



**INSCRIPTIONS (TEXTS) OF
THE PUDUKOTTAI STATE
ARRANGED ACCORDING TO DYNASTIES**

(Published by Authority)

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INSCRIPTIONS IN THE PUDUKKÓTTAI STATE

Translated into English

By
K.R. SRINIVASA AYYAR

Part I
(Early Pallava and Cola Inscription)

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INSCRIPTIONS

IN

THE PUDUKKÓTTAI STATE

TRANSLATED INTO ENGLISH

BY
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PART I.
EARLY, PALLAVA AND COLA INSCRIPTIONS.

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NOTE.

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

November 22, 1941.

K. R. SRINIVASA AIYAR.



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FOREWORD

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

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

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

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

CHENNAI-600 008
15-3-2002 AD


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

INSCRIPTIONS

IN

THE PUDUKKOTTAI STATE

TRANSLATED INTO ENGLISH.

Inscription No. 1.

Place:—Kulattūr Taluk—Sittannavāsai—Eḷaḍippaṭṭam—On a stone-bed in the natural cavern on the hill.

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

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

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

“*e umi (?) ná ṭa ku mu ṭhū í ra (?) pi jú na tá ká vu ti i ta ná ku ci tú pó má (?) la ilu.*”

Round the corner:—

gha (?) ra ce tá a ta a ná má.”

But, in a paper contributed to the Third Oriental Conference held at Madras in 1924 on the ‘Earliest monuments of the Pandya country and their inscriptions’, Mr. K. V. Subrahmanya Iyer³ suggests that the language of the inscription is Tamil having regard to orthographical and other peculiarities.

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

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

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

Translation :—

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

Eómi-nátú Kumathúr Piṛántá Kávudi
Itenku Citupócil Iláyar Ceyta Atiṭhanam.

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

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

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

The inscription with slight corrections would read:—

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

which would mean:—

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

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

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

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

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

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

ஊரும்பெயரு முடைத்தொழிற்கருவியும்

யாருஞ்சாத்தி யவையவைபெருமே. (தொல், மரபு 74 பேர்.)

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

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

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

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

Inscription No. 2.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—on the rock behind the Śikhānātha-svāmi temple and south of the rock-cut shrine called Mēlaikóvil.

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

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

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

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

Date:—Seventh century A. D.

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

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

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

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

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

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

† Epigraphia Indica Vol. XII, page 227.

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

§ Epigraphia Indica Vol. XII.

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

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

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

Siddham : Namah (i) Śivāya (h) ॥

SECTION I.

Madhyamagrāmē Catusprahāra Svarāgamāḥ.

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

SECTION II.

Śadjagrāmē Catusprahāra Svarāgamāḥ.

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

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

SECTION III.

Śaḍabé Catusprahāra Svar(à)gamāh.

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

SECTION IV.

Śādhārité Catusprahāra Svarāgamāh.

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

(The usual words ending this section are wanting)

SECTION V.

Pañcamé Catusprahàra Svaràgamàh

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

(The usual words ending this section are wanting)

SECTION VI.

Kaiśikamadhyamé Catusprahàra Svaràgamàh.

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

(The usual words ending this section are wanting).

SECTION VII.

Kaiśiké Catusprahàra (Sva) rāgamàh,

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

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

(The usual words ending this section are wanting).

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

Colophon :—

(in Sanskrit :—)

Rudrácārya-siṣyēṇa-parama—

māhēśva-ré-na-rá(jñā)-siṣya—

hitārta(m) kvatāh (kṛtāh)-svarāgamāh =

(in Tamil :—)

(E)ttir̥kum ēl̥rkum

(I)vai-uriya : | =

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

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

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

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

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

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

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

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

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

‡ “All *svaras* arise out of *srutis*, *grāmas* out of *svaras*, *jātis* out of *grāmas*, and *rāgas* out of *jātis*”. *Ibid* p. 258.

§ *Ṣaḍjagrāma*, *Madhyamagrāma* and *Gândāragrāma*.

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

Inscription No. 3.

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

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

Translation :—

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

Inscription No. 4.

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

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

I. (Above in Pallava grantha script).

Pari vādi nida.

II. (Below in Tamil script).

*kaṭṭappāḍuvadu kār
ṇjolliyapu kīrparukkum nīmī
mukkan niru vattukkum urittu.*

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

*Guṇasēṇapramāṇāṇ
Ceyta vidyā parivādinī kār.*

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

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

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

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

*"Guṇasēṇa pramāṇāṇ
ceyta vidyā pari vādinī kār—
kār kappāḍuvadu kār."*

* Apte's Sanskrit Dictionary.

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

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

Inscription No. 5.

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

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

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

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

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

Translation:—

The meaning of these lines is not clear.

Inscription No. 6.

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

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

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

Inscription No. 7.

Place:—Kulattūr Taluk.—Sittannavāsai—Ēḷaḍippaṭṭam—Inscribed on the pillows of the stone beds in the natural cavern.

Language & Script:—The inscription consists of some names in archaic Tamil, the characters are of about the ninth century; one or two of the 7 characters resemble Vaṭṭeḷuttu.

The names are probably those of Jain ascetics.

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

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

† Guṇasēṇa, like Guṇabhara, and Guṇadhara seems to be a title of Mahēndravarman I.

Translation :—

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

Inscription No. 8.

Place :—Kuḷattúr Taluk.—Kunnāṇḍārkóvil—Parvatagiriśvara temple—On a pillar of the rock-cut shrine.

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

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

Inscription No. 9.

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

Dynasty :—Irukkuvéḷ.

The inscription belongs to an Irukkuvéḷ of the Irukkuvéḷ line of chiefs, that is the Véḷ chiefs of Koḍumbāḷúr. Which of the Irukkuvéḷs made this grant is not known.

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

Translation :—“Hail! Prosperity! On seeing Malayadhvajan¹ performing penance on the Ténúr hill², Irukkuvéḷ paid homage to him and gave for (his)

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

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

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

² Ténimalai.

maintenance tax-free lands³ measuring four and a quarter⁴ (?) as *Paḷliccandam*⁵. May the feet of whoever preserves this charity be for ever⁶ on our head."

Inscription No. 10.

Place:—Tirumayam Taluk.—Ténimalai hill—" *Aṇḍármadāṁ* "—Below the image of a Jaina Tīrtaṅkara carved on a boulder by the side of the natural cavern.

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

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

Inscription No. 11.

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

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

Translation:—"Prosperity! Aṇimadaéri tank, (for which) Venṇimadatta⁷ Tamiḷadi araiyan, otherwise called Mallan⁸ Viḍaman, had this sluice made. The garden land or wet-land near the sluice⁹ granted to the mason Sonnāraiyan¹⁰ who made this (sluice), is to the north of the Kulaccei.¹¹"

Inscription No. 11-A. (Not published in the "Inscription (Texts) of the Puḍukkóttai State.") *

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

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

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

Text:—

1. Svasti śri (?) Cembūdiyāna ṇaṅgo—
2. ḍi araiyar eḍuppitta Karraḷi maḷai i—
3. ḍi itaḷiya Mallan Viḍuman āyina Te—
4. nnavan Tamiḷadi Araiyan puḍukku.

³ *Avippuram*.

⁴ Probably four and a quarter *mās*.

⁵ Lands given free to a *Paḷli*, a Jain monastery, academy or temple.

⁶ The line is read as சித்தஞ்சென்னி அள in the "Inscriptions (Texts) of the Puḍukkóttai State" and நீளம் சென்னி in the "General History of the Puḍukkóttai State." நீளம் = for ever, long; சென்னி = head.

⁷ வென்றிமதத்த—reads வென்றிமதத்த in Appendix B, page XXX of the "General History of the Puḍukkóttai State." *Venṇimadatta* means one flushed with victory.

⁸ Mallan:—is a common surname of the Pallavas. Arayan=chief. Probably he was a chief under the Pallavas.

⁹ *Kumilittuḍaval*.

¹⁰ சொன்னாரையன் is inscribed as சொன்னாரியன் = சொன்னாரியன் according to the "General History of the Puḍukkóttai State" App. P. XXX, X; *Sóna* is a corruption of the Sanskrit *Svarṇa*; Araiyan = Áśāri = master. Mason Svarṇan.

¹¹ குளச்செய் (kulaccei) வடவியது (vaḍaviyadu)—குளச்செய் = land near the tank, வடவியது = to the north of.

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

Translation:—“Hail! Prosperity! (This) Stone temple (*Karrai*) built by Ilaṅgoḍi Araiyaṛ, otherwise known as Cembūdi¹, having been struck by lightning and ruined during the rains (was) renovated by Mallan Viḍuman otherwise called Tamiḷadi Araiyan.”

Inscription No. 12.

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

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

Translation:—

The complete lines mean as follows:—

“Prosperity! Iḍaitti Śāttan Kuruntī² (made) this spring (*Śunai*).....”

Inscription. No. 13.*

Place:—Tirumayam Taluk—Tirumayam town—Satyagirinātha perumāḷ temple—On a slab in the west *prākāra* of the central shrine of Satyamūrti.

The slab must have once formed part of a parapet (*Śurūḷ paḍi*) to the steps leading to the Cave temple of the Paḷḷikoṇḍa Perumāḷ, and now lies in the *prākāram* between the two shrines.

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

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

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

Translation:—

“Prosperity! Renovation (of this temple) by Perumbiḍugu Perundēvi, mother of Śāttan Māraṇ, also called Viḍelaviḍugu³ Viḷupéradi araiyan.⁴

¹ Chief called Ilaṅgoḍi—Ilaṅgóvaḍi—the name of a Muttaraiyar chief, son of Perumbiḍugu Muttaraiyan—See E. I. Vol. XIII, pp. 138–139. There is a village after the name Cembūdi near Ténimalai in the State. Śāttan Pūdi seems to be a better reading.

² “Iḍaitti” may mean—Idaici—(a feminine caste name). The words Śāttan Kurunti may mean, ‘Kurunti, wife of Śāttan’.

³ See E. I. Vol. XIII, P. 138, A. R. E. 402 of 1906.

⁴ Viḍelaviḍugu, is a surname of the Pallava King Nandivarman III—circa 839–862 A. D. The use of the title of the Pallava King by the chief shows that the influence or supremacy of the Pallavas was then recognised even in Puḍukkóttai. It is probable that the Śāttan Māraṇ was a vassal under the Pallava overlord. The name Perumbiḍugu (‘great thunder bolt’) also denotes Pallava connections. Perumbiḍugu was the surname of a Muttaraiyar chief called Śuvaran, Māraṇ, the last of the three successive generations of Muttaraiyars mentioned in the Sendalai inscriptions near Tirukkāṭṭuppalḷi. This chief claims to have fought at many places on behalf of the Pallavas and against the Pāṇḍyas. The Perumbiḍugu Perundēvi of our inscription may mean the wife of Perumbiḍugu, (See E. I. XIII, p 138). She is said to be the mother of Śāttan Māraṇ. The name Śāttan Māraṇ, son of Perundēvi, and that of her husband who bears an identical surname, Perumbiḍugu Śuvaran Māraṇ, both end in Māraṇ (a title of the Pāṇḍyas) as is usual among this line of chiefs. Further the son has the surname Viḍelaviḍugu which like Perumbiḍugu is one of the *birudas* (titles) of the Pallava Kings. See Gopalan—“Pallavas” under “Muttaraiyas”; K. A. N. Sastry Pandyan Kingdom, 83–85.

⁴ Viḷuppéradi-araiyar, or Viḷuppéraraiyar or Viḷupparaiyar—is a synonym of Muttaraiyar, for *Viḷu* like *muttu* means a pearl.

for the God of the sanctum sanctorum⁵ a free gift of lands, in the village of.....Anḍakkudi is granted as a tax-free gift inclusive of the rights of cultivation, tenancy, and proprietor-ship.”⁶

Inscription No. 14.

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

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

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

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

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

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

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

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

⁵ *Unḍāḷikai*.

⁶ *Kārāṇmai* = cultivator's rights, tenancy rights; *Miyāḷci* = proprietorship, overlordship.

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

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

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

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

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

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

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

‡ "Adhirāja maṅgalaṁ = Tiruvadigai, of No. 360 of the Madras Epigraphical collections for 1921. Prof. Sastri J. O. R., Madras, Vol. VII, page 7.

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

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

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

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

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

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

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

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

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

Note :—||¹—||¹³ indicate the ends of verses.

PALLAVAS.

[LATER DYNASTY.]

Inscription No. 15. §

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

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

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

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

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

§ Madras Epigraphical Collections No. 347 of 1914.

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

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

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

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

Inscription No. 16.

