
- 7 ¹ கலமுடையான் பஞ்சநெதி இ[வகூ-ஓ]ணன் மலை[கி]னியநின்றான் ஸ்ரீஹ்ரீய[ன்]
பெரிய[பி]ள்-
- 8 னேயும் ² இவன் தம்பி ஆகவமல்[வ]தெவ[னும்] [||*] இவர்கள் தன்மம் [||*]

TRANSLATION.

Hail! Prosperity! With the approval of the god,³—in the 18th year (of the reign) of the emperor of the three worlds, Śrī-Râjarâjadêva, on the day of *Dhanishthâ*, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of *Dhanus*,—Brahmapriyaṅ, the eldest son of Maṇimaṅgalam-uḍaiyâṅ Pañchanedi Lakshmaṅaṅ Malaiginiyaninṅrâṅ,⁴ and his younger brother Âhavamalladêvaṅ paid the gold required for, and caused to be made the stone work of, a flight of steps, with tiger's heads at the bottom, for the *Abhishêka-maṅḍapa* in the temple of Vanḍuvarâpati-Emberumâṅ at Maṇimaṅgalam, *alias* Grâmasikhâmaṅi-chaturvêdimāṅgalam, in Kuṅ-rattûr-nâḍu, (a subdivision) of Puliyûr-kôṭṭam, *alias* Kulôttuṅga-Śôḷa-valanâḍu, (a district) of Jayankonda-Śôḷa-maṅḍalam. (It is) their charitable gift.

No. 40.—ON THE OUTSIDE OF THE EAST WALL OF THE INNER PRAKARA OF THE
RAJAGOPALA-PERUMAL TEMPLE.

This inscription consists of a single Sanskrit verse in the *Indravajrâ* metre and of a passage in Tamil prose. It is dated on a week-day (l. 3) which will probably admit of calculation, in the 18th year of the reign of *Tribhuvanachakravartin* Râjarâjadêva, and records the gift of two lamps to the image of Vishṅu, and to an image of Narasiṅha which was set up in the same temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீஃ— வாய-ஓஓமொ[து]ரா[ண]வவ-ஓண-ஓஹ்ர[ஃ*] ஸ்ரீகூஷவ-ஓரிணி[ஃ]-
யிராமலிநாடி [||*] நதாபுஹாரஸ்தியெ
- 2 வரணை ஸ்ரீராஜாத் ஸ்ரீஹ்வ[ஃ]யிராஜிவ-ஓஹ்வெ— [க ||*] த்ரீஹ்வநச்சகூவத்[ஃ]க[ள்]
ஸ்ரீராஜராஜதேவற்கு யாண்டு யெ ஆவ[து]

¹ Read கலமுடை.

² Instead of this, No. 41, text line 6 f. reads மலைகினியநின்றான் பெரியபிள்ளை ஆன ஸ்ரீஹ்ரீயனும்.

³ Literally, 'the hearing of the holy voice having preceded.'

⁴ The same name is borne by a different person in No. 35 above.

- 3 மகாதாயற்று வஞ்சுவகூத்து வுயுழையும் திங்கட்கிழமையும் பெற்ற திருவொ[ண-
த்]து நாள் ம[ணி]மங்கலமா[ன்]
- 4 மூரீசிவாரிணிச்சதுஷ்டிமங்கலத்து ¹ மன்னனார் கொயிலித்திருவாரா[ய]ம் பண்-
[னு]ம் (ஸ்ரீ)²
- 5 ஸ்ரீராலிஷ்ட[னு]ம் இவன் தம்பி வீற்றிருந்தான் லட்ட[னும் இ]வ்விருவொம் இவ்வூர்க்-
குண்டொ³ ஸ்ரீகூஷ்ட[னு]ம்
- 6 யர் பக்கல் நாங்கள் கைக்கொண்ட செம்பொன் இருகழஞ்சு [*] இச்செம்பொ-
[ன் இருக[ழ]ஞ்சுக்கும் பூராதீதி[யிலெ] [மன்*]-
- 7 [ன]னார் திருமுன்பெ ஒருதிரு[வி]ளக்கும் ஸாயாவதி[யிலெ] இக்கொ[ய]ிலெழுந்தருளி
இருக்கும் சிங்கப்பெருமா[ன்]
- 8 திருமு[ன்]பெ ஒருதிருவிளக்கும்⁴ வஜ்ராகிவரை செலு[த்]தக்கடவொமாக ஸிவா-
வெவை ப[ண்ணி]க்கும்தொம் இவ்விருவொ[ம்] [உ]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Śrīkṛishṇa-Sūri, a treasury of the scriptures (Āgama), the full-moon of the ocean (which is) the Vādhūla-gōtra, gave a pair of lamps to the highest primal being (Vishṇu) who resides at Ratnâgrahâra.⁴

(Line 2.) In the 18th year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva, on the day of Śravaṇa, which corresponded to a Monday and to the first tithi of the first fortnight of the month of Makara,—we two, Śrīrâma-Bhaṭṭaṇ, who performs the worship in the temple of Maṇṇaṇâr (Vishṇu) at Maṇimaṅgalam, alias Grâma-sikhâmani-chaturvêdimaṅgalam, and his younger brother Vîṅṅirundân Bhaṭṭaṇ, received two *kalañju* of pure gold from Śrīkṛishṇa-Bhaṭṭa⁵ of Kuṇḍûr, (a resident) of this village.

(L. 6.) We two have caused to be engraved on stone that, (in return) for these two *kalañju* of pure gold, we shall have to burn, as long as the moon and the sun exist, one sacred lamp in the morning before the god Maṇṇaṇâr, and one sacred lamp in the evening before the god Śiṅga-Perumâl who is pleased to reside in the same temple.

No. 41.—ON THE EAST WALL OF THE DHARMESVARA TEMPLE.

Like No. 40, this inscription is dated on a week-day which will probably admit of calculation, in the 18th year of the reign of *Tribhuvanachakravartin* Râjarâjadêva. It records that the same two brothers, who are mentioned in No. 39 above, paid to the authorities of the Dharmêśvara temple two *kalañju* of gold, from the interest of which the cost of feeding two lamps had to be defrayed.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருவாய்க்கெழவி முன்னக திருவவனச்சக்கரவ[த்]திகள் ஸ்ரீராஜ-
ராஜதேவர்க்கு யாண்டு யெ வது லிஹநா-
- 2 [ய]ற்று கவரவகூத்து ஶீ[தி]யையுஞ்செவ்வாய்க்கிழமையும் பெற்ற ரொவதிநா[ள்]
ஜயங்கொண்டசொழம-
- 3 ண்டலத்துப்புலியூர்க்கொட்டமான குவொத்துங்கசொழவ[ளந]ரட்டுக்குன்[ற]த்தூர்நாட்டு
மணிமங்கலமான மூராம-

¹ The first ண் has been entered below the line.

² After ஸ்ரீ some letters have been erased.

³ Read ூர்.

⁴ I.e. Maṇimaṅgalam; compare No. 27, verse 1.

⁵ The same person was called Śrīkṛishṇa-Sūri in verse 1.

- 4 சிகாம[ணி]ச்சதுஷ்டே-¹[²]மங்கலத்து உ[டை]யார் [த]ன்[மீ]நூமுடை[ட]ய நாயனார்
கொழிற்சிவபூராஹணக்காணி உடை-
- 5 ய மௌதமன் அம்பலக்கூத்தலட்டனும் காஸ்யமன்¹ மஹாயாஹட்டனும் காஸ்ய-
மன்¹ திருச்சிற்றம்பலபட்ட[ன]ன்-
- 6 ளிட்டாரும் [இ]வவ[ணை]வொம் இவ்வூர் மணகன் [ப]ஞ்சநதி @[கூடு]ணைன்
மலைகினியநின்றான் பெரியபிள்ளை ஆன ஸ்ர[ஹ]-
- 7 வ்யயனும் இவன் த[ம்]பி²[ஆக]மல்லிதேவனும் பக்கல் இன்னான் முதல் சி[று]-
கா[லை]ச்சந்திக்கு வைத்த திருவிளக்கு இரண்டு-
- 8 [ம்] எரிப்பொமாகப்பொ[னி]யூட்ட[ட]ாகக்கைக்கொண்ட செம்பொன் உ ப³ [!] இப்-
பொன் இருகழ[ஞ்சு]ங்கைக்கொண்டு
- 9 சந்திராதித்தவரை எரிக்க கடவெ[வ]ரமாக ஸ்ரீவாஹை[வ] பண்ணிக்குடுத்தொம்
[இவ்வ[ணை]வொம் [!] பணியால் இவை மணிமங்கலமுடை[ட]ய[ன்] ஆ[ன]ம்-
- 10 பிரான் [எ]ழுத்து [!]

TRANSLATION.

(Line 1.) Hail! Prosperity! With the approval of the god,—in the 18th year (*of the reign*) of the emperor of the three worlds, Śrī-Râjarâjadêva, on the day of *Rêvatî*, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of *Simha*,—we, all the holders of the land (*kâni*) of the *Śiva-Brahmanas* of the temple of the lord *Taṇmîśvara* at *Maṇimaṅgalam*, *alias* *Grâmaśikhâmaṇi-chaturvêdimaṅgalam*, in *Kuṇṇattûr-nâdu*, (*a subdivision*) of *Puliyûr-kôṭṭam*, *alias* *Kulôttuṅga-Śôlavalanâdu*, (*a district*) of *Jayaṅkonda-Śôla-maṇḍalam*, (*viz.*) *Gautamaṇ Ambalakûtta-Bhaṭṭaṇ*, *Kûśyapaṇ Gaṅgâdhara-Bhaṭṭaṇ*, and the partners⁴ of *Kûśyapaṇ Tiruchehirrambala-Bhaṭṭaṇ*, received on interest from *Brahmapriyaṇ*, the eldest son of *Pañchanadi Lakshmanaṇ Malaiginiyaninṇaṇ*, the accountant of this village, and his younger brother *Âhavamalladêvaṇ* 2 *kalañju* of pure gold (*under the condition*) that we should burn at early dawn from this day two sacred lamps which (*those two persons*) had given (*to the temple*).

(L. 8.) We, all these persons, caused to be engraved on stone that, having received these two *kalañju* of gold, we shall be bound to burn (*those two lamps*) as long as the moon and the sun exist.

(L. 9.) This was written under order by *Maṇimaṅgalam-udaiyaṇ Âḷumbirâṇ*.

V.—INSCRIPTIONS AT TIRUVALLAM.

Tiruvallam,⁵ which I visited in 1889–90, is a village on the western bank of the *Nivâ* river,⁶ a tributary of the *Pâlârû*. Of the subjoined inscriptions, the first (No. 42) is found on a boulder in the bed of the *Nivâ* river, and the remainder at the *Śiva* temple of *Bilvanâthêśvara*. Two of the inscriptions (Nos. 42 and 43) belong to the reign of the *Gaṅga-Pallava* king *Vijaya-Nandivikramavarman*. His vassal was the *Bâna* king *Vikramâditya I.* (No. 43), whose queen *Kundavvai*⁷ was the daughter of the *Western Gaṅga* king *Prithivîpati I.* (Nos. 47 and 48). An unnamed *Bâna* king is

¹ Read காஸ்யவன்.

² Read ஆகவமல்ல.

³ This symbol is used as an abbreviation for கழஞ்சு; compare *Ep. Ind.* Vol. V, p. 106, note 2.

⁴ See above, p. 6, note 11.

⁵ No. 4 on the *Madras Survey Map* of the *Guḍiyâtam tâluka* of the *North Arcot* district.

⁶ See page 23 above.

⁷ No. 46 is an inscription of an unnamed queen of the same king.

mentioned in one of the two inscriptions of Vijaya-Nandivikramavarman (No. 42) and in two other inscriptions (Nos. 44 and 45), the first of which is dated in the Śaka year 810. The remaining inscriptions belong to the reigns of the Chôla kings Râjarâja I. (Nos. 49 to 52), Râjêndra-Chôla I. (Nos. 53 and 54), Râjêndra (No. 55), Râjamahêndra (No. 56), A[dhi]râjêndra (No. 57), Kulôttuṅga-Chôla I. (Nos. 58 and 59), Kulôttuṅga-Chôla III. (Nos. 60 to 62), Vijaya-Gaṇḍagôpâla (No. 63), and Vîra-Champa.¹ Vîra-Chôla, the son of Kulôttuṅga I., is incidentally referred to in No. 59. Several Western Gaṅga chiefs are mentioned as vassals of Chôla kings, *viz.* Śamkaradêva, the son of Tiruvaiyaṅ, in an inscription of Râjarâja I. (No. 51); his son Sômanâtha in one of Râjêndra-Chôla I. (No. 53); Nilaganga in one of Kulôttuṅga I. (No. 59); and Amarâbharâṇa-Śiyagaṅga in one of Kulôttuṅga III. (No. 62). One of these chiefs, Śamkaradêva, seems to have been connected with the Vaidumba family (No. 53), a member of which was a vassal of Râjarâja I. (No. 52). Three of the latest inscriptions (Nos. 60, 61 and 63) furnish the names of three chiefs of the Śeṅgêni family.

Tiruvallam (Nos. 46, 51, 52, 55, 56, 58 to 60) appears to have been the capital of the Bâṇa dynasty, as one of its names was Vâṇapuram (Nos. 42, 51, 53), and as it belonged to the district of Perumbâṇappâdi, *i.e.* 'the great Bâṇa country.' A hamlet in its neighbourhood was called Vâṇasamudram.² Another survival from the time of the Bâṇas is the name of the village of Bâṇavaram near the Sholinghur Railway Station.³ In some of the inscriptions Tiruvallam bears the name Tikkâli-Vallam (Nos. 43 to 45, 47 to 49, 54 and 61). It belonged to the province of Jayaṅkoṇḍa-Chôla-maṇḍalam (Nos. 53 to 56, 58 and 59) and the district of Paḍuvûr-kôṭṭam (Nos. 43, 44, 49, 51 to 54) or, as it is once called, Tyâgâbharâṇa-valanâḍu (No. 55). According to the earlier inscriptions it was situated in the subdivision Mîyâṅgu-nâḍu (Nos. 43 to 45, 49 and 54)⁴ or Mîyaraî-nâḍu⁵ (No. 52), and according to others in Karaivali,⁶ a subdivision of Perumbâṇappâdi⁷ (Nos. 53, 55, 56, 58 and 59).⁸ Other subdivisions of Paḍuvûr-kôṭṭam were Kâraî-nâḍu (Nos. 44 and 50), Paṅgala-nâḍu,⁹ Perun-Timiri-nâḍu,¹⁰ Mêl-Aḍaiyâṅgu-nâḍu¹¹ and Karaivali-Ândi-nâḍu.¹²

The inscriptions call the Bilvanâthêśvara temple 'the god of Tikkâli (Nos. 45 to 47), Tiruttikkâli (Nos. 44, 48 to 51), Tiruttikkâli (Nos. 51 and 52) or Tiruvallam¹³ (Nos. 53 to 57, 60 to 62).' Once it is designated 'the dancing god' (No. 50) and once 'the southern temple' (No. 46), perhaps to distinguish it from 'the temple with the tower in the north,' which is mentioned in No. 42, but has now ceased to exist. It contained shrines of Kalyâṇasundara and Karumâṇikka, and of their goddesses (No. 57).

¹ *Ep. Ind.* Vol. III. p. 70 f.

² See p. 29 above.

³ *Ep. Ind.* Vol. IV. p. 221, note 3.

⁴ See also p. 30 above.

⁵ A different Mîyaraî-nâḍu or Mikaraî-nâḍu is mentioned in two inscriptions at and near Viriñchipuram; above, Vol. I. pp. 134 and 136.

⁶ In a single inscription (No. 51) Karaivali is called a direct subdivision of Paḍuvûr-kôṭṭam.

⁷ Another subdivision of Perumbâṇappâdi was Tûy-nâḍu; see No. 57 and p. 22 above.

⁸ See also Vol. I. p. 99, where "Maliyûr in Karaivali, (a subdivision) of Perumbâṇappâdi," has to be read.

⁹ *Ep. Ind.* Vol. IV. p. 82, and above, Vol. I. pp. 78 and 79. Another Paṅgala-nâḍu was a subdivision of Palakuṅṅra-kôṭṭam; see *ibid.* p. 105.

¹⁰ *Ep. Ind.* Vol. IV. pp. 138 and 271.

¹¹ *Ibid.* p. 180, and above, Vol. II. p. 382.

¹² See above, Vol. I. p. 129.

¹³ This name occurs already in Tiruñânasambandhar's *Dêvâram*.

The only two inscriptions at Tiruvallam which were engraved before the time of Râjarâja I. are the rock inscription (No. 42) and an inscription on a stone which is built into the floor of the temple (No. 46), while the remaining *pre-Chôla* ones (Nos. 43, 44, 45, 47 and 48) are copies, made when the central shrine and the *mandapa* were pulled down and rebuilt.¹ The rebuilding of the temple must have taken place before the 7th year of the reign of Râjarâja I. For, in that year the temple was visited by Gaṇḍarâditya, the son of Madhurântaka, who “caused one thousand jars of water to be poured over the god” (No. 49). This statement suggests that he performed the ceremony of *Kumbhâbhishêka*, which has to be gone through when a temple is consecrated or re-consecrated. In the same year of Râjarâja I. an image of the goddess was set up by a Brâhmaṇa (No. 50). Before the 4th year of Râjêndra-Chôla I. an officer of his built the shrine of Râjarâjêśvara (No. 54), which is now called Nakulêśvara. Two other inscriptions (Nos. 51 and 53) refer to the temple of Tiruvaiya-Îśvara, which had been built by a Western Gaṅga chief on the south of the Bilvanâthêśvara temple, but which cannot be traced at present.

No. 42.—ON A BOULDER NEAR TIRUVALLAM.

This inscription is engraved on the slightly sloping surface of a large boulder in the bed of the Nîvâ river, one mile north-east of Tiruvallam. The alphabet is Tamil and Grantha of an archaic type. It resembles the alphabet of the inscriptions of the Western Gaṅga king Kampavarman (Nos. 5 and 8 above) and lies between the two Kîl-Muṭṭugûr inscriptions of Vijaya-Narasimhavarman² as the upper limit and the two Âmbûr inscriptions of Vijaya-Nripatunga-Vikramavarman³ as the lower one. As in other archaic Tamil inscriptions,⁴ the *virâma* is expressed by a vertical dash over the letter in a number of cases, though not throughout. In the word *Maṅrâdi* (l. 8) the syllable *râ* is expressed by two separate symbols.⁵ The letter *ṇ* has generally its archaic form, but in two cases⁶ its central loop is fully developed. The language of the inscription is Tamil; but line 1 contains some invocations in Sanskrit prose, and line 15 f. a Sanskrit verse.

The record is dated in the 62nd year of the reign of Vijaya-Nandivikramavarman (l. 2 f.). Three other inscriptions of the same king are noticed in Vol. I. (Nos. 108, 124 and 125). As I have shown before,⁷ he is probably identical with Nandivarman, the father of Vijaya-Nripatungavarman and the son-in-law of the Râshtrakûṭa king Amôghavarsha I. If this identification is correct, the inscription would have to be placed before the end of the 9th century A.D.

Vijaya-Nandivikramavarman appears to have been the sovereign of Mahâvalivânârâya (l. 11) or Mâvalivânârâya (l. 5), who was a descendant of the family of Mahâbali (l. 5) and ruled the twelve thousand (villages) of Vaḍugavali (l. 6), *i.e.* ‘the Telugu road.’ This province is mentioned in the Muḍyanûr plates of the Bâṇa king Malladêva as ‘the twelve thousand villages in Ândhra-maṇḍala,’⁸ and in the Udayêndiram plates of the Bâṇa king Vikramâditya II. as ‘the land to the west of the Ândhra road.’⁹ The attributes which are prefixed to the name of Mahâvalivânârâya in the subjoined inscription (l. 3 ff.) are also found in an undated inscription of Mahâvalibânârâsa at Gûlgânpode.¹⁰ As I have

¹ See pp. 92, 96 and 98 below.

² *Ibid.* p. 182 f.

³ Compare above, p. 45, note 3.

⁴ *Ep. Ind.* Vol. IV. p. 181 f.

⁵ *Ep. Ind.* Vol. III. p. 76, text line 21.

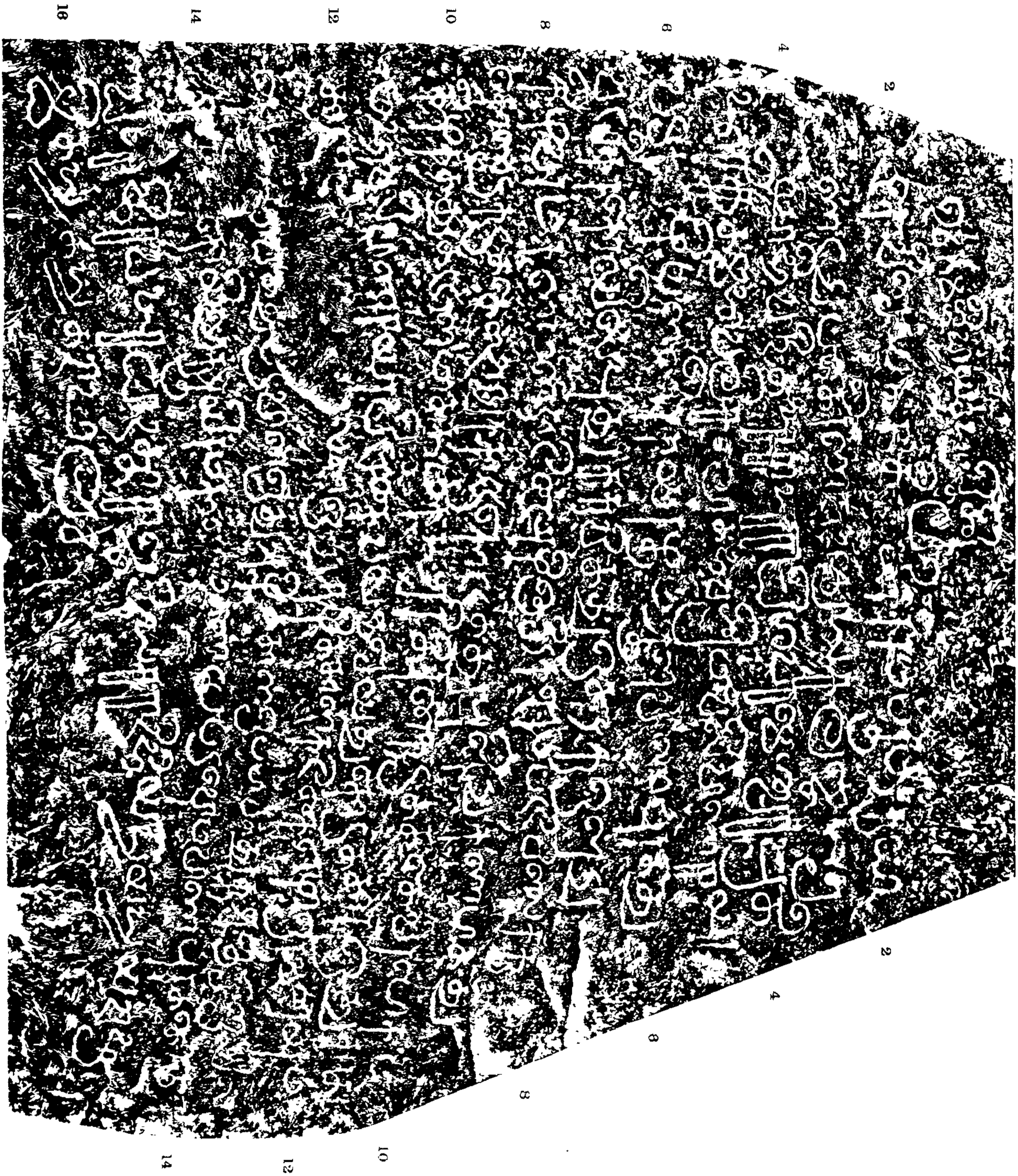
⁶ *Ep. Ind.* Vol. IV. p. 177 f. and p. 360.

⁷ See above, p. 4, note 2, and p. 50.

⁸ *அரிதேரன்*, l. 10, and *படுவரன்*, l. 13.

⁹ *Ind. Ant.* Vol. XV. p. 175, text line 21 f.

¹⁰ *Ind. Ant.* Vol. X. p. 39, No. I.



SCALE 1/2

stated before,¹ Mahâbalibânarâja seems to have been the hereditary designation of the Bâna chiefs. Hence it is impossible to say which individual chief is meant in the present inscription.

The inscription records that a goldsmith granted some land to a temple at Vânapuram (ll. 6 and 14), and that Mahâvalivânarâya confirmed this grant (l. 10 f.). Vânapuram, 'the town of the Bânas,' seems to have been the residence of the Bâna chief and to have been situated close to Tiruvallam.

TEXT.

- 1 ஒஃ நஸீஸிவாய(ஃ) [ஹ]ஸி ஸீ [||*]
- 2 கொ விசையநந்திவிக்கிரமபருமற்கு யா-
- 3 ண்டறுப[த்]திரண்ட[ட]ர[வ]து ஸகௌஜம[த்*]து-
- 4 யாலிவஹீதஸுஃராஸுஃராயீஸவாஸெயாவரபுதி-
- 5 ஹாரீக்யதேஹாவலிகுஃஹொத் ஹவஸீமாவலிவாணராயர்
- 6 வடு[கவ]ழி [ப]ன்னீ(ர்)ராயிரமும் ஆள வ[ராண]புரத்து
- 7 வட[சி]காகொயில் புதுக்குவித்து இ[த்]ற்கு இளம்-
- 8 கிழவர் மகன் மனறாடிடை அழிஞ்சிற்க[னம்] பட்டி [வி]லைக்கு
- 9 கொண்டு குடுத்தென் ஊற்றுக்காட்டுகொட்டத்து [அ]ளிக்கணபா[க்க*]த்து
- 10 கீழகத்து தட்டான் மர[த்]ந் மகந் [அ]ரிதீரன் [||*] குடுத்த தெவர் பொகம்
- 11 மஹாவலிவாணராயர் பிடாகை வலஞ்செய்து கொடுத்தார் [||*] இது காந்-
- 12 தா[ர்] அடி[யென்] முடி மெ[*]வன [||*] இது அழித்தான் கடிகை [எ]ழா இரு-
[வ]ரையும்
- 13 கொன்ற ப[ர]வத்து [ப]டுவான் [||*] இது அழி[த்]தான் இப்பாவத்து[க்*]கு அஞ்-
சானியில்
- 14 [அன்] . .³ கொயிலு[க்*]கு ஆயிரம் காணம் [த்]ண்டப்படுவொம் வாணபுரத்தொ-
[ம்] [||*]
- 15 ⁴வ[ஹ]விநீ வஸுயா உதூ ராஜ[வி][ஃ*] ⁵ஸகராஜிவி[ஃ | *] யஸு யஸு
யடா ஹ-
- 16 தி⁶ தஸு தஸு தடா மஹ [||*]

TRANSLATION.

(Line 1.) *Om.* Obeisance to Śiva! Hail! Prosperity!

(L. 2.) In the sixty-second year (*of the reign*) of king Vijaya-Nandivikramavarman, while the glorious Mâvalivânarâya,—born from the family of Mahâbali, who had been made door-keeper by the lord of gods and demons, Paramêśvara (Śiva), who is worshipped in all the three worlds,—was ruling the Vaḍu[gava]li twelve-thousand,—I, [A]ridhīraṇ, the son of Mâ[da]ṇ, a goldsmith (*and resident*) of a house in the east of [A]liṅganapâ[kka]m in (*the district of*) Ūṛṅkkâṭṭu-kôṭṭam,⁷ caused to be renewed the Vaḍa-[śi]gara-kôyil⁸ at Vânapuram and gave to it the *patti*⁹ (called) *Aliṅjirka[lan]*, (which I had) bought from Maṅṛâḍi, the son of Iḷaṅgiḷavar.

(L. 10.) Mahâvalivânarâya circumambulated the hamlet (*pidāgai*) towards the right and granted (*the land*) enjoyed by the god, which (Aridhīraṇ) had given.

¹ *Ep. Ind.* Vol. V. p. 50.

² Read அன்றள்.

³ Read ஸாரா.

⁴ See above, Vol. II. p. 345 and note 4.

⁵ On this term see above, Vol. II. p. 359, note 12.

⁶ Read தீஹாவலிகுஃஹொஹ்வ.

⁷ Read ஸஹ.

⁸ Read ஹுஜிஸுஸு.

⁹ *I.e.* 'the temple with the tower in the north.'

(L. 11.) “The feet of him who protects this (*charity*), (*shall be*) on my head.¹ He who destroys this (*charity*), shall incur the sin of one who kills the great men who are permanent (*members*)² of the assembly.³ If the destroyer of this (*charity*) does not fear this sin, we, (*the inhabitants*) of Vâṇapuram, shall pay a fine of one thousand *kānam* to the palace of the king who is then ruling.⁴

(L. 15.) “Land has been granted by many kings, commencing with Sagara. Whosoever (*is*) the earth at any time, his (*is*) then the reward (*of gifts of land*).”

No. 43.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription and No. 44 are written continuously, the first two words of No. 44 occupying the end of line 46 of No. 43. The two first lines of No. 43 state that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the *mandapa* of the temple was pulled down and rebuilt. Consequently the alphabet of Nos. 43 and 44 exhibits more recent forms than No. 42, though the date of No. 43 is anterior to No. 42.

No. 43 belongs to the 17th year of the reign of the same king as No. 42,—Vijaya-Nandivikramavarman (l. 3 f.). It records that three villages were granted to the temple at the request of the Bâṇa king Vikramāditya (l. 12 ff.). Two chiefs of this name are mentioned in the Udayêndiram plates of Vikramāditya II.⁵ The grant recorded in these plates must be prior to the time of Prithivîpati II., because the Chôla king Parântaka I. transferred to the latter the Bâṇa kingdom, which he had wrested from two Bâṇa chiefs.⁶ The accession of Prithivîpati II. has to be placed before the 9th year of Parântaka I., *i.e.* before about A.D. 909.⁷ Consequently, as pointed out by Dr. Fleet,⁸ Kṛishṇarâja, the friend of the Bâṇa king Vikramāditya II.,⁹ seems to have been the Râshtrakûṭa king Kṛishṇa II. (A.D. 888 and 911-12); and the Bâṇa king Vikramāditya, who is mentioned in the subjoined inscription as a contemporary of Vijaya-Nandivikramavarman in the 17th year of this king, may be identified with Vikramāditya I., the grandfather of that Vikramāditya II. who issued the Udayêndiram grant.

One of the three villages granted was Aimbûṇi (l. 6), apparently the modern Am-munḍi¹⁰ near Tiruvallam. The three villages were clubbed together into one village, which received the new name Vidêlvidugu-Vikkiramâditta-chaturvêdimangalam (l. 9 ff. and l. 20 ff.). The executor of the grant was Kâdupatti-Tamiḷa-Pêrarayan (l. 15). The same title was borne by the executor of the Bâhûr plates of Vijaya-Nripatungavarman. In the transcript of these plates, which is in my hands,¹¹ he is called வீடேலவிடுககாபெட்டித்தமிழ்ப்பேராயன், which is evidently a mistake of the copyist for Vidêlvidugu-

¹ See above, p. 39, note 4.

² Literally, ‘who do not rise.’

³ The two Tamil words *irubar* and *kaḍigai* correspond to *mahâjana* and *ghaṭige* in a Chalukya inscription; *Ep. Ind.* Vol. III. p. 360.

⁴ With அன்றல் கொயில் compare அன்றல் கொ, above, Vol. I. pp. 113 and 115.

⁵ *Ep. Ind.* Vol. III. p. 75.

⁶ Above, Vol. II. pp. 379 and 381.

⁷ *Ep. Ind.* Vol. IV. p. 222.

⁸ I am quoting from a manuscript article on the Bâṇas, which he has kindly placed at my disposal.

⁹ *Ep. Ind.* Vol. III. p. 75.

¹⁰ No. 2 on the *Madras Survey Map* of the Guḍiyâtam tâluka. A different village of the same name (properly Anpûṇḍi, No. 101 on the map of the Vellore tâluka) is mentioned in Vol. I. pp. 87 f. and 135 f.

¹¹ See *Ep. Ind.* Vol. IV. p. 180.

Kādupaṭṭi-Tamiḷa-Pêrarayan. This title and the surname of the village granted by the present inscription¹ suggest that Vidêlvidugu, i.e. 'the crashing thunderbolt,' may have been a surname of Vijaya-Nandivikramavarman and of his son Vijaya-Nripatungavarman.

Of great interest is the mention of persons who had to sing the *Tiruppadiyam*, i.e. the *Dêvâram*, in the temple (l. 32 f.). Hitherto the earliest known mention of the *Dêvâram* was in an inscription of Râjarâja I.² The subjoined inscription proves that it was considered a holy book already in the 9th century A.D.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமண்பமிழ்ச்சியெ[டு]ப்ப-
- 2 தற்கு முன்புள்ள சிலாலெகைப்படி [||*]
- 3 கொ விஜயநதிவிக்கிரமபநர்[க்]கு யா[ண்]டு யெ
- 4 ஆவது படு[லூர்]க்[டு]காட்டத்து மீயாறுநாட்டுத்திக்க[ா]-³
- 5 விவல்லமுடை[ட]ய வாரலெயார[டு]
- 6 இன்னா[ட்டு] ஐம்[பூ]ணியும் வி-
- 7 ளத்தாரும் இத்தெவர் தெ[வ]-
- 8 தா[ன]ம் அம[ரு]ன்றிமங்க[லமு]-
- 9 ம் விடெல்லிடுகுவிக்கிரமா-
- 10 தித்தச்சுதூர்வெதிமங்-
- 11 கலமென்னும் பெரா-
- 12 ல் எகக்கிராமமாக மாவலி-
- 13 வாணராயனா[ன] விக்[கிர]மர[தித்]த-
- 14 வாணராயன் விண்ணப்பத[த]ராலு-
- 15 ம் காபெ[ட்டு]டித்தமிழ்ப்பெ[ப]ர[ர*][ய]ன்
- 16 ஆணத்தியாலும் எகக்கிராமமாக்கி [இ]வ்[வ]-
- 17 [ம]ருன்றிமங்கலமுன்னித்தீகராவிலல்-³
- 18 முடைய வாரலெயாரக்கு இறுத்து வ-
- 19 [ரு]கின்ற ஜ⁴ இரண்டாயிரக்காடியும்
- 20 வெண்ணிரூபின் கழஞ்சுமிவ்வி-
- 21 டெல்லிடுகுவிக்கிரமாதித்தச்சுதிர்-⁵
- 22 வெதிமங்கலத்துச்சவையார்
- 23 இறுப்பாராகவுமின்னெல்லித்த[தி]-
- 24 ருவமிர்துக்கு நெல்லு அறுநூற்று-
- 25 க்காடியும் திருவுண்ணாழிகையுள்ளார[ா]-
- 26 தி[த்]துப்பாசரிக்கும் [சிவ]பூரண-
- 27 ர்க்கு நெல்லு ஐஞ்-
- 28 நூற்றுக்காடியும் ஸ்ரீப-
- 29 வி கொட்டுவார்டு நெல்லு
- 30 ஐஞ்நூற்றுக்கா[டியும்]
- 31 திருப்பள்ளித்தாமம்
- 32 பறிப்பார்க்கும் திருப்-
- 33 பதியம் பாடுவாருள்ளி-

¹ The second member of the triple compound Vidêlvidugu-Vikkiramâditta-chaturvêdimaṅgalam is the name of the Bâna chief at whose request the grant was made.

² See above, Vol. II. p. 252.

⁴ This symbol is an abbreviation for நெல்லு; see above, p. 7, note 8.

³ Read தீக்கா.

⁵ Read சதுர்.

- 34 ட்ட பலபணி செய்வார்-
 35 க்கு நெல்லு காநூற்று-
 36 க்காடியும் திருகொ[க]ர-¹
 37 விளக்குக்கும் திருமெய்ப்பூச்சுக்[கும்]
 38 சிதாரிக்[கு]மற்றும் வண்புழைநக[வ]க-²
 39 தீ[ர]கிகளுக்கும்மாகப்[டு]பான் இ[ருப]கி-
 40 ன் கழஞ்சும் ஆக இன்[னெ]ல்லும்
 41 இப்பொன்னு[ம்] இத்தெவற்கு
 42 சனூரத்தித்தவல்லிதுப்பார்களா-
 43 [க]வும் [*] இப்பரிசு நிவணமாக-
 44 ச்செய்து குத்தொ[ம்] [*]
 45 இஃலி³ வநாஹை-
 46 [ய]ராரஹை ||—||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following is*) a copy of a stone inscription which existed before the *mandapa* of the temple had been pulled down and re-erected.

(L. 3.) In the 17th year (*of the reign*) of king Vijaya-Nandivikramavarman.

(L. 4.) Mâvalivâṇarâya, *alias* Vikkiramâdittavâṇarâya, (*had made*) the request that to (*the temple of*) Paramêśvara (Śiva) at Tikkâli-Vallam in Mîyârū-nâḍu, (*a subdivision*) of Paḍuvûr-kôṭṭam, (*should be given three villages*) in the same *nâḍu*, (*viz.*) Aim-[bû]ni, Viḷattûr and Amarunṇimaṅgalam, a *dêvadâna* of this god, (*and that they should be clubbed together into*) one village, named Vidêlviḍugu-Vikkiramâditta-chaturvêdimāṅgalam.

(L. 14.) In conformity with (*this request*), and Kâdupaṭṭi-Tamiḷa-Pêra[ra]yaṇ being the executor,⁴ (*the three villages*) were made into one village.

(L. 16.) The members of the assembly of this Vidêlviḍugu-Vikkiramâditta-chaturvêdimāṅgalam shall have to pay two thousand *kâḍi* of paddy and twenty *kalāñju* of gold, which were being paid before by this Amarunṇimaṅgalam to this (*temple of*) Paramêśvara at Tikkâli-Vallam.

(L. 23.) Of this paddy, six hundred *kâḍi* of paddy (*are allotted*) for offerings; five hundred *kâḍi* of paddy to the Śiva-Brâhmanas who desire to be fed, beginning with those in charge of the store-room of the temple;⁵ five hundred *kâḍi* of paddy to those who beat (*drums before*) oblations; four hundred *kâḍi* of paddy to those who pick (*flowers for*) temple garlands, and to those who perform various (*other*) services, including the singers of the *Tiruppadiyam*; and twenty *kalāñju* of gold for the perpetual lamps, for anointing the idol, for bark,⁶ and for repairing breaks and cracks, *etc.*

(L. 40.) (*The members of the assembly*) shall have to pay this paddy and this gold to this god as long as the moon and the sun exist.

(L. 43.) In this manner we⁷ have given (*the village*) for (*providing*) the necessaries.

(L. 45.) This charity (*is placed under*) the protection of all *Mâhêśvaras*.

¹ Read நொந்தா.

² Read இலி-ஃ.

³ See above, p. 20, note 5.

⁴ Viz. the king.

⁵ Read ஸ்புழைநகலகலை-ஃ.

⁶ On *âṇatti* see *Ep. Ind.* Vol. V. p. 52, note 10.

⁷ See above, Vol. II. p. 130, note 2.

No. 44.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVA A TEMPLE.

As stated in the introductory remarks to No. 43, the subjoined inscription was copied from an earlier stone inscription when the *mandapa* of the temple was pulled down and re-erected. It is dated in the Śaka year 810 (in words, l. 4 f.) and in the time of a Bâna chief who is not mentioned by name, but only by his title Mahâvalivânarâja (l. 3 f.).

The inscription records that a Brâhmana of Eṭṭukkûr near Kâvirippâkkam (ll. 10 to 12) paid 25 *kaḷañju* of gold to the villagers of Vaṅṅipêḍu (ll. 5 and 19), who, in return, pledged themselves to supply oil to a lamp in the temple. Kâvirippâkkam is the modern Kâvêripâkkam,¹ and Vaṅṅipêḍu is the modern Vaṅṅivêḍu,² about a mile south of Wâlâjâpêt. At the time of the inscription Vaṅṅipêḍu belonged to Kâra-i-nâḍu, a subdivision of the district of Paḍuvûr-kôṭṭam (l. 5). Kârai-nâḍu owes its name to Kârai,³ a village on the north of Rânipêt.

TEXT.

- 1 [ஸ]ஷீ [ஸ்] [||*]
- 2 ⁴ ஸகௌக[த்]யாதி[வ]ஶீதஸ-ரா[ஸ]ராஸ-
3 (வ-ரா)[வ]ராஜேயரபு[தி]ஶ[ர]க்[ர]த[தி]ஶாவஸி-⁵
- 4 ⁶ வானரா[ஜ]ர் [சக]ர் யாண்டு எண்[ணா]ம்றொருபதாவ-
5 து படுவூர்கொட்டத்துகாராகாட்டு ⁷ வநீபெடாகிய
6 இரணலிகு[தி]ஶத-வெ[வ]திமங்கலத்து ⁸ ஸ-
7 வெயெயாம் இகொட்டத்து ⁹ மியாறுகாட்டு[த்தி]கா-¹⁰
8 ஶீவல்லத்துத்திருத்திகாவிப்பெருமாநடிகளுகு
9 சஞ்ராதி[த்]வல் [ஒரு]திருமுத்தாவினகு எரி[ப்ப]தற்கு ஶிச-
10 தம் உழுகாழாக்[டு]கண்ணையட்டுவதற்கு இகொட்டத்துகாவி-
11 ரிப்பாகுமாகிய ¹¹ அ[ம்]நிராராயண[தி]ஶத-வெ[வ]திமங்கலத்துகி-¹²
12 ழுவடசெரி எட்டு[கூ]ர் மாதவகு[தி]ஶித்தன் பக்[க்]ல் யநுகட்டளை-
13 த்து[ளை] ஶிறை இருபத்தைக்க[ழ]ஞ்சு பொ[ன்] கொண்டு சஞ்ராதி-
14 த்தவ[ல்] எரிப்பத[ர]க இ[த்*]யநம் முட்டாமை செலுத்த[து]வொ-
15 மாடு[ந]ரம் ஸவெயெய[ர]மி[த்*][ய]நு முட்டில் யநாஸகத்தி-¹³
16 வெ ஶிசதம் [ஐ]ந்[க்]ழஞ்சு பொன் வநாஹைய-
17 ரொ மன்றப்பெ[ப]றுவ[த]ரக[வு]ம் [*] இம்மன்றுபாடி[து]-
18 த்தும் [இ]த்[தி]ருநந்தா[வி]ளக்கு [மு]ட்ட[ர]மை-
19 ச்செலுத்துவொம[ர]னெம் வன்[னி]பெடா[கிய] ரண[வி]க்கிரமச்சதிர்வ்வெ
[தி]ம-¹⁴
20 க்[க்]வத்துச்ச[வை]யெயாம் [*] [இ]தற்கு வி[டு]ராதஞ்செய்தார் கெங்-
21 கையிடைக்குமரியிடைச்செய்தார் செய்த பா[வ]ன்கொள்வார் [*]
22 இது வ-
23 [நு]ஹ-
24 ஶாரா ¹⁵ ர-
25 வெசு
26 ||—||

¹ No. 91 on the *Madras Survey Map* of the Wâlâjâpêt tâluka of the North Arcot district.

² No. 68 on the same map.

³ No. 21 on the same map.

⁴ Read ஜகத்யாதிவஶீத.

⁵ Between சுத and ஶீஶாவஸி the engraver has omitted the words ஶீஶாவஸிகு-ரொஶ்வ.

⁶ Read வானா.

⁷ Read வநீ (i.e. வன்னி).

⁸ Read உத-வெ-தி.

⁹ Read மியாறு.

¹⁰ Read தீக்கா.

¹¹ Read அவநிராராயண உத-வெ-தி.

¹² Read க்கீ.

¹³ தி is corrected from து.

¹⁴ Read சதுர்.

¹⁵ Read ஶாரா.

TRANSLATION.

(Line 1.) Hail! Prosperity! (*During the reign of*) Mahâvalivânarâja,—[born from the family of Mahâbali], who had been made door-keeper by the lord of gods and demons, Paramêśvara (Śiva), who is worshipped in all the three worlds,— in the Śaka year eight hundred and ten,— we, the assembly of Vaṅṅipêḍu, *alias* Raṇavikrama-chaturvêdimāṅgalam, in Kârai-nâḍu, (*a subdivision*) of Paḍuvûr-kôṭṭam, received twenty-five *kalañju* of gold, weighed by the balance (*used in the case*) of charitable edicts,¹ from Mâdhava-Kramavittan of Eṭṭukkûr, a hamlet on the north-east of Kâvirippâkkam, *alias* A[va]ninârâyana-chaturvêdimāṅgalam, in the same *kôṭṭam*, in order to supply (one) *ulakku* (and one) *âlakku* of oil per day for burning one sacred perpetual lamp, as long as the moon and the sun exist, before (*the god*) Tiruttikkâli-Perumâṇaḍigal of Tikkâli-Vallam in Mîyâru-nâḍu, (*a subdivision*) of the same *kôṭṭam*.

(L. 13.) We, the assembly, shall have to continue this charity without fail, so as to burn (*the lamp*) as long as the moon and the sun exist.

(L. 15.) If (*they*) fail in this charity, all the *Mâhêśvaras* shall be liable to pay into court² a fine³ of five *kalañju* of gold per day.

(L. 17.) Though paying this fine, we, the assembly of Vaṅṅipêḍu, *alias* Raṇavikrama-chaturvêdimāṅgalam, shall have to continue this sacred perpetual lamp without fail.

(L. 20.) Those who obstruct this (*charity*), shall incur (*all*) the sins committed between the Gaṅgâ and Kumari.⁴

(L. 22.) This (*charity is placed under*) the protection of all *Mâhêśvaras*.

No. 45.—ON THE SOUTH WALL OF THE BILVANATHESVARA SHRINE.

Like the preceding inscription, this one is dated in the time of some Mahâvalivânarâya. As the alphabet looks decidedly more modern than that of Nos. 42 and 46 and resembles that of Nos. 47 and 48, it must be assumed that, like the two last-mentioned inscriptions, this one is a copy, which was prepared when the central shrine was pulled down and rebuilt.

The inscription records that an inhabitant of Poṅṅpaḍukuṭṭam near Kachchippêḍu, *i.e.* Kâñchîpuram,⁵ purchased some land from the inhabitants of Tiruvallam. The produce of the land had to be used for providing offerings and for feeding a lamp in the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ஸகஜம[த*]த்யாவிவத்தீதஸுராஸுராயீஸவாஸெயாபுதிஹாரிகுத-
 லீஹாவலிகுஹொஹ்வஸ்ரீஹாவலீவாணராயர்⁶ ⁷ வுதிவிராஜஞ்செய்ய ⁸ மீயாறு-
 நாட்டுத்தீயக்காவிலல்லத்து ஸெஹெயொம் கச்சிப்பெட்டு யிஹெயான்செரிப்பொன்-
 படுகுட்டத்து சொழியவரையாகிய லீநாஹாண-
- 2 ன் ⁹ பகல்த்கூலிப்பெருமா(ன்)னடிகளுகு இ[வன்*] வைத்த நிலைத்திருவமிர்து
 குத்தலரிசியிருநாழியும் நறுநெய்யாழாசும் நாஸ்த்திருவமிர்தாக ¹⁰ உஞாஜிதஞ்ஞள்ளவு-

¹ See page 30 above.

² On the verb *manru*, 'to pay a fine,' see above, p. 51, note 4.

³ See above, Vol. I. pp. 113, 141 and 143.

⁴ Read யாவிவத்தீத, ஹாஸ்குத, குஹொஹ்வ and வலி.

⁵ Read வுயிசி.

⁶ Read மீயாறு.

⁷ Read தீக்காலி.

⁸ Compare above, No. 7, text line 5.

⁹ See above, p. 3 and note 8.

¹⁰ Read உஞா.

முட்டாமைச்செலுத்துவதாக¹ கொண்ட பொன் இருபதின் கழஞ்சும் மெற்ப்படி
பெருமானடிக-

- 3 னுகு நநாவிளக்கெரிப்பதாக கிசதம் உழுகாழாக்கெண்ணையட்டுவதாக¹ கொண்ட
பொன் இருபதின் கழஞ்சும் [*] ஆக நாப்பதின்² கழஞ்சு பொன்னுங்கொண்டு
கிருவமிர் தநநாவிளக்குவது³ அத்திருள்ளவஞ்செலுத்துவொமாமெனும் ஸலெலெயொம்
[*] இலெலெ[*]த்திம்-
- 4 கன்மென்றார் மெ[*]மெயிடைக்குமரியிடைச்செய்தார் செய்த பாவங்கொள்வாரா-
னார் [*] இலெலெ[*]ம் வ[நூ]ரமெயாராக்கெந் [*] இலெலெ[*]ம் ஈகித்தார-
டியென் தலை மெலன் ||உ இன்னாட்டிருவமிதுக்கும் நொகாவிளக்கினுக்கும் ஊா
மஞ்சிக்கமிறை இழிச்சி வைத்த நிலம் வா-
- 5 கைக்குண்டில் னா குழியும் புறவடுகொல்லை அா குழியும் குடுத்தொம் ஸலெலெ-
யெ[ய]ரம் ||உ குராயிக்கும் ஸிவஸூரணநுகு வெவத்த [ஊ-கு]டி கு[ர]ங்காடி
உ கி⁵ சா குழியும் வெ[வ]த்தொம் ஸலெலெயொம் ||உ

TRANSLATION.

(Line 1.) Hail ! Prosperity ! While the glorious Mahâvalivâṇarâya,— born from the family of Mahâbali, who had been made door-keeper by the lord of gods and demons, Paramêśvara (Śiva), who is worshipped in all the three worlds,— was ruling the earth, we, the assembly of Tikkâli-Vallam in Mîyârū-nâḍu, received from Śôliyavaraiyaṇ, alias Mânâbharanaṇ, of Ponpaḍukuṭṭam, a tax-paying village (near) Kachchipêḍu, twenty *kalañju* of gold, in order to supply without fail, as long as the moon and the sun exist, two *nâli* of pounded rice⁴ and (one) *âlâkku* of fresh ghee for fixed daily offerings which he had granted to (the god) Tikkâli-Perumâṇaḍigaḷ, and twenty *kalañju* of gold in order to supply (one) *ulakku* (and one) *âlâkku* of oil per day for burning a perpetual lamp before the same god. Having received altogether forty *kalañju* of gold, we, the assembly, shall have to continue the offerings and the perpetual lamp as long as the moon and the sun exist.

(L. 3.) Those who say that this charity is not (*existing*), shall incur (*all*) sins committed between the Gaṅgâ and Kumari. This charity (*is placed under*) the protection of all *Mâhêśvaras*. The feet of those who protect this charity (*shall be*) on my head.

(L. 4.) We, the assembly, gave 500 *kuli* of land (called) *Vâgaikkunḍil* and 800 *kuli* (called) *Puravaḍukollai* in the environs⁵ of the village, which (*he*) had granted, free of taxes, for (*supplying*) these daily offerings and for (*maintaining*) the perpetual lamp.

(L. 5.) We, the assembly, gave 2 *nilam*⁶ and 400 *kuli* of land (called) *Ku[ra]ṅgâḍi*, which (*he*) had granted for the worshipping *Śiva-Brâhmana*.

No. 46.—ON A STONE BUILT INTO THE FLOOR OF THE BILVANATHESVARA TEMPLE.

The alphabet of this inscription is Tamil and Grantha of an archaic type and resembles that of the rock inscription No. 42. It records a gift of gold for maintaining a lamp by the queen of Vâṇavidyâdhara-Vâṇarâya. As will be shown below (p. 99), this king may be identified with Vikramâditya I., the sixth of the Bâṇa chiefs whose names are given

¹ Read வதாக.

² Read நாற்பதின்.

³ This is the abbreviation for நிலம்.

⁴ குத்தலரிசி is the same as கூத்தரிசி : compare above, p. 46, note 8.

⁵ On *mañjikkam* see above, p. 30 and note 4.

⁶ *Nilam* is used for *vêli*; compare above, Vol. II. p. 259.

in the Udayêndiram plates.¹ Nos. 47 and 48, which record grants by a queen of the same king, as well as Nos. 43 and 44, are copies of lost originals² and hence exhibit comparatively modern characters. The archaic alphabet of the subjoined inscription and the fact that it is engraved on a single stone, which does not form part of the temple itself, prove that it is an original record of the time of Vânavidyâdhara. Evidently it owes its preservation to the accident that, when the central shrine and the *mandapa* were rebuilt, the stone which bears it was utilised for the new pavement of the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ஸகஜை[தீ*]தரயாவி[ஹ]நகிதஸ-ராரஸ-ரார-³
 2 ⁴யிஸவாபெயாவுதிஹாரிகுத(ர)ஹாவலிக-ஹொ-
 3 ⁵ஹவாணவிஜாயாவாணராயர் மாதெவியார் தென்[ற]ளி
 4 ⁶திக்காவிபெரு[ம]ரனடிகளு[க்*]கு நந்தாவின[க்*]குக்கு [தி]ருவ[ல்*]லத்து
 5 ஸ[ஹெ]யார்[க்*]குக்குத்து⁷ செம்பொன் இருபதின் கழ[ஞ்*]சு [||*] [இ]த[ன்*]
 பொவி-
 6 சூ[ட்*]டு நிசதி உரிய் நெய் அ[ட்*]டுவொமாதெம் ஸ[ஹெ]யொம் [||*]
 7 [இ]ந்நெய் மு[ட்*][டின] பொது[ம்] ஐ[ங்]கழஞ்சு [பொ]ன் த[ண்]ட[ப்*]படு-
 வொமா-
 8 தெம் [||*] இ[த்*]தண்ட[ப்*]ப[ட்*]டெம் நெய் மு[ட்*]டாதெ அ[ட்*]டுவொமாதெம்
 ஸ[ஹெ]யொ[ம்] [||*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! The great queen of Vânavidyâdhara-Vânarâya,—born from the family of Mahâbali, who had been made door-keeper by the lord of gods and demons, Paramêśvara (Śiva), who is worshipped in all the three worlds,—gave to the members of the assembly of Tiruvallam twenty *kalañju* of pure gold for (*maintaining*) a perpetual lamp before Tikkâli-Perumâṇḍigal, (*the god of*) the southern temple (*Tenraḷi*).

(L. 5.) (*As*) interest on this, we, the assembly, shall have to supply (one) *uri* of ghee per day. Whenever (*we*) fail (*to supply*) this ghee, we shall have to pay a fine of five *kalañju* of gold. Though fined thus, we, the assembly, shall (*continue*) to supply the ghee without fail.

No. 47.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription and No. 48 are written continuously, the first few words of No. 48 occupying the end of line 4 of No. 47. At the beginning of No. 47 it is stated that both inscriptions are copies of earlier stone inscriptions, and that these copies were made when the central shrine of the temple was pulled down. This is the reason why the alphabets of Nos. 47 and 48 are more developed than that of No. 46, though No. 46 records a grant by a queen of the same king as Nos. 47 and 48. In No. 47 she bears the title Vânamahâ-dêvi, *i.e.* 'the great queen of the Bâna (king).' As the queen mentioned in No. 46, she is stated to have been the consort of the Bâna king Vânavidyâdhara. She was the daughter of Pratipati-Araiya, the son of Śivamahârâja-Perumâṇḍigal, who had the surnames Śrînâtha and Kokuni.⁸ This word is a variant or a corruption of

¹ *Ep. Ind.* Vol. III. p. 75.

³ Read யாவிவழித.

⁵ Read ஹவாணவிஜாயா.

⁸ In No. 48, text line 2, this word appears as *Gogunidha[r]ma*, evidently a misreading of the copyist for *Koṅgunivarman*.

² See the introductory remarks to Nos. 43 and 47.

⁴ Read யிஸ and ஹாரிகுத.

⁶ Read திக்காவி.

⁷ Read குத்து.

Koṅguṇi, the title of the Western Gaṅga kings,¹ and the name Pratipati is a corruption or, more probably, a misreading of the copyist for Prithivîpati. Hence I would identify Pratipati, the son of Śivamahârâja, with the Western Gaṅga king Prithivîpati I., who was the son of Śivamâra² and the contemporary of the Râshtrakûṭa king Amôghavarsha I.³ and of the Gaṅga-Pallava king Vijaya-Nripatuṅgavikramavarman.⁴ The name of the residence of Śivamahârâja was Kunilapura according to No. 47, and Nipunilapura according to No. 48. Both forms of the word are clearly misreadings of the engraver for Kuvaḷâlapura, the modern Kôlâr, which was the traditional capital of the Gaṅga family.⁵

The Udayêndiram plates of Vikramâditya II. mention a Bâṇa chief named Bâṇavidyâdhara. This person must be distinct from the Vâṇavidyâdhara of the subjoined inscription, because he stood two generations before Vikramâditya I., the contemporary of Vijaya-Nandivikramavarman⁶ and consequently of Amôghavarsha I.,⁷ while Vâṇavidyâdhara was the son-in-law of Prithivîpati I., another contemporary of Amôghavarsha I. An inscription at Gûlgânpode opens with a Sanskrit verse which attributes to the Bâṇa king Vikramâditya-Jayamêru the surname of Bâṇavidyâdhara.⁸ Dr. Fleet⁹ proposes to identify this Vikramâditya with the Vikramâditya I. of the Udayêndiram plates and with the Vâṇavidyâdhara of the subjoined inscription. This identification would suit the fact that Vâṇavidyâdhara's queen was the daughter of Prithivîpati I.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] ஸ்ரீவிமானம் இ[ழி]த்துவதம்[கு] மு[ன்]புள்ள [சி]லாவெகைப்படியம் [||*] ¹⁰ ஸகஹஜம[தீ*][தூ]யாஹிவ[தி]தலுராஸுரா[யீ]ஸவர டெயேர ஸுதி ஹாநீக-
ஸிஹாவலிகுஹொ[தீ*][ல]வவாணவிஜய[ர*]ராயரான ¹¹ வாணராயர் ஸிஹாஹெவி-
யார் ¹² கொக[னி]யஸி[-*]ஸிஹாராஜ[கூணி]ஹவரவர-
- 2 டெயேரரான ஸ்ரீ(ரி)நாயஸ்ரீஸிஸிவஸிஹாராஜப்பெருமானடிகள் ¹³ மகன[ர்] ஸுதி-
வதிஅரை[ய]ர் ம[கள]ர் வாணஸிஹாஹெவியார் தீகாவிப்பெருமானடிகளுகு
நொணாவிளகு ஒன்றினகு இத்திகாவிவல்லத்து ¹⁴ ஸஹெயார்குகுடுத்த செ-
- 3 ம்பொன் இருபதின் கழ[ஞ்சு] [*] இப்பொன்னுகுப்பொவியூட்டு நிசதம் உரிய
நெய் ஒருவிளகுகு அட்டுவொமாமெனம் ஸஹெயொம் [*] இன்னெய் ¹⁵ சஞ்ரடி-
தவம் முட்டாமை அட்டுவொமாமெனம் [*] முட்டில் வநாஹெயாரொ நிசதி
¹⁶ ஐஞ்சு கழஞ்சு பொன் மந்தவொட்டிக்குடுத்தொம் [*]
- 4 இத்தண்டப்பட்டும் நெய் முட்டாமை அட்டுவொமாமெனம் ஸஹெயொம் [*] இ-
தன்நென்றெனம் மெஹெயிடைகூமரியிடைச்செய்தார் செ[ய்*]த பாவங்கொ-
ள்வார் [*] இஹீஸீம் வநாஹெயாராஹெகூ [*] இஹீஸீ[-*]ம் ரகூத்தாரடி-
யென் முடி மெவன ||உ

¹ See *Ep. Ind.* Vol. III. p. 164, note 3.

² This name is perhaps a corruption of Śivamârâja, the Tamil form of Śivamahârâja.

³ Above, Vol. II. p. 380 f.

⁴ *Ep. Ind.* Vol. IV. p. 182.

⁵ See above, Vol. II. p. 380, note 7, and *Ep. Ind.* Vol. IV. p. 200, note 1.

⁶ See page 90 above.

⁷ See page 92 above.

⁸ *Ind. Ant.* Vol. X. p. 39, No. II.

⁹ I am again quoting from a manuscript which he has kindly sent to me; see above, p. 92, note 8.

¹⁰ Read யாஹிவதித.

¹¹ Read ஹாநீகூதஸிஹாவலி.

¹² Read கொஹொணி.

¹³ Read ஸ்ரீஸிஸிவ.

¹⁴ Read தீக்காவி.

¹⁵ Read ஹீஸீஸீ.

¹⁶ Read ஐ.

calculation, and which has been repeatedly discussed since its discovery in 1890.¹ Professor Kielhorn has shown that it corresponds to the 26th September A.D. 991.²

The inscription records a visit to the temple by a certain Madurântakan-Kaṇḍarâdittanâr, who caused one thousand jars of water to be poured over the god. When he had finished his worship, he observed that the offerings in the temple had been reduced to a minimum and that the temple lamps were only feebly burning. He called for the authorities of the temple and of the village and asked them for a detailed statement of the temple revenue and expenditure.

Here unfortunately the inscription is built in. But from the preserved portion it is evident that Madurântakan-Kaṇḍarâdittanâr, *i.e.* Gaṇḍarâditya, the son of Madhurântaka, must have been a person of high standing and influence. He cannot be identical with the Chôla king Gaṇḍarâdityavarman, because the latter had died before the reign of Arimjaya, the grandfather of Râjarâja I.³ Perhaps he was an (otherwise unknown) son of Madhurântaka, the son of Gaṇḍarâdityavarman and immediate predecessor of Râjarâja I.⁴

TEXT.

- 1 ஸ்ரீ⁵ ஸ்ரீ [||*] கொ ராஜராஜகெவநிவலி⁶நீர்க்கு⁶ யா[ண்]டு எ ஆவது படுஜர்-
க[டு]காட்டத்து⁷ [மீ]யாறுநாட்டு⁸ திககாவிலல்லத்துத்திருத்திக்காவி⁸ ஆழ்வாரை
இவ்வாட்டெ அய்ப்பசித்-
- 2 திங்கள்⁹ வெளநூலியும் இரொவதியும் பெற்ற விஷுவில்¹⁰ வெளநூலுணத்தினுன்று
மதுராககன் கண்டராதித்தனார் ஆழ்வாரை ஸஹஸு¹¹சமாட்டுவிக்க வ-
- 3 னு திருவடி தொழுது நிற்க ஆழ்வார்க்-
- 4 குக்காட்டுகின்ற திருவமுர்தும் இருநாழிய[ரி]-
- 5 சித்திருவமுர்தாய்குறியமுர்துகெய் அமுர்-
- 6 து(ம்)கயிரமுர்தும் இன்றியெய் நொகா-
- 7 விளகும் ஆலஸுமாயிருகுகண்டு இத்தி-
- 8 [ரு]கொயில் சிவஸுராஹணரையும்¹¹ திககாவில்-
- 9 லத்து ஸலெயாரையும் அழைத்து இத்[டு][தவ*]-
- 10 ருடைய ஆயமும் வுயமும் திருவா[ணை]சு(ம்)கிரு[வொ*]-
- 11 லேகும் உரிய வண்ணஞ்சொல்லுகவென்று வின[வ சிவ*]-
- 12 ஸுராஹணரும்¹¹ திக்காவிலல்லத்து ஸலெயாரும் சொல்

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 7th year (*of the reign*) of king Râjarâja-Kêsari-
varman,— on the day of an eclipse of the moon at the equinox which corresponded to (the
day of) *Révati* and to the full-moon *tithi* of the month of *Aippasi* in this very year,—
Madurântakan-Kaṇḍarâdittanâr came in order to have one thousand jars of water
poured over (*the god*) Tiruttikkâli-Âlvâr at Tikkâli-Vallam in Mîyârū-nâḍu,
(*a subdivision*) of Paḍuvûr-kôṭṭam, and worshipped the holy feet (*of the god*).

¹ Above, Vol. I. p. 169; *Ind. Ant.* Vol. XIX. p. 70 ff. and Vol. XXIII. p. 297.

² *Ep. Ind.* Vol. IV. p. 66 f.

³ See line 50 of the large Leyden grant.

⁴ See above, Vol. I. p. 112, and *Ep. Ind.* Vol. IV. p. 331.

⁵ The words ஸ்ரீ ஸ்ரீ கொ ராஜ are written on an erasure.

⁶ Read வலி-கக்கு.

⁷ Read க்கொட்டத்து.

⁸ Read திக்காவி.

⁹ Read வெளநூலு.

¹⁰ Read விஷுவத்தில்.

¹¹ Read திக்காவி.

(L. 3.) While (*he*) stood (*in the temple*), (*he*) observed that the offerings presented to the *Ālvār* were reduced to two *nāli* of rice, that the offerings of vegetables, the offerings of ghee and the offerings of curds had ceased, and that the perpetual lamps were neglected.

(L. 7.) (*He*) called for the *Śiva-Brāhmaṇas* of this sacred temple and the members of the assembly of *Tikkāli-Vallam* and asked:—“State the revenue and expenditure of this temple, in accordance with the royal order and the royal letter.”

(L. 11.) The [*Śiva-*] *Brāhmaṇas* and the members of the assembly of *Tikkāli-Vallam*

No. 50.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the same year of the reign of *Râjarâja I.* as No. 49. It records that a *Brāhmaṇa* set up an image of the goddess and granted a lamp to the temple. He also purchased 1,700 *kuli* of land from the inhabitants of the village of *Mandiram* in *Tûñâḍu* and made it over to the temple authorities, who had to feed the lamp and to supply offerings from the produce of the land.

Tûñâḍu, to which *Mandiram* belonged, was the name of the country round *Mêlpâdi*.¹ *Mandiram* had the surname *Jayamêru-Śrīkaraṇamaṅgalam* (ll. 2 and 15 f.), which seems to be derived from *Jayamêru*, one of the surnames of the *Bâṇa* king *Vikramâditya I.*²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கொ ராஜராஜகேவலரிவலி[-*]ற்கியாண்டு எழாவது தூரா-
- 2 ட்டு மகீரமாகிய ஜயலோரூகரணமங்கலத்து ஸலெலெயொம் . [||*] படு-
- 3 லூர்க்கொட்டத்துக்காரொநாட்டு நரதமலதலலெ[-*]லிமங்கலத்து ஸிவஸூர-
- 4 ஹணன் விசுமாதிதநாகிய ³ கிதிராத[-*]ரணஸூரூயிராஜர் திருத்தியக்காவி ⁴
ஆள்வார்
- 5 கூத்தப்பெருமானடிகளுக்கு உலாஹடாரகியெ ⁵ எழுந்தருளுவித்து லெவ-
- 6 த்த நொநூகினக்கொன்றிதுக்குநாட்டிருவமுதொன்றினுக்கு[ம்*] லெ[வ]-
- 7 ய்த்த நிலமாவது [||*] ⁶ எங்களுர்க்கருங்காவி எரி ⁷ கிழ்த்தும்பிநின்று கலொ-
- 8 யலெலெவ பொன வாய்க்காலுக்கு மெற்கு [||*] தென்பாற்கெல்லை தாம்-
- 9 [||*]னின்று மெற்கு நொக்கிப்பொன குசவன் பட்டிக்குப்பா[ய்*]க வாய்க்காலு-
- 10 க்கு வடக்கும் [||*] மெல்பாற்கெல்லை விற்பார்கள் நிலத்துக்கு கிழக்கும் [||*] வட-
- 11 பாற்கெல்லை விற்பார்கள் நிலத்துக்கு தெற்கும் [||*] இந்நாற்பாலெல்லை-
- 12 க்கு ⁸ நடுவுண்ணிலமொழிவின்றி ஆயிரத்தெழுநூறு குழிக்கும் [||*]ர்த்திமா[ர்*]த்-
- 13 தாணஸூரூயிராஜர் பக்கலின்னிலத்தால் வசு விலைசூவுமும் இறை-
- 14 சூவுமும்மறக்கொண்டு எப்பெ[ப்]ர்ப்பட்ட இறையும் இழித்தி இறை-
- 15 யிவியாக விற்புக்குத்தொம் முற்சொல்லப்பட்ட மகீரமா[கி]ய ஜயலெ-
- 16 ரூகரணமங்கலத்து ஸலெலெயொம் [||*] இ[ப்*]ல-ஒலி கரணலவித்து [||*]ந-
- 17 தூவிளகூந்திருவமுதும் ⁹ லூரூலிகுவுல் செய்வொமாரொம் தி-
- 18 ருவுண்ணுழிகையுடைய ஸிவஸூரூணரொம் ||

¹ See p. 22 above.

² See p. 99 above.

³ Read கீதி-ல்.

⁴ Read தீக்காவி.

⁵ Read ஹடா.

⁶ Read எங்களுர்.

⁷ Read கீழ்.

⁸ Read வுண்ணில.

⁹ Read லூரூலிகு.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventh year (*of the reign*) of king Râjarâja-Kêsarivarman. (*The writing of*) us, the assembly of Mandiram, *alias* Jayamêru-Śrîkaraṇamaṅgalam, in Tûñâdu.

(L. 2.) Vikramâdittan, *alias* Kîrtimârtânda-Brahmâdhirâjar, a Śiva-Brâhmana of Naratunga-chaturvêdimāṅgalam in Kârai-nâdu,¹ (*a subdivision*) of Paḍuvûr-kôṭṭam, set up (*an image of*) Umâ-Bhattâarakî and gave one perpetual lamp to Kûtta-Perumâṇaḍigal,² the god (Ālvâr) of Tiruttîkkâli.

(L. 6.) For (*maintaining this lamp*) and for (*supplying*) offerings once a day, (*he*) gave the following land:—

(L. 7.) (*The eastern boundary is*) to the west of a channel which flows close to the bank from the sluice below the Karuṅgûli tank in our village. The southern boundary (*is*) to the north of a channel which flows to the west from the sluice (*and*) irrigates the Kuśaraṇ-patti.³ The western boundary (*is*) to the east of the land of those who sold (*the land to the donor*). The northern boundary (*is*) to the south of the land of the same persons.

(L. 11.) Having received from Kîrtimârtânda-Brahmâdhirâjar the whole purchase-money and tax-money due for the land enclosed within these four boundaries, which, not excluding the cultivated land,⁴ (*measures*) one thousand and seven hundred *kuli*, and having remitted all kinds of taxes,— we, the assembly of the above-mentioned Mandiram, *alias* Jayamêru-Śrîkaraṇamaṅgalam, sold (*this land*) free of taxes.

(L. 16.) While enjoying this land, we, the Śiva-Brâhmanas in charge of the store-room of the temple,⁵ shall have to supply this perpetual lamp and the offerings as long as the moon and the sun exist.

No. 51.—ON THE NORTH WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 16th year of the reign of the Chôla king Râjarâja I. (l. 2) and records that the citizens of Vânapuram (ll. 2 and 6), *i.e.* Tiruvallam,⁶ sold 700 *kuli* of land to Śaṅkaradêva, the son of Tiruvaiyaṇ (ll. 5 and 6), who granted it to the temple of Tiruvaiya-Îśvara (l. 6). This temple was situated on the south of the Bilvanâthêśvara temple and was evidently named after Tiruvaiyaṇ, the father of the donor. Tiruvaiyaṇ seems to have claimed descent from the Western Gaṅga kings. For, to his name are prefixed the name and the epithets of Śivamahârâja (l. 4 f.), as we have found them in Nos. 47 and 48. As these epithets are spelt with almost exactly the same mistakes as in No. 48,⁷ I believe that the donor copied them from that very inscription, which he found engraved on the temple.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொலப்பெருநிலச்செவ்வியும் தன[க்*]கெ உரிமை புண்டமை⁸
மன[க்*]கொள்⁹ காந்தளர்சாலை கலமறுத்த[த]ருளி வெங்கைநாடுங்கங்க[க்*]பாடி-
[யும்] தடிவழி[யும்*] [குள][ம்ப*]ப[ர]டியும் கு[டம]லைநாடுங்கொல்லமுங்கலிங்கமு-
[ம்*] திண்டிதல் வென்றி தண்-

¹ See p. 95 above.

² *I.e.* 'the dancing god' (Natarâja).

³ *I.e.* 'the potter's patti'; on patti see above, Vol. II. p. 359, note 12.

⁴ See above, p. 26, note 2.

⁵ See above, p. 94 and note 5.

⁶ See p. 91 above.

⁷ *Viz.* மொமணியலி and மொமணியலு for கொமணியலி, நிபணிலுபொ for காவ-
உபொ, and ஸ்ரீநாய for ஸ்ரீநாய.

⁸ Read புண்டமை.

⁹ Read ளர்.

- 2 டால் கொண்ட தணைழில் வளரொளி செழியரை தெசு கொண்ட கொ ரா[*]ஜ-
ரா[*]ஜராஜகேசரிபன்ம[*]கியாண்டு யசு ஆவது ¹படுவுர்கொட்டத்து ககாவழி
தன் கூற்று வாணபுரத்துரொமெங்கள் உர்² மஞ்சிக்[மா[ன*] பூமி பொ[ளி]-
க்காவகி மெலைச்செறுவுமித[ன] மெலை குண்டிவிரண்டுமிதந் கிழ்-³
- 3 ⁴[ப]ர[ட்]கெல்லை பொளிகாவகி பள்ளசெறுவிற்குந்கிருக்கி⁵ பெருமா[ன் ⁶ஸூ]ப-
லபொகம் அகாகால்முக்காலு[கு] [மெ]மக்கு ⁷ [*] தென்பாற்கெல்லை அகாகால்முக்கால்
குண்டுகொகு கரு[ம][*]ந் கு[ண்]டுகொ[க்*]கு வட[க்*]குமிதன் மெல்பாற்கெல்லை
மெற்பட்டியான சீபவிப[ட்*]டி[க்*]கு கிழ[க்*]கும் [*] வடபா[ற்*]கெல்லை இ-
[வ*]கு-
- 4 ர் மாதெவபொகமுக்கால்செறு[வி]ற்கும் கு[ட்*]டை கிழ்⁸ [மெ]சறுவிற்கு தெற்கும்
[*] ஆக [ம]ற்பாவெல்லையுள் நடுவுப[ட்*]ட நிலம் ப[தின]றுசா[ண்] கொ-
வால் புள்ளி எழுநூறு குழி நிலமும் ⁹மொமணி[ய]தவாரியதீஹாராஜ-
ந்வணிவ்வாரவாரலெவாஸ்ரீநாராயஸ்ரீதேஸி-¹⁰
- 5 வலாஹாரா[ஜ]கிருவையந் சங்கரதெவற்கு [இ]ந்[நி]லம் விற்று விலை[ஸூ][*]வணை
செய்து குடுத்தொ[ம்] [*] ¹¹கெநிலத்த[ா*]ல் வன்த சூயத்திரப்பியமு[ம்*] இறை-
திரப்பிய[ம்][மு]மிவர் பகலறக்கொண்டு [இ]றையிழி[த்*]தி [வி]ற்று விலைஸூ-
வணை செய்த ¹² குடுத்தொமப்-
- 6 பூமி திரு[வ]லவத்து [தி]ருந்[தி]க்கா[வி]¹³ பொள் ¹⁴கொயிலிந் தெக்கில் ¹⁵[திரு]-
வையயாகர[த்து]க்கு அந்சநாபொகமாக [தி]ருவையநார் மகள் ¹⁶சங்கர[தெ]வறு-
[க்*]கு விற்று விலை[ஸூ]ரவ[ணை] செய்து குடுத்தொமுற்சொ[ல்*]லப்பட்ட வா-
[ண்]புரத்துரொம் ¹⁷ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! in the 16th year (of the reign) of king Râjarâja-Râja-kêsarivarman, who, (in his) tender youth, 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 and conquered by (his) army, which was victorious in great battles, Vêngai-nâḍu, Gaṅga-pâḍi, Taḍi-vali, Nuḷamba-pâḍi, Kudamalai-nâḍu, Kollam and Kalingam,— deprived the Śeliyas, whose lustre had been growing, of (their) splendour,— we, the citizens of Vâṇapuram, (a city) in its own subdivision ¹⁸ of Karaivali, (a division) of Paduvûr-kôṭṭam, sold and gave by a deed of sale ¹⁹ the following land in the environs ²⁰ of our city to Śamkaradêva, (the son of) [K]o[n]guni[va]rman, the very righteous Mahârâja, the supreme lord of Nipunilapura, ²¹ Śrînâtha, the glorious Śivamahârâja-Tiruvaiyan:— The upper field of Polikkâvadi and two pieces above this. The eastern boundary of this (land is) to the west of the

¹ Read படுவுர்.

² Read ஊர்.

³ Read கீழ்.

⁴ Read பாற்.

⁵ Read தீக்காவி.

⁶ Read ஸ்ரீபலி.

⁷ Read மெற்கு.

⁸ Read கீழ்.

⁹ Read கொமணிவிலைவாரியலெஹாராஜ.

¹¹ Read இந்நில.

¹² Read செய்து.

¹³ Read தீக்காவி.

¹⁴ Read பெருமான், as in text line 3 above.

¹⁵ Read தெக்கில்.

¹⁶ Read மகன்.

¹⁷ Read தூரொம்.

¹⁸ See above, p. 3, note 7.

¹⁹ Vilai-srâvanai is the same as vilaiy-âvanam in No. 10, text line 2, and No. 33, text line 19.

²⁰ See above, p. 101, note 5.

²¹ This is a mistake for Kuvalâlapura; see p. 99 above.

lower field of Polikkâvadi and of (the field called) *Araikkûlmukkûl*,¹ (the produce of) which is used for the offerings of (*the god*) Tirutikkâli-Perumân. The southern boundary (*is*) to the north of pieces of the *Araikkûlmukkûl* (field) and of pieces (*of the field*) of the blacksmith (*Karumân*). Its western boundary (*is*) to the east of the *Śribali-paṭṭi*² in the west. The northern boundary (*is*) to the south of the *Mukkûl* field enjoyed by (*the temple of*) Mahâdêva in this city, and of the field below the pond. The land enclosed within these four boundaries is estimated at seven hundred *kuli* by the rod of sixteen spans.³

(L. 5.) Having received from him the whole of the purchase-money and tax-money due for this land, we sold (*it*) free of taxes and gave a deed of sale. We, the above-mentioned citizens of Vânapuram, sold and gave by a deed of sale that land to Śamkara-dêva, the son of Tiruvaiyaṅ, for (*providing*) the expenses of the worship to (*the temple of*) Tiruvaiya-Îśvara on the south of the temple of Tiruttikkâli-Perumân at Tiruvallam.

No. 52.—ON THE WEST AND SOUTH WALLS OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 20th year of the reign of the Chôla king Râjarâja I. and records the gift of a lamp by Nannamaraiyar or Nannaman,⁴ the son of Tukkarai. The donor belonged to the Vaidumba family and ruled over Ingallûr-nâdu,⁵ a district of Mahârâjapâḍi.

The seven thousand (villages) of Mârâjavâḍi, the chief town of which seems to have been Vallûru, are mentioned in an inscription of Râjâdhirâja at Mîṇḍigal in the Kôlâr district (No. 279 of 1895); Mârâyapâḍi occurs in an inscription of Pârthivêndravarmaṇ at Takkôlam in the North Arcot district (No. 14 of 1897); and a copper-plate inscription of Kṛishṇarâya of Vijayanagara mentions some villages of the Mârjavâḍa-râjya, which are in the modern Cuddapah district.⁶ Consequently, Vallûru has to be identified with the present village of Vallûru in the same district.⁷ The Vaidumba king was defeated by the Chôla kings Parântaka I.⁸ and Virarâjêndra I.;⁹ and Vinayamahâdêvî, the mother of the Eastern Gaṅga king Vajrahasta III., belonged to the Vaidumba family.¹⁰

TEXT.

1 ஸ்ரீ[ஸ்ரீ] ஸ்ரீ [||*] திருமகள் பொலப்பெருநிலச்செல்[வி]யூந்தனக்கெ¹¹ உ[ரி]மை [யு]-
ண்டமை ம[னக்]கொள்க்காந்தனூர்ச்சாலை கலமறுத்தரு[ளி] வெங்கைநாடும் கங்க-
பாடியும் துளம்பபா[டி]யும் தடிகைபாடியுங்குடமலைநாடு[ங்]கொல்லமுங்க[வி]ங்க-
முமெண்டிசை புகழ் தர [யு]ழமண்டலமுந்திண[டி]றவ் வென்றி
[டு]காண்ட¹² த[ன்]னெ[ழி]வ் வளர்¹³ ஸ்ரீ[ஸ்ரீ]யூள்ளெல்லாயாண்[டு]

¹ *I.e.* 'three quarters of one eighth (of a measure of land).'

² *I.e.* 'the land (the produce of) which is used for the offerings of the god.'

³ Compare p. 17 above.

⁴ See below, p. 107, note 5.

⁵ There is a village Iggalûr in the Ânekal tâluka of the Bangalore district; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 39. But, as Dr. Fleet suggests to me, 'Inganur' near Kâlahasti is a more probable location.

⁶ See my *Progress Report* for October 1890 to March 1891, p. 5.

⁷ Mr. Sewell's *Lists of Antiquities*. Vol. I. p. 129.

⁸ Above, Vol. II. p. 379.

⁹ See p. 68 above.

¹⁰ *Ind. Ant.* Vol. XVIII. pp. 164 and 175, and *Ep. Ind.* Vol. IV. p. 186.

¹¹ Read ஸ்யுத்.

¹² Read வென்றித்தண்டாற்கொண்ட.

¹³ Read ஸ்ரீயூள்.

[க¹ வி]ளங்கும் யாண்டெ செ[ழி]ஞ்சாத்தெசு கொ[ள் ஸ்ரீ]கொவிராஜ-
 ராஜராஜகெலரிபம்மரான [ஸ்ரீ]ராஜராஜ[டி]வற்கு [ய]ரண்டு உய ஆவது [ப]டு-
 2 ஜர்க்கொ[ட்]டத்து ²மியறைந[ர*]ட்டு திருவல்லத்து திருதிக்காவி³ ஆழ்வா[ர்க*]கு
 உதாராராஜபாடி இங்கல்லாராநாடு உடைய வைதுமபன் துக்கரை மகன் நன்-
 மமரையர் இத்திக்காவி³ ஆ[ழ்*]வார்க்கு சந்[தி]ர[ர*]தித்தவற் எரிப்பதாக
 வைத நனாவிளக்கு ஒன்றிதுக்கு வைத்த சாவா மூவாப்பெராடு கூய [r*] இ[வ*]-
 வ[ர]டு தொண[னா]று இ[வ*]வாடு தொ[ண] வ திருஉண்-
 னாழிகை உடையார் கை பிடி இவர் ட விளக்கு நனாவிளக்கு
 ஒன்று [r*]

TRANSLATION.

Hail! Prosperity! In the 20th year (*of the reign*) of the glorious king Râjarâja-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*) Kândalûr-Śâlai and conquered by (*his*) army, which was victorious in great battles, Vêngai-nâdu, Gaṅga-pâdi, Nuḷamba-pâdi, Taḍigai-pâdi, Kuḍamalai-nâdu, Kollam, Kaliṅgam, and Îla-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions,— deprived the Śeliñas of (*their*) splendour at the very moment when [Udagai], which is worshipped everywhere, was (*most*) resplendent;— Nanṇamaraiyar, the son of Tukkarai, the Vaidumba, who possessed Ingallûr-nâdu, (*a district*) of Mahârâjapâdi, gave one perpetual lamp, (*which*) was to burn as long as the moon and the sun exist, to (*the temple of*) Tirutikkâli-Âlvâr at Tiruvallam in Miyaṟai-nâdu, (*a subdivision*) of Paḍuvûr-kôṭṭam. For (*maintaining this lamp he*) gave 90 full-grown ewes, which must neither die nor grow old.⁴ These ninety ewes⁵

No. 53.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription consists of 21 lines and is dated in the 3rd year of the reign of Parakêsarivarman, *alias* Râjêndra-Chôladêva (I.). It records that the inhabitants of Vânapuram (ll. 9, 16 and 18), *i.e.* Tiruvallam,⁶ sold 1,000 *kuli* of land to Sômanâtha (ll. 6, 16, 18 and 20), (the son of) Śamkaradêva (l. 5 f.), whose name has been already met with in an inscription of Râjarâja I. (No. 51). The same epithets, which precede the name of Śamkaradêva's father Tiruvaiyaṇ in No. 51, are here prefixed to the name of Śamkaradêva (ll. 2 to 5), with nearly the same mistakes in spelling.⁷ A further allusion to Sômanâtha's descent from the Western Gaṅgas is contained in Gaṅgâdêvi-manali (l. 11), the name which he bestowed on the land purchased by him. Besides, Śamkaradêva and Sômanâtha claim to be connected with the Vaidumba family⁸ (l. 5).

I do not consider it worth while to publish the text of the second half of line 17 and of lines 18 to 21, which record that Sômanâtha assigned the land "to the Mahâdêva temple of Tiru [vai] ya-Îśvara, which the members of our family have caused to be built on

¹ Read யாண்டுத்தொழுதகை.
² Read மீயறை.
³ Read திக்காவி.
⁴ See above, Vol. II. p. 375, note 3.
⁵ The following sentence is damaged. On an adjacent portion of the same wall are three further lines of writing, which seem to be connected with this inscription, as they refer to ninety ewes given by நன்மமன்.
⁶ See above, p. 104, note 6.
⁷ Compare *ibid.* note 7.
⁸ See p. 106 above.

the southern side of the temple of Tiruvallam-udaiyâr¹ (l. 18 f.), *i.e.* of the Bilvanâ-thâśvara temple, and that he granted 96 sheep for the maintenance of a lamp in the same temple (l. 20 f.). The temple of Tiruvaiya-Īśvara has been already mentioned in No. 51.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கொப்பரகெசரிபன்மராந ஸ்ரீராடு[உ]ந்து-
- 2 சொழெவற்க்கு யாண்டு ந[ரு]வது கெ[ர]கூணி-²
- 3 தவரையநீஹ[ர*]ராஜவ[ண]டு-
- 4 [வ]ரா[வ]ரலெவாஸ்ரீநா[த]ஸ்ரீ[தி]தீசி-³
- 5 [வ]ஹ[ஹ]ராஜை[வ]ய்தும்ப[ன்] சங்க-
- 6 ரதெவன் சொமநாதனென் [ஜ]ய[ங்கெ]ர-
- 7 ண்ட[டு]சொழமண்ட[ல]த்துப்படு[ஆ]ர்க்-
- 8 கொட்டத்துப்பெ[ரு]மபாணப்பா[டி]க்க-
- 9 வைழி வாணபுரத்து [ஊ]ரார் பக்க[ல்] யான்
- 10 வி[லை*] கொண்டு இறை இழிச்சி யானுடைய
- 11 வி[ளை]பூமி கங்காதெவிமணலிக்குக்கிழ்-⁴
- 12 பா[ற்]கெல்லை தெர்[கு] நொக்கிப்பா[ய்]ந்த ம-
- 13 ண[வி]க்காலுக்கு மெ[ற்]கு [||*] தென்ப[ப]ாற்க்கெ-
- 14 ல்[லை] த[ச்ச]ான் [கு]ண்டிலுக்குப்பாயக க-
- 15 ண்ணக்காலுக்கு வடக்கும் [||*] மெ[ல்][பாற்கெல்*]லை தச்சர் குண்டி[வி]ற்கொழுக்குத்[து]-
க்குக்கிழக்கும் [||*] வடபாற்கெல்லை [தி]ருவ[ல்]லமுடையார்⁵ ஸீப[வி]ப்பட்டிக்குப்பா-
ய்[ஊ] வாய்க்[க]ாலு[க்கு*]த்தெற்க்கும் [||*]
- 16 [இ]ன்னாற்பாலெல்லையுள்ளகப்பட்ட நிலம் உண்[ணி]லமொ[ழிவி]ன்றிப்பகினறுசாண்
கொலாற்க்கு[ழி] ஆயிர[ம்*] இக்கு[ழி*] ஆ[யி][ர*]த்துக்கும் வாணபுரத்[து]
ஊ[ரொம்] வெலா[டு]ராதர் பக்கல் [வி]லை ஓ-
- 17 வுமுமிறை ஓவமு[ம்] ஆவணக்களத்தெய் அறக்கொண்டு விற்று விலைமுராவணை
[ஸ]ஹ[ஹ]வரியாரமாகச்செய்து குடுத்தொம் [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year (*of the reign*) of king Parakêsarivarman, *alias* Śrî-Râjêndra-Śôladêva, — I, Sômanâtha, (*the son of*) Ko[ng]uni[varman], the very righteous *Mahârâja*, the supreme lord of Nipuñilapura,⁵ Śrînâtha, the glorious Śivamahârâja, the Vaidumba Śamkaradêva, purchased from the citizens of Vânapuram in Karaivali, (*a subdivision*) of Perumbânappâdi, (*a division*) of Paḍuvûr-kôṭṭam, (*a district*) of Jayankonda-Śôla-maṇḍalam, the cultivated land (*called*) Gaṅgâdêvimanali, which I possess free of taxes.

(L. 11.) The eastern boundary of (*this land is*) to the west of the *Maṇalikkâl* (channel), which flows to the south; the southern boundary (*is*) to the north of the *Kaṇṇakkâl* (channel), which flows to the piece (*of land*) of the carpenter; the western boundary (*is*) to the east of the *Kolukkuttu* (?) in the piece (*of land*) of the carpenters; and the northern boundary (*is*)

¹ திருவல்ல[மு]டைய[ார்] கொய்வின் தென்பக்க[த்து] எ[ங்]கள் அன்னுவயத்தார் எப்பி[ய]த்த திரு[ஹ*][வ]யாராஸ்து ஹ[ஹ*]ஹெவர்க்கு.

² Read கொ[ஹ]ணிவலை-ஹெவர்க்கு.

³ Read ஸ்ரீநாயஸ்ரீஹெவ.

⁴ Read கீழ்.

⁵ Read ஸ்ரீ.

⁶ This is a mistake for Kuvalâlapura; see p. 99 above.

to the south of a channel which flows to the *Śrībalipatti*¹ of (the god) Tiruvallam-udaiyâr.

(L. 16.) We, the citizens of Vânapuram, sold and gave by a deed of sale, with all exemptions, the land enclosed within these four boundaries, (*which measures*), not excluding the cultivated land,² one thousand *kuli* by the rod of sixteen spans, having received from Sômanâtha the whole of the purchase-money and the tax-money, (*due*) for these one thousand *kuli*, at the very place of the sale

No. 54.—ON THE NORTH WALL OF THE NAKULESVARA SHRINE IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 4th year of the reign of Râjêndra-Chôla I. Îrâyiravaṇ Pallavayaṇ (l. 4 f.), an officer of his who is known from several other inscriptions,³ had built a shrine which he called Râjarâjêśvara⁴ (l. 11 f. and l. 16 f.), and which is apparently identical with the shrine on which the inscription is engraved. For maintaining two lamps in this shrine, he purchased for 50 *kâśu* from the inhabitants of Tiruvallam a piece of land which measured 2,000 *kuli*, and which received the name Araisûr-vâḍagai (l. 15 f.) with an allusion to his native village of Araisûr (l. 3 f.).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] கொப்பரகெசரி[வ]தராந⁵ ஸ்ரீரா[வ]ஜசுசொழெ[வ]ர்சு யா-
ண்டு ச ஆவது ஜயங்கொண்டசொழமண்டலத்துப்படுவூர்கொ[||*]-
- 2 ட்டத்து [மீ]யாறுநாட்டுக்கூவிவல்லது ஸவெயொந[||*]ய்யெழுத்து [||*] உடை-
(ட)யார்⁶ ஸிராஜெஜெ⁷வொவெவ⁸ பெருகரது⁹ சித[||*]கொவளநாட்டு-
- 3 [ப்]பாம்பு[ணி]க்கூற்றத்து அ-
- 4 [||*]ராகுருடையான் ஈராயிர-
- 5 வந் பல்லவயனாக உ-
- 6 [||*]மசொழப்பல்ல[வ]-
- 7 [||*]ரயன் கைய்யால் யாங்க-
- 8 ள் கொ[||*]டு கடவ அன்[||*]டு⁹ நற்க[||*]-
- 9 [||*] டுய [||*] இக்காகு¹⁰ ஐயம்பதம் கொ-
- 10 ண்டு எங்களுந் திருவல்லமுடையா[||*]
- 11 கொயிலில் இவொடுப்பித்த ராஜரா-
- 12¹¹ ஜியர[||*]டையார் உணைய-
- 13 ரவெவர்க்கு 'விறறுக்குத்த நிலவிலை-¹²
- 14 யாவணமாவது [||*] இ[||*]வ[||*]ஆரொங்கள் ட-
- 15 மல்பிடாகை அராகூர்வாடை-
- 16 கயில் நாங்கள் ராஜராஜா¹³ய-
- 17 [||*]முடையார்க்கு திருநதூவிளக்க-

¹ See above, p. 106, note 2.

² See above, p. 104, note 4.

³ See above, p. 29 and note 3.

⁴ The same was the name of the great temple at Tañjâvûr, which had been built by Râjarâja I. ; see above, Vol. II. p. 1.

⁵ Read வஜ்-ரான.

⁶ Read ஸ்ரீ.

⁷ வொவ is corrected by the engraver from வொழ.

⁸ சித is corrected by the engraver from சித்ய.

⁹ See below, No. 56, text line 2.

¹⁰ Read காச.

¹¹ Read ஜீய.

¹² லை is entered below the line.

- 18 ரண்டிதுக்கு வைத்த நிலத்துக்கு-
 19 க்கிழ்பார்க்கெல்லை¹ ஜநா-
 20 தப்பெருவதிக்கு மெற்க்கும் [*]
 21 தென்பார்க்கெல்லை அங்காரை
 22 குட்டெறலட்டலொலியாஜியா-
 23 ர் நிலத்துக்கு வடக்கும் [*] மெல்பா]-
 24 ர்க்கெல்லை தெ[ங்]கந்தொட்ட-
 25 முட்டபட அங்காரைக்குட்டெற-
 26 லட்டலொ[லி]-
 27 யாஜியாரும் குண்-
 28 டர்² சங்காக்கிரமவி-
 29 த்தனுமுடை-
 30 [ய] நி(ர)லத்துக்கு
 31 கிழக்கும் [*] வடபார்க்கெ-
 32 லலை ஆலிக்கொன்-
 33 றை ஆதித்தபெ[ரு]மான்
 34 சொமாசி நிலத்துக்கு[ம்]
 35 கயக்கா[ல]ான பல்லவை-
 36 [ய]ப்பெருவ[ா]ய்க்காலுக்கு[*]
 37 தெற்க்கும் [*] இனனா[ற்]பபாற்-
 38 க்கெல்லை உள்[ளு]ம தெங்கந-
 39 [தெ]ட்டமகப்பட நீ[வன் சி]ற்ற-
 40 ம்பலத்துக்கொலால் இரண்-
 41 டாயிரங்குழியூ³ மிகுதிக்கு-
 42 றைவு அளவுள்ளடங்க பெ[ர]ந்த-
 43 து [நி]லமுற்றும் விற்று விலை-
 44 ஆவணஞ்செய்து குடு[த்]தொ-
 45 [மி]தனு[க்]கு விலைதீவியமும்⁴
 46⁵ இரை[தீர்வி]யமுமிதுவெ ஆவத[ா]-
 47 க இப்பரி[சு] விற்று இறை இழிச்சு[க்]கு-
 48 டத்தொம் [*] இந்நிலத்து[க்]கு முன்னுடைய [ம]நீ[ரும்]⁶ கி[ணரு]ம் நிர்க்கிய.⁷
 49 விளையும் உகப்பார்⁸ பொன்னுமற்றுமு⁹ படு குடிமை¹⁰ எதொனறுங்காட்டிக்கொ-
 ள்ளப்பி-¹¹
 50 [ரு]தொமாகவும் [*] இப்பரிசு¹² [இ]றை இழிச்சி விற்று விலைஆவண¹³ . .
 தீடககாவிவலை[த்]து ஸ்ரெஷ்யொம் [*]¹⁴ இத்தநத்துக்கு
¹⁵ விவ[ஞ்]செய்தார் (உ)மாமாகநூந்தரத்து செய்தார் செய்த பாவங்கொள்வார் [*]
 [இ]து வநூஷெறையாராகெய்¹⁶ ||உ

¹ Read கிழ்பார்க்கெல்லை.

² Read குழிடம்.

³ Read இறைஆவண.

⁴ Read நிர்க்கிய.

⁵ Read முர்.

⁶ Read பெருதொ.

⁷ Read ஆவணஞ்செய்து குடுத்தொம், as in text line 44 f.

⁸ Read இசிலை.

⁹ Read ஈகெஷ.

² Read டர்.

⁴ Read ஆவணமும்.

⁶ Read மென்றும்.

⁸ னு is corrected by the engraver from ன.

¹⁰ மை is entered below the line.

¹² Read பரிசு.

¹⁵ Read விவ.

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (*of the reign*) of king Parakêsarivarman, *alias* Śrî-Râjêndra-Śôladêva. The hand-writing of us, the assembly of Tîkkâlî-Vallam in Mîyârû-nâdu, (*a subdivision*) of Paḍuvûr-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôla-maṇḍalam.

(L. 2.) We have received 50 *kâsu*, (which were) good (*i.e.* of full weight) (*and*) current at the time, from the hand of Îrâyiravaṇ Pallavayaṇ, *alias* Uttama-Śôla-Pallavar [ai] yaṇ,¹ a *Perundaram*² of the lord Śrî-Râjêndra-Chôladêva (*and*) the lord of Ar [ai] śûr in Pâmbuṇi-kûṛram, (*a district*) of Nittaviṇôda-vaḷanâdu.

(L. 9.) For these fifty *kâsu* we sold the following land by a deed of sale to (*the god*) Chaṇḍêśvaradêva (*of the shrine*) of Râjarâjêśvaram-uḍaiyâr, which he had caused to be built in the temple of Tiruvallam-uḍaiyâr in our city.

(L. 14.) The eastern boundary of the land, which we assigned for two sacred perpetual lamps to (*the shrine of*) Râjarâjêśvaram-uḍaiyâr in Araiśûr-vâḍagai, a hamlet (*belonging*) to us in the west of this city, (*is*) to the west of the high-road of Jananâtha; the southern boundary (*is*) to the north of the land of Kuṭṭêra-Bhaṭṭa-Sômayâjiyâr of Aṅgârai; the western boundary (*is*) to the east of the land of Kuṭṭêra-Bhaṭṭa-Sômayâjiyâr of Aṅgârai and of Śamkara-Kramavittaṇ of Kuṇḍûr, including a cocoonut garden; and the northern boundary (*is*) to the south of the land of Âditta-Perumâṇ Śômâśi (*i.e.* Sômayâjin) of Âlikkoṇṇrai and of (the channel called) *Kayakkâl*, *alias* *Pallavaiya-peruvâykkâl*.³

(L. 37.) We sold and gave by a deed of sale—including (*eventual*) excess or deficiency in measurement—the whole land within these four boundaries, (*which measures*), together with the cocoonut garden, two thousand *kuḷi* by the rod of Śiṛrambalam.⁴

(L. 45.) This very (*sum*)⁵ being the purchase-money and the tax-money (*due*) for this (*land*), we thus sold (*it*) and gave (*it*) free of taxes.

(L. 48.) We shall not be entitled to claim the high-level water, the wells, the price paid for water, the gold of *ugappâr*,⁶ and any other tax paid by the city (*and*) previously (*due*) from this land.

(L. 50.) Thus we, the assembly of Tîkkâlî-Vallam, sold (*it*) free of taxes and gave (*it*) by a deed of sale. Those who obstruct this charity, shall incur (*all*) the sins committed between the Gaṅgâ and Kanyâ. This (*charity is placed under*) the protection of all *Mâhêśvaras*.

No. 55.—ON THE WEST WALL OF THE BILVANATHESVARA SHRINE.

This inscription is dated in the 3rd year of the reign of the Chôla king Râjêndra (l. 4) and refers to the conquest of Raṭṭa-pâḍi (l. 1), the setting-up of a pillar of victory at Kollâpuram (l. 2), and the defeat of Âhavamalla at Koppam (l. 3).⁷ It records that the temple authorities received 25 *kalaiṅju* of gold from an inhabitant of Aimbûni,⁸ under the condition that the interest should be applied for the feeding of a learned Brâhmaṇa and other purposes. The end of the inscription is lost.

¹ Compare above, Vol. II. p. 222, note 4.

² See above, Vol. II. p. 141, note 1.

³ The second name of this channel is derived from Pallavayaṇ, the name of the donor.

⁴ See above, p. 30, note 3.

⁵ This refers to the sum of 50 *kâsu* in text line 8 f.

⁶ Compare the obscure term *ugavai*, above, p. 48, note 9.

⁷ See page 58 above.

⁸ See above, p. 92 and note 10.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [கி]ரு மருஷ்ய செங்கொல் வெணன் முன் கொள் செனை
பின்சதுவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-
- 2 நாணையில் [மு]ந்நாணை செல்ல முந்நாந் தவிர்த்து[க்]கொல்லாபுரத்து ஜயவழிப்பாநா-
ட்டி எதிரமர் பெறாது எண்டிசை நிகழ ப் பெறையது கறங்க
- 3 ஆங்கது கெட்டு பெராற்றங்கரைக்கொப்பத்து வசெதர் பொருத ஆஹவமல்ல(ை)ந-
ஞ்சி புக்கிட்டொட¹ மற்றவநாநையும் குதிரையும் ஒட்டகத்தொடு பெண்டிர்-
பண்டாரமும் கய்க்கொண்டு² விஜெய[ர*]விஜெகம் பண்ணி³ வீரலிஹால-
நத்து
- 4⁴ வீற்றிருநு[ளி]ந கொப்பரகெசரிவநாராந உடையா[ர*] ஸ்ரீராஜேகீரஜெவந்தி யா-
ண்டு ந [ஆ]வது ஜயங்கொண்டசொழமண்டலத்து தியாகாபரணவளநாட்டு
பெரும்பாணப்பாடி கரைவழி ஸ்ரீ(ர)ஹதேயம் திருவல்லத்து திருவல்ல[மு]டையார்
கொயில்⁵ ஸ்ரீந[மு]டைய சிவஸூரஹண-
- 5 ந் கெள[ஸி]நகமபட்டனும் கங்கா[தி]ரபட்டனும் அக்கா[ள]பட்டனும் [சி]வக்கொழு-
னுபட்டனும் [சி]க்கா[வி]பட்டனமுரு[த்*][தி]ரபட்ட[த]னும் விச[ந]ரமா[தி]த்தநு[ம்*]
[தி]ருமாப்பெறதுமுள்[ளி]ட்ட [தி]ருவு[ண*]ண[ழி]கை உடையொம் நாட்ட⁶
கரைவழி ஐம்[பூணி]யாளும் க-
- 6 ணத்தாருள் காட்டுக்குறி⁷ மாஉவகுமவித்தந் பக்கலியாங்கள் கொண்ட பொந் இரு-
பத்தை[ங்க]ழை[ஞ்*]சு [||*] இப்பொந் உயிரும் கொண்டு கடவ பரிசாவது
[||*] இப்பொந் கழஞ்சிந்வா[ய்*] நிசதம் முழாக்கெ இருசெவிடு செ[ல்*]லாக
அரு-
- 7 மொழிதெவந் மாக்காலால் நிச்சம் பதக்கு தெல் பரிசையாக இ[ந்*]செ[ல்*]லு
வெ[வ]தமும் [ஸ்ரீ]ஆசுமமும் பெர்⁸ உக்ஷிதநா[யிரு]க்கும்⁹ ஸூரமணநுகு குடுத்து
அவநையிட்டு¹⁰ ஸூரஹிபி[க்*]க கடவொமாகவும் [||*] முக்கழைஞ்சு பொ[து]க்காண்-
- 8 வெரைகழ[ஞ்சு] பொ[ந்] பவிசை[ய]ரா[க] பொ[ந்] கழஞ்சும் திரு[வா]ரா[த]ரை
செ[ய்*]வாநுக்க[க]ப்பட விசமமாட்டாண்டுதொறும் [குடு]க்க கடவொமாகவும் [||*]
இ[ரு]கழஞ்சு பொ[து]க்கு நிச்சம் இ[ரு]செ(ர)விடரை தெய் [ப*]விசை பொ[வி]
-

TRANSLATION.

(Line 1.) Hail! Prosperity! While the army of (*his*) elder brother¹¹— the king (*who held*) the sceptre (*and*) was embraced by the goddess of fortune— was at (*his*) back, (*he*) conquered the seven and a half *lakshas* of Iraṭṭa-pâḍi. When the first elephant (*of the enemy*) went at his elephant, (*his*) elder brother stopped (*it*). (*He*) set up a pillar of victory at Kollâpuram and did not meet with opposition in battle, (*but his*) drums were 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*) became afraid, incurred disgrace and ran away. (*The king*) seized his elephants and horses, (*his*) women and treasures, together with the camels, and performed the anointment of victory. In the 3rd year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the lord Śrî-Râjêndradêva, who was graciously seated on the throne of heroes.

¹ Read புக்கிட்டொட.⁴ Read வீற்றி.⁷ Read சீரயவ.¹⁰ Read உ-ஹி.² Read கைக்கொண்டு.⁵ Read ஸ்ரீந.⁸ Read உக்ஷித.¹¹ *Viz.* Râjâdhirâja; see p. 39 above.³ Read வீர.⁶ Read இந்நாட்டு.⁹ Read ஸூரஹண.

(L. 4.) We, Kauśika-Nagama-Bhaṭṭaṇ, a *Śiva-Brāhmaṇa* in charge of the shrine (*śhāna*) of the temple of Tiruvallam-udaiyâr at Tiruvallam, a *brahmadēya* in Karaivali, (*a subdivision*) of Perumbânappâḍi, (*a division*) of Tyâgâbharana-valanâḍu, (*a district*) of Jayankonda-Śôla-maṇḍalam, Gaṅgâdhara-Bhaṭṭaṇ, Akkâ [Īa]-Bhaṭṭaṇ, Śivakkolundu-Bhaṭṭaṇ,¹ [Śi]kkâ[li]-Bhaṭṭaṇ, Rudra-Bhaṭṭaṇ, Vikkiramâdittaṇ, [Ti]rumappêraṇ and the other (*persons*) in charge of the store-room of the temple,² have received twenty-five *kalañju* of gold from Kâṭṭukkuri Mâdhava-Kramavittaṇ, (*one*) among the commissioners³ who rule Aim[bûni] in Karaivali, (*a division*) of the same *nâḍu*.

(L. 6.) These 25 (*kalañju*) of gold (*we*) have received under the following conditions:—The interest on (20 *kalañju* of) this gold being (one) *padakku* of paddy per day, (*measured*) by the *marakkâl* (called after) Arumolidêvaṇ,⁴ *viz.* three *ulîkku* and two *sevidu* of paddy per day from every *kalañju*, we shall give this paddy to a Brāhmaṇa who has become a *Dîkshita* (and) who knows (?) the *Vêda* and the sacred *Āgama*, and shall cause (*the god*) to be worshipped by him. The interest on three *kalañju* of gold being half a *kalañju* of gold per year, we shall have to give every second year (one) *kalañju* of gold to him who performs the worship in the temple. The interest on two *kalañju* of gold [being] two *sevidu* and a half of ghee per day,

No. 56.—ON THE SOUTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is incomplete. Of the five lines which are preserved I am publishing only the two first ones. It is dated in the 2nd year of the reign of Râjakêsarivarman, *alias* Râjamahêndradêva, and records that a military officer purchased 800 *kulî* (l. 4) of land from the inhabitants of Tiruvallam and granted them to the temple.

On page 32 above it has been stated that the *Kalingattu-Parani* and *Vikkirama-Śôlaṇ-Ulâ* mention two Chôḷa kings who have not yet been identified. The first of them reigned between Râjêndra and Vîrarâjêndra I., and the second between Vîrarâjêndra I. and Kulôt-tuṅga-Chôḷa I. In the introductory remarks to No. 57 it will be shown that the second king is identical with Parakêsarivarman, *alias* Adhirâjêndradêva. Hence the only king who remains to be identified is the successor of Râjêndra and predecessor of Vîrarâjêndra I. He may be identified provisionally with Râjakêsarivarman, *alias* Râjamahêndradêva, to whose 2nd year the subjoined inscription belongs. In favour of this identification it may be mentioned that the subjoined inscription praises him for guiding the goddess of the earth on the path of Manu, while the *Kalingattu-Parani* (viii. 28) speaks of “the Chôḷa who dispensed justice three or four times better than the ancient Manu,”⁵ and that an inscription of the 9th year of Râjêndra mentions among the boundaries of a village “the road of Râjamahêndra.”⁶ Perhaps Râjamahêndra was the co-regent of Râjêndra.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] திருமகள் [வி]ளங்கவிருநில[ம]ட[ெ]சு[ய]ை ஒ[ரு]குடை நீ[ழ]ம்-
கிழிந்தி⁷ நிற்ப [பு]ணர்சூ த[ரு]மநெறி நிற்ப்ப [ம]னு[ெ]நறி [ன]டாத்திய [ெ]க[ர]-
விராஜகெசரிவநூராக உடையார் ஸ்ரீராஜமநெஹசூ[ெ]வ[ி]க்கு யாண்டு உ ஆவது

¹ See above, Vol. II. p. 257, note 3. ² See above, p. 104, note 5.
³ See above, p. 11, note 2. ⁴ See above, p. 8 and note 3.
⁵ *Ind. Ant.* Vol. XIX. p. 331. ⁶ See p. 41 above.
⁷ Read கிழினிது.

ஜயங்க[கெ]ரண்டசொழமண்[ட]ல[த்]துப்பெ[ரு]ம்பா[ண]ப்பாடிக்கரைவழித்திருவல்லத்-
து ஸ[ெ]வ[ெ]ய[ர]ம் நிலவி[லை]யாவண[க்]கையெ[ழு]த்து [*] [அரு]மாழி-
தெவவளநாட்டு இங்க[னாட்டு] இங்க[னாரு]டையாந் சங்கரன் கண்ட-

2 ராதி[த்]தநாரான வெநாபதி[க்]ள் ராஜராஜச்சொழியவடையர் பக்கல் நாங்கள்
கொண்ட அ[ன்]ருடு நற்காச அறுபத்து நாலிநாற்காசொன்றுக்குக்குடிநற்கல் நிறை
செ[ம்]மை பொந் எ[ழு]மஞ்சாடியாக வகை பொந் இருப[த்]திருகழஞ்செ எட்டு
மஞ்சாடியும் எங்க[னாரு]ரத்திருவல்ல[மு]டைய [?]ஹாடெவராதிசாஸந் உணை[ய]ர-
டெவர் பகல் இப்பொ[ந்] இருபத்திருகழஞ்செ எட்டு ம[ஞ்]சாடியுகொண்டு
[நா]ங்கள் [விற்]கிற உ-குமி ராஜேஜீர-

3 சொழப்[ெ]பொரி கிழ்¹ கொடச்செறுவுக்குக்கிழ்பாற்க[ெ]வலை¹

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 2nd year (*of the reign*) of king Râjakêsarivarman, *alias* the lord Śrî-Râjamaahêndradêva, who, while the goddess of fortune was resplendent, wedded the great goddess of the earth, in order that (*she*) might abide joyfully under the shade of a single parasol, and who caused (*her*) to walk (*in*) the path of Manu, in order that (*she*) might abide (*in*) the way of righteousness. The hand-writing, (*referring to*) a deed of sale of land, of us, the assembly of Tiruvallam in Karaivali, (*a subdivision*) of Perumbânappâdi, (*a district*) of Jayaṅkoṇḍa-Śôla-maṇḍalam. We have received sixty-four *kâṣu*, (which were) good (*i.e.* of full weight) (*and*) current at the time, from Śamkaraṅ Kandarâdittanâr, *alias* the *Sênâpati* Râjarâja-Śôliyavaraiyar, the lord of Inga[nûr] in Ingaṇâdu, (*a district*) of Arumolîdêva-vaḷanâdu. At the rate of seven *mañjâdi* of pure gold, weighed by the true standard of the city,² for each *kâṣu*, (this amount) is equal to twenty-two *kalaiṅju* and eight *mañjâdi* of gold. Having received these twenty-two *kalaiṅju* and eight *mañjâdi* of gold from Chaṇḍêśvaradêva, the first servant of (*the god*) Mahâdêva (*of the temple*) of Tiruvallam in our city, we sold (*the following*) land.

(L. 2.) (The field called) *Kôdachcheruvu* below the large tank of Râjêndra-Chôla. The eastern boundary of (*this field is*) &c.

No. 57.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated on the 200th day of the 3rd year of the reign of Parakêsarivarman, *alias* A[dhi]râjêndradêva (l. 4 f.). Two royal officers met at Kâñchipuram (l. 7) and called for the accounts of the villages which belonged to the Tiruvallam temple. One of the two decided that the revenue from the villages of Kukkaṇûr³ in Tûy-nâdu⁴ (l. 12) and Mandiram⁵ in the same *nâdu* (l. 13) should be assigned to the temple for expenses not previously provided for. A larger committee then assembled and made allotments from this revenue for various heads of the temple expenditure.

In line 11 it is stated that, before the time of this inscription, the income of the temple had been regulated in the 8th year of the reign of “the emperor Vîrarâjêndradêva.” Consequently Adhirâjêndra must have reigned later than Vîrarâjêndra I. Among the kings who are mentioned in the *Vikkirama-Śôlaṅ-Ulâ* after Vîrarâjêndra I., the only one who has not yet been traced in inscriptions is the immediate successor of Vîrarâjêndra I.

¹ Read கிழ்.

² See *Ep. Ind.* Vol. V. p. 106, note 1.

³ See above, p. 25, note 2.

⁴ See p. 22 above.

⁵ See No. 50 above.

and predecessor of Kulôttunga-Chôla I.¹ This king may be identified provisionally with Parakêsarivarman, *alias* Adhirâjêndradêva. If the account in the *Vikramânkadêvacharita* can be trusted, he would have been the son of Virarâjêndra I. and the brother-in-law of Vikramâditya VI.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திங்களெர் மலர்ந்து வெண்துடை மண்டிலம[ன்]துயி[ர்]தொறு-
யின்ருள் சுரந்த[து]திறைநீழல் பரப்பி நிற்ப[ு] முறைமை[யி]ற்செங்கொல் தி-
சைதொறு-
- 2 ஞ்செ[ல்]வ தங்கள் குலமுதற்பருதியிந் வ[ல]நொழி நிவற்கு³ ஒற்றையாழியுலாவ
நற்றவத்திருமலற்செவியுமிருநிலப்பாவையு[ங்கீ]ர்த்தியங்[க]ளினையும் பொர்த்-
- 3 த[நி]ப்பூவையும் வதுவையி[ற்*]புணர்சூ த[ந்]தூரிமைத்தெ[விய]ராகச்சுடர்ம[ணி]மகு-
டஞ்[சூ]ட்டி நெடுனிம[னவ]ர் முறை முறை தன்நடி வணங்க [வீரமு]ந்-
தியாகமு[ம்] ஆரமெநப்புனைந்[து]
- 4 [வீரஸி]ஹாஸநத்து உலகமுழுதுடை[ய]ரொடும் ⁴விற்றிரு[ந்]தருளி மாப்புகழ்
ம[து]வுடன் வளர்த்த கொப்பரகெசரிவநூரான உடையார் ஸ்ரீஅ[தி]ராஜெ[ந்தி]ர-
[தெ]வர்க்கு [ய]ரா[ண்]-
- 5 டெ [மு]ந்ராவது நா[ள்] இரு[நூ]றிய[ந்]ரால் [அதிகா]ரிகள் செ[ர]மண்டலத்து பா-
ண்டிசுலாசநிவளநாட்டு புறக்க[னி]யூர்நாட்டு புலாங்[கு]டையார் [பூ]ரந் [ஆதி]-
த்த[தெ]வ[நா]ரா[ந] ராஜரா.
- 6 ஜெந்திர[மு]வெந்தவெளாரும் [தெ]வ[ந]ரபதி உய்[ய]க்கொண்டார்வளநாட்டு திரை-
[மு]ர்நாட்டு ந[ட]ரா[ர்]
- 7 கிழந் ராஜராஜந் பரநீரு[ப்]பராக்கதநான [வீ]ரசெ[ர]முஇளங்[கொ] ம்
எயிற்கெ[ர]ட்டத்து எ[யில்]நாட்டு காஞ்சிபுரத்து திரு[மய]ராந[மு]டை[ய]ரா[ர்]
[கீ]ழை[ம]-
- 8 மண்டபம் [க]ங்கைகொண்டசொ[மு]நி[வி]ருந்து [தி]ருவ[ல்]லமுடையார் [தெ]வ-
தா[ந]மாந ஊர்கள் கணக்கு கெட்டு இத்[தெ]வ[ர்] தெவதாநமாந ஊர்களில்
ஊர்குழ[ஞ்ச]ங்குமர-
- 9 கச்சாணமும் ⁵[மி]ந்பாட்டமும் தட்டார்ப்ப[ாட்டமு]ள்[ளி]ட்ட [கீழிறை]ப்பாட்ட[ட]-
மும் [தறி]ப்புடவையும் [வெ]லிக்காசம் த[ண்]ட[வி]ற்கடமையும் வலங்கை-
[யி]டங்கைமகந்மை-
- 10 யும் உள்ளி[ட்ட] அ[ந்த]ராய[த்து]க்கு ஆ[யி]ரக்கலத்துவாயி[ருப]த்தைஞ்சு காசாகக்-
கொ[ண்]டு
- 11 வரு[கி]ற படி சகுவர்த்திகள் ⁶ஸ்ரீவிரராஜெந்திரதெவர்க்கு யாண்டு [எ]ழா-
வதிந் எதிரா[ம]ர-
- 12 [ண்]டு முதல் இத்தெவற்கெ வரியிவிட்டுப்பெற்றமையிவித்தெவர் தெவதா[ந]ம்
[தெ]பரும்பாணப்ப[ாடி] தூய்[ந]ராட்டு குக்கனார் காச முப்-
- 13 பத்தெட்டெ காலினாற்க[ா]சொன்றுக்கு செ[ல]விராஜகெசரியால் நெல்லு நாறகல-
மாக நெல் [நூ]ற்றைம்[ப]த்து முக்கலமும் இந்[ந]ராட்டு மந்திரம் காச
- 14 இரு[ப]த்தாறெ முக்காலினால் நெல்லு நூற்றெமுகலமு[ம்] ஆக காச அறுபத்-
தைஞ்சினால் நெல்-
- 15 விருநூற்றறுபதிந் கலமும் இத்தெவற்கு முந்[டி]லாத நிவ[ந்த]ங்களுக்கு யாண்டு
முந்ராவது ⁷

¹ See p. 32 above.² See above, Vol. II. p. 231 f.³ Read நிவற்கு.⁴ Read வீற்சி.⁵ Read மீன்.⁶ Read ஸ்ரீவீர.⁷ Read முந்ராவது.

- 16 முதல் கீவ[ந்]தஞ்செய்து குடுகெவென்று அதிகாரிகள் [ர]ாஜராஜெந்திர[மூ]வந்த-
வெளார் [எ]வ பு[ரவ]-
- 17 ரிதிணைக்களத்து கூறு சொழமண்டலத்து கூ[த்]யசிகாமணிவளநாட்டு ப[னை]யூர்-
நாட்டு இனையாங்குடையாந் விதி[யந்]¹ த[ரு]-
- 18 மாவி[ருஞ்]சொலையாந் குவலையதிவாகர[மூ]வெந்தவெளாதும் புரவரிதிணைக்கள[ம்]
சயங்[டு]காண்டசொழமண்டலத்து புழற்கொட்டத்து [ஆ]-
- 19 குடிநாட்டு அ[ய]ண்டம்பாக்கிழாந் கண்ட[நீ]மணிந்தாநான செம்பியந்ப[ல்]வவரயதும்
பைய்யூர்க்கொட்டத்து செ[ர]-
- 20 [னூ]ர் நி[லை] ராசகெசரிநல்லூர் தழுவபொசந்[செ]ரி திருச்சிற்றம்பலமுடையானான
நிருபசிகாமணி[மூ]வெந்தவெளாது-
- 21 ம் ஊற்றுக்காட்டுகொட்டத்து குன்றநாட்டு [ம]ர தூர் மங்கலங்கிழாந் கணவதி
பிச்சநான வில்ல[வ]ந்மு வெ-²
- 22 [ந்]தவெளா[னும்] ராசெந்திரசொழவளநாட்டு பெ[ர]ய்கைப்பாகத்துக்குளமுழாந் எற-
[ன் ஈ]சரங்கிரிசெகரநான சயதுங்கமு வெ-²
- 23 ந்தவெளானும் முகவெட்டி பைய்யூர்க்கொட்டத்து ஆரணி நிலை மும்முடிசொழநல்-
லூரினையூறு கிழவன் நாகந[ர]ராயணநா.
- 24 [ன] ராசநாராயணமு வெந்தவெளானும்³ [புலியூ]ர்[க்]கொட்டத்து மாங்காடுநாட்டு
செம்மரம்பாக்கிழாநாராயணந் முடிக்கொண்-
- 25 டசொழப்ப[ல்]லவரையதும் செங்க[ர]ட்டுக்கொட்டத்து மாகனூர்நாட்டு [கி]த்த-
நை[த]நல்லூர் ஆதிமங்கலங்கிழாந் பிச்ச-
- 26 ந் அம்பலக்கூத்தநான ஆதிராசெந்திரத்தமிழதரையனும் எயிற்க்கொட்டத்து எயில்நா-
ட்டு காஞ்சிபுரமுடையான் கருமா-
- 27 ணிக்கந் சொமநான சொழராஜமு வெந்[த]வெளா[னும்]³ இருந்து நிமந்தஞ்செய்த
படி கல்லியாணசந்தாதெவர்க்கு சந்தி [ஒ]ந்றுக்கு திரு-
- 28 வமுதரிசி நானாழியாக சந்தி ⁴முன்றுகரிசி கு[றுணி] ந[ர*]நாழியும் இத்தெவர்
நம்பிராட்டியார்க்கு சந்தி ஒந்றுக்கு அமுதுகரிசியிருநா-
- 29 ழியாக ச[ந்]தி ⁴முன்றுகரிசி அறுநாழி[யும்] கருமாணிக்கதெவர்க்கு சந்தி ஒந்றுக்கு
அரிசியிருநாழியுமித்தெவர் நம்பிராட்டி-
- 30 யார்க்கு சனி ஒன்றுகரிசி இருநாழியுமாக அரிசி பத[க்]கறுநாழிக்கு இரண்டைஞ்-
சாக்கி ஜ த னு எவ⁵ கறியமுதுக்கு நெல்லு
- 31 முன்னாழியும் நெய்[ய]முது ஆழக்[டு]கயி[ரு]செவி[ட]ரைக்கு நெல்லறுநாழி த[யி]-
ரமுது நாழி உரிக்கு [நெ]ல் முன்னாழி அடைக்-
- 32 காயமுது வெறுங்காய் பன்னிர[ண்]டும் வெற்றிலை[ய]முது அ[று]பதுக்குமாக நெல்-
லிருநாழி முழக்குமாக நானொன்றுக்கு நெல்லி-
- 33 [ரு]தூ[ணி] ஐஞ்ஞாழி முழக்காக நெல்லு [இ]ருநூற்றறுப[த்]தொருக[ல]நெ முக்-
[கு]றுணிக்கு [I*] [மு]கவெட்டி ரா[ச]நாராயணமு வெந்த-⁶
- 34 வெளாநெழுத்து [I*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While (*the king's*) white parasol was raised, expanding like the moon, diffusing sweet mercy on all the creatures that abide on the globe, and affording royal protection; while (*his*) sceptre rightfully swayed all the quarters; (*and*) while the matchless wheel (*of his authority*) rolled about, in order to remove and wipe away the

¹ Read விதியன்.² Read று வெ.³ Read று வெந்த.⁴ Read முன்று.⁵ The preceding five symbols are abbreviations for நெல்லு, தூணி, டசககு and எழுநாழி.⁶ Read று வெந்த.

force (?) of the sun, the progenitor of his race; (*he*) took in marriage the goddess of the beautiful (*lotus*) flower (*i.e.* Lakshmî), whose austerities (*thus*) bore fruit, the goddess of the great earth, the (*goddess of*) fame, (*who resembles*) a parrot in beauty, and the matchless goddess of (*victory in*) war, and adorned (*them*) with crowns of brilliant jewels as his right-ful queens.

(L. 3.) While the princes of the vast earth worshipped his feet by turns, (*he*) decked himself, as with garlands, with valour and liberality and was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâr.

(L. 4.) On the two-hundredth day of the third year (*of the reign*) of (*this*) king Parakêsarivarman, *alias* the lord Śrî-A[dhi]râjê[nd]radêva, who (*continually*) increased (*his*) great fame by following (*the laws of*) Manu, —the magistrate (*adhikârin*) [Pâ]raṅ [Âdi]tta[dêva]ṅṅâr, *alias* Râjarâjêndra-Mûvêndavêlâr, of Pulân[gu]dai in Purakki[li]yûr-nâdu, (*a subdivision*) of Pândikulâśani-valanâdu, (*a district*) of Śôla-maṅḍalam, and the *Sênâpati* Râjarâjaṅ Paranriparâkshasaṅ, *alias* Vîraśôla-Ilaṅ[gô], the headman of [Na]dâ[r] in Tiraimûr-nâdu, (*a subdivision*) of Uyyak-konḍâr-valanâdu, having met in the *Gaṅgaikonḍa-Śôlaṅ*, a *maṅḍapa* on the east (*of the temple*) of Tirumayânam-udaiyâr¹ at Kâñchipuram in Eyil-nâdu, (*a subdivision*) of Eyir-kôṭṭam,² called for the accounts of the villages which are *dêvadânas* (*of the temple*) of Tiruvallam-udaiyâr.

(L. 8.) The magistrate Râjarâjêndra-Mûvêndavêlâr ordered as follows:—“(The *income*) from the villages which are *dêvadânas* of this temple, (*viz.*) *ûr-kâlâñju*, *kumara-kachchânam*,³ the fishing-rent,⁴ the rent of the goldsmiths,⁵ and the other minor taxes and rents, the cloth on the loom,⁶ *vêlikkâśu*, the tax on collecting rents (*taṅḍal*),⁷ the sonship (?) of the right hand and left hand,⁸ and the other internal revenue, which was being collected at the rate of twenty-five *kâśu* per thousand *kalam* (of paddy), had been entered in the register and made over to this temple exclusively from the year which was opposite to (*i.e.* which followed after)⁹ the seventh year (*of the reign*) of the emperor Śrî-Vîrarâjêndra-dêva. Accordingly, Kukkaṅûr, a *dêvadâna* of this god in Tûy-nâdu, (*a subdivision*) of Perumbânappâdi, (*has to pay*) thirty-eight and a quarter *kâśu* or, at the rate of four *kalam* of paddy, (*measured*) by the *râjakêśari*, per *kâśu*, one hundred and fifty-three *kalam* of paddy; and Mandiram in the same *nâdu* (*has to pay*) twenty-six and three quarter *kâśu* or one hundred and seven *kalam* of paddy. Altogether sixty-five *kâśu* or two hundred and sixty *kalam* of paddy were allotted to this temple for expenses not previously provided for, and should be given from the third year (*of the king's reign*).”

(L. 17.) The *Puravaritinaikkalattu-kûru*¹⁰ Vîdi[yaṅ] Tirumâli[ruṅ]jôlai, *alias* Kuvalayadivâkara-Mûvêndavêlân, of Ilayiânkudai in Panaiyûr-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṅi-valanâdu, (*a district*) of Śôla-maṅḍalam; the *Puravaritinaikkalam* Kaṅḍa[nî]raṅindân, *alias* Śembiyaṅ-Pallavaraiyaṅ, the headman of A[ya]ṅḍambâ[kkam] in [Â]gudî-nâdu,¹¹ (*a subdivision*) of Pular-kôṭṭam,

¹ This is the Tamil name of the Śmaśânêśvara temple at Conjeeveram.

² See above, Vol. II. p. 390.

³ Compare *kumara-gadiyâṅka*, *Ep. Ind.* Vol. IV. p. 99.

⁴ Compare above, Vol. I. p. 89, note 4.

⁵ See *Ep. Ind.* Vol. V. p. 53, note 6.

⁶ See *ibid.* note 7.

⁷ Compare *taṅḍalil-akkai*, above, Vol. II. p. 115, text line 10 f.

⁸ Compare above, Vol. I. p. 110, note 2.

⁹ See above, p. 38, note 3.

¹⁰ This seems to be the designation of a class of revenue officers; compare above, p. 44, note 10.

¹¹ Âgudî-nâdu is mentioned in Mr. Crole's *Chingleput Manual*, p. 438, as a division of Pular-kôṭṭam; regarding this district see above, p. 76, note 15.

(a district) of Jayankonda-Śōla-mandalam; Tiruchchirrambalam-udaiyāṇ, *alias* Nripasikhāmani-Mūvëndavêlāṇ, (a native) of Taluvupōsan[śê]ri (near) Râjakêsarinnallūr (and) a resident of K[ōlūr]¹ in Paiyyūr-kōṭṭam; Kaṇavadi Piccheṇ, *alias* Villayaṇ-Mūvëndavêlāṇ, the *Māṅgalaṅgilāṇ* of in Kuṇṇa-nāḍu, (a subdivision) of Ūrṛukkāṭṭu-kōṭṭam;² Ēra[ṇ Ī]ś[v]araṇ Giriśêkharāṇ, *alias* Jayatūṅga-Mūvëndavêlāṇ, a *Kalamulāṇ*³ of Poygaippākkam in Râjēndra-Śōla-vaḷanāḍu; the *Mugavetti*⁴ Nāganârāyaṇaṇ, *alias* Râjanârāyaṇa-Mūvëndavêlāṇ, the headman of Ilaiyūru (near) Mummudi-Śōla-nallūr (and) a resident of Ārani⁵ in Paiyyūr-kōṭṭam; Nârāyaṇaṇ Mudikonḍa-Śōla-Pallavaraiyaṇ, the headman of Śembarambā[kkam]⁶ in Māṅgāḍu-nāḍu,⁷ (a subdivision) of [Puliyū]r-kōṭṭam;⁸ Piccheṇ Ambalakkūṭṭaṇ, *alias* Ādirâjēndra-Tamiḷadaraiyaṇ, the *Ādimāṅgalaṅgilāṇ* of [Ti]ttanai[da]nallūr in Māgaṇūr-nāḍu,⁹ (a subdivision) of Śēṅgāṭṭu-kōṭṭam; and Karumānikkaṇ Śōmaṇ, *alias* Śōlarâja-Mūvëndavêlāṇ, the lord of Kāñchipuram in Eyil-nāḍu, (a subdivision) of Eyir-kōṭṭam, having met together, allotted (the above-mentioned revenue) as follows:—

(L. 27.) To Kalyānasundaradēva (one) *kuruni* and four *nāli* of rice for three daily offerings, *viz.* four *nāli* of rice for each; to the consort of this god, six *nāli* of rice for three daily offerings, *viz.* two *nāli* of rice for each; to Karumānikkadēva, two *nāli* of rice for each daily offering; and to the consort of this god, two *nāli* of rice for each daily offering, altogether (one) *padakku* and six *nāli* of rice or, at the rate of two to five,¹⁰ 1 *tūni*, 1 *padakku* and 7 *nāli* of paddy; for vegetables, three *nāli* of paddy; for (one) *ālakku* and two *seviḍu* and a half of ghee, six *nāli* of paddy; for (one) *nāli* and (one) *uri* of curds, three *nāli* of paddy; for twelve areca-nuts without shells and sixty betel-leaves, two *nāli* and three *ulakku* of paddy,— altogether two *tūni*, five *nāli* and three *ulakku* of paddy per day, or two hundred and sixty-one *kalam* and three *kuruni* of paddy (per year).¹¹

(L. 33.) (This is) the writing of the *Mugavetti* Râjanârāyaṇa-Mūvëndavêlāṇ.

No. 58.—ON THE BASE OF THE VERANDA ROUND THE BILVANATHESVARA SHRINE.

This inscription is dated in the 26th year of the reign of Râjakêsarivarman, *alias* Kulōttūṅga-Chōḷadēva (I.), and mentions, in addition to the conquests recorded in Nos. 77 and 78 of Vol. II., the defeat of Vikkalaṇ and Śiṅgaṇaṇ, *i.e.* the two Western Chālukya kings Vikramāditya VI. and Jayasimha III.¹² It states that a lamp was granted to the temple by a native of Kalavai in Śēṅguṇṇa-nāḍu, a subdivision of

¹ This village is No. 213 on the *Madras Survey Map* of the Ponnéri tāluka of the Chingleput district. It is also mentioned as belonging to Paiyūr-kōṭṭam in the British Museum plates of Sadâśivarāya; *Ep. Ind.* Vol. IV. p. 9.

² See above, p. 91, note 7.

³ Compare *Kōmulāṇ* on p. 16 above.

⁴ This is apparently the designation of some office.

⁵ No. 129 on the *Madras Survey Map* of the Ponnéri tāluka.

⁶ Now Śembarambākkam, No. 201 on the *Madras Survey Map* of the Saidâpēt tāluka.

⁷ This division is called after Māṅgāḍu, No. 144 on the same map.

⁸ See above, p. 49, note 9.

⁹ See page 49 above.

¹⁰ *I.e.* five measures of paddy are required for two measures of rice; compare above, Vol. II. p. 129.

¹¹ If 2 *tūni*, 5 *nāli* and 3 *ulakku* are multiplied by 360, the result is 3½ *kuruni* in excess of the yearly total given in the text.

¹² See above, Vol. II. p. 390.

Palakunra-kôttam. Kalavai is a village in the Arcot taluka,¹ and Śengunra-nâdu seems to be named after Śengunam in the Pôlûr taluka of the North Arcot district.²

TEXT.

- 1 [ஹஸ்தி] ஸ்ரீ [||*] புகழ்மாதா [விள]ங்கச்[டு]சயமாதா விரும்ப [ந்]லமகள் நிலவ
மலர்மகள் புணர உரிமையிற்சிறை மணி[மு]டி சூடிய மீ[நவர்] கி]லை கெட
விலவவர் [குலை]தர [விக்]கலந் [சிங்]கணந் மெலகடல் பாய[த்]திக்க[நை]த்-
து[ந்*]த[ந்] சக்கரநடாத்தி விஜய[ா*]வ்ஷெமம்³ ப[ண்ணி] வீ[ர]லிஃஹாலநத்து
பு[வநமுழு]துடையா[ள]ராம[ம்] வீ[ந்]ந்ருத்[ந்]ருளிய கொ[வி]ராஜகேசரி[ப]ந்மரா -
[ன] சக்கரவத்திக[ள்] ஸ்ரீ[கு]லொ[த்]து[ங்]-
- 2 கசொழ்தெவற்கு யாண்டு இருபத்தாறாவது ஜயங்கொ[ண்]டசொழமண்டலத்துப்-
பெரும்பாணப்பாடிக்ககால[ழி] திருவல்லமுடைய மஹாஜெவற்கு ப[லகு]ன்றகொ-
ட்ட[த]து செங்குன்றநாட்டு கவையார உலகனகசெ[ர]முச்ச[தூர்]வெதிம[ங்]க-
லத்து மந்[ராடி] அ[ரை]யராம[ந்] ம[ண்டக]வநாந அ[ர]சர[ணை]யக்கொடுநன்
இத்தெவ[ற்]கு வைத்த திருநு[ந்]தாங்[ள]க்[டு]கா[ந்]று[ககு*] [வை]த்த சாவா
- 3 ⁴ முவாப்பெராடு தொண்ணூற்றாறும் [||*] இ[வை]வ கைக்கொண்டு சனூ[தித்தவ]ம்⁵
இத்திருவிளக்கெரிப்ப[த]ரொம் [இ]த்திரு[வுண்]-
- 4 [ண]ரழி[வை]க உடைய [கெ]ள[சிக]ந் அங்காடிப்பட்டதும் குடி முப்பத்திருவபட்ட-
த[ம்] உ[ள்ளிட்ட] சிவ[ஹ]ராஜ[ண]ரொம் [||*] [இ]து பநூ[டு]ஹ[ய]ரா[டு]கெ
[||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-sixth year (of the reign) of king Râja-kêsarivarman, *alias* the emperor Śrî-Kulôttunga-Śôladêva, 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.* Lakshmî) 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 Mî[navar] (Pândyas) lost (their) firmness, the Villavar (Chêras) trembled, (and) Vikkalan (and) Śinganaṅ plunged into the western ocean; and who, having performed the anointment of victory, was graciously seated on the throne of heroes together with (his queen) Puvanamulududaiyâl.

(L. 2.) I, Maṅ[râḍi] A[rai]yarâmaṅ Ma[ṅdaga]vaṅ, *alias* A[ra]śara-[ṅâla]yakkôṅ, of Kalavai, *alias* Ulagaḷanda-Śôla-chaturvêdimanḡalam, in Śengunra-nâdu, (a subdivision) of Palakunra-kôttam, gave one sacred perpetual lamp to (the temple of) Mahâdêva at Tiruvallam in Karaivali, (a subdivision) of Perumbâṅappâḍi, (a district) of Jayaṅkonda-Śôla-maṅḡalam. For (maintaining this lamp, I) gave ninety-six full-grown ewes, which must neither die nor grow old.⁶

(L. 3.) Having received these (ewes), we, Kauśikaṅ Aṅgâḍi-Bhaṭṭaṅ, who is in charge of the store-room of this temple, Muppattiruva-Bhaṭṭaṅ of (this) city,⁷ and

¹ No. 96 of the Madras Survey Map; see *Ep. Ind.* Vol. IV. p. 271.

² No. 34 on the Madras Survey Map. Maṅdaikuḷa-nâdu, another division of Palakunra-kôttam (above, Vol. I. p. 102), is probably named after Maṅdakolattûr in the same taluka (No. 136 on the map).

³ Read ஷெகம்.

⁴ Read ஹவா

⁵ The three letters தித்த are entered below the line.

⁶ See above, Vol. II p. 375, note 3.

⁷ See below, No. 59, text line 7.

the other *Śiva-Brāhmaṇas*, shall have to burn this sacred lamp as long as the moon and the sun exist.

(L. 4.) This (*charity is placed under*) the protection of all *Mâhêśvaras*.

No. 59.—ON THE SOUTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 23rd year of the reign of Kulôttuṅga-Chôladêva and records the gift of a lamp by a Gāṅga chief whose name is not quite distinct, for the benefit of his daughter who was the consort of prince Vîra-Chôladêva. The sheep, which were, as usual, given along with the lamp, were made over to two persons (l. 7) whose names occur also in the preceding inscription of Kulôttuṅga I. (No. 58, l. 4). This circumstance enables us to identify Kulôttuṅga-Chôladêva (l. 1) with Kulôttuṅga I. and prince Vîra-Chôladêva (l. 4) with Vîra-Chôḍa, the son of Kulôttuṅga I. and viceroy of Vêṅgî.¹

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!]*² கொ[டு]லா[த்] துக்கசொழி[வ]ற்கு ய[ரண்]டு இருபத்து[மு]ன்-
 2 (ன்)றாவ[து] ஜ[ய]ங்கொண்டசொழிமண்டலத்[து]ப்பெரும்பாணப்பாடிக்கொ-
 3 வழி திருவ[வ்*]லம்முடைய லைவரக்கு நீலக[ங்க]ன் அச்சவீம[ன்] அரைசர்
 [த]லை[வ]ன் எ[ன்]
 4 [ம]கள் பிள்ளையார் வீரசொழிதெவர் நம்பிராட்டியா[ர்] வில்லவன்மாதெவியார்க்கா-
 5 க வைத்த திருந்தாவிளக்கு ஒன்[றுக்]கும் வைத்த சாவா [மு]வாப்பொரா-
 6 டு தொண்ணூற்றும் [!]* இக்கொ[யி]வில் திருவுண்ணாழிகை உடைய சிவஸூ-
 ளாண-
 7 ர் கௌசிகன் அங்காடிப்பட்டனும் இக்குடி முப்பத்திரு[வ]ப்பட்டதும் உள்ளிட்ட
 8 சிவஸூாணர் வசம் இவ்வாடு கொண்டு இவ்விளக்கு ஒன்று[ம்] சந்[தி]ராதித்த-
 வரை

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-third year (*of the reign*) of Kulôttuṅga-Śôladêva,— (I), Nîlaga[ṅga]ṅ Ach[chalavîma]ṅ Araiśar-[Ta]lai[va]ṅ,³ gave one sacred perpetual lamp and gave for (*it*) ninety-six full-grown ewes, which must neither die nor grow old,⁴ to (*the temple of*) Mahâdêva at Tiruvallam in Karaivali, (*a subdivision*) of Perumbâṅappâdi, (*a district*) of Jyaṅkonda-Śôla-maṅḍalam, for (*the spiritual merit of*) my daughter Villavaṅ-Mâdêviyâr,⁵ the consort of prince Vîra-Śôladêva.

(L. 6.) Having taken charge of these sheep, *Kausikaṅ Aṅgâdi-Bhaṭṭaṅ*, the *Śiva-Brāhmaṇa* who is in charge of the store-room of this temple, Muppattiruva-Bhaṭṭaṅ of this city, and the other *Śiva-Brāhmaṇas* [shall have to burn] this lamp as long as the moon and the sun exist.

No. 60.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription records that certain income was assigned to the temple by Śeṅgêṅi Miṅḍaṅ Attimallaṅ Śambuvarâyaṅ in the 8th year of the reign of Kulôttuṅga-

¹ *Ind. Ant.* Vol. XX. p. 284.

² Read குலொ.

³ *I.e.* 'the chief of kings.'

⁴ See above, p. 119, note 6.

⁵ This title means 'the great queen of the Chêra king.'

Chôladêva. As another member of the Śengêni family is mentioned in inscriptions of Râjarâja III.,¹ it may be assumed that the king referred to in Vol. I. No. 132, and Vol. III. Nos. 60 and 61, is Kulôttunga-Chôla III., the predecessor of Râjarâja III.²

TEXT.

- 1 [ஹ]ஸி ஸ்ரீ [||*] குலொத்துங்கசொழதெவர்[க்*]கு ய[ர]ண்டு அ ஆவது
- 2 மாசிமாஸமுதல் செங்கெணி மிண்டன் அத்திம-
- 3 ல்லன் சம்புவரா[ய]ன் உடையார் திருவல்லமுடையார்
- 4 கொயில் அந்தராய[த்]தால் வந்த காசம் [தி]ருச்சூலக்காசம்
- 5 குற்றத்தெண்டமும் திரு[ப்ப]ணிக்கு விட்டெ[ன்] [||*] செங்[டு]கணிக[ள்]
- 6 [வ]ங்சமுள்ளதனை[யு]ம் இறக்கு[வா]ர் மகைஇடை குமரி[இ]டை
- 7 [குரா]ல் [பசு]வை கொன்[று]ன் பாவத்தை படுவார் ||— திருவல்லமுடையகை[வ]-
- 8 ராகி [இத்தன்]மம் செ[ய்*][வித்]தான் வெளைவாங்கி [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 8th year (of the reign) of Kulôttunga-Śôladêva, from the month of *Mâsi*,— I, Śengêni Minḍan Attimallaṅ Śambuvarâyan, gave for the repairs of the temple the money accruing from the internal revenue³ of the temple of the lord Tiruvallam-udaiyâr, the *trisûla-kâsu* and (the fines called) *kurram* and *danda*.⁴

(L. 5.) As long as the family of the Śengênis exists, those who obstruct (*this charity*) shall incur the sin of one who kills a tawny cow between the Gaṅgâ and Kumari.