Place:—Kuḷattūr Taluk.—Rāśāḷippaṭṭi.

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

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

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

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

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

Inscription No. 17.

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

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

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

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

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

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

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

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

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

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

Inscription No. 18.

Place:—Kulattúr Taluk.—Malaiyaḍippaṭṭi.

On the pillar of the *maṇḍapa* in front of the rock-cut shrine in the Vāgíśvara temple.

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

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

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

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

Inscription No. 19. ¶

Place:—Kulattúr Taluk.—Nārttāmalai.

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

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

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

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

‡ "Viḍélaṇḍu Muttaraiyar inscribed his Malaiyaḍippaṭṭi inscription in the 16th year of Dantivarman Pallava, and his Śendalai inscription in the 10th year of Mārāñjaḍaiyan. The 16th year of Dantivarman would fall according to our arrangement in 805 A. D." Rangaswami Sarasvati; Vizianagaram College Mag., July 1923; paragraphs 207—208.

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

|| Kuvāvan Sāttan—The 'Chronological List of Inscriptions of the Pudukkóttai State' reads Kuvālan Sāttan. Kuvāvan Máran was another name of Perumbiḍugu Muttarayan. See Epigraphia Indica, XIII, P. 136. Kuvāvan Sāttan was the surname of his son.

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

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

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

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

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

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

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

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

§ Paṭṭudaiyaṇ=priest—See ‘South Indian Inscriptions’ Vol. III, Part III, No. 94, p. 227, line 9—இத்தனிப்பட்டிருடையான் ஈரூர்க்காரணி வாமடெவன் திருவெண்காடனென் were Paṭṭudaiyaṇ means definitely a priest.

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

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

CÓLAS.

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

RAJAKĒSARIVARMAN.

Inscription No. 20.

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

Dynasty and King:—Cōla—Rājakēsarivarmaṇ.

Date:—Third year of the King.

Language and Script:—Tamil—25 lines.

Translation:—“Hail! Prosperity! In the third year of Kóvirājakéjaripanmar (King Rājakēsarivarmaṇ). The gift of 30 sheep unto the *Perumāṇāḍikaḷ* (God) of Udaiya Mārtāṇḍa Ísvaraṃ (shrine), by Sannivēḍapē(ra)raiyan (great chief) also called Tīraḷan (the mighty) Perumaḷ, the *udaiyān* (lord) of Nerṛaku(ḍikkā - - -) of the Kīḷar kūrṇam (division), for a perpetual lamp that he endowed. May this be under the protection of all Māhēsvaras ||.

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

Inscription No. 21.

Place:—Alaṅḡudi Taluk—Tirukkattāḷai—On the north wall of the central shrine in the Sundarēsvara temple.

Dynasty and King:—Cōla—Rājakēsarivarmaṇ—Āditya I. †

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

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

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

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

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

Inscription No. 22.

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

Dynasty and King :—Cóla—Kóviràjakésaripanmar—King Ràjakésarivarman—Ràjakesari Gaṇḍarāditya* (949–57 A. D.)

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

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

Translation :—“Hail! Prosperity! In the 3rd year of Kóviràśakésaripanmar (King Ràjakésarivarman). The thirty-one cows that were endowed by me Tirai Amman Uḍaiyaḷ(?) (a female relative of) Uḍaiyār (chief) Mahimàlaya Irukkuvél, unto the Paramésvarar (Great Śiva) of Tirunalak-kunṛam (Mélaikkóvil in Kuḍumiyāmalai), are for bathing Him in milk once daily at dawn and making therefrom offerings of *pālamirdu* (sweet milk or rice boiled in sweet milk) and *Ilaiyamirdu* (*Ilaiyamirdu*-offering of betel and nuts?) during the three occasions of *sandhi* (daily worship—dawn, noon and evening). May this be protected by all the Māhészvaras.”

Inscription No. 23.

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

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

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

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

Translation :—“Hail! Prosperity! In the fourth year of Kó Ràjakésaripanmar (King Ràjakesarivarman). The villages given, in this year, to the Mahàdéva (Great Śiva) of Uttamadāni-Īśvaram (temple) at Kīlattanaiyam (village)‡ in the Ollaiyūr Kūṛṇam (division) of Kéralāntaka vaḷanàḍu (province), by me Ràjarāja Ilaṅgóvéḷān † and inscribed on stone, are Uppilikkudi (village) an Ilamakkaḷ paṛṛu (holding or group of villages of the Ilamakkaḷ—Ahambadaya clan?) in Kunṛiyūr nàḍu and Kuruṅguḍi (village) a Vellālanpaṛṛu (holding or group of villages of the Vellālā clan), which, (two villages) are to be *dévaḍānam* (dedicated) unto the Mahàdéva”

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

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

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

Inscription No. 24.

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

Dynasty and King:—Cóla—Kóviràjakésaripanmar—King Ràjakésarivarman—Ràjakésari Gaṇḍarāditya *—(949-57 A. D.)

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

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

Translation:—“Hail! Prosperity! In the 4th year of Kóviràjake-śri-ri-panmar (King Ràjakésarivarman). I, Paràntakan Vira Cólān otherwise called Mahimālaya (the abode of Glory) Irukkuvél gave to the Paramésvara (Great Śiva) of Tiruvagníśvaram (temple) at Śirraiyūr (Cittūr) which is a *brahmadéyam* village of Kúḍalūr nāḍu (district)
 (lands) at māṅgalam (village) (to the extent of)——*vélis*; (lands to the extent of)——*vélis* in in all lands amounting to three *vélis*; wherefrom in order that *nivédyam* (oblations of food) may be made, Brahmasri (the Brahmin) Kularàjan shall (from one and a half *vélis*?) in (village) of Kuḍalūr nāḍu provide offerings of *tiruccennāḍai* (red Śambā variety of paddy), and that the *Uvaccan* (drummer) who beats the drum during *Śribali* (procession of the God inside or outside the temple) from one and a half *vélis* of land, the *puñcey* (dry lands) included there in
 ”

Inscription No. 25.

Place:—Kuḷattūr Taluk—Vellānūr—On the south wall of the *maṇḍapa* in front of the central shrine in the Agastíśvara temple.

Dynasty and King:—Cóla—Ràjakésarivarman.

Date:—Fourth year of the King.

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

Translation:—“Hail! Prosperity! In the 4th year of Kó Iràśakésari panmar (King Ràjakésarivarman).....the uḍaiyān (Lord) of Vellānallūr (Vellānūr) in Ten Śiruvāyi nāḍu (south Śiruvāyil nāḍu), Kàḷi kaṇḍa.....Śembiyan (cóla title) Śiruvāyina(ṭṭān) (of Śiruvāyil nāḍu) also called Múvëndavélān, gave for the Periyakuḷam and Púlāṅkuḷam in.....in Kuḷa maṅg(alanāḍu?), a gift for so long as the moon and sun endure. Given to the *sabhā* of this Ūr (local assembly) (who are to collect) 3000 (*kalams*) of paddy allotted for the Periya kuḷam and — (*kalams*) of paddy allotted for the Púlāṅkuḷam, (totalling?).....and fifty *kalams* from the yearly harvest..... on the *sabhā*.....Múvëndavélān. May this be protected by the Māhésvaras.”

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

Inscription No. 26.

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

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

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

Language and Script:—Tamil—28 lines.

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

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

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

Inscription No. 27.

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

Dynasty and King:—Cóla—Ràjakésarivarman.*

Date:—Eighth year of the King.

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

Translation:—

“Hail! Prosperity! In the eighth year of Kó-Ràsakésaripanmar (King Ràjakésarivarman). To the *Mahādēva* (Great Śiva) of Śrī Gókarnam (Tirugókarnam temple) at Tiruvelpūr (Tiruvappūr), (which is) a *dēvadānam* (village dedicated to God) in Kavirnāḍu (Kavināḍu) ”

Inscription No. 28.

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

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

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

Language and Script:—Tamil—24 lines.

Translation:—“Hail! Prosperity! Ninth year of Kóviràjaràjakésaripanmar (King Ràjaràjakésarivarman). For the Kavirkulam (Kavināḍu tank) at Tiruvelpūr (Tiruvappūr) in Ten Kavirnāḍu (South Kavināḍu) gift of *Kulampatti* (lands assigned for the maintenance of a tank) as *iraiyili* (exempt from royal taxes), by Arikulakāla Brahmādarāyan, a *Kramavitta* (one versed in the *Krama* method of reciting the *Vēdas*), the *nambippirān* (great personage) of Karañjai † a *brāhmaṇa* of Mérkilimaṅgalam which is a *brahmadēyam* (gift to brahmins) in Tenkarai Tiruvaḷundūr nāḍu in Sónāḍu (Cóla nāḍu). I, Arikulakāla Brahmādarāyan, had got the *āvaṇa olai* (original sale-deed) for the *Kiḷ cey vayakkal* (improved wet-lands) under the *perunkumili* (great sluice) of Kavirkulam (tank) and the *parikāl* (seed bed) thereof conveyed to me and transferred it to the *nāṭṭār* (residents) of this place, made them *iraiyili* (rent-free) and gave them as *Kulappatti* (lands endowed for the upkeep of the tank) to last as long as the moon and sun endure. May the *nāṭṭār* (residents of the nāḍu) protect this *dharma* (charity). May the dust of the feet of those who protect this *dharma* (charity) be on my head.”

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

† See foot-note of Inscription No. 26.

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

Inscription No. 29.

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

Dynasty and King :—Cóla—Ràjakésarivarman.*

Date :—Tenth year of the King.

Language and Script :—Tamil—8 lines.

Translation :—

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

Inscription No. 30.

Place :—Kuḷattūr Taluk—Nīrpaḷani—On the north wall of the central shrine in the Vaḷarmadīśvara temple.

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

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

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

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

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

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

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

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

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

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

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

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

and beating the *śēkaṇḍikai* (gong), $\frac{3}{4}$ (*vēli*) in this Ūr: thus after excluding $3\frac{1}{8}$ (*vēlis*) (for the above), the remaining $2\frac{1}{16}$ *vēlis* are to provide for making *tiruvamudu* (offerings) at the 5 *sandhis* (appointed times of worship in a temple) daily unto my Lord, with measures of rice per *sandhi*, ghee at the rate of one measure during *pōdu* (time of worship) *kari*(*yamudu*) (cooked vegetable) of one (kind) during *pōdu* (time of worship), curd (at the rate of measure during) *pōdu*, and for maintaining *nondāvilakku* (ever-burning lamp) day and night and for the supply of sandal paste at the rate of These (lands) are to have and enjoy the first turn (in the irrigation) of waters to *dēvadānam* lands (viz-before?) Illaviḷākam, (and) Sēdankorran Miyūr viḷākam 1 (*vēli*), and Maḷavakuḷi Āttiyōdu *puncey* (dry lands) $\frac{3}{4}$ (*vēli*). Be it enjoined that the *pattudaiyārkaḷ* (temple priests) shall administer the lands as provided above so long as the moon and sun shall endure, and I, Pirāntakan Vīra Cōlan also called Mahimālaya Irukkuvēl hereby dedicate these lands as *dēvadānam* registered as *puṇam* (tax-free) exempt from the royal taxes (*iṇai*) and free of *kudī* (tenant's dues) On the oral orders that the *Uḍaiyār* (chief) was pleased to issue, we Brahmasri (the Brahmin) Kularājanumaṇaviṇṇavan (a *Vaiṣṇava*), had this inscribed (on stone). May this be under the protection of all Māhēśvaras."

Inscription No. 31.*

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—on the east face of the northernmost pillar of the rock-cut shrine called Mēlaikkōvil.

Dynasty and King :—Cōla—Rājakésarivarman—Āditya I.†

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

Language and Script :—Tamil—12 lines.

Translation :—

"Hail! Prosperity! In the twentieth year of Ko-Irāśakésari-parumar (King Rājakésarivarman). In this year, Naṅgaiyār Nava, the daughter-in-law (?) of Eṇavakkómakkómakaḷār who was the daughter of Muttaraiyar Nambi, the wife of Perumbiḍugu Muttaraiyar, and the elder sister of Vikkiramakésari, gave a lamp to burn perpetually, and two *kaḷañju*s and a half of (gold) therefor to the *Perumāṇaḍikaḷ* of the *tirumūlattānam* (central shrine) at Tirunalakkunṇam. May this be protected by the Māhēśvaras.

Tāliyarūrān gave to the *Perumāṇaḍikaḷ* of the *tirumūlattānam* 2 *mās* (?) of *tūḷaiṇṇon* (refined gold) for the lamp to *burn in the day time."

* Madras Epigraphical Collections No. 314 of 1904.

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

Inscription No. 32.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—on the north wall of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Ràjakésarivarman (Āditya I ?).*

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

Language and Script :—Tamil—11 lines.

Translation :—

“Hail! Prosperity! In the 20th year of Kóvirāśakésari panmar (King Ràjakésarivarman). Punnaṅguḍi Eṭṭi (Eṭṭi—native of Punnaṅguḍi) also called Eṭṭi kuḷavan of Punnaṅguḍi gave 7 *mās* of gold, for a lamp to burn perpetually to the *Perumāṇḍikaḷ* (Deity) of the *tirumūlaṭṭānam* (central shrine) at Tirunalakkunṇam. May this be protected by the Māhēs'varas ”

Inscription No. 33.

Place :—Kuḷattūr Taluk—Koḍumbālūr—on a pillar of the *maṇḍapa* in front of the central shrine in the Mucukuṇḍés'vara temple.

Dynasty and King :—Cóla Ràjakésarivarman † (Āditya I ?).

Date :—Twenty-first year of the King † (890–891 A. D. ?).

Language and Script :—Tamil—7 lines ; the last two defaced.

Translation :—

“Hail! Prosperity! In the 21st year of Kóvirāśakésari panmar (King Ràjakésarivarman)—In this year, to the Mahādēva (Śiva) of the *graha* (?) (inner-shrine) of Tiruppúdiśvaram ‡ (temple) at Koḍumbālūr in the Uṇṇattūr Kúṇṇam (division), for a lamp (to burn) perpetually without fail....
 (nāḍi) (?)...
 ... ”

Inscription No. 34.

Place :—Kuḷattūr Taluk—Kuḍumyāmalai—on the east face of the south pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Ràjakésarivarman (Āditya I ?).§

Date :—Twenty-second year of the King (891–892 A. D. ?).

Language and Script :—Tamil—7 lines ; last two are fragmentary.

Translation :—

“Hail! Prosperity! In the 22nd year of Kóvirāśakésari panmar (King Ràjakésarivarman). In this year Ka vai kàḍan, gave ... *kaḷañjus* of *pon* (gold) ... to the *Perumāṇḍikaḷ* (Divine Being) of the Tirumēṇṇālī (Mélaikkóvil) at Tirunalakkunṇam (Kuḍumiyāmalai) in the Kunṇiyūrnāḍu (district), for the benefit of Dēvaki kaṇṇan.”

* May be Āditya I and the date may correspond to 889–90 A. D. See foot-note above (under 31)

† May belong to Āditya I and correspond to 891–92 A. D. See above.

‡ Tiruppúdiśvaram—Púdi or Bhúti was a name of Vikramakésari of the Irukkuvél or Koḍumbālūr line of chieftains. Tiruppúdiśvaram may be the Mucukuṇḍés'vara temple and he might have got his name Púdi from the name of the God of the place.

§ May be Ràjakésari Āditya I, who alone among the two Ràjakésaris that preceded Ràjarāja I, ruled longer than Ràjakésari Gaṇḍarāditya (8 years) or Ràjakésari Sundara Cóla (18 years). The date would then correspond to 891–892 A. D. The cave-temple dates from even earlier.

Inscription No. 35.

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

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

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

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

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

Inscription No. 36.

Place:—Ālaṅguḍi Taluk—Tirugókarnam—on the south wall of the rock-cut shrine in the Gókarnésvara temple.

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

Date:—Lost.

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

Translation:—“Hail! Prosperity! ?)

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

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

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

Inscription No. 37.

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

Dynasty and King :—Cóla—Ràjakésarivarman.

Date :—Lost.

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

Translation :—

“Hail! Prosperity! In the (?) (third or sixth?) year of Kóviràśakésari parumar (King Ràjakésarivarman). In this year gave *pon* (gold) to the *Perumāṇḍikaḷ* (Divine Being) of the *tirumūlaṭṭānam* (central shrine) at Tirunalakkunṇam in the Kunṇiyūr nāḍu (district) (Tiru)nalak-kunṇam May this be protected by the Māhēsvaras.”

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

Place :—Ālaṅgudi Taluk—Peruṅgaḷūr.

Dynasty and King :—Cóla—Ràjakésarivarman.

Date :—Lost.

Language and Script :—Tamil—early characters.

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

* Madras Epigraphical Collections 203 of 1914.

PARAKÉSARIVARMAN.

Inscription No. 38.

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

Dynasty and King.—Cōla—Parakésarivarman (Paràntaka) I.*

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

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

Translation.—

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

Inscription No. 39.

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

Dynasty and King.—Cōla—Parakésarivarman.

Date.—Third year of the King.

Language and Script.—Tamil—19 lines.

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

The year then would correspond to 909 A. D.

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

‡ There are extensive urn-burials in the neighbourhood.

Translation :—

“Hail! Prosperity! 3rd year of Kó-Parakésaripanmar (King Parakésarivarman).
In this year one *kalañju** weight of gold was given to the Mādēva (Mahà-dēva-Śiva) of Tirúgókarnam in the Kavirpāl (a division) of Vallanādu, by Sāmanāyaka† kудайамапаdān of Viracólavi(ra)m, to keep a lamp lighted for one *sandhi* daily at dawn. This gold was deposited as an endowment to the temple with us, Koḍumbu Śīgan, Śāttan Aran Pallavan, Śīgan, son of Śāttan, and Maḷapāḍi Niccal. May this bright lamp be under the protection of the Māhēsvaras. May it be lighted as long as the moon and sun endure.”

Inscription No. 40.

Place :—Kulattūr Taluk—Kuḍumiyāmalai—On the eastern wall on the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Third year of the King.

Language and Script :—Tamil—Mutilated.

Translation :—

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

Inscription No. 41.

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

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Fourth year of the King.

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

Translation :—

“Hail! Prosperity! 4th year of Kó-Parakésaripanmar (King Parakésarivarman).
In this year, 11 *kalañjus* of gold were given to the Mahādēvar (Śiva) of Gókarnam, a *dēvadāna* village in Tiruvelpūr (Tiruvappūr) in (Kavirpāl division) of Vallanādu, (and placed) in the hands of the priest of this temple, to keep a lamp always burning night and day. This was given by
(of) Śīru Kulattūr”

Inscription No. 42.†

Place :—Tirumayam Taluk—Púvālaikkuḍi—On the south wall of the central shrine in the Puṣpavanēsvara temple.

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

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

Language and Script :—Tamil—6 lines.

* A *Kalañju* was a standard weight of gold and was made up of 20 *māñjadis*, each *māñjadi* of 2 *Kunṛis*, and each *Kunṛi* of 2 ‘grains’ troy. The *Kalañju* was the unit of bullion weight and ‘was equal in theory to 72 grains but some times going up to 80’.

† Commander of an army?

‡ Madras Epigraphical Collections No. 147 of 1907.

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

Translation :—

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

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

Place :—Kuḷattūr Taluk—Tiruvéngaivāsal—in the temple.

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Fifth year of the King.

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

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

Inscription No. 43.

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

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Sixth year of the King.

Language and Script :—Tamil—7 lines.

Translation :—

“Hail! Prosperity! 6th year of Kó-Parakésarivarman (King Parakésarivarman). Gift of 7 *más* of fine gold (*tulaippon*) were given to the *Perumāṇāḍikal* (God) of the central shrine of Tirunalakkunṇam, by Tāḷi Arúran† of Koḍumbālūr in the Uṇṇattur Kúṇṇam (division), to keep a lamp burning always. May this be protected by the Māhészvaras.”

Inscription No. 44. ‡

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

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Sixth year of the King.

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

Translation :—

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

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

† Arúran—a name of the Śaiva saint Sundaramūrti (?) who was so called after his native place Arúr or Tiruvárúr.

‡ Madras Epigraphical Collections No. 315 of 1904.

Inscription No. 45. *

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

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

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

Language and Script :—Tamil—7 lines.

Translation :—

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

Inscription No. 46.

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

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Sixth year of the King.

Language and Script :—Tamil—4 lines.

Translation :—

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

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

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

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

Inscription No. 47.

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

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Seventh year of the King.

Language and Script :—Tamil—6 lines.

Translation :—

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

Inscription No. 48.

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

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

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

Language and Script :—Tamil—a single line.

Translation :—

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

Inscription No. 49.

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

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

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

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

Translation :—

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

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

† See foot-note under 48.

‡ See Inscription No. 50 below.

Inscription No. 50.

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

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

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

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

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

Translation :—

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

Inscription No. 51.

Place :—Alaṅguḍi Taluk—Tirukkattāḷai—On the south wall of the central shrine in the Sundarésvara temple.

Dynasty and King :—Cōla—Parakésarivarman (Parāntaka I). †

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

Language and Script :—Tamil—19 lines.

Translation :—

“Hail! Prosperity! Ninth year of Kō-Parakésaripanmar (King Parakésarivarman). For the maintenance of a lamp dedicated to the *Karṟalip-Perumāṇaḍikaḷ* (God) of the temple at Kaṟkuricci in the Kavirpāl (division) of Vāllanāḍu (district) for the benefit of Śiṅgan Koṟṟan, the amount that we three, Kaṇḍan Koṟṟan and (his two) brothers endow is ten *kāṣus*. For the standing lamp (we give) one *kāṣu*. We, Kaṇḍan Koṟṟan, Kaṇḍan Amban, and Kaṇḍañjémakki, dedicated this one lamp to stand as long as the moon and sun endure. We three also dedicated this perpetual lamp for the benefit of Śiṅgan Koṟṟan. May this perpetual lamp too be protected by the Māhēsvaras.”

* See foot-note under 48.

† See foot-note under 38.

Inscription No. 52. *

Place:—Kulattūr Taluk—Kudumiyāmalai—On the north face of the north pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King:—Cōla—Parakésarivarman—Parakésari Uttama Cōla. †

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

Language and Script:—Tamil—11 lines.

Translation:—

“Hail! Prosperity! Tenth year of Kó-Parakésarippanmar (King Parakésarivarman). In this year, seven *kaḷañjus* and a half of fine gold (*tuḷaiṇṇon*) that were dedicated to the *Perumāṇāḍikaḷ* (God) of the central shrine at Tirunalakkunṇam in Kunṇiyūr nāḍu (district) by Naṅgai Nan Déviyār, queen of Śembiyan Irukkuvélār, † for a perpetual lamp. May this be protected by all the Māhészvaras.”

Inscription No. 53.

Place:—Kulattūr Taluk—Kudumiyāmalai—On the south wall of the second *prākāra* of the Śikhānāthaśvāmi temple.

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

Date:—Tenth year of the King (917-A. D.). ‡

Language and Script:—Tamil—7 lines.

Translation:—

“Hail! Prosperity! Neriñjikkudi of the Ollaiyūr Kūrṇam—10th year of Kó-Parakésarippanmar (King Parakésarivarman)—oil supplied by this village. From the temple treasury of the Mahādēva of Tirunalakkunṇam, to supply one (?) *nāḷi* of ghee monthly as interest, (we?) received two *kaḷañjus* of gold (*pon*); Kulattukai Śendan of the above village received a *kaḷañju* and a half of gold to supply one *nāḷi* and one *uri* ($1\frac{1}{2}$ *nāḷis*) of ghee monthly as interest; Kulatukan Kaṭṭi of the above village received a *kaḷañju* of gold to supply one *nāḷi* of ghee monthly; Kulattukai Pirān of the above village received a *kaḷañju* of gold to supply a *nāḷi* of ghee monthly; Headman Maṇavan of the above village received two *kaḷañjus* of gold to supply two *nāḷis* of ghee monthly: In acknowledgment of the receipt of the above mentioned sums totalling seven and a half *kaḷañjus* of gold; we, have inscribed this on stone. May this be under the protection of the Māhészvaras.”

Inscription No. 54.

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

Dynasty and King:—Cōla—Parakésarivarman.

Date:—Thirteenth year of the King.

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

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

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

‡ See foot-note under 48.

Translation :—

“Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésari-varman). In this year were entrusted to the Priest of this temple by ... of Tiruveṭpūr (Tiruvappūr) for the *Gaṇavatiyārviḷavu* (festival in the name of Gaṇavatiyār) during the *Paṇḡuni Uttiram* festival (on the day when the moon is with the asterism of *Uttiram* in the month of *Paṇḡuni*) at Sri Gōkarṇam in TenKavirnāḍu.”

Inscription No. 55.

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

Dynasty and King:—Cōḷa—Parakésarivarman.

Date:—Thirteenth year of the King.

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

Translation :—

“Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésari-varman). 6 *mās* of fine gold (*tuḷaiṇṇon*) were dedicated to the *Perumāṇāḍikaḷ* (God) of the central shrine at Tirunalakkunṇam by Ēra Gaṅgan of Vérian kuḍi (village) of Uṇattūr Kúṇṇam (division), for a lamp to be kept alight always. May this be protected by the Māhēsvaras.”