(L. 7.) Vêlaivâṅgi, a *Vairâgin* (who was) the chief of Tiruvallam, caused this charitable gift to be made.

No. 61.—ON THE WALL TO THE NORTH OF THE TANK IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the 11th year of the reign of Kulôttunga-Chôladêva (III.)⁵ and records that certain income was assigned to the temple by the same Śengêni chief who is mentioned in No. 132 of Vol. I.

TEXT.

- 1 திரிபுவநச்சக்கரவத்[தி]கள் ஸ்ரீகொகெரி[மெ]ல்கொ-
- 2 ண்டகுலொத்துங்கசொழதெவற்கு யாண்டு யக [ஆ]-
- 3 வது செங்கெணி அம்மைஅப்பன் கண்-
- 4 னுடைப்பெருமான[ர]ன் [விக்கிர[ம]சொழ்ச்சம்-
- 5 புவராயன் உடையார் திருவ[ல்*]லமு[டை]யார் கெ[ர]யில்லந்தராய[மு]ம் வடகண்-
டத்திலும் கமுக-
- 6 டியலும்⁶ வந்த புறவாயங்களால் வந்த நெ[ல்][வரி*]களும் காசவ[ரி]க[ளு]ம்
த[றி]யிறை⁷ ஆச[வ][க்*]கடமை
- 7 [தி]க்காலிவல்லத்தில் அ[னை]த்து [ஆ]ய[மு]ம் ஊர்கண[க]காணியும் கொயில்கண்-
[க்]க[காணியும்]

¹ Above, Vol. I. Nos. 61 and 64.

² *Antarâya* occurs also in Vol. I. pp. 89 and 136.

³ See line 2 f. above.

⁴ Read டியிலும்.

⁵ See above, pp. 43 and 79.

⁶ See above, p. 38, note 5.

⁷ Read ஆஜ்விசு.

- 8 [கடமையும்] உட்ப[ட] சில்வ[ரி] குற்றதெண்டமும் தெவற்[கு] [கு*]டுத்தென்
 [*] [இத்த]ன்[ம]ம் [இறக்]கு-
 9 [வ]ரர் மங்கைமி[ரை]டக்குமரிஇடைக்குராற்பகவை[க்]கொன்ற ப[ர]வத்தை[ய்] படு-
 [வ]ரந் [*]
 10 இத்தன்ம(ம)ங்கா(த)த்தான் ப[ர]தம்¹ என் தலை மெடு[வ] ||*

TRANSLATION.

(Line 1.) In the 11th year (*of the reign*) of the emperor of the three worlds, Śrī-Kônêrimêlkoṇḍa-Kulôttunga-Śôladêva,² — I, Śeṅgêni Ammaiappaṇ Kannaṇḍaipperumân,³ *alias* Vikrama-Śôla-Śambuvarâyaṇ, gave to the god the internal revenue of the temple of the lord Tiruvallam-uḍaiyâr, the taxes in paddy and the taxes in money accruing from the external revenue due from (the fields called) *Vadakaṇḍam* and *Kamugaḍi*, the tax on looms,⁴ the tax on *Ājvīkas*,⁵ all the revenue of Tikkâli-Vallam, the minor taxes⁶ and (the fines called) *kurram* and *daṇḍa*, including the share of the village accountant and the share and tax of the temple accountant.

(L. 8.) He who obstructs this charity, shall incur the sin of killing a tawny cow between the Gaṅgâ and Kumari.

(L. 10.) The feet of him who protects this charity, (*shall be*) on my head.

No. 62.—ON THE NORTH WALL OF THE MAHAMANDAPA IN THE BILVANATHESVARA TEMPLE.

This inscription is dated in the [3]4th year of the reign of Kulôttunga-Chôladêva and records the gift of two lamps by Ariyapillai,⁷ the queen of Amarâbharâṇa-Śîyagaṅga. An inscription in the Êkâmranâtha temple at Kâñchipuram (No. 10 of 1893) mentions the same chief as “the supreme lord of Kuvaḷâlapura (*i.e.* Kôlâr), he who was born from the Gaṅga family, Śîyagaṅgaṇ Amarâbharâṇaṇ, *alias* Tiruvêgambam-uḍaiyân,”⁸ and is dated in the 27th year of the reign of Kulôttunga-Chôla III.⁹

According to its preface, the famous Tamil Grammar *Naṇṇûl* was composed by Pavaṇandi (*i.e.* Bhavanandin) at the order of Śîyagaṅgaṇ Amarâbharâṇaṇ. The Êkâmranâtha inscription proves that Bhavanandin's patron was a vassal of Kulôttunga III.

TEXT.

- 1 ஸ்ரீ[ஸ்ரீ] ஸ்ரீ [||*] [கு]வொ[த்து]க்கசெ[ரா]முதெவற்[கு*] [ய]ரண்[டு] ன[டு]யச வ[து]
 அமர[ர]பர[ணசீ]யக[ங்]கநம்பிராட்[டி]யா[ந] அ[ரி]யபிள்ளை [தி]ருவ[ல்]வமுடைய

¹ The ம் is entered below the line.

² The title *Kônêrimêlkoṇḍa* was borne by Vîra-Chôla (p. 47 above), and that of *Kônêrimênkoṇḍa* by Kulôttunga III. (Vol. I. p. 136).

³ The same name is partially preserved at the beginning of text line 2 of No. 132 of Vol. I.

⁴ Compare above, Vol. I. pp. 88, 89 and 108.

⁵ See *ibid.* p. 88, note 5.

⁶ The term சில்வரி occurs also in Vol. I. Nos. 59 and 61.

⁷ According to an inscription in the Jambukêśvara temple, Ariyapillai was also the name of the mother of a queen of the Hoysala king Râmanâtha; *Ep. Ind.* Vol. III. p. 9, note 5.

⁸ ஸ்ரீமத்துவளரவுரபரமெய்யரன் கங்குலொற்றவந் சிய்யகங்கன் அமராவரணான திருவெகம்பமுடையான்.

⁹ திருவெகம்பமுடையான் மதரையும் பாண்டியன் முடித்தலை[யு]ங்கொண்டரு[ளி]ய ஸ்ரீ-குலொத்துக்கசொமுதெவற் கு யாண்டு உயௌ ஆவது இவ்வாண்டை வைகாசி-மாஸத்துப்ப[தி]டுகுன்றந்தியதியும் வி[யாழகிழ]மை பெற்ற அனிமுமுமானவன்று; “on the day of *Anurâdhâ*, which corresponded to a Thursday and to the eleventh day of the month of *Vaigâsi* in this year.”

நாயகாற்[கு] வைத்த சந்[தி]வி[ள]க்[கு] ஒந்[றும்] ந[ர]ச[ச]யா[ர்]க்[கு] வைத்[த]
 சந்[தி]வி[ள]க்[கு] [ஒன்]றும் [||*] இவவி-
 2 [ள]க்கிரண்டெக்கும்¹

TRANSLATION.

Hail! Prosperity! In the [3]4th year (*of the reign*) of Kulôttunga-Śôladêva, Ariyapillai, who was the consort of Amarâbharana-Śiyagaṅga, gave to the god of Tiruvallam one twilight lamp and gave to the goddess one (*other*) twilight lamp. To these two lamps

No. 63.—ON THE WEST WALL OF THE KITCHEN IN THE BILVANATHESVARA TEMPLE.

The subjoined inscription records a remission of taxes by Aḷagiya-Pallavaṅ. This chief bore the same surname as Aḷagiya-Śôlaṅ, a feudatory of Râjarâja III.,² and accordingly seems to have been a member of the Śeṅgēṇi family.³ The inscription refers to the 3rd year of the reign of Vijaya-Gaṇḍagôpâladêva. Three inscriptions at Kâñchipuram are dated in the Śaka year 1187 and in the 15th and 16th years of *Tribhuvanachakravartin* Vijaya-Gaṇḍagôpâladêva,⁴ who is perhaps identical with the former king.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] விசையகண்டகொபாலதெவர்க்கு யா-
- 2 ணடு முன்றாவது⁵ முதல் அழகிய[ப]ல்லவன் எதிரிவிசொழ்ச்-
- 3 சம்புவராயனென் நம் பற்றுக்கடமையு[ம்] ஆயமும்
- 4 கொள்ளும் இடத்து முற்காலத்[தி]ல் இல்லாததொருவா-
- 5 சியான செல[வள]வு மாகா[ணி]வாசியும் [ந]ரலுமாவாசியு-
- 6 க்[கு]ழித்துக்கடமையும் [ஆ]ய[மு]ற்கொள்ளக்கடவதாகச்-
- 7 சொன்னென் அழகியபல்லவன் எதி[ரி]விசொழ்ச்சம்புவரா-⁶
- 8 யனென் [||*]

TRANSLATION.

Hail! Prosperity! We, Aḷagiya-Pallavaṅ Edirili-Śôla-Śambuvarâyaṅ, have ordered that, from the third year (*of the reign*) of Vijaya-Gaṇḍagôpâladêva, if taxes and revenue due to us are levied, (*these*) taxes and revenue have to be levied after remission of one sixteenth and one fifth, to the extent of the full amount which had not been (*levied*) in former times.

¹ The remainder of this line is much obliterated. ² See above, Vol. I. p. 87.
³ See page 121 above. ⁴ *Ind. Ant.* Vol. XXI p. 122, and Vol. XXII. p. 219 f.
⁵ Read முன்றாவது. ⁶ Read சம்புவரா.

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SOUTH-INDIAN INSCRIPTIONS

VOLUME III.

MISCELLANEOUS INSCRIPTIONS FROM THE
TAMIL COUNTRY.

PART II.

INSCRIPTIONS OF VIRARAJENDRA I. KULOTTUNGA-CHOLA, I.,
VIKRAMA-CHOLA AND KULOTTUNGA-CHOLA III.

WITH ONE PLATE.

EDITED AND TRANSLATED

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VI.-- INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Eleven years ago the Châlukya-Chôla king Kulôttunga I. was known only from the Chellûr plates of his grandson Kulôttunga-Chôda II.¹ and from the Chellûr plates of his son Vîra-Chôda.² Since then a considerable number of other records has become accessible. Further versions of the pedigree of the last Eastern Châlukya kings are contained in the Piṭhâpuram plates of Vîra-Chôda³ and in two of the Piṭhâpuram pillar inscriptions.⁴ In his valuable paper on the *Kaliṅgattu-Parani*⁵ Mr. V. Kanakasabhai Pillai gave an abridged translation of this Tamil poem and identified its hero with the Kulôttunga I. of the Chellûr plates. Dr. Fleet's paper on the chronology of the Eastern Châlukya kings contains an account of the reign of Kulôttunga I.⁶ based on all the materials which were available at the time.

The chief source for the history of Kulôttunga I. are of course his own inscriptions. I subjoin a list of those which have been discovered so far, grouping them under eight heads for the sake of convenience.

- I. Sanskrit and Telugu inscriptions in the Telugu country.⁷
- II. Two inscriptions in the Mysore State.⁸
- III. Three Sanskrit inscriptions at Chidambaram, Tiruvengâdu and Tiruvorriyûr.⁹
- IV. Tamil inscriptions without historical introduction.
 1. 23rd year: Tiruvallam, No. 59 above.
 2. 39th year: Pallâvaram, No. 312 of 1901.
 3. 44th year: Chidambaram, *Ep. Ind.* Vol. V. p. 105 f.
 4. 48th year: Maṇimaṅgalam, No. 32 above.
- V. Tamil inscriptions opening with the words திரு மன்னி வினங்கும்.
 1. 2nd year: Tiruvorriyûr, No. 64 below.
 2. 2nd year: Tiruvâlaṅgâdu, No. 65 below.
 3. 2nd year: Kôlâr, No. 66 below.
 4. 3rd year: Sômaṅgalam, No. 67 below.
 5. 4th year: Kâvântandalam, No. 77 below.
- VI. A mutilated Tamil inscription of the 6th year at Tirukkôvalûr, which opens with the words பூமலரி[வ]யும் (No. 125 of 1900).
- VII. Tamil inscriptions opening with the words புகழ் சூழ்ந்த புணரி.
 1. 5th year: Conjeeveram, No. 68 below.
 2. 6th year: Conjeeveram, No. 1 of 1893.
 3. 11th year: Perumbêr, No. 78 below.
 4. 14th year: Tirukkalukkuṅṅam, No. 69 below.
 5. 14th year: Ammuṇḍi, No. 325 of 1901.
 6. 15th year: Tanjore, above, Vol. II. No. 58.
 7. 18th year: Śrîraṅgam, No. 70 below.
 8. 20th year: Kîlappaḷuvûr, No. 71 below.
 9. 26th year: Tiruvidaimarudûr, No. 72 below.
 10. 30th year: Chôlapuram, No. 73 below.

¹ *Ind. Ant.* Vol. XIV. p. 55 ff. ² Above, Vol. I. p. 49 ff.

³ *Ibid.* Vol. IV. p. 36 and p. 227 f.

⁴ *Ibid.* Vol. XX. p. 276 ff.

⁵ *Ibid.* Vol. IV. p. 70, No. 6, and p. 72, No. 9.

⁶ *Ep. Ind.* Vol. V. p. 70 ff.

⁷ *Ind. Ant.* Vol. XIX. p. 329 ff.

⁸ *Ep. Ind.* Vol. VI. p. 219 ff.

⁹ *Ibid.* Vol. V. No. 13, A, B and D.

11. Date lost : Simhâchalam, No. 363 of 1899.
12. 39th year : Conjeeveram, No. 74 below.
13. 42nd year : Tirukkalukkunram, No. 75 below.
14. 45th year : Âlaṅgudi, No. 44 of 1891.¹
15. 47th year : Jambukêśvara temple, No. 76 below.

VIII. Tamil inscriptions opening with the words *புகழ்மாதா விளங்க*.

1. 7th year : Tiruvorriyûr, No. 401 of 1896.
2. 10th year : Tirukkôvalûr, No. 121 of 1900.
3. 15th year : Śrîraṅgam, No. 61 of 1892.
4. 16th year : Tiṇḍivaṇam, No. 145 of 1900.
5. 20th year : Conjeeveram, above, Vol. II. No. 77.
6. 20th year : the smaller Leyden grant.
7. [2]1st year : Uttaramallûr, No. 66 of 1898.
8. 23rd year : Tirukkalukkunram, No. 180 of 1894.
9. 25th year : Tiruppulivaṇam, No. 45 of 1898.
10. 26th year : Tiruvallam, No. 58 above.
11. 28th year : Gaṅgaikoṇḍāṇ, No. 163 of 1895.
12. 29th year : Kadappêri near Madurântakam, No. 135 of 1896.
13. 31st year : Drâkshârâma, No. 196 of 1893.
14. 31st year : Tirukkôvalûr, No. 122 of 1900.
15. [32]nd year : Tirukkôvalûr, No. 130 of 1900.
16. 34th year : Conjeeveram, above, Vol. II. No. 78.
17. 35th year : Kadappêri near Madurântakam, No. 136 of 1896.
18. 3[6]th year : Takkôlam, No. 18 of 1897.
19. 3[9]th year : Chôlapuram, No. 46 of 1896.
20. 40th year : Drâkshârâma, No. 197 of 1893.
21. 43rd year : Little Conjeeveram, No. 49 of 1893.
22. 45th year : Tirumalavâdi, No. 80 of 1895.
23. 46th year : Conjeeveram, No. 35 of 1888.
24. 48th year : Maṇimaṅgalam, No. 31 above.
25. 48th year : Conjeeveram, No. 36 of 1888.
26. 48th year : Maṇnârgudi, No. 103 of 1897.
27. 49th year : Gaṅgaikoṇḍachôlapuram, No. 80 of 1892.
28. Date lost : Tinnevely, No. 145 of 1894.
29. Date lost : Pallâvaram, No. 316 of 1901.

The parents of the king's father were the Eastern Châlukya king Vimalâditya, who ascended the throne on the 10th May A.D. 1011,² and Kundavâ³ or Kûndavâ,⁴ the daughter of the Chôla king Râjarâja I. (whose reign commenced between the 25th June and the 25th July A.D. 985)⁵ and the younger sister of his successor Râjêndra-Chôla I.⁶

¹ This inscription contains a long passage which describes Kulottuṅga's conquest of Kaliṅga, but which cannot be published until a second, independent copy of it has been found. The date portion is given in *Ep. Ind.* Vol. IV. p. 70 f.

² This date is calculated by Prof. Kielhorn from the Raṅastipûṇḍi grant, which will be published by Mr. Venkayya in *Ep. Ind.* Vol. VI.

³ *Ibid.* Vol. IV. p. 302.

⁴ *Ep. Ind.* Vol. VI. p. 24.

⁵ *Ind. Ant.* Vol. XIV. p. 50.

⁶ Above, Vol. I. p. 51 f.

(whose reign commenced between the 26th November A.D. 1011 and the 7th July 1012).¹ The parents of the king were the Eastern Châlukya king Râjarâja I., who ascended the throne on the 16th August A.D. 1022,² and Ammaṅgadêvî³ or Ammaṅgayambâ,⁴ the daughter of the Chôla king Râjêndra-Chôla I.⁵ Thus he was a descendant of the lunar race on his father's side and of the solar race on that of his mother and grandmother.⁶ A younger sister of his, named Kundavai after her grandmother, is known from an inscription at Chidambaram.⁷ The *Kaliṅgattu-Parani*, which unfortunately is very averse to mentioning proper names, records at least the name of Kulôttuṅga's maternal grandfather, Gaṅgaikoṇḍa-Chôla,⁸ i.e. Râjêndra-Chôla I.,⁹ and that of his father, the Eastern Châlukya king Râjarâja I. The verse (x. 3) which contains the second reference has been hitherto misunderstood and 'Râjarâja' has been considered a mistake for the Chôla king Râjêndra-Chôla I.¹⁰ Now Mr. Venkayya has found that Mr. Kanakasabhai's translation of the verse may be modified as follows:—"Vishṇu appeared again in the royal womb of the queen of him of the race of the Moon which dispels all darkness, — Râjarâja's gracious Lakshmî (who was) of the rival race of the Sun." Here both 'the queen' and 'Lakshmî' refer to Ammaṅgadêvî, and her husband is the Eastern Châlukya king Râjarâja I.

The copper-plate grants allot to the Eastern Châlukya king Râjarâja I. a reign of 41 years,¹¹ while the Piṭhâpuram inscription of Mallapadêva gives him 40 years.¹² Accordingly, his death and the accession of his son Kulôttuṅga I. would *primâ facie* fall in A.D. 1061–62 or 1062–63. This date is not borne out by the Telugu inscriptions of Kulôttuṅga I. which contain both a Śaka date and a regnal year, and according to which the accession took place in Śaka-Samvat 991–92 = A.D. 1069–71.¹³ And Professor Kielhorn's calculations of the dates of Tamil and Kanarese inscriptions prove that his reign commenced between the 14th March and the 8th October A.D. 1070.¹⁴

The original name of the king was Râjêndra-Chôla,¹⁵ and in the Tamil inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77 below) he is actually called Râjakêsarivarman, *alias* Râjêndra-Chôladêva (II.). The account of Kulôttuṅga's birth and youth in the *Kaliṅgattu-Parani*¹⁶ seems to imply that he was adopted by Gaṅgaikoṇḍa-Chôla (i.e. Râjêndra-Chôla I.), who apparently had no son of his own, and that he was nominated the heir-apparent of his grandfather. If the *Kaliṅgattu-Parani* (xiii. verse 62) calls Kulôttuṅga's father Paṇḍita-Chôla, this can hardly refer to his real father, the Eastern Châlukya king, but must mean his adoptive father, Râjêndra-Chôla I. That the latter had the surname Paṇḍita-Chôla may be concluded from two of his Tanjore inscriptions,¹⁷ which mention a regiment entitled Paṇḍita-Śôla-terinda-villigal, i.e. 'the chosen archers of Paṇḍita-Chôla.'

¹ *Ep. Ind.* Vol. VI. p. 24.

² *Ind. Ant.* Vol. XIX. p. 129 f.

³ Above, Vol. I. No. 39, verse 7, and *Ep. Ind.* Vol. V. No. 10, verse 6.

⁴ *Ep. Ind.* Vol. IV. No. 4, verse 20.

⁵ Above, Vol. I. p. 51 f.

⁶ Compare *Kaliṅgattu-Parani*, x. verse 7.

⁷ *Ep. Ind.* Vol. V. p. 105.

⁸ Canto x. verse 5.

⁹ See above, p. 62, note 1.

¹⁰ *Ind. Ant.* Vol. XX. p. 279 f. and Vol. XXI. p. 323.

¹¹ *Ind. Ant.* Vol. XIV. p. 55; above, Vol. I. p. 59; and *Ep. Ind.* Vol. V. No. 10, verse 4.

¹² *Ep. Ind.* Vol. IV. No. 33, verse 21.

¹³ *Ibid.* Vol. VI. p. 220 f.

¹⁴ *Ibid.* Vol. IV. p. 266.

¹⁵ Above, Vol. I. No. 39, verse 8; *Ep. Ind.* Vol. IV. p. 227; and Vol. V. No. 10, verse 7, and p. 105.

¹⁶ Canto x. verses 5 to 7 and 18.

¹⁷ Above, Vol. II. Nos. 12 and 13.

While still heir-apparent,¹ Kulōttuṅga I. distinguished himself by capturing elephants at Vayirâgaram and by defeating the king of Dhârâ at Śakkarakōṭṭam.²

According to the copper-plate grants his first charge was the country of Vēngî,³ which had been ruled over by his father and paternal grandfather. Instead of 'the Vēngî country,' Kulōttuṅga's Tamil inscriptions use the expression 'the region of the rising of the sun,'⁴ and the Piṭhâpuram pillar inscriptions employ the term Andhra-maṇḍala or Andhra-vishaya,⁵ i.e. the Telugu country. Kulōttuṅga is stated to have entrusted this province to viceroys, first to his uncle Vijayâditya VII., then to his second son Râjarâja II., next to his third son Vîra-Chôḍa,⁶ who assumed office on the 23rd August A.D. 1078,⁷ and finally to Chôḍa of Velanâṇḍu.⁸ Vijayâditya VII. is said to have governed Vēngî for 15 years and Râjarâja II. for 1 year. If we deduct the sum of these two reigns from A.D. 1078, the year of Vîra-Chôḍa's appointment, the result is A.D. 1062 as the date of Vijayâditya's accession. This year coincides with the end of the reign of the Eastern Châlukya king Râjarâja I., but is 8 years prior to Kulōttuṅga's coronation. This discrepancy may be explained in the following manner. The Chôḷa king Vîrarâjêndra I. claims to have conquered the country of Vēngî and to have bestowed it on Vijayâditya.⁹ This expedition may have taken place just after the death of Râjarâja I. who was succeeded in A.D. 1062 by his brother Vijayâditya VII. It looks as if the rightful heir Kulōttuṅga I. had been ousted by the latter with the assistance of Vîrarâjêndra I.¹⁰ This would explain the fact noted before, that Kulōttuṅga came to the throne 8 years after his father's death. As noted by Dr. Fleet,¹¹ Vijayâditya VII. had later on to apply to Râjarâja of Kaliṅganagara (A.D. 1071 to 1078) for assistance against the Chôḍa who threatened to absorb his dominions. This Chôḷa enemy was no doubt Kulōttuṅga I. who, after Vijayâditya's death, replaced him by Râjarâja II. and soon after by Vîra-Chôḍa.

The localities in which the inscriptions of Kulōttuṅga's 2nd year¹² (A.D. 1071-72) are found show that he was then in possession of Tiruvorriyûr, Tiruvâlāṅgâḍu and Kôlâr. An inscription of his 3rd year (No. 67 below) is found at Sômaṅgalam (near Maṇimaṅgalam), and one of his 4th year (No. 77 below) at Kâvântaṇḍalam (between Conjeeveram and Uttaramallûr).

The Chellûr plates of Vîra-Chôḍa state that Kulōttuṅga I. conquered the Kêrala, Pâṇḍya and Kuntala countries and was anointed to the Chôḍa kingdom under the name Kulōttuṅgadêva.¹³ Instead of 'the Chôḍa kingdom' the Piṭhâpuram inscription of Malla-

¹ See the translations of Nos. 68 and 69 below.

² See the translation of No. 64 below, and *Kaliṅgattu-Parani*, x. verse 23. Râjêndra-Chôḷa I., Vîrarâjêndra I. and Vikramâditya VI. also claim to have taken Chakkarakōṭṭa. See above, p. 70 and note 1.

³ Above, Vol. I. No. 39, verse 9, and *Ep. Ind.* Vol. V. No. 10, verse 8.

⁴ See the translation of No. 64 below.

⁵ *Ep. Ind.* Vol. IV. No. 4, verse 27, and No. 33, verses 18 and 22.

⁶ Above, Vol. I. p. 51, and *Ep. Ind.* Vol. IV. p. 49.

⁷ *Ind. Ant.* Vol. XIX. p. 426.

⁸ *Ep. Ind.* Vol. IV. p. 50.

⁹ Page 65 above. The identification of this Vijayâditya with the Western Châlukya prince Vishṇu-wardhana-Vijayâditya has to be given up.

¹⁰ I suspect besides that Vîrarâjêndra I. is identical with the Dramila enemy of Râjarâja of Kaliṅganagara and with Râjêndra-Chôḷa, the father of Râjasundari; *Ind. Ant.* Vol. XVIII. p. 169, text line 85, and pp. 164 and 175.

¹¹ *Ind. Ant.* Vol. XX. p. 276.

¹² Nos. 64 to 66 below.

¹³ Above, Vol. I. No. 29, verse 10 f.

padêva uses the expression 'the five Dravīdas.'¹ The first inscription in which he is called Kulōttunga-Chôladêva is one of the 5th year of his reign, *i.e.* A.D. 1074-75, at Conjeeveram (No. 68 below). It states that he defeated the king of Kuntala, that he crowned himself as king of the Chôla country, and that he decapitated an unnamed Pândya king. In speaking of 'the prostitution of the Lakshmî of the Southern region,' and 'the loneliness of the goddess of the country on the banks of the Kâvêrî,' the inscription suggests that, before Kulōttunga's arrival in the South, the Chôla country had lapsed into a state of anarchy and lost its ruler. A similar account of the condition of the Chôla country is given in the *Kaliṅgattu-Parani*, which states besides that Kulōttunga defeated Virudarâja² and that 'the king of kings'³ had met with his death. A third account of the same events is furnished by Bilhana in his *Vikramânkadêvacharita*.⁴ During the reign of his elder brother Sômêśvara II. (A.D. 1069 to 1076), Vikramâditya VI. married the daughter of the Chôla king. Shortly after "the news reached him that his father-in-law was dead and that the Chôla kingdom was in a state of anarchy." He immediately started for Kâñchî and Gâṅgakunḍapura⁵ and put his wife's brother on the Chôla throne. A few days after his return from this expedition, "he learnt that his brother-in-law had lost his life in a fresh rebellion and that Râjiga, the lord of Vêṅgî, had taken possession of the throne of Kâñchî." Râjiga found an ally in Sômêśvara II., but Vikramâditya VI. put Râjiga to flight, took Sômêśvara II. prisoner and ascended the throne himself in A.D. 1076. Dr. Fleet was the first to recognise that Râjiga is a familiar form of Râjêndra-Chôḍa, the original name of Kulōttunga I.⁶ The Chôla king whose daughter became the wife of Vikramâditya VI. is identical with Vîrarâjêndra I., one of whose inscriptions proves that he entered into friendly relations with Vikramâditya VI.⁷ The son and successor of Vîrarâjêndra I. and the brother-in-law of Vikramâditya VI. was Parakêsarivarman, *alias* Adhirâjêndra.⁸ He is probably the 'king of kings,' whose death, according to the *Kaliṅgattu-Parani*, preceded Kulōttunga's arrival in the Chôla country. Finally, the Virudarâja of the *Kaliṅgattu-Parani*, and the king of Kuntala whom Kulōttunga claims to have defeated, is Vikramâditya VI. The war between these two kings must fall before A.D. 1074-75, the date of No. 68 below.

An inscription of the 11th year = A.D. 1080-81 (No. 78 below) adds that Kulōttunga I. drove Vikkalaṅ (*i.e.* Vikramâditya VI.) from Naṅgili (in the Kôlâr district) by way of Maṅalûr to the Tuṅgabhadrâ river, and that he conquered the Gaṅga-maṅḍalam and Śiṅgaṅam. A later inscription (No. 73 below) substitutes Aḷatti for Maṅalûr and 'the country of Koṅkaṇa'⁹ for Śiṅgaṅam. Neither Maṅalûr¹⁰ nor Aḷatti can be identified.

¹ *Ep. Ind.* Vol. IV. p. 228.

² Canto iv. verse 6, and canto x. verse 25.

³ மன்னர் மன்னவர், canto x. verse 26.

⁴ Professor Bühler's Introduction, pp. 34 to 37.

⁵ *I.e.* Gaṅgaikōṇḍachôlapuram. Compare above, pp. 33 and 64 f.

⁶ *Ind. Ant.* Vol. XX. pp. 276 and 282.

⁷ Above, p. 65 and note 1. In an inscription of the 6th year of Virarâjêndra I. at Tiruvallam (No. 16 of 1890) he is stated to have deprived Sômêśvara [II.] of his necklace: செரமீயரந் கட்டிந கண்டிகை அழிழ்ப்ப (L. 6); compare also *Ind. Ant.* Vol. XXI. p. 283.

⁸ Above, page 114 f.

⁹ The conquest of Koṅkaṇa is attributed to Kulōttunga I. in the *Vikkirama-Śōḷam-ulâ*; *Ind. Ant.* Vol. XXII. p. 142.

¹⁰ The encounters at Maṅalûr and on the Tuṅgabhadrâ are alluded to in the *Kaliṅgattu-Parani*, xiii. verse 93, and iv. verse 7.

Śiṅgaṇam seems to refer to the dominions of Jayasimha III., Vikramāditya's younger brother, to whom he had given the office of viceroy of Banavāsi.¹ Other inscriptions assert that Vikkalaṅ and Śiṅgaṅaṅ had to take refuge before Kulōttuṅga in the western ocean.² It may have been in the course of the war against the two brothers that Kulōttuṅga "captured a thousand elephants at Navilai which was guarded by the *Gaṅḍanāyakas*" (read *Dandanāyakas*?).³ For, Navilai is probably the capital of Navale-nāḍu, a district of Mysore, which is mentioned in inscriptions at Kaṭṭemanuganaballi and Beḷatūru.⁴ In the *Vikramāṅkadēva-charita* we of course look in vain for an account of reverses experienced by Vikramāditya VI., but are told that he "had once more to extinguish the Chōla" before entering his capital of Kalyāṇa,⁵ and that after a long period of peace he again put the Chōla to flight and took Kāñchī.⁶

No. 69, of the 14th year, adds that Kulōttuṅga I. put 'the five Pāṇdyas' to flight and subdued the western portion of their country, including the Gulf of Maṅḡār, the Podiyā mountain, Cape Comorin and Kōṭṭāru. He limited the boundary of the Pāṇḍya country and placed garrisons in the strategically important places of the newly acquired territory, *e.g.* at Kōṭṭāru. Along with the Pāṇḍya country he conquered Kudamalai-nāḍu, *i.e.* the western hill-country (Malabar), whose warriors, the ancestors of the Nairs of the present day, perished to the last man in defending their independence. Of special places occupied on the western coast, the *Kaliṅgattu-Parani* (xi. verse 71) mentions Viḷiṅam⁷ and Śālai, and the *Vikkirama-Śōlaṅ-ulū* states that at Śālai Kulōttuṅga I. twice destroyed the ships (of the Chēra king).⁸ The defeat of 'the five Pāṇdyas' and the burning of Kōṭṭāru are referred to also in an inscription at Chidambaram⁹ and in the *Kaliṅgattu-Parani*.¹⁰

Before the 26th year of his reign (No. 72 below), *i.e.* A.D. 1095-96, Kulōttuṅga conquered the country of Kaliṅga. This expedition is described in detail in the *Kaliṅgattu-Parani*. It would fall into the reign of Anantavarman, *alias* Chōḍagaṅga, of Kaliṅganagara (A.D. 1078 to about 1142).¹¹

Râjakêsarivarman, *alias* Râjêndra-Chōḷadêva II. or Kulōttuṅga-Chōḷadêva I., had various other names. The Chellûr and Piṭhâpuram plates mention his surname Râjanârâyaṇa,¹² from which the designation of a temple at Bhîmavaram was derived.¹³ Hence certain coins with the legend *Chōlanârâyaṇa* have perhaps to be assigned to him.¹⁴ The *Kaliṅgattu-Parani* calls him Kulōttuṅga-Chōḷa, Karikāla-Chōḷa, Virudarâjabhayamkara,¹⁵

¹ Professor Bühler's Introduction to the *Vikramāṅkadēva-charita*, p. 38, and Dr. Fleet's *Dyn. Kan. Distr.* p. 453 f.

² See above, Vol. II. p. 391. note 7, and Vol. III. p. 119.

³ *Kaliṅgattu-Parani*, xi. verse 74.

⁴ *Ep. Ind.* Vol. VI. p. 69 and p. 214 f.

⁵ Professor Bühler's Introduction, p. 38.

⁶ *Ibid.*, p. 44.

⁷ According to the late Professor P. Sundaram Pillai, Viḷiṅam is about 10 miles to the south of Trivandrum; *Ind. Ant.* Vol. XXIV. p. 254.

⁸ *Ind. Ant.* Vol. XXII. p. 142. The same exploit is attributed to Râjarâja I. and Râjâdhirâja; above, Vol. II. p. 241, and Vol. III. p. 52.

⁹ *Ep. Ind.* Vol. V. p. 104.

¹⁰ Canto xi. verse 69, and canto iii. verse 21.

¹¹ *Ep. Ind.* Vol. V. Appendix, p. 51, No. 358, and p. 52, No. 363.

¹² Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹³ *Ep. Ind.* Vol. IV. p. 230.

¹⁴ *Ind. Ant.* Vol. XXV. p. 321.

¹⁵ Canto vi. verse 14, and x. verse 25, where the context suggests that Virudarâja was a *biṇḍa* of Vikramāditya VI.

Abhaya and Jayadhara.¹ The last name is applied to him in two inscriptions at Chidambaram and Tiruvorriyûr.² An inscription at Pallavaram³ belongs to the 39th year of Śuṅgandavirtta-Kulōttuṅga-Śōladēva, *i.e.* 'Kulōttuṅga-Chōladēva who abolished tolls,' and three later inscriptions⁴ mention the name of the same king. As the *Vikkirama-Śōlaṅ-ulā* states that Kulōttuṅga I. abolished tolls⁵ it has to be assumed that Śuṅgandavirtta was another of his titles. In those which appear in his inscriptions in the Telugu country he has probably assumed the title *Uḍḍiyār*, 'the lord.' He has also assumed the titles *Chakravartin*, 'the emperor,' and *Tribhuvana-chakravartin*, 'the emperor of the three worlds,' which occur first in inscriptions of the 14th and 20th years (Nos. 69 and 71 below), respectively.

Kulōttuṅga's capital was Gaṅgāpurî or Gāṅgakunḍapura,⁷ *i.e.* Gaṅgaikōṇḍachōlapuram, which had been founded by his grandfather Rājēndra-Chōla I. *alias* Gaṅgaikōṇḍa-Chōla,⁸ and which had been the residence of the latter⁹ and of Vīrarājēndra I.¹⁰ The city second in importance was Kāñchî.¹¹ An inscription of the 30th year of Kulōttuṅga's reign (No. 73 below) is dated from his palace at Kāñchipuram.

The copper-plate grants state that Kulōttuṅga I. married Madhurāntakî, the daughter of Rājēndradēva of the solar race,¹² and had by her seven sons.¹³ The eldest, Vikrama-Chōla,¹⁴ was crowned (most probably) on the 18th July A.D. 1108.¹⁵ The second, Rājarāja II., was viceroy of Vēṅgî from 1077 to 1078 and was succeeded by the third brother, Vīra-Chōla.

Kulōttuṅga's queen Madhurāntakî is not mentioned by name in his inscriptions. But she is probably intended by 'the mistress of the whole world' or 'the mistress of the whole earth,' to whom many of his inscriptions refer. An inscription of the 26th year (No. 72 below) gives the names of three additional queens:—Dīnachintāmaṇi, Êlīśai-Vallabhî and Tyāgavallî. In the 30th year (No. 73 below) Dīnachintāmaṇi seems to have been dead and Tyāgavallî to have taken her place. The *Kaliṅgattu-Parani* (x. verse 55) states that Tyāgavallî exercised equal authority with the king himself.

Kulōttuṅga I. is stated to have reigned for 49 years in the Chellûr plates of his grandson,¹⁶ and for 50 years in the Piṭhāpuram inscription of Mallapadēva.¹⁷ This would carry us to A.D. 1118-19 or 1119-20. Hence he must have appointed his son Vikrama-Chōla co-regent during his life-time (in A.D. 1108). The latest epigraphical date of Kulōttuṅga I. is the 49th year of his reign in two inscriptions at Gaṅgaikōṇḍachōlapuram (No. 80 of 1892) and Achcharapākkam (No. 256 of 1901).

¹ Canto xi. verse 68, and *passim*.

² *Ep. Ind.* Vol. V. p. 105 f.

³ No. 312 of 1901; above, Vol. II. p. 171, note 3, and p. 112, note 7.

⁴ No. 5 of 1899, No. 125 of 1896, and No. 84 of 1897.

⁵ *Ind. Ant.* Vol. XXII. p. 142.

⁶ *Ep. Ind.* Vol. VI. p. 220 f.

⁷ See the *Kaliṅgattu-Parani*, xiii. verse 92, and the *Vikramāṅkadēvacharita*, vi. verse 21.

⁸ *Ind. Ant.* Vol. XXI. p. 323.

⁹ Above, Vol. II. p. 105.

¹⁰ Above, pp. 33 and 64 f.

¹¹ *Ind. Ant.* Vol. XIX. p. 333, and *Vikramāṅkadēvacharita*, Introduction, pp. 35 and 44.

¹² This was probably the Chōla king Parakēsarivarman, *alias* Rājēndradēva (p. 58 above), whose reign commenced (approximately) on the 28th May A.D. 1052 (*Ep. Ind.* Vol. VI. p. 24).

¹³ Above, Vol. I. No. 39, verse 12 f., and *Ep. Ind.* Vol. V. No. 10, verse 11 f.

¹⁴ *Ind. Ant.* Vol. XIV. p. 55.

¹⁵ *Ep. Ind.* Vol. IV. p. 266.

¹⁶ *Ind. Ant.* Vol. XIV. p. 55.

¹⁷ *Ep. Ind.* Vol. IV. p. 227.

No. 64.—INSCRIPTION AT TIRUVORRIYUR.

This inscription (No. 106 of 1892) is engraved on the west and south walls of the first *prākāra* of the Ādhipuriśvara temple at Tiruvorriyūr in the Saidâpêt tâluka of the Chingleput district.¹ The name of the temple is derived from *Ādhipura*,² i.e. 'the mortgage-village,' which is the Sanskrit equivalent of *Orriy-ūr*. That this Śiva temple is a very ancient one, follows from the fact that *Orriy-ūr* is mentioned by each of the three authors of the *Dēvāram*.³

Like the two next following inscriptions (Nos. 65 and 66), this one is dated in the 2nd year of the reign of Râjakêsarivarman, *alias* Râjêndra-Chôladêva (II.). From the Chellūr plates of Vîra-Chôda⁴ we know that Râjêndra-Chôda was the original name of Kulôttuṅga I., who is distinguished from his maternal grandfather Parakêsarivarman, *alias* Râjêndra-Chôla I., by the surname Râjakêsarivarman. That the Râjêndra-Chôla of this inscription is identical with Kulôttuṅga-Chôla I. follows from its historical introduction, which mentions the capture of elephants at Vayirâgaram and the conquest of the king of Dhârâ at Śakkarakôṭṭam. The first of these two deeds is also referred to in the later inscriptions of Kulôttuṅga I.⁵ And both these and the *Kalîṅgattu-Parani* report that he conquered Śakkarakôṭṭam when still a *Yuvarâja*.⁶ Further the subjoined inscription says that he took possession of the eastern country, by which his original dominion, the country of Vêṅgî,⁷ may be meant. Perhaps he took Vêṅgî from his uncle Vijayâditya VII., who appears to have received it from the Chôla king Vîrarâjêndra I.⁸ The southern limit of the dominions of Râjêndra-Chôla II. in the second year of his reign is perhaps roughly indicated by a line connecting Tiruvorriyūr, Tiruvâlāṅgādu and Kôlâr, the localities of the inscriptions Nos. 64 to 66. The subjoined inscription implies that he felt himself already at that time as a member of the Chôla family to which his mother and grandmother belonged,⁹ and not as an Eastern Châlukya, because it mentions as his crest the tiger, and not the boar. But he cannot yet have taken possession of the Chôla country on the banks of the Kâvêri. For, his victory over the Kuntala king (Vikramâditya VI.) and his accession to the Chôla throne are referred to only in later inscriptions of his; and in these he bears the new name Kulôttuṅga, which, to judge from verse 11 of the Chellūr plates,¹⁰ he assumed on the very occasion of his coronation as Chôla king and after his victory over Vikramâditya VI.¹¹

The purpose of this inscription is to record that a general, whose name we know already from an inscription of Adhirâjêndra,¹² granted 240 *kâṣu*, which the temple authorities employed for purchasing certain land from five villages. Three of these belonged, like Tiruvorriyūr itself, to Puḷal-nâdu, a subdivision of Puḷarkôṭṭam; one to a sub-

¹ No. 27 on the *Madras Survey Map* of that tâluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 176, the name is erroneously spelt 'Tiruvattiyūr.'

² This name occurs in a short Sanskrit inscription of Kulôttuṅga I. at Tiruvorriyūr; *Ep. Ind.* Vol. V. p. 106.

³ See above, Vol. II. pp. 152, 252 and note 9; and *Ep. Ind.* Vol. III. p. 277 f.

⁴ Above, Vol. I. p. 52.

⁵ See above, Vol. II. p. 235.

⁶ See *ibid.* p. 230 and note 4.

⁷ See above, Vol. I. p. 51.

⁸ See above, p. 128, note 9. ⁹ See, e.g., the Table in Vol. II. p. 232. ¹⁰ Above, Vol. I. p. 59.

¹¹ This view is supported by the fact that the *Vikramêṅkadêvacharita* does not yet call him Kulôttuṅga, but Râjiga, which is a familiar abbreviation of his original name Râjêndra-Chôla; see above, Vol. II. p. 231.

¹² Above, No. 57, text line 6 f.

division of Puliyûr-kôttam; and the last to Elumûr-nâdu. Both Pulal¹ and Puliyûr² now belong to the Saidâpêt tâluka. Pulal-nâdu must have comprised the north-eastern portion of that tâluka, where we find Tiruvorriyûr and two of the three other villages which the inscription locates in Pulal-nâdu, *viz.* Manali³ and Âmbilavâyil.⁴ Elumûr-nâdu owes its name to Elumbûr (Egmore), now a portion of the city of Madras.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] [க]ரு மன்னி வி[ள]ங்குமிருகு[வ]டனைய தன் தொ[ளும்] வாளு-
 னுணையெ[ள]க்கொளலர் வஞ்சனை [க]டக⁵ வயிராகரத்துக்கு[ஞ்]சரக்குழாம் பல
 வாரிமெஞ்சலில் சக்கரெ[க]ரட்டத்து[த்த]ராவரசனை[த்தி]க்கு சிகழ[த்]கிறை கொ-
 ண்ட[ரு]ளி அ[ரு]க்கருதையத்தாசை[யி]வி[ரு]க்குங்கமலப[ண]ய நிலமகள்[தன்னை]
⁶ முன்[னி]ர்க்கு[னி]ச[தவன]னாள் திருமாலாதிக்க[ெ]ச[மு]லாசி⁷ [ய]ர[து]ஞ்சலியர்
 வகையின்தெடுத்த[ன்] குடை [கி]ழக்கிழ⁸ இன்புறவி[ரு]த்தித்திகிரியாம்⁹ புசி-
 யாந்திசைதொ[று]ம் நடாத்திப்பு[க]ழுந்த[ரு]மமும் புவிதொறும் நிறு[த்]தி¹⁰ விர-
 மு[னி]பாகமு[ம்] மா[னமு]ங்க[ரு]ணையும் உரிமைச்சுற்றமாக[ப்]பிரிய[ர]த்தவநிகழ
 [ச]ப[மு]கானும்¹¹ [வி]ற்றி[ரு]னு குலமணி[ம]கு[டமு]றைமையில் குடித்த[ன்] கழல்
 [த]ராதிபர் [கு]டச்செங்கொல் நாவலம்புவிதொறும் நடாத்திய[ி] கொ ராஜகெலரி-
 வநூ[ன] உ[டை]யார் ஸ்ரீராஜேசு[சொ]ழ[தெ]வர்க்கு யாண்டு இரண்டாவது ஜபங்-
 கொண்டசொழமண்டலத்துப்புழற்கொட்ட[த்து]ப்பு[மு]ல்கா[ட்]டுத்[திரு]வொற்றி[யூ]ர்
 உடையார் கோயிலில் காரா[ண]விட¹²
 ஈகாட[லு]க்கு வெ[ண்]டும் நில[க]ங்களுக்கு வெ[ண]பதி[கள்] சொழ[மண்]-
 [ட]லத்து உய்ப்கொண்டார்[வ]ளநாட்டுத்திரமுர்நாட்டு¹³ நட[ர்] கிழார்
 ராஜாஜன் பாசிருபரா[க்ஷ]வகாரா[ன] ¹⁰ விரசொழிளங்கொவ்வளர் இத்தெவர்
 பண்டாரத்து ஒக்கின அன்றாடு நற்காச இருநூற்று நாற்பது [||*]
 இக்காச இருநூற்று நாற்பதும் இத்தெவர் பண்டாரத்து [||*]
 இக்கா[சு]க்கு [இ]க்கெவதா[ன]ம் புழற்கொட்டத்துப்புழல்காட்டு ம[ண]வியான
 சிங்கவிஜயச்சதலெ[டு]கிமங்கலத்து வலெயெயொ[மும்] இன்னாட்டு [ஆ]ம்-
 பிலவாயிலும் இகணையூரும் புலியூர்க்கொட்டத்துடர்மு[ன்]னிகாட்டு வெ[ழ]சா-
 [த்]தும்¹⁴ [எ]ழுமுர்நாட்டுப்பிரய[பு]ர[சு]க[த்]தும்¹⁵ ஊரொம் க[வ]விலையா-

2 வணக்கைய[பு]யெ[ழுத்து] [||*]¹⁶

TRANSLATION.

Hail! Prosperity! With his arms which resembled two mountains, (*and between*) which the goddess of prosperity permanently rested and shone, and with (*his*) sword as (*only*) helps, (*the king*) overcame the treachery of (*his*) enemies; carried off many herds of

¹ See above, p. 76, note 15. ² See above, p. 49, note 9.
³ No. 26 on the *Madras Survey Map* of the Saidâpêt tâluka.
⁴ Now Âmulavâyil, No. 23 on the same map.
⁵ Nos. 65 to 67 read கடனூ. ⁶ Read முன்னீர். ⁷ Nos. 65 to 67 add எடுத்தன்ன.
⁸ Read கீழ். ⁹ No. 66 reads திகிரியும் [பு]வியுத். ¹⁰ Read வீர.
¹¹ Read வீற்றி. ¹² Read விடங்கதெ[வ]ர் [தி]ருச்சாஜாட as in line 4.
¹³ Read திராமூர்நாட்டு in accordance with No. 57 above, text line 6. In text line 7 of the same inscrip-
 tion fill up இனங்கொவ்வளரும் on the strength of the present inscription.
¹⁴ Read எழுமுர். ¹⁵ Read பிரயபாக்கத்தும் or பிரையபாக்கத்தும் as in lines 3 and 4.
¹⁶ I consider it unnecessary to publish the remaining three lines, which contain details of the land sold by
 each of the five villages mentioned at the end of line 1.

elephants at Vayirâgaram (Vajrâkara); and was pleased to levy tribute (*which*) illuminated (*all*) directions from the king of Dhâra at the rich¹ Śakkarakôttam (Chakrakôtta). (*He*) gently raised, without wearying (*her*) in the least, the lotus-like goddess of the earth residing in the region of the rising of the sun,²—just as (*the god*) Tirumâl (Vishnu), having assumed the form of the primeval boar, had raised (*the earth*) on the day when (*she*) was submerged in the ocean (*by the demon* Hiranyaksha),—and seated (*her*) under the shade of his parasol, (*where she*) experienced delight. (*He*) made the wheel (*of his authority*) and the tiger(-*banner*) go in every direction and established (*his*) fame and justice in every country. While valour, liberality, pride and compassion, as (*his*) intimate relatives, were resplendent on the undivided³ earth, he took his seat (*on the throne*) with (*the goddess of*) victory and put on by right the jewelled crown of (*his*) family. While the rulers of the earth bore his feet (*on their heads*), (*he*) wielded the sceptre in every (*quarter of the*) beautiful continent of the *nâval* (tree).⁴

In the second year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Srî-Râjêndra-Śôladêva,—the general (*sênîpati*) Râjarâjaṅ-Paranriparâkshasânâr, *alias* Vîra-Śôla-Ilaṅgôvêlâr, the headman of [Nal]âr in Tiraimûr-nâdu, (*a subdivision*) of Uyyakkondâr-valanâdu, (*a district*) of Śôla-maṅḍalam, deposited — for the expenses required for anointing (*the idol of*) Kârâṇai-Vidaṅgadêvar in the temple of the god of Tiruvorriyûr in Puḷal-nâdu, (*a subdivision*) of Puḷarkôttam, (*a district*) of Jayaṅgonda-Śôla-maṅḍalam, — in the treasury of this god two hundred and forty good⁵ *kâsu* current at the time. After these two hundred and forty *kâsu* had been deposited in the treasury of this god, (*the following*) deed of sale of land was drawn up in writing against (*the receipt of*) these *kâsu* by us, the assembly of Maṅali, *alias* Simhavishnu-chaturvêdimâṅgalam,⁶ a *dêvadâna* of this (*temple*) in Puḷal-nâdu, (*a subdivision*) of Puḷarkôttam, and by us, the villagers of Âmbilavâyil and Igaṇaiyûr in the same *nâdu*, of Vêḷasârṅgu in Tudarmuṅṅi-nâdu, (*a subdivision*) of Puliyûrkôttam, and of Pirayapâkkam in [E]lumûr-nâdu.

No. 65.—INSCRIPTION AT TIRUVALANGADU.

This inscription (No. 14 of 1896) is engraved on the east wall of the second *prâkâra* of the Vatâranyêśvara temple at Tiruvâlaṅgâdu, a village in the Kârvêtnagar Zamîndârî, 3 miles north-north-east of the Chinnamapêt Railway Station. The present name of the temple is derived from *Vat-âranya*, 'the banyan forest,' which is the Sanskrit equivalent of *Âlan-gâlu*. In Tiruñâṇasambandar's *Dêvâram* the place is mentioned by the name Paḷaiyaṅûr-Âlaṅgâdu, *i.e.* 'Âlaṅgâdu (near) Paḷaiyaṅûr.' And the subjoined inscription speaks of it as "Tiruvâlaṅgâdu (near) Paḷaiyaṅûr in Paḷaiyaṅûr-nâdu, (*a subdivision*) of Mênmalai."⁷ Paḷaiyaṅûr is found on the *Madras Survey Map* of the Kârvêtnagar Zamîndârî; it is close to Tiruvâlaṅgâdu and 3 miles north-east of the Chinnamapêt Railway Station. According to another inscription at Tiruvâlaṅgâdu (No. 16 of 1896), Mênmalai, the district to which Paḷaiyaṅûr-nâdu belonged, was included in Jayaṅgonda Śôlamaṅḍalam.

¹ Literally 'not deficient.'

² *I.e.* he conquered the eastern country.

³ *I.e.* not shared in by other kings.

⁴ *I.e.* Jambûdvîpa. *Nâval* is the Tamil equivalent of *jambû*; compare above, Vol. II. p. 253.

⁵ *I.e.* of full weight; compare p. 111 above.

⁶ This surname may go back to the Pallava king Simhavishnu; see above, Vol. II. p. 314.

⁷ Mênmalai or (with *seni*, Mênmalai means 'the Western hills.'

The historical introduction and the date of this inscription are identical with those of No. 64. The inscription records that Râjendra-Chôla II. issued an order to the effect that twenty-five families of Śaṅkarappâdi should be settled on the land of Tiruvâlangâdu, that the new settlement should be called Râjendra-Śôlappâdi (after the name of the king), and that the settlers should have the duty of looking after fifteen lamps of the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [!]* திரு மன்னி விளங்கும் இருகுவடனைய தகொளும் வாளுளுணையெந்கெழலா¹ வருசனை கடனு வயிராகாத்து குஞ்சாகுழாம் பல வாரி² அஞ்சவிச்சகரகொட்ட[த்]து தா[ர]ாவரைசனைத்திசு நிகழத்திறை கொண்டருளி அருகதுதையத்தாசைம[வி]ருகும் கமலமனைய³ நிலமகள் தநனை⁴ [மு]க்கீர்கு[ளி]த்-[த]வன்[ன] திருமாவா[தி]-
- 2 கெழலாகி எடுத்தந் யாதம சலியா வகை இவ்வேடுத்து தந் குடை நிழல் இப்புற இ[ரு]த்தி கீர்கியும்⁵ புள்[யு]கிசைதொறும் செலுத்தி புகழுசருமமும புவிதொறுந் துத்தி வீரமும் திய[ர]க[மு]மாக[மு]மும் கருணையும் [உ]ரிமைச்சுற்ற- [ம]ரகீப்பியாத் தவக்கழ⁶ சயமும் தாதம் வீற்ற[ரு]* து குலமணி[ம]குடமுறை- மையிலச்சுடி தன் கழல் தரா-
- 3 திகர் கு[ட]ச்செ[ங்]கொல் நாவலம்புவிதொறுநடாத்திய கொவிராஜகெசரிவநாரக உடையார் ஸ்ரீராஜேசுரசொழிபெவற்கு யாண்டு இரண்டாவது ஜயங்கொண்ட- சொழமண்டல[த்]து மணையி[ற்]கொடத்து புரிசைகாட்டு[ச்]சிவபுரத்துப்பகலிருக்- கையி[ல்]த்திருவமு[து]⁷ செய்தருள[ாய]ரு[ந்]து மென்மலைப்பை[ழய]-
- 4⁸ [னு]ர்நாட்டு[ப்]பழையனார்⁸ திருவ[ர]லங்காடுடைய தேவாபெ[வ]ர்க்கு இவ்வூர் நில- த்திலை [ர]ராஜேசுரசொழிப்ப[ா]டிபெ[ப]ன்னும்⁹ பியரால் இருபத்தை[ஞ்சு] சங்கா- பபாடிக்கு[டி] எ[ற்]றிப்பதிருஞ்சு திரு[ந]காவனக்குக்கு வெண்டும் எண்ணையடி- எரிக்கப்பணை வெண்டுமெ[ன்]து நந்-
- 5 கன்மிகளில் வீரசொழிப்பலவலாயன் நமக்குச்சொன்னமெ[யி]யில் இருபத்தை[ஞ்சு] சங்கா- கரட்பாடிச்சுடியும் இத்தெவர்க்குத்திருவிளக்கெண்ணையட்டக்கடவாகளாக கி[...]
குடுத்தொமெ[ன்]து திருமந்திரவொ-
- 6 லை அருமொழிவிழுப்பரயர் எழுத்தினுற்புகுசு திருவாய்க்கெழ்வ[ப்]படி இத்தந்மத்தக்கு அழிவு செய்வார் திருவாணை ம[று]த்தாரொன்[று] கல் வெ[ட்]டுக[வெ]ந்து அநி- காரிகள் நாங்கொற்ற[க்]கடம்பன் எ[வ] இ[ர]ங்க[ர]ரான வீரசொழிப்-
- 7 பல்லவநாயர்[க்கு] குடிக[ளு]சு குடி இ[ரு]க்கை[யு]ம் கந்து மெய பா[மும்]
த[ண்ணீ]ற்கு[ளம்] தடாக[மு]ம் சுடுகா[டு]ம்¹⁰

TRANSLATION.

(Line 3.) Hail! Prosperity! In the second year (of the reign) of king Râjakêsari-varman, *alias* the lord Śri-Râjendra-Śôladêva, who &c.¹¹— the following royal order

¹ No. 64 reads க்கெளலர் வருசனை.

² No. 64 reads யெஞ்சலில். Probably the reading intended in the present inscription is the same as in No. 67: அஞ்சலில் சக்கரகொட்டத்து, 'at Śakkarakôṭṭam (whose inhabitants were) fearless.'

³ The க of மகள் is engraved below the line.

⁴ Read முன்னீர்.

⁵ No. 66 reads திகிரியும்.

⁶ No. 64 reads மாக[ப்]பி[ய]ரத்தல.

⁷ The ப after சிவபுரத்து is engraved above the line.

⁸ Read னார்.

⁹ Read பாடியென்னும்.

¹⁰ This line and the remaining two lines which are preserved are much damaged.

¹¹ The historical introduction of this inscription is the same as in No. 64.

was received with the signature of the royal secretary (*tiru-mandirav-ôlai*) Arumôli-Viḷupparayar:—"While (*we*) were dining in the day-residence (*pagal-irukkai*) at Śivapuram in Purisai-nâḍu, (*a subdivision*) of Maṇaiyirkôṭṭam,¹ (*a district*) of Jayanḡonda-Śôḷa-maṇḍalam, (*and*) when Vîra-Śôḷa-Pallavaraiyaṇ, (*one*) among our officials (*kaṇṇi*), submitted to us that twenty-five families of Śaṅkarappâḍi should be settled on the land of this village, (*that this settlement should be called*) by the name of Râjêndra-Śôḷappâḍi, and that (*they*) should supply the oil required for, and keep burning, fifteen perpetual lamps (*in the temple*) of Mahâdêva at Tiruvâlaṅgâḍu (*near*) Paḷaiyaṇûr in Paḷaiyaṇûr-nâḍu, (*a subdivision*) of Mênmalai,— we granted that the twenty-five families of Śaṅkarappâḍi should supply lamp-oil to this god."

(L. 6.) Accordingly, the magistrate (*adhikârin*) Nânḡorra-Kadambaṇ ordered:—"Let it be engraved on stone that those who shall cause injury to this charity will have disobeyed the royal order."

No. 66.—INSCRIPTION AT KOLAR.

This inscription (No. 131 of 1892) is engraved on the east wall of the Kôlâramma temple at Kôlâr in the Mysore State. In the Chôḷa inscriptions of the temple the goddess is called Piḍâri,² and Kôlâr itself Kuvalâlam. As the traditional capital of the Gaṅga family it is mentioned under the names of Kuvalâlapura,³ Kôḷâlapura and Kôlâhalapura.⁴ According to the subjoined inscription (l. 5) it belonged to Kuvalâla-nâḍu, a district of Vijayarâjêndra-maṇḍalam.

The historical introduction and the date of this inscription are identical with those of Nos. 64 and 65. The inscription records that an officer named Vîraśikhâmaṇi-Mûvêndavêḷâr inspected the temple and appointed a committee,⁵ which seems to have made allotments to various shrines included in the temple. The temple revenue had been originally paid by the temple villages in gold coins (*mâḍai*), but was subsequently converted into supplies of paddy. We learn that one *mâḍai* corresponded to two *kâsu* (l. 11) and that one *kâsu* purchased about $2\frac{3}{4}$ *kalam* of paddy (l. 11 f.). In the Tiruvallam inscription of Adhirâjêndra one *kâsu* corresponds to four *kalam* of paddy.⁶ The Tanjore inscriptions of Râjarâja I. and Râjêndra-Chôḷa I.⁷ fix the interest per *kâsu* at 3 *kuṟuṇi* of paddy or one eighth *kâsu*, from which it follows that one *kâsu* corresponded to 24 *kuṟuṇi*, i.e. 2 *kalam*. This shows that the prices of grain must have varied considerably either according to the locality or at different times.

The preserved portion of the inscription consists of 28 lines. At the end of each of the lines 1 to 7 a few syllables are lost; at the end of line 8 much more is lost; and from line 9 it is impossible to supply the missing portions of each line. To give a general idea of the contents of the inscription, I am publishing the text as far as line 13, but am quoting also from the unpublished portion in the following list of shrines to which allotments were made:— Vîrabhadradêva (l. 12), Brahmâṇi, Îśvarî (l. 13), Vaishṇavî (l. 14),

¹ This district is the same as Maṇaiyirkôṭṭam or Maṇaviṛkôṭṭam in Vol. I. p. 147.

² Compare above, p. 9 and note 6. Piḍâri is evidently a corruption of Bhaṭṭârikâ, a name of Durgâ.

³ Above, Vol. II. p. 380.

⁴ See *Ep. Ind.* Vol. IV. p. 200, note 1.

⁵ One of the members of this committee is also referred to in the Tiruvallam inscription of Adhirâjêndra; see below, p. 139, note 2.

⁶ See page 117 above.

⁷ Above, Vol. II. No. 9, paragraphs 5 and 6, and No. 26, paragraphs 4 and 5.

Indrânî (l. 15), Ganapati (l. 16), Châmunḍêśvarî of the chief shrine (*mūlasthâna*) (l. 17), Kshêtrapâladêva, Mahâsâstâ¹ (l. 18), Sûryadêva (l. 19), Yôginî and Yôgêśvara (ll. 24 and 27). At the worship of the two last deities intoxicating drinks (*madya-pâna*) were consumed.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி விளங்கும்ருகு[வடனைய] தந் தொளும் வாளுஞ்சுணை-
யெனக்கெழ³
- 2 னை க[ட]து வயிராகாததுக்குஞ்சாக்குழாம் பல வாரி அஞ்சவி⁴ சக்கரசொட்டத்துத்-
தாராவ[ர]ச[னை]த்திக்கு நிகழத்திறை கொண்டருளி அ[ரு]க்கனுதையத்[தாசைய]-
விருச்சு[ங்கமலமனைய நிலமகள்தன்னை முன்[ன்]⁵
- 3 வந்நாள் திருமாலாதிக்கெழலாகியெடுத்த[ன்*]னவியாது[ஞ்சலிபா [வ]கையின்தெடுத்து-
த்தன் குடை நீழலின்பு[ற] இருத்தித்திரியும் [பு]ளியுச்சைதொழுகடாத்கிப்-
புசமுசருமமு[ம் புவ்தொழும்] நிறுத்தி [ன்]ரமுசயாகமுமானமுங்கருணையும்
உரிமைச்⁶
- 4 யாத்தலசிகழ ஜ[ப]முசாலும் வீற்றிருநு குலமணிமகு[ட]முறையற்குடித்தன் கழல்
தராதிவர் குடச்செங்[டு]கால் நாவமபுவிதொழும் நடாத்திய கொ நாஜகெவரி-
வநூரான [உடை]யா[ர்*] [ஸ்ரீ]நாஜெசு[சொழ]வெவர்க்கு யாண்டு இரண்டாவது
அதிகாரி⁷
- 5 [ழம]ண்ட[வ]த்துக்காவியூர்க்கொ[ர]ட்டத்து[ப்]டு[ப]ரும்புலியூர்ந[ர]ட்டுப்பாண்டியம்பாக்கத்-
து[ப்]பாண்டியம்பாக்கமுடைய[ன்] அப[ப]ல[வ]ந் திருப்[டு]பாஜையாராக வீர-
சிகாமணி[மு]டு[க]வெள[ர]ர் விஜயராஜேசுமண்டலத்துக்குவளாவநா⁸
- 6 த்துப்பிடாரியா[ர்] [க]யினினுள்ளால் திருச்சு[ற்ற]மண்டபத்துக்கொயிற்[க]ரும[ம]ரா-
ராயாவிருந்து இத்தெவர் [த]வதாரமான [ண]ர்களால் வ[க] ம[ர]டை நெல்-
லாக்கி இத்தெவர்க்கும் பதிபாதமுலப்பட்டிடை⁹
- 7 பலபணி நிவசுக்கார[ர்*]க்கு[ம்] நில[க]ஞ்செ[ய]த்த படி உண்டொவென்று இத்தெவர்-
க்கு மாடாபத்தியஞ்செ[ய]நிற கன்னுடகபணடிதறையு[ம்] ¹⁰ பதி[ப]ாதமுலப்பட்டி-
டைப[ப]ஞ்சா[சாரிய]த்தெவகழிகளையுங்கெட்க உடை[ய]ார் [ஸ்ரீ]¹¹
- 8 முடிவர்க்கு யாண்டு இரண்டாவது வரையு[ம்] நிலகஞ்செ[ய]த்தில்லை[ய]ன்று
[டு]சால்ல [மெ]ற்படியார்தனையும் புரவு[வ]ரி[கிணை]களத்து [முக]வ[வட்ட]டி
பைய[ய]யூக்[டு]க[ர]ட்டத்து [ஆ]ரணி நிலை மும்முடிசொழ[ந]வ்வூர் இளை¹²
.
- 9 வெளான் கணபுரமான திருபசிக[ர]மணிவிழு[ப்ப]ரை[ய]னை [வை]ய[ய]த்த[க்கெ]-
து அ[தி]காரிகள் வீர[ச]ிகாம[ணி]முவெவ-
வெளா

¹ See above, p. 9 and note 5.

² யொயிநியொமொவாவ-டுஜெக்கு மத்திய[ப]நம் இருகலத்தினால் நெற்கலம் (l. 27), "one kalam of paddy for two kalam of intoxicating drinks for the worship of Yôginî and Yôgêśvara."

³ See above, p. 135, note 1.

⁴ See above, p. 135, note 2.

⁵ Read முன்னர்க்குளித்த.

⁶ No. 64 reads உரிமைச்சுற்றமாக[ப்]பிரி.

⁷ Read அதிகாரிகள் ஜயங்கொண்டசொழமுண்டலத்து and compare above, Nos. 4 and 10, where Kâliyûr-kôttam is mentioned as a district of Jayangonda-Chôla-maṇḍalam.

⁸ Read நாட்டுக்குவளாலத்து in accordance with unpublished inscriptions of the same temple.

⁹ Read முலப்பட்டைப்பஞ்சாசாரிய.

¹⁰ Read மூல.

¹¹ Read ஸ்ரீநாஜெசு[சொழ].

¹² See below, p. 139, note 2.

- 10 மடாட தூதமெண்டத்தெழெ முன்று¹ மா — பாககமபன்[ள்] மாடை இருநாந்து
இரண்டே மாகா[ணி] ||— [அ]தையூத மாடை பத்தராயே ஒருபாவன[ா] ||—
[நை]
- 11 [அ]— ஜஞ்[தூத]செருநு[ப]த்[தெ]ழெ மு[ன்று]¹ ம[ர]க்காணியினு² மாடை
[அ]யூ[க]கு காச இரண்டாக காச ஆ[மி]ரத்து முப்பத்து நாவெ முய்யா-
வனாககு காசொன்[று]க்கு [ர]ர[து]³
- 12 [க*][வ]நெ [தூணி]யினு⁴ கலங்கலநெ தூணி நானாழி வாசி எற்றி அருமெ[ர]ழி-
தெ[வ]ன ப[ர]ககாவால் நெல்லு இரண்டாய்த்தெண்ணூறறு நாற்பத்து முக்-
கலநெய் இற[தூ]ணி மு[க]குமுணிக்கும் கீவ[க]ஞ்செ[ய*]த படி ||— ⁴வா-
க[து]டு[டிவாக்கு வகி]⁵
- 13 நாலு[ம்] ||— ஜூலூ[ணி]யார்க்கு வ[கி]⁵ ஒன்றுக்கு திருவமுதர்சி
நானாழியும் கந்[ய]முது இரண்டும் [அ]டைக்காயமுது இரண்டுமே இலையமுது
நாலும ||— ாக[ய]யார்க்கு [வகி]⁵ ஒன்று[க்கு] திருவமுதர்[ர்]
.

TRANSLATION.

(Line 4.) Hail ! Prosperity ! In the second year (of the reign) of king Rājākēsarī-
varman, *alias* the lord Śrī-Rājēndra-Śōladēva, who *etc.*⁶— when the magistrate (*udhi-
kārīn*) Ambalavaṇ Tiruppondaiyār, *alias* Viraśikhāmaṇi-Mūvēndavēlār, the
lord of Pāṇḍiyambākkam⁷ (and a native) of Pāṇḍiyambākkam in Perumbuliyyūr-
nāḍu, (a subdivision) of Kāliyūr-kōṭṭam,⁸ (a district) of [Jayaṅgonda-Śōla]-maṇ-
dalam, was examining the affairs of the temple in the *maṇḍapa* enclosing the temple
of Piḍāriyār at [Kuvalālam] in Kuvalāla-nāḍu, (a district) of Vijayarājēndra-
maṇḍalam, (he) asked the *Kaṇṇūḷiyā-Paṇḍiā*⁹ who was the superintendent of the *matha*¹⁰
of this god,¹¹ the *Pañchāchārya* (who wears) a silk garment (in honour) of the feet of the god,¹²
and the *Pañcāchārya* of the god:— “Have allotments been made to this god, [to the
Pañchāchārya] (who wears) a silk garment (in honour) of the feet of the god, and to the
various temple servants,¹³ after the (payments in) gold coins (*māḍu*) accruing from the villages
which are *dēvadīnas* of this god were converted into (supplies of) paddy ?”

(L. 7.) The answer was:— “No allotments have been made until the second year (of the
reign) of the lord [Śrī-Rājēndra-Śō]ladēva.”

¹ Read டன்று.

See below, page 139, note 1.

² Read ராஜகேசரிமால.

⁴ Read திர.

⁵ Read வகி.

⁶ The historical introduction of this inscription is the same as in No. 64.

⁷ No. 215 on the *Madras Survey Map* of the Arcot tāluka.

⁸ The same district is mentioned above, Vol. I. Nos. 84, 85, 147 and 148, and Vol. III. p. 2. One of its subdivisions, Virpēḍu-nāḍu (Vol. I. p. 117 and Corrigenda on p. 184; *Ep. Ind.* Vol. VI. p. 228), is named after the modern Vippēḍu, No. 59 on the *Madras Survey Map* of the Conjeeveram tāluka. Another of its subdivisions, Pāḡūr-nāḍu (above, Vol. III. p. 2), is probably named after Pāvūr, No. 247 on the *Madras Survey Map* of the Arcot tāluka. Uttaraṇṇēr formed a separate subdivision of it; see above, p. 3 and note 6.

⁹ As Kōlār is situated in the Kanarese country, the head of the *matha* was naturally a Karnāṭaka Brāh-
maṇa.

¹⁰ மாடாபத்தியம் is the same as *māthāpatya* in Dr. Kittel's *Kannāḍu-English Dictionary*, p. 1232.

¹¹ In reality the deity of the temple was not a god, but the goddess Piḍāri.

¹² The same term occurs in two Tanjore inscriptions (above, Vol. II. No. 21, paragraph 2, and No. 68, paragraph 2) and in an inscription at Pallāvaram (*ibid.* p. 111, note 3). Regarding *pādamūla* see *Ep. Ind.* Vol. IV. p. 254, note 4.

¹³ For திருவமுதர் see above, Vol. II. p. 278, note 2.

(L. 8.) Thereon the magistrate Vîraśikhâmani-Mâvêndavêlâ[r] appointed (a committee consisting of) the above mentioned persons; the *Puravaritinnikalattu-Mugavetti*² of Ilai[yûru] (near) Mummudi-Śôla-nallûr (and) a resident of Ârani in Paiyyûr-kôttam; (and) Vêlân Kanapuram, alias Nripaśikhâmani-Vilupparaiyan.