Inscription No 56. *

Place:—Kuḷattūr Taluk—Nāṅuppattī vaṭṭam—Maḍattukkóvil—on the wall of the north cloister of the first *prākāra*.

Dynasty and King:—Cōḷa—Parakésarivarman (Parāntaka I). †

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

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

Translation :—

“Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésari-varman). To the Mahādēva (Śiva) of the Tirupperumān temple in the Uṇattūr Kúṇṇam (division), (I) the Uḍaiyār (King or Lord) ...
 also called Vīracōḷan Uttamasīlan †
 ”

Inscription No. 57. †

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

Dynasty and King:—Cōḷa—Parakésarivarman.

Date:—Fourteenth year of the King.

Language and Script:—Tamil—7 lines.

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

† Vīracōḷan-Uttamasīlan, the former name was the title of Parāntaka I (See. Cōḷas. p. 157) and the latter the name of one of his sons. The chief may have been a subordinate of Parāntaka I.

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

Translation :—

“Hail! Prosperity! 14th year of Kó-Parakésaripanmar (King Parakésari-varman). In this year, 5 *más* and five *kaññjus* of fine gold (*tulaippon*) were deposited by Śaḍaiyan Kalacci with the temple authorities for the feeding of fifteen Śaiva devotees during the seven days of the *mási makham* * festival of the *Perumāṇḍikal* (God) of the Tirumēṇṇālī (Mēlaikkóvil) at Tirunalak-kunṇam—a *dēvadāna* in the Kunṇiyūr nāḍu—with the interest accruing from the said amount, for the benefit of Śaḍaiyanambi, of Parambaiyur. Let this be protected by the Māhēsvaras.”

Inscription No. 58. †

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

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Fifteenth year of the King.

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

Translation :—

“H. Prosperity! 15th year of Kó-Parakésaripanmar (King Parakésari-varman). To the *Perumāṇḍikal* (God) of the central shrine at Tirunalak-kunṇam in the Kunṇiyūr nāḍu, Śaṅkara nṛapóman of Malai nāḍu gave 7 *más* of fine gold (*tulaippon*), for a lamp to be kept alight always. To make a standing lamp
... ..”

Inscription No. 59.

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

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Fifteenth year of the King.

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

Translation :—

“Hail! Prosperity! 15th year of Kó-Parakésaripanmar (King Parakésari-varman). In this year, the terms on which paddy is to be paid according to agreement for the tank at Neriñjikkudi in the Ollaiyūr kúṇṇam (division), by Ponnāṇḍi of Uḷakkudi (village) of Kunṇu-irukkai-nāḍu (district) in Pāṇḍi nāḍu (province) are as follows:—From the interest accruing from this amount of paddy
We, the residents of the village of Neriñjikkudi, received this gift on these conditions.”

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

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

Inscription No. 60.

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

Dynasty and King:—Cóla—Parakésarivarman.

Date:—Sixteenth year of the King.

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

Translation:—

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

Inscription No. 61.

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

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

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

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

Translation:—

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

Inscription No. 62.

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

Dynasty and King:—Cóla—Parakésarivarman.

Date:—Twentieth year of the King.

Language and Script:—Tamil—7 lines.

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

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

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

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

Translation:—

“Hail! 20th year of Kó-Parakésaripanmar (King Parakésarivarman). Seven *kaññjus* and a half of fine gold (*tulaippon*) were given to maintain a lamp to be kept alight always to the *Perumánadikal* (God) at Tirunalakkunram by Araṅgaṅgalavan of Pulivalam in the Uṛaiyūr kuṛram (division). May this be protected by the Māhészvaras.”

Inscription No. 63.*

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

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

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

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

Translation:—

“Hail! Prosperity! 21st year of Kó-Parakésaripanmar (King Parakésarivarman). The gift to the *Perumánadikal* (God) of the central shrine at Tirunalakkunram, that I, Ádittan Vikkiramakésari otherwise called Madhurántaka Irukkuvél,† made is the village of Munainariyār Marudaṅguḍi situate in Kunṛiyūr naḍu, (which village I gave as a *dévadānam*) including all things of every description, (*viz.*) lands over which the monitor lizard has run and the tortoise has crawled ‡ ant-hills, holes and mounds, trees bearing many kinds of fruit, *taritákkus* (?) and buildings. From this endowment are to be provided, offerings of cooked rice and whatever else is required therefor; for the priest who conducts the divine service 30 (☞?) of paddy measured by the *kaḍamaikkál* § and for one *álákkku* of (ghee?)
 I, Ádittan Vikkiramakésari gave this as a gift assigned as a *dévakuḍi* in the name of Manṛāḍi Bhaṭṭhāran Taḷiyan. For the (amount)
 ... which includes that endowed by Madhurántaka Irukkuvélār, besides the 5 *más* of gold got by selling the *śékaram*(?), and the 2 *más* of gold belonging to the temple, making in all 7 *más* of gold, (is to be supplied?) one *ulaḷḷku* of ghee daily May this be under the protection of all Māhészvaras.”

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

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

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

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

§ Measure used for the Government share of the produce.

Inscription No. 64.

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

Dynasty and King:—Cōla—Parakésarivarman.

Date:—Twenty-first year of the King.

Language and Script:—Tamil—6 lines.

Translation:—

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

Inscription No. 65.†

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

Dynasty and King:—Cōla Parakésarivarman—Parakésari Parāntaka I.‡

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

Language and Script:—Tamil 6 lines.

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

Translation:—

“Hail! Prosperity! In the 21st year of Kó-Parakésaripanmar (King Parakésarivarman). The village of Munainariyār Marudaṅgudi that was dedicated to the *Perumāṇḍikaḷ* (God) of the central shrine at Tirunalakkunṇam by Accan Vikkiramakésari also called Madhurāntaka Irukkuvel‡ is the village dedicated for the provision of śambā paddy for offerings. May this be under the protection of all Māhészvaras.”

Inscription No. 66.

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

Dynasty and King:—Cōla—Parakésarivarman.

Date:—Twenty-first year of the King.

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

Translation:—

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

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

† Reported in A. R. E. 335 of 1904.

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

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

Inscription No. 67.

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

Dynasty and King:—Cōla—Parakésarivarman (Parantaka I).

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

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

Translation:—

“Hail! Prosperity! 22nd year of Kó-Parakésaripanmar (King Parakésarivarman). During the seven days of the *paṅguni uttiram* festival (during the lunar conjunction with the asterism of *uttiram* in the month of *Paṅguni*) of the *Perumāṇaḍikal* (God) at Tirunalakkunṇam, 10 *mās* of fine gold (*tulaippon*) to feed twenty Brahmins daily, at the rate for each, of ...
... one *pidi* (Paḍi-measure of rice?), one *nāḷi* of curd, and one (sheaf of) betel leaf and areca nut were given, by the Pāṇḍya Princess Paṭṭam Paḍāri (Paṭṭam Bhaṭhāri) of Śevalūr. May this be under the protection of the Māhēsvaras. ... for each one *nāḍuri* * (1½ *nāḷis*) of rice, three *ālākkus* (ollocks) of curd and one vegetable; for the Vélkóvar (Potter) one *nāḍuri* * of rice; to the Aḍúvar (cooks) three *nāḷis* (of rice); for all these expenses provision of 15 *mās* of gold ... to be fed with rice as long (as the moon and sun endure?) ... ”

Inscription No. 68.

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

Dynasty and King:—Cōla—Parakésarivarman (Parantaka I).

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

Language and Script:—Tamil—7 lines.

Translation:—

“Hail! Prosperity! 22nd year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 7 *mās* of fine gold (*tulaippon*) were given to the *Perumāṇaḍikal* (God) of the central shrine at Tirunalakkunṇam in the Kunṇiyūr nāḍu (district), by Arañjirai Bhaṭhāran also called Vaḷavan Poraiyan† of Nīrpaḷani in the Uṇṇattūr Kúṇṇam (division), for maintaining a lamp to be kept always alight that he dedicated. May this be protected by the Māhēsvaras.”

Inscription No. 69.

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

Dynasty and King:—Cōla—Parakésarivarman (Parantaka I).

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

Language and Script:—Tamil—5 lines.

* *nāḍuri*; need not be corrected to *nāḷi uri* as has been done in the text. It means *nāḷi + uri* = 1½ *nāḷis*.

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

Translation :—

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

Inscription No. 70.†

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

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

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

Language and Script :—Tamil—7 lines.

Translation :—

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

Inscription No. 71.

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

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

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

Language and Script :—Tamil—14 lines.

Translation :—

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

* Viḷuppéraraiyar is a synonym of Muttaraiyar.

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

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

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

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

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

¶ The amount is given in figures and words.

Inscription No. 72.

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

Dynasty and King :—Cōla—Parakésarivarman (Paràntaka I).

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

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

Translation :—

“36th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year,
for the Neriñjikkudi tank
... ..
of Kuṇṇḍi ttūr of Veṇbi nàḍu (district) in Pàṇḍi nàḍu
(province.)
... .. ”

Inscription No. 73.*

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

Dynasty and King :—Cōla—Parakésarivarman (Paràntaka I.)

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

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

Translation :—

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

Inscription No. 74.

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

Dynasty and King ;—Cōla—Parakésarivarman (Paràntaka I).

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

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

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

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

Translation :—

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

Inscription No. 75.

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai—On the southern and eastern faces of the southern pillar of the rock-cut shrine called Mélaikkóvil.

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

Date :—Lost.

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

Translation :—

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

Inscription No. 76.

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

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Lost.

Language and Script :—Tamil—12 lines.

Translation :—

“Hail! Prosperity! year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 7 *mās* and seven *kaḷañjus* and a half of fine gold were given to the *Perumāṇadikaḷ* (God) of the central shrine at Tirunalakkunṇam in the Kunriyūr nāḍu (district), for a lamp to be lighted every evening, by Nakkan Mānikkan. May this be under the protection of the Māhészvaras. Kaviśiya ſeṭṭi Śrīkaṇḍar (Śrīkanṭha of the Kauśika gótra), a Brahmin of kir a village given to brahmins (*brahmadéyam*), gave 7 *mās* of fine gold to the *Perumāṇadikaḷ* (God) of the central shrine, for a lamp to be kept alight always. May this be under the protection of the Māhészvaras.”

Inscription No. 77.

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

Dynasty and King :—Cóla—Parakésarivarman.

* See Inscription No. 75.

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

Language and Script:—Tamil—7 lines.

Translation:—

“Hail! Prosperity! ? 1st year* of Kó-Parakésaripanmar (King Parakésarivarman. 5 *más* and 1 *kaḷañju* (and half?) of gold (were given) by Śāttam-paḍāri to the Mādēva (Mahādēva) of the Tirumēṟṟali (Mēlaiikkóvil) at Tirunalakkunṟam in the Kunṟiyūr nāḍu (district), for *śālaiyūttu* † during the *mási makham* (festival in the lunar conjunction with the asterism of *makham* in the month of *mási*). This gold was given to provide ... of old rice and one *nāḷi* of ghee. May this be protected by the Mahesvaras.”

Inscription No. 78. †

Place:—Kulattūr Taluk—Kuḍumiyāmalai—on the east wall of the rock-cut shrine called Mēlaiikkóvil.

Dynasty and King:—Cōḷa—Madiraikoṇḍa Kó-Parakésarivarman—Parāntakā I (907–953 A. D.).

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

Language and Script:—Tamil—7 lines.

Translation:—

“Hail! Prosperity! 15th year of *Madiraikoṇḍa* Kó-Parakésaripanmar (King Parakésarivarman who captured Madura). Seven *kaḷañjus* and a half of *tulaippon* (refined gold) were given to the *Perumānāḍikaḷ* of the central shrine at Tirunalakkunṟam in the Kunṟiyūr nāḍu (province), for a lamp to be kept always alight, by (one of the) *maḍaippallī penḍir* (female stewards of the royal household) of Piḷḷaiyār (Prince) Kóḍanḍan § by name Kuḍiyan Kāḍukāl || of Maṅgalavāśal in Panṟiyūr nāḍu (province). 3 (*kaḷañjus*) of *tulaippon* were given by Olai Viraṭṭan of Adiyaraiyamaṅglam in Munaippāḍi ¶ who prepares sandal paste ** for Piḷḷaiyār (Prince) Kóḍanḍar, to the *Perumānāḍikaḷ* of the Tirumēṟṟali (Mēlaiikkóvil), for one lamp to be lighted during the day time. May this be protected by the Māhēsvaras.”