(L. 10.) *mâdai* one hundred and eighty-seven and three twentieths.³ Pâkkambal[li] (had to pay) *mâdai* two hundred and two, one twentieth and one eightieth. [A]raiyyûr (had to pay) *mâdai* ten and a half, one twentieth and one fortieth

(L. 11.) [Altogether], [*mâdai*] five hundred and seventeen, three twentieths and one eightieth, which correspond — at the rate of two *kâśu* for one *mâdai* — to *kâśu* one thousand and thirty-four, three twentieths and one fortieth,⁴ which correspond, — at the rate of by the *Râju[kêsari]*⁵ (measure) for each *kâśu* — to *kalam* and one *tûni* [of paddy], which correspond — with an increment⁶ of one *kalam*, one *tûni* and four *nâli* for each *kalam* — to two thousand eight hundred and forty-three *kalam*, two *tûni* and three *kurûni* of paddy by the *marakkâl* (called after) Arumolidêvan.⁷

(L. 12.) Out of this the following allotments were made:— To Vîrabhadradêvar, [at each] of the three times of the day, four To Brahmâniyâr, at each of the three times of the day, four *nâli* of rice, two dishes of vegetables, two areca-nuts and four betel-leaves. To Îsvariyâr, at each of the three times of the day, of rice

No. 67.—INSCRIPTION AT SOMANGALAM.

This inscription (No. 182 of 1901) is engraved on three walls of the Saundararâja-Perumâl temple at Sômaṅgalam,⁸ a village north of Manimaṅgalam in the Chingleput district. The ancient name of the temple was Chitrakûṭa (l. 3). Like Manimaṅgalam,⁹ Sômaṅgalam belonged to Mâgaṅûr-nâdu, a subdivision of the district of Śêṅgâṭṭu-kôttam (l. 2 f.).

The inscription is dated in the 3rd year of Râjêndra-Chôla II. The introduction agrees with that of the inscriptions of his 2nd year (Nos. 64 to 66 above), but adds a reference to his queen, without mentioning her name.

TEXT.

1 ஸ்ரீ ஸ்ரீ [[*] திரு மனு¹⁰ விளங்கும் இருகுவடனை[ய] த[ன்] தொளும்
[வ]ளும்¹¹ [துணை]மெயன[க்கெ]ன[ரவர்]¹² வஞ்ச[னை] கட[னு] வ[யி]ராகரத்து
குஞ்சரக்[கு]ழாம் பல வாரி அஞ்சலில் சக்கரகொட்டத்து தா[ர]ரவரச[னை]த்-

¹ Regarding this designation see above, p. 117, note 10, and p. 118, note 4.

² The missing name is preserved in No. 57 above, text line 23 f.

³ This amount must have been due to the temple from some village, the name of which is lost at the end of line 9.

⁴ This product is wrong. It would be correct if, at the beginning of line 11, we read ஐந்நூற்றொருபத். தெழெ மாவகாயெ காணியினுல், "five hundred and seventeen, one twentieth, one fortieth and one eightieth."

⁵ On this measure see above, Vol. II. p. 42.

⁶ Regarding *vâsi*, 'an increment,' see above, Vol. II. p. 149 and note 1.

⁷ See above, p. 8 and note 3.

⁸ No. 311 on the *Madras Surrey Map* of the Conjeeveram tâluka.

⁹ See above, p. 49 and notes 6 and 7. ¹⁰ Read மனனி. ¹¹ Read வானும். ¹² Read கெளலர்.

- [கி]க்கு கீகழத்திதை கொண்டருளி அருக்க[ள்] உ[ந]ைத[ய]த்தானசயிலிருக்கும்
 கமலமனைய கீலமகடன்னை பு[ன]ை[ர]ாக்[ந]ுத்தவனன[ள்]¹ திருமால் கெழலா-
 பெடுத்தன்ன(ன) யாது சனியா வ[ந]ைகயினிதெ[ந]ி[த]ு[த]ு[க]ு[ந] குடை² கீழந்த-
 ழினபுறக்[ரு]த்தி (|—)
- 2 கீகாதிபும³ புலியுக்கைசெதொறு[ந]டாத்தி⁴ விரழகியாகமும் மாளமுங்கருணையு[முரி]-
 மைச்சுற்றமாகபிரியாது [ந]்கழச்சய[மு*]-[க]ர[ந]ும⁵ விற்றி[ரு*]கு குலம[ணி]-
 மகுடமுறை[நை*]மயில் சூடித்தன கழல தாதிவா சூட செங்கால [ந]ரவ[ல]⁶
 [ந]டாத்தி⁷ விரலி[ரு*]லாலனத்து புவனமுழுதுடையானொடும
 விற்றிருகுருளி[ன]⁸ கொவிராஜகேசரி[வ*]நான உடையா பு[ந]ொஜெகிரசொழ-
 ளெவமகு⁹ யாண்ட ந [ஆ]வது (|—) [ஜ][ய*]ங்[கெ]ரண்டசொழமண்டலத்து
 செங்காட்டுக்கொட்டத்து (—)
- 3 ம[க]ணூரநாட்டு லொமங்கல[ம]ரன ராஜ[ந]ொலிணி¹⁰ வெடமங்க[க*]வத்து¹¹
 ம[ந]ாலையையாம்¹² எங்களு[ந]ுசசித்தகூடத்திழ்வ[ந]ாக்கு குடலுவத் சீலா-
 வெவெவெ செயத [ப]ரிசா[வ]து [*]¹²

TRANSLATION.

Hail! Prosperity¹³ In the 3rd year (of the reign) of king
 Rājakêsarivarman, *alias* the lord Śrī-Rājêndra-Śōladêva, who was pleased to
 take his seat on the throne of heroes together with (*his queen*), the mistress of the whole
 world,— we, the great assembly of Sômaṅgalam, *alias* Rājaśikhâmani-chaturvêdi-
 mangalam, in Māganûr-nādu. (*a subdivision*) of Śêngaṭṭu-kôṭṭam. (*a district*) of
 Jayaṅgonda-Śōla-maṅḍalam, drew up the following writing on stone, to last as long
 as the moon, in favour of the lord of the holy Chitrakûta (*temple*) in our village.

No. 68.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 17 of 1893) is engraved on the north wall of the Pāṇḍava-Peru-
 māl temple at Conjeeveram. The ancient name of the temple was Tiruppâḍagam
 (l. 3), and it is mentioned under the name of Pâḍagam in the *Nalâjiraprabandham*.

The date is the 5th year of the king, who is now styled Kulōttunga-Chōladêva
 (I.), while in the inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77) he still
 bears the name Rājêndra-Chōladêva (II.).

The new inscription refers to his early victories at Śakkarakôṭṭam and Vayi-
 rāgaram.¹⁴ It then states that he vanquished the king of Kuntala, *i.e.* the Western
 Chālukya king Vikramāditya VI., that he crowned himself as king of the country on the
 banks of the Kāvêri, *i.e.* of the Chōla country, and that he decapitated an unnamed
 Pāṇḍya king. An inscription of the 6th year of his reign¹⁵ adds nothing new to these
 statements.

¹ Read = ளி க.க.² Read கீழி.³ Read தீகிரம.க.⁴ Read வீச.⁵ Read விற்றி.⁶ Restore நாவலப்புவிதொறும்.⁷ Read தீயநிருத்திசீன.⁸ Read நானொஜெகிரசொழ.⁹ Read மரணூர்.¹⁰ Read வகாடுவெ-கி.¹¹ Read செங்கால.¹² The remainder of line 3 and the following 3 lines mention several pieces of land which were assigned to the temple for its various requirements. I consider it unnecessary to publish this portion of the inscription.¹³ The historical introduction of this inscription is the same as in No. 64.¹⁴ See page 132 above.¹⁵ On the south wall of the Śmaśânêsvara shrine in the Êkāmranâtha temple at Conjeeveram (No. 1 of 1893). This inscription is much obliterated and is therefore left unpublished.

The subjoined inscription records that a merchant of Kâñchipuram provided the temple with a flower-garden and purchased from the villagers of Ōrirukkai some land for the benefit of the gardeners. I cannot find Ōrirukkai on the map; but it must be looked for near Uttiramêlūr¹ (l. 4) in the Madurântakam tâluka of the Chingleput district. As boundaries of the land granted, the inscription mentions also the river Alichchiyâru and apparently the village of Śâttamaṅgalam. A village of this name² I find 8 miles east of Madurântakam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [பு]கழ் குழை புணரி அகழ் குழை புலியில் [பு]ரான்நெமி-
யளவுகன் நெமி நடாத்தி விளங்கு ஜயமனை இளங்கொப்ப[பு]ருவத்து சக்கரகொட்-
டத்து விக்ரமத்தொழி[லா*]ல் புதுமணம் புணர்³ வன்களிற்றிட்ட[ம்*] ⁴வயி-
ராகரத்து வாரி ஆபிம்முனைக்கொணவரைசர் தகநமி[ய] வாளுறை கழித்து
தொள் வலி காட்டி பொர்ப்பரி நட[பு]ரத்தி ⁵கீர்த்தியை நிறுத்தி வடதிசை வா-
கை குடித்தென்றீசை[த்]தெமருகமலப்பூ[ம]கள் ⁶புதுமையும் பொன்கீயாடை(யும்)
நன்நிலப்பாவையுசனிமையுசுவீர்த்து⁷ ⁸புசிதரு[திரு]மணிமகு-
- 2 -முறை[ம]பில் குடி தன்[ந]டியிர[ண்]டும் தடமுடி[யா]க [டு]தாநில[டு]வ[க]ர்
[குட]ப்பொ[ன்]சி மதுவாறு [டு]ப[ரு]க கலி[ர]து வறப்ப செ[ங்]கொல் திசை-
தொறுஞ்செ[ல] வெண்குடை இருசிலவள[ா]க[டு]ம[ங்]கணுநாது திரு[டு]வெண்-
ணிலாத்திகழ ஒருநி மெருவில் புலி விளையாட [ஆழ்]கடற்[ந்]வாசரத்து பூவர்
திசை வி[டு]த்த கல[ன்] சொ[ரி*] களி[று] முறை நி[ற்]ப விளங்கிய தெந்வந-
ருகலை பருகலைத்துக்கிடப்ப [ந]ன்மணியாரமுசுருப்ப[பு]யத்தலங்கலும்⁹ தக[து]
¹⁰விரமு[க்]பாகமு[ம்] விளங்க பார்மிசை மெவ[ல]ர் வணங்க ¹¹விரலி[டு]மாவரத்து
புவருமுதுடையாளொடும் [ளி]ற்றி-
- 3 ருகருளிய [டு]ரா [ரா]ஜ[டு]க[ல]லரி[வ]தூ[ரா]ந உடையார் ஸ்ரீகுலொத்துங்கசொழுவெவ-
[ற்]கு யாண்டு அஞ்சாவது [||உ||] ஜயங்கொண்டசொழமண்டலத்துக்காலியூர்கொ-
ட்டத்துக்காலியூர்நாட்டு ஓர்[ரு]க்கை ஊரொம் சிலவெகை செய்து குடுத்த
பரிசாவது [||*||] எயிற்கொட்டத்தெயில்நாட்டு நகரங்குராஞ்சிபுரத்து¹¹ அருமொழி[டு]தெ-
வப்பெருசெருவில் வியாபாரி குமா[ர]ப்பெருவாணியன் தெவ[ன்] எதிஞ்சொடியாந
அருளாளடாவன் திருப்பாடகத்தெழுக்கருளியிருக ஆழ்வா[து]க்குச்செய்த திருக-
னவநம் கொயிலில் திருப்புறக்குடையில்¹²
- 4 அரு[ள]ாளடாவனென்தும் திருநகைவ[ன்]முழப்ப[ார்]க்குக்கொற்றுக்கு[ம்]¹³ பு[டு]வை
[மு]கலுக்கு[ம்] நிவநு[டு]ச[ய்ய] நாங்கள் இறையிழிச்சி எங்களு[டு]ல்¹⁴ விற்று-
க்குடுத்த [நி]லமாவது [||*||] ¹⁵கிழ்பாற்கெல்லை உ[த்]தி[ர]மெலூரார் வதிக்கு மெற்கு-
தென்பாற்கெல்லை அழிச்சியாற்றுக்கு வடக்கும் மெல்[பு]ர[டு]கல்லை [தி]ரு[டு]வ-
[டு]*காவாழ்வ[ா]துக்கு நாக்க[ள்] விற்ற நில[த்]துசகும் சாத்தமங்கலமுடைய[ா]ன்
கடகன் செறுவுக்கும் கிழக்கும் வடபாற்கெல்லை சாத்தமங்கலமுடையான் கடிச்சா-
ஞ்செறுக்குண்டிலுக்குத்தெற்கும் . [||*||] இந்நான்கெல்லைபு-
- 5 [ள்]னமகப்பட்ட உண்ணிலமொழிவின்றிப்ப[தி]நறுசாண் [டு]ரால் குழியிரண்டாயர-
மு[ம்]¹⁶ விற்று இந்நிலத்துக்கு விலை[டு]பாருளிலன் பக்கல கொண்ட பெ[ா]ன்

¹ This is another form of Uttaramêlūr on page 3 above, note 6.

² No. 491 on the *Madras Survey Map* of the Madurântakam tâluka.

³ Read புணர்ந்து.

⁴ Read திட்டம்.

⁵ Read கீர்த்தி.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனிதத்திரு.

⁹ Other inscriptions add பொல்.

¹⁰ Read வீர.

¹¹ Read காஞ்சி.

¹² Read கையிலில்.

¹³ Read உடையார் கொத்துக்கும்.

¹⁴ Read னூரில்.

¹⁵ Read கிழ்.

¹⁶ Read யிரமு.

[ம]துராககன் மாடை[ய]ரடொ[க்]க குடி நந்நல்லால் கீதை ம[தி]வொரு-
[*மு]ஞ்ச[ம்] அறக்கொண்டு இறைம[வி] தெவதாநமாக்கி இந்நிலத்[த]க்கு வெ[வ]-
லிக்காசும¹ கீ[ர்]வ[ிய]லையு[ம்] சிலவிறை சொ[று]மாட்டுள[ள்]-டு எப்[ப]ர்ப்பட்ட-
தும் காட்ட[ப்]ப[ர]ற[று]தொமாகவும் [*] இ[தி]வ[ம்]ரணைக்கறுக்கில் அறுத்த² கை-
த்தால் [வக] ரெல்[லு] ஆழ்வாந் பூ[ப]ண்ட[ர]ரத்தெ அளப்பொமாகவும் [*]
[இ]வ்வத்தகப்ப-

6 ட்ட கால்வாய் கி[ழக்]குள்[ள] நிலத்துக்கு [கீ]ர் பா[ய]ப்பெறு[வ]தாகவு[ம்] [*]
இப்பரிசு இசைசூ அந்நாதிதவற்செல்ல [சு]லாவெகை செய்து குடிதொம ஒ-
நி[ரு]கை ஊரொம் [*] இவர்கள் சொல்ல எழுகெந் இவ[று] வெள்ளாளந்
சாத்தமங்கலமுடை[ய]ந் வெளாந் கம்[லா]பத்தெ³ [*] இவை எந்நெழுத்து
[||உ||] பூ[ப]ண்ட[ர]ரத்தெ

TRANSLATION.

(Line 1.) Hail ! Prosperity ! Having made the wheel of his (*authority*) to go as far as the golden circle (*i.e.* Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent (*ilanjô*), the brilliant goddess of victory at Śakkarakôttam by deeds of valour and seized a herd of strong elephants at Vayirâgaram. (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the king of Kondaḷa (Kuntala), (*whose spear had*) a sharp point, lost his wealth. Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmî) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṇṇi (Kâvêri), (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 2.) The sweet river Poṇṇi swelled, (*and*) the river (*of the sins*) of the Kali (*are*) dried up. (*His*) sceptre swayed over every region ; the heavenly⁴ white light of (*his*) white parasol shone everywhere on the circle of the great earth ; (*and his*) tiger(-banner) fluttered unrivalled on the Mêru (*mountain*). (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands of the deep sea. The excellent head of the brilliant king of the South (*i.e.* the Pândya) lay being pecked by kites. While his valour and liberality shone like (*his*) necklace of precious stones and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*), the mistress of the whole world.

(L. 3.) In the fifth year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Śrî-Kulôttunga-Śôḷadêva,— we, the inhabitants of Ôrirukkai in Kâliyâr-nâdu, (*a subdivision*) of Kâliyâr-kôttam,⁵ (*a district*) of Jayaṅṅonda-Śôḷa-maṇḍalam, made and gave the following writing on stone:— Kumâra-Peruvâṇiyaṅ Dêvaṅ Eriṅjôdi,

¹ Read தீர்.

² Read தீவ.

³ In modern Tamil this would be கபிலாயத்தானென்.

⁴ திருநீலம் is perhaps used in the sense of 'heaven,' as திருநாடு and the corresponding Telugu form *tirunânḷu*; see *Ep. Ind.* Vol. V. p. 73.

⁵ See above, p. 138, note 8.

⁶ This title means 'the great merchant of the heir-apparent.' Compare *Śeramēṅ-lôka-pperuṅ-jetti*, *Ep. Ind.* Vol. IV p. 292 and note 6.

alias Arulâladâsan,¹ a merchant (*residing*) in the great street of Arumolidêva² at Kâñchipuram, a city in Eyil-nâdu, (*a subdivision*) of Eyirkôttam,³ had made for the god who is pleased to reside in the Tiruppâdagam (*temple*) a flower-garden, called the flower-garden of Arulâladâsan (*and situated*) on the outside of the temple. In order to provide for the cost (*mudal*) of the clothing of those who work (*in this garden*) and of (*their*) families, we sold the following land in our village free from taxes.

(L. 4.) The eastern boundary (*is*) to the west of the road of the inhabitants of Uttiramêlûr; the southern boundary (*is*) to the north of the Alichehiyâru (*river*); the western boundary (*is*) to the east of the land which we have sold to (*the temple of*) Tiruve[h]kâvâl-vân⁴ and of the field of Śâttamaṅgalam-Uḍaiyân Kaḍagan; and the northern boundary (*is*) to the south of the small field of Śâttamaṅgalam-Uḍaiyân Kadichchân. Having sold the two thousand *kuli*, (measured) by the rod of sixteen spans,⁵ enclosed in these four boundaries, not excluding the cultivated land, (*we*) received from him⁶ as purchase-money for this land eleven *kaḷañju* of gold, weighed by the true standard of the city (*kudinar-kal*) (and) equal (*in fineness*) to the *Madurântakan-mâdai*.⁷ Having received (*this amount*) in full and having made (*the land*) a tax-free *dēvadāna*, we shall not be able to claim on this land *velikkāsu*,⁸ water-cess (*nir-vilai*), petty taxes,⁹ *sōrumāttu*¹⁰ and any other (*tax*).

(L. 5.) We have to measure into the treasury of the temple the paddy which comes from the land harvested in *Āṇaikkarulku*, (a portion of?) this land. It shall be lawful to irrigate the land lying to the east (*of the land sold*), from the channels included in this land.

(L. 6.) Having thus agreed, we, the inhabitants of Ōrirukkai, made and gave (*this*) writing on stone to continue as long as the moon and the sun. At the bidding of these, I, Śâttamaṅgalam-Uḍaiyân Vêlân Kayilâyatt[ân], a cultivator of this village, wrote (*this*). This is my writing. (*This is placed under*) the protection of the *Śri-Vaishnavas*.

No. 69.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 174 of 1894) is engraved on the wall of the strong-room of the Vêdagirîśvara temple at Tirukkalukkunram, a large village in the Chingleput district on the road from Chingleput to the port of Sadras.¹¹ This village is mentioned in Sundaramûrti's *Dēvâram* as Kalukkunram, 'the hill of the kites.' The ancient name of the temple was Mâlasthanâ.¹² Tirukkalukkunram itself bore the surname Ulagaḷanda-Śôlapuram and belonged to Kaḷattûr-nâdu, a subdivision of the district of Kaḷattûr-kôttam. The names of this district and of its subdivision are derived from Kaḷattûr, a village on the south of Chingleput.¹³

¹ This name is derived from Arulâla-Perumîl, the name of the great Vishnu temple in Little Kâñchi. Compare *Ep. Ind.* Vol. III. pp. 71 and 118, Vol. IV. p. 145, and Vol. V. p. 72.

² See above, p. 8, note 3.

³ See above, Vol. II. p. 390.

⁴ According to the *Nâlâyiraprabandhan*, Vêhkâ was one of the Vishnu temples in Kâñchi. Besides, Vêhkâ or Vêgavati is the name of a river which passes Conjeeveram and joins the Pâlâru near Villivalam; see above Vol. II. p. 345 and note 9.

⁵ See above, p. 106 and note 3, and p. 109.

⁶ *Viz.* from Arulâladâsan (L. 3).

⁷ On *kudinar-kal* and *Madurântakan-mâdai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁸ The same term occurs in No. 57 above, text line 9.

⁹ *Śill irai* is the same as *sil-vari*, on which see above, p. 122, note 6.

¹⁰ With this obscure term compare *ērac'hôru*, above, No. 24, text line 7, and No. 27, text line 8.

¹¹ See *Ep. Ind.* Vol. III. p. 276, and *Ind. Ant.* Vol. XXI. p. 343.

¹² See line 34 of the present inscription, and the four inscriptions quoted in the preceding note.

¹³ See *Ind. Ant.* Vol. XXI. p. 197, note 1.

The inscription records the grant of two lamps, made in the 14th and 15th years of the reign of Kulōttuṅga I. (ll. 32 and 33). The historical introduction agrees on the whole with that of No. 68 as far as line 11. It then relates that Kulōttuṅga I. drove Vikkalan (*i.e.* Vikramāditya VI.) from Naṅgili (in the Kōlār district)¹ by way of Maṅalūr² to the Tuṅgabhadra river, and that he conquered the Gaṅga-maṅḍalam and Śiṅgaṅam, by which the dominions of Jayasimha III. seem to be meant.³ Having secured his frontiers in the north, he turned against the Pāṇḍyas⁴ and subdued the south-western portion of the peninsula as far as the Gulf of Maṅṅār, the Pōḍiyil mountain (in the Tinnevely district), Cape Comorin, Kōttāru, the Sahya (*i.e.* the Western Ghāts) and Kuḍamalai-nāḍu (*i.e.* Malabar). From the statement that he “fixed the boundary of the Southern country” (l. 27), it may be concluded that he limited the territories of the Pāṇḍya king to the Madura district. In order to pacify the newly acquired country, he settled some of his officers on the roads passing through Kōttāru, *etc.* An inscription of the 39th year of his reign at Chōlapuram, a portion of Kōttāru (No. 46 of 1896), actually mentions one of those military settlers.⁵

TEXT,

- 1 லு[லு] ஸீ [||*] [பு*ழ் குழ்க்] பு[ணரி] அகழ் கு[ழ்*]க புன்[யி]ம்பொன்னை-
யிய[ளவும் தக நெய்]⁶ [வி]-
- 2 [ள]ங்கு சயமா[ளை] இளங்கொப்பருவது சகாகொட்டதில் விக்கரமதெ[ர]⁷
- 3 [ர்]து மதவரை[ரி]ட்டம் வயி[ரா]கரது [வா]ரி அயிதுனைக்கொளவரைசர் த⁸
[ளுறை] சழ்[து]
- 4 தொழ்⁹ வலிகாட்டி[ப்பெ]ப[ர*]ர்ப்பரி நடாதிகீர்தியை¹⁰ தீறுதி வட[தி]ச வாகை
குடிதெ[ள்நிசை]தெ[ம]ருகமல[ப்பூ]-
- 5 மகன் பொதுடை[ம]யும் பொன்றியாடை நன்னிப்பாலை[ரி*]கநிமையுகவிர்து¹¹ பு-
[னி]தருகிரும[ணி]-
- 6 மகுட[ம்*] உரிமையி[ற்]குடித்தன்னடி [இ]ரண்டெடை முடியாகதெ[ர]ன்[ன்*]னிலவேகர்
குட மு[ன]னை மதுவ[ர]று பெருக¹² க-
- 7 விபாறு வறுப்ப செ[ங்]கொவினாவல்புன்[தெ]றுச்செல்வ¹³ [டு]வண்[கு]டை
- 8¹⁴ இருநிலவீளாகமெங்கணுக[ந]து [தி]ருநிழல் [டு]வண்[ணி]லாதிகழ ஒ-
- 9 ருத[னி] மெருவிற்புவி வி[ள]ய[ர]ட [வா]ர்கட[ல்¹⁵ திவாக]ரது பூவ[ர்] த[ரை]ற
விநித க[ல]-

¹ See above. Vol. II. p. 235, note 5.

² This place cannot be identified.

³ See above. Vol. II. p. 235, note 7, and p. 391, note 7.

⁴ Here (l. 22 f.), as in the Chidambaram inscription (*Ep. Ind.* Vol. V. p. 104) and in the *Kaliṅgaṭṭu-Parani* (xi. verse 69), ‘five Pāṇḍyas’ are spoken of. Mr. Venkayya has drawn attention to the word Pañchavaṇ, ‘one of the five,’ which is used in this inscription (l. 22) and in Tamil literature as a title of the Pāṇḍya kings, and concludes that “very often, if not always, there were five Pāṇḍya princes ruling at the same time” (*Ind. Ant.* Vol. XXII. p. 60 f.). I suspect that this custom may have been due to the desire of imitating the mythical Pāṇḍava brothers, who were five in number.

⁵ L. 3 f. :—கொட்டாற்று நிலைப்படை [காணி]விச்சாதரத்தறு[த]ம்பில் படையிலாத் தமிழன்
மாணிககன் Compare *Ind. Ant.* Vol. XXIV. p. 254, note 28.

⁶ Read தன் நெயி நடப்ப.

⁷ Read தன் தளமிரிய வாளுறை.

⁸ Read புனிதத்திரு.

⁹ Read வாகை.

¹⁰ Read விக்கிரமத்தொழிலால் புதுமணம் புணர்ந்து.

¹¹ Read தொள்.

¹² Read க்கீர்த்தியை.

¹³ Read பெருக.

¹⁴ Read தொறுஞ்செல்வ.

¹⁵ Read தீவர.

- 10 [ஞ்]சொரி களிறு [மு]ரை நிற்ப [வி]லக்[க]ய [தென்]னவந் சருகலை [ப]ருக்-
[லை]சூட
- 11 தந் பொ[ன்]நகற்புறகிடைக்க[டப்ப] இ[ன்னாட்]பிற்குலப்பி[ரை]ற பெ[ர]ல் நிற்ப்பி[ழை]-
12 யெ[னனும்] சொ[ல்]வெ[திர்] கொடற்றி[வது]¹ தன்] கை விலவெதிர் கொடா
விய[சு]-
- 13 லந் க[வெ]தர் [நங்கி]வி [து]டந்[தி] மணலூர்] நடுவெ[ன]துங்க[ப]தரையள-²
14 வக[ன்]³ வெங்களிறு விட்ட மாந[மும்] கூ[றிய] [வி]ரமுங்கிடப்ப எறிய ம[லை].
[க]ளு-
- 15 [முது]கு நெளிப்பவிழிக நதிகளு[ம*] [சமுன்று]டைந்தொட விழுந கட[லள்]-⁴
16 [ளு]கலைவிரிதலமா குடக[ரை]ர[சு]ந்[னா]ளு[க]க தாதையு[கா]னும் ப[ன்]ன[ன]-
17 [ளி]ட்ட பலபல [முது]கும் பயப்பெ[திர்]⁵ மாறிய ச[ய]ப்[பெ]ரு[கி]ரு[வும்]
[ப]ழியு[க]கு கு-
- 18 [கெ] புகழின செ[ல்]வியும் [வாள]ரவிட்ட⁶ [ம]ட[ரை]சய[ரி]ட்டமுமிளா[து]⁷
குடுத வெங்-
- 19 [க]ரி நிராயு[ம்*] கங்கமண்டலமும் ச[ங்கண]வ[ம]ன்னும் பாணி இரண்[டு][ம்*]
ஒருவிசைக்-
- 20 [கை]க[டு]காண்டண்டிய புகழொடு பா[ண்]டிமண்டல[மு]ம் கொ[ள்]ளதிரு[வு]ள-
21 தடைது⁸ பொறிகரிதலங்க[ளம]⁹ தக்[ரவார]யும் உடைச்சாய் வடகடல் தெ-
22 ன்கட[ல்] மெ[ல்] (கடல்) வ[க]து பொல் [த]ந் [பெரு]ஞ்செனை[ய]யெ[ய]விப்பஞ்சவ-
23 [ரை]வரும் பொருத பொ[க]ளதஞ்சி வெ[ரு] க[ளி]டு[தாடி]¹⁰ அரணெ[டு]ப்பு[க]
¹¹ காடிறது[ரை]-
- 24 [ட]து ஓ[ட]டிப்படு[து] மற்ற[வ]ர்தம்மை வநசார் திரியும் கொற்ற¹² வெ[ஞ்]-
சாமெற்றி
- 25 கொற்றவிஜெப[ஜ[ய]]ஹூ[ஹ]ம் தி[சை]தொ[று]தி[று]தி மு[கி]ந் சலா[பமு]ம்
26 முதமிழ்ப்பொதியினில்¹³ [சத]வ[ன்கரி] முகன்னி . யாவகைக்-
27 கொண்ட[ரு*][ளி] தென்னாடலை¹⁴ காட்டி¹⁵ கடல்ம[லை]நாடுள்ள சா[வெ]டுவெ[லலா]-
கை [வி]-
- 28 ச[ம்]பெ[ற] மா[வெ]றிய [தந்]¹⁶ வருக[ந்]க[சு]ந்[வரை] குறு[கலர்]¹⁷ கொட்ட[ர]-
றுட்ப்பட நெறி-
- 29 தொறுநி[வை]களிட்டரு[ளி] திறல் [காள்] ச[ங்காசந]து இருசுருளி பொங்-
கொள்-
- 30 [ய]ர[மு]ம் திருப்புய[சு]லங்களும் [பொல்] வீரமு[ம்] தியாகமு[ம்] விளங்க ப[ரா]-
31 மிசை [மவல]ர் [வண]ங்க¹⁸ விற்றிருகருள்[ய] [கா]விரா[ஜகெசரி]வந[ரா]ந
சகா[வ]த்தி-

¹ Read கொடிற்றல்வது.

² Read பத்தியா.

³ The Tanjore inscription (above, Vol. II. No. 58) reads வும் வெங்கணும் (read எங்கணும் பட்ட வெங்களிறும் விட்ட தந் ம[ரா]ன).

⁴ Read கடல்க.

⁵ Read பயந்தெதிர்.

⁶ Other inscriptions read வாளாரொண்கண்.

⁷ Read மீளாது.

⁸ Other inscriptions insert வெள்ளவருபரித்தரங்கமும் or corruptions of it.

⁹ No. 73 reads [பெ]ரு[க]ரிக்கலக் [க]ளுந்.

¹⁰ Read வெளித்தொடி.

¹¹ Read காடற.

¹² Read பொர்சை.

¹³ Read பொசியிலும் மத்தவெங்கரி படும் மையச்சையமுங்கன்னியுங்கைக.

¹⁴ Read தென்னாட்டெல்லை.

¹⁵ Read குடமலை.

¹⁶ This is probably a corruption of வருதன்.

¹⁷ Other inscriptions insert குலைய

¹⁸ Read வீற்றி.

- 32 [க]ள் ஸ்ரீகுலோத்து[ங்]சொ[ழ]டிவற்கு [யாண்டு ய]ச ஆவது ஜயங்கொ-
 33 ண்டொ[ழ]ட[ண்டல]துக[ன]தூர்கொ[கா]ட்டது களதூர்காட்டு த[ன்] கூற்ற
 டேவதாந[கீருக]டி-
 34 கு[ன்]மமாந ¹ உலகளைசொ[ழபுர]து ² ஸ்ரீமூலஹாரமுடையஹோடிவற்கு ³ ஓய்மா-
 னாட்டு செஞ்சுர[ாந]
 35 சொ[ழ]கொளநல்லூர்ருகு . . . பள்ளி செல்வன் பழுமடையான குலோத்து-
 ங்கொழ[ப்]பெ[ரி]-
 36 யாயந் வைத திருநு[க]ரா[விள]கு க ஒன்றிருகு அருமொழிதெவதுழகால் நிச-
 தமுழகு தெய[கு]
 37 விட்ட சா[வா மு]வாப்பெர[ாடு தெ]தாண்ணூறு [||*] இவை சஞ்சாஜித்யவராய்
 செலு[த்து]வ[ரான்] அடி எந் [த]-
 38 லை மெலிந [||*] இது [வநூடு]ஹாராடுகே [||*] மேற்படியான் [ய]ராண்டு
 யடு ஆவது [வை]வ[த]
 39 திருநுகாவிளகு . . . ட ⁴ [ஆடு] தொண்ணூறும் சாவா [மு]வ[ா]ப்பெ-
 ராடு [||*] இவை[வ]ய் பத[ாடு]ஹாராடுகே [||*]

TRANSLATION.

(Line 1.) Hail ! Prosperity ! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of victory at Śakkarakôṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirâgaram.

(L. 3.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) aim, and spurred (*his*) war-steed, so that the army of the king of Kondala, (*whose spear had*) a sharp point, retreated.

(L. 4.) Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having 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, (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the earth bore his two feet (*on their heads*) as a large crown.

(L. 6.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up.

(L. 7.) (*His*) sceptre swayed over every (*quarter of*) this continent of the *nâval* (tree); the white light of the sacred shadow of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger (*-banner*) fluttered unrivalled on the Mêru (*mountain*).

(L. 9.) (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands whose girdle is the sea.

(L. 10.) The excellent head of the refractory king of the South (*i.e.* the Pâṇḍya) lay outside his (*viz.* Kulôttunga's) beautiful city, being pecked by kites.

¹ The ள of உலகளை is engraved below the line.

² Read ஸ்ரீமூலஹார.

³ Read ஓய்மா. The ா is added in order to mark the length of the preceding vowel ஓ; compare above, p. 16, note 2. The ய is engraved below the line.

Read க கு விட்ட.

(L. 11.) Not only did the speech (of Vikkalaṅ):—“After this day a permanent blemish (*will attach to* Kulôttuṅga), as to the crescent¹ (*which is the origin*) of (*his*) family,”²—turn out wrong, but the bow (*in*) the hand of Vikkalaṅ was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads— with Manalûr in the middle—to the Tuṅgabhadrà, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very seas into which (*he*) plunged became troubled and agitated.

(L. 16.) (*The Chôla king*) seized simultaneously the two countries (*pâṇi*) called Gaṅga-maṇḍalam and Śiṅgaṅam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (*on* Vikkalaṅ), and the great goddess of victory, who changed to the opposite (*side*) and caused (Vikkalaṅ) himself and (*his*) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days.

(L. 20.) Having resolved in (*his*) royal mind to conquer also the Pâṇḍi-maṇḍalam (*i.e.* the Pâṇḍya country) with great fame, (*he*) despatched his great army,— which possessed [excellent horses (*resembling*) the waves of the sea], war-elephants (*resembling*) ships, and troops (*resembling*) water,—as though the Northern ocean was overflowing the Southern ocean.

(L. 22.) (*He*) completely destroyed the forest which the five Pañchavas (*i.e.* Pâṇḍyas) had entered as refuge, when they were routed on a battlefield where (*he*) fought (*with them*), and fled cowering with fear.

(L. 24) (*He*) subdued (*their*) country, drove them into hot jungles (*in*) hills where woodmen roamed about, and planted pillars of victory in every region.

(L. 25.) (*He*) was pleased to seize the pearl fisheries,³ the Podiyil (*mountain*) where the three kinds of Tamil (*flourished*),⁴ [the (*very*) centre of the (*mountain*) Śaiyam⁵] where furious rutting elephants were captured, and Kaṅṅi,⁶ and fixed the boundaries of the Southern (*i.e.* Pâṇḍya) country.

(L. 27.) While all the heroes⁷ in the Western hill-country (Kudamalai-nâḍu)⁸ ascended voluntarily to heaven, (*he*) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (*that which passed*) Kôttâru,⁹ in order that the enemies might be scattered, and took his seat on the throne acquired in warfare.

¹ The spot in the moon is alluded to.

² The Eastern Châlukya family, from which Kulôttuṅga I. was descended in the male line, claimed the Moon as its ancestor.

³ This refers to the coast of the Gulf of Mannâr.

⁴ See above, Vol. II. p. 236, notes 1 and 2.

⁵ This is the Tamil form of *Sahya*, the Sanskrit name of the Western Ghâts.

⁶ See above, Vol. II. p. 236, note 3.

⁷ In Malayâlam, *châvérs* (Tamil *sâvéru*) means ‘one who has elected to die, *moriturus*.’ Interesting details about the *Châvérs* are found in Mr. Logan’s *Malabar*, Vol. I. pp. 162 to 169.

⁸ This term does not refer to Coorg as I suggested in Vol. I. p. 63, but is probably identical with the modern Malayâlam or Malabar.

⁹ This is the well known town near Cape Comorin; see *Ep. Ind.* Vol. V. p. 104, note 3.

(L. 29.) (*He*) was pleased to be seated (*on it*) while (*his*) valour and liberality shone like (*his*) necklace of great splendour and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 31.) In the [1]4th year (*of the reign*) of this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôladêva, 1— one— perpetual lamp was given to Mahâdêva, the lord of the Śrî-Mûlâsthâna (*temple*) at Tirukkalukkuṅgam, *alias* Ulagaṅanda-Śôlapuram, a *dêvadâna* in its own circle (*kûru*)¹ in Kaṭattûr-nâdu, (*a subdivision*) of Kaṭattûr-kôttam, (*a district*) of Jayaṅgonḍa-Śôla-maṅḍalam, by . . . ppalli Śelvaṅ Palumadaiyaṅ, *alias* Kulôttuṅga-Śôla-periyarayaṅ, who resided at Śêvûr,² *alias* Śôlakêraṅanallûr, in Ôymâṅṅâdu.³

(L. 36.) In order (*to supply*) to (*this lamp*) one *ulakku* of ghee per day, (*measured*) by the *Arumôlidêvaṅ-ulakku*,⁴ (*he*) granted ninety full-grown ewes, which must neither die nor grow old.⁵

(L. 37.) The feet of him who will continue this (*grant*) as long as the moon and the sun exist, shall be on my head. This (*is placed under*) the protection of all *Mâhêśvaras*.

(L. 38.) In the 15th year (*of the king's reign*) the above-mentioned person (*also*) granted ninety full-grown ewes, which must neither die nor grow old, for 1 (*other*) perpetual lamp which (*he*) had given. This (*is placed under*) the protection of all *Mâhêśvaras*.

NO. 70.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 62 of 1892) is engraved on the east wall of the third *prâkâra* of the Raṅganâtha temple⁶ on the island of Śrîrangam near Trichinopoly. It mentions Śrîrangam as Tiruvaraṅgam (l. 16) and the temple as Tiruvaraṅgadêvar (l. 10).

The date is the 18th year of the reign of Kulôttuṅga I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscriptions of the 14th and 15th years.⁷ The inscription records that a certain Kâliṅgarâyar granted to the temple 6½ *kâṣu* with the condition that the interest should be applied to defraying the cost of offerings on two festival days.

As discovered by Mr. Venkayya,⁸ the subjoined inscription fixes the time before which two of the twelve Vaishṇava Âlvârs, who were the authors of the *Nâlâyiraprabandham*, must have lived. For, (1) it refers to the recital of the text beginning with *Têtṭarundiṅal* (l. 13), which is the 2nd chapter of the sacred hymns of Kulaśêkhara; and (2) the names of three of the temple officials who are mentioned in the inscription prove that the Vaishṇava saint Śaṭhagôpa or Nammâlvâr was already at that time well known and highly venerated.⁹ As noticed before, his work, the *Tiruvâymoli*, is presupposed already in an inscription of Râjarâja I.¹⁰ These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Âlvârs in the 12th or 13th century.¹¹

¹ See p. 3 above, note 7.

² In accordance with the next following note, this must be Chêvûr near Tinḍivaṅam; see Mr. Sewell's *Lists of Antiquities*, Vol. I p. 207.

³ According to the inscriptions of the Tintrinîśvara temple at Tinḍivaṅam, this place belonged to Ôymâṅṅâdu.

⁴ See above, p. 8, note 3.

⁵ See above, Vol. II. p. 375, note 3.

⁶ Regarding a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 344; *Ep. Ind.* Vol. III. pp. 7 and 117, and Vol. IV. p. 148.

⁷ See below, p. 151, note 1.

⁸ See above, Vol. II. p. 252, note 7. ⁹ See below, p. 151, notes 3, 5 and 6.

¹⁰ See page 2 above.

¹¹ *Comparative Grammar*, p. 143 of the Introduction.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [] பு[க]ழ் சூழ்க புணரி [அ]கழ் சூழ்ந்த [பு]¹ . . . [பெ]ப[ான்]-
 நெ[ம்]ப[ளவு]கந) நெமி நடப்ப வி[ள]ங்கு ஜயமகளை இளங்கொப்பருவத்து ச[க]-
 காகொட்டத்[து வி]க[க]ரமத்தொ[ழ]லால் புதுமணம் புணர்[ந்*]து ²ம[து]வ[ரை]-
 [ரி]ட்டம் வயிரா[கரத்]து வாரி அயிர்மு[னை]க்கொ[ந்]தளவரசர் தந் தளமிரி[ய
 வ]ராளுறை கழித்துத்தொள் வளி காட்டி[ப]பொ[ர்ப்]பரி நடாத்தி[க]ர[த்]திகைய³
- 2 [நி]றுத்தி வடநீசை வாகை சூடித்தெ⁴ ம[ருக]ம[ல]ப்பூமகள் பொரு-
 மையும் பொந்தியாடை ந[ன்]நிலப்பாவை தந்மையுத்தவிர வந்து ⁵புநிதற்கிருமணி-
 மகு -ம் உ[ரி]மைமிற்சூடித்த[ன்]ரடி இரண்டும் தடமுடியாகத்தொந்நிலவெந்தர்
 [சூ]ட முந்நை [ம]து[வ]ரது பெருக கலியா-
- 3 து வறு[ப்ப]ச்செங்கொல் திசை[செ]காது[ஞ்]⁶ [கு]டை [இ]ரு[நி]வ-
 வளாகம் எங்கன[ச]காது திருநீழல் வெ[ண்ணி]லாத்திகழ ஒருநி மெடுவிர்புளி
 வி[னை]பா[ட] ⁷வாகடந்நீவாகரத்துப்பூபாலர் திவெற விடுதகை கலஞ்சொரி
 களிறு முறை நி[ற்]ப விலங்க[ய] தெந[நவ]ந் கரு[சு]லை பரு[சு]லை-
- 4 த்திடத்தந் பொந்[கா] புறத்திடை[க்]கிடப்ப இந்⁸ . . . [ற்]கு[வப்]பிறை
 பொல் நி[ற்]பிசை[ழ]யெந்துஞ்சொல்வெதிர் கொடிற்றல்லது தந் கை வில்லெதிர்
 கொடா விக்கலந் தாநங்கிலி [து]டங்கி ம[ண]லூர் நடு[வெ]ரத்துங்கபத்திகா-
 [ய]ர[வு]ந்தூ[த்]தி வெங்கனும்⁹
- 5 பட்ட வெங்கனிலும் விட்ட[] தந் மா[ந]முங்குநி¹⁰ விரமுங்கிட[ப்ப] எ[றி]ச
 மலைகளுமுதுகு நெ[ள்]ப்ப இழிகை நத[க]ளு¹¹ . . . நறுடைந்தொட [வி]ழந்த
 கடல்களுந்தலைவிரித்தலமா[க்]குடகிசைத்த[ந்ரா]ளு[க]னூ தாது[ம்] த[ர]னையும்] பந்-
 காளிட்ட ப[ல]பல மு[கு]கு ப[ய]த்தெ[கி]ர் மாற¹² ஜ-
- 6 யப்பெருந்திருவும் [ப]ழிபுகனூ குடுத்த புகழிந் செவ்வியும் வாளாரொ[ரண்]கண்
 மட[சை*]கயரிட்டமு[மி]ளாது¹³ விட்ட வெங்க[ரி] நீரையும் கங்கமண்டலமும்
 சங்கணமொதும் பாணி இரண்டும் ஒரு[விசை]க்கை[க்]கொணடிண்டிய¹⁴ புகழொடு
 பா¹⁵ [பெ]காளளத்திருவு-
- 7 ள்ளத்தடைத்[து] வெள்ள[வ]ருபரித்தாங்கனும்¹⁶ பொரு . . . க்குலங்க . . தகீர-
 வாரியும் உடைத்தாய் வகு வடகடல் தெந்கடல் பட[ர்]வது பொலத்தந் பெரு-
 ன்செனை எவிப்பஞ்சவர் ஐய்வரும் [பெ]ராருத மொய்க்களத்தஞ்சி வெரு நொளித்-
 தெ¹⁷ த்து-
- 8 டைத்து ¹⁸நாநடிப்ப[டு]த்து மற்றவர்தம்மை வநசார் திரியும் பொற்[சை*]ம [வெ]-
 ன்சுரமெற்றிகொற்றவிஜெயவூ[ம்ப]ம் கிசை[தொ]¹⁹ . . . த்தி முத்த[ந]
 சலாபமுமுத்தமிட்பொகிரிலுமத்தவெவ[கரி] ப[டு]மைய்யச்சய்யமுங்கந்[யு]ங்கைக-
 கொ[ண்]
- 9 ²⁰கடவமலை[ந]ர[ட்]ந[ள்]ள சாவெறெ[ல்]லாம் தநி [வி]கம்பெ[ப]ற மாவெறிய [த]ந்
²¹வ[ருக]நிற[ற]வ[வ]க[ரா] . . . கவர்²² குலையக்கொட்டாறுட்பட நெ[ந்]தொறு-

¹ Read புலியில்.² Read கீர்த்தியை.³ Read புனிதத்திரு.⁴ Read கடந்நீவா.⁵ Read எச்சனும்.⁶ Read களும் சூடன்று.⁷ Read ிட்டமுமிளாது.⁸ Read பாண்மண்டலமும்.⁹ Read நெளித்தொடி அரணைப்புக்க காடற.¹⁰ Read திசைதொறுதிறுத்த.¹¹ Read வருதினித்தலை.¹² Read மதவரை.¹³ Read தென்கிசைத்தெமரு.¹⁴ Read தொறுச்செல்ல வெண்குடை.¹⁵ Read நூதநாள் பிற.¹⁶ Read கீர.¹⁷ Read மாறிய.¹⁸ Read கிணடிய.¹⁹ Read தரக்கழம் பொருகிரிகலங்களும்.²⁰ Read தாடி.²¹ Read குடமலை.²² Read சூழகவர்.

- [ந்]வே[ள்]ட்டரு[ள்]த்[தி]றை கொள் [ஶீ]ரஸி[ஹா]ஸ[ஶீ]ரிய விட்டருளிப்-
பொ[ஶ]கொ[ள்]யாமு[ஶ]ரு[ப]ய[த]ரங்க[ஶ]ம¹ பொலிய [ஶீ]ரமு[ஶ]ய[ஶ]மும்
[ஶீ]சங்கப்பாரமிசை மெவலர் வ . . . க² [ஶீ]ம்[நீ]ரு[ஶ]ய
- 10** கொனிராஜகெலிபம்மராந [ஶ]சுவத்திக[ள்] ஸ்ரீகொலொத்தங்கசொ[மு]செவர்கு
யா[ண்]³ நட்டாவது [ஶ] ஆழ்வார் [தி]ருவரங்கதெவாக்கு ஸ்ரீகாரி-
யஞ்செய்நிற அகிக[ரி]கா நிஷ[த]ராஜர் எவல் படியும் ஸ்ரீவ[யி]ஷ[வ*]வாரியம்
[தி]ருவெழு[தி]ளா[ஶ]ய[ஶ]ம வடமதுரப்பிறகாரம்பியும் இராயுரா[ளி]ம[ய]யும்
. . . [ர்] காராய[ண]நம்⁴-
- 11** யும் பெரும்[ப]ம்றப்புவிழர் ஸ்ரீசடகொபலாலரும் மார்க்கமங்கலத்து ⁴ அரி[து]வாரண-
நம்[யி]யும் ஸ்ரீ[ப]ண்டாரவாரியம் ஆரிதந் குருகைகாவலர் ஆராவமுதம் ஆரி[த]ந்
[தி]ருவாய்க்தவமுடையாந் ⁵ சிராகவத[ம்] ஆ[ரி]தந் கெசவ[ந்] த[தி]இள[ரு]சிக-
மும் பாரதாயந் கெசவந் அந்வரியாத[ம்] பாரதாய[ந்] திருவ[ரங்]காராயண-
- 12** க் ஸ்ரீ[ஶ]ஜதம்⁶ பாரிதந்⁷ [ஆ]ராவ[மு]து ⁵ சிராமநம லவெலக்கணக்கு அரயந்
அம்பல ஶ்ரீவயிஷ்வக்கணக்கு திருவெங்-
கடவந் சொமநாந [ப]திநெட்டுநாடுகிழவதம் உள்ளிட்ட ஆழ்[வ] . . . ⁸ ந்மிக-
ளொம் [அ]ர[ய]ந் [ஶ]ரு[ஶ]வ[ர]ஹநாந காலிங்கராயர்க்கு நாங்கள் லம்ம[தி]த்து-
த்திட்டுக்கு . . . ⁹ பரி[ச]ரவது [ஶ]
- 13** [அ]ப்ப[ரி]கை [தெ]த்திருநா[ளி]லும் பங்கு[ந்]த்[தி]ருநா[ளி]லும் [தி]ர்த்தம் பிர[ஸ]ர-
கித்தரு[ளி]ந [அ]ந்[யி]ரா [தி]ருப்புந்[ரை]க்கீழ்¹⁰ எழுந்தருள் இருந்து தெட்டரு-
கிழல் கெட்ட[ரு]ம [தெ]பாது [இ]ற[மை]ற நாளால் திருநாள் ஒன்றுக்கு அமுதி
செய்தருளும் அப்பமுது நூறு[க்]து வெண்[டு]ம் பழவரிசி பதக்கும் பருப்பு
முதூழியும் நெய் முந்நா[ழி]யு[ம] சற்க-
- 14** ஶ[ர] நூ[ம்]ற[ப்]பலமும மிளகு முழாக்கும் ச[ர]கம்¹¹ உழ[ரக்]தும் உப்பு முழாக்-
கும் வாழை[ப்]பழம் [ஶ]ம்பதம் தெங்காய் ஐஞ்சம் இளவிரமுது¹² பத்தம
அடைகாயமுது நூற்றிருபதம் கற்பூரதயிலம்¹³ ஒருசெவ்வடனாயும் தெரிஇ[ஶ]ப்-
பற்று ப[தி]ர[ண்]நம் கர்[ஶ]ர[ம்] இரண்[டு] மஞ்சாடியும் அப்பமுதக்கு மாவி-
டிப்பார்க்குநிரட்டுவார்.¹⁴
- 15** க்[கு]ம் வி[தி]கி[டு]வார்க்கும் அப்பமுது க[டு]வா[ர]க்கும்¹⁵ கு . [க]லத்துக்கும் உள்-
ளிட்டு மற்றும் வெணடு[வ]நவையிற்றுக்கு¹⁶ . . . சீராதி[த்]தவல் செல்ல இவர்
ஒடுக்கிசை காச ஆறெ கால் [ஶ] இக்காச ஆறெ காலுங்கொண்டு பொலிசைபால்
இரண்[டு] திருநா[ளி]லும் இப்படியெய் சீராதித்தவல் அமுதி செய்[வி]க்கக்-
கடவொடாக-
- 16** வும் [ஶ] இப்படி கல் வெட்டி[வி]த்துக்கொ[ள்ள]ப்பெ [வ]ம் [ஶ]
இப்படி இ[ச]சனா¹⁷ லம்மாதத்தி[ட்]டுக்குநித்தொ[ம்] [ஆ]ழ்வார் கம்மிகளொம்
[ஶ] இது சீராதித்தவல் [தெ]ச[ஶ]த்து[வி]க்க [க]டபொமா[டு]நாம்¹⁸ திருவரங்-
கத்[தி] மஹால[ஶ]யொம [ஶ] இது ஶ்ரீவயிஷ்வரகெஷ [ஶ]

¹ Read த்தலக்கலும்.

² Read வணக்க.

³ Read யாண்டு பதினெட்டாவது.

⁴ An erased ஶ seems to stand after அரி.

⁵ Read சி.

⁶ A few indistinct letters are here entered below the line.

⁷ This is perhaps a mistake for ஆரிதந் or ஶாரிதன.

⁸ Read ஆழ்வார் கணம்.

⁹ Read தீட்டுக்குடுத்த.

¹⁰ Read சி.

¹¹ Read சிரகம்.

¹² Read தீரமுது.

¹³ Read தயிலம்.

¹⁴ Read தீரட்டு.

¹⁵ Read குசக்கல.

¹⁶ Read க்கஞ்சந்திரா.

¹⁷ Read ஶம்மதத்தீட்டு.

¹⁸ Read கடவொமாடும.

TRANSLATION.

(Line 10.) In the [eighteenth] year (of the reign) of king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôladêva, who *etc.*¹— by order of the magistrate (*adhikârin*) Nisha[dha]râjar, the manager of the temple of the god Tiruvaraṅgadêvar, the following was agreed on and given in writing to Arayan [Garu]ḍa[v]âhan, *alias* Kâlingarâyar, by us, the *Pûjâris* (*kaṇṇi*) of the god, such as (1) the members of the committee² of the *Śrî-Vaiṣṇavas*: Tiruveḷu[di]nâḍu-Dâsar,³ Vaḍamadurappiṅandâ[n]-⁴Nambi, Irâyûrâ[li]-Nambi, r Nârâyana-Nambi, Śrîśaḍa-gôpa-Dâsar⁵ of Perum[oa]ṅṅappuliyûr, and Arikulavâraṅa-Nambi of Mârkkamaṅgalam; (2) the members of the committee of the temple treasury: Kurugaikâvalan⁶ Ârâvamudu of the Hârîta (*gôtra*), Tiruvâykkulam-Uḍaiyân⁷ Śrîrâghavan of the Hârîta (*gôtra*), Kêśuvaṅ (Kêśava) [Ta]ni-Iḷa[ñ]jîṅgam of the Hârîta (*gôtra*), Kêśuvaṅ Arivariyân of the Bhâradvâja (*gôtra*), [Tiru]va[raṅ]ga-Nârâyanaṅ Śrîkrishṇaṅ of the Bhâradvâja (*gôtra*), and Ârâvamudu Śrîrâman of the [H]ârîta (*gôtra*); (3) the accountants of the assembly: Arayan Ambala and âṅṅuvappiriyan; and (4) the accountant of the *Śrî-Vaiṣṇavas*: Tiruvêṅgaḍavan⁸ Sôman, *alias* Padinettunâḍu-Kiḷavan.⁹

(L. 13.) During the car festival in (the month of) *Appigai* (Aippaśi) and during the festival in *Paṅṅuni* (Paṅṅuni), on the night of that day on which the bathing-water (of the idol) is distributed, at the time when (the idol) has been placed under the sacred *puṅṅai* (tree) and is listening to (the recital of the hymn) *Tēttarundīal*, (the following requirements have to be supplied) on this day of either festival:— For one hundred cakes to be offered (to the god) are required one *padukku* of old rice, three *nâli* of pulse (*paruppu*), three *nâli* of ghee, one hundred *palam* of sugar, three *ulâkku* of pepper, one *ulâkku* of cumin, three *ulîkku* of salt, fifty plantains, five cocoa-nuts, ten young cocoa-nuts, one hundred and twenty areca-nuts, one *sevidu* and a half of camphor-oil, twelve bundles of *teri*¹⁰ leaves, and two *mañjidi* of camphor. (For all this), for those who pound (the rice into) flour for the cakes, for those who carry water, for those who fetch firewood, for those who fry the cakes, for pots, and for other requirements, he¹¹ deposited six and a quarter *kâśu*, to continue as long as the moon and the sun.

(L. 15.) Having received these six and a quarter *kâśu*, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun

¹ The historical introduction of this inscription is the same as in No. 69 and in the Tanjore inscription of the 15th year (above, Vol. II. No. 58).

² *Vâriyam* is probably connected with *vâra*, on which see Professor Kielhorn's remarks in *Ep. Ind.* Vol. V. p. 138, note 7. It occurs also in the Ukkal inscriptions, where I have translated it by 'elected for' or 'in charge of'; see p. 2 above.

³ This person was named after the Vaishṇava saint Śaṭhagôpa, who, according to the *Nâlâyiraprabandham*, came from Tiruvalaḍi-nâḍu.

⁴ *I.e.* 'he who was born in the northern Mathurâ,' viz. Kṛishṇa.

⁵ See note 3 above.

⁶ *I.e.* 'the protector of Kurugai.' The saint Śaṭhagôpa was the son of Kâri, the *adhikârin* of the city of Kurugai.

⁷ This title is perhaps derived from Tiruvâykkulam, one of the names of the Râjagôpâla-Perumâl temple at Maṅṅimaṅgalam; see p. 49 above, and *Ep. Ind.* Vol. V. p. 72.

⁸ This person was called after the god of Tirupati.

⁹ *I.e.* 'the chief of eighteen districts'

¹⁰ This word is not found in the dictionary. Probably betel-leaves are meant.

¹¹ This refers to Kâlingarâyar (l. 12).

shall exist. Thus [it should be] caused to be engraved on stone. Having agreed thus, we, the *Pūjiris* of the god, gave a written agreement.

(L. 16.) We, the great assembly of Tiruvaraṅgam, shall be bound to continue this as long as the moon and the sun exist. This (*is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

No. 71.—INSCRIPTION AT KILAPPALUVUR.

This inscription (No. 105 of 1895) is engraved on the west wall of the second *prākāra* of the Vaṭamūlêśvara temple at Kilappaluvūr in the Udaiyārpālaiyam tāluka of the Trichinopoly district.¹ This village is mentioned under the name of Paḷuvūr in Tiruñāṅa-sambandar's *Dēvāram*. The subjoined inscription calls it both Śīrupaḷuvūr (ll. 18, 23, 25) and simply Paḷuvūr (ll. 26, 27). It belonged to Kuṅṅra-kūṅṅam, a subdivision of the district of Uttonṅa-tonṅa-vaḷanāḍu (l. 18). According to other inscriptions at Kilappaluvūr, the name of the Śiva temple was Tiruvālanduṅṅai-Mahādēva, in which *āl*, 'the banyan,' is the Tamil equivalent of *vata*, the first member of Vaṭamūlêśvara, the Sanskrit designation of the temple. A Vishṇu temple at the same village, which was named Vīra-Śōḷa-Viṅṅa-gar, is mentioned in line 28 of the subjoined inscription.

The date is the 20th year of the reign of Kulōttuṅga I., when the assembly of Śīrupaḷuvūr sold one twentieth *veli* of land for one *kāṣu* to the mother of a certain Virudarājabhayaṅkara-Vāṅakōvaraiyar. This may have been the chief of Vāṅakōppāḍi, a district which is mentioned in an inscription at Tirukkōvalūr (No. 126 of 1900). That he received his title from Kulōttuṅga I., follows from the first portion of his name, Virudarājabhayaṅkara, which, according to the *Kalīṅṅattu-Paranī* (x. verse 25), was a surname of Kulōttuṅga I. Another derivative of the same surname is the district of Virudarājabhayaṅkara-vaḷanāḍu; Gaṅgaikōṅḍachōlapuram and Tirumudukuṅṅam (*i.e.* Vṛiddhā-chalam in the South Arcot district) belonged to Mēṅkā-nāḍu, a subdivision of this district.² A Telugu inscription of Kulōttuṅga I. mentions Manni-nāḍu as another subdivision of the same district.³

TEXT.

- 1 ஐய்யீ ஸீ []* புசுழ் குழ்சு பு[ண]ரி அசுழ் கு[ழ்சு]*ந்[த] புந்[மி]ல் பொந்-
கெரியளவும தந் தெமி நட(ர)[ப்]ப ன்[ளங்]கு வெ[ழ]யமச[னை] இளங்கொப்பரு-
வத்[து]ச்சக்க-
- 2 ரகொட்டத்து விக்கிர[ம]த்தொழிலால் பு[து]ம[ண]ம் புணர்ந்து ⁴மதுவ[ரை]ரிட்-
டம் வயிராகரத்[து] வ[ரி] அ[ழி]த[சு]ந்[க்]கொ[ந]க[ள]வ[ரை]ச[ரி] த[ந்] தளமி-
ரிய வானுறை கழி[த்]-
- 3 துத்தொள் வளி காட்டிப்பொர்ப்பரி நடாத்தி ⁵கீர்த்தியை நிறுத்தி வட[தி]சை
வ[ர]கை குடி தெநக்க[ச] தெமருகமலப்பூம[கள்] பொ[து]மையும் பொந்நீ-
யா[ரை]ட(யும்)
- 4 நன்னிலப்பாலை த[நி]தம[ய]ம் தவர வது ⁶புதிதந்தி[ரும]ணிமகுடம் [உ]ரிமையிற்ச-
குடி தன்னடி இரண்டம் தடமுடியாகத்தொந்நீலவெசர் குட [மு][ன்*][னை] மதுவ-
- 5 து⁷ பெருங்க[வி]யாறு [வ]றுப்ப செநகொல் திசைதொறும் செல்ல வெண்கு[ரை]ட
⁸இருநிலவினாகம்மெங்கணுந்தனது திருநீழல் (வெண்குடை) வெ[ண்ணி]லா[த்]தி-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 265

² *Er. Ind.* Vol. VI. p. 223.

³ Read மனுவாறு டெருக கலியாறு.

⁴ See No. 78 of 1892 and No. 137 of 1900.

⁵ Read கீர்த்தி.

⁶ Read புதித்ததிரு.

⁷ Read வளாக.

- 6 கழ [ஒரு]தவி மெருவிற்புவி [வி]ளையாட வார்கடல் தீவா[சு]ரத்து பூபாவர்
திறை விடுத்த கலஞ்சொரி அஞ¹ முறைமுறை [சி]ற்ப்ப விலங்கிய [தெ]ன்ன-
வ[ந] கரு[ந*]தலை ப[ரு]கலை-
- 7 த்தி - தந் ²பொண்கார்ப்புறத்திடைக்கிடப்ப இஞ்ஞாள் பிற்குலப்பிறை பொல் திற்ப-
பிறை[டு]வந[கி]லும்³ சொல்வெதிரக்கொடிற்றல்லது தந் கை வில்[டு]லதிர் கொ-
- 8 டா விக்கலந் கல்லதர் ந[ந்]கிவி [கு]டங்கி மணலூர் நடுவிந் து(ட)ங்கபத்திரை-
யளவுற்று வெ[ந்]கணும்⁴ பட்ட வெங்களு⁵ விட்ட தந் மா[ன]முங்[சு]றிய
[வி]ரமுங்கிடப்ப எறி-
- 9 ந மலை[க]ளும் முதகு நெளிப்பி இழி[சு] ந[தி]ச[ளும்] சுழன்றுடை[டு]காட
[வி]ழக] கடல்களும் தலைவிரிகலமா⁶ ⁷குட[தலை]சத[தந்]ராடுகூ⁸ தாதும் தா-
ரையும் பந[ந]ளிட்ட(ரம்)⁹ பல-
- 10 பல முத[ந*]ம் ப[ப]கெதிர் மாறிய ஜயப்பெருந்ரு[வு]ம் ¹⁰வாளாலொண்கண்
மடகையீட்டமு[ம்] ம[ள]ி[து]¹¹ குடுத்த வெங்கரி கீரையும் கங்கம[ண்]டல-
மு[ம்] சிங்க[ண்]மெத்தம் ட[ரா]ணி இர-
- 11 ரமம்¹² ஒருவ[சை]க்[சை]க்கொண்டு இணைவியப்புகழொடும் பாண்டி[மண்]டலங்கொ-
[ள்]ள ¹³திருவிளத்தடைத்தருளி ¹⁴மெ[ள]வருபரித்த[த]லங்களும் ¹⁵பொருபரித்தலங்க-
- 12 னு[ம்] (பொல) தந்ரவாரியு(ம்)முடைத்தாபி வந்து வடகடல் தென்கடல் படர்வது
பொல் தந் பெருஞ்செனையை எவி பஞ்சவ(ர்)னாவரும் பொருத பொர்களைத்-
தஞ்-
- 13 சி வெருவி நெளித்தொடி அர[ண்]பப்புக்க காடறத்துடைத்து நாட்டிடைப்படுத்து¹⁶
ம[ற்]றவர்தம்மை வ[ந]சார திரியும் பொச்சை வெஞ்ச[சு]ரமெ[ற்]றி [டு]காற்ற-
விசைவெழு¹⁷
- 14 தி[சை]தொறும் நிறுத்தி முத்திக் ச[ல]ரபமும் முத்தமுழ்¹⁸ பொதியலும் மத்தவெ-
ங்கரி படு[சை]மயகதெய்வமும்¹⁹ கந்தியும் கைக்கொண்டருளி தென்காட்டெலை
- 15 காட்டி குடமலைகாட்டுள்[ள] சாவெ[டு]றல்[லாந்தி] விசம்பெற மாவெறிய தந்
²⁰வருத[வி]த்தலை[வ]னா குறுசுவர் குடைய கொட்டாறள்[ப]ட நெறிதொறும்
நிலைக[ள்]ளி[ட்டரு]ளி தி[ற்]ம[ல்]
- 16 கொள் வீரல[டு]ஹா[லு]ந் திரிய[சு] ன்[ட்]டரு[ளி] பொங்கொளியாரமும் திருப்-
புயத்தலங்க[ளும்]²¹ பொல் வீரமு[ம்] த[ய]ரகமும் விளங்க[க] ப[ா*]ர்மிசை
மெவலர் வணங்க வீரல[டு]ஹாலு²² அ-
- 17 வநிமுமுதடையா(ள்)ௌ[ர]மும் வீ[ற்]றிருந்த[ரு]ளிய கொ ரா[ஜ]கெசரி[வந]ராந
[கி]ரிபுவ[ன]ச்சக்க[ரவ]க[தி]கள் ஸீகொவொத்துங்க[சொ]ழதெவர்க்கு [ய]ரண்டு
இருபதாவ-
- 18 து உத்தொங்கதெ[ர]ங்க[வள]ச[ா]ட்டுக்குற்றக்கூற்றத்து ஸுஹ[டு]த[ய]ம் சி[துப]பூலூர்
[ஸ]ஹையொம் வி[ரு*]தராஜபயங்கரவாணசெ[ரவ]ரையா தங்க[ள்]ளாச்சி [டு]சாழ-
குலசு கரந்விச்சா-
- 19 திரியா[ழ்]வார்க்கு ஸெஹெவிடையாக விற்றுக்குடுத்த கிலமா[வ]து [சு] ராஜெ[சு]-
[செ]ரழவா[ய்*]க்காலுக்கு வடக்கு பவித்திர[ம]ரணிக்கவதிக்குக்கிழக்கு முதல் கண்-
ணாற்று இரண்-

¹ Read களிறு.

⁴ Read எங்கணும்.

⁷ Read குடகிசை.

¹⁰ Read வாளாலொண்.

¹⁸ Read திருவுள.

¹⁹ Read தாங்கமும் பொருகரிக்கலங்களும்.

¹⁷ Read விஜயபூ¹⁷ஹம.

²⁰ Read வருகினி.

² Read பொன்னகர்.

⁵ Read களிறும்.

⁸ Read நானாகத்து.

¹¹ Read மீளாது.

¹⁴ Read வெள்ளவரு.

¹⁶ Read தமிழ் பொதியிலும்.

²¹ Read தலக்கலும்.

³ Read யெனனும்.

⁶ Read விரித்தல.

⁹ Read ளிட்ட.

¹² Read இரண்டும்.

¹⁶ Read நாட்டிப்படுத்து.

¹⁹ Read ஹையச்சையமும்.

- 20 டாம் சதூரத்[து] நீ[வ]ம் நா[லும]ாவில் வடக்கடைய் நீலம் ஒருமாகில் ¹கீழ்[ம்]க்-
கடைய் நீலம் அ[ரை]ம[ர]வும் இவ்வதிக்குக்கீழ்க்கு இ[வ]வா[ய*]காஅக்கு
வடக்கு [இ]ர[ண்]டா[ங்]க-
- 21 ண்[ண]ரற்று இரண்டாஞ்சதிரம் நீ[வ]ம் ந[ர]லுமா[வி]ல் வடக்க[சு]டய் நீ[வ]ம்
ஒருமாகில் மெ[ம்]க்கடைய் நீலம் அரைமாவும் ஆக நீலம் ஒருமா [*] இந்-
நீ[வ]ம் ஒருமாவும் இவரு-
- 22 க்கு விற்றுக்கொள்வதாக எம்மில்வி[சு]சஞ்ச விலைப்பொரு[ள்] அந்[ரு]ர[ா]டு எனலக்-
காசு [ஒ]ந்[று] [*] இக்காசு ஒன்றும் ஆவணக்களியெ கைச்செலவறகொண்டு
[வி]ற்று விலையா-
- 23 வண[ம்] செயி[து] குடிச[ெ]தாம் ஸ்ரஹதெ[யம்] சிறுபழுஜர் வலையெயாம் [*]
இந்நீலம் ஒரு[ம]ரவுக்கும் இதுவெ விலையெயலை ஆவதாகவும் இது[வெ] ²பொ-
ரு[ய]ரவறு-
- 24 [து]பொ[ரு]ள்சி[வ]வ[ர]லைய[ய]ரவதாகவும் இதுவ[வ*]வது வெ[று] ²பொருமாவ-
றுதிப்பொருள்ச்சில[ெ]வ[ர]லை காட்டக்கடவர் அல்லாதாராகவும் [*] இப்படி இ-
சைஞ்-
- 25 சு இக்காசு ஒன்ற[ம்] கொண்டு இந்நீலம் [ஒ]ருமாவும் விலைக்கற விற்று பொரு-
ளாகக்கொண்டொம் சிறுபழுஜர் வலையெயாம் [*] இவர்கள் பணிக்க இப்ப[டி]-
ரமாணம் எழுதினெ-
- 26 ந் [ஐ]யு[லு]ந் ³ ப[ழு]ஜு[ரு]டையாந் ஆ[யி]ரத்திருநூற்றுவந் முடிகொண்டானெந் இ-
வை[வ] எந்நெழுத்த[து] [*] இப்படிக்கு ச[ர]த[ம]ங்க[வ]த்து பாலாசிரிய[ந்]
[இ]ல[க்]குவண[ன்]
- 27 [கூ]த்தப்ப[ந்]வெந் இவை எந்நெழுத்து [*] இப்படிக்கு டமுஜு[ந்*] ச[வ]ர[ன்]
நாராணனெந் இவை எந்நெழுத்து [*] இது சாந்தி பலாசிரியந் ⁴விரநா-
ராட[ண]நது [*] இது சா[வா]ந்தி நாராயணந் மாறந் [*]
- 28 சிப்படி அறிவெந் இவ்வூர் வீரசொழிவிண்ணக[ர்]ராழ்வார் கோயில் திரு[வ]ரா-
த[சு]ந ப[ண்]ணும் நாராயணந் திருவா[யி]க்குலமுடையானெந் [*] [இ]ப்படி
அறிவெந்
- 29 இவ்வூர் கருமாத் ⁵ [*] இது வ[ந்]ரா[ஹ]ண[ரா]கெந் வ

TRANSLATION.

(Line 17.) In the twentieth year (*of the reign*) of king Rājakēsarivarman, *alias* the emperor of the three worlds, Śrī-Kulōttunga-Śōladēva, who *etc.*⁶— we, the assembly of Śirupaluvūr, a *brahmadēya* in Kunra-kūrāra, (*a subdivision*) of Uttongatoṅga-vala-nādu, sold the following land at a price (*settled by*) the assembly to Śōlakulasundaraṅ-Viechhādiri Ālvār, the mother of Vi[ru]darājabhayamkara-Vānakō[va]raiyar.

(L. 19.) One fortieth (*velī*) of land on the eastern side of the one twentieth (*velī*) of land on the northern side of the four twentieths (*velī*) of land of the second square of the first *kannāru*⁷ to the north of the Rājendra-Śōla channel (*and*) to the east of the Pavitti[ram]ānikka road.