Inscription No. 79. ††

Place:—Kulattūr Taluk—Kuḍumiyāmalai—on the east wall of the rock-cut shrine called Mēlaiikkóvil.

Dynasty and King:—Cōḷa—Madiraikoṇḍa Parakésarivarman—Parāntakā I (907–953 A. D.).

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

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

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

‡ A. R. E. 347 of 1904, and S. I. I. Vol. III, 101, (Part iii, p. 284).

§ Prince Kóḍanḍan—Kóḍanḍarāma Rājāditya eldest son of Parāntakā I, by his queen Kókkilān.

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

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

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

†† A. R. E. 345 of 1904 ?

Language and Script :—Tamil—10 lines.

Translation :—

“Hail! Prosperity! 15th year of *Madiraikonḍa* Kó-Parakésaripanmar (King Parakésarivarman who captured Madura). 7 *más* of *tulaippon* (refined gold) were given to the *Perumánadikaḷ* of the central shrine at Tirunalakkunṇam in the Kunṇiyūr nāḍu (district) for a lamp to be kept alight for ever by the *Nálakiḷavan* (lit. Great Head-man) of Iḍaiyan nāḍu, (by name) Kuḷiyanāccan also called Arikulānta-vāraṇa-porpuyan,* for a lamp to be kept alight always. May this be protected by the Māhészvaras. 7 *más* of *tulaippon* (refined gold) were given to the *Perumánadikaḷ* of the Śrī Tirumérṇaḷi (Great and holy shrine of Mélaikkóvil), for a lamp to be kept alight always, by Nākkan Śāṅkaran of Vanniyūr in the Nallúrnāḍu. May this be protected by the Māhészvaras.”

Inscription No. 80. †

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

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

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

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

Translation :—

“Hail! Prosperity! 15th year of *Madiraikonḍa* Kó-Parakésaripanmar (King Parakésarivarman who captured Madura). This gift of 15 *más* of *tulaippon* (refined gold) was made to the *Perumánadikaḷ* of the central shrine at Tirunalakkunṇam in the Kunṇiyūr nāḍu (district), for two lamps to be kept burning always, by Śrī Kóḍaṇḍarāman (Prince) the son of Śrī Pirāntakar (Lord Parāntakà), the great Cóḷa lord (Cólapperumānadikaḷ) called Madirai-
konḍa Parakésaripanmar (Parakésarivarman who captured Madura). (We),
the *úrār* (representatives of the village) of Punnaṅguḍi, having received this
... ..”

Inscription No. 80-A.

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

Place :—Kuḷattūr Taluk—Kuḍumiyāmalai.

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

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

Language and Script :—Tamil.

Gist :—

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

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

† A. R. E. 318 of 1904.

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

§ A. R. E. 351 of 1904.

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

Inscription No. 81.

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

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

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

Language and Script :—Tamil—16 lines.

Translation :—

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

Inscription No. 82.*

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

Dynasty and King :—Cóla—Uḍaiyār Madhuràntakan Sundara Cóla Paràntaka II—Rājakésarivarman. (956–973 A. D.).

Date :—Lost.

Language and Script :—Tamil—incomplete.

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

Translation :—

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

* A. R. E. 139 of 1907.

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

Inscription No. 83.

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

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

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

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

Translation :—

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

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

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

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

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

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

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

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

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

of their splendour while far-famed Udagai, was still flourishing,*—
 12 *kásus* were given by Nàgan ti (pu)rai-
 yan, the Puliyúr *Kiḷavan* (head-man) in Puliyúr of Śópàṭṭuk-Kiḷvéngai
 nàḍu (East Véngai nàḍu of Cólā nàḍu) in Ràjarāja vaḷanàḍu to the
Paraméśvara of Tiruvagníśvaram (temple) in Śirṇaiyúr, a *brahmadéya* village
 in Kúḍalúr nàḍu (district) of Kónàḍu, for a single lamp to be lighted and
 kept burning in the sanctuary of the *Paraméśvara* at Tiruvagníśvaram, for
 so long as the moon and sun endure. With these twelve *kásus* we agree to
 supply seven *nāḷi* and one *uri* (=15 *uri*) of ghee monthly at the rate
 of (one and a quarter) *uri* of ghee per *kásu* per month, and to keep
 the lamp burning with these seven *nāḷis* and one *uri* of ghee each month,
 as long as the moon and sun last, feeding it daily with one *ulakku* ($\frac{1}{2}$ *uri*)
 of ghee, and we, (the undermentioned) *Śiva brāhmanas* who, do service to
 the *Paraméśvara* of Tiruvagníśvaram, received these twelve *kásus* (in the
 following manner). Pàṇṇalai who was the *ácarya* of the Tiruveṇkā society
 also called the Munnúṇṇuvar (“three-hundred”), his elder brother, Pàṇṇalai
 Nàràyaṇan, Pàṇṇalai Vīranàràyaṇan and Pàṇṇalai Perri, these four, received
 (3?) *kásu*. Munnúṇṇuvan and Tiruvagníśvara
 bhaṭṭan also called Ādirakoṇṇan (Ādiraikkoṇṇan)†, these two, received
 (3?) *kásu*. Tribhuvana Sundara bhaṭṭan also called
 kkan and his elder brother Sundara bhaṭṭan
 these two received
 3 *kásu*. Sahasran Subra(h)ma(nya)
 ṛriyan received 3 *kásu*
 ”

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

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

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

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

Inscription No. 84.

Place :—Tirumayam Taluk—Mélattanaíyam—On the wall of a ruined Śiva temple on the bund of the Āṅgaraikkaṇmai Tank in Mélattanaíyam village.

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

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

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

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

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

Translation :—

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

Inscription No. 85.

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

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

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

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

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

Translation :—

“Hail! Prosperity! In the 22nd year of Śrī Kóviràjaràjakésaripanmar (the illustrious King Ràjaràjakésarivarman) Śrī Ràjaràjadeva, who believed that he possessed *Perunilacclvi* (Goddess of the great earth, that is to say vast territory) and *Tirumakaḷ* (Goddess of wealth and prosperity) who, during a life of ever increasing glory was pleased to destroy the enemy's fleet in the Kàndaḷūr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véngi Nāḍu, Gaṅgapàḍi, Nuḷambapàḍi, Taḍigai-vaḷi, Kuḍakumalaināḍu (Coorg), Kollam and Kaliṅgam, and was famed in all quarters as the conqueror of Īlamanḍalam (Ceylon) and Irattapàḍi—(the country of) seven and a half lakhs; who, was pleased to deprive the Śeḷiyar (Pāṇdyas) of their splendour while far-famed Udagai was still flourishing* :—Whereas a gift was made unto the *Paramésvara* of Tiruvagnís-varam, a *brahmadéya* village in Kúḍalūr nāḍu in Kónāḍu also called Kéralāntakavaḷanāḍu, by Tévan kunṇa..... Āva.....ndan, and was entrusted to the assembly of this village; and whereas in respect of the wet-lands formerly given to provide for daily offerings of food to the *Paramésvara* of Tiruvagnís-varam (namely) the Púvattan vayakkal lands of the Pālaṇṇu channel and ... channel, the lands of the village, the Kīlaccéndan vayakkal lands of the village channel in this village, the lands irrigated by the *Kúruváy maḍai* (sluice with several vents) of this village and amounting to (?) *más*,lands amounting to 1 (*má*) and the *varainilam* (measured lands ?) all these lands which, the preceding *sabhá* has exempted, wholly or partially, from taxes, and established them so under the authority of the *puravu-varippottagam*,† stipulating that the morning offering should be made with four *nāḷis* of rice daily; in accordance with these conditions, which the former *sabhá* had imposed and inscribed on copper and stone, and in accordance with the actual practice, We of the (present) *sabhá* had this inscribed on stone.

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

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

* The reading is *toḷudaka*.

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

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

... .. tàyan Nàràyaṇasólai of this village gave to the *Paramésvara* of Tiruvagnísvaram (for?) two *kāḷams* Koḍumbāḷūr kella(?) For these two *kāḷams*? ‡ this one *kāṣu*. Agreeing to defray the expenses of the service of the two *kāḷams*, with the interest on this *kāṣu* while the moon and sun endure, we received this *kāṣu*, ”

Inscription No. 86.

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

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

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

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

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

Translation:—

“Hail! Prosperity! In the 22nd year of Śrī Kóviràjakésaripanmar (the Great King Ràjaràjakésarivarman) also called Śrī Ràjaràjadéva who, believed that he possessed *Perunilacclvi* (Goddess of the Great Earth) and *Tirumakaḷ* (Goddess of wealth and prosperity), who, during a life of ever increasing glory was pleased to destroy the enemy’s fleet in the Kāndaḷūr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Gaṅgapādi, Nuḷambapādi, Taḍikaivaḷi, Véṅgaināḍu, Kuḍamalaināḍu (Coorg) Kollam and Kalingam; and was famed in all quarters as the conqueror of Iḷamaṇḍalam (Ceylon); who, was pleased to deprive the Śēliyar (Pāṇḍyas) of their splendour while far-famed Udagai (fortress) was still renowned; in this year Kaṇḍan paṅgu..... and Kamuttan, of Kīḷattāyanallūr in the Aṇṇalvāyil (Annavāsal) kūṟṟam (division) of Kónāḍu also called Kéralāntakavaḷanāḍu, jointly praying for the salvation of § Periyappaṟṟukkaṇḍan Panaṅguḍi among us made on his behalf a gift of an evening lamp to be lighted every evening to Malaik-kaḍambūr dévar (God of Malaikaḍambūr) wherefor Kamuttanan gave one lot of *pon* (gold) weighing two *kāḷañjus*. Having received these two *kāḷañjus* of gold, I, Śe.....ku.....yan Múḍādān Śāṇakkan, of this *kūṟṟam*, agree to supply one *nāḷi* of ghee monthly and tend the lamp. May this be under the protection of the Màyésvaras (Māhésvaras). ”

* Free tenure for the conduct of worship.

† தலை நடுவு கடை கலக்க விரிவு இருவேலி நிலம்.

‡ Reads in text as “இக்குளம் இரண்டுக்கு.”

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

Inscription No. 87.

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

Dynasty and King :—Cóla—Ràjaràjakésarivarman Ràjaràjadéva—(Rajaràja I).

The inscription begins with the *praśasti* (*meykirtti*) of the King commencing with the words “திருமகல்போல” —(Tirumakal-póla).

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

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

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

Translation :—

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

* 1 *nāḷi* (measure) = 2 *uris* = 4 *ulakkus*.

Inscription No. 88.

Place :—Kulattūr Taluk—Tiruvéngaivāsal—on the door-posts of the entrance into the *maṇḍapa* of the central shrine of the Vyāgrapurīśvara temple.

Dynasty and King :—Cōla—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *praśasti* (*meykīrtti*) of the King commencing with the words “திருமகன் பேரல்”—(*Tirumakaḷ-póla*).

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

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

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

Translation :—

“Hail! Prosperity! In the 26th year of Śrī Kóviràja(ràja)késaripanmar (the Great King Ràjaràjakésarivarman) also called Śrī Ràjaràjadéva who, believed that he possessed *Perunilacclvi* (Goddess of the great Earth) and *Tirumakaḷ* (Goddess of wealth and prosperity), and during a life of ever increasing glory was pleased to destroy the enemy's fleet in the Kàndaḷūr roadstead conquered with his mighty army, intrepid and victorious in great battles, Véngai nàḍu, Gaṅgapàḍi, Nuḷambapàḍi, Kuḍakumalainàḍu (Coorg), Kollam and Kalingam, was famed in all quarters as the conqueror of Iḷamaṇḍalam (Ceylon) and Irattapàḍi (Rattapàḍi) “the seven and a half lakh country”, was pleased to deprive the Śēliyar (Pāṇḍyas) of their splendour ...
... one lamp to be kept alight always endowed to the *Mahādéva* of the western temple of Tiruvéngaivāyil a *dévaḍāna* village of Peruvāyinàḍu in Pāṇḍikulāsanivaḷanàḍu, was given by the merchant Ta ... of Karuvūr, resident in this village, and for this he gave 20 *naṟkāśus*. We, the priests who conduct worship in this temple by turns, received these twenty *kāśus*. We, the (said) joint performers of worship in this temple shall, in turn, keep the lamp alight, feeding it without fail with one *uḷakku* of ghee daily so long as the moon and sun last. Given by us, the *Upāsakas* of the Tiruméṟṟali.”

Inscription No. 89.

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

Dynasty and King :—Cōla—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *praśasti* (*meykīrtti*) of the King commencing with the words “திருமகன் பேரல்”—(*Tirumakaḷ póla*).

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

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

Translation :—**Sections 1 and 2.**

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

- and victorious in great battles, Véngainàdu, Gaṅgapàdi, Nuḷambapàdi, Taḍigaivaḷi, Kuḍakumalainàdu (Coorg), Kollam and Kalingam, was famed in all quarters* as the conqueror of Īlamanḍalam (Ceylon) and Irattapàdi (Raṭṭapàdi) “the seven and a half lakh country”, who deprived the Śēḷiyar (Pāṇdyas) of their splendour while far-famed Udagai (fortress) was most
3. renowned—Gift to those appointed and bound to beat drums for the *Paramésvara* of Tiruviṟaiyāṅkuḍi a division of Vikramakésari Caturvēdimāṅgalam, a *brahmadéya*† village in Uṟattūr kūṟṟam of Kéralāntaka-
 4. vaḷanàdu. Whereas, in this great temple, the daily drum beating had ceased for one year, the drummers had emigrated, the performance of the *Śribali* procession‡ had in consequence ceased and the festivals and processions of the God had been interrupted, the drummers did not turn up when sent for, the gift of lands enjoyed as *Kāḷa...ṅgupuram*(?) by the drummers of this God were given to these two, the *Uvaccan*
 5. (drummer) *Nāḷayira-nānūṟruva* *Péruvaccan* also called *Araṅgan* *Neyttānan* and *Kaṇḍaśolai*; for these two persons, (who are to provide) five drums with beaters and one person to blow the conch—in all six persons, the following lands were given as *Kāni*. The lands lying to the west of the western channel of the *Śiṟunaṅgai* *vayakkal* lands, to the north of the *Punkanācey* wet-lands, to the east of
 6. *Pūdivayakkal* lands and to the south of *Tukkumāṅkuḷi* and *Vanniccey* § wet-lands; these lands lying within the above said four boundaries and the *Gaṇavati* *vayakkal* of 1 *mā* in extent lying on the south of these, the East *Vanniccey* set apart for the tank and the lands adjoining and lying to the west of *Pévāykkāl* channel, to the north of the *Kaṇṇāru* irrigation channel, to the east of the *U(!?)* *muttavayakkal* lands, (contributions such as) three hundred and twentieths and one three-hundred and twentieth of one fourth of a *kāśu* of *Dēvadana* *Īraiṅguḍi*, seven sixty-fourths of a
 7. *kāśu* of *Peruṅguḷattūr*, seven three-hundred and twentieths of a *kāśu* of *Aḍigaḷmārpullūr* and *kāśu* of *Murugan* *kuḷi*, and the land lying within the four bounds of *Kuśavan* *cey* and *Baghavati* *araikkāl*, all these lands, (and *kāśu*), are to be enjoyed
 8. by these two persons. Even if there is deficit (they are to have)
 in order to provide for *āḷakku* || of
 Having stipulated in this manner we of the *Peruṅguri* *Sabhā* ¶ May this be protected by the *Māhēsvaras*** three eightieths of a *kāśu*, and other

* The text reads “என்றென நிதழ்தா” instead of “என்றென புதழ்து.”

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

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

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

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

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

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

- dues amounting to twenty seven one hundred and sixtieths of a *kāsu*; one three-hundred and twentieth and one three-hundred and twentieth of three-fourths of a *kāsu* of Śirṛayakkuḍi; twenty-three three-hundred and sixtieths and one three-hundred and twentieth of three-fourths, and one-sixty fourth and one three-hundred and twentieth of one-fourth of a *kāsu* of Madurāntaka Caturvédimaṅgalam, also called Samudram; seventeen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *kāsu* of Śarālakkuḍi; three three-hundred and twentieths and one three-hundred and twelfths of one half of a *kāsu* of Śirukāḍalakkuḍi; three sixty-fourths and one thirty-second of three-fourths of a *kāsu* of Āriyakkuḍi;
9. three sixteenths and three twentieths of a *kāsu* of ... † Tṛbuvana-mādevī-caturvédimaṅgalam (Tribuvana Mahādevī Caturvédimaṅgalam); seven one-hundred and sixtieths of a *kāsu* of Nāṅgūr; one twentieth and thirteen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *kāsu* of Vīrapūśal; seventeen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *kāsu* of Puḍukkuḍi; one twentieth and three-eightieths of a *kāsu* of Pirākkuḍi; seven three-hundred and twentieths of a *kāsu* of Neḍunkīraikkuḍi;
 10. one three-hundred and twentieth of three-fourths and one three-hundred and twentieth of one half of a *kāsu* of Pailan; one three-hundred and twentieth of seven-eighths of a *kāsu* of Sāttankāl; four twentieths and one hundred and sixtieth of a *kāsu* of Teluṅgakālapuram; two sixteenths and one three-hundred and twentieth of one eighth of a *kāsu* of Kūkaikuḷattūr; seven three-hundred and twentieths of a *kāsu* of Iḷa; one three-hundred and twentieth of eight twentieths and three-eightieths of a *kāsu* of Iḍaiccivayal; three one-hundred and sixtieths of a *kāsu* of Andankuḍi; seventeen three-hundred and twentieths of a *kāsu* of Anaiyuḍaiya Śirṛūr;
 11. three fortieths and one three-hundred and twentieth of three-fourths of a *kāsu* of Kaḷakkuḍi; one three-hundred and twentieth of seven-eighths of a *kāsu* of Neccippuḷai and (Taṇa) yuna(?) Vīraḱoḷanallūr; thirteen three-hundred and twentieths and one three-hundred and twentieth of eighty-three one hundred and sixtieths of a *kāsu* of Ariyuvūr; three-fourths of a Siṅgala (*kāsu*); one eightieth and one three-hundred and twentieth of forty-one one hundred and sixtieths of a *kāsu* of Māvalūrmaṅgalam; one thirty-second and one three-hundred and twentieth of seventeen one hundred and sixtieths of a *kāsu* of Araśūr; one three-hundred and twentieth of a *kāsu* of Śembiyan viḷākam;
 12. twenty-one three-hundred and twentieths of a *kāsu* of Koṛṛamaṅgalam; seven three-hundred and twentieths of a *kāsu* of Taṇa(yu)na(?) Cittiravallinallūr; one eightieth and one three-hundred and twentieth of eight twentieths of a *kāsu* of Koppuna-vīratuṅga-caruppédimaṅgalam (Kó-Paravīratuṅga Caturvédimaṅgalam); one hundred and sixtieth and one three-hundred and twentieth of one three-hundred and twentieth, and one three-hundred and twentieth of three-fourths of a *kāsu* of Iṛaiṅguḍi; three-fortieths and one three-hundred and twentieth of one-half of a *kāsu* of Kāmappallūr; three-fortieths and one three-hundred and twentieth of one half, and one three-hundred and twentieth of one half of a *kāsu* of Māttūr; one three-hundred and twentieth of eight sixteenths of a *kāsu* of Kuṇṇanallūr;

13. nine one hundred and sixtieths and one three-hundred and twentieth of one half of a *kāśu* of Kulóttuṅga Cōlapuram; seven sixty-fourths of a *kāśu* of Terāvúr; seven sixty-fourths of a *kāśu* of Teṅgampādi; seven-eightieths of a *kāśu* of Virāllúr; seven one hundred and sixtieths of a *kāśu* of Periyava
kkāṇi and (Śrī ?) Pirantāka Caruppédimaṅgalam (Caturvédimaṅgalam)—also called Panaiyúr;
three one hundred and sixtieths
14. seven three-hundred and twentieths of a *kāśu* of Panaṅguḍi; one sixty-fourth and one three-hundred and twentieth of one-fourth of a *kāśu* of Koṅguḍi; one-sixteenth and one three-hundred and twentieth of one-eighth of a *kāśu* of Rājanārāyaṇa Caruppédimaṅgalam (Caturvédimaṅgalam); seven-eightieths of a *kāśu* of Pānúr;
... ..
... ..
(having mentioned in this manner we of the
Peruṅguri Sabha
May this be under the protection of the Māhēsvaras)."

Inscription No. 90.

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

Dynasty and King:—Cōla—Rājarājakésarivarman Rājarājadéva—Rājarāja I. The inscription begins with the *praśasti* (*meṅkīrtti*) commencing with the words *Tirumakal póla*.

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

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

Translation:—

1. "Hail! Prosperity! In the 28th year of Śrī Rājarājadéva also called Śrī Kóvirājarājakésaripanmar (the Great King Rājarājakésarivarman) who believed that he possessed *Perunilacclvi* (Goddess of the Great Earth) and *Tirumakal* (Goddess of wealth), who, during a life of ever increasing glory, was pleased to destroy the enemy's fleet in the Kāṇḍalūr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véṅgaināḍu, Gaṅgapādi, Nuḷambapādi, Tadiḡaivaḷi, Kuḍamalai nāḍu (Coorg), Kollam and Kaliṅgam and who, was famed in all quarters as the conqueror of Iḷlamaṇḍalam (Ceylon) and Iraṭṭapādi 'the seven and a half lakh' country and was pleased to deprive the Śēliyar (Pāṇḍyas) of their splendour while far-famed Udagai (fortress) was still flourishing. The four main boundaries fixed for the *Kuḍikkāḍu* (tenancy) known as *Piḍāḡai nūrruvēli* (hamlet of 100 vélis), assigned to the five *nivandakkárappanikal* by name who serve the *Mahādévar* of Tiruviraiyāṅkuḍi a division of Vikramakésari Caturvédimaṅgalam, a *brahmadéyam* village in the Uṇṇattúr Kúṇṇam of Kēraḷāntaka-vaḷanāḍu are as follows:—the eastern and southern boundaries being the boundary of our village, the western boundary, to the east of the Kīḷamarivu (eastern diversion ?) in the *Kannarambu* which runs from the (south) to the north, the northern boundary, to the south of the waterspread of the Śiṇṇāmbúr tank. All these lands included within the four great bounds thus fixed
... ..

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

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

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

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

* Tirumelukkuppuram.

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

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

‡ Lit. good money.

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

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

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

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

* *Nivandakkárar*.

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

† *Tattárpattam*, *Ilaikūlam*, *Kaṇṇḍakkānam*, *Vaṇṇárapparai*, *Ariváḍpadakku*, *Sāntiḍyam*, *Vetti*, *Ercóru*.

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

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

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

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

* Local guardian deity—a form of Bhairava.

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

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

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

|| An unknown personage.

¶ *Adiviḍaṅgadvār*.

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

assembly of Vikkiramakésari-Caturvédimaṅgalam, agreed to this provision for the remuneration of the temple servants * and the expenses connected with divine service and had this inscribed on stone, at the command of Kéttiran Uttamacólan, of Kéralántaka nallúr, who administers and conducts settlement operations in this *nádu* (province).

... .. (to this effect) I, Šéndan Šaṅkara bhaṭṭan by name, messenger of Tirupputtúr bear witness. To this effect I, Pipparai Akkiśanma by name, a kramavittan † bear witness. To this effect I, Kaviṭṭan na...ma..... Tṛvikrama bhaṭṭan by name, bear witness. To this effect, I, Tiruvaraṅga Nārāyaṇan by name, a kramavittan of Nerkuṇṇam, bear witness. To this effect I, Tṛvikramabhaṭṭan by name, native of Nambúr nádu, bear witness. To this effect I, Ātréya Nārāyaṇan Chandrabharaṇan bear witness. To this effect

7. I, Šólaipparān by name, a kramavittan of Védagómapuram ‡, bear witness. To this effect I, koṇḍa by name, a kramavittan, bear witness. To this effect I, Šridharan, by name a kramavittan and a *vaṭṭamaṇi* (?) bear witness. To this effect, I, Tiruvaraṅgan, by name, a kramavittan and a *vaṭṭamaṇi* (?), bear witness. Whereas, this document was lost, and the village, called Núrṇuvéli and held by the *pramánikkan* (title-holder in whose name the sale deed is drawn),
8. had become overgrown with jungle and the tank had breached, in order to clear the land and repair the tank, the temple-officials of the God reported to the members of the *Peruṅguṛi Sabhá* at Vikkiramakésari Caturvédimāṅgalam; we, the said members of the *Sabhá*, convened an assembly on the bund of the tank, at which all members assembled without exception, decided what repairs should be effected by the temple servants and after
9. cancelling the old-name of this village and renaming it Pásúr-Naṅgai-Nallúr after Pásúr-Naṅgaiyār, the mother of Muḍikoṇḍa-Cóla Viḷupparaiyar also called Pālúr Ambalattādi §, a military commandant and chief of Uttamacólanallúr and renaming the village tank Attānippéneri ||, have sold this Pásúrnaṅgainallúr as tax free. We have newly decided that these lands in this village should continue to provide for the worship of the idol being conducted in accordance with the previous *nivandam*, ¶ and that the expenses of taking out the God in procession during the *Cittirai* festival and the seven days of the *Ardrá* festival and for the *Tirttamádutal* ** on the last day should also be met from the same source. Since no provision has been made for the holy-persons who invoke God and chant with all humility the *Tiruppadiyam* hymns in His praise in the presence of this idol, these
10. four *Adikalmár* who invoke God by chanting the *Tiruppadiyam*, will receive from the same source two *túṇis* daily at one *padakku* of paddy each daily, and 12 *kásus* at the rate of 3 *kásus* each per annum. When the members

* *Nivandam*.