¹ Read கீழ்.

² Other, unpublished inscriptions read பொருள் மாவறுதி.

³ Read ஐயுந்.

⁴ Read வீர.

⁵ After this word the characters +[தஸு]டு are entered above the line.

⁶ The historical introduction of this inscription is the same as in No. 69.

⁷ See p 73 above, note 6.

(L. 20.) And one fortieth (*veli*) of land on the western side of the one twentieth (*veli*) of land on the northern side of the four twentieths (*veli*) of land (*of*) the second square of the second *kannāru* to the east of this road (*and*) to the north of this channel.

(L. 21.) Altogether, one twentieth (*veli*) of land. The price which we have to receive from her for this one twentieth (*veli*) of land, (*and*) on which we have agreed, (*is*) one good *kāśu* current at the time.¹

(L. 22.) Having received this one *kāśu* in full into the hand² we, the assembly of the *brahmadēya* of Śirupaḷuvûr, sold (*the land*) and made and gave a deed of sale. For this one twentieth (*veli*) of land this alone shall be the record of sale, and this alone shall be the record of the final payment of the money,³ and they (*viz.* the purchasers) shall not be bound to produce another record of the final payment of the money besides this.

(L. 24.) Having thus agreed, having received this one *kāśu*, and having sold this one twentieth (*veli*) of land at the full price, we, the assembly of Śirupaḷuvûr, have received the money in full.

(L. 25.) By their order, I, the *Madhyastha*⁴ Pa[ḷuvûr-U]ḍaiyāṇ Āyirattirunūruvaṇ Muḍikoṇḍāṇ, wrote this document (*pramāṇa*); this is my writing. I, Pālâśiriyaṇ [Ila]kkuvaṇaṇ (Lakshmaṇa) [Kû]ttappaṇ of [Ś]âṇ[da]maṅgalam, (*know*) this; this is my writing. I, Śa[v]âṇḍi Nârâṇaṇ (*i.e.* Nârâyaṇa) of Paḷuvû[r], (*know*) this; this is my writing. This (*is the writing*) of Śâṇḍi Palâśiriyaṇ Vîranârâyaṇaṇ. This (*is the writing of*) Śâ[vâ]ṇḍi Nârâyaṇaṇ Mâraṇ. Thus do I know, Nârâyaṇaṇ Tiruvâ[yi]kkulam-Uḍaiyâṇ,⁵ who performs the worship of the temple of Vîra-Śôḷa-Viṇṇagar-Ālvâr in this village. Thus do I know, the blacksmith of this village. This (*is placed under*) the protection of all *Mâhēśvaras*.

No. 72.—INSCRIPTION AT TIRUVIDAIMARUDUR.

This inscription (No. 132 of 1895) is engraved on the east wall of the second *prākāra* of the Mahalingasvāmin temple at Tiruvidaimarudûr⁶ in the Kumbhakōṇam tāluka of the Tanjore district. This village is mentioned in Tiruñāṇasambandar's *Dēvāram* as Idaimarudu. The Sanskrit equivalent of this name is Madhyârjuna,⁷ in which *madhya* corresponds to *idai*, 'the middle,' and *arjuna* to *marudu*, 'Terminalia alata.' In the subjoined inscription the village is called Tiruvidaimarudil⁸ and its temple Tiruvidaimarud-Uḍaiyâr (*i.e.* the lord of Tiruvidaimarudu). It belonged to Tiraimûr-nāḍu, a subdivision of Ulaguyyakkonḍa-Śôḷa-valanāḍu.⁹ The inscription records a grant of 120 sheep for two lamps. The *Pūjāris* of the temple and the inhabitants of Tiruvidaimarudil and Tiraimûr were appointed trustees of the grant. Tiraimûr I do not find on the

¹ See above, p. 134 and note 5.

² The meaning of ஆவணக்களியெய, which occurs also in other unpublished inscriptions, is not apparent.

³ This seems to be the meaning of the term *poru[l]-māv-arūdi-pporuḷ-chchilar-śtai*.

⁴ Compare page 2 above.

⁵ See above, p. 151, note 7.

⁶ No. 160 on the *Madras Survey Map* of the Kumbhakōṇam tāluka.

⁷ Compare the *Madhyârjuna-Mâhātmya*, No. 1079 in my *Reports on Sanskrit Manuscripts in Southern India*, No. II.

⁸ The same form of the name occurs in the Tanjore inscriptions; *e.g.* above, Vol. II. p. 279 and note 7.

⁹ In No. 64 above this district is called Uyyakkonḍâr-valanāḍu, which in a Tanjore inscription (above, Vol. II. p. 52) is stated to be situated between the Arisil and Kāvêri rivers.

map; but, as its inhabitants seem to have had a share in the management of the temple at Tiruvidaimarudûr, it was probably not far distant from the latter.

The date is the 172nd day of the 26th year of the reign of Kulôttunga I. The historical introduction agrees with that of the 20th year (No. 71 above), but adds that the king conquered the Kalinga-maṇḍalam (l. 4). Other inscriptions refer to a single queen, who is styled 'the mistress of the whole world,'¹ 'the mistress of the whole earth,'² or 'the mistress of the world,'³ and who is perhaps identical with Madhurântakî, the daughter of Râjêndradêva.⁴ In addition to this queen,⁵ the subjoined inscription mentions three other queens, viz. Dînachintâmani, Êlîsai-Vallabhi,⁶ and Tyâgavallî. Of the last of these the *Kalinṅattu-Parani* (x. verse 55) states that "she had the right to issue orders together with the orders of the Śeṅṅi (*i.e.* the Chôla king)."

TENT.

- 1 — ஸ்ரீ ஸ்ரீ ||— புகழ் [கு][ழ்*]ந்த புணரி அகழ் சூழ்ந்த [பு]வியில் பொன்செமி
அளவும் தந் [டு]மி நடபய ன்[ன]ககு ஜயமகளை இளங்[டு]ராப்பருவத்துச்சக்-
காகொட்டத்து விக்கிரமத்தொழிலாற்புகுமணம புணர்ந்து மதுவ[ரை] 7 ஈட்டம்
[வயி]ராகரத்து வாரி அ[ழி]ய்மு[ளை] கோ[ந்தளவ]சைர் த[ந்] தளம்[ரி]ய
வாளுறை கழித்து தொ[ள்] வன் காட்டி பொர்ப்பரி நடா[த்தி] 8 கீர்[த்]தியை
[நி]றுத்தி வடதலைச வாகை [கு]டி[த்]டு[தொ]ந்தைத்தெமரு[கமலப்பூமச]ள்
[பொ]துவ[மு]யும [பெ]ரானந்[ய]ர[டை] நளந்லப்பாவை தனி[மை]யும் [த]விர்-
த்து 9 பு[னி]த[த்]திருமணிமகுடம் உரிமையி[ர]குடி தன்நடி இரண்டுந்தடமுடியாக-
த்தொந்தலவெந்தர் கு[டி] மு[ன்னை] மதுவாறு பெருக கலியாறு வ[று]ப்ப
செங்கொல் திசை-
- 2 தெ[ர]றுஞ்செல்ல வெ[ண]சுடை [தி]ருநீ[வ]ன்[ன]ரகம்மெங்கணுந்தனது திருநீல-
வெண்ணிர[ா]த்தி[மு]வொருகனி மெருகிப்புள் ன்னையாட 11 வசர்கடற்றீவாந்தர-
த்துப்பூபாலர் திசை விக்கிதந் [கல]ஞ்செ[ர]ரி ச[ன]று 12 முறை நீர்ப[ப] வி-
கடிய 13 பிர்குலப்பறை பொல [தி]றழிசுழமெனனுஞ்சொல்வெதிர்க்கொடி[ர]றலகு
தன் கை விவ[டு]லதிரக்கொடா [ன்]க்கலந் கம்[மு]சர் 14 நந்[கி]வி துடந்[கி] ம]-
ண[வார்] நடுவெக து[ங்கட]த்தி[ரை] பு[கத்த]ரத்தி வெங்கணும 15 பட்ட[டு]
வெங்கரி[மு] பட்ட [த]ந் [மு]ரமுந்[கூ]றிய 16 வீரமுங்கிடப்ப எந்ந [ம]லை-
களு[மு]க ச ரெளிப்ப இழினந் நெதிகுஞ்சுழ[ன்று]டைந்தொட விழுந்த
கடல்களுந்த[லை]விரித்தல[மு]ர-
- 3 க்ஞுட[தி]டுசெத்தனா[ளு]கந்து தானுந்தா[டு]செயும் ப[ன்]னூளிட்ட பஸ்பல மு[த]-
கு[ம்] பயத்தெ[ரி] 17 ம[ர]திய ஜடபபெரு[க]றவும் ப[ழி]யு[க]ந்[க] குடுத்த

¹ புலமுமுதுடையாள், above, No. 58, l. 1, No. 67, l. 2, and No. 68, l. 2; Vol. II. No. 77, l. 2, and No. 78, l. 2.

² அவதிமுமுதுடையாள், above, No. 71, l. 16 f, and No. 74, l. 2.

³ உலகுடையாள், above, No. 31, l. 3.

⁴ See verse 12 of the Chellûr plates of Vira-Chôḍa, above, Vol. I. p. 59, and verse 11 of the Piḷḷipuram plates of the same prince, *Ep. Ind.* Vol. V. p. 77.

⁵ புலமுமுதுடையாள், l. 5.

⁶ The first part of this name, *êlîsai*, means 'the seven principal notes.'

⁷ Read மதுவரை.

⁸ Read கீர்த்தி.

⁹ Read புனித்ததிரு.

¹⁰ Read வளாக.

¹¹ Read கடற்றீவா.

¹² Read களிழ.

¹³ Here the engraver has omitted a long passage.

¹⁴ Read கல்லதர்.

¹⁵ Read வங்கணம்.

¹⁶ Read வீர.

¹⁷ Read பயத்தெதிர்.

¹ புசமுஞ்செல்வியும் வாளாரொண்கண் மடந்தையரிட்டமும்² மீளாத குடுத்த
யெங்கரி னி[சு]ரயும் கங்கப[ண்]டல[மு]ஞ்சிங்க[ண]மெ[ன]னும் பாணியிரண்டு-
மெ[ர]ாருநிசை கைக்கொ[ண்]டி[ண்]டிய³ புகழொடும் பாண்டி[ம]ண்டல[ங்]-
கொள[ளத்திரு]வு[ள்]ளத்தடைத்து வெள்[ள]வருபரித்த[ர]க்கமும் பொருகரித்தரங்
கமும்⁴ [த]ன் திரவாரியமுடைத்தாய் வந்து வடகடல் தெக்கடல் பாய்[வ*]
பொலத்தன் பெருஞ்செ[னை]மயெவிப்பஞ்சவர் ஐய்வரும் பொருத பொர்-

4 க்களத்தஞ்சி வெரு ளெளித்தொடி அரணெனப்புக்க காட[ற]த்துடைத்து நாட்டடிப-
படுத்து [ம]ற்றவர்தம்மை வசரார் திரியும் பொ[ற்]றை வெஞ்சுரமெற்றி [கெ]ர-
ற்றங்[ஜ]ய[வூழ்]ந்[தி]ச[தெ]ர[ற]மும் நிறுத்தி மு[த்]தின் சலாபமு[மு]த்தயிட்-
பொதிய[லு]மத்த[வெ]ங்கரி⁵ படுமைய்யச்சைய(வ)மும் கந்ரியுங்கைக்கொண்டு தெந்-
நாட்டெல்லை [க]ராட்டி குடமலை[ராட்டு]ளள சாவெறெல்லாம் ததி விச[ம்]பெற⁶
மாவெறிய⁷ வருதந்[த]லைவரைக்குறுகவர் குலையக்கொட்டாறுட[ப]ட நெ[ற்]-
தொறும் நிலைகளிட்டருளி மற்புநல் கவி[க்க]மண்டலங்[சு]கப்படுத்த[ரு]ளி திற[ல்]
சொனாரும்⁸ திரு-

5 ப்புய[த்]தலங்கலும் பொ[ல்] வி[ர]மும் தியாக[மு]ம் விளக்க[க] பார் தொழச்சிவ-
நிடத்தமை(ய்)யெ[ந]த்தி[ன]சிந்தாமணி¹⁰ புவனமுழுதுடைய[ர]ளி[ர]ுப்ப[ப] அவளுடன்
கங்கை¹¹ விற்றிருந்தென [மங்][சை*]கயர் திலதம் எழிசைவ[ல்]லபி எழுசை[மு]-
டையாள் வாழி அமர்[ள்]திசீதிருப்ப ஊழிய[ம்]¹² திருமாலாசத்து பிரியா[டு]த-
ந்த¹³ திருமகள் திகழெந்தியாச[வல்]லித்த[ம்] உலகுடையா[னி]குப்ப மாவ்[னி]ல்
[பு]வகமுழுது[டைய]ளொடும்¹⁴ விற்றிருந்தருளிய கொவிராஜகெஸரி[பதூ]ரான
சக்கிரவத்திகள் ஸ்ரீகுலொத்துங்கசெ[ர]முதெவர்க்கு யா[ண்]டு உயசு ஆவது [க]ல்
வெட்டும் ப[டி] ய[ர]ண்டு உயசு ஆவது [க]ள் ஈயெஉனல் உலகுய[க்]-

6 [கெ]ரண்டசொழுவளநாட்டுத்திரைமுர்க[ர]ட்டு¹⁴ உடையார் திருவிடைமருதுடைய[ரர்]-
க்குத்திரு[நெ]ரந்தாவிளக்குக்கு [ப]ட்டியூர் உ[டை]யா[ன்] கம்[ன்] ம[து]ராக-
த[க]தெ[வ]நான குலொத்துங்கசொழ[வ]தை[நா]ட்டு¹⁵ முவெந்தவெள[ள்]
வை[வ]த்த திருநொ[ந்]தாவிளக்குக்கல் வெட்டுவிக்கவென்று திருவிடைமருதுடையா
[ஸ்ரீ]பாதமுலட[பட்டு]டை¹⁶ பஞ்சாசாரிய[த்]தெ[வ]ர்கந்திகள் [தி]ரைமுர்¹⁴ ல-
வெயார்க்க[கு]ம் திருவிடைமருதில் நகரத்தார்க்கும் திரைமுர்¹⁴ ஊரா[சு]ர்க்கும்
ஸ்ரீகாரியம் வடசாத்தமங்கலமுடையாள் கூத்தன் சொமதெவநா[ன] கன்னை[கி]-
தரபாணி¹⁵ முவெந்தவெ[ள]ர[னு]க்கும் ஸ்ரீ[ர]ஹையாக்[கண்]-

7 காணி ப[ர]தாயன் [எடு]த்தபாதம் இ[ன்]புற்றிருந்தானான [பெ]ற்கொயில்¹⁷ நம 9-
[க்]கும் [கா]னத்தா[னு]க்கு[ம்] ஸ்ரீ[மு]கம் பிரஸாதஞ்செய்யருளி வரத்தலை மெல்
[டு]காண்டு பிரஸாதப்பட்டு பட்டியூரு[ட]யாள் நம்பன் மதுராந்தகதெவநான
குலொத்துங்கசொழ[வ]தைநாட்டு¹⁵ [மு]வெந்தவெளான் வைத்த [தி]ருநொந்தா-
வி[ளக்]கு இரண்டினுக்கு வைத்த ஆடு ஈயெ [சு] [இவ்]வாடு நூற்றிருபகம்
கொ[ண்]டு எகநாயகநால் [நித்த]ம் உ[ரி]ய் நெய்[ய]ட்டுவதா[க்]கெ[ர]ண்ட
ம[ன்]றாடி தாமொ[தி]ரன் வெண்க[ர]டனும் தெவன் இடங்கெ[ர]ண்டானும்
[ம]ரு[த]ன் தெ[வ]னும் பட்ட[ன்] பெர்றனும் இந்த ஆடு

¹ Read புகழின்.

⁶ Read உண்டிய.

¹ Read பொதியிலு.

⁷ Read வருகினி.

⁹ Read வீர.

¹¹ Read வீற்றி.

¹³ No. 76 reads [பிரி]யாதெற்று; read தென்ற.

¹⁵ Read முவெந்த.

² Read ரீட்டமும் மீளாத

⁴ Read கரிக்கலங்களும்.

⁶ Read விசம்பெற.

⁸ Read கொளாரமும்.

¹⁰ Read தின.

¹² Read ஊழியும்.

¹⁴ Read திரைமுர்.

¹⁶ Read மூல

8 துற்றிருப[து]ங்[க]ரா[ண்]டு தீத்தம் எககா[ம]ககால் உரிய் நெய் ஸந்திராகித்[த]வல்
 இன்நெய த[ண்]டி இ[த்தி]ருநொந்தாவிளக்கு இரண்டும் எ[ரி]ப்பிக்க கடவொமா-
 னெம் தெவர் கத்[தி]களுந்திநாமுர்¹ ஸவெபாரும் திருவிடைமருதில் ந[க]ர-
 த்தாரும் திநாமுர்¹ [ண]ராரு[ம] [||*] இ[வை ஸ்ரீ]கொயில் [க]ணக்கு கொ-
 த்த[மங்க]லமுடையான் அருமொழி பொற்காரி எழுத்து [||*] இது பந்தோஹை-
 யார[ரெ]கூத ||உ

TRANSLATION.

(Line 4.)² (*He*) was pleased to seize the Kalinga-maṇḍalam, whose rivers were checked (*by dams*), and was pleased to take his seat (*on the throne*) with the mistress of the whole world who remained (*his*) chief consort,³ while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole world, Dīnāchintāmani, was present, as Umā near Śiva; while the mistress of the seven worlds, Êlisai-Vallabhi,— may she prosper!— the ornament of women, was calmly and joyfully seated, as Gaṅgā takes her seat with her (*viz.* Umā); (*and*) while his (*i.e.* the king's favourite) mistress of the world, Tyāgavallī, possessing the splendour of Lakṣmī who is inseparably clinging⁴ to the bosom of Tirumāl (Viṣṇu) to the end of the world, was present.

(L. 5.) In the 26th year (*of the reign*) of this king Rājākēsarivarman, *alias* the emperor Śrī-Kulōttuṅga-Śōḷadēva,— the *Pañ-hāchārya* (who wears) a silk garment (*in honour of*) the feet of the god⁵ Tiruvidaimarud-Uḍaiyār, and the *Pūjāris* of the god were pleased to send a letter (*śrīmugam*) to the members of the assembly of Tiraimūr, to the citizens of Tiruvidaimarudil, to the villagers of Tiraimūr, to the temple-manager Vada-Śāttamaṅgalam-Uḍaiyāṇ Kūttan⁶ Sōmadēvaṇ, *alias* Kaṇṇa[gi]darapāni-Mūvēndavēḷāṇ, to the overseer of the Śrī-Mūhēśvaras, [Eḍu]ttapādam⁷ I[ṇ]burri-rundāṇ, *alias* Poṟkōyil-Nambi,⁸ of the Bhāradvāja (*gōtra*), and to the accountant—to the effect that it should be engraved on stone⁹ that, on the 172nd day of the 26th year (*of the king's reign*), Paṭṭiyūr-Uḍaiyāṇ Nambāṇ Madurāntakadēvaṇ, *alias* Kulōttuṅga-Śōḷa-[Vi]raināṭṭu Mūvēndavēḷāṇ, had given a perpetual lamp¹⁰ to (*the temple of*) Tiruvidaimarud-Uḍaiyār, the lord of Tiraimūr-nāḍu, (*a subdivision*) of Ulaguyya[k k]oṇḍa-Śōḷa-vaḷanāḍu.

(L. 7.) When (*this letter*) arrived, (*the addressees*) placed (*it*) on (*their*) heads and felt honoured. Paṭṭiyūr-Uḍaiyāṇ Nambāṇ Madurāntakadēvaṇ, *alias* Kulōttuṅga-Śōḷa-[Vi]raināṭṭu Mūvēndavēḷāṇ, had assigned 120 sheep for the two perpetual lamps given (*by him*), in order to supply one *uri* of ghee per day by the *Ēkanāyukaṇ* (measure). These one hundred and twenty sheep were taken over by Maṇṇāḍi Tāmōdiraṇ (Dāmōdara)

¹ Read திநாமுர்.

² The introduction of this inscription is the same as in No. 69 as far as the words “in order that the enemies might be scattered” (p. 147 above).

³ மரவிஷல் may be dissolved into மா + இல் + ஷல்.

⁴ வன்ற is derived from the root வல்.

⁵ See above, p. 138 and note 12.

⁶ See above, Vol. II. p. 257, note 5.

⁷ See *ibid.* note 1.

⁸ The first part of this name refers to the ‘Golden Temple’ at Chidambaram; compare above, Vol. II. No. 66, paragraph 94.

⁹ This order is expressed twice, *viz.* by கல் வெட்டுப் படி in line 5, and by கல் வெட்டுவிக்க in line 6.

¹⁰ The word திருநொந்தாவிளக்கு is repeated in a clumsy manner; it occurs before and after the name of the donor in line 6. From lines 7 and 8 it appears that not one, but two lamps were actually granted.

Vengâḍaṅ,¹ Dêvaṅ Idaṅgoṇḍâṅ, Marudaṅ² Dêvaṅ and Paṭṭaṅ Perrâṅ. We, the *l'ujâris* of the god, the members of the assembly of Tiraimûr, the citizens of Tiruvidaimarudil, and the villagers of Tiraimûr, shall be bound to levy, as long as the moon and the sun exist, this one *uri* of ghee per day by the *Ēkanâyakaṅ* (measure) from (*the recipients of*) these one hundred and twenty sheep and to keep these two perpetual lamps burning.

(L. 8.) This (*is*) the writing of the accountant of the temple, Koṅṅamaṅgalam-Uḍaiyâṅ Arumoḷi Poṅkâri. This (*is placed under*) the protection of all *Mâhêsvaras*.

No. 73.—INSCRIPTION AT CHOLAPURAM.

The inscriptions of Kulôttuṅga I. inform us that he conquered and colonized Kôṭṭâṅṅ.³ This ancient town now belongs to the Travancore State and is situated about 10 miles north of Cape Comorin and near the British Post Office. "Nagercoil." A temple named Chôlêśvara is now included in a quarter of Nagercoil which bears the name Cholapuram, while according to the subjoined inscription it belonged to Kôṭṭâṅṅ itself. The inscription (No. 31 of 1896) is engraved on the north, west and south walls of the first *prâkâra* of this temple.

The date is the 180th day of the [30]th year of the reign of Kulôttuṅga I. The historical introduction agrees on the whole with that of No. 72. But, among the queens, Dînachintâmaṅi is omitted and Tyâgavallî mentioned in the first place. Hence it may be concluded that Dînachintâmaṅi died between the 26th and 30th years of the king's reign.⁴

The inscription records that Kulôttuṅga I. himself, while staying in his palace at Kâñchipuram, granted to the temple the village of Ândâyakkudi, which received the new name Râjêndra-Śôḷa-nallûr. The temple itself, we are told, was built by one of the king's officers and named Râjêndra-Śôḷa-Îśvara. Both this name and the new name of the village granted must have been chosen with reference either to Râjêndra-Chôḷa II.,⁵ the name which Kulôttuṅga I. bore during the first few years of his reign, or to Râjêndra-Chôḷa I., the name of his maternal grandfather. Kôṭṭâṅṅ had the surname Mummudi-Śôḷa-nallûr⁶ and belonged to Nâñji-nâḍu,⁷ a subdivision of Uttama-Śôḷa-vaḷanâḍu, a district of Râjarâja-Pâṇḍi-nâḍu.⁸

The inscription is incomplete at the end, and lines 5 and 6 are so much damaged that they cannot be published. They contain a detailed description of the boundaries of the village granted and mention the villages of Alagiya-Pâṇḍiyapuram (ll. 4 and 6), Śivîndiram,⁹ Tarumapuram, Irâ śak[ka]maṅgalam (l. 5), Śillûr, and the temple of Maṅivaṅ-nîśvara (l. 6).

¹ See above, Vol. II. p. 253 and note 1.

² See *ibid.* p. 259, note 4.

³ See page 144 above.

⁴ A mutilated inscription in the Lakshminarasimhasvâmin temple at Simhâchalam in the Vizagapatam tîluka (No. 333 of 1899) opens with the same introduction as No. 73. The name of the king and the year of his reign are lost. The first line of the inscription contains a Śika date, the first two figures of which are 1000 and 20, while the unit is obliterated.

⁵ See page 132 above.

⁶ This designation is derived from a surname of the Chôḷa king Râjarâja I; see p. 29 above.

⁷ Śuchîndram near Cape Comorin was included in the same *nâḍu*: *Ep. Ind.* Vol. V. pp. 43, 44, 45 and 46.

⁸ This is an abridged form of "Pâṇḍi-nâḍu, *alias* Râjarâja-maṅḷa'ana," on which see above, Vol. II. p. 149 and note 7.

⁹ This is the ancient name of the present Śuchîndram between Kôṭṭâṅṅ and Cape Comorin. *Ep. Ind.* Vol. V. p. 41 ff.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] புகழ் சூழ்ந்த புணரி அகழ் சூழ்ந்த புயிப்பொன்னை மியனவுந்தன்னை விநயநடப்ப விளங்கு [ஜ]யமனை இளங்கொப்பருவததச்சக்-
கரகொட்டத்து விக்கிரமத்தொழிலாழ்ந்தமணம் புணர்ந்து¹ ²மதவ[வை] [பி]-
ட்டம் [வ]யிராகரத்து [வ]ாரி அயில்மு[னை*]க்குந்தளவ[வை]சார் த[ந் த]ளமிரி³.
. [நிறுத்தி] வட[தி]சை வாகை [சூ]டி[த்]தெ[ன்]ந்சை[த்]-
தெ[ன்]மருகமலப்பூம[ய]ள்⁴ பனுவமை[யும்] பொன்னியாடை நன்ன[வ]ப்பா[வை] தனி-
மைப்பந்த[விரு]⁵ வந்த[து] ⁶புனித[தி]ருமணி[மகு]ட[ம்] உர்மையிற்குடி[த்தன்]ள-
டி[யி]ரண்டுந்தடமுடியாகத்தொந்தல[வ]ை[ர்] [சூ]ட [மு]ன்னை [ம]னுவாறு பெ[ரு]-
சக்கலிய[ாறு] [வ]றுப்ப[ச]செக்கொல் திசை[தெ]ராறு[ஞ்]செவ [தெ]வண்குடை
இ[ரு]கில[வ]ளா[க]ம்⁷ [தெ]வண்கணுந்தனா திரு[நி]ழ[வ்] (ர) வெண்ணி[ரா]த் திகழ
ஒருகனி மெருவிழ்[பு]வி விளையாட வா[ர்க]ட[ந்]நீ[பா]ந்[த]ரத்த[து]ப்பூபர் [தி]றை
[வி]டுதந்த கலஞ்சொ[ரி] களி[று] [மு]னை⁸ [வ]ங்கிய தென்[வ]வன்
கருத்த[லை] [ப]ருந்தலைத்திடத்தன் பெ[ர]ன்ன[க]ர் புறத்திடைக்க[ட]ப்ப [இ]ள-
ன[ள்] [பி]ந்[கு]ல[ப்]பி[றை] பெ[ர]ல்⁹ நிற்ப[வை]ழ[பா]ம[ன]ுஞ்சொல்[தெ]வ[தி]ர்
[தெ]காடித்தல்[து] தன் கை விவ்வெதிர் கொ[ட]ரா வெள்பு[த்]தரசு ஆளத்-
தியிவிட்ட களிற்றள[த]தி[ட்ட]மு[ம்]¹⁰ பட்ட [தெ]வ[ம] [ப]ரியும் விட்ட தன்
மானமுங்குறின¹¹ வி[ர]மு[ங்க]ிடப்ப எறின மலை[க]ளுமுதுசு நெ[ளி]ப்ப [இ]-
ழ்ந்த [ந]கி[க]ளுஞ்சூழன் றுடைந்தொ.¹²

2 ட விழுந்த கடல்களு[ந்]தலைவிரித்தலமரக்குடகிசை[த்த]ன்னானுகந்த தா[னு]ந்த[ர]னை-
யும் பன்னாளிட்ட [ப]ல[ப]ல மு[து]கும் பய[த்]தெ[தி]ர் ம[ா]றி[ப] [ஜ]யப்பெரு-
[ந]கிருவும் ட[ழி]யுகத்து குடுத்த¹³ புகழுஞ்செவ்வியும் வாளாரொ[ண்]கண்
ம[ட]ந்தையரிட்ட[மு]ம்¹⁴ மிளாது [கு]டுத்த வெங்க[ரி] நிராயுங்கங்கமண்டலமு-
[ங்]கொங்கணதெசமும் [ப]ராணிய[ர]ண்டும் ஒருவ[வை]ச[க்]கைக்கொண்[ட]ண[டி]ய
புக[னொ]டு¹⁵ பாண்டிமண்டலமுங்கொள்ளத[தி]ருவுள்ளத்த[டை]த்து வெள்ளவருபரி-
த்த[ர]க்க[மு]ம் பெ[ர]ா[க]ரிக்கலங்க[ளு]ந்தத்திர[வ]ாரி[யு]மு[டை]த்தாய் வ[ந்து] வ-
டகடல் தென்கடல் [ப]ட[ர்]வ[து] பொ[த]த[ன்] பெ[ரு]ஞ்செ[னை] எளிப்பஞ்ச-
வரை[வ]ர் பெ[ர]ாரு[த்] [தெ]ம[ர்]ய[க்]க[ன]த்தஞ்சி நெரு நெளித்த[ர]டி [அ]-
ர[ண]னப்புக்க காட[ர]த்[து]தெ[து] நாட்டடிபடு[து] மற்ற[வா]தம்[மை]
வனசர[ர்] திரியும் [தெ]பா[ச]தெ[ச] வெஞ்ச[ர]ம[ம]ம[க்]கொற்றவி[தெ]யலும்பம்
¹⁶[அ]த்திசைதொழ[ம்] நிறுத்த முத்த[தி]ன் சிலா[ப]மும் முத்தமிட்ட[ப]தி[யி]னும்¹⁷
ம [ப]டும் மைய[ப]ச[ச]ய[மு]ங்க[ன்]னி[யு]ங்க[க்]க[ொ]ண்-
டருளித்தென[து]ட[ட]லை¹⁸ காட்டி[ய] கடல்[மலை]டு[ன]ன¹⁹ சாவெறெல்லா[ந்]-
த[னி] வி[சு]ம்பெற ம[ா]வெறிய [த]ன்²⁰ வருகன[த்தலை]வரை[க்]குறுகலர் குலை-
யக[தெ]காட்டா[று]ட்பட [தெ]ந[தெ]ராறுநிலைக[ளி]ட்ட[ரு]ளி[த்த]கிறல் கொளாரமு[ந்தி]-

¹ The two letters வல் (?) are engraved below ணர்ந். Many other indistinct letters are written below the subsequent portion of the same line.

² Read மதவனா.

³ Here a number of letters seem to have been omitted by the engraver. There is no break in the corresponding portion of the second line.

⁴ Read பொதுமை.

⁵ Read தவிர.

⁶ Read புனிதத்திரு.

⁷ Read எக்கணு.

⁸ Read முறை திற்ப விலங்கிய.

⁹ Read பிழையெனனுஞ்.

¹⁰ Read சளிர்நினைத்தமும்.

¹¹ Read ஊர்.

¹² Read சமுன்று.

¹³ Read புகழின.

¹⁴ Read ரீட்டமும் மீளாது.

¹⁵ Read புகழொடு.

¹⁶ Read எத்திசை.

¹⁷ Read பொதியிலும் மத்தவெக்கரி.

¹⁸ Read டெல்லை.

¹⁹ Read குடமலைதாட்டுள்ள.

²⁰ Read வருகினி.

ருப்புயத்த[ல]ங்களு[ம்]¹ பொல்² வீரமு[திப]ரகமு[ம்] வி[ள]ங்கப்பார் தொழ-
சசிவ[னி]டத்[து]-

3 [மை*]யெனத்[தி]யாகவல்வி அவ[னி]முழுதுடையாளிருப்ப அவனுடன் கங்கை³ சிற்-
நீருந்தென [ம]ங்கையர் திலத்[ம்] எழிசைவல்ல[பி] எ[ழுல]குட[ய]ர[ன்] உ[ர்]
ழிய யலர்ந[தி]னிதிருப்ப ஊழியு[ம்] அவன்முழு[து]டையானொடும் வீரலீல்தமாவன-
த்து [வி*]ந்நீரு[ந்]தருளின [டு]காவிராஜகெசரி[பத]ரான சக்கரவர்த்திகள் [பு]ந-
வொ[த்]துங்க[சொ]ழ[டு]த[வ]ர் க[ர]ஞ்சிபு[ரத்]த[க்]டுகாயினினுள[ர]ல் அ[ட்-
ட]தது வெ[ள்]டுமலைமண்ட[ப]ம் நாரஜெந்தரசொழ[னி]ல் சொட்டை[ரி]ல் எ[ழு]-
ந்[த]ரு[ளி]யிருந்து நாரஜராஜப்ப[ர]ண[டி]நாட்டு உத்தம[டு]சாழ[வ]ளந[ர]ட்டு [ந]ர-
ஞ்சிநாட்டுக்க[டு]காட்ட[ர]ற[ன] மு[ம]முடிசொ[ழ]நல்[லூ]ரில் [டு]சாழ[ம]னடலத்து
மண்ணிராட்டு முழையுருடையான் அடையன் மதுராந்தகனான குலொத்தங்[டு]பொ-
ழக்கொளரா[ஜ]ன் எடுப்பித்த இராசெந்திரசொழ[ம]யமுடைய சேனா[டு]வ[ர்]-
க்கு இந்நாட்டு ஆந்தாயக்கு[டி]க்கு காணிக்க[டன்] காசு எழுபத்[டு]தொன்ப[து]ககு[ம்]
டு[ந]ல்லு முன்னூற்றிருபத்து நாற்கலத்துக்கு[ம்] [இ]ராஜெஞ்சொழ[டு]தெவற்கு
எறினவாண்டு எழாவது செவ[வி]ன படி இறை கட்டின மாடை நாற்பத்[டு]-
[ஞ்ச]ரையெ மும்மாவரையும் யாண்டு நய[டு]தாவது முதல் இத்தெவ[று]கு⁴ வெண்-
டு[ரி]வ[டு]ந்தங்களுக்கு இதுப்பதாக இவ்வூ-

4 ர் முன் [பி]யர் தவிரந்து இ[ர]ராஜெஞ்சொழ[டு]வ[ல]லொன்னும் பியரால் உர்க்க[டு]-
ஞ்சு குமாக்கச்சாணமு[மீ]ன்பாட்டமு[ம்*] ததீய[றை] த[ட்ட]நார்[ப்பாட்ட]மு[ம்]ர-
டைக்க[வி]யு[ச]வ[க]ங்க[ர]வள[வு]க[வி]யும் உள்ளிட்ட பாட்டங்க[ளு]ம் அந்-
தராயமும் சிலகு[டி]மையும் உ[ட்ட]பட யாண்டு முப்ப[டு]த[வ]து முகல தெவ-
த[ன]இறை[யி]லியாக வரியிலி[டு]க[தி]ருவாய் மொ[ழி]ந்தரு[ளி]னொன்று திரு-
[ம]ந்தி[ர]வொலை கொளாந்தகப்பல்லவாய[ன்] எழுத்தினால் புகுந்த திரு[வாய]க்-
டு[ழ]நி[ப]ப[டி] பு[ர]வரி[தி]ணைக்களநாயகம் அருமொ[ழி]தெவவ[ள]நாட்டு நாகன்-
குடைய[ர]ன் பஞ்சதெதி திருக்கண்ணபுரமுடையானும் முலலூர் கிழவன் வெள்ள
குமரான குவலையசுனாமுலெனவெனானும்⁵ புரவரி[தி]ணை[க்க]ள[த்து] முகவெட்[டி]
இராசகந்த[ர]வளநாட்டு அம்ப[ர்]நாட்டு அண்டக்குடையான் ந[ர*]ராயணன் [தி]-
ருச்[சி]ந்நம்[பல]முடைய[ன]னும் கு . [லூ]ருடைய[ர]ன் அ[ரை]யன் குடித[ர]வ-
[கிய]ர[ன] இ[ர]ராஜந[ர*]ராய[ண]மு[வெ]ந்தவெனானும் இரு[ந்]து ய[ர]ண்டு
. வது நாள் நூறமெண்பதினால் தெவதான இறை[யி]லியாக வ[ரி]யிலி-
ட்டது [ந*] இவ்வூர் கெ[ர]ன் இராசரா[சன்] ஆ[ன] கெ[ர]லொத்துக்க[டு]சா-
ழ[ந]ரஞ்சி[நாடு]டைய[ன]ன* இவ்வூர்க்கு[ச்]சமை[ந்]து⁶ பெருநானகெல்ல
[அ]றை[லை] [ந*] செய[ந்] அ[ற]ம[லை]ப்ப[டி] இ[ந்]ற்கு கிழ்பா[ற்கெ]ல்ல [அ]ழ-
[கி]யபா[ண்டிய]புரத்துக்கு-

5 [படு]பான [வ]ழிக்கு மெற்கு[ம்]

TRANSLATION.

[The historical introduction is the same as in No. 69, with the following differences.]
(Line 12 f. of No. 69.) For "Vikkalan" No. 73 substitutes "Vēlpulattarasu."⁷
(L. 13 f. of No. 69.) "At Alatti there were lying low herds of elephants abandoned
(by him), the dead (bodies of his) fiery horses, his lost pride and (his) boasted valour."

¹ Read தலங்கலும்.

² Read வீர.

³ Read வீறறி.

⁴ The டு of வெண்டு is entered below the ண்.

⁵ Read ஈவெந்த.

⁶ Read சமைந்த.

⁷ According to the *Dictionnaire Tamoul-Français*, வேள்புலவரசர் is the same as சளுக்கையர், 'the Chalukya kings.' The word means literally 'the kings of the region of Vēl (Skanda or Kâma?).' Instead of *Vēlpulattarasu* No. 73 reads *Vēlakulattara[su*]*, 'the king of the elephant family.'

(L. 16 of No. 69.) “(The Chôla king) seized simultaneously the two countries (called) Gaṅga-maṇḍalam and Koṅgaṇa-dêśam,¹ troops of furious elephants,” &c.

[Instead of the passage in line 4 f. of No. 72, which was translated on page 158 above, No. 73 reads:] “(He) was pleased to take his seat on the throne of heroes for life-time with the mistress of the whole earth, while (his) valour and liberality shone like (his) necklace acquired in warfare and (like) the flower-garland on (his) royal shoulders; while (all men on) earth worshipped (him); while the mistress of the whole earth, Tyâgavallî, was present, as Umâ near Śiva; (and) while the mistress of the seven worlds, Êlisai-Vallabhî, — may she prosper! — the ornament of women, was pleasantly and joyfully seated, as Gaṅgâ takes her seat with him (viz. Śiva).”

(L. 3.) While this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôladêva, was graciously seated on the *śottai* (?) in the white (?) *maṇḍapa* (called after) Râjêndra-Śôlaṇ in the west of the octangular (court?) within the royal palace at Kâñchipuram,² he was pleased to order as follows:—“To (the god) Mahâdêva (of the temple) of Râjêndra-Śôla-Îśvara, which Araiyaṇ Madurântakaṇ, *alias* Kulôttuṅga-Śôla-Kêraḷarâjaṇ, the lord of Muḷaiyûr in Maṇṇi-nâḍu,³ (a district) of Śôla-maṇḍalam, had caused to be built at Kôttâṅgu, *alias* Mummudi-Śôla-nallûr, in Nâñji-nâḍu, (a subdivision) of Uttama-Śôla-valanâḍu, (a district) of Râjarâja-Pâṇḍi-nâḍu, shall be paid, for the expenses required by this god, from the [30]th year (of my reign) forty-five and a half, three twentieths and one fortieth *mâḍai*⁴ by (the village of) Ândâyakkudi in the same *nâḍu*. According to (the settlement of) payments (that had taken place) in the seventh year after the accession of Râjêndra-Śôladêva,⁵ (this) tax was paid instead of the (original) land-tax of seventy-nine *kâśu* and three hundred and twenty-four *kalam* of paddy. The previous name of this village having been cancelled and the name of Râjêndra-Śôla-nallûr (having been substituted), let it be entered in the revenue-register (*vari*)⁶ as a tax-free *dêvadâna* from the thirtieth year (of my reign), including rents, internal revenue,⁷ and small rights, such as *ûr-kalañju*, *kumara-kachchânam*, the fishing-rent,⁸ the tax on looms,⁹ the rent of the goldsmiths,¹⁰ *mâḍai-kûli*, *daśavandam*¹¹ and *kâl-aḷaru-kûli*.”

(L. 4.) In accordance with this royal order, received with the signature of the royal secretary, Kêraḷântaka-Pallavarayaṇ, it was entered in the revenue-register as a tax-free *dêvadâna* on the one-hundred-and-eightieth day of the th year (of the king's reign) in the presence of the *Puravaritinaikkala-nâyagam*¹² Pañchanedi Tirukkannaapuram-Uḍaiyaṇ, the lord of Nâgaṅgu[ḍi] in Arumolidêva-valanâḍu;

¹ Instead of this and other inscriptions, both earlier and later ones, read *Śiṅgaṇam*.

² Similar detailed descriptions of the place in which the Chôla king was seated at the time of a grant occur in Vol. II. No. 1, l. 5 f.; No. 20, l. 12 f.; Vol. III. No. 9, l. 3 f.; No. 20, l. 11 f.; No. 65, l. 3; in the large Leyden grant, l. 116 f.; and in the small Leyden grant, l. 4 f.

³ In the time of Râjarâja I. Maṇṇi-nâḍu formed a subdivision of the district of Râjêndrasinha-valanâḍu; above, Vol. II. pp. 125, 324 and 336. A Telugu inscription of Kulôttuṅga I. refers to Maṇṇi-nâḍu as a subdivision of Birudarâjabhayamkara-valanâḍu; *Ep. Ind.* Vol. VI. p. 223.

⁴ See page 136 above

⁵ This statement seems to refer to the reign of Râjêndra-Chôla I.

⁶ Compare page 38 above.

⁷ For *antarâya* see above, No. 57, l. 10; p. 121, note 3; and No. 61, l. 5.

⁸ The same three terms occur in No. 57 above, l. 8 f.

⁹ The same term occurs in Vol. I. No. 59, l. 6; No. 61, l. 4; No. 62, l. 16; and No. 78, l. 2.

¹⁰ See *Ep. Ind.* Vol. V. p. 53, note 6.

¹¹ This term is used in Kanarese and Telugu and means ‘one tenth of the produce.’

¹² Compare above, p. 117, note 10.

Vêlân Kumaraṅ, *alias* Kuvalayasundara-Mûvêndavêlân, the headman of Mullûr; the *Puruvaritinaikkaluttu-Mugavetti* ¹ N[â]râyaṅaṅ Tiruchchirambalam-Udaiyân, the lord of Andakku[di] in Ambar-nâdu, (*a subdivision*) of Râjasundara-valanâdu; and Araiyaṅ Kuditâṅgi, *alias* Râjan[â]râyaṅa-Mûvêndavêlân, the lord of Ku . . . [lûr]. The chief (*kôṅ*) of this village, Râjarâjaṅ, *alias* Kulôttuṅga-Śôla-Nâñjinâd-Udaiyâ[ṅ], (*drew up*) a document specifying ² the four great boundaries of this village. According to the document drawn up (*by him*), the eastern boundary of this (*village is*) to the west of the road leading to Alagiya-Pâṇḍiyapuram.

No. 74.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 18 of 1893) is engraved on the south wall of the Pâṇḍava-Perumâl temple at Conjeeveram. As in No. 68 above, the name of the temple is given as Tiruppâḍagam (l. 3).

The date is the 39th year of the reign of Kulôttuṅga I. But the historical introduction agrees almost literally with an inscription of the 5th year in the same temple (No. 68 above), while the intervening inscriptions (Nos. 69 to 73, 78, and Vol. II. No. 58) contain much additional matter.

The inscription records that a merchant of Kâñchipuram paid two *kalaiṅju* and two *mañjâḍi* of gold to the *Pûjâris* of the temple, who pledged themselves to have the god supplied daily with two *nâḷi* of curds.

TEXT.

- 1 ஸ்வஸ்தி ஸ்ரீ [||*] புகழ் குழும்*]ஈ புணரி அகழ் சூழ்கு புவியில் பொருநெய்யளவு[சு]-
 நெய்மி ந[ட]ரத்தி விள[ங்]கு ஜயமகள் இளங்கொ பருவத்து சக்கரகொட்டத்து
 விக்கிரமத்தொழிலால் புதுமணம் புணர்ஈ ³ வ[ன்]க[ளி*]றந்தட்டம்*] ⁴ வையி-
 ராகரத்து வ[ர*]ரி ⁵ ஐயில்முறைக்கொளவரை[ச]ர் தகநமிரி[ய] வான[ை]ற
 கழித்து தொள் வவி காட்டி பொர்ப்பரி நடாத்தி [கீ]ர்த்தி[யை]ய நிறுத்தி
 வடதிகை[ச] வாகை சூடி தென்கைச தெமரு[க]மல[ப்பூ]மக[ள்] ⁶ பு[த]ம[ய]ம
 பெ[ர]ாஜியாடை(யும்) [ந]தி[வ]ப்பாவையு[சு]நிமைபு[சு]வ[ர்*]த்து ⁷ ⁸ [பு]திருதிரு-
 மணிமகுடம் [மு]றைமையில் சூடி தகூடி இரண்டும் தடமுடியாக
- 2 [தெ]நாந்[நில]வெணர் சூட பொந்நி மதுவாறு [பெ]ருக க[ளி]பாறு வறப்ப செ-
 ங்கொ[ல்] திசை[தெ]நா[ந்]சல்ல [தெ]வண்குடை இரு[நி]லவ[ள]ரகமெங்கணு-
 ள[ந]ராது திருநிலவெண்ணி[வ]ரத்தி[க]ழ ஒருநி மெருவில் புவி விளையாட ஆழ்-
 [க]டல் ⁹ தவாஈரத்து பூவர் திறை விடுத்த க[ள்] சொ[நி*] களுது ¹⁰ முறை
 நிற்ப வி[ள]ங்கிய தெநூவருகலை பருகலை[த்து] கிட[ப்ப] [ந]ன்மணியாரமுனி
 ருப்பு[ய]த்தவ[ங்]கலும் ¹¹ தனது ¹² வீரமும் தியாகமும் ஈளங்க பார்மிசை மெவலர்
 வணங்க [வீ]ரலிஹாஸநத்து அவநிமுமுதுடையானொடும ¹³ விற்றிரு-
- 3 ஈருளிய கொ[வி]ராஜகெலரிபந்ரீராக உடையார் ஸ்ரீகுலொத்துங்கசொழ்தெவர்க்கு
 [ய]ரண்டு முப்பத்தொன்ப[ப]தாவது ஜயங்கொ[ர]ண்டசொழமண்ட[*]லத்து எயிர்க-
 கொட்டத்து ¹⁴ ககரக[க]ராஞ்சிபுரத்து திருப்பாடகத்தாழ்வரைக்கிருவாராதை[ந]

¹ See above, p 139, note 1.

² *Arai-ôlai*, *araiyôlai* or *aravôlai* occurs in the large Leyden grant (*passim*); in the large Tiruppâvayam grant (twice); in Vol. II. No. 76, l. 100; and *Ep. Ind.* Vol. V. No. 8, l. 22. In the two last cases it has been erroneously translated by 'the order of the king.'

³ Read புணர்ந்து.

⁴ Read தீட்டம்.

⁵ Read அயில்.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனிதத்திரு.

⁹ Read தீவா.

¹⁰ Read களிறு.

¹¹ Other inscriptions add பொல்.

¹² Read தனது.

¹³ Read வீற்றி.

¹⁴ Read எயிறகொட்டத்து.

பண்ணும் [ஊ]ராஜாஜி¹ சிற்றாராயணப்பட்டனெனும் உ-உ[உ]கரி திருவர[ங்]கம[ர]-
ணிபட்டனெ[து]ம சிலா[வெ*][கெ]க ப[ண்*]ணிக்குடுத்த பரிச வது [*] இந்-
க[ர]த்து² ராஜாஜியப்பெ[ப]ருவெருவில் இருக்கும் வாணியன் தொட்டங்கிழா-
நாதந சொமந் [ப]ககல் [ந]ரங்க[ள்] கெக்கொண்ட [ட] மது[ர]ரககமாடெட-

4 யொடொக்கும் பொன் குடினெருககல் நிமெம இருகழஞ்செ இ[ர]ண்டு மஞ்சா-
டிக்கும் பெ[ப]ரிசெயால் இவ்வாழ்வா[வா*]ருக்கு நித்தப்ப[ப]டிக்கு [ந்]நராநூல³
[இ]ருநாழி தெம[ர]முது செய்[ெ]கெ[க்*]கு செலுத்தக்க[ட]வொமாகவுமாடெடா-
மாகில செலுத்துவார் பக்கவிப்பொன் [கு]டுக்க கடவொமாகவும் [*] இக்கொடில்
காணி தவி[ர*]யு . பெ[ப]கில்விப்பொ[ர]ன் ஒடுக்கிப்ப[ெ]ரகக்[க]டவொமாகொம்
இவன்[ரு]வெ[ர]ம ||--

TRANSLATION.

(Line 3.) In the thirty-ninth year (*of the reign*) of king Râjakêsarivarman, *alias* the lord Śrî-Kulôttunga-Śôladêva, who *etc.*⁴ — the following writing on stone was made and given by me, Niṅṅanârâyaṇa-Bhaṭṭaṇ of the Bhâradvâja (*gôtra*) and by me, Dû[da]kari⁵ Tiruvaraṅgamâni-Bhaṭṭaṇ, who are performing the worship in the temple of Tiruppâḍagatt-Âlvân at Kâñchipuram, a city in Eyirkôṭṭam,⁶ (*a district*) of Jayaṅṅonda-Śôla-maṅḍalam. From Tôtṭaṅgilânâdan Sômaṇ, a merchant who resides in the great street of Râjâśraya⁷ in this city, we have received two *kalañju* and two *mañjûḷi* of gold, weighed by the standard of the city (*kudîñai-kal*) (and) equal (*in fineness*) to the *Madurântaka-mâḍai*.⁸

(L. 4.) Out of the interest from (*this*) we shall be bound to pay for supplying daily to this god two *nâli* of curds by the *Niṅṅaṇ* (? measure). If we are not able (*to pay it*), we shall be bound to make over this gold to those who will pay (*it*). If (*our*) right (*to serve*) in this temple should cease, we two shall be bound to refund this money before leaving.

No. 75.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 179 of 1894) is engraved on the south wall of the second *prâkâra* of the Vêdagiriśvara temple at Tirukkalukkunram.⁹ It has been published before in a tentative manner by Mr. V. Kanakasabhai Pillai in the *Indian Antiquary*, Vol. XXI. p. 281 ff.¹⁰ The date is the 42nd year of the reign of Kulôttunga I. (l. 11).

The inscription records that an inhabitant of Râjarâjapuram (l. 17) made over 10 *kâśu* (l. 14) to the temple authorities, who purchased for this sum from the villagers of Vâṇavaṇmahâdêvi-chaturvêdimangalam (l. 11) some land for maintaining the

¹ Read ஊராஜாஜி.

² Read ராஜாஜிய.

³ Read நின்றநூல்.

⁴ The introduction of this inscription is the same as in No. 68 above.

⁵ This is the Tamil spelling of *Dûtva-Hari*, *i.e.* 'Kṛishṇa as messenger (of the Pândavas).' Which it may be connected Pândavadûta-Perumâl, which is given by Mr. Kanakasabhai Pillai (*Ind. Ant.* Vol. XXI p. 281) as the name of the Pândava-Perumâl temple.

⁶ See above, Vol. II p. 390.

⁷ This was one of the surnames of Râjarâja I.; see above, Vol. II. p. 260, note 5.

⁸ On *kudîñai-kal* and *Madurântaka-mâḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁹ See page 143 above.

¹⁰ Of the numerous misreadings in the transcript I need only note four, because they are connected with proper names. In line 35 of Mr. Kanakasabhai's text, the original does not read *Vilîña*, but *vilunda*; in l. 42, not *Koñku*, but *Guṅṅa*; and in l. 43, not *Sinkalam*, but *Śiṅgaṇam*. The passage from *Vikkilan* (l. 28) to *venkaḷirum* (l. 31) is taken from the Kūlappaluvûr and Tiruviḍaimarudûr inscriptions (Nos. 71 and 72 above), which read however *Vikkalan* instead of *Vikkilan*.

Matha of Naminandi-Adigal at Tirukkalukkunram (l. 14). As stated by Mr. Kanakasabhai,¹ the person after whom this *Matha* was named is one of the sixty-three devotees of Śiva, whose lives are described in the *Periyapurānam*.

Vāṇavaṇmahādēvi-chaturvêdimāṅgalam belonged to Kumili-nāḍu, a subdivision of the district of Âmûr-kôṭṭam (l. 11). The land purchased was situated in Kîraippâkkam, a hamlet in the west of that village (l. 12), and was bounded in the east by Uroḍagam, in the south by Tâlaivêdu, in the west by Uragambâkkam, and in the north by Taṇḍurai (l. 13). Kîraippâkkam is the modern Kîrappâkkam² in the Chingleput tâluka. East of it the map shows Oragaḍam (No. 228), south of it Tâlambêdu (No. 266), and north of it Taṇḍurai (No. 233). The *nāḍu* to which these villages belonged is named after Kumili³ in the same tâluka. The district of Âmûr-kôṭṭam owes its name to the village of Âmûr⁴ near Mâmallapuram,⁵ which belonged to the subdivision Âmûr-nāḍu.⁶ From the Kōṇḍyâta grant of Venkâṭa II.⁷ it appears that there was another district which also bore the name of Âmûr-kôṭṭam, but which was named after the town of Âmûr or Âmbûr in the Vêlûr tâluka of the North Arcot district.⁸

TEXT.

- 1 ஐஹீ ஸ்ரீ [||*] [பு]சுழ் கு[ழ்*]க புணரி அகழ் சூழ்சு புனரில் பொன்செயி அ[ள]வுணன் [டு]யி நடப்ப வி[ள]ங்கு ஜயமகளிளங்கொப்ப[ருவ]த்துச்சக்கரகொட்டத்து விக்க[ர]மத்தொழிலால் புதுமணம் புண[ர்*]சூ 9 ம[து]வரைபட்டம் வயிராகரத்து வாரி அயில்மு
- 2 சர் 10 எனளமிரிய வாளுறை கழித்து தொன் வலி காட்டிப்பொர்ப்பரி நடாத்திக் கீர்த்த[யை] நிறுத்தி வடகிசை வாகை சூடி தென்கிசை தெமருகமலப்பூமகள் பொதுமையும் பொன்னிஆடை(யும்) நன்னிலப்பாவையும்¹¹ [த]னிமையும் தவிர்[து] 12 புனி[த]ருதிருமணிமகுட[ம்]
- 3 ன்ளடிபிரண்டுத்தமுடியாகத்தொன்னிலவெசர் சூட முன்னை மதுவாறு [ப]ருகக் கள்[யா]று [வ]று[ப்ப]ச்செங்கொல் திசைசெ[ர]றுஞ்செல்ல வெண்குடையிருநில வி[ளா]சும[டு]மங்கணுவனது 13 [த]ருநிலவெண்ணலாத்தி(லாத்தி)கழ ஒருதனி [டு]-ருவிற்புலி வி[ளை]
- 4 வாசரது பூபாரர் திறை விசை[சு] கலஞ்சொரி கள்[று] முறை நிற்ப விலங்கிய தெள்ள[வ]ன் க[ரு]ஊ[லை]ப்ப[ரு]ஊலைத்திட தன் பொன்னகர் புறத்திடக்கிடப்ப இன்னு[ள்] பிற்குப்பிறை பொல் நிற்பிறை என்னு[ம்] சொல்லெகிர் கொடிந் தல்லது தன் கை வில்லெகிர் கொடா வெழுகுலத்தர¹⁴
- 5 டமுட்ட[ட] லெழ்ப[ரியும்] கெட்ட தன் ம[ச]னமும் [சூ]றின வீரமுங்கிடப்ப எறின மலைகளுமுதகு ரெளிப்ப இழிக எனகிகளுஞ்சுழன்[று]டைகொட

¹ *Ind. Ant.* Vol. XXI. p. 284.
² No. 264 on the *Madras Survey Map* of the Chingleput tâluka.
³ No. 19 on the same map. Compare *Ep. Ind.* Vol. III. p. 149.
⁴ No. 123 on the same map.
⁵ No. 162 on the same map. ⁶ Above, Vol. I. p. 68.
⁷ *Ind. Ant.* Vol. XIII p. 132. plate iv b, line 1, and *Ep. Ind.* Vol. IV. p. 271, note 5.
⁸ *Ep. Ind.* Vol. IV. p. 180. The statement that Âmûr-nāḍu and the *kôṭṭam* to which it belonged were named after the town of Âmbûr (above, Vol. I. p. 126, note 2, and *Ep. Ind.* Vol. III. p. 149) is due to an error.
⁹ Read மதவனா. ¹⁰ Read தன் தள. ¹¹ Read பானவயிள்.
¹² Read புனித்ததிரு. ¹³ Read வளாக.
¹⁴ Read தரச அளத்தியிலிட்ட களிற்றிசுதிட்டமும் பட்ட வெம்பரியும்.

- விழுத கட[ல்]களு கலைவிரித்தலமரக்குடதிகைசக்காடு [உ]க தானு காதையும் பன்-
னூளிட்ட பலபல மு[து*]கும் [பய]த்தெதி¹
- 6 டெருஞ்சீருவும் பழியுகளு குடுத்த புகழின் செல்வியும் வானாரொண்[க]ண் மட-
[சை*]கயரீட்டமுநீனாது குடுத்த வெங்கரி நிராயுங்கங்கமண்டலமுஞ்சிங்கணமெ-
ன்னும் பாணியிரண்டும் ஒ[ருவி]சை கை[டு]காண்டணடிய புகழொடு பாண்டி-
மண்டல²
- 7 ள்ளத்தன[ட]த்து வெழ்பரித்தலங்கனும்³ பெ[ப]ரூபரித்தலகாளு[ச[கீ]லா]ரியமுடைத்-
தாய்ப்பர[சூ] வடதிகை⁴ தெனகடல் பாய்வ[சூ] பொலத்தன் டெருஞ்செனை-
யையெளிப்பஞ்சவரைவரும் பொருத (பொருத) பெ[ப]ரர்க்களத்தஞ்சி டெரு டெ-
ளித்தொடி ஆரணை⁵
- 8 து னூட்டடிப்படுத்து மற்றவர்தம்மை வனசாராக்கிக்கொற்றவெஞ்சரம் பற்றி⁶ கொ-
ற்றவிஜயவழும்ஹமெ[ழி][ல்*] [பெ]ற நிறுத்தி முத்தின் சலா[ப]மும் முத்த[ங்]ட்-
பொதியலும்⁷ மத்தவெம்பரி மய்யச்சய்யமுங்கனகியுங்கைக்கொ[ண்]டருளித்தென்னு-
ட்டெல்லை காட்டிச்சு[ட]⁸
- 9 வெறெல்லாணனி வி[சு]ம்பெற எறிய⁹ தன்¹⁰ மருதுலத்தலைவரைக்குறுகவர் குலையக்-
கொட்டாறுட்பட தெறித்தொறும் நிலைகளிட்டருளி¹¹ அப்புலத்தலங்கமுங்கங்கம[ண-
ட]லங்கைப்படுத்தருளி திறை கொளாரமுந்ருப்பயத்தலங்கமும்¹² டொல் வீரமுனி-
யாகமும் [வி]
- 10 க சிவ[னி]டத்துமையெனத்தியாகவல்லி [அ]வனிமுழுதுடெயாளுடனிருப்ப அவளு-
டன் கக்கை வீற்றிருசென மங்க[சை*]கயர் திலதம் எழிசைவல்லி எழுக்கமு-
டை[ய]ரள் [லா]ழிரும் பொன்னிசீதிரப்ப ஊழி[பு]மவனிமுழுதுடையாளொடும் வீர-
லிஹாலானத்து வீற்றிருகருளிய
- 11 க்கரவர்த்திகள் ஸ்ரீருவொத்துங்கசொழுவெவர்க்கு யாண்டு நாற்பத்திரண்டாவது ஜய-
ங்கொண்டசொழமண்டலத்து¹³ ஆழர்க்க[டு]காட்டத்துக்குமிழிநாட்டு வா[ன]வந்-
மஹாபெவிசதுவெஹிமங்கலத்து மஹாலஹெயொம் நிலவிலையாவ[ண]க்கையெழு-
த்து [சு] களத்தூர்க்கு¹⁴
- 12 நாட்டு உலகனசொழபுரமான செம்பியந்திருக்கமுக்குன்றத்து உடையார் திருக்கழு-
க்குன்றமுடையஹாபெவர் கொய்வில் கு[திடி]ரல[லா] வண்டெயா[ப]பெவற்க்கு நா-
ங்க[ள்] மடப்புறமாக வி[ற்]றுக்குடுத்த நிலமாவது [சு] எங்களுர்¹⁵ மேல்பிடாகை
[கீ]காப்பாக்கம் காடு கொளா
- 13 ட வெட்டிக்கட்டை பறித்துத்திரு[த்]திக்கொள்வதாகக்குடுத்த நிலத்துக்கு¹⁶ கீழ்பார்க்கெ-
ல்லையுரொடச[த்]தெல்லையுறவும் - தென்பாற்கெல்லை தாழைவெட்டெல்லையுறவும் மெற்-
பார்க்கெல்லை உ[ர]கம்ப[ரா][க்க*]த்தெல்லை [உ]றவும் [வடப]ாற்கெல்லை [த]ண்டிறை
எல்லை உற[வு]ம் [சு] நா
- 14 [வு] பட்ட நீர்[சி]லமு[ம்] புஞ்சைநிலமுமெனொ[க்]கின மரமுங்க[கீ]ணாககின¹⁷ கிண-
றும் இவ்வூர் மடைவிளாகத்திருக்கும் நமிநகி அ[டி]கள் மடத்துக்கு மட[ப்]புற-

¹ Read பயந்தெதிர் மாறிய ஜயப்பெரு.

³ Read வெம்பரித்தரங்கமும் பொருகரிக்கலங்களு.

⁵ Read ப்புக்க காடறத்தடைத்து.

⁷ Read பொதியிலும் மத்தவெங்கரி.

⁹ Read மாவெறிய.

¹¹ Read லக்கலும்.

¹³ Read ஆழர்.

¹⁴ Read களத்தூர்க்கொட்டத்து களத்தூர்நாட்டு in accordance with No. 69 above, text line 33.

¹⁵ Read எங்களுர்.

¹⁶ Read கீழ்.

² Read மண்டலமும் கொள்ளத்திருவுள்ள.

⁴ Read வடகடல்.

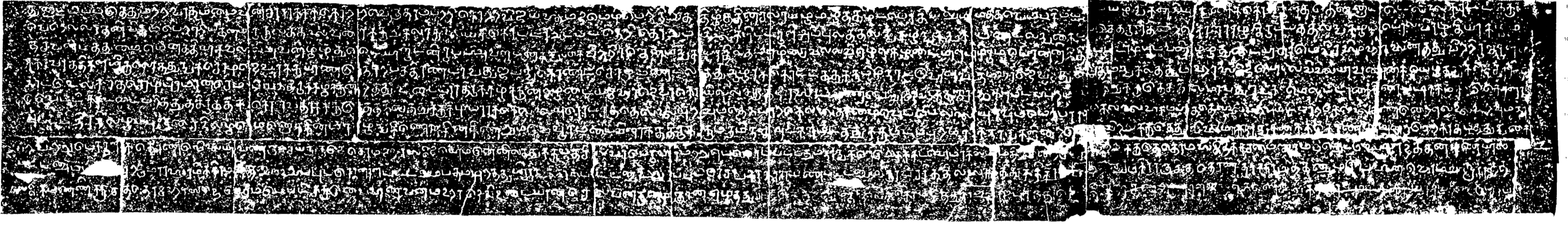
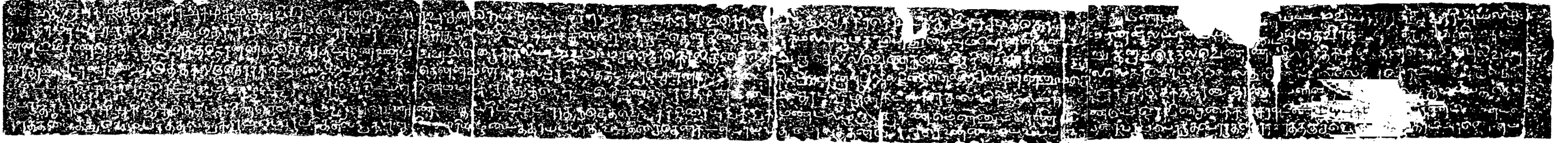
⁶ Read எற்றி.

⁸ Read குடமலைநாட்டுள்ள சாவெ.

¹⁰ Read வருதினித்தலை.

¹² Read லக்கலும்.

¹⁷ Read கீணைக்கின.





- மக நா[க]ளினற இழி[ச]சி விநறுக்குத்து வி[ய]யாக¹ நா[க]ள்[ள்] கைக்-
கொண்ட அநருடு கழகாச பத்துநகை
- 15 ம விற்று பொருள[ம]ர்கொண்டு வி[ய]யாவ[ண]ஞ்செய்து குடுகத்தொம் உ[ம]ர[வு]-
பெ[ய]யொம் [*] இன்னிலத்துக்கு வக ச[வ]வரி பெருவ[ரி] மற்று எய்-
பெ[ய]யப்பட்டநம் நாங்க[ள்] இறுக்க கடவொமாக வ[ம்]மதி[த்தி]ந[ற] இழி[ச]சி
விநறுக்குத்தொம் [*] ம[உ]உ[ச]ச[ச] சமைந [கரா]ம[பி]வெழுட்டு [வவ]ர்[தி]-
த்தன் பணியால்
- 16 [உ]உ[ம]மு[ழ]புடா[ன]கு[ம]மாமக[க]ம[வி]த்தனம்² உ[மு]ப்புட்டுருளா[ப]பட்ட-
[ன]ம பகம்புறத்து ஸ்ரீ[ந]கநாதபட்டனம்³ உ[மு]ப்புடி[ன] ச[ங்க]ரகாராயணபட்ட-
[ன]ம குர[வ]வ[*]சரித்தல்[வ]சூ[த்த]க[ந]கிரமவித்தனம்⁵ இ[ச]சித்தொண-
சூரகிரமவித்தனம் இவ்வண வெ[வ]ரம் [உ]உ[ச]ச[ச]த்
- 17 [வ]வ[கெ] பண்ணிக்குத்தொ[வ]வ[ன]ய[ை]யெயாம் [*] இப்படிக்கு இவை வானவ-
னமவா[வ]வி உடையான செ[வ]வன குழை[ன] எழுத்து ||— இத்த[ந]ம[*]
செய்தா[ந] எ[ந]கொட்டத்து நா[ரா]ஜபுரத்து தெவ[வ]வ[ந]நா[ந] அருளா[ந] [ந]ந.
குலொத்துங்கசொ[ந]மாபொதியரா[ம]ரன்" ||— இ[த]த[*]க[ரு]ம
.

TRANSLATION.

(Line 11.) In the forty-second year (of the reign) of the emperor Śri-Kulōttuṅga-Śōladēva, who *etc.*⁷—we, the great assembly of Vāṅgavaṅmahādēvi-chaturvėdimangalam in Kumili-nādu, (a subdivision) of Āmūr-kōṭṭam, (a district) of Jayaṅḡḡnda-Śōḷa-maṅḡalam, (drew up) a written deed of sale of land. We sold the following land, for maintaining⁸ a *Matha*, to Ādidāsa [Chandēśvara]dēva⁹ in the temple of Tirukkalukkunram-udaiya-Mahādēvar, the lord of Ulagaḡanda-Śōḷapuram, alias Śembiyaṅ-Tirukkalukkunram,¹⁰ in [Kaḡattūr]-nādu, (a subdivision) of Kaḡattūr-[kōṭṭam].

(L. 12.) The land sold (at) [Ki]raippākkam, a western hamlet of our village, has to be reclaimed by cutting down the jungle and removing the stumps.

(L. 13.) The eastern boundary of (*this land*) adjoins the boundary of Uroḡagam; the southern boundary adjoins the boundary of Tāḷaivēdu; the western boundary adjoins the boundary of U[ra]gamb[ā]kka[m]; and the northern boundary adjoins the boundary of [Ta]ṅḡḡrai.

(L. 14.) Having freed from taxes the wet land and the dry land, the trees above and the wells below, [enclosed within these four boundaries], and sold (*it*) for maintaining the *Matha* of Naminandi-Adigaḡ, which is situated in the *Mudāivijūjam*¹¹ of this village, we received as price ten good *kāsu* current at the time.¹²

¹ Read வி[ய]யாக. ² Read புட்டு. ³ The m seems to be engraved below the line.

⁴ Read புட்டு. ⁵ Read கக[ந]க[தி]க[தி]க[தி]. ⁶ Read நா[ரா]ஜ[ச]ன்.

⁷ The historical introduction of this inscription is the same as in No. 73. But it agrees with No. 72 in inserting a short passage after the words "in order that the enemies might be scattered" This passage runs here: " (He) was pleased to seize the garland of that region, and the Gaṅga-maṅḡalam."

⁸ On *puram* see above, p. 6, note 9.

⁹ See above, Vol. I. p. 92 and note 6, and Vol. II. p. 134.

¹⁰ *I. e.* 'Tirukkalukkunram (belonging to) the Chōla king.'

¹¹ *I. e.* the environs of the temple; see above, p. 24 and note 3.

¹² See above, p. 134 and note 5.

(L. 15.) Having sold and having received the money in full, we, the great assembly, made and gave a deed of sale. Having agreed that we alone should be bound to pay the small taxes, the big taxes,¹ and any other (*lar*) due on this land, we sold (*it*) free from taxes. By order of [Karâ]mbichehettu² [Sarv]âdittan, who belonged (?) to the *sabhâ*, we, Ehattan, Ma[la]ppiran Kumârasâmi-Kramavittan, Arulâla-Bhattan³ of Urupputtûr,⁴ Śrîranganaâtha-Bhattan of Paśumburam, Śamkaranârâyana-Bhattan of Urupputtûr, Tillaikkûtta-Kramavittan⁵ of Kura[va]ś[ê]ri, and Dôṇasûra-Kramavittan⁶ of Kirâñji,⁷ — all these members of the great assembly made and gave (*this*) writing [on stone, to last as long as] the moon and the sun.

(L. 17.) This is the writing of Vâṇavaṇmahâdêvi-Udaiyân Śelvan Kulaiñân. This charity was made by me, Dêvandainâdan Arulâlan, *alias* Kulôttunga-Solamâpodiyarâyan,⁸ of Râjarâjapuram in Eyirkôṭṭam. This charity

No. 76.—INSCRIPTION IN THE JAMBUKESVARA TEMPLE.

This inscription (No. 31 of 1891) is engraved on the east wall of the second *prâkâra* of the Jambukêśvara temple⁹ on the island of Śrîraṅgam near Trichinopoly. As stated in Vol. II. p. 253, the ancient name of the locality is Tiruvâṇaikkâ, *i.e.* ‘the sacred elephant-grove,’ and the name of the temple is derived from ‘the sacred white *jambû* tree’ (*tiru-ven-nâval* in Tamil). At the time of the inscription, Tiruvâṇaikkâ belonged to Mîgôlai, a subdivision of the district of Pâṇḍikulâśani-vaḷanâḍu.¹⁰

The date is the 47th year of the reign of Kulôttunga I. A certain Villavarâyan had set up in the temple images of Rishabhavâhana, *i.e.* Śiva riding on the bull, and of Pârvatî. To provide for the requirements of these two images, he purchased from the temple authorities some land, whose crop of paddy had to be made over to the temple.

TEXT.

1 ஸ்ரீ ஸ்ரீ [] பு[க]ழ் சூழ்ந்த பு[ணரி]லகழ்¹¹ சூழ்ந்த புவியில் பொன்[]மியள. வுந்த[] செ[] நடப்ப ஷினங்கு சய[]னையினங்கொப்பருவத்து சக்[]ரகொட்டதது ஷிக்கிரமததொழிலால் புகுமணம் புணர்ந்து¹² மதுவரையிட்ட[] வயி. ராகரத்து வாரி []யிர்-

2 [முனைச]தகச[]தளவரசா¹³ தந் தளமிரிய வாளுறை கழித்து தொள் வ[] காட்டிப்பொரா[]ரி []டாத்திக்கீர்த்தியை []றுத்தி வடகிசை வாகை சூழ்த-

¹ The two terms *sil-vari* and *peru-vari* occur also in Vol. I. p. 87, text line 6.

² Compare above, p. 73 and note 7.

³ See above, p. 143, note 1.

⁴ The same village is mentioned on page 4 above.

⁵ See above, Vol. II. p. 253, and p. 258, note 6.

⁶ Dôṇa is a Prâkṛit form of Dîṇa. Compare Dôṇasârman, Dônaya, Dônîya, *etc.* in *Ep. Ind.* Vol. V.

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⁷ The same village is mentioned in an inscription at Śevilimêḍu near Conjeeveram; *Ep. Ind.* Vol. VI. p. 230.

⁸ The last member of this title means ‘the great king of the Podiyam (mountain).’ On Podiyam see above, Vol. II. p. 236, note 1.

⁹ For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 121, and *Ep. Ind.* Vol. III. pp. 9, 10 and 72.

¹⁰ The city of Tañjâvûr belonged to Tañjâvûr-kûṭṭam, a subdivision of the district of Pâṇḍyakulâśani vaḷanâḍu; above, Vol. II. No. 1, paragraph 2.

¹¹ Read புணரியகழ்.

¹² Read மதுவரை.

¹³ Read முனைக்கொந்தளவரசர்.

தெந் திசைத்தெமருகமலப்பூமக[ள்] பொதுமையம் பொந்தியாடை ¹ நன்சில[பு]பா
வைபுத்தவிமை[யுத்த]விம. -

- 3 புனித[த்]திருமணிமதும உரிமைநி[கு]டித்தந[கு]டி[ரண]டித்தமுடியாகத்தொந்தில-
வெ[ந்]தர் சூட முந்[னை] ம[னு]வாறு பெருக கல்யாறு வறுப்ப செ[ய]கொல
திசைதொறுஞ்செல்ல வெ[ண்]குடைநுடல்[வ்]ளாகம² வெ[னாக]னு[ந்]த[ன]கு
திருநிழல் வி[ண்]ணி[ல]ரத்திசுழ
- 4 ஒருத[நி] வெமுநில புனி வினையாட ³ வாரகடற்றிவாந்தரத்துப்பூபாலர் திறை விநி-
தந்த கல[ஞ்]செ[ர*][ரி] கள்ளு முறை நிற்ப விலங்க[ய] தெ[ந்]ன[ய]ந் [க]ரு-
நதலை பருந்த[வ]த்திடத்தந் [ப]ர[ந்]ன[ந]ர[பு]றத்தி[டை]க[ட]ப[ப]வி[ந]ர[ள்] பி[ந்]கு-
லப்[பி]றை பொல் நிறிழை [ள]ந்[னு]ஞ்ச[ர]ல்வெந்[ந்] கெ[ர]டிற்ற[வ்]-
- 5 லது [த]ந் கை வில்லது கொடா ⁴ வெ[ந்]குயத்தா[ச]ர [அ]க[ட]பி[ந்]பட்ட⁵ கள-
ந்த[நி]ல் பட்டமு[ம்] பரியும் வி[ந்]ட [த]ந் மாநமும் கூநிந [யி]ரமும் [பி]-
டப்ப எந்ந ம[ந்]க[ளு]மு[து]கு கெளிப்ப பழிந்த நக[ளு]ஞ்சுழன்முடை-
ந்தொட⁶ விழுந [க]டல்[களு]ந்[த]லை[வி]ரிதமமரக்குட[கி]சத்தந[ந]ர[ளு]க[து]
தா[னு]ம் தா-
- 6 ந[யும்] பந்நாளிட்ட பலபல [து]தும் பயத்தெகிர் [ம]ந்நின ஜயப்பெரு[ந்]திருவும்
பழி[யு]கது குடுத்த புகழி[ந்] செல்வியும் வாளா[வெ]ராண்கண் மட[சை*][க]யரி-
ட்டமும்⁷ மிளாது குடுத்த வெங்கரி சிவாயும் கங்கமண்டல[மும்] சிவகணமெந்-
தும் பா[ணி]நிர[ண்]நிம் [ந்]ரு[வி]சை[க்]கை[க]க[கொ]ண்-
- 7 டிண்[டி]ய⁸ புகழொடு பாண்டிமண்டலக் காரணத்திருவிளத்தடைத்த⁹ வெள்ளவரு-
பரித்தாங்களும்¹⁰ பொருபரித்தளங்களும் பொலத்த[நி]ரவா[ரி]யுமுடைத்தா[ய]
வனா [வ]டகடல் தெ[ந்]கட[ல்] படர்[வ]து பொலத்த[ந்] [பெரு]ஞ்செ[னை]-
யையெவிப்பஞ்சவர் லு[ந்] [பொருத] [பொ]ர்க்களத்-
- 8 [த]ஞ்சி வெரு கெளித்தொடி அரணைநப்புக்க காடற[ந்]துடை[ந்]து நாட்டடிப்-
படு[ந்]து மந்த[வ]ர்[த]ம்மை வள[சர]ர் திரியும் பொச்சை வெஞ்சு[ர]மெற்றி
கொற்றவிந[ய]ஸ்தம்பசை[ச]தெ[ந்]றுநிறுத்தி முத்திக் சல[ர]பமு[ம்] முத்தமிட்பொ-
[கி]யிலும[த்த]வெ[ந்]க[ரி] [ப]ந[ம]ய-
- 9 யச்ச[ய]பமுங்கந்நியுங்கைக்கொ[ண்]டு பு[நி]தத்தெந்நாட்டெல்லை காட்டி[க்கு]ட[ம]லை[ந]ர-
ட[டு]ள்ள சாவெ[வ]றெ[ல்]வ[ர]ந்[தி] விசம்பெற [மா]வெந்ய தந் ¹¹ வருத[நி]த்த-
லை[வரைக்]குறுகவர் [கு]லையக்கொட்டாறு[ப*]ட நெந்[டு]தாறும் ந்[லை]களிட்-
டருளித்[தி]ம[ந*]ல் [கொள் வி]-¹²
- 10 [ரலி]ஹாஸனந்[தி]ரிய விட்டரு[நி]ப்பொங்கொ[நி]யாரமுந்[நி]யுயத்த[ல]ங்கலும
பொல் ¹³ வி[ர]முந்தியாகமும் விளங்க[ப்ப]ரா¹⁴ மசைச்சிவநிடத்துமையெநத்தியாக-
வல்[வி] உலகுடையாள்ருப்ப அவளுடக் [க]நக ¹⁵ விற்றிருநெ[ந்] ம[ந்]சை[க்]க-
11 [ய]ர் திலத[ம்] எழ்சைவல்லபி எழு[லக]முடை[ய]ரள் வாழி மல[ர*]ந்[தி]நி[தி]ரு-
[ப்ப] ஊழ்புகிருமாலா[க]த்தூப்ப[ரி]யாதெந்நு திருமகரிருந்தென ¹⁶ விரலிஹா-
ஸ[ன]த்து உலகுமுடை[ய]ரளொடும் ¹⁷ விற்றிரு[ந்]ய [கொ]வி[ர]ஜ[க]வ[நி]-
வதாராந திரிபுவந[சக்கர]-

¹ Read பாவையி.

⁴ Read வெழுகுல (?).

⁶ Read சுழன்று.

⁹ Read திருவுள.

¹¹ Read வருதினி.

¹⁴ Read பார் தொழச்சிவ

¹⁷ Read வீற்றி.

² Read வளாகம் எங்கணு.

⁵ Read அளத்திடவிட்ட (?) களித்தினதீட்டமும் பட்ட வெம்பரியும்.

⁷ Read ட்டமும் மீளாது.

¹⁰ Read தரக்கமும் பொருபரிக்கலங்களும் தத்திர.

¹² Read வி

¹⁵ Read வீற்றி.

³ Read கடற்றிவா.

⁸ Read உண்டிய.

¹³ Read வி.

¹⁶ Read வீர

- 12 வதிக[ள்] ஸ்ரீகுலொத்துங்க[சொழ]வெவர்க்கு[யா]ண[தி] சயிஎ ஆவது பாண்டிகுலா-
சந்வளந[ர]ட்டு ¹ம்கொழை வெவதாநஸுஹதெயம் திருவா[ணை]க்க[ர]வில் திருவெ-
ண்[ண]வல் ²கிழிந்தம[ர*]ந்தருளிய [கிர]ஹ[வ]ன[ப]திக்கு ³முலஹுதுநாகய [ஸ]-⁴
- 13 வெ[ண]ண[ர]ாக ஆ[வெ]ஹம் ஜயசிங்ககுல[க]ரவளநாட்டு ⁵ம்கொண[கிள்]நாட்டு வளம்பகுடி
அரயமகந் மு[ணை]யந் அருமொழிதெவநா[ன] வில்லவராய[னு]க்கு நாம[ம்] விற்றுக்-
குடுத்த கீலமாவது [*] உடையார் திருவாணைக்காவுடைய [எம்]பெருமா[ந்] தெ-
14 வதாநம் தென்கரை [ஊ]ர்களில் ப[ர]ண்டிகுலாசந[வ]ளநாட்டு ம்கொழை ஆள்குடி-
யில் இவ[னு]க்கு விற்று[க்]குடுத்த நி[வத்]துக்கிசைக ⁶கிழ்பார்க்கெல்லை பிள்ளை-
கொள்ளிவாய்க்காலுக்கு மெற்கும் தெந[ப]ர[க்]கெல்லை களத்தில் [வ]டகிலகை-
ய்வா-
- 15 யக்காலுக்கு வடக்கும் மீபார்க்கெல்லை ⁷உத்தமசிவிச்ச[ரு]ப்பெதிமங்கலத்து தெந்-
[டி]டாகை புதுக்குடி எல்லைக்கு கிழக்கும் வடபார்க்கெல்லை தெந்நாற்றங்கரைப்-
பெருவழிக்கு தெற்கு ஆக இவ[ன்]சைக பெருநா[ந்]கெல்லை[யுள்]பட்ட நிலம்
- 16 ச ஊ [*] இந்நிலம் நாவெ[ல] முக்காலும் இத்தெவாக்கு யா[ண]தி நாற்பத்[தெ]-
ழாவது வரை [ப]ரிசி புன்செய்யாய்க்குட்டமு[ம்]ண்ணுமிட்டுக்கிட[க]மையெந்நிலம்
மு[ணை]யந் [அ]ருமொழிதெவநா[ன] வில்ல[வ]ரா[ய]னுக்கு விற்று[க்குடு]த்த[து]-
- 17 க்கொள்வதாக எம்மினிசை[க] வி[லை]ப்பொருள் அந்ருடி நற்காச ச பரி [*]
[இ]க்காச நாவெ மாகா[ணி]யுங்கை[க்]கொண்டு திருவா[ணை]க்காவுடைய எம்-
பெருமா[ந்] ஸ்ரீபண்டாரத்து ஒடுக்கி மு[ணை]யந் அருமொ[ழி]தெவநா[ந்] வில்ல-
வராயனுக்கு விற்றுக்குடு[*]-
- 18 து இவந் உடையார் திருவாணைக்காவுடைய எம்ப[ெ]ருமாந் [க]ரயினில் இடங்-
[கை]நாயகொந் ⁸எழுநூறுவித்த இஷலவ[ர]ஹனவெ[வ]ர[க்]கும் நம்பிராட்டி-
யார்க்கு திருமஞ்சந[ங்]களு[க்]கு திருவமீர்துப[டி]க்கு இரண்டு திருநாள[லு]ம்
இ[ர]ண்டு நாள் திருவிழா எழுநூறுகைக்கு உள்ள[ள்] [ட்டு*]
- 19 வெ[ண]ண[ம்] நீமகங்களுக்கு இந்நில ச ஊ கல்வித்திருத்தி ஸ்ரீஹண்டாரத்து புன்செய்
வரிசைய[ர]ல் வெளி ஒன்றுக்கு வெல் ஐங்கலமாக நாஜகெல[ரி]மர[க்]காலால்
இந்நிலம் நாவெ முக்காலு[க்]கும் அளப்பத[ர]ந ஜ ⁹உயிநக ஊ நு [*] இந்-
நெல் இருபத்துமுக்கலநெ இருநா[ணி] [க்குறு*]-
- 20 ணியும் அளக்குமடத்தில் ¹⁰கார் ப[ர]தி [பசாநம்] பாதி அளப்பதாகவும் [*]
[இ]தில் மிந்தி ¹¹கொ[ண]தி [இ]வந் இடங்கையக[ொந்]று எழு[ந]நூ-
விதத இஷலவாஹநவெவர்க்கும் நம்பிராட்டி[யா]ர்க்கும் திருமஞ்சநபடிக[ளு]க்-
[கு]ம் திருவ[மு]தபடிக்கும் இர[ண்]தி திருநாள[லு]ம் [இ]ர[ண்]டு நா[ள்] மு-
[ள]நூ[ளு]கை[க்]கு[*]
- 21 உள்ளிட்டு வெ[ண]ண[ம்] நீமந்தங்களுக்கு நீமந்தஞ்செய்து [குடு]த்தொம் [*] மு[ணை]யந்
[அ]ருமொ[ழி]தெ[வ]நா[ன] வில்லவராய[து]க்கு திருவாணைக்காவு[டை]ய எம்-
பெருமா[ந்] துக்கு ¹²முலஹுதுநாகய ¹³ஸ[ெ]ண[ண]ராக [உ]ள[ள்]ட்ட க[ர]மி[க்]களாம்
[*] இது ப[ர]தெஹணாராகெசு [*]

¹ Read மீ.² Read கிழி.³ Read ஹல.⁴ Read ஹ.⁵ Read மீ.⁶ Read கிழி.⁷ Read உத்தமசிவி.⁸ The க of நாயக had been originally omitted and was subsequently entered.⁹ This is the usual abbreviation for வெல், 'paddy'; the following symbols represent the quantities and measures which are repeated in words in the next sentence.¹⁰ Read மீடத்தில்.¹¹ This seems to be corrected by the engraver from மீ - தி which is, however, more correct.

Read ஹல

¹² Read ஹண

TRANSLATION

(Line 11.) In the 47th year (*of the reign*) of king Râjakêsarivarman, *alias* the emperor of the three worlds, Śrî-Kulôttunga-Śôladêva, who *etc.*¹ — (*at*) the order of Chandêśvara,² who is the chief servant of the lord of the three worlds who is pleased to reside under the sacred white *jambû* tree (*tiru-ven-nâval*) at Tiruvâṇaikkâ, a *dêvadâna* (and) *brahmadêya* in Mîgôlai, (*a subdivision*) of Pândikulâśani-vaḷanâḍu, we sold the following land to Muṇaiyaṇ Arumolîdêvaṇ, *alias* Villavarâyaṇ, the son of Arayaṇ of Vaḷambagudi in Mîsengiḷi-nâḍu, (*a subdivision*) of Jayasimha-kulakâlavaḷanâḍu.³

(L. 13.) The eastern boundary agreed on of the land which (*we*) sold to him at Âligudi in Mîgôlai, (*a subdivision*) of Pândikulâśani-vaḷanâḍu, (*one*) among the villages on the southern bank (*of the Kûvêri*) (*and*) a *dêvadâna* of the lord Emberumâṇ of Tiruvâṇaikkâ, (*is*) to the west of the *Pillaiḡolli* channel; the southern boundary (*is*) to the north of the *Agai* channel on the north of the thrashing-floor; the western boundary (*is*) to the east of the boundary of Pudukkudi, a hamlet on the south of Uttamaśîlichaturvêdimangalam;⁴ (*and*) the northern boundary (*is*) to the south of the high road on the southern bank of the river. Altogether, $4\frac{3}{4}$ (*vêli*) of land, enclosed within these four great boundaries agreed on.

(L. 16.) As these four and three quarters (*vêli*) of land had been lying full of holes and sand as uncultivated dry land until the forty-seventh year (*of the reign*) of this king, we agreed to sell that land to Muṇaiyaṇ Arumolîdêvaṇ, *alias* Villavarâyaṇ, for a purchase-money of $4, \frac{1}{20}, \frac{1}{80}$ good *kâśu* current at the time.

(L. 17.) Having received these four, one twentieth and one eightieth *kâśu* and having deposited (*them*) in the treasury of the temple of Emberumâṇ of Tiruvâṇaikkâ, (*we*) sold (*the land*) to Muṇaiyaṇ Arumolîdêvaṇ, *alias* Villavarâyaṇ.

(L. 18.) Having dug and reclaimed these $4\frac{3}{4}$ (*vêli*) of land, (*he*) has to supply for these four and three quarters (*vêli*) of land to the temple treasury 23 *kalam*, 2 *tûni* and 1 *kuruni* of paddy by the *marakkâl* (called after) Râjakêsarîṇ,⁵ (*viz.*) five *kalam* for each *vêli* at the rate for dry land, for the expenses required by the god Rishabhavâhana — whom he had set up under the name Iḍaṅgainâyagar⁶ in the temple of the lord Emberumâṇ of Tiruvâṇaikkâ — and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

(L. 19.) If these twenty-three *kalam*, two *tûni* and one *kuruni* of paddy are supplied, half has to be supplied in *kâr* (and) half in *paśâṇam*.⁷

(L. 20.) Having received this in full, we made provision for the expenses required by the god Rishabhavâhana whom he had set up under the name Iḍaṅgainâyagar, and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

¹ The historical introduction of this inscription is the same as in No. 73.

² See above, p. 167, note 9. ♣

³ According to Vol. II. No. 66, paragraphs 469 and 474, Mîsengiḷi-nâḍu was a subdivision of the district of Pândyakulâśani-vaḷanâḍu.

⁴ A village of the same name is mentioned in Vol. II. No. 57, paragraph 7.

⁵ On this measure see above, Vol. II. p. 42.

⁶ *I.e.* 'the lord on the left hand (of Pârvati).'

⁷ *Kâr* and *paśâṇam* are two different kinds of paddy.

(L. 21.) (*This is an agreement made by*) us, the *Pūjāris*, including *Chañḍêśvara*, who is the chief servant of *Emberumāṇ* of *Tiruvāṇaikkā*, with *Munaiyaṇ Arumolī-dêvaṇ*, *alias Villavarāyaṇ*. This (*is placed under*) the protection of all *Māhêśvaras*.

No. 77.—INSCRIPTION AT KAVANTANDALAM.

In chronological order this inscription follows immediately after No. 67 above, and No. 78 after No. 68 above. It was found impossible to insert them in their proper places, because Nos. 64 to 76 had been already set up in pages when Nos. 77 and 78 were copied. Besides these two records, the following inscriptions commencing with *புகழ்மாது விளங்க* were copied in 1901, in addition to those noted under clause VIII. on page 126 above :—

30. 36th year: Tenṇēri, No. 195 of 1901.
 31. 41st year: do. No. 197 of 1901.
 32. 42nd year: Acheharapākkam, No. 254 of 1901.
 33. 43rd year: do. No. 259 of 1901.
 34. 49th year: do. No. 256 of 1901.

The subjoined inscription (No. 206 of 1901) is engraved on the south wall of the *Lakshminārāyaṇa* temple at *Kāvāntandalam*. The same temple contains three earlier inscriptions (Nos. 207 to 209 of 1901), according to which it was built in the time of the *Gaṅga-Pallava* king *Kampavarman*¹ by a certain *Mānasarpa* from *Kuḷaṇūr*² in *Vēṅgai-nādu*.

The inscription, which is incomplete, is dated in the 4th year of the reign of *Rājēndra-Chōla II.*, but omits the reference to his queen which occurs in the *Sōmaṅgalam* inscription of the 3rd year (No. 67 above). It records the proceedings of a meeting of the assembly of *Kāyvāntandalam* (l. 3) in *Tamaṇūr-nādu*, a subdivision of the district of *Ūrṅukkāṭṭu-kōṭṭam* *Kāvāntandalam*, *Tamaṇūr*³ and *Ūrṅukkādu*⁴ are all included in the modern *Conjeeveram tāluka*.⁵

TEXT

1 ஸ்ரீ ஸ்ரீ [||*] திரு ம[ன்சி] விளங்க இ[ரு]தவடனைய தன் தொளும் வா-
 ளுந்து[ணை]யெநக்கெழலர்⁶ வஞ்சனை கட[னா] வயி[ராகரத்துக்கு[ஞ்]சரக்குழாம் பல
 வாரி⁷ ஐஞ்சலிச்ச[ச]க்கரகொட்டத்தாராவரைசனைத்திக்கு நிகழத்திறை கொண்டருளி
 அருக்கநுதையத்த(ை)[ா]சை[யி]விருக்கு[ம்] கமலமனைய ந[ல]மகடன்னை முன்னாள்⁸
 குளித்த[வ*]ன்னான்⁹ திருமாலாக்கெழலாகியெடுத்தன]¹⁰ யாதுஞ்சலியா வகையிதி-
 தெடுத்து தன் குை-

2 ட நிழலில் இ[ன்]புறந்ருத்தித்திர்தியும்¹¹ புலியு[ன்]திசைதொறுகடாத்திப்புகழு[ஞ்]ரு-
 மமும் புவிதொறுசிறுத்தி வீரமுன்தியாகமுமாநமுங்கருணையும் உரிமைச்சுற்ற(மு)-
 மாகப்பிரியாத்த[வ*]கெழ ஜ[ய*]மு[ம்*] தாதும் வீற்றிரு[ந்து குலமணி]மகுடமு-

¹ See page 8 above.

² This is evidently another form of *Kuḷam* or *Kolanu*, the modern *Ellore*; see above, Vol. II. p. 308.

³ See above, Vol. I. p. 180 and note 1.

⁴ See *ibid.* p. 181 and note 1; Vol. II. p. 345; Vol. III. p. 118 and note 2.

⁵ Nos. 404, 395 and 112 of the *Madras Survey Map*.

⁶ See above, p. 135, note 1. *Kēlalar* would mean 'he of the boar(-crest),' i.e. the (Eastern) *Chālukya* (*Vijayāditya VII.*); see p. 128 above.

⁷ See above, p. 135, note 2.

⁸ Read முன்னாள்

⁹ Read வந்தான் திருமாலாதி

¹⁰ Read கெழலர்

¹¹ Read தக்காயும்

ஹைமம்[யி]ற்கு(ட்)டி தன் க[ழ]ல் தராதிவர் சூடசசெங்கொல் நாவலம்புவி-
 [த]ரமுந[டா*]த்திய] கொகிராஜகெசரிவதூரான உடையார் ஸ்ரீ[ர]ாஜேசுரசொழி-
 டெவரக்கு யாண்டு ச ஆவது ஜயங்.

3 கொண்டசொழிமண்டல[த்து ஊற]றுக்காட்டுக்கொட்டத்[து] தமநூர்நாட்டு ஸ்ரீஹ்ருகெ-
 [யங்]காய்வாஸ்தண்டலமாகிய வ[து]வெ[ல்]கிமங்கலத்து ஶஹாவலெயொம இவ்-
 வாட்டை ¹ஸ்ரீஹ்ருகநாயற்று வ[து]வெ[ல்]வகூத்தா ²ஷஷியுத்திருவொணமும் பெற்ற
 வி[ய]ரழக்கிழமை நா[ன]று நம்முர் ³நடு[வில்] ஸ்ரீகொயில் வீற்ற[ா]த்தா[ழ]-
 வார் ⁴[தி]ருமு[ற்ற]த்தெ அகிகா[ர்]கள் ⁵சொழிமு[வெ]த்[த]வெளா[ர்]ரு[ம] கடகி-
 ருக்கக்கூட்டக்குறைவரக்கூடிய[ரு]-

4 [ந்]து [பணி]ப்ப பணியாற்பணி(ய்)[த்த] எ[ழுத்து] [*] இக்[டு]
 . . . பு உள்ளாரும் நாங்களும் செலுத்[த*] ம[ா*]ட்டாது கிடனதமையில்
 ஶஹ[ா]வலெயொம் கடவொயாந [சித்திரா திருவொணத்]திருவிழ[ா*] . . .

TRANSLATION.

(Line 2.) Hail ! Prosperity ! In the 4th year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôladêva, who *etc* ⁶— we, the great assembly of Kâyvân-
 tandalam, *alias* Chaturvêdimangalam, a *brahmadêya* in Tamanûr-nâdu, (a sub-
 division) of Ūrrukâtṭu-kôṭṭam, (a district) of Jayaṅṅonda-Śôla-maṅṅalam, being
 assembled, without a vacancy in the assembly,⁷ in the court (*murram*) of the sacred temple of
 Yirirund-Ālvâr in the middle of our village on a Thursday which corresponded to (the
 day of) Tiruvônam (Śravaṇa) and to the sixth *tithi* of the first fortnight of the month of
 Vriśchika in this year,⁸ ordered (the following) writing, while the magistrate (*adhikârin*)
 Śôla-Mûvêndavêḷâr⁹ also was walking about.

(L. 4.) Whereas and ourselves had been unable to
 pay which was due from us, the great assembly, [at] the
 festivals (on the days) of Śittirai (and) Tiruvônam

No. 78.—INSCRIPTION AT PERUMBER.

This inscription (No. 264 of 1901) is engraved on the west wall of a *mandapa* in front
 of the Tândônriśvara temple at Perumbêr in the Madurântakam tâluka of the
 Chingleput district. The ancient name of the temple was Śrîkaraṇiśvara (l. 22),
 and that of the village was Perumbêrûr (ll. 22 and 23). From this and other
 inscriptions we learn that Śrî-Madurântaka-chaturvêdimangalam, which is the
 modern Madurântakam, formed a separate division of the district of Kaḷattûr-kôṭṭam¹⁰
 (l. 21); that Acheharapâkkam (9 miles south-south-west of Madurântakam) was a
 quarter of it; and that Perumbêrûr (3 miles south-west of Acheharapâkkam) was a
 hamlet on the south of it (l. 22).

¹ Read ஸ்ரீஹ்ருக.
² Read ஶஷியுந்.
³ Read முர்.
⁴ Read ருத்தாழ்வார்.
⁵ Read புவெந்த.
⁶ The historical introduction of this inscription is the same as in No. 64.
⁷ See above, p. 57, note 8.
⁸ This date regularly corresponds to Thursday, the 7th November A.D. 1073. See the continuation of
 Professor Kielhorn's paper on "Dates of Chôla kings," which will appear in *Ep. Ind.* Vol. VII, date No. 56.
⁹ This seems to have been an officer delegated to attend the meeting of the assembly.
¹⁰ See above, p. 113 and note 13.

The date is the 11th year of the reign of Kulôttunga I. (l. 20 f.). As stated in the introductory remarks to this chapter (p. 129 f.), the inscription carries the account of the king's achievements as far as the defeat of Vikkalan and the conquest of Gaṅga-maṇḍalam and Śiṅgaṇam. It records that the assembly of Madurāntakam remitted the taxes on certain land at Perumbêṅṅūr in favour of the temple, and breaks off with the signatures of a number of citizens in charge of different portions (*séri*) of the city, which were named after Chôla kings.

To the list of inscriptions opening with புகழ் சூழ்ந்த புணரி on p. 125 f. the following one, which I had overlooked, must be added :—

16. 15th year : Kadappêri near Madurāntakam, No. 138 of 1896.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புகழ் சூழ்ந்த [பு]ண[ரி] அகழ் [சூ]ழ்ந்த புனியில்பெ[பான்]கெ[மி].
- 2 பளவும் தந் நெமி நடப்ப விள[ங்]கு ஜயமகளை இ[ளங்]கெ[ரப்]பருவத்[து]-
- 3 ச்சக்கரகொட்டத்து விக்கிரமத்தொழிலால்புதுமணம் புணர்ஞூ ¹[ம]துவ-
- 4 [ரை]யிட[ம்]² வயிராகரது வாரி அயில்மு[னைக்]குணவரை[ர]சர் தகளமிரிய வா-
னூற கழி[து]
- 5 தொள் வ[வி] காயுக்க[ர்]தியை³ நிறுதிப்பொர்ப்பரி நடாதி வடதி[சை] வா-
கை சூடித்தெ[ன்]-
- 6 மிசைத்தெமருகமல[ப]பூமகள் பொது[மை]யும் பொ[ன்னி]யாடை [நன்னிலப்பா]வ
த[னிமை]-
- 7 யுகவிர வது பு[னி]தருகிருமணிமகுட[மு]ரி[சை]மயிற்[சூ]டி [தன்ன]டியிரண்டுகை-
மு[டியா]கத்தெ[ர]-
- 8 [ன்னி]லவெகர் சூட [மு]ன[னை] மனூ[வாறு] பெருக⁵ கலியாறு வறுப்ப செ-
[ங்கொ]ல் தி[சை]-
- 9 [தெ]றாறுஞ்செலவ வெண்சூடை இருநிலவளாகமெங்க[ணூ]க[து] திருநில[ெ]வண்ணி-
- 10 [ல]ர[தி]கழ ஒருத[னி] மெருவிறபுவி வினையாட வாரகடல் ⁶திவாஊரதுப்பூபதி-
யர் [வி]கெ⁷ கலஞ்செ[ர*]-
- 11 ரி களிறு [மு]றை ந[ற]ப [வி]ல[ங்]கிய [தெ]ன்னவன் கருக[லை] ப[ரு]கலைதீட
தன் பொன்னக[ர்]ப்ப[பு]றதிகடகூட[ப்ப]-
- 12 வினனூள்பிற்[சூ]லபிதை⁸ பொல் ⁹கிற்பிழையெனெனு[ஞ்]சொல்லெதிர் செ[ரடி]ற்ற-
ல்லது தன் கை[க]
- 13 [வி]ச்சலலெ[திர்]¹⁰ கொடா விக்கவன் க[ல்]லநர்¹¹ நங்கிவி [து]ட[ங்]கி மண[னூ]ர்¹²
நடுவென[துங்க]ப[தி]ரைய[ள]-
- 14 [வும்] எங்கனும் பட வெங்களறும்¹³ விட [த]ன் [ம]ரான[மு]ங்குறிய ¹⁴விரமுங்-
கூடப்ப [எ]நின ம[லை]களு[மு]-
- 15 [து]கு நெளிப்ப[வி]ழிக நதிக[னூ]ஞ்சமுன்றுடை[டு]கொட விழுந கலுக்கலைவிர[து]-
லமரக்குடதிகை[ச]-
- 16 தன்னூ[னூ]க[னூ] த[ர]னூ[கா]னூ[யும்] ப[ன்]னூ[யிட] [ப]லபல முதகுப்பயத்[தெ]-
[தி]ர¹⁵ மாறிய ஜய[ப்]-

¹ Read மத.² Read யிட்டம்.³ Read கீர்த்தியை.⁴ Read புனிதத்திரு.⁵ Read பெருக.⁶ Read சீவா.⁷ Read கீதேத.⁸ Read சூலப்பிழை.⁹ Read யெனனூஞ்.¹⁰ Read நிலவெதிர்.¹¹ Read கலவதர்.¹² Read மணனூர்.¹³ Read களிறும.¹⁴ Read வீர.¹⁵ Read முதகும டட்டதேதிர்.

- 17 பெருகி[ரு]வு[ம்] பழி[யு]கனூ குடுத புகழி[ன்] செ[வ]வியும் வா[ன]ரமீய¹ மட-
கையரிடமுமிளா[து]² கு[டு]-
- 18 த வெ[ங்கரி நிரை]யு[ங்]சங்கமண்டலமுஞ்சிங்க[ணன்]டு[வ]ன்[னும்]³ பாணியிரண்-
டு[ம் ஒருவி]சை கை[க்]-
- 19 கொண்டா[ர]மு[கி]ருப்புயதலங்க[லும்] பொல்⁴ விரபுசியாகமும் விளங்கப்பா[மி]-
சை மெவல[ர் வ]-
- 20 [ண]ங்க⁵ [விற்றி]ருக[ரு]ளிய கொவிராஜகெசரிவதரா[க] உ[ன]ையார் ஸ்ரீகுடு[ல]ா-
துங்கசொழுவெவற்கு [ய]ரண்டு பதிகொன்றா-
- 21 வது ||— ஜய்கொண்டசொழமண்டலத்து க[ன]த்தூர்க்கொட்டத்து தநியுர்⁶ ஸ்ரீம-
தராசக[ச]துலே[டு]கிமங்க[ல]து பெ[ச*]-
22. ருங்குறியு[வ]யொம் எழுத்து [*] ⁷ நமுர்த்தெக்டி டாகை பெ[ரு]மபெழாரில்
⁸ ஸ்ரீகா[ணி]ஸரமுடை[ய] லீஹாபெவர் கா[ணி]ய[ரான*]
- 23 [இ]ம[நி]லம் பெரும்பெ[ழார்] ஸ்ரீகூஜபுரவாயகாலு[கி] வ[டு] [சு] முத[ற்க]-
னாற்று மதராசக[வ]திசு கிழசு ⁹ [மு]ன்றும் [ச]திரம் ட[ா]ட[க][ம்] எ[*]-
- 24 [ட்]மம் நாலாஞ்ச[தி]ர[து] க . [ழ] . . [ம்]¹⁰ [*] இரண்டாங்க[னா]று
[இவ்வதிசு கிழசு ⁹ முன்றஞ்சதிரம்] பாடகம் எட்டும நாலாஞ்சதிரம் பாட-
கம் எழு[ம்]
- 25 [ஐ]ஞ்சாஞ்சதிர[ம்] பாடகமெலேநாவில் வடசு[ன]ையம் பாடசமுன்றும்⁹ [*] ⁹ முன்-
ருங்கனா[ற்று] இவ்வதிசு கிழசு நாலாஞ்சதிரத்து வடசு[ன]ையம்பா[ட]-
- 26 [க]ம் இரண்டெ காலும் [*] ஆகப்பாடகம் முப்பத்திரண்டெ க[ா]நிநாற்பொ[ள்]
பதிகொருகழஞ்செ மு[சு]ரவே மஞ்சாடியும்ரண்டு [ம]ரவும் [*] கொயிலில்
டு[த]-¹¹
- 27 [ற்]கு எழுமாவ[ன]ா எ[ற்றி] பொந் ப[ன்னி]ருக[மு]ஞ்ச[ம்] இ[த்*]பெவற்கு
இடை[றியி]யாக உ[சு]ராதத்தவ[ன]ா இ[றையினிய]ரகசு[ல்]ல்[லும்] செம்ப[லும்]
வெட்டுவி[து] டெ-
- 28 காளகூடவர்களா[க]வு[ம்*] அகராயமகண்மை கொளாதொமாகவும் குடுத்தொம் பெ-
ருங்குறியு[வ]யொம்[*] ப[ணி]த்தார் ஸ்ரீமதராசகச்செரி இர-
- 29 [ர]பூர் சொட்டை கொவிசுபட்டரும்¹² ச[ப]ராசகச்செரி உறுப்புட்டு¹³ குந்த-
கா[ளி] லொ(அ)யாஜியாரும் ஸ்ரீஇருமுடி[டு]சாழச்செரி நம்பூர் காட்டுகை நா-
ராய[ண]சுமவி-
- 30 [த்தரு]ம் ஸ்ரீசிங்களாசு[க]ச்செரி அரண்ப்புறத்து ஸ்ரீகூஜபட்டரும்⁴ ஸ்ரீவிரசொழ-
ச்செரி பிப்பிரா நார[ா] [ன]பட்டலு[டு]கு[து]வாஜபெ[ய*]யாஜியாரும் ஸ்ரீ-
கொ[த]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Méru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of Victory at Śakkarakôṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirâgaram.

¹ Read வாளாரொண்கண்.

⁴ Read வீர.

⁷ Read நம்முர்.

¹⁰ Read கீழைநாலும் (?).

¹³ Read ஓர்.

² Read நீட்டமுமிளாது.

⁵ Read வீற்றி.

⁸ Read கரணீஸர.

¹¹ Read இத்தகு.

³ Read சிங்கணமென்னும்.

⁶ Read தநியுர்.

⁹ Read ஈன.

¹² Read சீ.

(L. 4.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, established (*his*) fame, and spurred (*his*) war-steed, so that the army of the king of Kuntala, (*whose spear had*) a sharp point, retreated.

(L. 5.) Having put on the garland of (*the victory over*) the Northern region, (*he*) came to put a stop to the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region and to the loneliness of the goddess of the good country whose garment is the Poṅṅi, and put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 8.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly white light of (*his*) white parasol shone everywhere (*on*) the circle of the great earth; (*and his*) tiger(-*banner*) fluttered unrivalled on the Mêru (*mountain*).

(L. 10.) (*Before him*) stood a row of elephants showering jewels, which were presented by the kings of remote islands whose girdle is the sea.

(L. 11.) The excellent head of the refractory king of the South (*i.e.* the Pâṇḍya) lay outside his (*viz.* Kulôttunga's) beautiful city, being pecked by kites.

(L. 12.) Not only did the speech (*of* Vikkalaṅ):— “After this day a permanent blemish (*will attach to* Kulôttunga), as (*to*) the crescent (*which is the origin*) of (*his*) family,”¹ — turn out wrong, but the bow (*in*) the hand of Vikkalaṅ was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads— with Maṅalûr in the middle— to the Tuṅgabhadra, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very sea into which (*he*) plunged became troubled and agitated.

(L. 15.) (*The Chôla king*) seized simultaneously the two countries called Gaṅga-maṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of Fame, who gladly brought disgrace (*on* Vikkalaṅ), and the great goddess of Victory, who changed to the opposite (*side*) and caused (*Vikkalaṅ*) himself, who was desirous of the rule over the Western region, and (*his*) army to turn their backs again and again on many days.

(L. 19.) (*He*) was pleased to be seated (*on the throne*), while (*his*) valour and liberality shone like (*his*) necklace and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 20.) In the eleventh year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Śrî-Kulôttunga-Śôḷadêva.

(L. 21.) The writing of us, the great assembly² of Śrî-Madurântaka-chaturvêdimaṅgalam, an independent village³ in Kalattûr-kôṭṭam, (*a district*) of Jayaṅḡḍa-Śôḷa-maṇḍalam.

(L. 22.) We, the great assembly, have granted that (*the following*) tax-paying land, which is the property (*kâni*) of (*the god*) Mahâdêva of the Śrîkaraṇîśvara (*temple*)

¹ See above, p. 147, notes 1 and 2.

² The two terms *kuri* and *sabhai* appear to be synonymous; see above, p. 17, note 3.

³ On *taniyâr* see above, p. 3, note 7.

In Perumbêrûr, a hamlet in the south of our village, shall be caused to be engraved on stone and on copper (*as belonging*) to this god (*and*) as free from taxes as long as the moon and the sun shall last, and that we shall not levy (on it the taxes called) *untarâya*¹ (*and*) *maganmai*:² — Eight *pâdagam*³ (of) the third square to the east of the *Madurântaka* road in the first *kanârû*⁴ to the north [of the *Śrīkrishṇapura* channel] (*at*) Perumbêrûr, [and four (*pâdagam*) on the east] of the fourth square. Eight *pâdagam* (of) [the third square to the east of the same road] in the second *kanârû*, seven *pâdagam* (of) the fourth square, and three *pâdagam* on the northern side of the four *pâdagam* on the west (*of*) the fifth square. Two and a quarter *pâdagam* on the northern side of the fourth square to the east of the same road in the third *kanârû*. Altogether, thirty-two and a quarter *pâdagam* (*The tax due*) on (*this land is*) eleven and three quarters *kalañju* and one and two tenths⁵ *mañjâdi* of gold.⁶ Having added to this (*sum*) from the temple (*funds*) seven tenths and one twentieth (*mañjâdi*), (*the total is*) twelve *kalañju* of gold.⁷

(L. 28.) (*The above*) was ordered by Śottai⁸ Gôvindabhaṭṭar of Irâyûr,⁹ (*in charge of*) Śrī-Madurântakachêri; Kunṛakâli Sômayâjijâr of Uruppuṭṭûr,¹⁰ (*in charge of*) Śrī-Parântakachêri; Kâṭṭugai Nârâyana-Kramavittar of Nambûr, (*in charge of*) Śrī-Irumudi-Sôlachêri; Śrīkrishṇabhaṭṭar of Araṇaippuṇam,¹¹ (*in charge of*) Śrī-Simhalântakachêri; Nârâyana-bhaṭṭa-Sarvakratuvâjapê[ya]yâjijâr of Pippirai, (*in charge of*) Śrī-Vîra-Śôlachêri

POSTSCRIPT.

Before concluding this chapter on the inscriptions of Kulôttuṅga I. I have to make some additional remarks on the names of his queens.¹² In the introduction to the inscriptions of his son Vikrama-Chôla (page 182 below) it will be shown that the official title of the chief queen is often mentioned twice—first in connection with her proper name, and a second time immediately before the name of the king himself, with whom she is stated to be seated on the throne. If we re-examine the inscriptions of Kulôttuṅga I. in the light of this observation, we find that, in an inscription of his 26th year (No. 72 above), there are mentioned (1) Dînachintâmani with the title Bhuvanamuḷududaiyâl, (2) Êlisai-Vallabhî with the title Êlulagamudaiyâl, (3) Tyâgavallî with the title Ulagudaiyâl, and (4) once more Bhuvanamuḷududaiyâl (*i. e.* Dînachintâmani) as seated on the throne with the king. In two inscriptions of the 30th and 42nd years (Nos. 73 and 75 above) the order is (1) Tyâgavallî Avanimuḷududaiyâl, (2) Êlisai-Vallabhî Êlulagamudaiyâl or Êlulagamudaiyâl, and

¹ See above, p. 162, note 7.

² With *maganmai*, 'the daughtership,' compare the similar term *maganmai*, 'the sonship,' in No. 57 above, text line 9.

³ This is evidently the name of a land measure.

⁴ For *suliram*, 'a square,' and *kanârû* or *kanârû* see above, p. 154 and note 7.

⁵ See above, Vol II. p. 36, note 1.

⁶ This sum must have been paid to the assembly by a person whose name does not occur in the preserved portion of the inscription.

⁷ This total is wrong and seems to have been arrived at by adding further $3\frac{1}{2}$ *mañjâdi* for rounding.

⁸ According to the *Guruparamparâprabhâva* this was the name of the family of the Vaishṇava *âchârya* Nâdamuni.

⁹ The same place is mentioned in Nos. 29, 31, 32, 35 and 38 above.

¹⁰ See above, p. 168 and note 4.

¹¹ The same place is mentioned in Nos. 30, 31, 32, 35 and 36 above.

¹² See above, pp. 131, 156 and 159.

(3) again Avanimulududaiyâl (*i.e.* Tyâgavallî). In two inscriptions of the 45th and 47th years¹ we have (1) Tyâgavallî Ulagudaiyâl and (2) Êlisai-Vallabhî Êlulagamudaiyâl, and No. 76 adds Ulagumudaiyâl (*i.e.* Tyâgavallî) a second time. It follows from these references that in A.D. 1095-96 Dînachintâmani occupied the place of chief queen, while Êlisai-Vallabhî and Tyâgavallî were the second and third queens. In A.D. 1099-1100 Dînachintâmani had died, Tyâgavallî had been made chief queen, and Êlisai-Vallabhî remained second queen. This arrangement was still in force in A.D. 1116-17 (No. 76 above). It follows further that the title Ulagudaiyâl, which occurs in inscriptions of A.D. 1114-15 to 1117-18,² must be referred to Tyâgavallî. The title Bhuvanamulududaiyâl or Avanimulududaiyâl, which is found in numerous inscriptions between A.D. 1072-73 (No. 67 above) and A.D. 1118-19,³ was first borne by Dînachintâmani (No. 72 above) and afterwards, besides the title Ulagudaiyâl, by Tyâgavallî (Nos. 73 and 75 above). Dînachintâmani is perhaps identical with the Madhurântakî of the Chellûr and Piṭhâpuram plates of Vîra-Chôḍa,⁴ which are dated in A.D. 1090-91 and 1092-93, respectively.⁵ It may be noted in passing that the Tamil poem *Kalîngattu-Parani* must have been composed later than A.D. 1095-96, because in this year Dînachintâmani was still alive, while the poem already mentions Tyâgavallî as chief queen.⁶

VII.—INSCRIPTIONS OF VIKRAMA-CHOLA.

The following is a list of the inscriptions of Vikrama-Chôḷa, the son and successor of Kulôttunga I., which have been copied so far.

I. Tamil inscriptions opening with the words *புமலை மீடைந்து*.

1. 4th year : Tanjore, above, Vol. II. No. 68.
2. Do. Maṇimaṅgalam, No. 33 above.
3. Do. Tiruvidaimarudûr, No. 138 of 1895.⁷
4. 5th year : Tiruvengâdu, No. 121 of 1896.⁸
5. Do. Tiruvârûr, No. 164 of 1894.⁹
6. 7th year : Tiruvidaimarudûr, No. 139 of 1895.
7. 8th year : Tiruvottûr, No. 88 of 1900.
8. 11th year : Âlaṅgudi, No. 165 of 1894.
9. 15th year : Tirumalavâdi, No. 79 below.

II. Tamil inscriptions opening with the words *புமலு புணர்*.

1. 5th year : Tiruvidaimarudûr, No. 130 of 1895.
2. 6th year : Madurântakam, No. 128 of 1896.
3. Do. Achcharapâkkam, No. 257 of 1901.
4. 7th year : Tiruvottûr, No. 87 of 1900.
5. Do. Achcharapâkkam, No. 258 of 1901.
6. 9th year : Conjeeveram, No. 80 below.

¹ The unpublished Âlaṅgudi inscription (No. 44 of 1894) and No. 76 above.

² Above, p. 126, clause VIII. Nos. 22, 23, 24 and 26.

³ An inscription at Achcharapâkkam, No. 34 of the list on page 172 above.

⁴ See above, p. 131, note 13.

⁵ See *Ep. Ind.* Vol. VI p. 335.

⁶ *Kalîngattu-Parani*, x. 55; *Ind. Ant.* Vol. XIX. p. 333

⁷ *Ep. Ind.* Vol. IV p. 263, No. 21, and Vol. VII p. 3

⁸ *Ep. Ind.* Vol. IV. p. 263, No. 22, and Vol. VII p. 3.

⁹ Above, Vol. II. p. 309; *Ep. Ind.* Vol. IV. p. 73, No. 10, and Vol. VII. p. 3 f

7. 9th year : Pallāvaram, No. 314 of 1901.
8. Date lost : Pallāvaram, No. 324 of 1901.
9. [9]th year : Madurântakam, No. 263 of 1901.
10. 11th year : Pallāvaram, No. 318 of 1901.
11. 15th year : Uttaramallâr, No. 68 of 1898.
12. [1]xth year : Tillasthânam, No. 30 of 1895.

III. A Tamil inscription without introduction.

11th year : Kôviladi, No. 276 of 1901.¹

IV. Two Telugu inscriptions.

1. Śaka-Samvat 1049 : Chêbrôlu.²
2. Śaka-Samvat 1054 : Nidubrôlu.³

V. A Sanskrit inscription at Śevilimêdu : 16th year.

The Chellûr plates of Kulôttuᅅga-Chôᅇa II.⁵ and the Piᅇhâpuram inscription of Mallapadêva⁶ state that Vikrama-Chôᅇa was the son and successor of the Eastern Châlukya king Kulôttuᅅga-Chôᅇa I. or Râjêndra-Chôᅇa (II.). The Piᅇhâpuram inscription adds that he bore the surname Tyâgasamudra, that he went to govern the Chôᅇa country, and that after his departure the country of Vêᅅgî became devoid of a ruler. On the strength of these statements I have identified Vikrama-Chôᅇa with the hero of the *Vikkirama-Śôlaᅅ-Ulâ*, in which his surname Tyâgasamudra occurs, and with the Chôᅇa king Parakêsarivarman, *alias* Vikrama-Chôᅇadêva, whose inscriptions inform us that he originally resided in the Vêᅅgai country and that he left it to ascend the Chôᅇa throne.⁷ The newly discovered Têki plates show that Vikrama-Chôᅇa was not, as was hitherto believed,⁸ the eldest son of Kulôttuᅅga I., but a younger brother of Vîra-Chôᅇa, the third son of Kulôttuᅅga I.⁹ As the two copper-plate grants which mention Madhurântakî¹⁰ do not contain the name of Vikrama-Chôᅇa, it remains doubtful whether his mother was Madhurântakî or another of the queens of Kulôttuᅅga I.¹¹ and, if the former should be the case, whether he came next to Vîra-Chôᅇa in seniority or was another of the four younger sons of Madhurântakî.¹²

The Tamil inscriptions of Vikrama-Chôᅇa state that he left the North for the South and was crowned as Chôᅇa king.¹³ Professor Kielhorn's calculations of the dates of his inscriptions in the Tamil and Telugu countries show that his coronation took place on (approximately) the 29th June A.D. 1118.¹⁴ Guided by his Tamil inscriptions, we can distinguish three periods in the career of Vikrama-Chôᅇa. The first of these was his expedition into the Kalinga country, which is mentioned in the first place in his Tamil inscriptions. On this

¹ *Ep. Ind.* Vol. VII. p. 4, No. 58.

² *Ep. Ind.* Vol. VI. p. 223 ff. and p. 280, No. 42.

³ *Ibid.* p. 281, No. 43, and Vol. VII. p. 5.

⁴ *Ep. Ind.* Vol. VI. p. 227 ff. and p. 279, No. 41; and Vol. VII. p. 3.

⁵ *Ind. Ant.* Vol. XIV. p. 55.

⁶ *Ep. Ind.* Vol. IV. p. 241.

⁷ Above, Vol. II. p. 308 f.

⁸ Above, Vol. I. p. 32, Vol. III. p. 131, and *Ind. Ant.* Vol. XX. p. 282 f.

⁹ *Ep. Ind.* Vol. VI. p. 335.

¹⁰ Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹¹ See p. 177 above, and *Ep. Ind.* Vol. VI. p. 344, verse 11.

¹² Above, Vol. I. No. 39, verse 13, and *Ep. Ind.* Vol. V. No. 10, verse 12.

¹³ Above, Vol. II. p. 308, and below, No. 79, ll. 9-12

¹⁴ *Ep. Ind.* Vol. VII. p. 5.

occasion he defeated the Teliṅga or Teluṅga Bhīma of Kuḷam,¹ who was apparently one of the Nāyakas of Ellore.² The Kalinga war is also referred to in the inscriptions beginning with *குமரது புணர்*³ and in the *Vikkirama-Śōḷaṅ-Uḷā*.⁴ The *Kulōttuṅga-Śōḷaṅ-Uḷā*, an unpublished poem in honour of Kulōttuṅga II., states that Akalaṅkaṅ (*i.e.* Vikrama-Chōḷa), the son of Śuṅgandavirttōṅ⁵ (*i.e.* Kulōttuṅga I.), “accepted (from the author) the great poem (*paraṇi*) about Kalinga.”⁶ This is a distinct reference to the historical poem *Kaliṅgattu-Paraṇi*, which describes the conquest of Kalinga by Kulōttuṅga I. As Vikrama-Chōḷa’s inscriptions place the Kalinga war not only before his coronation in A.D. 1118, but before his stay in Vēṅgī, it must have taken place before the end of the reign of his father Kulōttuṅga I.⁷ and is perhaps identical with that expedition into Kalinga, which is ascribed to Kulōttuṅga I. himself in his inscriptions and in the *Kaliṅgattu-Paraṇi*. This expedition seems to have taken place before the 26th year of the reign of Kulōttuṅga I., *i.e.* A.D. 1095–96.⁸

The second period in Vikrama-Chōḷa’s career is marked in his inscriptions by the statement that he stayed for some time in the Vēṅgaḷ-maṇḍalam and conquered the Northern region. The Piṭhāpuram inscription of Mallapadēva alludes to the same event in stating that he ruled over Vēṅgī before he went to govern the Chōḷa country. Dr. Fleet has already concluded from this that he must have held the office of viceroy of Vēṅgī in succession of his brother Vīra-Chōḷa.¹⁰ On the strength of the new materials which are now available, it may be added that the period of his viceroyalty probably extended to the date of his coronation in A.D. 1118, and that it cannot have commenced before A.D. 1092–93, the latest known date of his elder brother Vīra-Chōḷa.¹¹ The statement of the Piṭhāpuram inscription of Mallapadēva that, after the departure of Vikrama-Chōḷa to the Chōḷa country, the country of Vēṅgī became devoid of a ruler suggests that his absence resulted in political troubles. The Piṭhāpuram inscription of Prithvīśvara reports that Kulōttuṅga I. bestowed the Vēṅgī sixteen-thousand on “his adopted son” Chōḷa of Velanāṇḍu.¹² An inscription of this chief at Drākshārāma shows that in A.D. 1120–21 he was a vassal of the Western Chālukya king Vikramāditya VI.¹³ It may be concluded from these two statements that, when Vikrama-Chōḷa went to the South, Kulōttuṅga I. entrusted Vēṅgī to Chōḷa of Velanāṇḍu, but that the latter became a dependent of Vikramāditya VI. who took advantage of Vikrama-Chōḷa’s absence in the Chōḷa country as co-regent of his father and of the subsequent death of Kulōttuṅga I. for conquering the Vēṅgī province. The inscriptions of Vikramāditya VI. at Drākshārāma range from A.D. 1120–21¹⁴ to 1123–24.¹⁵ Shortly after, Vikrama-Chōḷa must have re-conquered his northern dominions. For, two inscriptions of his reign at Chēbrōlu and Niḍubrōlu are dated in A.D. 1127 and 1135.¹⁶

¹ Above, Vol. II. p. 311; Vol. III. No. 33, l. 5, and No. 79, l. 8.

² See above, Vol. II. p. 308.

³ No. 80 below, l. 1.

⁴ I owe this reference to Mr. Venkayya, who in his MS. copy of the poem found the passage *சேலிங்கங்கி-களைழிசையும் போய்க்கொண்ட தானைத்தியாகசமுத்திரமே*; “Tyāgasamudra whose army went and conquered the seven Kalingas.”

⁵ On this surname see p. 131 above.

⁶ In Mr. Venkayya’s MS. copy this passage runs *கலிங்கப்பெரும்பரணி கொண்டு பெருமான்*.

⁷ See p. 131 above.

⁸ See p. 130 above, and *Ind. Ant.* Vol. XIX. p. 338.

⁹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹⁰ *Ind. Ant.* Vol. XX. p. 282.

¹¹ See *Ep. Ind.* Vol. VI. p. 335.

¹² *Ep. Ind.* Vol. IV. p. 50.

¹³ *Ibid.* p. 37 f.

¹⁴ Nos. 345 and 393 of 1893.

¹⁵ No. 359 of 1893.

¹⁶ See above, p. 179, notes 2 and 3.

The third important point in Vikrama-Chôla's life is the date of his coronation as Chôla king or, apparently, as co-regent of his father Kulôttuṅga I., which according to Professor Kielhorn took place on (approximately) the 29th June A.D. 1118.¹ In the Pithâpuram inscription of Mallapadêva this event is referred to by the statement that "he went to protect the Chôḍa-maṇḍala."² The Tanjore inscription of his 4th year uses in this connection a passage which is taken over from the inscriptions of Kulôttuṅga I.³ Other inscriptions say that he went from the Northern to the Southern region, adopted the crest of the tiger, and put on the hereditary crown.⁴ In the introductory remarks to the inscriptions of Kulôttuṅga I. I stated that his reign must have ended about A.D. 1119. Hence he appears to have died shortly after the date of Vikrama-Chôla's coronation.

The Chellûr plates of Kulôttuṅga II. assign only 15 years to the reign of Vikrama-Chôla.⁵ But an inscription at Sévilimêḍu belongs to his 16th year,⁶ and one of the 17th year at Nidubrôlu, as calculated by Professor Kielhorn, is dated on the 18th April A.D. 1135.⁷ The Chellûr plates of Vikrama-Chôla's successor Kulôttuṅga-Chôḍa II. are dated at an equinox in Śaka-Saṁvat 1056, which would *primâ facie* correspond to A.D. 1133 or 1134; but Professor Kielhorn has shown that Śaka-Saṁvat 1056 is an error of the composer of the inscription for Śaka-Saṁvat 1065, and that the date corresponds to the 24th March A.D. 1143.⁸

Parakêsarivarman, *alias* Vikrama-Chôladêva, had the surname Tyâgasamudra, 'the ocean of liberality,' which occurs in the Pithâpuram inscription of Mallapadêva⁹ and in the *Vikkirama-Śôḷaṅ-Uḷâ*.¹⁰ The Sévilimêḍu inscription of the 16th April A.D. 1134¹¹ contains the synonymous surname Tyâgavârâkara and another, *viz.* Akalaṅka, 'the spotless one.'¹² The latter is employed for Vikrama-Chôla in the *Kulôttuṅga-Śôḷaṅ-Uḷâ*.¹³ As Mr. Venkayya informs me, it also occurs twice in the *Kuḷiṅṅattu-Parani* (ix. verses 7 and 16), where it is doubtful whether Kulôttuṅga I. or Vikrama-Chôla is meant by it. In a Telugu inscription at Chêbrôlu, Vikrama-Chôla assumes the same *birudas* which had been borne by his father.¹⁴ He also inherited from the latter the title *Tribhuvana-chakravartin*,¹⁵ which is prefixed to his name in all his Telugu and Tamil inscriptions, with the exception of an inscription of the 5th year (No. 130 of 1895), where he is called *Uḍaiyâr*, and of two inscriptions of the 7th and 14th years (Nos. 258 and 318 of 1901), where he is styled *Chakravartin*.

Of the inscriptions opening with *முமரது புணர* those of the 5th to 9th years¹⁶ mention as Vikrama-Chôla's queen *Mukkôkkiḷânaḍigal*, and those of the 9th to 15th years¹⁷ *Tribhuvanamuḷududaiyâl*. Hence *Mukkôkkiḷânaḍigal* must have died in the course of the 9th year, *i.e.* A.D. 1126-27. The inscriptions beginning with *முமரலை மிடெந்து* corroborate this fact. For, those of the 4th to 8th years¹⁸ mention as his chief queen *Mukkôkkiḷânaḍi*

¹ See above, p. 179, note 14.

² See above, Vol. II. p. 308 and note 4.

³ *Ind. Ant.* Vol. XIV. p. 55.

⁴ See above, p. 179, note 3.

⁵ *Ep. Ind.* Vol. IV. No. 33, verse 24.

⁶ Above, Vol. II. p. 309 and note 1; and Vol. III. p. 180, note 4.

⁷ See above, p. 179, note 4.

⁸ See page 180 above.

⁹ See p. 131 above.

¹⁰ Nos. 9-12 on p. 179 above.

¹¹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹² Below, No. 79, ll. 9-12.

¹³ See above, p. 179 and note 4.

¹⁴ *Ep. Ind.* Vol. VII. p. 9 f.

¹⁵ *Ep. Ind.* Vol. VI. p. 229, verse 1.

¹⁶ *Ep. Ind.* Vol. VI. pp. 221 and 227.

¹⁷ Nos. 1-8 of clause II. on p. 178 f. above.

¹⁸ Nos. 1-7 of clause I. on p. 178 above.

and as his favourite¹ Tyâgapatâkâ, surnamed Tribhuvanamuḷududaiyâl, and five of them (Nos. 3-7) state besides that Mukkôkkiḷânadigaḷ shared his throne. In those of the 11th and 15th years² she is not named any more, but Tyâgapatâkâ, surnamed Tribhuvanamuḷududaiyâl, is mentioned in the first place, next to her Dharaṇimuḷududaiyâl, and at the end Tribhuvanamuḷududaiyâl (*i.e.* Tyâgapatâkâ) is stated to have shared his throne. This shows that she succeeded the defunct Mukkôkkiḷânadigaḷ as chief queen, while for herself a fresh substitute was appointed in Dharaṇimuḷududaiyâl.

No. 79.—INSCRIPTION AT TIRUMALAVADI.

This inscription (No. 82 of 1895) is engraved on the south wall of the second *prākāra* of the Vaidyanātha temple at Tirumalavādi in the Uḍaiyārpālayam tāluka of the Trichinopoly district.³ The village is mentioned as Maḷapādi in Tiruñānasambandar's *Dēvāram* and as Tirumaluvādi in the subjoined inscription (l. 38 f.).

The inscription is dated in the 15th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva (l. 36 f.). The introduction, like that of the Tanjore inscription,⁴ records that the king defeated the Teluṅga Bhîma at Kuḷam and burnt the country of Kalinga (l. 8), stayed in Vēṅgai-maṇḍalam (l. 9), conquered the North, and then proceeded to the South, where he crowned himself (as Chōḷa king).⁵

In the tenth year of his reign (l. 15) he made valuable gifts to the temple of his family god at Chidambaram. At the end of the passage describing these gifts mention is made of the very day of these donations:—Sunday, the day of Hasta and the thirteenth *tithi* of the bright fortnight of Śittirai in the tenth year of his reign (l. 24 f.). According to Professor Kielhorn's calculation this date corresponds to Sunday, the 15th April A.D. 1128, on which day, however, the *nakshatra* was Chitrâ, not Hasta.⁶

The end of the historical introduction gives the names of two queens, *viz.* Tyâgapatâkâ (l. 31), surnamed Tribhuvanamuḷududaiyâl (ll. 32 and 36), and Dharaṇimuḷududaiyâl (l. 35).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [பு]மாலே [மிடுடு]ந்து பொம்மா-
- 2 லே திகழ்ப்ப[ர][மா*]லே மலிந்த பருமணித்திரள் புயத்திரு-
- 3 நிலமடநடுமெயொடு ஜெயமகள்ருப்பதகநவடு⁷
- 4 மார்வந்[ச]நதெநப்[டு]பற்றுத்திருமகனொருதநியிருப்ப[க்]-
- 5 கலைமக[ள] சொற்றிமம புணர்ந்த சறபி[னள]ரகி வீருப்பொடு ந[ர]-
- 6 வகத்[தி]ருப்ப தி[டு]செடு[த]ரறுந்தி[க்]ந்யொடு செங்கொல் நடப்ப அகிலபுவநமுங்க-
[வி][ப்*]-
- 7 பதொ[ர]புதுமதி [டு]பால் வெண்குடுடு மிடுடுச⁸ நிழற்ற கருங்கலியொளித்து
வந்பிலத்திடுடு[க்]-
- 8 [க்]டப்பககு[ள]த்திடுடுத்தெலுங்ஷீமந் விவங்கலெடுசெயெரவுங்கலிங்கபூமிடுடுக்க[ந]
டுல-

¹ Compare above, Vol. II. p. 309.

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 266.

⁵ The Chōḷa kingdom is here alluded to by the mention of the tiger-crest (l. 11), and in the Tanjore inscription by that of the Kāvêri.

⁶ *Ep. Ind.* Vol. VII. p. 5, No. 59.

⁷ Three other inscriptions read ககன வரை.

² Nos. 8 and 9 of clause I. on p. 178 above.

⁴ Above, Vol. II. No. 68.

⁸ Read மீமசை.

- 9 ரி பருக[வு]ம் [ஐ]ம்பெடெ[ப்]பருவத்த வெம்பெடெ [த]ரங்[ந](யு[ம்]) வெங்கெ-
மண்டலத்தா[ங்கிதி]ரு[ந]து [வ]ட-
- 10 தீசெ[வடி]ப்படுத்தருளி தெந்நீசெத்தருமமு[ந்]தவ [மு]ந்தானமுத்தெழப்ப வெத-
[மு]ம் மெ[ய]-
- 11 மெயு[மா]தியுகம் பொலத்தலைத்தலைச்சிறப்ப [வ]ந்த[ரு]ளி வெற்ச[ரு]ம்¹ பொற்-
புலியாணை பார்த்திவ[ர்] சூட ந்[ெ].
- 12 தமணி ம[கு]டம் முறெமெயிற்சூடி² மந்துபிறக்கெல்லாமிந்து[யி]ந்தாய்³ பொலத்-
தநனொளி⁴ பரபித[த]நத்த[ந]டு⁵ ப[ர]-
- 13 ர்த்து ம[ண்] முழுதங்களிப்ப மது நெயி வளர்த்து தந் கெ[ர]பிறகொற்றவா-
சல் புறத்து மணி நாவொடுங்க முர[சு].
- 14 [கன்] மு[ழங்]க விசெயமும் புகழும் மென்மெலொங்க [வாழி வாழி இம்-
[ம] விலங்காக்கத்திருமணிப்பொற[ெழு].
- 15 [ட்]டெழுது பத்தாண்டு [வ]ருதிமெ⁶ முந்நெ மநவா சுமந்து [கி]மெற [சி]-
வொத்துச்சொரிந்த செ-
- 16 ம்பொற்குவெயால் [தந் குவ]நாமகந் தாண்டலம் பயிலுஞ்செம்பொநம்பலஞ்-
சூழ் திருமா-
- 17 னிகெயும் கொழுவாசல் கூடசாலைகளும் உலகு வலங்கொண்டொளி விளமகு
நெடுக்கு-
- 18 வவ[ெ]வொ உகெயகுன்றமொடு நின்றெனப்பசும்பொந் மெ[ய்*]ந்து [ப]வி வளர்
[யீ]டமும் விசும்பொ[ள்]
- 19 தமெ[ழ]ப்ப விளங்கு பொந் மெ[ய்*]ந்து இருசிலந்தெழப்ப இ[ெ]ம[ய]வர் க-
[ளி]ப்ப பெரிய திருநாள பெரும்
- 20 பி[ய]ர் [வி]ழாநெது[ம்] உபர் [பு]ரட்டாதி உத்திரட்டாதிபில் அம்பலகிமெற[ந்]த
அற்பு[த]க்கூத்தா இந்-
- 21 [பர்] வாழ எழுந்தருளுவ[ச]ற்குத்திருத்தெற்கொயில்⁷ செம்பொந் மெ[ய்*]ந்து [ப]-
ருந்[கி]ர[ள்] முத்[கி]ந்
- 22 பயில் வடம் பரபி நிமெமணி மாளிகெ நெடுந்திருவிதி தந் திருவளர் பி-
ரால்ச்செ-
- 23 ய்[து] ச[ெ]மத்தருளி [சை*]பம்பொற்குழித்த பரிகலமுதலால் செம்பொறகற்பகத்-
சொடு பரிசசி[ந]-
- 24 [ந]மு[ம்] அளவிலாதக[ெ]வ[ர]ளி பெறவமெத்துப்பத்தாமாண்டில் [சித்]கிமெத்திங்-
க[ள்] அத்த-
- 25 ம் பெற்ற ஆகித்தவாரத்து[ந்]திருவளர் மதியிந் துயொடிப்பக்கத[து] இந்ந பல-
வ[ம] இ[ந்]து
- 26 [ச]மெத்தருளி ஒருகெடெ [சி]ழக்கீழ்⁸ [த]வமுழுதுங்கவிப்பச்செழிய[ர] வெஞ்சரம்
புக [ெ]சரலர் [க]-
- 27 டல் [புக அழிதரு சங்க]ண[ர்]⁹ அ[ஞ்]சி நெ[ஞ்]சலம[ர க]வகர் திகெ[ெ]ர[யி]-
ட[க்கந்]டா வெந்நட கொங-
- 28 கரொகுங்க கொங்கணர் சாய [மற்]றத்திசெ மந்ந.
- 29 ருந்தகத[ம]க்கரணை திருமலற்செ[வடி]¹⁰ உர்மெ-

¹ Two other inscriptions read வெலங்கரும் ; read பொர்த்துலி.

² Read மன்னுயிர்.

³ Read மின்னுயிர் ததாய.

⁴ Five other inscriptions read தண்ணளி or தன்னளி.

⁵ Read தனித்தனி.

⁶ The Ālaṅguḍi inscription reads வருமுறை.

⁷ The Ālaṅguḍi inscription reads நெர்கொயில்.

⁸ Read திமுறகீழ்.

⁹ Three other inscriptions read சிங்களர்.

¹⁰ Read மலர்ச்செடி.

- 30 யிவி[சை*]மஞ்ச ஆங்கவந் [ம]கிமு[ங்]க[ங்]கெயொப்பாகிய
 31 தெரிவெயா திலதந்த்ராகபதாக்கெ புரிமுழல் மடப்[ரி]-
 32 டி புசிதகுணவசிவெத திரிபுவ[ன]மு[மு]மு[கு]வெ[ட]யாள் அவந் தி-
 33 ருயுளத்தரு[ள்] முழுதுமுடெயானென[வு]டகிருப்ப ¹ ஊழி அந்நெமொலாக[த்]துப்
 34 பிரிபா[த]னறுத்திருமகளிருந்ததென மாதர் மட[ம]யில் பூதலத்தருந்தகி அரணிய
 35 கற்பித்தரணிமுழுதுமுடெயாள்[வ]ந் திரு[ம]ரர்வத்தருனொடு[மி]ருப்பச்செமபொந் [வீ]-
 ர[வி]
 36 ஂஹாஸுத்த திரிபுவ[ன]முழுதுமு[ட]யா[ன]ரடும் ² விமறிருந்த[ரு*]னிய கொப்பா-
 கெசரிவஹ[ன]
 37 திரிபுவநச்சகுவர்த்திகள் ³ [ஸ்ரீவி]கர[கி]ரமசெ[ர]முடி[வ]ற்கு யாண்டு யிடு ஆவது
 38 திரிபுவநமுழுதுமுடெவனநாட்டுப்பொய்கெநாட்டு உடெயா[ர] திருமமு-
 39 வாடி உடெயார் கொயிலில் ஆடிசெணையாரடிவர் ஆடிசெயம் அரு[ள]-ல் இ-
 40 [க்]கொயிலில் ஸ்ரீமாஹையாரொமும் ஸ்ரீகாரியஞ்செய்வாரும் இக்கொயில் [க]ணக்கு
 41 கெல்குப்பெயுடெயாதும் உள்ளிட்ட ஸூரநத்தொம் எழுத்து [||*] இக்கொ[ய]ிலில்
 42 [ஸ்ரீ]நதிக்கெயாரடிவொ எழுந்தருளுவித்த ⁴ அளையூருடெயாந் எச்[கி]ல மண் ⁵

TRANSLATION.

(Line 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*) chest, (*which resembled*) a solid mountain, 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.

(L. 6.) (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol cast its shade on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

(L. 8.) In the season of Cupid ⁶ (*i.e.* in spring) ⁷ (*he*) grasped the cruel weapon, so that at Kulam the Teluṅga Vīmaṅ (*i.e.* Bhīma) ascended the mountains (*as refuge*), and so that hot fire consumed the country (*bhūmi*) of Kalinga. (*He*) joyfully stayed (*a while*) in the Vēṅgai-maṅḍalam and was pleased to subdue the Northern region.

(L. 10.) (*He*) was pleased to arrive (*in*) the Southern region, in order that charities, austerities and gifts might prosper (*and*) that the Vēdas and truth might flourish (*in*) every place as (*in*) the first age.

(L. 11.) While (*all other*) kings bore (*on their heads*) the orders (*sealed with the crest*) of the warlike tiger which is hard to conquer, (*he*) put on by right the crown set with jewels.

(L. 12.) Like a sweet dear mother, (*he*) extended his kindness to all living beings and took care of each (*of them*). (*He*) cultivated the path of Manu, so that the whole earth rejoiced.

¹ Read ஊழியுந்; compare above. p. 157, note 12.

² Read விக்கிரம.

³ The remainder of the inscription is lost.