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

‡ Reads 'Duvédaikómpuram'.

§ *Ambalattādi* is the Tamil equivalent of Naṭarāja.

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

¶ Provision for the expenses connected with the divine service.

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

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

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

Inscription No. 91.

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

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

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

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

Translation:—

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

* *Maṇaliḍumilam*.

† Adittavati—a road or channel of that name.

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

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

Inscription No. 92.

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

Dynasty and King:—Cōḷa—Ràjaràjakésarivarman also called Ràjaràjadēva (Ràjarāja I). The inscription begins with the *praśasti* of the king commencing with the words *Tirumakalpōla*.

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

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

Translation:—

“Hail! Prosperity! In the 28th year of Śrī Ràjaràjadēva also called Śrī Kóviràjakésaripanmar (King Ràjakésarivarman) who, believed that he possessed *Perunilacclvi*—Goddess of the Great Earth and *Tirumakal*—Goddess of wealth, and who, during a life of ever increasing glory was pleased to destroy the enemy’s fleet in the Kāndaḷūr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véṅgainaḍu, Gaṅgapāḍi, Nuḷambapāḍi, Taḍigaivaḷi, Kuḍamalaināḍu (Coorg) Kollam, and Kalingam; and who was famed in all quarters as the conqueror of Ceylon and Iraṭṭapāḍi “the seven and a half lakh country”; and was pleased to deprive the Śēḷiyar (Pāṇḍyas) of their splendour while far famed Udagai (fortress) was still flourishing: The settlement of lands that we, the *sabhaiyār* effected for the *Kṣētrapālar*† in the temple of Tiruvanni Uḍaiyār§—the God of Tiruviṇṇaiyāṅkuḍi, a part of Vikkiramakésari-Caturvédimaṅgalam, a *brahmadēyam* in the Uṇṇattūr kūṇṇam of Kōṇaḍu in Kēraḷāntakavaḷaṇaḍu:—The boundaries of the wet-lands,

* Modern Nārtamalai. Teluṅgakulakālan, meaning the enemy of the Telugu dynasties, was the title of Ràjarāja I. See K. A. N. Sastry, Cōḷas p. 225. The town took its name from this title.

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

‡ Guardian deity of the place—Bhairava.

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

rendered arable and called Ràjaràja vayakkal, reclaimed and rendered cultivable for the *Kṣétrapàlar* in a place that up to this day was never known to have been under cultivation, even from the time when Uttama-Cólan, the *Kettiran* (Kṣétran—Lord of the land) and the chief of Kéralàntakanallúr who, administers and conducts settlement operations in this *nádu*, made Tiruviraiyankuḍi a *déavadánam* village* are:—the eastern boundary lies to the west of the channel that runs up to the eastern extremity of the *déavadánam* lands, the southern boundary to the north of the Uttama-Cóla channel which starts from the Paramésvara channel and runs east, the western boundary to the east of the *mánabhógam* (service tenure) lands assigned as provision for service to the God of Tiruviraiyankuḍi, and the northern boundary to the south of the channel which starts from the Paramésvara channel and runs east up to the *déavadánam* lands. With the lands lying within these four great bounds thus fixed, comprising three *varvais* (plots ?) and not excluding the cultivated lands measuring nine *mávarai munthirikai* ($\frac{9}{20} + \frac{9}{20} = \frac{18}{20}$) and the land which is given for seed-beds, for the above wet-lands, of which the eastern boundary lies to the west of the Vikkiramakésari channel of the *déavadánam* lands, the southern boundary to the north of the old *úr-nattam* of Tiruviraiyankuḍi, the western boundary to the east of the Paramésvara channel, and the northern boundary to the south of the *déavadánam* lands, and lying within these four great bounds thus fixed and measuring one *má araiikkáni* ($\frac{1}{160}$); in all lands measuring *araiyé-araimá-araiikkáni-munthiri* ($\frac{17}{320}$), the *Śiva brāhmaṇas* shall make offerings to the *Kṣétrapála* in this temple—offerings of cooked rice with six *nālīs* of rice for all the three *sandhis* daily, at the rate of two *nālīs* at each service, three offerings of cooked vegetables for the three *sandhis* daily, at the rate of one offering of cooked vegetable at each service, one and a half *nālīs* of ghee daily, at the rate of half a *piḍi* of ghee at each service, $1\frac{1}{2}$ *nālīs* of curd daily at the rate of one *uri* of curd at each service, and six areca nuts and twelve betel leaves daily, at the rate of two areca nuts and four betel leaves at each service—light six *sandhi* lamps for the three *sandhis*, at the rate of two *sandhi* lamps at each service, and keep one lamp alight always. These *Śiva brāhmaṇas* themselves, taking possession of these lands shall conduct all the services to the *Kṣétrapàlar* in this great temple, as long as the moon and sun endure. Should there be any default in the performance of the specified ceremonies in this temple they shall provide double (?) the daily rate

Inscription No. 93.

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

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

Date :—Lost.

* Refers to P. S. I. 90.

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

Translation* :—

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

... .. living in Siṛrai yūr
... .. of Kéralāntakavaḷanàḍu
... .. of the *Maṇavar* caste of the village, Śo-
... .. *Atti*
... .. *Pala kutta*
... .. Pālūr Paṭṭa(n)
(his) brother a.....
and ——— this
and ——— of Pālūr
and nephews ———

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

Inscription No. 94.

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

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

Date :—Lost.†

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

Translation :—

“Hail! Prosperity! In the6th(?) year of Śrī Ràjaràjadévar also called Śrī Kóviràjakésaripanmar (King Ràjakésarivarman), who believed that he possessed *Perunilacclvi*—Goddess of the Great Earth and *Tirumakal*—Goddess of wealth, who, during a life of ever increasing glory, was pleased to destroy the enemy’s fleet in the Kàndaḷūr roadstead, conquered with his mighty army, intrepid and victorious in great battles, (Véṅgainàḍu),

* With words supplied.

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

Gaṅgapàḍi, Nuḷambapàḍi, Tadigaiviḷi(vaḷi), (Kuḍamalainàḍu), Kollam, and Kalingam; and who was famed in all quarters as the conqueror of Ceylon and (Irattapàḍi 'the seven and a half lakh) country'; and was pleased to deprive the Śeḷiyar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was still renowned: Puliyúr Kīḷavan (Headman) of Puliyúr in nàḍú gave to the (*Paramésvara*) of Tiruvagnísvaram (in Siṛṛaiyúr, a *brahmadéyam* of Kúḍalúr nàḍu) in Kéṛaḷantakavaḷanàḍu, a lamp to be kept alight always as long as the moon and sun endure in the inner sanctuary of the *Paramésvara* of Tiruvagnísvaram, and to light this one lamp he gave twenty-five cows, from which, daily by the *uḷakku* of ghee amounting to seven *nāḷis* and one *uri* of ghee monthly 1 such lamp. These which were kept in the temple at Koḍumbālúr We, the *Śrikóyil Uḍaiyār* (priests) of this great temple received these cows We, the said *Śrikóyil Uḍaiyār* of this great temple Subrahmanyān also called (a)ḍikal Munnúṛṛuvan, and Sahasran Subrahmanyān. May this be under the protection of the Māhésvaras."

Inscription No. 95.

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

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

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

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

Translation:—

"Hail! Prosperity! 3rd year of Śri Ràjendra Cólā Dévar also called Kó-Parakésaripanmar—dedication to the *Paramésvarar* of Tiruvagnísvaram temple in Siṛṛaiyúr, a *brahmadéyam* village in Kéṛaḷantakavaḷanàḍu: I, Aṭṭan Kaṇṇan of Śiṛuvenkunṇam, a Vellālan of Koḷuntikkúṛram in Kéṛaḷantakavaḷanàḍu, gave 2 lamps to be kept alight for ever to this *Paramésvara* of Tiruvagnísvaram. These two lamps shall be kept alight as long as the moon and sun last. We, the members of the village assembly received these two lamps and six *kásus*. Of the Śiva brahmins in this temple, we, Pàṛṛalai Kàḍani also called Munnú(ṛṛuvaàcàryan?) and his coparceners received 1 *kásu*; Munnúṛṛuvan and his coparceners received 1½ *kásu*, I, Sahasran Subrahmanyān received 1 *kásu*; I, Subrahmanyān"

Inscription No. 96.

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

Dynasty and King:—Cóḷa—Parakésarivarman Śri Ràjendra Cólā déva (Ràjendra I). 1012–1044 A. D. Begins with the *praśasti* commencing with the words "*Tirumannivaḷara*."

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

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

Translation:—

“Hail! Prosperity! In the (6)th year of the Lord Śrī Rājendra Cōla dévar also called Śrī Kó-Parakéśarivarman who, during a life of continuing glory†, during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army, conquered Idaiturainādu¹, Vanavāsi² which was encircled by a continuous belt of forest, Kolippakkai³ the ramparts of which were surrounded by *śulli*‡ trees, Maṇṇaikkaḍakkam⁴, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pāṇdyas) and the garland of Indra which the Pāṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Ceylon in the south seas; seized the family heirlooms of the Kérala King (who was famed) for his *eripaḍai* or missiles of war(?), including the celebrated crown and the *Śengatirmalai*§; took many ancient islands, strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the crown of pure gold worthy of the Goddess of wealth that had been deposited by Parāsurāma who, provoked to war, had overcome the Kings twenty-one times, in Śāntimattivu⁶, because of the strength of its fortress; captured the “seven and a half lakhs” of Irattapāḍi⁷, a natural strong hold, and vast quantities of treasure||, and

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

† Reads “*செழியன்*”.

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

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

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

‡ *Śulli*—the meaning is doubtful.

⁴ Maṇṇaikkaḍakkam—Mānyākhēṭa (Malkhed), according to Prof. K. A. N. Sastry (Cōlas Vol. I, pp. 236–7), was on the north of the river Tungabhadra and was the capital of the Cālukyas before Kalyāṇi.

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

⁵ The Maldives—K. A. N. Sastry, Cōlas, I, p. 242.

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

⁷ See Rājarāja’s inscription above (Ins. 83).

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

destroyed the inestimable reputation of Jayasimha⁸ who, out of fear and to his great disgrace, turned his back at Muyaṅgi⁹ and hid himself: the sale deed executed by us, the members of the great assembly of Śrī Vikkiramakésari-Caturvédimāṅgalam, a *brahmadéyam* village in the Uṟattūr kuṟṟam of Kónaḍu in Kéralāntakavaḷanāḍu:—We of the *Sabhā* sold the hamlet of this village, to the God Caṇḍésvara, the *mūlabṛtya* (chief servant and steward) of the God Tribhuvanapati who was pleased to take his abode under the sacred *Vanni* tree* in Tiruviraiyāṅkuḍi village ”

Inscription No. 97.

Place:—Ālaṅguḍi Taluk—Vārappūr—Agastīśvara temple—on the south wall of the south *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Rājendra Cōla Déva.

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

Language and Script:—Tamil—12 lines.

Translation:—

“Hail! Prosperity! In the 14th year of Tribhuvanaccakravartikaḷ Śrī Rājendra Cōla Dévar, in the month of *Kanni*, on the tenth day of the dark fortnight, a Tuesday when the moon was in conjunction with the asterism *Rōhini*, we, Vikramacōla-mīpolil-nāṭṭu Vēḷan also called Tūṇanṇan Pillān of Kōyilnallūrkkōyilūr in Tenmīpolil nāḍu of Jayasiṅgakulakāḷavaḷanāḍu, and Marundi Āṇḍavaḷ, a dancing girl in the great temple of the Lord, the *Nāyanār* of Tirukkunṟākkuḍi, and under his protection, jointly drew up the following deed:—

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

⁸ Jayasimha, successor of Vikramāditya V, the Western Cālukya King.

⁹ Muṣaṅgi or Muyaṅgi—Possibly Uccaṅgidrug in the Bellary district. (S. I. I. ii, p. 94-95, n.) or perhaps Maski (K. A. N. Sastry Cōlas, I, p. 246, ff. 1).