⁴ This explanation is more probable than the one I gave on p. 311 of Vol. II.

⁵ Read வீற்றி.

⁶ ஸூ seems to be corrected from ஸி.

⁷ See above, Vol. II. p. 311, note 1.

(L. 13.) In front of the victorious gate of his palace the tongue of the bell became silent;¹ the drums were sounding; (and his) victory and fame rose higher and higher.

(L. 14.) Out of the heap of pure gold which had been brought, piled up (as) tribute, and poured out by kings, before there came in due course the year ten (after the time) when a gold leaf (set with) royal gems was engraved (with the words): “May (the king) live long (and) protect this great earth!”²—(he) covered (with) fine gold the enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold³ where his family-god (viz. Naṭêśa) practises the *tāṇḍava* (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain; covered (with) splendid gold the altar on which offerings abound, so that the light of heaven was reflected (by it); covered (with) pure gold and adorned with numerous strings of large round pearls the sacred car temple,⁴ in order that, conferring long life on the delighted people, the miraculous dancer (viz. Naṭêśa) who occupies the (golden) hall might be drawn in procession (at) the great festival called ‘the festival of the great name’ (*perum-piyar-vilā*) on the great (days of) Purattādi (and) Uttirat-tādi, so as to cause prosperity (on) the great earth (and) joy to the gods; was pleased to build a long temple street of mansions covered with jewels (!) and called (it) after his royal prosperous name; and made numberless splendid *insignia*, beginning with dishes cut of fine gold, together with a Kalpa (tree) of pure gold.

(L. 24.) Having been pleased to make gladly many such (gifts) in the tenth year (of his reign), (in) the month Śittirai, on a Sunday which corresponded to Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon, (he) covered the whole earth under the shade of a single parasol.

(L. 26.) The Śeliyas (i.e. Pāṇdyas) entered hot jungles (as refuge); the Śêralas (i.e. Chêras) entered the sea; the Śiṅgalas (i.e. Simhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned their backs; the Koṅgas retreated; the Koṅkaṇas fled; the kings of all other regions duly worshipped (his) royal red lotus-feet as their protection.

(L. 30.) Tyâgapadâgai (i.e. Tyâgapatâkâ), the ornament of women, (who had) curly hair, (who possessed the gait of) a female elephant, a lady of pure virtues, the mistress of all the three worlds (Tribhuvanamuḷududaiyâl), dwelt with (him) as mistress of the full favour of his royal heart, resembling Gaṅgâ at whom he⁵ rejoices.

(L. 33.) Dharaṇimuḷududaiyâl (i.e. the mistress of the whole earth), the peacock among women, an Arundhati on earth, a wife adorned with chastity, enjoyed the favour of his royal heart, just as Lakshmi is inseparably clinging to the bosom of Nedumâl (Vishnu) to the end of the world.⁶

¹ See above, Vol. II. p. 311, note 3.

² This benediction was apparently engraved on a gold leaf at the time of the king's coronation. Another reference to this custom is found in a rock-inscription at Taṇḍalam near Arkôḍam (*Ep. Ind.* Vol. VII. p. 26), which is dated in the tenth year “(from) the year when (the name of) Śatti, the king of the Kâdavas, was entered on a gold leaf (கடாசத்தேசுடிகை).”

³ *Ponṇambalam* is the Tamil equivalent of the Sanskrit *Kanakasabhâ*, “the golden hall.” in the Chidambaram temple; see above, Vol. II. p. 379 f.

⁴ By this expression the car itself seems to be meant.

⁵ This pronoun refers to the word Śaṅkara (Śiva) occurring in a passage of the earlier inscriptions, which compares the queen Mukkôkkilânaḍi with Umâ (see e.g. above, Vol. II. p. 311, and which has been omitted in the present inscription because this queen had then died; see above, p. 181 f.

⁶ This simile is copied from the inscriptions of Kulôttunga I.; see above, No. 72, text line 5, and No. 76, text line 11.

(L. 35.) In the 15th year (*of the reign*) of this king Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôladêva, who was pleased to take his seat with Tribhuvanamuḷududaiyâl on the throne of heroes, (*which consisted of*) pure gold, —(*at*) the order (*and*) by the favour of the god Âdi-Chandêśvara¹ in the temple of the lord of Tirumaluḷvâdi in Poygai-nâdu, (*a subdivision*) of Tribhuvanamuḷududai-vaḷanâdu, (*the following*) was written by us, the temple authorities, *viz.* the Śrî-Mâhêśvaras, the temple managers, the accountant of this temple: Nelkuppai-Uḍaiyân, *etc.*

(L. 41.) Alliyûr-Uḍaiyân, who had set up (*the image of*) the god Śrî-Nandikêśvara in this temple

No. 50.—INSCRIPTION IN THE ARULALA-PERUMAL TEMPLE.

This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (*malai*) in the Arulâla-Perumâl temple at Little Conjeeveram.² As in the inscription of Ravivarman,³ the temple is here stated to be situated in Tiruvattiyûr, which belonged to Eyil-nâdu, a subdivision of Eyirkôṭṭam⁴ (l. 2).

The inscription is dated in the 9th year of the reign of Parakêsarivarman, *alias* Vikrama-Chôladêva. The short poetical introduction mentions nothing of historical importance besides the conquest of Kalinga and the name of Vikrama-Chôla's queen, Mukkôkkilânadigal. These two points are, however, sufficient to enable us to identify the king with the Vikrama-Chôla of the inscriptions opening with the words *முடிசெய்த* *முடைநகர*, who claims to have burnt the country of Kalinga,⁵ and one of whose queens was named Mukkôkkilânadi.⁶

The inscription records that a private person made over to the temple 780 *kalam* of paddy, with the stipulation that the interest, which amounts here to 50 *per cent.*, should be applied for the requirements of the worship on 13 days of every year, *viz.* on the days of the *nakshatra* Jyêshthâ. In this *nakshatra*, we are told, were born the two Vaishuava saints Pûdattâlḷvâr and Poygaiyâlḷvâr,⁷ "who were pleased to compose hymns in praise of the god (*Ālvâr*) of Tiruvattiyûr" (l. 2). That portion of the *Nâlâyiraprabandham*, which is entitled *Iyarpâ*, opens with two hymns of 100 stanzas each, the first of which is ascribed to Poygaiyâlḷvâr and the second to Pûdattâlḷvâr. In the first (verse 77) reference is made to Vehkâ, and in the second (verse 95 f.) to Attiyûr. The second name has to be referred to the temple at Tiruvattiyûr, *i.e.* the Arulâla-Perumâl temple, and the first may be connected with the same temple, because Vehkâ is the Tamil name of the river Vêgavatî,⁸ which flows past the temple of Arulâla-Perumâl. At any rate the mention of the two *Ālvârs* as recognized saints in the subjoined inscription proves that they must have lived a long time before the 12th century of the Christian era. As stated before (p. 148), two other *Ālvârs*, Kulaśêkhara and Śaṭhagôpa, are presupposed by an inscription of

¹ Compare above, p. 171 and note 2.

² For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 122, Nos. I. and III.; *Ep. Ind.* Vol. III. pp. 71 and 118, and Vol. IV. p. 145.

³ *Ep. Ind.* Vol. IV. p. 145 and note 3.

⁴ See above, p. 143 and note 3.

⁵ Above, Vol. II. p. 311, and Vol. III. p. 184.

⁶ Above, Vol. II. p. 311, and Vol. III. p. 75, No. 33, text line 14.

⁷ According to the *Guruparamparâprabhâta* the former was born at Tirukkaḍanmallai (Mâmallapuram) in Avittam (Śravishtâ), and the latter at Kachchi (Conjeeveram) in Tiruvôṇam (Śravaṇa), during the Dvâpara-yuga (?).

Compare above, p. 143, note 4

Kulôttunga I. at Srirangam. In the *Annual Report* for 1899-1900 (p. 10) Mr. Venkayya states that an inscription of Śôḷa-Kêraḷadêva, whom he places in the 11th century of the Christian era, quotes the hymn *Tirunedundândagam*. This is the name of the last hymn of the *Periyatirumôḷi*, that portion of the *Nâlâyiraprabandham* which was composed by Tirumaṅgaiyâlṅvâr. The upper limit of this *Ālvâr* is the beginning of the 8th century A.D.; for he celebrates in one of his hymns the temple of Paramêśvara-Viṅṅagaram at Kachchi, i.e. the Vaikuṅṭha-Perumâl temple at Conjeeveram, which seems to have been founded by the Pallava king Paramêśvaravarman II.¹

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] பூமாத புணர[ப்]புவிமாத வ[ளா] நா[ம]ராத வி[ள]ங்க ஜய-
மாத விரும்பத்தன்நிருப[த]ம[வ]ர் ம[ன்]னவர் சூட மன்நிய உரிமையால்
மணிமுடி சூடிச்செங்கொல் சென்று திசைதொலும்* வளர[ப்ப] வெங்கனி
[தீ]ங்கி மெய்யற[ஈ]ழப்பக்கவிங்கமிரியக்கடமலை நடாத்தி வள[ங்கொள]ரழிவரை-
யாழி திரிய ² இரிசுடர[ள]வுமொருகுடை கிழற்ற ³ வின[ஐ]சுஷிகெகம் ப[ண்]ணி
[வி]ரவிஹாவநத்து முக்கொக்கிழாநடிகளொடும் [வி]ம்-
- 2 த[ரு]சுருளிய கொப்பரகெசரிபதாரந திரவ்வநஹுருவதிகள் ⁴ ஸ்ரீவிக்கிரமசொழதெவ-
ர்க்கு யாண்டு ஒன்பதாவது ஜயங்கொண்டசொழ[ம]ண்டலத்து எயிற்கொட்டத்து
எயில்காட்டுத்திரு[வ]த்தியூராழ்வாராப்பாடியருளிக ஸ்ரீ[பூ]த[த்]தாழ்வ[ர]ரும் ஸ்ரீபொ-
ய[ை]கயாழ்வாரும் [ப]றக திருக்கெ[ட்ட]ைட நாள அருளாள[ப்]பெருடாள் புற-
[ப்]பட்ட[ரு]ளி வகாஸீதி திரு[ம]ஞ்ச[ந]மு[ம்] பெருகிருவமுதுஞ்செய்தரு[ள]த்-
திரு[ம]ஞ்சநத்துக்குத்திருமுனைச்சார்[த்]த திருமு-
- 3 சூப்பாலிகை முப்பத்தாறுக்குப்பாலிகை ஒன்றுக்கடிக்கிழட்ட ⁵ வெல்லு உரியாக நெல்-
லுப்பதக்கிருநாழியும் திருமு[ளை]ப்பீதங்கொள்ள ⁶ அரிசி னாநாழியும் ⁷ புணராறடி-
க்ஷ[ண]க்கு [அ]ரிசி அநா[ழி] உ[ழ]க்கும் [வலி]வ[லு]க்கு அரிசி இரு-
நாழி உரியும் திருமு[ளை]க்குத்திரு[ந]காவிளக்குக்கு நா[ள]ர[ன்]துக்கு எண்ணை
உழக்காக நாளஞ்சுக்கு எண்ணை நாழி உழ[க்]குங்குதஹாரொறமணத்துக்கு
நெய் [மு]வுழக்காழாக்கும் திருமஞ்-
- 4 சகத்தக்குக[க]லசம் என்பத்தொன்றுக்கு அடிக்கீழ் நெல்லு [ஐ]ங்குறுணி உரியும்
சும்[ப]ளலுக்கு நெல்லு நாநாழியும் திருச்சுண்ணக்கலசமொ[ன்]றுக்கடிக்கிழர்[சி] ⁸
இருநா[ழி]யுக்கலசஞ்சுழக்காணவிலை[பின்] பு[ட]வை[வ] ப[தி]க்குமுன்றுக்கலசஞ்சுற்ற ⁹
தாவ[ை]ரப்பலமும் திருமஞ்சநத்துக்கு நெய் முன்னாழியும் தெநாழியும் பால்
முன்-
- 5 னாழியும் தயிர் [முன்]னாழியும் ¹⁰ ஸ்ரீநெய்வுங்கள் வெண்டுவ[ந]வும் பஞ்சலொ-
க[மு]ம் பஞ்சாண்மும் ¹¹ திருச்சுண்ணத்துக்கு நாட[ன்]மஞ்சள் நாற்பதிக் பல-
மு[ம்] திருவிளக்கெண்ணை உரியும் ஹோஸித்துக்கு வெ[ய]யுரியும் சாத்தி ¹² அரு-
[ள]ச்ச[ஈ]நமுக்க[சும்] கற்பூரமாலு [ம]ரவும் அகி[வ]ரைக்க[மு]ஞ்சுங்கலுரி
ம[ஞ]சாடியமிரண்டு மாவு[ம்] புழுகு[நெ]யமிரண்டு மஞ்சாடியுநாலு மா[வு]ம[ர]த்-
திசைக்கர்சி நாநாழியும் [பெ]-
- 6 ருந்திருவமுதுக்கு அ[ரி]சி முக்கலனெ குறுணியும் பருப்புப்பதக்கிருநாழி உரியும்
பலவற்கத்துக்கறி நிறை எண்ணூற்றிருபத்தைம்பலமு[ம்] கறியமுதுக்கு உப்பு

¹ See above, Vol. II. p. 344.⁴ Read உகூஉதி-ல்.⁷ Read வுணராறடிக்கெணை.¹⁰ Read ஸ்வவந.² Read இரு.³ Read கீழட்ட.⁵ Read கிழர்சி.¹¹ Read ரதமும்.⁶ Read விஜயாவி.⁸ Read பீசந்.⁹ Read முனறு.¹² Read சார்த்தி.

- நாகாழியுமிளகு உரையும் கடுகு ஆழாக்கெ இருசெவிடனாயும் ¹சிரமர்ழக்கு[ஞ்ச]ற்க[க்]ர இ[ரு]ப[தின்] பலமும வெய்யுரியும் அமுதில் ப[ை]டக்க சற்கரை [மு]ப்பத்திருபலவனாயும் வெய் பதினொருநாழி ஆழகமும வா-
- 7 [ை]ழ[ப்]பழமைம்பத்தஞ்சும் தயிர் தூணியும் கண்டசற்க[க்]ர முக்கசும் திருக்கண[ண]ம[ை]டக்கரிசி இருநாழியெய்யுழக்கும் சற்கரை இருபதின் பல[மு]ம் வாயைப்பழம் பத்தும் அ[ப்ப]அமுதுக்கரிசி பதக்கும் வெய்யுறுநாழி உரியும் சற்கரை எண்பதிக் பலமுமி[ள]க[ர]ம[க்]கு[ம்] ¹சிர[க்]மி[ரு]வ[+]விடனாயும் விற்றகு கட்டு மு[ன்]றும் ² குசக[க்]வஉருவுக்கு வெல்லுககவமு[ம்] ³தண்ணிரமு[து]க்கெவெ[ம]ர[ரு]செவிடனாயும் அ-
- 8 டைக்காய்[+]அமுதுககு பாக்கு நானூழ்[ை]றம[ப]து வெள்ளிப்பற்றொற்பதும் திருவினக்கெண்ணை நாழி உரியும் திருவி[ள]க்குடையாரகள் குழாய் பந்திரண்டுக்கெண்ணை மு[ந்]நாழியும் பாவைவிளக்குக்கெண்ணை இ[ரு]நாழியும் ஆக இவையிற்றுக்கு நிமகமா[க்]சசெ[வ]வ[த]ராக இட்ட [ச]மவிலைப்படியாலிக்கொயில் [சி]வ[வ]-ளக்குமருமொழிகங்கை[ம]ர[க்]காலால் திருக்கெட்டை நானொந்து-
- 9 க்கு வெல்லு மு[ப்]பதிக் கலமாக ஓராட்டை நானைக்கு வெண்டுவதான வெல்லு மு[ன்]னூற்றுத்தொண்ணூற்றுக்கலத்துக்கும் சொழமண்டலத்து விருத்தாராஜலயங்கரவளநாட்டு ம[ண்]ணிராட்டு வங்கமுழையூர் முழையூருடையாந் வெண்காடந் ஆகித்தெவநான வங்கத்த[ை]ராயந் இத்தெவர் பண்டா[ர]த்துச்சிலவளக்கு[ம]ரு[ம]ர[ழி]நங்கைமரக்காலாலானக வெல்லு
- 10 எழுநூற்ற[ம]ண்பதிக் கலமிக்கெவெழுநூற்றெண்பதிக் கல[த்]துக்கு மாவத்தொறும் வெல்லு முடபத்திருகலநெ தூணிப்பதக்காக யாண்டு வரை ⁴ அடுப்பொபாவிசையால் பவிசை பொவிவதான வெல்லு மு[ன்]னூற்றுத்தொண்ணூற்றுக்கலமிக்கெவ[ல] மு[ந்]நூற்றுத்தொ[ண்]னூற்றுக்க[க்]லத்துக்கும் அருளானப்பெருமா[ள்] மாவனொறும் திருக்கெட்டை நான் புறப்பட்டரு[ளி]
- 11 திருமஞ்சநமும் பெருந்திருவமுதும் செய்தரு[ள] வெண்ண[டு]வ[+]வைவரிற்றுக்கு இக்கிமகப்படியெ ப[ண்]டாரத்திலெ விட்டுஆராஜிதவத் நிமகமாகச்செய்யக்கடவதாகச்சிலாவெகை செய்கித்தக்குடுகெதொம் இக்கொயிலில் ஸ்ரீகொயில் வாரியம [பு]ண்ட[க்]-தூத்து நாராராஜகு[ம்]விதூதும் தூதறறி சிந்தாராயணக்கிரமவித்ததும் ஸ்ரீஹஸ்யு-
உது
- 12 ப[ர]ண்டவதூதக்கிரமவிதூதும் புண்டவதூ[ந்]து இளையகெக்கிரமவித்ததும் தூதறறி [வெண்ணைக்கூத்தக்கிரம[வித்]ததும் தூதறறி இளையருனா[ள]கிரமவித்ததும் கொயிற்கணக்கு உக்கிரமெலூருடையானான எட்டி திருக்கா[ள]த்தி உடையானும் இவ்வகைவொம் [||*] இப்படிக்கு இ[வை]வ உத[தி]ரமெ[லூ]ருடைய[+]ன் எட்டி திருக்காளத்தியுடையான் எழுத்து || [உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess with the lotus (*i.e.* Lakshmi) wedded (*the king*), while the goddess of the Earth prospered, while the goddess of Speech was resplendent, while the goddess of Victory loved (*him*), (*and*) while (*all other*) kings bore (*on their heads*) his two lotus-feet, (*he*) put on the jewelled crown by established right. While (*his*) sceptre went and made all regions prosper, the cruel Kali (*age*) was driven away, and true righteousness flourished. (*He*) despatched mountains of rut (*i.e.* elephants) to subdue Kaliṅga. (*His*) discus wandered (*as far as*) the circular mountain surrounding (*the earth*),

¹ Read சிரக.² Read முன்றும்.³ Read தண்ணீர்.⁴ This is the abbreviation for கலம்; compare above, p. 7, note 10.

(and his) single parasol cast its shade up to the two luminaries (i.e. the sun and the moon). Having performed the anointment of victory, (he) was pleased to take his seat on the throne of heroes together with (his queen) Mukkôkkilânadigal.

(L. 2.) In the ninth year (of the reign) of this king Parakêsarivarman, alias the emperor of the three worlds, Śrī-Vikrama-Śôladêva.

When on the day of Tirukkêttai (Jyêsbthâ), on which were born the saint Pûdattâlvar and the saint Poygaiyâlvar, who were pleased to compose hymns in praise of the god (Ālvâr) of Tiruvattiyûr in Eyil-nâdu, (a subdivision) of Eyirkôttam, (a district) of Jayaṅṅḍa-Śôla-maṅḍalam, (the god) Arulâla-Perumâl is carried out, is bathed eighty-one times, and receives great offerings,—one *padakku* and two *nâli* of paddy (are required) for thirty-six pots of sprouts¹ to be offered at the bath, viz. one *uri* of paddy to be spread underneath each pot; four *nâli* of rice to purchase seeds for sprouting; six *nâli* and one *ulakku* of rice as fee (for wishing) an auspicious day (*punyâhu*); two *nâli* and one *uri* of rice for offerings (*balidruvya*); one *nâli* and one *ulakku* of oil for a perpetual lamp (*burning*) near the sprouts on five days, viz. one *ulakku* of oil on each day; three *ulakku* and one *âlakku* of ghee for the *kṛitahârôhanam*;² five *kuruni* and one *uri* of paddy (to be spread) underneath eighty-one water-pots (*kalaśa*) for the bath; four *nâli* of paddy for four large pots (*kumbha*); two *nâli* of rice (to be spread) underneath one water-pot (coated with) chunnam; thirteen pieces of cloth costing one *kânam* (of gold), to wrap round the water-pot; half a *palam* of thread, to tie round the water-pot; for the bath, three *nâli* of ghee, one *nâli* of honey, three *nâli* of milk, three *nâli* of curds, the necessary ingredients for the bath, five metals and five gems; forty *palam* of saffron (*nâḍan-mañjal*), (to be mixed) with the chunnam; one *uri* of lamp-oil; one *uri* of ghee for burnt oblations (*hōma*); three *kaśu*³ of sandal, six twentieths of camphor, half a *kalañju* of agallochum, one and two twentieths *mañjâdi* of musk, and two and four twentieths *mañjâdi* of civet-fat, to be rubbed on (the image); four *nâli* of rice for *mâtṭirai* (?); for the great offerings, three *kalam* and one *kuruni* of rice, one *padakku*, two *nâli* and one *uri* of pulse, and eight hundred and twenty-five *palam* in weight of vegetables of various kinds; for the vegetables, four *nâli* of salt, one *uri* of pepper, one *âlakku* and two and a half *sevidu* of mustard, one *âlakku* of cumin, twenty *palam* of sugar, and one *uri* of ghee; to offer with the rice, thirty-two and a half *palam* of sugar, eleven *nâli* and one *âlakku* of ghee, fifty-five plantains, one *tûni* of curds, and three *kaśu* of sugar-candy; for *tirukkannâmadai* (?), two *nâli* of rice, one *ulakku* of ghee, twenty *palam* of sugar, and ten plantains; for cakes, one *padakku* of rice, two *nâli* and one *uri* of ghee, eighty *palam* of sugar, one *âlakku* of pepper, two *sevidu* and a half of cumin, and three bundles of fire-wood; for pots, one *kalam* of paddy; one and a half *sevidu* of cardamoms, (to be mixed) with water; four hundred and fifty areca-nuts and nine bundles of betel-leaves; one *nâli* and one *uri* of lamp-oil; three *nâli* of oil for twelve torches (?) of the lamp-lighters; and two *nâli* of oil for lamps (*held by*) images.

(L. 8.) Altogether, for each day of Tirukkêttai, thirty *kalam* of paddy calculated by the average price (and measured) by the *marakkâl* of Arumolināṅgai,⁴ with which the

¹ *Mulaippâligai* are pots with earth in which seeds are made to sprout at the *aṅkurârpanam*, a ceremony preliminary to a religious or nuptial feast (Winslow).

² Mr. H. Krishna Sastri suggests that this corrupt term may be meant for *Kṛittikârôhanam*, the name of a ceremony which is still observed in the temples of the Mysore State.

³ On *kaśu* or *kaiśu* see above, Vol. II. p. 75, note 2, and p. 130, note 1.

⁴ This had been the name of the queen of the Chôla king Virarâjendradêva I.; see above, Vol. II. p. 233.

requirements of this temple are measured, were given in order to defray these (*requirements*). Consequently, for (*thirteen*) days in one year three hundred and ninety *kalam* of paddy are required.

(L. 9.) For (*this purpose*) seven hundred and eighty *kalam* of paddy were measured into the treasury of this god with the *marakkâl* of Arumolināngai, with which the requirements are measured, by Muḷaiyûr-Uḍaiyāṅ Vengādaṅ¹ Âdittadêvaṅ, *alias* Vaṅgattaraiyaṅ, of Vaṅga-Muḷaiyûr in Maṅṅi-nādu,² (*a subdivision*) of Virudarâjabhayaṅkara-valānādu,³ (*a district*) of Śôḷa-maṅḍalam. The interest on these seven hundred and eighty *kalam* of paddy — at the rate of thirty-two *kalam*, one *tûni* and one *padakku* of paddy per month — amounts to three hundred and ninety *kalam* of paddy per year — the rate of interest being one half *kalam* (per *kalam*).

(L. 10.) We, all the members of the temple committee⁴ of this temple:—Râjarâja-Kramavittaṅ of Puṅḍavattanam (*i.e.* Puṅḍavardhana); Dûtahari-Niṅṅanârâyana-Kramavittaṅ;⁵ Pâṅḍavadûta-Kramavittaṅ⁶ of M̄rihasthalam (*i.e.* B̄rihatsthala?); Iḷaiyakô-Kramavittaṅ⁷ of Puṅḍavattanam; Dûtahari-Veṅṅaikkûtta-Kramavittaṅ;⁸ Dûtahari-Iḷaiyarulâla-Kramavittaṅ; and the accountant of the temple, Uttiramêlûr-Uḍaiyâṅ,⁹ *alias* Eṭṭi Tirukkâlatti-Uḍaiyâṅ,⁹ caused to be engraved on stone that, as long as the moon and the sun shall last, provision shall be made out of these three hundred and ninety *kalam* of paddy — (*the required principal*) having been deposited in the treasury in accordance with this provision — for the requirements of (*the god*) Arulâla-Perumâl when, on the day of Tirukkêṭṭai in each month, (*he*) is carried out, is bathed, and receives great offerings.

(L. 12.) This (*is*) the writing of Uttiramêlûr-Uḍaiyâṅ, (*alias*) Eṭṭi Tirukkâlatti-Uḍaiyâṅ.

VIII.—INSCRIPTIONS OF VIRARAJENDRA I.

In an earlier part of this volume, it was shown that Râjakêsarivarman *alias* Vîrarâjêndradêva I., the victor at Kûḍalśaṅgamam, must have reigned in the period intervening between the reigns of Râjêndradêva and of Kulôttuṅga I.,¹⁰ and that, apparently, his immediate predecessor was Râjakêsarivarman *alias* Râjamahêndradêva,¹¹ and his immediate successor Parakêsarivarman *alias* Adhirâjêndradêva.¹² Since then, Professor Kielhorn's calculations of the dates of an inscription at Belatûru¹³ and of another at Maṅi-maṅgalam (No. 29 above) have established the fact that Râjêndradêva ascended the throne (approximately) on the 28th May A.D. 1052,¹⁴ while the reign of Kulôttuṅga I.

¹ Compare above, p. 159 and note 1.

² Muḷaiyûr in Maṅṅi-nādu is mentioned in an inscription of Kulôttuṅga I. ; see above, p. 162 and note 3.

³ On this district see p. 152 above.

⁴ See above, p. 151, note 2.

⁵ On Dûtahari and Pâṅḍavadûta see above, p. 164, note 5.

⁶ The word Iḷaiyakô may refer either to the Chôla heir-apparent or to Lakshmaṅa; see *Ep. Ind.* Vol. V. p. 72.

⁷ Venṅeykkûttan is one of the names of Kṛishṅa; see *loc. cit.*

⁸ On Uttiramêlûr see above, p. 141 and note 1.

⁹ Tirukkâlatti is the Tamil form of Kâlāhasti in the North Arcot district.

¹⁰ See p. 32 above.

¹¹ See p. 113 above.

¹² See above, p. 114 f.

¹³ This important record was first published by Mr. Rice, and again by Dr. Kuntze in *Ep. Ind.* Vol. VI. p. 213 ff.

¹⁴ *Ep. Ind.* Vol. VI p. 24.

commenced (approximately) on the 9th June A.D. 1070.¹ Further, Professor Kielhorn has shown that the date of the Mañimañgalam inscription of the 5th year of Virarâjendra I. (No. 30 above) probably corresponds to Monday, the 10th September A.D. 1067, and that, consequently, this king ascended the throne in A.D. 1062-63.²

That Râjamahendra reigned between Râjendradêva and Kulôttuṅga I., may be concluded from an Âlaṅguḍi inscription of the 6th year of Parakêsarivarman *alias Tribhuvana-chakravartin* Râjarâjadêva (II.),³ which quotes successively the three following earlier dates:—

(a) Line 22.— கவ்வியாணபுரமுங்கொல்லாபுரமுங்கொண்டருளி ஆனை மெந்துஞ்சி அருளிசு பெருமாள் விஜயராஜேந்திரதேவற்கு யாண்டு மூன்றாவது; “the third year of the lord Vijaya-Râjendradêva, who was pleased to conquer Kalyânapuram and Kollâpuram and to fall asleep (*i.e.* to die⁴ in battle) on an elephant.” This statement must refer to Parakêsarivarman *alias* Râjendradêva, who is known to have set up a pillar of victory at Kollâpuram.⁵

(b) L. 55.— மனு நீதி முறை வளர மாசிலத்தைப்பொது நீக்கிச்செங்கொல் கருங்கவி கடிந்து செங்குடை நிழற்கீழ் வீரலிஹாஸநத்து வீற்றிரு[ந்]தருளிய கொவிராஜகேசரிபம்மர் உடையார் ஸ்ரீராஜேந்திரதேவற்கு யாண்டு மூன்றாவது; “the third year of king Râjakêsarivarman (*alias*) the lord Śrî-Râjamahêndradêva, who, while the law of Manu⁶ flourished (as) of old, rescued the great earth from being the common property (of other kings), dispelled (with his) sceptre the dark Kali (age), and was pleased to be seated on the throne of heroes under the shade of a red parasol.”

(c) L. 63.— சங்கநதவிர்த்தாண்டருளிந ஸ்ரீகுலொத்துங்கசொழ்தேவற்கு யாண்டு முப்பத்தைஞ்சாவது; “the thirty-fifth year of the glorious Kulôttuṅga-Chôladêva, who was pleased to rule after having abolished tolls.” This refers to Kulôttuṅga I., who bore the surname Śuṅgandavirttôṅ,⁷ *i.e.* ‘the abolisher of tolls.’

A lately discovered inscription of the 3rd year of “king Râjakêsarivarman *alias* the lord Śrî-Râjamahêndradêva” at Tirupâpuliyyûr (No. 119 of 1902) opens with a short historical introduction, at the beginning of which it is stated that the king “by a war-elephant caused Âhavamalla to turn his back on (the bank of) the winding river.”⁸ The mention of Âhavamalla as an opponent of Râjamahendra corroborates the conclusion derived from the Âlaṅguḍi inscription of Râjarâja II., that Râjamahendra must have reigned in the period between Râjendradêva and Kulôttuṅga I. Among the kings who ruled in this interval according to the *Vikkirama-Śôlaṅ-Ulâ*, there are only two whose identification is not self-evident, *viz.* the predecessor and the successor of Virarâjendra I.⁹ The latter must have been Adhirâjendra, whose published inscription quotes the 8th year of Virarâjendra (I.).¹⁰ Consequently, Râjamahendra, the enemy of Âhavamalla, must be identical with the unnamed king who is alluded to in the *Kuliṅgattu-Parani* and the *Vikkirama-Śôlaṅ-*

¹ *Ep. Ind.* Vol. VII. p. 7, note 5.

² *Ibid.* p. 9.

³ No. 5 of 1899. This inscription opens with the same historical introduction as No. 35 above.

⁴ Compare above, p. 24 and note 1.

⁵ See above, Vol. II. p. 303, and Vol. III. p. 111.

⁶ Compare the *Kaliṅgattu-Parani* (viii. 28) and No. 56 above (p. 113).

⁷ See above, pp. 131 and 180.

⁸ அடற்களிற்றால் ஆஹவமல்லனை முட[ற்]காற்றில் (read முடக்காற்றில்) முதிகி[டு]வி[த்து].

⁹ See p. 32 above.

¹⁰ See p. 114 above.

Ulā as the predecessor of *Vīrarājendra* I. The subjoined table shows the reigns of *Rājendra-dēva* and his successors according to the present state of our knowledge.

Name of king.	Date of accession.	Latest known date.
<i>Rājendradēva</i> ¹ <i>Parakēsarivarman</i> ²	28th May A.D. 1052	12th year. ³
<i>Rājamahendra Rājakēsarivarman</i>	3rd ..
<i>Virarājendra</i> I. <i>Rājakēsarivarman</i> ⁴	A.D. 1062-63	8th .. ⁵
<i>Adhirājendra Parakēsarivarman</i>	3rd ..
<i>Kulōttuṅga</i> I. <i>Rājakēsarivarman</i> ⁶	9th June A.D. 1070	49th ..

If the years given in the third column are added to the initial dates preceding them in the second column, it becomes evident that the reigns of these kings must have overlapped each other. The same had been the case with their predecessors *Rājarāja* I., *Rājendra-Chōla* I. and *Rājādhirāja* I. As regards *Rājamahendra*, his reign seems to be covered altogether by those of *Rājendradēva* and *Vīrarājendra* I. Perhaps he was a son and temporary co-regent of *Rājendradēva*. This was suggested already by an inscription of the 9th year of *Rājendradēva*, which mentions among the boundaries of a village 'the road of *Rājamahendra*.'⁷ A further confirmation is furnished by the fact that his successor *Vīrarājendra* I. adopted the surname *Rājakēsarivarman*. If this king had recognized *Rājamahendra Rājakēsarivarman* as his rightful predecessor, he would, in accordance with all precedents, have assumed the title *Parakēsarivarman*.

I subjoin a list of the inscriptions of *Vīrarājendra* I. which have been copied up to date.

I. Inscriptions opening with the words *திரு வளர*.

1. 2nd year: *Tiruvengādu*, No. 113*a* of 1896.
2. 4th year: *Karuvūr*, No. 20 above.
3. Date lost: *Kadambarkōyil*, No. 226 of 1901.
4. Undated: *Takkōlam*, No. 19 of 1897.
5. 5th year: *Manimaṅgalam*, No. 30 above.
6. Do. : *Gaṅgaikōṇḍachōlapuram*, No. 82*a* of 1892.

II. Inscriptions opening with the words *வீரமெ துணைடாகவும*.

1. 2nd year: *Tiruvengādu*, No. 113*b* of 1896.⁸
2. 4th year: *Tirunāmanallūr*, No. 81 below.
3. Do. *Tennēri*, No. 198 of 1901.
4. 5th year: *Uyyakkōṇḍāṅ-Tirumalai*, No. 98 of 1892.
5. Do. *Tirupāpuliūr*, No. 132 of 1902.

¹ *Rājendra-Chōladēva* in No. 22 above, and in No. 21 of 1899.

² *Rājakēsarivarman* in *Ep. Ind.* Vol. VI. p. 23, No. 37.

³ According to Professor *Kielhorn*, this is perhaps a mistake for the 11th year; see *Ep. Ind.* Vol. VI. p. 24.

⁴ *Parakēsarivarman* in No. 259 of 1902.

⁵ See above, p. 191 and note 10.

⁶ *Parakēsarivarman* in No. 268 of 1901 and No. 425 of 1902.

⁷ Above, p. 113 and note 6.

⁸ This inscription is engraved in continuation of No. 113*a* of 1896 (No. 1 of clause I.) and is dated, like the latter, on the 233rd day of the 2nd year.

6. 5th year : Tirupâpuliyyûr, No. 133 of 1902.
7. Do. Kîlûr, No. 82 below.
8. Do. Viṅṅamangalam, No. 22 of 1899.
9. Do. Achecharapâkkam, No. 253 of 1901.
10. Do. Śeyyûr, No. 430 of 1902.
11. Do. Gaṅgaikondachôlapuram, No. 82*b* of 1892.¹
12. 6th year : Tiṇḍivaṇam, No. 83 below.
13. Do. Tiruvallam, No. 16 of 1890.
14. 7th year : Perumbêr, No. 84 below.
15. Do. Kîlûr, No. 259 of 1902.
16. Do. Tirukkalukkuṇṅam, No. 175 of 1894.

The earliest form of the longer historical introduction, which opens with *திரு வரர்*, is found in an inscription of the 2nd year at Tiruvengâdu.² Three battles with the Châlukyas are referred to:— (1) Vikramâditya VI. was driven from Gaṅgapâḍi over the Tuṅgabhadrà; (2) an army which he had sent into Vêṅgai-nâḍu was defeated; and (3) Âhavamalla with his two sons Vikramâditya VI. and Jayasimha III. was put to flight at Kûḍalśaṅgamam. The Karuvûr inscription of the 4th year (No. 20 above, l. 9 f.) adds that Vîrarâjêndra I. killed the king of Pottappi, the Kêrala, the Pândya and others. The Maṇimaṅgalam inscription of the 5th year (No. 30 above) notices further victories over the Kêralas, Châlukyas and Pândyas; a battle which had been appointed on the bank of an unspecified river; the burning of Raṭṭapâḍi and the planting of a pillar of victory on the Tuṅgabhadrà; the appointment (of Vikramâditya VI.) as heir-apparent of the Châlukya king (Âhavamalla); the conquest of Vêṅgai-nâḍu, Kaliṅgam and Chakra-kôṭṭam; and the bestowal of Vêṅgai-nâḍu on Vijayâditya VII.³

Of the shorter historical introduction, which opens with *வீரமே துணையாகவும்*, I publish below four different redactions. Several inscriptions of the 2nd to 5th years⁴ state that Vîrarâjêndra I. defeated Âhavamalla and (his two sons) Vikramâditya VI. and Jayasimha III. at Kûḍalśaṅgamam and seized Âhavamalla's queen, treasures and vehicles. This brief statement corresponds to the long description of the battle at Kûḍalśaṅgamam, which appears first in the Tiruvengâdu inscription of the 2nd year,⁵ and a translation of which was given from the Karuvûr inscription on page 37 above. In perfect accordance with the longer redaction of the introduction, in which the battle of Kûḍalśaṅgamam is stated to have been the *third* encounter with the Châlukyas, the Tirunâmanallûr inscription of the 4th year (No. 81 below, l. 2) attributes to Vîrarâjêndra I. the *biruda* 'who saw the back of Âhavamalla three times.'

No. 82 below and four other inscriptions of the 5th year⁶ add that Vîrarâjêndra I. "terrified Âhavamalla yet a second time on the appointed battle-field, fulfilled the vow of his own elder brother, and seized Vêṅgai-nâḍu." The 'battle which had been appointed near the river' and the conquest of Vêṅgai-nâḍu are referred to also in the Maṇimaṅgalam inscription of the 5th year.⁷ The elder brother, who is mentioned in No. 82 below, is perhaps

¹ This inscription is engraved in continuation of No. 82*a* of 1892 (No. 6 of clause I.) and contains three incomplete copies of the shorter introduction, the second of which is dated on the 270th day of the 5th year, when the king was staying in his palace at Kâñchipuram.

² No. 1 of clause I.

⁴ Nos. 1 to 6 of clause II.

⁶ Nos. 8 to 11 on this page.

³ See now above, p. 128 and note 9.

⁵ No. 1 of clause I. on p. 192 above.

⁷ See the translation on pp. 68 and 69 above.

identical with Âlavandâṇ, surnamed Râjarâja or Râjâdhirâja.¹ The vow which he is said to have made seems to have had the conquest of Vêngî for its object. As Virarâjendra I. undertook the fulfilment of this vow of his elder brother, it may be concluded that the latter died between the 4th and 5th years, the dates of No. 20 above and No. 82 below.

In two inscriptions of the 6th year,² several fresh details are recorded. 'On a third occasion,' *i.e.* at the next opportunity after the two encounters at Kûdalâṅgamam and near the river, Virarâjendra I. "burnt (the city of) Kampili³ before Sômêśvara could untie the necklace which (he) had put on, and set up a pillar of victory at Kaṛadikal." In the Maṇimaṅgalam inscription of the 5th year (l. 25 f.), the same expedition is referred to by the statement that Virarâjendra I. conquered Raṭṭapâḍi, "kindled crackling fires," and set up a pillar of victory on the bank of the Tuṅgabhadrâ. Kampili is the modern Kampli, a town on the southern bank of the Tuṅgabhadrâ in the Hospêṭṭâluka of the Bellary district. Kaṛadikal, the site of the pillar of victory, must be looked for in the same neighbourhood, perhaps on the opposite bank of the Tuṅgabhadrâ, which is included in the Nizam's Dominions.⁴ The Sômêśvara from whom Kampili was taken can be no other than Sômêśvara II., the eldest son of Âhavamalla and elder brother of Vikramâditya VI. and Jayasimha III. The necklace which he is stated to have worn is the well-known emblem of the dignity of *Yuvarâja*, and we know from the *Vikramânkadêvacharita* (iii. 55 and 59) that Âhavamalla actually appointed Sômêśvara II. his heir-apparent. As No. 83 below implies that Sômêśvara II. was still heir-apparent in the 6th year of Virarâjendra I., it follows that at this time Âhavamalla was still alive. Finally, Virarâjendra I. is stated to have expelled Dêvanâtha and other chiefs from Chakra-kôṭṭam and to have 'recovered' Kanyakubja, *i.e.* Kanauj. Both Dêvanâtha and the expedition into Chakra-kôṭṭam are referred to in the Maṇimaṅgalam inscription of the 5th year.⁵

The introduction of the inscriptions of the 7th year⁶ differs considerably from that of the preceding years. It first states that Virarâjendra I. defeated the Pândya, Chêra and Simhala kings, but does not mention their names. Âhavamalla is said to have been put to flight in battle five times. As the earlier inscriptions show, these five occasions were:— (1) the battle on the Tuṅgabhadrâ in Gaṅgapâḍi; (2) the first expedition into Vêngai-nâḍu; (3) the battle at Kûdalâṅgamam; (4) the battle near the river; and (5) the burning of Kampili. No. 84 below next mentions the reconquest of Vêngai-nâḍu, which, according to No. 83 below, fell between the fourth and fifth encounters with Âhavamalla. According to one of the three inscriptions of the 7th year,⁷ Virarâjendra I. bestowed the Vêngai-maṅḍalam on the Chalukya Vijayâditya. The same fact is noticed in the Maṇimaṅgalam inscription of the 5th year.⁸ As I have shown since this inscription was published, the Eastern Châlukya Vijayâditya VII. is meant here.⁹ No. 84 below then asserts that Virarâjendra I. conquered the country of Kadâram. In Vol. II. p. 106, Kadâram was wrongly identified with a place in the Madûra district. The fact that Râjendra-Chôla I. despatched an expedition to it on ships by sea, suggests that it was situated out of the Indian

¹ See above, p. 36 and note 10.

² No. 83 below, and No. 13 of the list on p. 193 above.

³ Râjâdhirâja I. claims to have destroyed the palace of the Chalukya king in the city of Kampili; see p. 57 above.

⁴ The *Postal Directory of the Madras Circle* (p. 544) mentions a village named 'Karadikallu' near Nittûr in the Gubbi tâluka of the Tnmkûr district. This village cannot be meant here, because it is too far south from Kampli.

⁵ Above, No. 30, ll. 25 and 29.

⁶ No. 84 below, and Nos. 15 and 16 on p. 193 above.

⁷ See below, p. 202, note 6.

⁸ Above, No. 30, line 30 f.

⁹ Above, pp. 128 and 132.

peninsula. Of the numerous places which are mentioned in connection with this expedition, Mr. Venkayya has identified two, *viz.* Nakkavâram and Pappâlam.¹ The former is the Tamil name of the Nicobar Islands, and according to the *Mahāvamsa* (lxxvi. 63) Pappâla was a port in Râmañña,² *i.e.* the Talaing country of Burma.³ Hence Kadâram will have to be looked for in Farther India. Finally, Vîrarâjendra I. drove Sômêśvara II. out of the Kaṅṅara country, invested (his younger brother) Vikramâditya VI. with the necklace—the emblem of the dignity of heir-apparent—and made Raṭṭapâḍi over to him. The same transaction is alluded to in the Manimaṅgalam inscription of the 5th year (ll. 26 to 28) by the statement that Vîrarâjendra I. tied the necklace on ‘the liar’s’ neck and appointed him to the dignity of Vaillabha or Chalukya. A comparison of the inscriptions of the 6th year⁴ suggests that the necklace bestowed on Vikramâditya VI. was taken away from his elder brother Sômêśvara II., and that Vîrarâjendra I. appointed the former as heir-apparent of Âhavamalla in the place of the second.

Two inscriptions of the 7th year⁵ contain a short panegyric passage, which does not form part of the historical introduction, but occurs at the beginning of the grant portion, and which glorifies Vîrarâjendra I. for having put the Chalukya or Raṭṭa king to flight in a battle which had been appointed ‘on (the bank of) the winding river.’⁶ This statement refers to the fourth encounter with Âhavamalla, which took place between the battle at Kûdalsâṅgamam and the burning of Kampili.⁷

The Tirunâmanallûr inscription of the 4th year (No. 81 below) attributes to Vîrarâjendra I. a long string of titles, the three first of which—Sakalabhuvanâśraya, Śrîmêdini-vallabha and *Mahârâjâdhirâja*—must have been taken over from his Western Châlukya enemies. Another, Râjâśraya, had been borne by his ancestor Râjarâja I.⁸ The next two surnames, Vîra-Chôla and Karikâla-Chôla, suggest that Vîrarâjendra I. may have been one of the younger brothers of Râjêndradêva; for, the latter is stated to have conferred the title Karikâla-Chôla on his younger brother Vîra-Chôla.⁹ If Vîrarâjendra I. really was a younger brother of Râjêndradêva, he would also have been a younger brother of Râjâdhirâja I., who was the elder brother of Râjêndradêva.¹⁰ In a mutilated inscription of his 5th year at Gaṅgaikondachôlapuram (No. 82b of 1892), Vîrarâjendra I. quotes “the twenty-third year of (my) father, who was pleased to conquer the Eastern country, the Gaṅgâ and Kadâram.”¹¹ This can refer to no other of his predecessors but Râjêndra-Chôla I., whose conquests are summed up in the same words in an inscription at Suttûru,¹² and who bore the surname Gaṅgaikonda-Chôla.¹³ Consequently, Vîrarâjendra I. and his two elder brothers Râjêndradêva and Râjâdhirâja I. seem to have been the sons of Râjêndra-Chôla I. I do not consider this result as absolutely final, because the South-Indian languages employ the words of relationship in a very loose manner. Thus the word ‘younger

¹ Above, Vol. II. p. 109, ‘the great Pappâlam’ and ‘the great Nakkavâram’ must be read instead of Mîppappâlam’ and ‘Mânakkavâram.’

² See Mr. Venkayya’s *Annual Report* for 1898-99, p. 17.

³ See *Ind. Ant.* Vol. XXI. p. 377, and Vol. XXII. p. 327.

⁴ See below, p. 201 and note 10.

⁵ See below, p. 204 and note 4.

⁶ Râjamahendra also claims to have put Âhavamalla to flight ‘on (the bank of) the winding river;’ see above, p. 191 and note 8.

⁷ See above, pp. 193 and 194.

⁸ See above, Vol. II. p. 260 and note 5.

⁹ See page 62 above.

¹⁰ See page 39 above.

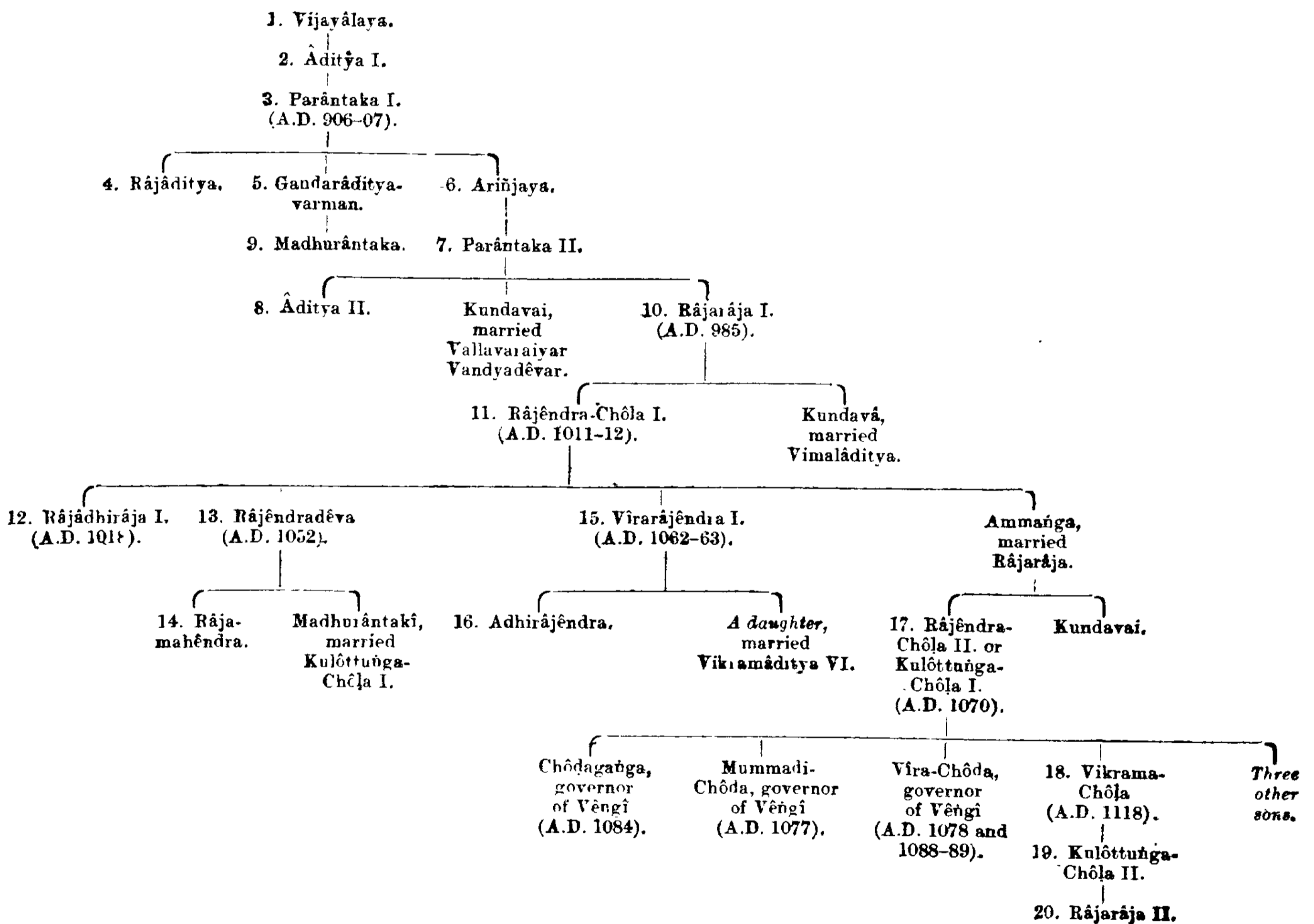
¹¹ பூர்வ்வதேசமு[ங்கக்]கையங்கடாரமுக்கொண்டருளிந ஐயர்க்கு யாண்டு இருபத்துமூன்றாவது.

¹² *Ep. Ind.* Vol. IV. p. 69.

¹³ See page 127 above.

brother' (*tambi*) in No. 29 above (l. 2) might also mean 'a cousin,' and the word 'father' (*aiyar*) in No. 82*b* of 1892 might designate 'an elder brother.' If it is granted that Virarājendra I. was the son of Rājendra-Chōla I., it would follow that the story of the adoption of Kulōttuṅga I. by the latter¹ is a pure invention, which was started for political reasons in order to give an apparent *locus standi* to this usurper. With the help of the fresh materials which are now available, I venture to publish a revised pedigree of the earlier Chōlas, in which I have included the pedigree given in Vol. I. p. 112, and the details supplied by the Tēki plates of Chōdaganga.² The figures in brackets after the names of kings denote the year of accession to the throne.

PEDIGREE OF THE CHOLA DYNASTY.



¹ See page 127 above.

² *Ep. Ind.* Vol. VI. p. 335. The name of Kundavai, the younger sister of Kulōttuṅga I., is taken from an inscription at Chidambaram; *ibid.* Vol. V. p. 105. That Rājarāja II. was the son of Kulōttuṅga II., appears from Mr. Venkayya's MS. copy of the *Rājarāja-Ulā*.

The Tanjore inscription of Kulôttunga I. supplies the name of Arumoli-Naṅgai, the queen of Vîrarâjendra I.¹ As I have shown elsewhere,² his daughter was given in marriage to the Western Châlukya king Vikramâditya VI.; his son and successor was Parakêsarivarman *alias* Adhirâjêndradêva; and the latter was succeeded by Râjêndra-Chôla II. *alias* Kulôttunga-Chôla I.

Dr. Burnell was the first to draw attention to the Tamil grammar *Vîrasôliyam* by Buddhamitra and to its commentary, which was written by Perundêvanâr, a pupil of the author, and which quotes a large number of Tamil works.³ Both the grammar and its commentary have been edited by the late C. W. Damodaram Pillai in 1895. In the *Annual Report* for 1898-99 (p. 18), Mr. Venkayya remarks on this work as follows:—“The text (p. 6) refers to a Chôla king Vîrarâjendra as the author's patron. In the commentary, which was admittedly written by a pupil of the author himself, the first few words of the historical introduction of the inscriptions of Râjêndra-Chôla I. are quoted as an illustration of a particular kind of metre.⁴ The battle of Koppam⁵ is mentioned in a verse cited as an illustration of another kind of metre (p. 141), and that of Kûdalsâṅgamam in another quoted as an illustration of a figure of rhetoric (p. 196). These references prove that the commentary at least could not have been composed before the time of Vîrarâjendra I., who fought the battle of Kûdalsâṅgamam. As Vîrarâjendra is mentioned in the text of the work as the author's sovereign, and as the commentary, in which the battle of Kûdalsâṅgamam and no later historical event is mentioned, was written by the author's own pupil, the most natural inference is that the work itself was written during the time of Vîrarâjendra I., who fought the battle of Kûdalsâṅgamam.” To this may now be added that Vîra-Chôla is mentioned as a surname of Vîrarâjendra I. in No. 81 below, and that the *Vîrasôliyam* owes its title to this surname. Mr. Venkayya continues:—“Malaikkûṟṟam is mentioned in the commentary to the *Vîrasôliyam* (p. 196) as the district in which Ponparri, the native village of the author, was situated. Dr. Burnell identified this district with the Malakûṭa (Mo-lo-kiu-ch'a) of Hiuen-Tsiang, which he located in the delta of the Kâvéri.⁶ But as Buddhamitra, the author of the *Vîrasôliyam*, was, according to its commentary, the lord of Tonḍi, a sea-port in the Madura district, his native village of Ponparri has probably to be looked for in the Pândya country and has perhaps to be identified with ‘Ponpetti,’ about 10 miles south-west of Maṇamêlkuḍi (in the Paṭṭukkôṭṭai tâluka) which, in ancient times, was also included in the Pândya kingdom.”

NO. 81.—INSCRIPTION AT TIRUNAMANALLUR.

This incomplete inscription (No. 371 of 1902) is engraved on the north wall of the *mandapa* in front of the shrine in the Bhaktajanêśvara temple at Tirunâmanallûr in

¹ Above, Vol. II. p. 232. Most of the inscriptions of Vîrarâjendra I. mention his queen by her title Ulagamulududaiyâl, *i.e.* ‘the mistress of the whole world,’ and state that she was seated with him on the throne.

² See page 129 above.

³ *South Indian Palæography*, second edition, p. 127. note 2.

⁴ Page 122 :— திரு மனனி வளருமிருந் தம—நடை யுட போர்ச் செய்யபா வையுஞ் சீர்த்தனிச் செவியும்.

⁵ See page 58 above.

⁶ *Ind. Ant.* Vol. VII. p. 39 f. I have shown that this location is based on nothing but a misreading of certain inscriptions at Tanjore; see *ibid.* Vol. XVIII. p. 239 f. and above, Vol. II pp 74, 95, 229 and 327.

the Tirukoilur (Tirukkôvalûr) tâluka¹ of the South Arcot district. It records an order which Virarâjêndra I. issued in the 4th year of his reign. As in other inscriptions, Tirunâmanallûr is here called Tirunâvalûr *alias* Râjâdittapuram,² and its Śiva temple Tiruttonḍiśvara, which is the Tamil equivalent of the modern name Bhaktajanêśvara.³ The village is stated to have been included in Mêlûr-nâdu, a subdivision of Tirumunaippâḍi, a district of Râjêndra-Chôla-vaḷanâdu, while, according to an inscription of Râjêndra-Chôla I., Tirumunaippâḍi was a district of Jayaṅgonḍa-Chôla-maṇḍalam.⁴ The end of the published portion refers to the village of Perumbâkkam in Mêlûr-nâdu, which belonged to the temple and was surnamed Virarâjêndra-chaturvêdimanḡalam after the king.⁵ Perumbâkkam⁶ is situated 4 miles west-north-west of Tirunâmanallûr.

TEXT.

- 1 ஸ்வஸ்தி ஸ்ரீ [||*] வீரமெ துணையாகவுணிய[ாக]மெயணியாகவு[ம்] செங்கொலொச்சிக்-
 கருங்கனி கடிசூக கூ[டல்]சங்கமத்து [ஆ]ஹவமல்லனை அஞ்சுவித்து விக்கலனையும்⁷
 [உ]ட புற[ங்கண்டு மந்தவன் மாதெவிய]ரொ[ர*][டு]ம் வலுவாஹ[ந*]ங்கைய-
 [க*]கொண்டு⁸ வீரலிமாரானது⁹ உலகமுழுதுடையா[ள்]ளொடும் வீற்றிருந்தரு-
 ளிய¹⁰ கொவாஜகெசரிவநூரான உடையார் ஸ்ரீவீரராஜெந்திரதெவர்க்க[கு]
- 2 யாண்டு ச ஆவது [||*] ஸ்வஸ்தி ஸ்ரீ [||*] ஸகலஹவநாஸ[ய*] ஸ்ரீதேவிநிவல்லு
 ஜெமாராஜாயிராஜ வொலகூலசுந்தர [வா]ணுகூலாநூக சூலவலிகூலகூல சூல-
 [வ*]ஜெடெந ஜெடி¹¹ லின் கண்ட ராஜாஸ்ய வீரவொல க[ரி]கா[டு]வொல
 ஸ்ரீவீரராஜெந்திரதெவ ராஜகெலரிவநூபெருமாநடிகள் கொகெரின்மைகொண்டான்
 ராஜெந்திரசொழவளநாட்டுத்திருமுனைப்பாடி மெ[லூ]ர்நாட்டுத்திருநா[வ]லூராந ராஜா-
 டித்தபுரத்து நகரத்த[ர*]ர்க்கு [||*] அவலூர் திருத்தொண்[ட]வாரமு[டைய]
- 3 ஜெமாதெவர் தெவதானம் இந்நாட்டு பெ[ரு]ம்பாக்கம் வீரராஜெந்திரசருபபெதிமங்க-
 லத்து¹²

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûdalśaṅgamam, saw the retreating back of (*i.e.* put to flight) Vikkalaṅ [and Śinganaṅ], and seized riches and vehicles¹³ along with his (*viz.* Âhavamalla's) great queen. In the 4th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêndradêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâl.

(L. 2.) Hail! Prosperity! Sakalabhuvanâśraya Śrîmêdinivallabha¹⁴ *Mahîrâjâthirâja* Chôlakula-Sundara Pândyakulântaka Âhavamallakula-Kâla Âhava-

¹ No. 320 on the *Madras Survey Map* of this tâluka.

² *Ep. Ind.* Vol VII. p. 133 and note 2.

³ See *ibid.* p. 132.

⁴ See *ibid.* p. 138.

⁵ Among the fragments of the concluding portion of this inscription occurs the statement that a village, which may be identical with Perumbâkkam, received the new name Vira-Śôlanallûr. This name is evidently derived from Vira-Chôla, one of the titles of Virarâjêndra I.

⁶ No. 251 on the *Madras Survey Map* of the Tirukoilur tâluka.

⁷ Nos. 1, 3, 4, 5 and 6 of clause II. on p. 192 f. above add சிங்கணையும்.

⁸ Nos. 5 and 6 add விஜயகுபிரெசுகம் பண்ணி.

⁹ Read ஸ்ரீராஜாஸநத்து.

¹⁰ Read கொவராஜ.

¹¹ Read மும்மடி வென கண்ட.

¹² From here the stones bearing the inscription are out of order.

¹³ *I.e.* horses, elephants, camels and chariots.

¹⁴ *I.e.* 'the asylum of the whole world, the favourite of Fortune and of the Earth.'

mallanai-mummaḍi-ven-kaṇḍa Rājāśraya¹ Vīra-Chōla Karikāla-Chōla Śrī-Vīrarājēndradēva Rājakēsarivarma-Perumāṇadigaḷ Kōnēriṇmai-kondāṇ² (*addresses the following order*) to the citizens of Tirunāvalūr *alias* Rājādittapuram in Mēlūr-nādu, (*a subdivision*) of Tirumuṇaippādi, (*a district*) of Rājēndra-Śōḷa-vaḷanādu:— of Perumbākkam (*alias*) Vīrarājēndra-chaturvēdimangalam in this *niḷu*, a *dēvalīna* of (*the god*) Mahādēva of the Tiruttondiśvara (*temple*) in that village

No. 82.—INSCRIPTION AT KILUR.

This inscription (No. 273 of 1902) is engraved on the north wall of the *manḍapa* in front of the shrine in the Vīratṭāṇḍēśvara temple at Kilūr³ near Tirukoilur (Tirukkōvalūr). As in other inscriptions, the temple is here called Tiruvīratṭāṇam and is stated to be situated at Tirukkōvalūr in Kuṟukkai-kūṟam, a subdivision of Jananātha-vaḷanādu.⁴

The inscription is dated in the 5th year of Vīrarājēndra I. and records the gift of a lamp by a native of Kūriyūr in Śengunṇa-nādu, a subdivision of Rājēndra-Chōḷa-vaḷanādu. Kūriyūr is stated to have been a hamlet in the west of Vīrarājēndra-chaturvēdimangalam. According to No. 81 above, this was a surname of Perumbākkam, which belonged to another subdivision of Rājēndra-Chōḷa-vaḷanādu; but the map does not show any village named Kūriyūr on the west of Perumbākkam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [ஃ*] [வீ]ரமெ துணைபாகவும [தி]யாகமெய[ரை]யா[கவு]ம் செங்கொ-
லொச்சி கருங்கனி [க]டினூ ⁵ ஓடல்சங்கத்து ஆகவம[ல்]-
- 2 லனை அஞ்சவத்து விக்க[ல]னையஞ்சிங்கணனையமுடை [பு]றங்க[ண]டு மற்றவ[ள்]
மஹாதேவியரொடும் வஸுவாஹநங்கை[க]க்-
- 3 கொண்டு இருநாலாவதும் குறித்த களத்து ஆஹவ[ம*]ல்வ[னை] அஞ்சவத்து
தன்னுடன் [பு]றக முன்சவர் [வி]ரதமு[டி]த்து வெ[ந*]கை[ந]ர-
- 4 [டு]ங்கைக்கொண்டு ⁶ விசைய[ர*]யெஷகம் பண்ணிய[ல]க[முழு]துடைய[ர]ளொ-
டும் ⁷ விரலிஹால[நத்]து ⁸ விற்றிருகரு[சிய] கொ-
- 5 விராஜகெசரிவநூநா உடையா ⁹ ஸ்ரீவிராஜெருவெவ[ந்து] யாண்டு ௫ சாவது
ஜ[ந]நாதவளநாட்டு [குறு]க்கைக்கூற்றத்த[து] திருக்-
- 6 [டு]காவல்லூர் ¹⁰ [தி]ருவிரட்டாநமுடைய [உ]ஹாதேவற்கு ஈரஜெரு[செ]ரழவள-
நாட்டு ¹¹ தநீயூர் ¹² விராஜெ[சு]சதுஷ்டகமங்க[க]வத்த[து]

¹ *I.e.* 'the god of Love of the Chōḷa family, the destroyer of the Pāṇḍya family, the god of Death to the family of Āhavamalla, who saw the back of (*i.e.* who put to flight) Āhavamalla three times, the asylum of kings.'

² See above, p. 44, note 8.

³ This village is entered as Kilaiyūr (No. 116) on the *Madras Survey Map* of the Tirukoilur tāluka of the South Arcot district.

⁴ See *Ep. Ind.* Vol. VII. p. 138.

⁵ Read கூடல்.

⁶ Nos. 9 and 11 of the list on p. 193 above read வெங்கைநாடு ட்டுககொண்டு and place these words before தன்னுடன் பிரந்த.

⁷ Read வீர.

⁸ Read வீற்றி.

⁹ Read ஸ்ரீவீர.

¹⁰ Read கொவல்லூர் கிருவீர

¹¹ The two syllables ட்டு are entered above the line.

¹² Read வீர

- 7 மெலபிடாசை செங்குன[ற]நாட்டு கூரியூர் [இரு]ககு[ய]சுடி உட்கந் மொடொன
 என் மக[ன] மெ[ராடன] சூ[றந்]-
 8 யைச்சாத்தி வை[த்த*] [து]தூவனக்கு க துக்[து] விட்ட பொ ஆ[ந] சரீய
 [!]* [இ]வை சாவா [மூவ]ர பெ[ப]ரா[டு] [!]* இவை கை[க்கெ]கா[ணடு*]

 9 [ய]ராசெய [!]*

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûdalśaṅgam, saw the retreating back of Vikkalaṅ and Śiṅgaṅga, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 3.) (*He*) terrified Âhavamalla yet a second time on the appointed battie-field, fulfilled the vow of the elder brother who was born with him,¹ seized Vêṅgai-nâḍu, and performed the anointment of victors.

(L. 4.) In the 5th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêṅdradêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâl,— I, the *Maṅṅrâdi* Ulagaṅ Môḍaṅ, residing at Kûriyûr in Śeṅguṅga-nâḍu, a hamlet in the west of Vîrarâjêṅdra-chaturvêdimāṅgalam, an independent village² in Râjêṅdra-Śôḷa-vaḷanâḍu, gave 1 perpetual lamp for the merit of³ my son Môḍaṅ Śûrri to (*the god*) Mahâdêva of the Tiruvîraṭṭâṅgam (*temple*) at Tirukkôvalûr in Kurukkai-kûṅṅam, (*a subdivision*) of Jananâtha-vaḷanâḍu. For (*this lamp I*) gave 48 big sheep. These big sheep (*shall*) neither die nor grow old.⁴ Having received these (*sheep*), [This gift is placed under] the protection of [all *Mâhê*]śvaras.

No. 83.—INSCRIPTION AT TINDIVANAM.

This inscription (No. 207 of 1902) is engraved on the south wall of the *mandapa* in front of the shrine in the Tintriṅiśvara temple at Tindivanam, the head-quarters of a tâluka of the South Arcot district. The end of most lines (including the date in line 11) is covered by a brick wall, which was temporarily removed for preparing an inked estampage.

The inscription is dated in the 6th year of Vîrarâjêṅdra I. and records the gift of 12 cows to the Tiruttinḍiśvara temple at Gidaṅgil in Ôymâ-nâḍu.⁵ Gidaṅgil is now the name of a suburb of Tindivanam.

TEXT.

- 1 ஸ்ரீ[ஸ்தி] ஸ்ரீ [!]* [வி]ரமெ துணையாகவ தீயாகமொயணியாகவு[ஞ்][சங்*]-
 2 காலொச்சிக்கருங்கவி கடிசூ கூடலசங்கமத்தாஹவமல்லனையஞ்-
 3 சவித்து விக்கலனையுஞ்சிகணணையு[மு*]டை புறங்கண்டு மறறவன் லீஹாடி[வி]-
 4 யரொடு வஸூ[வ]ரஹநங்கைக்கொண்டு இரண்டாம விசையிலுங்குறித்த
 5 களத்தாஹ[வ]மல்லனை அஞ்சுவித்த வெங்-
 6 கைகாடு ⁶மிட்டுக்கொண்டு தனதுடன் பிறந்த முன்நவர் விரதமுடித்து முனரூம் ⁷
 வி-

¹ *I.e.* from the same mother

² See *Ep. Ind.* Vol VII. p. 135, note 1.

³ See above, p. 118 and note 3

⁴ On *tanjûr* see above, p. 3, note 7.

⁵ Compare *ibid.* p. 131, note 2.

⁶ Read மீட்டு

⁷ Read முனரூம்

- 7 சைவிலும் ¹ சொமினாந் கட்டிப கணடிகை அவிழ்ப்பதன [மு]ச[ம] கமபிலி
சுட்டு [க]-
- 8 [மடி]கல்லை ஜயவஸுஷலாட்டி தெவநாதந் முதல ² மாசா[ம] கரைச[ச]கக[ர]-
- 9 க்கொட்டத்துத்தூத்திபலாகனூரிய தாரம பிடித்துக்கொண்ட [டு]
- 10 குாசி ³ மிட்டு ⁴ எல்லை கடஞு நிலைபிட்டு வ்வெஜயவிலிஹாஸனத்து உலகமுழுது-
[டை]யாளொ-
- 11 மெ [வீ]மறிருநருளிய கொ நாஜகெஸசெவதூரான உடையார ⁵ ஸ்ரீவிரராஜெயு-
உவந்து யாண்டு ⁶ சுவது
- 12 ⁷ ஓர் [ய]மாநாட்டுக்கிட ⁸ க்கலத்தி நுத்திண் உயா (ம) முடைய ⁹ ஹா உவாக நுத்-
- 13 [தி]நாயற்று-
- 14 க்குழமை புறம்-
- 15 பு ஸ்ரீவைனி எழு ¹⁰ ரு-
- 16 னாமறமைக்கு அ[மு]சு
- 17 செய்தருளத் [த]ரி-
- 18 ர் நாழியும் தெய்
- 19 அழாகும் ஹை[ர]-
- 20 மத்துக்கு [கு] அழா-
- 21 க்கும் ஸ்ரீவைனிக்கு தெய் உரியும் ஆக பெய முவுழக்குக்கும் விட்ட பசு பந்திரன-
மெ விட்டென் ாலாஸாந்
- 22 சிங்கமாணியான தொண்டைமாந் [ெ]சாழப்பெரியரையதெந் [*] இப்பசுப்பக்க-
ரண்டுங்கொண்டு இ-
- 23 ந்நிலிந்தஞ்சந்திராத் [த்*] தவற்சசெ [வ]த்தக்கடவொமாமெனம் இக்கொயிலிவத்தி ருவனூரி-
ஸைஸ-
- 24 வெயொம் [*] இது பநாஹை [வ]ரர் னெகை [*] ⁹

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*).

(L. 2.) (*He*) terrified Âhavamalla at Kûdalsāṅgamam, saw the retreating back of Vikkalaṅ and Śiṅgaṅaṅ, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 4.) (*He*) terrified Âhavamalla yet a second time on the (*previously*) appointed battle-field, recovered Vêṅgai-nāḍu, and fulfilled the vow of the elder brother who was born with him.

(L. 6.) On a third occasion (*he*) burnt (*the city of*) Kampili before Sômêśvara could untie the necklace which (*he*) had put on, ¹⁰ and set up a pillar of victory at Karadikal.

¹ Read சொமீ.

² There is an erasure between ம and ன.

³ Before குச்சி the writer seems to have omitted கன்ன; compare above, No. 28, ll. 1 and 4, and No. 29, l. 5. No. 13 on p. 193 above has a break and after it ச்சியுமிட்டு.

⁴ Read மீட்டு.

⁵ Read ஸ்ரீவீர.

⁶ Read யாண்டு.

⁷ See above, p. 146 and note 3.

⁸ The ட is entered below the line.

⁹ Here follows a passage which is mutilated at the end, and which records that the same தொண்டை-மான் சொழப்பெரியரையன் gave 30 *kāṣu* for offerings of rice on Sundays.

¹⁰ From the next following inscription (No. 84, l. 5 f.) it appears that Sômêśvara II. had to give up the necklace, which was the sign of his dignity of heir-apparent, in favour of his younger brother Vikramāditya VI., who had made his peace with Virarâjendra I.

(L. 8.) (*He*) expelled the great *Sāmantas* beginning with *Dêvanātha* from *Śakkara-kotṭam* and seized their wives.

(L. 10.) (*He*) recovered [*Kaṇṇa*]kuechi (*i.e.* *Kanyakubja*), crossed the boundaries and fixed (*them*). In the 6th year of (*this*) king *Râjakêsarivarman* *alias* the lord *Śri-Virarâjêndradêva*, who was pleased to be seated on the throne of victory together with (*his queen*) *Ulagamuḷududaiyâl*,— I, *Îsvaraṅ Śingamâni* *alias* *Tondaimân* *Śôlapperiyaraiyaṅ*, granted twelve cows to (*the god*) *Mahâdêva* of the *Tiruttin-diśvara* (*temple*) at *Giḍaṅgil* in *Ôymâ-nâdu*. (*These cows were*) granted in order to (*supply*) three *ulakku* of ghee, *viz.*¹ one *uri* of ghee for the *śribali*, one *alakku* (of ghee) for the *hōma*, and one *alakku* of ghee and one *nâli* of curds for offerings on those holy Sundays on which (*the god*) is carried outside (*for*) the *śribali*.

(L. 22.) Having received these twelve cows, we, the members of the assembly (*in charge*) of the store-room² of this temple, shall have to supply these requirements as long as the moon and the sun shall last.

(L. 24.) This (*gift is placed under*) the protection of all *Mâhêśvaras*.

No. 84.—INSCRIPTION AT PERUMBER.

This inscription (No. 266 of 1901) is engraved on the east wall of the *mandapa* in front of the shrine in the *Tândôṅriśvara* temple at *Perumbêr* and is dated in the 7th year of *Virarâjêndra I.* It records a grant of land to the *Tiruttântôṅri-Mahâśrikarana-Îśvara* temple at *Perumbêrûr* *alias* *Tribhuvanallûr*. As in another *Perumbêr* inscription (No. 78 above), *Perumbêrûr* is here called a hamlet of *Śri-Madurântaka-chaturvêdimangalam*, the modern *Madurântakam*. Line 16, which is incomplete, mentions *Vira-Śôlâśêri*, a portion of the city which is also referred to at the end of No. 78 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [வீ]ரமெய் துணையாகவுகியாகமெணியாகவும் செங்கொலொச்சக்-
கருங்கலி கடினூ தென்-
- 2 கணைத்த[லை] கொ[ண்]டு செரல[னை]த்திறை கொண்டு சிங்களதெசம்³ வடிப்படுத்து
வெங்களத்தா ஹவம[ல்]-
- 3 வனை ஐயமு[டி]⁴ மென்⁵ கொண்டு வெ[வ]ங்கைகாடு மீட்டுக்கொண்டு த[ன்னுட]ன்
பிறை முன்னவர் விரதமுடி-
- 4 த்து வ[க]டி ப[ணி]-க சளுக்கி விஜெயாதித்தர்க்கு மண்டலம்⁶ அருளிக்கழலடி
பணிக ம[ன்]னர்க்குக்கடாரம் எறினூ குடு[த]த-
- 5 கு[ள்] ⁷சொம்[ஸ்]ரன் கன்[ன]ரதெசம் கைவிடத்[து]ரத்தி வகடி வணங்கிய
சளுக்கி விக்கிரமதித்தனை⁸ எண்டிசை
- 6 நீசழ் கண்[டி]கை குட்டி இரட்டபாடி எழரை இலக்கழம் எறி[னூ] குடுத்தருளி
[வி]ஜெயலிங்காசனத்துலகமுழுதுடையா-
7. னொடும்⁹ விற்றிருகருளிய¹⁰ கொவிரராஜகெசரிவநீராந உடையார்¹¹ ஸ்ரீவிரராஜேசு-
வெவந்து யாண்டு எழாவது [||*]

¹ In accordance with Vol. II. p. 48, note 5, 1 *uri* + 1 *alâkku* + 1 *alâkku* are equal to 3 *ulakku*.

² See above, p. 20, note 5.

³ Read அடி.

⁴ Read ஐம்மடி.

⁵ No. 15 of the list on p. 193 above reads வென் கண்டு.

⁶ No. 15 reads வெங்கைமண்டலம்.

⁷ Read சொம்.

⁸ No. 15 reads தித்தற்கு.

⁹ Read வீற்றி.

¹⁰ Read ரவிராஜ.

¹¹ Read ஸ்ரீவீர.

- 8 முரசுநாக்கை[ய] முடக்காற்றில் முதகு கண்டு முந்வாழ் இரட்டராஜகுல[க]ர-
ன¹ [இ*]ல் வீரராஜேசுரன் புயங்கொண்டு பொது நி²
- 9 க்கி ஆள்கிற ஜயங்கொண்டசொழமண்டலத்து³ களத்தூரகொட்டத்த தக்கூர் ஈ-
மதுராஜகசருப்பெதிமங்கலத்-
- 10 து பெருங்குறிவெயொம எழுத்து — கம்முர்⁴ பி[ட]ரகை பெரும்பெயாரான
திரிபுவநல்லூர்[ர்] திருத்தான்தொன்றி-
- 11 ஹாஸ்ரீகாணசுடாமுடைய[ர*]ர்க்கு இறையியாக வட்ட நிலம் பெருமபெயா
[எ]ரி கரைக்கு தெற்கும் இவ்வெரிநி[ந்]-
- 12 தும் அம்பலத்து தூம்பின்கின்றும் தென்மெற்கு நொக்கி பொந வாய்க்காலுக்கு
மெற்கு இவ்வாய்க்கால்[நி]-
- 13 ன்தும் இத்தெவர் கெ[க]ரயிலெ ஈற பொந வழி வரம்புக்கு வடக்கும் இத்தெவா
கொயிலில் கிழக்கில் சதுரவறுதிக்கு
- 14 கிழக்கும் [ந]வெள் ப[ர]ப்பும் தாழ்வும் இன்றி மஞ்சிக்கமாக கிடக நிலத்தில
முற்று⁵ பாடகம் திருத்தி இத்தெ-
- 15 தவற்கு திரு[ச]சென்[ெ*]ந[ல்]கடைக்கும் திருவாராதனை செய்வ[ர*]ர்க்குமாக இறை-
யியாக குடுத்தொம் பெருங்குறிவ-
- 16 வெயொம் [ர*] பணித்தார்⁶ விரசொழசெரி வெ[வ]ற்புறத்து
. . . த பணியால் [ச]ருடை

TRANSLATION.

(L. 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) took the head of the king of the South (*i.e.* the Pândya),⁷ levied tribute from the Śêrala (*i.e.* the Chêra king), and subdued the Śingala (*i.e.* Sinhala) country.

(L. 2.) (*He*) saw the back of (*i.e.* put to flight) Âhavamalla five times in hot battles, recovered Vêngai-nâdu, fulfilled the vow of the elder brother who was born with him, and bestowed the [Vêngai]-mandalam on the Śalukki (*i.e.* Chalukya) Vijayaditya who came and worshipped (*his*) feet.

(L. 4.) Having conquered (*the country of*) Kadâram, (*he*) was pleased to give (*it*) (*back*) to (*its*) king who worshipped (*his*) feet (*which bore*) ankle-rings.

(L. 5.) (*He*) chased Sômêśvara (*and forced him*) to abandon the Kaṇṇara country, invested the Śalukki Vikramâditya, who came and bowed to (*his*) feet, with the necklace which illumined the eight directions, and was pleased to conquer and to grant (*to him*) the seven and a half *lakshas* of Raṭṭapâdi.⁸

(L. 6.) In the seventh year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêndradêva, who was pleased to be seated on the throne of victory together with (*his queen*) Ulagamulududaiyâl.

¹ The ல is entered below the following ன்.

² Read நீக்கி.

³ Instead of the passage beginning with line 8 and ending here, No. 16 has the following:— வெ[ந்] கு-
[நி]த்த[த] களந்நிலில் பொர்க்களத்து புறங்கொண்டு இரட்ட[ட]கொனை புரட்ட[ட]கக்கி கிகல் வீரரா-
ஜேசு[ன்*] [நி]லங்கொண்டு பொது நி[க்]கி ஆள்கின்ற ஜயங்கொண்டசொழமண்டலத்து.

⁴ Read மூர்.

⁵ Read ஹன்று.

⁶ Read வீர.

⁷ As will appear from No. 88 below, the 'taking of the head of the Pândya' means that the king, being seated on his throne, placed his foot on the head of the latter.

⁸ This passage was already quoted above, p. 65, note 1, from No. 175 of 1894 (No. 16 on p. 193 above).

(L. 8.) The writing of us, the great assembly¹ of Śri-Madurântaka-chaturvêdi-maṅgalam, an independent village² in Kalattûr-kôttam, (*a district*) of Jayaṅḡḡa-Śôla-maṅḡalam, which is ruled over—having conquered (*it by the strength of his*) arm and having made it his exclusive property³—by the warlike Virarâjêndra, the god of Death to the family of the Ratta king, (*whose*) anger abated (*only*) after seeing the back of the obstinate Śaḷukki (*i.e.* Chalukya) on (*the bank of*) the winding river.⁴

(L. 10.) (*The following*) land was granted, free of taxes, to the god of the Tiruttâṅ-tôṅṅri-Mahâśrîkaraṅa-Îśvara (*temple*) at Perumbêṅṅûr *alias* Tribhuvanallûr, a hamlet of our village.

(L. 11.) Three *pâḷayam*⁵ in the land which had been lying as *mañjikkam*,⁶ without being levelled and dug up, within (*the following boundaries*): to the south of the bank of the tank at Perumbêṅṅûr; to the west of the channel running towards the south-west from the (sluice called) *Ambalattu-timbu* of this tank; to the north of the margin of the road leading from this channel up to the temple of this god; and to the east of the end of the square (*field*) on the east of the temple of this god.

(L. 14.) Having reclaimed (*this land*), we, the great assembly, gave (*it*) to this god, free of taxes, for (*supplying*) paddy of the red kind to the temple⁷ and for (*supporting*) those who perform the worship in the temple.

(L. 16.) (*This*) was ordered by of Vêṅṅpuram, (*in charge of*) Vîra-Śôlasêri

IX.—INSCRIPTIONS OF KULOTTUNGA-CHOLA III.

As I have stated on page 43 above, the time of Kulôttuṅga-Chôla III., the immediate predecessor of Râjarâja III., is settled by an inscription at Nellore, which couples Śaka-Saṁvat 1119 with the 19th year of his reign. Professor Kielhorn's calculations of the dates of twenty inscriptions of this king have shown that his reign commenced between the 8th June and 8th July A.D. 1178.⁸

The records of the reign of Kulôttuṅga III. are so numerous that a complete list of them would occupy too much space. I subjoin a list of those opening with a historical introduction, the first word of which is *ḷḷḷ*.

1. 3rd year : Tirumânikulî, No. 85 below.
2. 5th year : Chidambaram, No. 121 of 1887-88.
3. Do. do. No. 122 of 1887-88.
4. 8th year : Tiruvengâdu, No. 118 of 1896.⁹
5. 9th year : Chidambaram, No. 86 below.

¹ See above, p. 176, note 2.

² On *tanipir* see above, p. 3, note 7.

³ Literally, 'having stopped its being the common property (of other kings).' The same phrase (ḷḷḷ) occurs in a description of the reign of Râjamahêndra; see p. 191 above, clause *b*.

⁴ Compare above, p. 191 and note 8. In No. 16 of the list on p. 193 above, the whole passage runs as follows (see above, p. 203, note 3):—"Jayaṅḡḡa-Śôla-maṅḡalam, which is ruled over—having conquered the earth and having made it his exclusive property—by the warlike Virarâjêndra, (who) put a stop to the deceit of the Ratta king after seeing (his) back in an encounter on the battle-field which (the enemy) had appointed (in his) fury."

⁵ See above, p. 177 and note 3.

⁶ Compare above, p. 30 and note 4.

⁷ ḷḷḷ ḷḷḷ ḷḷḷ ḷḷḷ ḷḷḷ— is evidently the same as ḷḷḷ ḷḷḷ ḷḷḷ ḷḷḷ ḷḷḷ, which occurs in Vol. I. p. 117, line 5.

⁸ See *Ep. Ind.* Vol. VII p. 8 and p. 109.

⁹ *Ep. Ind.* Vol. IV. p. 264, No. 23.

6. Undated¹: Tirukkollambûdûr, No. 1 of 1899.
7. 11th year: Chidambaram, No. 87 below.
8. 19th year: Tiruvorriyûr, No. 404 of 1896.
9. Do. Śîraṅgam, No. 88 below.
10. 21st year: Tirumânikuḷi, No. 170 of 1902.²
11. 34th year: Tirumalavâḍi, No. 74 of 1895.³

In the majority of these inscriptions (Nos. 1, 4, 5, 7 to 10) the king is called Parakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôladêva. Two inscriptions (Nos. 2 and 3) substitute Vîrarâjêndradêva (II.) for Kulôttuṅga-Chôladêva, and the two remaining inscriptions (Nos. 6 and 11) have instead of it Kônêrimêṅkondân⁴ and Tribhuvanavîradêva, respectively. In his inscriptions without historical introduction, the king is called either Kulôttuṅga-Chôladêva or Tribhuvanavîradêva. The second name occurs in records of the 27th to 37th years.⁵ In a single inscription the king bears the name Vîrarâjêndra-Chôladêva.⁶

Two inscriptions of the 9th year⁷ prefix to the name of the king the relative sentence மதுரை கொண்டருளின, 'who was pleased to take Madurai.' In records of the 10th to 31st years, this sentence is amplified into மதுரை கொண்டு பாண்டியன் முடித்தலை கொண்டருளிய,⁸ 'who, having taken Madurai, was pleased to take the crowned head of the Pândya.'⁹ Other inscriptions, of the 12th to 29th years, read மதுரையுமீழ்முங்கொண்டு பாண்டியன் முடித்தலையுங்கொண்டருளின,¹⁰ 'who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pândya.' An inscription of the 14th year¹¹ has மதுரையுமீழ்முங்கொண்டருளின, 'who was pleased to take Madurai and Îlam.' In inscriptions of the 23rd to 31st years, we find ஈழமும் மதுரையும் பாண்டியன் முடித்தலையுங்கருளுநரும் கொண்டருளின,¹² 'who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr.' Finally, certain inscriptions of the 31st to 37th years add to the king's conquests, that he 'was pleased to perform the anointment of heroes and the anointment of victors:—மதுரையுமீழ்முங்கருளுநரும் பாண்டியன் முடித்தலையுங்கொண்டு வீரரஹிஷைகமும் விஜயரஹிஷைகமும் பண்ணியருளிய.¹³

The introductions of the inscriptions of the 3rd, 5th and 8th years¹⁴ do not contain any statement of historical interest. An inscription of the 9th year (No. 86 below) relates that Kulôttuṅga III. assisted Vikrama-Pândya against the son of Vîra-Pândya, defeated the

¹ The fourth year is referred to in line 14 f.

² *Ep. Ind.* Vol. VII. p. 174, No. 74.

³ *Ibid.* Vol. IV. p. 220, No. 18.

⁴ The grant portion of No. 6 shows that this was a title of Kulôttuṅga-Chôla III. For, according to line 15, the village granted received the name Kulôttuṅga-Śôḷa-Kalattûr.

⁵ No. 93 of 1900 is dated in the 39th year of *Tribhuvanachakravartin* Tribhuvanavîradêva. As it omits the usual epithets of the king, it need not necessarily belong to Kulôttuṅga III.

⁶ See *Ep. Ind.* Vol. VII. p. 172, No. 68.

⁷ No. 86 below, and No. 125 of 1896.

⁸ See Nos 87 and 88 below; and *Ep. Ind.* Vol. VII. p. 172, No. 69, and p. 173, No. 72. In No. 37 above, and *Ep. Ind.* Vol. V. p. 199, No. 31, Vol. VI. p. 281, No. 44, Vol. VII. p. 172, No. 70, and p. 173, No. 71, the first கொண்ட is omitted.

⁹ *I.e.* 'who placed his feet on the crown of the Pândya king.' See below, p. 215, note 4.

¹⁰ See *e.g.* *Ep. Ind.* Vol. IV. p. 219, No. 16, and Vol. VII. p. 174, No. 74. In No. 36 above, and *Ep. Ind.* Vol. V. p. 198, No. 29, and Vol. VII. p. 174, No. 73, the first கொண்ட is omitted.

¹¹ *Ep. Ind.* Vol. VII. p. 6, No. 60.

¹² See *e.g.* above, Nos 23 and 24.

¹³ See *e.g.* *Ep. Ind.* Vol. IV. p. 220, No. 18, and Vol. V. p. 199, No. 30.

¹⁴ Nos 1 to 4 of the list on p. 204 above.

Mara (*i.e.* Marava?) army,¹ drove the Sinhala army into the sea, took Madurai (*i.e.* Madhurā) from Vira-Pāndya and bestowed it on (Vikrama-) Pāndya. An inscription of the 11th year (No. 87 below) also refers to the defeat of the son of Vira-Pāndya and to the bestowal of Kūdal (*i.e.* Madhurā) on Vikrama-Pāndya, and adds that Vira-Pāndya revolted again, but that Kulōttunga III. 'took his crowned head,' *i.e.* that, while seated on the throne, he placed his feet on the crown of the Pāndya king. An inscription of the 19th year (No. 88 below) first notices an expedition into the North, at the end of which the king entered Kaehchi, *i.e.* Conjeeveram. As in the inscription of the 11th year, it is then stated that he defeated the son of (Vira-)Pāndya, took Madurai and bestowed it on Vikrama-Pāndya, and that he 'took the crowned head' of Vira-Pāndya, who had revolted again and given him battle at Nettūr.² The next-following passage relates that he pardoned the Pāndya king, *i.e.* apparently Vira-Pāndya, and the Chéra king, who seems to be identical with the person who is subsequently called Vira-Kêraḷa.³ Finally, an unnamed Pāndya king who bore the surname 'chief of the family of the Sun' received valuable presents. An inscription of the 21st year adds that Kulōttunga III. placed his feet on the crown of the king of Îlam, *i.e.* Ceylon.⁴

In his *Annual Report* for 1898-99, Mr. Venkayya has shown that the invasion of the Pāndya country during the reign of the Ceylon king Parâkramabâhu, which is related in chapters 76 and 77 of the *Mahāvamsa*, fell into the reign of the Chōla king Rājādhirāja II. During this war there were two claimants for the throne of Madhurā. One of them, Vira-Pāndya, the son of Parâkrama-Pāndya, was supported by the Singhalese, and the other, Kulaśêkhara, by the Chōlas. The former is probably the same person as the Vira-Pāndya who was defeated and humiliated by Kulōttunga III., while, as Mr. Venkayya suggests, Vikrama-Pāndya, the protégé of Kulōttunga III., may have been the successor of Kulaśêkhara, the claimant to the Pāndya throne whose part had been taken by Rājādhirāja II.

If the foregoing inferences are accepted, it would follow that Rājādhirāja II. was either the immediate predecessor or one of the predecessors of Kulōttunga III. on the Chōla throne. That these two kings were intimately connected, may be concluded also from the fact that an inscription of the 17th year of Kulōttunga III.⁵ opens with the first sentence of a historical introduction" which is given in full at the beginning of an inscription of the 5th year of Rājakêsarivarman *alias Tribhuvanachakravartin* Rājādhirājadêva (No. 262 of 1902). Another point which connects these two kings is, that an inscription of the 11th year of Rājakêsarivarman *alias Tribhuvanachakravartin* Rājādhirājadêva (No. 3 of 1899), which opens with the words கடலுக்குழந்தை பாாமாதரும், prefixes to the king's name the epithet மதுரையுடைய கரையும் கொண்டருளீ, which was later on borne by Kulōttunga III.,

¹ The Maravas are a tribe in the Madura and Tinnevely districts. They are referred to in the *Mahāvamsa*, chapter 76, verses 152, 250 and 263.

² A village of this name is situated in the Śivagaṅgā Zamindāri, 5 miles west of Ilaiyaṅguḍi. Nettūr is also mentioned in the *Mahāvamsa*, chapter 76, verses 192, 216, 222, 289, 298, 299, 307, 309 and 313.

³ This king must be different from, and earlier than, Jayasīṅha Vira-Kêraḷavarman, on whom see *Ep. Ind.* Vol. IV, p. 146, note 2, and p. 293.

⁴ See below, p. 218, note 8.

⁵ *Ep. Ind.* Vol. VII, p. 172, No. 70.

⁶ கடலுக்குழந்தை பாாமாதரும் - கடலுக்குழந்தை பாாமாதரும்.

⁷ See above, p. 205 and note 11.

In four of the six inscriptions of Rājādhirāja II. which open with கடல சூழ்ந்த பார்மாதரும், the king is not called Rājakêsarivarman, but Parakêsarivarman. One of these four inscriptions¹ shows that the 8th year of Rājādhirāja II. was about 15 years later than the 19th year of Rājarāja II., as will appear from the following extract.

- 1 ஸ்ரீ ஸ்ரீ [*] கட[ல] சூழ்ந்த பார்மாத[ரு]ம்
 ளொப்பரகெவரிபதூ[ன ச்ர]ீவனச்சசூவதீகன் ஸ்ரீராஜாய்ராஜேவர்க்கு யாண்டி
 அ ஆவது காததிகைமாலத்து முதந்தியதிநாள் உடையா
 2 ஸாஜராஜ[ெ]வாக்கு யாண்டு ரி[சு] ஆவது கைமாலமுதல் ச்ரீவனச்சசூவதீகன்
 ஸ்ரீராஜாய்ராஜேவர்க்கு யாண்டு அ ஆவது ஐப்பசிமா[ஸ]ம [வ]ரா யாண்டு
 பதிகைஞ்சில.

“On the first solar day of the month Kāttigai in the 8th year of king Parakêsarivarman *alias* the emperor of the three worlds, the glorious Rājādhirājadêva,—in the fifteen years from the month Tai in the 19th year of the lord Rājarājadêva to the month Aippāsi in the 8th year of the emperor of the three worlds, the glorious Rājādhirājadêva.”

Consequently Rājarāja II. must have been either the immediate predecessor or one of the predecessors of Rājādhirāja II.

In eight inscriptions of Rājarāja II. which open with பூ மருதிய திருமாதும்,² the king bears the epithet Parakêsarivarman. Besides, there are two inscriptions of his which have the same introduction as those of Rājādhirāja II. (கடல சூழ்ந்த பார் *etc.*). In one of these (No. 219 of 1901) Rājarāja II. is called Parakêsarivarman, and in the second (No. 375 of 1902) Rājakêsarivarman.

To return to Kulōttunga III., an inscription of his 19th year asserts that he undertook an expedition into the North and entered Conjeeveram.³ This statement is borne out by the fact that three inscriptions of his reign are found at Conjeeveram⁴ and five others as far north as Nellore.⁵

The following vassals of Kulōttunga III. are mentioned in epigraphical records:—

1.—Madhurāntaka-Pottappi-Chōla *alias* Tammusiddhi-araiśaṅ⁶ made a grant to the Vishnu temple at Nellore *alias* Vikramasimhapuram⁷ in the 26th year of Kulōttunga III.(=A.D. 1203-4). Another Nellore inscription of the [3]1st year (=A.D. 1208-9) refers to Madhurāntaka-Pottappi-Chōla *alias* Nallasiddhi-arasar.⁸ Other inscriptions of Tammusiddhi are dated in Śaka-Samvat 1127 and 1129 (=A.D. 1205-6 and 1207-8),⁹ and Nallasiddhi was the name of an uncle of his.¹⁰

2.—An inscription of the 5th May A.D. 1205 in the Êkāmranātha temple at Conjeeveram¹¹ records the gift of a lamp by the Gaṅga chief Śiyagaṅga Amarābharaṇa

¹ No. 7 of 1893. in the Êkāmranātha temple at Conjeeveram.

² See p. 79 above.

³ See p. 206 above.

⁴ Nos. 36 and 38 of 1893, and *Ep. Ind.* Vol. VI. p. 281, No. 44.

⁵ For the date of one of them, see *Ep. Ind.* Vol. IV. p. 219, No. 16.

⁶ No. 195 of 1894:—மதுராந்தகப்பொ[த்]தப்பிச்சொழிநுன ச [ம்மு]வீரையரைசன்.

⁷ செடங்கொண்டசொழிமண்டலத்துச்செதி துலமாணிக்கவளநாட்டுப்பெண்டநாட்டு நெல்லூரான லீக்-கிராமசங்கபுரத்துத்[தி]ருப்பாற்கடற்சித்திரமேழிவிண்ணகரிற்பள்ளிகொண்ட[ட]பெருமாளுக்கு. Nellore is mentioned under the name Vikramasimhapuram in the Bitraguṇṭa grant of Saṅgama II., *Ep. Ind.* Vol. III. p. 24.

⁸ No. 205 of 1894:—ம[சு]ராந்தகப்பொத்தப்பிச்சொழிநுன லல்லவிசைவர்.

⁹ See *Ep. Ind.* Vol. VII Nos. 17 and 21.

¹⁰ See *ibid.* p. 122, and compare p. 129.

¹¹ *Ep. Ind.* Vol. VI. p. 281, No. 44

alias Tiruvêgambam-udaiyân, in whose time the Tamil grammar *Nannûl* was composed, and his queen Ariyapillai gave two lamps to the temple at Tiruvallam in the [3]4th year of Kulôttunga (III.).¹

3.—Two inscriptions of the 27th and 33rd years of Kulôttunga III. record grants of land by Chôla-Pillai *alias* Alagiya-Chôla *alias* Edirili-Chôla-Śambuvarâyan, the son of Śengêni Ammaiyan.² This chief is already known from the Poygai inscriptions of Râjarâja III., the successor of Kulôttunga III.³ Two inscriptions of *Tribhuvana-chakravartin* Kônêrimêlkonḍa-Kulôttunga-Chôladêva record grants by Śengêni Ammaiyan Kanṇuḍaipperumân *alias* Vikrama-Chôla-Śambuvarâyan.⁴ As this Śengêni Ammaiyan must have been the father of the above-mentioned Alagiya-Chôla, the two inscriptions may be safely allotted to Kulôttunga III. Another inscription of Kulôttunga-Chôladêva (III.?) introduces a member of the same family, named Śengêni Miṇḍan Attimallan Śambuvarâyan.⁵

4.—The chief noted under No. 2 and one of the last-mentioned chiefs seem to be referred to in two inscriptions of the 20th and 21st years at Śengama, which I have accordingly allotted to Kulôttunga III.⁶ The same two inscriptions contain the names of two other feudatories of Kulôttunga III., *viz.* Viḍugâdalagiya-Perumâl, a chief of Dharmapuri in the Salem district,⁷ and Malaiyan Vinaiyai-venṇân *alias* Karikâla-Chôla-Âdaiyârṇâd-Âlvân.⁸

5.—The Śengama inscription of the 21st year refers to a certain Yâdavarâya. This title was borne by two chiefs, *viz.* Tirukkâlattidêva⁹ and his son Vîra-Nârasimhadêva. The former is mentioned in inscriptions of the 16th and 17th years of Kulôttunga III.,¹⁰ and the other in inscriptions of the 36th and 37th years of the same king¹¹ and in an inscription of the 8th year of Râjarâjadêva (III.), the successor of Kulôttunga III.¹² In an inscription of the 15th year of Kulôttunga (III.), this chief calls himself 'prince Simha *alias* Vîrarâkshasa-Yâdavarâja, the son of Yâdavarâja *alias* Tirukkâlattidêva.'¹³ Both Tirukkâlattidêva and his son claimed descent from the Eastern Châlukya family; for, they bore the *birudas* Vêṅgîvallabha and Śâsikula-Châlukki. The Venkatêsa-Perumâl temple on the Tirupati hill contains an inscription of the 34th year of *Tribhuvana-chakravartin* Vîra[n]ârasimhadêva Yâdavarâya (No. 71 of 1888-89). In the 40th year of Vîranârasimhadêva-Yâdavarâya the same temple was rebuilt.¹⁴ Another Tirupati

¹ See p. 122 above.

² No. 36 of 1893, in the Arulâla-Perumâl temple at Conjeeveram:— அம்மைஅப்பன் மகந் சொழப்பின்[னை] ஆன அழகியசொழச்சம்புவராயந், and No. 94 of 1900, at Tiruvottûr:— செங்கெணி அம்மையப்பன் அழகியசொழான எதிரிவிசொழச்சம்புவராயன்.

³ Above, Vol. I. p. 87.

⁴ Above, Vol. I. No. 132, and Vol. III. No. 61.

⁵ See above, p. 120 f.

⁶ See *Ep. Ind.* Vol. VI. p. 333.

⁷ See *ibid.* p. 331.

⁸ மலையன் வினையைவென்றான கரிகாலசொழ ஆடையூர்நாடாழ்வான்.

⁹ This name is derived from Kâlatti, the Tamil name of Kâlahasti in the North Arcot district.

¹⁰ No. 33 of 1893, in the Arulâla-Perumâl temple at Conjeeveram, and No. 16 of 1897, at Takkôlam near Arkôṇam.

¹¹ No. 406 of 1896, at Tiruppâsûr, and No. 182 of 1894, at Tirukkâlukkunram.

¹² No. 200 of 1892, at Kâlahasti.

¹³ No. 197 of 1892, at Kâlahasti:— யாதவராஜரான திருக்[கா]ளத்திதெவர் மகனார் சிங்கபிள்ளையாரான வீரராசுதயாதவராஜந்.

¹⁴ See *Ep. Ind.* Vol. VII. p. 25.

inscription (No. 58 of 1888-89) is dated in the [8]th year of *Tribhuvanachakravartin Tiruvēngadanātha-Yādavaraya*, who may have belonged to the same family.

No. 85.—INSCRIPTION AT TIRUMANIKULI.

This inscription (No. 165 of 1902) is engraved on the right of the entrance into the east wall of the *prākāra* of the *Vāmanapurīśvara* temple at *Tirumānikuli* in the *Cuddalore tāluka*¹ of the *South Arcot district*. This village is called *Udavi-Mānikuli* by *Tirunāṇasambandar*, and *Udavi-Tirumānikuli* in some of its inscriptions. According to the subjoined record (l. 3 f.) it belonged to the district of *Rājarāja-valanādu*, and according to other inscriptions to *Mēlkkāl-nādu*, *Mērkāṇādu* or *Mērkā-nādu*, a subdivision of *Vadakarai-Rājendra-Chōla-valanādu*, *Virudarājabhayamkara-valanādu*,² or *Rājarāja-valanādu*.

The inscription is dated in the 3rd year of *Kulōttuṅga-Chōla III.* on a day which corresponds to the 12th August A.D. 1180.³ It records the gift of 32 cows for a lamp. The donor was a native of *Kūḍal*, which was situated in the same district as *Tirumānikuli* and seems to be identical with the modern *Kūḍalūr* (*Cuddalore*).⁴

TEXT.

- 1 ஐஹி ஸ்ரீ [||*] புயல் பெருக வளம் பெருக்கப்பொய்யாத நான்மறையின் செ[யல்
வாய்ப்பு]த்[திருமகனும் வெ]ஜயமகனஞ்சு[சி]றந்து வாழ வெணமதி பொற்குடை
[விள]ங்க வெல்[வெ]ந்தரடி வணங்க மண்மடந்தை மனமகு[ழ]
- 2 மனுவின் நெறி தழைத்தொங்கச்சகமுஞ்செங்கொலுந்தனித்தனைத்துஞ்செல⁵ நடக்கக்-
க[ற்]பக்கால⁶ புவி காப்ப பொற்பமைந்த முடி சூடிச்செய்பொந்⁷ விரலிஹா-
ஸனத்தபவ்வனமுமுதுடையாளொடும்⁸ வீற்றிருள்-
- 3 தருளிய கொப்பரகெசரிபற்றான⁹ துறவனசக[வ]த்திகள் ஸ்ரீக-வொத்துங்க-
சொழுவெவற்க்கு ய[ர]ண்டு மு[ந்]றவது¹⁰ வீஹநாயற்று சவரகூத்து¹¹ பஞ்-
சமியல் திங்கள்குழமையம்¹² பெற்ற கவையிநாள் ஐராஜராஜவள-
- 4 னுட்டு உடையார் திருமாண்குழியானுடையநாயனற்கு இனநாட்டுக்கூடலரசநாராய-
ணன் எழிசைம[ர]கனான ஜனனாதக்கச்சியராயன் வைத்த திருநுந்தாவிளக்கு
ஒன்றுக்கு விட்ட சாவா மூவாப்பசு நடு [||*] இ[ப்]பசு முப்பத்திரண-
- 5 மும் கைக்கொண்டு இத்திருநுந்தாவிளக்கு ஒன்று[ம]¹³ ஸந்தூரத்தவரை செலுத்தக்-
கடவொம் இக்கெ[ர]யிலில்¹⁴ திருமுண்ணுழிகைலவெயொய் [||*] இப்படி
ஸம்மதித்து இவ்[வ]வெயங்கொண்டொம் [||*] இது பன்மாஹஸாரகெ¹⁵
||[உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant (*and*) increased the

¹ No. 154 on the *Madras Survey Map* of this tāluka, where the name is spelt 'Tirumankuli.'

² Compare page 152 above.

³ See *Ep. Ind.* Vol. VII. p. 171, No. 66.

⁴ Compare *Kōval* for *Kōvalūr* in *Ep. Ind.* Vol. VII. p. 146. In Tamil literature *Kūḍal* is used as a synonym of *Madurai* (*Madhurā*). In an inscription of *Virarājendra I.* *Kūḍal* occurs as a shorter form of *Kūḍalāṅgamam*; see page 64 above.

⁵ Other inscriptions read திக்கனைத்துஞ்.

⁶ Other inscriptions read கற்பகாலம்.

⁷ Read வீர.

⁸ Read வீற்றி.

⁹ Read துறவன.

¹⁰ Read முன்றவது.

¹¹ Read பகூத்து.

¹² Read மையம்.

¹³ Read வந்தூரத்தி.

¹⁴ Read திருவண்.

¹⁵ Read பன்மாஹஸார.

fertility (*of his country*); while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) In the third year of (*this*) king Parakêsarivarman *alias* the emperor of the three worlds, Śrî-Kulôttunga-Śôladêva, who was pleased to be seated together with (*his queen*) Bhuvanamuḷudaiyâl on the throne of heroes (*which consisted of*) pure gold,—on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month Simha,—one perpetual lamp was given to Âḷudaiyanâyanâr of Tirumânikuḷi, the god of Râjarâja-vaḷanâdu, by Araśanârâyanan Êḷisaimôgan, *alias* Jananâtha-Kachchiarâyan, of Kûḍal in the same *nâdu*. For (*this lamp he*) granted 32 undying and unaging cows.¹

(L. 4.) Having received these thirty-two cows, we, the members of the assembly (*in charge*) of the store-room² of this temple, shall have to maintain this perpetual lamp as long as the moon and the sun shall last.

(L. 5.) Having agreed thus, we took charge of this gift. This (*gift is placed under*) the protection of all *Mûhêścuras*.

No. 86.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 457 of 1902) is engraved on the west wall of the second *prâkâra* of the great Śaiva temple of Naṭarâja at Chidambaram³ in the South Arcot district. It is dated on the 88th day of the 9th year of Kulôttunga-Chôla III. and records that the king sanctioned a grant of land to the temple by a certain Kêraḷarâjan (ll. 6 and 10). The land granted was situated in two hamlets of Chidambaram, the first of which bore the name Kaḍavâchchêri *alias* Tillainâyaganallûr (l. 6). Kaḍavâchchêri is found on the map about 2 miles south of Chidambaram,⁴ and Tillainâyaganallûr survives as the name of a neighbouring village which has now been joined to Uṣuppûr.⁵ The second hamlet, Śâttaṅgudi *alias* Mahîpâlakulakâlanallûr⁶ (l. 7), I am unable to identify.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ ஸ்ரீ புயல் வாய்த்து வளம் பெருகப்பொய்யாத நான்மறையின் செயல்
வாய்ப்பத்திருமகளுஞ்ஜயமகளுஞ்சிறந்து வாழ வெண்மதி பொற்குடை விளங்க
வெல்வெந்தாடி வணங்க மண்மடந்தை மனங்களிப்ப மனுநீதி தழைத்.
- 2 தொங்கச்சக்கரமுஞ்செங்கொலுந்திக்கனைத்துஞ்செல நடப்பக்கற்பகாலம் புவி காக்கப்-
பொற்பமைந்த முடி புனைந்து விசுமபாண்டியன் வெண்ட விட்ட தண்டால்
வீரபாண்டியன் மகன்⁷ பட எழகம்⁸ பட மறப்படை படச்சிங்களப்படை
⁹ முக்கறுப்புண்டு அலைகடல்

¹ Compare *Ep. Ind.* Vol. VII, p. 134, note 2.

² See above, p. 20, note 5.

³ Two inscriptions from the same temple have been published in *Ep. Ind.* Vol. V. pp. 103 f. and 105 f.

⁴ No. 103 on the *Madras Survey Map* of the Chidambaram tâluka.

⁵ No. 107 on the same map.

⁶ This surname seems to be derived from one of the titles of Râjendra-Chôla I., who is stated to have defeated a certain Mahipâla; see above, Vol. II. p. 109.

⁷ No. 1 of 1899 reads மக்கள்.

⁸ The same inscription reads எழகத்தார்.

⁹ Read முக்க.

- 3 புக வீரபாண்டியனை முதுகிடும் படி தாக்கி மதுரையும் அரசங்கொண்டு ஜய-
ஷ்டலாட்டு அம்மதுரையும் அரசும் நாடும் அடைந்த பாண்டியர்களிததருளி
மெயம்மலர்ந்த வீரக்கொடியுடன் தியாகக்கொடி எடுத்துச்செம்பொன் [வி]ரவிழ்-
ஹாலனத்துப்புவனமுழுதுடை-
- 4 யாளொடும் வீரறிருந்தருளிய கொப்பரகெசரிபம்மரான திருவனச்சகரவர்த்திகள்
மதுரை கொண்டருளின ஸ்ரீகுலொத்துங்கொழுதெவர்க்கு யாண்டு ஒன்பதாவது
நாள் எண்ப[த்]தெட்டினால் வரலாடிஞ்செய்தருளி வந்த செய்யுமபடிப்படி [*]
ஆளுடையாற்குச்சாத் தியருளத்திருப்பள்ளித்தாமத்-
- 5 திருந்தவனஞ்செய்யவும் [இ]த்திருந்தவனஞ்செய்கிற திருந்தவனக்குடிகள் பெர்
இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் திருந்தவனப்புறஇறை[தி]வியாகவும் ராஜ-
ராஜவளநாட்டுக்கீழ்வெங்கைநாட்டுப்பெருகல்லூருடையான் திருவெகம்பமுடையான
திருவனந்தி[ஸ்]ரமுடையா-¹
- 6 னா கெர[ள]ராஜன் பெரும்பற்றப்புலியூர் உழைச்சரணன் வடுகன் [தி]ருநட்ட-
மாடி பெரில் அநுநாமகரணத்தால பலர் பகலும் விடைகொண்ட நிலம் [*]
இவ்வூர்ப்பிடாகை கடவாய்ச்செரியான திலைநாயகநல்லூரில் சுந்தாசொழுவதிக்கு
மெற்கு உத்தமசொழுவாய்க்காலுக்குத்தெற்கு முதற்-
- 7 கண்ணாற்று இரண்டாஞ்சதிரத்துக்கொலலைநிலம் ஒருமாவும் [*] பிடாகை அச்செ-
ரிச்சாததங்குடியான மலீபால்குல[க]ாலநல்லூரில் குதவைவதிக்கு மெற்கு உத்-
தமசொழுவாய்க்காலுக்குத்தெற்கு நாலாங்கண்ணாற்று முதற்சதிரத்து மிகுதிக்கு-
றைவு உள்ளடங்கத்தரம் பெற்ற நிலம் அறையெ முனறு² மா
- 8 முக்காணி அரைக்காணி முந்திரிகைக்கீழ்³ முக்காவெ நாலு மா அரைக்காணி
முந்திரிகையும் [*] ஆககொலலை [உ]ட்பட ஊர[ப]டி நிலம் அறையெ
நாலு மா முக்காணி அரைக்காணி முந்திரிகைக்கீழ்³ முக்காவெ நாலு மா
அரைக்காணி முந்திரிகையினால் மடக்கு⁴நிலம் அரைக்காணி முந்திரிகைக்கீழ்³ ஒன்-
பது மா முக்-
- 9 காணிக்கீழ் முக்காவெ முக்காணியும் [*] திருந்தவனமும் திருந்தவனப்புறஇறை-
யியியுமாக ஆளுடையார் தெவதானம இவ்வூரில் பல வரவையொடுங்கூட்டவும்
[*] இங்கிலத்துக்கு இவ்வூர் தண்ட நிச்சயிதத காசில் மடக்கொபாதியால்
வந்த காச ஊரில் கழிக்கவும் [*] இப்படிக்குக்கொயிலில் திருப்-
- 10 பூமண்டபத்துக்கு⁴ ஸமிபத்திலெ திருமாள்கையிலெ கல் வெட்டவும் [*] திருந்த-
வனக்குடிகள் பெர் இருவற்குந்திருந்தவனக்குடிகள் செய்து வருங்குடிமை உள்-
ளிட்டன கொள்ளாதொழியவும் [*] பெற வெணுமென்று கொளராஜன் நம-
க்குச்சொன்னமையில் இப்படி செய்-
- 11 யக்கடவதாகச்சொல்லி இப்படி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்-
கூறு செய்வார்களுக்குஞ்சொன்னமும் [*] இந்[தி]லம் ஒன்பதாவது முதல பல
வரவையொடுங்கூட்டி[த்த]ருந்தவனமும் திருந்தவனக்குடிகள் பெர் இருவற்கும்
இலக்கைக்குங்கொற்றுக்குந்திருந்தவனப்-
- 12 புறஇறையிலியுமாய்⁵ நீற்கவும் இப்படிக்குக்கொயிலிலெ கல் வெட்டவும் பண்ணி
இத்திருந்தவனக்குடிகள் அளக்கக்கடவ திருப்பள்ளித்தாமம், பெர் ஒன்றுக்கு
நாளொன்றுக்குக்குறுணி நானூழியாக வந்த திருப்பள்ளித்தாமம் திருப்பூமண்டபத்-
[து]க்கு முதலாக அளக்கவும் இவாகளைத்திரு-
- 13 நந்தவனக்குடிகள் செய்து வருங்குடிமையுள்ளிட்டன கொள்ளாதொழியவும் பண்ணு-
வது [*] எழுதினார் திருமந்திரஜீல ராஜநாராயணமுலெந்தவெளான்⁶ [*]

¹ Read தீயா.

² Read ஸம்ப.

³ Read முனறு.

⁴ Read தீநக.

⁵ Read கீழ்.

⁶ Read முலெந்த.

எழுதி விழுப்பாயிராஜரும் துளம்பாயிராஜரும் பாண்டியராஜரும் களப்பாளராஜ-
ரும் சந்திரராஜரும் இராஜவயலவய-

14 பல்லவர[ா]பரும் வயிராயிராஜரும் எழுத்திட்டுப்புகுந்த செயும்படிப்படி எழுதியது ||௨

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant and (*hence*) the fertility (*of his country*) increased; while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) While, by an army despatched at the request of Vikrama-Pâṇḍya, the son of Vîra-Pâṇḍya was subdued; while Êḷagam¹ was subdued; while the Maṛa army² was subdued; while the Śingala soldiers had (*their*) noses cut off and rushed into the rolling sea,— (*he*) attacked Vîra-Pâṇḍya, (*forcing him*) to turn (*his*) back, took Madurai and the throne, set up a pillar of victory, was pleased to bestow that (*city of*) Madurai, the throne and the country on the Pâṇḍya who had taken refuge (*with him*), and raised the banner of liberality, together with the banner of heroism which displayed the body (*of the tiger?*).

(L. 3.) On the eighty-eighth day of the ninth year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôḷadêva, who was pleased to take Madurai,— the following order was issued (*by the king*) and received.

(L. 4.) In order to lay out a flower-garden (*which shall furnish*) the garlands to be placed on (*the image of*) Âḷudaiyâr, and in order to (*provide*) tax-free (*land*) for the maintenance³ of the flower-garden, (*viz.*) for (*supplying*) clothing⁴ and food⁵ to the two attendants who work in this flower-garden,— Tiruvêgambam-udaiyân⁶ Tiruvanantîsvaram-udaiyân *alias* Kêraḷarâjaṇ, a native of Perunallûr in Kîl-Vêṅgai-nâḍu, (*a subdivision*) of Râjarâja-valanâḍu,⁷ purchased (*the following*) land from several persons in the name of another, (*viz.*) in the name of Uḷaichcharaṇaṇ Vadugaṇ Tirunattamâdi⁸ of Perumbarrappuliyûr.⁹

(L. 6.) In Kaḍavâychchêri *alias* Tillainâyaganallûr, a hamlet of this village, one twentieth (*vêli*) of dry land in the second square of the first *kaṇṇûru* to the west of the road of Sundara-Śôḷa (*and*) to the south of the channel of Uttama-Śôḷa; and in Śâttaṅgudi *alias* Mahîpâlakulakâlanallûr (*near*) that *sêri* (*i.e.* Kadavâychchêri), a hamlet (*of this*

¹ This place is probably identical with Tiruvêdagam near Koḍimaṅgalam in the Madura tâluka, which is referred to as 'Êdagam' by Tiruñânasambandar.

² *I.e.*, perhaps, the army of the Maṛavas.

³ On *puram* see above, p. 6, note 9.

⁴ With *ilakkai* compare *ilakkar* in the Tamil dictionaries, and its synonym *puḷavai* in No. 68 above, text line 4.

⁵ On p. 141 above, note 13, *korru* was unnecessarily corrected into *kottu*. According to Dr. Gundert's *Malayâlam Dictionary* it means 'food, victuals, rice.'

⁶ This name is derived from the Tamil designation of the Ekâmranâtha temple at Conjeeveram.

⁷ See page 209 above.

⁸ This is a Tamil synonym of Natarâja, the name of the god of the Chidambaram temple.

⁹ This is one of the Tamil names of Chidambaram; see page 214 below.

village), one half (*veli*), three twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{3\frac{1}{2}0}$ of ¹ three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth—more or less—of classified land² in the first square of the fourth *kannāru* to the west of the road of Kundavai (*and*) to the south of the channel of Uttama-Śōḷa,—altogether, including the dry land, according to the village (*accounts*), one half (*veli*), four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{3\frac{1}{2}0}$ of three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth of land.

(L. 8.) Of (*this*), one hundred-and-sixtieth (*veli*) and one three-hundred-and-twentieth; $\frac{1}{3\frac{1}{2}0}$ of nine twentieths and three eightieths; and ($\frac{1}{3\frac{1}{2}0}$)² of three quarters and three eightieths (*is*) second-crop land.

(L. 9.) (*This land*) has to be added to the various plots in this village (*which are*) the temple property of (*the god*) Âḷudaiyâr, as a flower-garden, and as tax-free (*land*) for the maintenance of the flower-garden. Out of the money which this village has decided to levy from this land, the money which accrues from the second-crop assessment (?) has to be deducted from (*the amount due by*) the village. This has to be engraved (*on*) stone on the wall near the *Tiruppūmaṇḍapam*³ in the temple. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from the two attendants of (*this*) flower-garden.

(L. 10.)⁴ “Kêralarâjan having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers⁵ to enter (*that land*) as such in the account (*book*).”

(L. 11.)⁶ “From the ninth (*year of the king's reign*) forward, this land has to be added to the various (*other*) plots (*of this village*) and has to be considered as a flower-garden and as tax-free (*land*) for the maintenance of the flower-garden, (*viz.*) for (*supplying*) clothing and food to the two attendants of the flower-garden. This has to be engraved (*on*) stone in the temple. The garlands to be supplied by the attendants of this flower-garden, (*and*) amounting to one *karuṇi* and four *nîli* (of flowers) per day for each person, have to be supplied in advance to the *Tiruppūmaṇḍapam*. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from these (*attendants*).” Written by the royal secretary, Râjanârâyana-Mûvêndavêḷân.

(L. 13.) (*The above*) was copied from the order received, which was written (*by the royal secretary*) and signed by Viluppâdhirâjar, Nulambâdhirâjar, Pândiyarâjar, Kalappâlarâjar, Nandiyarâjar, Râjavallabha-Pallavarâyar and Vayirâdhirâjar.

No. 87.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 458 of 1902) is engraved on the same wall as the preceding one

¹ Here and in the next paragraph, $\frac{1}{3\frac{1}{2}0}$ is substituted for the arithmetical term *kil*, and ($\frac{1}{3\frac{1}{2}0}$)² for the second *kil*. Compare above, Vol. II. p. 48, notes 2 and 3.

² *I.e.* land assessed according to the quality of the soil.

³ *I.e.* the building in which the flowers for the use of the temple were kept.

⁴ The following passage contains the order of the king on Kêralarâjan's request.

⁵ Compare above, p. 44, note 10.

⁶ The following passage is an endorsement of the royal secretary. I have omitted the two words *panni*, ‘having caused’ (l. 12), and *panṇuvadu*, ‘it shall be caused’ (l. 13), which would make the translation unintelligible.

(No. 86). It is dated on the 118th day of the 11th year of Kulōttunga-Chōla III. and records that the king sanctioned a grant of land to the temple by a certain Valuvarāyan (ll. 5 and 12). The land granted was situated in the same two hamlets of Chidambaram which were mentioned in No. 86, viz. Mahīpālakulakālanallūr (l. 6) and Kadavāy-chchēri *alias* Tillaināyaganallūr (l. 8). Chidambaram itself is referred to as Perumbarrappuliyūr in Rājādhirāja-vaḷanādu (l. 5), and its Śiva temple as Tiruchchirram-balam-uḍaiyār (l. 9.).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [[உ] புயல் வாய்த்து வள[ம்] பெருகப்பொய்யாத நானமறையின் செயல் வாய்ப்பத்திருமகளும் ஜயமகளும் சிறந்து வாழ வெண்மதி பொறகுடை வளங்க வெல்வெந்தரடி வணங்க மணமடந்தை மனங்களிப்ப மனு[ரீதி] தழைத்தொங்கச்சக்கரமுஞ்செ-
- 2 ஹ்கொலுந்திக்கனைத்துஞ்செல நடக்க துற்பகாலம் புவி காக்க பொற்பமைந்த முடி புனைந்து தண்டொன்றால் வீரபாண்டியன்மன் மகனை மூக்கரிந்து கொண்டு வீசுபி- பாண்டியற்கு கூடல்மாநகர் குடுத்து மீண்டதற்பின் எடுத்து வந்து பரிபவத்தால் எதிர்த்த வீரபாண்-
- 3 டியனை முடித்தலை கொண்டமர் முடிவில் ஜயவ்ஹுலு நடட பின் வாகைப்பெரு- விரக்கொடி¹ தியாகக்கொடி உடன் எடுத்து செம்பொன் வீரவஹுலானத்து லுவனமுழுதுடையாளொடும் வீற்றிருந்தருளிய கொப்பரகெவரிபதூரான த்ரீலுவ- னச்சகூவத்திகள் மது-
- 4 றை கொண்டு பாண்டியனை முடித்தலை கொண்டருளிய ஸ்ரீகுலொத்துங்கசொழ்தெ- வர்க்கு யாண்டு பதினொன்றாவது நாள் நூற்றொரு[ப]த்தெட்டினால் வரலாஉஞ்செ- ய்தருளி வந்த செய்யும்[ப]டிப்படி [*] ஆளுடையார்க்குச்சார்த்தி அருளத்திருப்- ப[ள்*]ளித்தாமத்திருந்தவனமாகச்சத்தமலி-
- 5 வளநாட்டு[ப]பாம்புணிக்கூற்றத்துத்தெவங்குடையான் திருப்புறம்பியமுடையான் க[யி]- லாயதெவனான வாளுவராயன் செயவிக்கிற கமிலாயதெ[வ]ன திருந்தவனத்து குடிகள் பெர் இருவர்க்கு இலக்கைக்குஹ்கொற்றுக்கும் உடலாக நாராயிராஜ- வளநாட்டுப்பெரும்[ப]ற்றப்புலியூர் மூலபருவை-
- 6 யாரில் உழைச்சாணன் திருச்சிற்றம்பலமுடையான் பொன்னம்பலக்கூத்தனும் வார்- க்கியன் தெவன் பொன்னம்பலக்கூத்தனும் பக்கல் இவ்வூர் மெல்பிடாகை² மயி- ர்பாலகுலகாலநல்லூர்ப்பால் ஸ்ரீசந்தரசொழுவதிக்கு மெற்கு ஸ்ரீசொழுகுலசந்தரிவா- யக்காலுக்குத்தெற்கு ஐஞ்சாங்க[ண்]னாற்று நாலாஞ்சதிரத்து இவர்க-
- 7 ள் பக்கல் விலைகொண்ட நிலத்தினுக்கெல்லை விற்பாரிலத்தினுக்குக்கீழ்க்கும் ஒடை- க்குத்தெற்கும் புளியம்பூண்டி உடையான் அந்தியநாமகரணத்தால் விலைகொண்ட- னுபவிக்கிற நிலத்தினுக்கு மெற்கும் கண்ணாற்றுவாய்க்காலுக்கு வடக்கும் [*] இவ்வசைத்த இந்நான்கெல்லையிலும் உட்பட வந்த விளைநிலம் [அ]ரை-
- 8 யெ ஒருமா முக்காணியும் வடக்கில் ஒடைநிலங்காணியும் ஆக விளைநிலம் அரை- யெ இரண்டு மாவும் [*] கடவா[ப்*]சசெரி ஆன தில்லைநாயகநல்லூர்ப்பால் ஸ்ரீசந்தரசொழுவதிக்கு மெ[ம]ற்கு உத்தமசொழுவாய்க்காலுக்குத்தெற்கு முதற்கண்- னாற்று³ முன்றாஞ்சதிரத்துத்திருந்தவனமாகக்கொண்ட கொல்லைநிலத்தினுகு எல்லை உடையார் தி-
- 9 ருச்சிற்றம்பலமுடையார் தெவதானம் எதிரிவிசொழந் [தி]ருந்தவனத்துக்கீழை⁴ த்தி- ரும[டை]வளாகத்து மனை வானிளத்துக்கு கீழ்க்கும் உத்தமசொழுவாய்க்காலுக்குத்- தெற்கும் விற்பான் கொல்லைக்கு மெற்கும் உடையார் திருச்சிற்றம்பலமுடை-

¹ Read வீர.² Read மஹ்பால.³ Read முன்.

Read கீழை.

யார் தெவதானம் நிச்சயவாசகன திருந்தவனத்துக்கு வடக்கும் [*] ஊர்ப்படி [நீ]லம் இரண்டு மா-

10 வும் [*] வாச்சியன் மஹேசுவரன் திரண்டவான் குறங்களை ராஜவ-குரியப்பிரமமாராயன் பெரில் அன்னியநாமகரணத்தால் விலைகொண்ட வீளைநிலம் அரையெ இரண்டு மாவும் கொல்லீலம் இரண்டு மாவும் ஆக இவ்வூர்ப்படி நிலம் அரையெ நாலு மாவும் [*] முன்னுடையாரைத்தவிர்ந்து¹ இறையினி ஆக ஆளுடையார் தெ[வ]தானம் பல

11 வரவையொடுக்கூட்டி இந்நிலத்துக்குத்தண்ட நீயயித்த நிலஒபாதி தரஒபாதி மடக்கால் வந்த காச ஊரிழக்கவும் [*] இந்நிலம் விலைகொண்ட வுராணகளை கொயினிலை ஒடுக்கவும் [*] திருந்தவனக்குடிகள் பெர் ஒன்றுக்கு நாளொன்றுக்கு குறணி நானாழி ஆக வந்த திருப்பள்ளித்தாமந்திருப்பூமண்ட[ப]த்துக்கு முதலாக அளக்கவும் [*]

12 இவர்கள் மத்துளள திருந்தவனக்குடிகள் செய்யங்குடிமைகள் செய்யாதொழியவும் [*] இப்படிக்கு திருமாளிகையிலெ கல் வெட்டவும் [*] பெற வெணுமென்று வாளுவராயன் தான் நமக்குச்சொன்னமையில் இப்படி செய்யக்கடவதாகசசொல்லி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்கூறு செய்வார்களுக்குஞ்சொ[ன்]னெனம் [*] இப்ப-

13 டி செய்ய[ப்]பண்ணுவது [*] எழுதினான் திருமந்திரஒலை மீனவன்முலெந்தவெளான்² [*] இப்படி திருவாய் [ம]மாழிந்தருளிஊர் [*] இவை குருகுலராயன் எழுத்து [*] இவை களப்பாளராயன் எழுத்து [*] இவை [வ]யிராதராயன்³ எழுத்து [*] இவை மழவராயன் எழுத்து [*] இவை நந்தி[ய]ராய[ன்] எழுத்து [*] இவை அமரகொன் எழுத்து [*] இவை காடு[வெ]ட்டியெழுத்து [*] இவை பாண்டியராய[ன்] எழுத்து [*] இவை அனக[ர]ாயன் எழுத்து [*]

TRANSLATION.

[The first sentence is identical with the beginning of No. 86 above.]

(Line 2.) By a single army (*he*) had the nose of the son of Vira-Pāṇḍya cut off, gave the great city of Kūdal (*i.e.* Madhurā) to Vikrama-Pāṇḍya, and returned. After this, (*he*) took the crowned head of Vira-Pāṇḍya,¹ who had started and faced (*him*) because (*he felt his*) disgrace.

(L. 3.) After having set up a pillar of victory at the end of the war, (*he*) raised the banner of victory and great heroism, together with the banner of liberality. On the one-hundred-and-eighteenth day of the eleventh year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyāḷ on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrī-Kulōttunga-Śōladêva, who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya,²— the following order was issued (*by the king*) and received.

(L. 4.) In order to supply clothing and food to the two attendants of the flower-garden of Kayilāyadêvaṇ.— which Tiruppurambiyam-udaiyāṇ³ Kayilāyadêvaṇ⁴ *alias*

¹ Read தவிர்ந்த.

² Read முலெந்த.

³ Read வடராதிராயன் in accordance with No. 86 above, text line 14, where we have வயிராயிராஜர்.

⁴ From No. 88 below, text line 4 f., it appears that this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king, who thus publicly acknowledged his defeat. On previous occasions I explained the words *talai kōṇḍi* by 'who cut off the head;' see above, pp. 21 and 43, and *Ep. Ind.* Vol. IV. p. 219.

⁵ See the preceding note.

⁶ Tiruppurambiyam is a village near Kumbhakōṇam; see above, Vol. II. p. 381.

⁷ *L. Kulāsadêva*

Vâluvarâyaṇ, a native of Dêvaṅgu [di] in Pâmbuṇi-kûṛram, (a subdivision) of Suttamali-valanâḍu, had caused to be laid out as a flower-garden (which should furnish) the garlands to be placed on (the image of) Âḷudaiyâr,—(he) purchased from Uḷaicheharanaṇ Tiruchchirrambalam-uḍaiyâṇ Poṇṇambalakkûttan¹ and Vârkkiaṇ Dêvaṇ Poṇṇambalakkûttan, (two) among the chief members of the assembly² of Perumbarrappuliyûr in Râjâdhirâja-valanâḍu, land in the fourth square of the fifth *kannâru* to the west of the road of Śrî-Sundara-Śôḷa (and) to the south of the channel of Śrî-Śôḷakulasundarî in Mahîpâlakulakâlanallûr, a hamlet in the west of the village. The boundary of (this land is) to the east of the land of the seller, to the south of a water-course, to the west of the land purchased in the name of another³ and enjoyed by Puḷiyambûṇḍi-uḍaiyâṇ, and to the north of the *Kannârru*-channel. One half (*vêli*), one twentieth and three eightieths of wet land enclosed in these four boundaries thus described, and one eightieth of land (occupied by) the water-course in the north,—altogether, one half (*vêli*) and two twentieths of wet land.

(L. 8.) For the flower-garden (itself he) purchased dry land in the third square of the first *kannâru* to the west of the road of Śrî-Sundara-Śôḷa (and) to the south of the channel of Uttama-Śôḷa in Kaḍavâ[y]chchêri alias Tillainâyaganallûr. The boundary of (this land is) to the east of the side⁴ of the houses of the *Tirumudairilâjam*⁵ on the east of the flower-garden of Eḍirili-Śôḷaṇ, (which is) the temple property of the god Tiruchchirrambalam-uḍaiyâr, to the south of the channel of Uttama-Śôḷa, to the west of the dry land of the seller, and to the north of the flower-garden of Nichchayavâśagaṇ, (which is) the temple property of the god Tiruchchirrambalam-uḍaiyâr. According to the village (accounts), two twentieths (*vêli*) of land.

(L. 10.) In the name of another, (viz.) in the name of Vâchchiyaṇ Mahêśvaraṇ Tirandavâṇ Kurangaṇ alias Râjasûrya-Brahmamârâyaṇ, (he) purchased (these) one half (*vêli*) and two twentieths of wet land⁶ and two twentieths (*vêli*) of dry land,⁷—altogether according to (the accounts of) this village, one half (*vêli*) and four twentieths of land.

Having bought out the former owners and having added (this land) to the various plots (which are) the temple property of (the god) Âḷudaiyâr as tax-free (land),—the money that accrues from the second crop (according to) the land assessment (?) (and) the class assessment⁸ which (this village) has decided to levy from this land, has to be deducted from (the amount due by) the village. The documents of the sale of this land have to be deposited in the temple. The garlands amounting to one *kuruni* and four *nâli* (of flowers) per day for each of the attendants of the flower-garden have to be supplied in advance to the *Tiruppi-maṇḍupam*.⁹ These (attendants) shall not be bound to render the services rendered by the attendants of other flower-gardens. This has to be engraved (on) stone on the wall of the temple.

¹ This name means 'the dancer in the golden hall' and is synonymous with Natarâja, the deity of the Chidambaram temple; compare above, Vol. II. p. 253.

² *Parushai* is a corruption of the Sanskrit *parishad*; compare *Ep. Ind.* Vol. V. p. 43, note 2.

³ Compare No. 86 above, text line 6.

⁴ *Vañilam* is perhaps the same as *vâl-vichchu*, 'the length of a house from the front to the back-door.'

⁵ See above, p. 24 and note 3.

⁶ According to text line 6, these $\frac{1}{2}$ and $\frac{3}{80}$ *vêli* of wet land were situated in Mahîpâlakulakâlanallûr.

⁷ These $\frac{2}{80}$ *vêli* of dry land were situated in Kaḍavâychchêri: see text line 8.

⁸ Compare above, p. 213, note 2.

⁹ See *ibid.* note 3.

(L. 12.) “Vāluvarāyaṇ himself having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers to enter (*that land*) in the account (*book*).”¹

“Thus it should be caused to be done.” Written by the royal secretary, Mīṇavaṇ-Mūvêṇḍavêlāṇ.²

(L. 13.) “Thus (*the king*) was pleased to order by word of mouth.” This (*is*) the signature of Kurukularāyaṇ. This (*is*) the signature of Kaḷappāḷarāyaṇ. This (*is*) the signature of Vayirādh[i]rāyaṇ. This (*is*) the signature of Maḷavarāyaṇ. This (*is*) the signature of Nandiyarāyaṇ. This (*is*) the signature of Amarakōṇ. This (*is*) the signature of Kāduvetṭi. This (*is*) the signature of Pāṇḍiyarāyaṇ. This (*is*) the signature of Anagharāyaṇ.

No. 88.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 66 of 1892) is engraved on the left of the entrance to the north wall of the fourth *prākāra* of the Raṅganātha temple on the island of Śrīraṅgam near Trichinopoly. It is dated in the 19th year of Kulōttuṅga-Chōla III. on a day which corresponds to Tuesday, the 12th November A.D. 1196,³ and recorded an order of the king, the contents of which are lost.

TEXT.

- 1 ||—ஹரி [உ] ஸ்ரீ ஸ்ரீ [ஹரி]* புயல் வாய்த்து மண் வளர புலியாணையும் சக்-
கரமுஞ்செயல் வா[யத்]த மதுதூலுஞ்செங்கொலுந்திசை நட[க]க[க்]கொ[ற்]றவ-
[து]ட[ன்] திரு மகிழுகொடுங்கலி [டு]கட-
- 2 க்குளர் வெண்குடைக்கற்பகாலம் படி கவிக்கக்கிவந் குலமுடி கவித்து[த்]தநி யானை
விட்டாண்மை செய்[து] வடமன்ன[ன]ரத்தறைப்படுத்தி [மு]சிவாறக்கச்ச[சி பு]-
க்[கு] மு[ழு]த[ர]-
- 3 சையுந்திசை [க]வாந்து தண்டொ[ன்]றால் வழுகி மைந்தரை ⁴ முக்க[ரி]ந்து ⁵ தமிழ்-
மது[ரை]ர [டு]காண்டு வ[கு]மபாண்டியற்க்குக்கொடுத்து மீண்ட⁶ பிற் பரிபவத்தா-
லெடுத்து வனூ நெட்டு-⁷
- 4 [ரி]லெதிரந்த ⁸[வி]ரபாண்டியரை முடித்தலை கொண்டமர் முடித்தவன் மடக்கொ-
டியை வெ[ளம்] எற்றித்திருவிழந்த தென்[ன]வதுஞ்சொலதும் ⁹ வணுறைஞ்சியரிய-
[ணையின்] ¹⁰கி[ழிரு]க்க அவ[ன்] முடி மெல-
- 5 டி வைந்துப்ப[டி] வழங்கி மு[டி] வழங்கி பா[ண்டி]யற்க்கு விடை குடுத்து
கொடி வழங்கு வி[லலவ]ற[க்கு] கெ[ரந]வ[ரா] பெறு திரு வழங்கி [வி]ர-
கொளன் வி[ர]ல் தறித்து வெ[ணை] கொண்டு ¹¹ வன்[கி]றஞ்ச[ப்ப]ரறிய
வா[ழ்வருளி]-
- 6 [ப்பரி]கலத்தில[மு]தளித்துப்பருகி த[ல]பகியென்னுந்திருநா[ம்]ம் ப[ரி]த்த பாண்டிய,ந்-
[கி]ருநெ[கி]யமும் ப[ரி]சட்டமுமிலங்கும[ணி]க்கலனும் [ந]ல்[கி] ¹²கிராகவீரகொடி-
யெடுத்து [வ]ர[ை]க வீரக்கழல கட்டித்[கி]கெட்டுமெ-

¹ Compare above, p. 213, note 4.

² See *Ep. Ind.* Vol. IV. p. 219, No. 17.

³ No. 170 of 1902 reads தமிழ்.

⁴ Read நெட்டு.

⁵ Read வீர.

⁶ Read கீழி.

⁷ Instead of the passage beginning with தியாக and ending with புகழெடுத்திட, No. 170 of 1902 reads:—

ஈழத்தாந் முடி வாழ வாழுகதாள்ணை குட்டி.

⁸ Compare *ibid.* note 6.

⁹ Read மூக்க.

¹⁰ Read மீண்ட.

¹¹ No. 170 of 1902 reads வந்திசைறஞ்சி.

¹² Read கீழி.

- 1 வல் கெட்ப்ப சக்கரவெற்பில் புகழெறிப்பச்செம்பொந் வீர[வி]ழ் ஊஸனத்துப்புவன-
முழுதுடையாரொடும் ¹ விற்றிருந்தருளிய கொப்பரகெசரிபன்மரான திரவ்வனச்-
சக்கரவர்த்திக[ள் மதுரை] கொண்-
- 8 0 பாண்டியன் முடித்தலை கொண்டருளி[ய] ஸ்ரீகுலொத்து[ங்]கசொழுவெற்கு யா-
ண்டு யிகு ஆவது வுழிகநாயற்று அபரபகூத்து பஞ்சமியஞ்செவவாய்க்கிழமையும்
பெற்ற பூசத்து [நா]ள் வுலா-
- 9 உஞ்செய்தருளின திருமுக[ப்]படி ||— னதன் தெருவொகூ²கிழ்-³பாண⁴தூணஸம்ஹார-
காரண⁵ [!] ஸ்ரீஜீராமநாமஸு⁶ ஸாவக⁷ ஸாவக⁸ வர⁹ ||— நம் வரியலாற்க்கு
நம் குறைபற்றில் பூ³

TRANSLATION.

(Line 1.) (*Obeisance to*) Hari (*i.e.* Vishnu) ! Hail ! Prosperity ! (*The king*) put on the crown of the race of the Sun, while clouds were abundant and (*hence*) the land was fertile ; while the commands (*sealed with the crest*) of the tiger, the discus, the rules of Manu, (*by*) which (*good*) conduct prospered, and the sceptre ruled (*every*) region ; while the goddess of Fortune rejoiced (*to be united*) with the king ; while the cruel Kali (*age*) perished ; (*and*) while the cool white parasol (*of the king*) overshadowed the earth to the end of the world.

(L. 2.) (*He*) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Ka ch e h i when (*his*) anger abated, and levied tribute from the whole (*northern*) region.

(L. 3.) By a single army (*he*) cut off the nose of the son of the Valudi (*i.e.* the Pândya king), took the Madurai of the Tamil (*country*) and gave (*it*) to Vikrama-Pândya. (*He*) took the crowned head of Vîra-Pândya,⁴ who, after (*the Chôla king*) had returned, started because (*he felt his*) disgrace and faced (*him*) at Neñjûr. (*He*) put an end to the war and caused his (*viz.* the Pândya's) young wife to enter (*his*) harem (?).⁵

(L. 4.) When the Tenṇavan (*i.e.* the Pândya king), who had lost (*his*) fortune and the Śêralan (*i.e.* the Chêra king) came (*to the Chôla king*), bowed (*to him*) and sat down at the foot of (*his*) throne, (*he*) placed (*his*) feet on the crown of the former, granted (*him*) land, granted (*him*) a crown, and gave the Pândya permission (*to go*) ; and to the Villavan (*i.e.* the Chêra king), who (*formerly had*) distributed crores, (*he*) granted a fortune which (*other*) kings could not obtain.

(L. 5.) (*He*) cut off a finger of Vîra-Kêrala and saw (*his*) back (*i.e.* put him to flight) ; (*but*), when (*the latter*) came and bowed (*to him*), (*he*) bestowed riches (*on him*) in public⁶ and gave (*him*) to eat from the (*royal*) plates.

(L. 6.) To the Pândya who bore the glorious name of ' chief of the family of the Sun ' (*he*) granted great treasures, robes, and vessels (*set with*) brilliant jewels. (*He*) raised the banner of liberality and heroism and put on the *vîgai*⁷ (garland) (*and*) the ankle-rings of heroes. The eight quarters obeyed (*his*) orders, (*and his*) fame shone on the mountain surrounding (*the earth*).⁸

¹ Read வீற்றி.

² Read ஸாவக.

³ The remainder of the inscription is lost.

⁴ See above, p. 215, note 4.

⁵ The word *vîlam* is not found in the dictionaries. It is perhaps connected with *vîl*, ' Kârna, desire, lust.'

⁶ Literally, ' so that the (whole) earth knew (it).

⁷ The tree *Mimosa flexuosa*. Garlands of the flowers of this tree are worn by conquerors.

⁸ Instead of the two last sentences, No. 170 of 1902 has :—' (*He*) placed (*his*) pair of feet-- may (*they*) prosper long !-- on the crown of the king of Îlam "

(L. 7.) In the 19th year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâr on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, who, having taken Madurai, was pleased to take the crowned head of the Pândya,¹— on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month Vriśchika,— the following order was issued (*by the king*).

(L. 9.) This (*is*) the everlasting great order of the holy Śrîraṅganâtha (*who is*) the cause² of the creation, protection and destruction of the three worlds.³

To our revenue officers *

¹ See above, p. 215, note 4.

² *Kâraṇam* is meant for *kâraṇasya*, which would, however, offend against the metre.

³ In this Sanskrit verse the king's order is represented as emanating from the god of Śrîraṅgam himself.

* See above, p. 44, note 10.



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"A book that is shut is but a block"

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