* *Prosopis spicigera*.

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

‡ *Somamāka vilai koṇḍu*.

ve, the said Tūṇanṇan Piḷḷan also called Vikramacōḷa-mípoḷil-nàṭṭu Vélān and Marundi Aṇḍāl, in virtue of the sale deed executed in our favour, gave this property as *dēvadānam* to the *Nāyanār* who abides in Tiruvagattisvaram as the Lord of Varāppūr, pouring water on the hands of the idol, and had this inscribed in the holy temple.

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

Inscription No. 98.

Place:—Kulattūr Taluk—Trivilāṅguḍi—on the north wall of the ruined Śiva temple.

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

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

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

Translation:—

“Hail! Prosperity! In the 14th year of the Lord Śri Rājendra Cōḷa Déva also called Kō-Parakésaripanmar who, during a life of continuing glory*, during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and warlike army, conquered Iḍaiturai naḍu,¹ Vanavāsi² which was encircled by a continuous belt of forest, Kollippakkam³ the ramparts of which were surrounded by *sulli* trees, Maṇṇaikkadakkam⁴, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pāṇḍyas) and the garland of Indra, which the Pāṇḍya had entrusted to them. (the Kings of Ceylon) and the whole of Ceylon in the transparent sea; who seized the family heirlooms of the Kēraḷa monarch famed for his *eripadai* or missiles of war(?), including the celebrated crown and the *Śēngatirmālai*; took many ancient islands, guarded from time immemorial by the mighty waves the roar of which resembled booming conches⁵; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśurāma who, provoked to war, had uprooted the Kings twenty-one times, in Śāntimattivu⁶, because of the strength of its fortress; captured the “seven and a half lakhs” of Irattappāḍi⁷ a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Jayaśiṅgan⁸ who, out of fear and to his great disgrace, turned his back at Muyaṅgi⁹ and hid himself;

* Reads “செழியகுழியுள்.”

^{1–9} For explanations, and topography of places mentioned up to this point (where the introduction of a previous inscription ends) see the foot-notes to inscription No. 96.

who seized Śakkarakóṭṭam¹⁰ the warriors of which were brave, Madura-maṇḍalam which he destroyed in a trice*, the prosperous city of Nāmaṇai kōṇai, which was full of flower gardens, Pañcappalli whose warriors were full of fury, Māsuṇidésam with its greenfields,¹¹ quantities of family heirlooms of various shapes and hues after capturing Indirata (Indraratha)¹² of the ancient race of the moon, together with all his family, at the battle of the renowned city of Adinagar, Oḍḍaviṣaya protected by impenetrable forest¹³, the good Kósala nāḍu where Brahmins assembled, Taṇḍabutti (Daṇḍabukti) in whose gardens bees swarmed, which land he acquired, after destroying Danmapāla (Dharmapāla)¹⁴ in a fierce battle, far-famed Takkapa-lāḍam¹⁵ which he occupied after quelling Raṇasúra, Vaṅgāladésam¹⁶ where it rained incessantly whence Góvindacandan (Góvindachandra) fled after dismounting from his elephant, elephants of rare strength, women and treasure after having been pleased to put to flight the strong Mayipāla (Mahipāla)¹⁷ together with Saṅgu who wore the anklet of valour¹⁸, Uttira-Lāḍam¹⁹ on the shore of the wide ocean which produces pearls; and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; and who having sent out many ships in the midst of the rolling sea and having captured Śaṅgirāma-vijaiyottuṅgapanman (Saṅgrāma-vijaiyottuṅga-varman)²⁰, the King of Kidāram²¹, together with the elephants in his glorious army, seized the heap of treasures, which (that King) had amassed; captured the

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

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

¹¹ "Śakkarakóṭṭam and the places that follow up to Māsuṇi déśam probably lay to the north-west of the Véṅgi Kingdom. (Prof. K. A. N. Sastry—*Cólas*, I, p. 250).

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

¹³ Oḍḍaviṣaya = Orissa.

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

¹⁵ Southern Rádha country in Bengal.

¹⁶ Bengal.

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

¹⁸ *Toḍu-kalar-saṅgu*—*Kaḷal* = the anklet given as a token of honour to a warrior.

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

²⁰ Hultzsich recognises Saṅgrāma Vijayóttuṅgavarman as the successor of Mára-Vijayóttuṅga-varman of the Leyden grant.—S. I. I. ii, 20.

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

*viccatara tōraṇa** at the “wargate” of the defeated enemy’s great city, Sri Viśaiyam²² with the “jewelled wicket-gate” splendidly adorned and the gate of “large jewels”, the port of Pannai (Pannai)²³, the ancient Malaiyūr²⁴ with the strong mountains for its rampart, Māyirudiṅgam²⁵ surrounded by the deep sea as by a moat, Iṇkāsōpam (Iṇkāsōka)²⁶ undaunted in fierce battles, Māppappālam,²⁷ protected by deep water, Mévilibaṅgam (Mévīlīmbaṅgam)²⁸, protected by strong walls, Valaippantūr with its cultivated lands and jungle(?); Talaitakkōlam²⁹, praised by great scholars, Mādamāliṅgam³⁰, unshaken by great and fierce battles, Ilamuridésam³¹, the strength of which grew more formidable in war, Mānakkavāram³², in the extensive flower gardens of which honey was collecting, and Kaḍāram fierce and strong, which was protected by the deep sea: As a gift to the Mahādēva of Tiruvīraiyaṅkuḍi, a part of Vikramakésari Caruppédimaṅgalam (Caturvédimaṅgalam) a *brahmadēyam* village in the Uṇattūrkūṇṇam of Kérīlantakavaḷaṇaḍu, Saṅgan Kūttan of Erumal in Tiruvāli nāḍu of Rājēndrasīṅgavaḷaṇaḍu,† a *pañcavaḍakkai-kōlan*(?) in the establishment of Lord Sri Rājēndra Cōḷadēvar, deposited 24 *kāṣus* in the treasury of this God to keep a lamp alight for ever. May these twenty-four *kāṣus* be protected by the Māhēsvaras. For one evening lamp, suitable for the sacred presence, Nārppattēṇṇāyira brahmārāyan also called Vīranārāyaṇattu Amudan Āḷvār (God) *paṇa*(?)”

Inscription No. 99.

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

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

* *Viccatara tōraṇa*—an arch or festoon.

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

²³ Pani or Panei on the east coast of Sumatra. (K. A. N. Sastry—Cōḷas, I, p. 259).

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

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

²⁶ Situated to the south of the state of Kedah in the Malaya Peninsula. (K. A. N. Sastry—Cōḷas, I, p. 260).

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

²⁸ Mévilibaṅgam and Valaippandūru have not been identified.

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

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

³¹ The northern part of the island of Sumatra. (K. A. N. Sastry, Cōḷas, I, p. 263).

³² These are the Nicobar islands.

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

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

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

Translation :—

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

* *Veñcilai-vīrar.*

many ships into the midst of the deep sea * and having captured Śaṅgirāma-miśaiyóttuṅga-panman (Saṅgrāma-vijaiyóttuṅga-varman), the King of Kidāram, together with the elephants in his glorious army seized the heap of treasures, that (the king) had amassed; captured the *Viccātira tóraṇa* at the “wargate” of the defeated enemy’s great city, Tiṅga Jayam (Śri Vijayam) with the “jewelled wicket-gate” splendidly adorned and the gate of “large jewels”, the port of Pannai (Pannai), the ancient Malaiyūr with strong mountains for its rampart, Māyirūṅgam surrounded by the deep sea as by a moat, Ilaṅgāśókam (Laṅkāśóka) undaunted in fierce battles; (Māppappālam) protected by deep water, (Mévilimbaṅgam protected by strong walls, Vaḷaippantūr with its cultivated lands and jungle(?), Talaitakkólam, praised by great scholars, Mādamaliṅgam, unshaken by great and fierce battles, Nilāmuriḍésam (Ilā muri désam) the strength of which grew more formidable in war, Mānakkavāram in the extensive flower-gardens of which honey was collecting, and Kaḍāram fierce and strong, which was protected by the deep sea: We, the *úróm* constituting the village assembly of Parambaiyūr gave the following lands as *dēvadānam* to the *Mahādēvar* of Cōḷa-Kōḷi-Īśvaram at Parambaiyūr in Kuṇṇiyūr nāḍu of Kōṇāḍu in Kēraḷantakavaḷanāḍu (and made the following arrangements for worship):—In order to provide for this *Mahādēvar* three *kuṇṇis* and six *nāḷis* of paddy for offerings of cooked rice with four *nāḷis* of rice at every *sandhi* which amounts to one *kuṇṇi* and four *nāḷis* (12 *nāḷis*) of rice for the three *sandhis* daily; three *nāḷis* of paddy for the supply of ghee at the rate of two *śevīḍus* and a half of ghee at each *sandhi*, which amounts to one *āḷāḷḷu* and two *śevīḍu* and a half of ghee for all the three *sandhis* daily; one *nāḷi* and one *uri* of paddy daily at the rate of one *uri* of paddy at each *sandhi* for offerings of cooked vegetables; one *nāḷi* and one *uri* of paddy daily for the three *sandhis*, at the rate of one *uri* of paddy at each *sandhi* for curds; one *nāḷi* and one *uri* of paddy for the three *sandhis* daily at the rate of one *uri* of paddy at each *sandhi* for the supply of betel leaves and areca-nuts; six *nāḷis* of paddy for the supply of one *uḷakku* and one *āḷāḷḷu* of ghee for all the six lamps lighted during the three *sandhis* at the rate of one *āḷāḷḷu* of ghee for two lamps lighted during each *sandhi* and in order to provide for the offerings to the *Gaṇavatiyār* (Gaṇapati) in this temple during the midday worship, five *nāḷis* of paddy to yield after husking two *nāḷis* of *tiruvamudu* rice; one *uri* of paddy for the supply of ghee; one *uri* of paddy for the offerings of cooked vegetable, and one *nāḷi* of paddy for supplying two *śevīḍus* and a half of ghee for one *sandhi* lamp; and to provide two *padakkus* of paddy as daily remuneration to the Brahmins Mādēvan (Mahādēvan) Sundarasīlan, Mādēvan Śivētan (Mahādēvan Śvétan), Mādēvan (Mahādēvan) Paramēśvaran and two *Mānis* (bachelor students?); we made the following distribution of lands:—The *Kuḍikkāḍu* called Śīruvayal of this village and the lands all round this area shall be set apart for the Brahmins and *Mānis*. For the supply of *tiruccennel* † amounting to one *tūni* one *padakku* and three *nāḷis* of paddy, we gave the land called Mélaikkoṛṇi vayakkal, Kīḷaikoṛṇi vayakkal, Kīḷai kāḍan vayakkal, the Irriḷcey, the stretch of land

* *Āḷkāḍal naḍuvil*.

† Śambā paddy or paddy of the red variety, cooked and offered to God.

on the southern (inlet) of the tank, the stretch of land on the rear shore of Tannunipa all in the *Akavayal* lands in this village, the *Kuḍikkāḍu* of this village called *Peḷakkanvayal* and all that lies in and all round this area. Having set apart the above lands for the provision of *sambā* paddy for making offerings of cooked-rice (*tiruccennel*), for other provisions such as three *nālis* of paddy daily to be given as remuneration for the person who cleanses the temple floor, six *nālis* of paddy daily for the person who improves and cultivates the temple-garden, three *nālis* of paddy daily for the potter who makes and supplies, the *tiruvamutidun-kalam* (the vessel in which the *tiruvamudu* is cooked and offered), the *śāl* (big water-pot), the *kuḍam* (water-pot for carrying water), the *kalasam* (small water-pot used in worship) and everything else that is needed, two *nālis* of paddy daily to supply two *ālākkus* of ghee daily for two sandhi-lamps, in all to provide the total amount of one *kuruni* and six *nālis* of paddy daily, we gave the *Kuḍikkāḍu* of this village called *Kuṟiccivayal* including all that lies in and round it. Thus having given these lands, including the trees growing up, the wells sunk down, the cultivated lands with dry crops and wet crops, and land of every other description and everything else in these lands, we, the *ūróm* constituting this village assembly, ourselves, undertake to subscribe and pay *irai* (royal tax), *eccóru* (*eṟ-córu*-a village cess), *vetṭi* (a free labour) *védanai* (*védanam*-hired labour) and to watch over them. We, the *ūróm* constituting the village assembly of *Parambaiyúr*, thus gave these lands to the *Mahádéva* of *Parambaiyúr* stipulating that payments and supplies shall be made in accordance with the above provision for so long as the moon and sun endure. The officials of this great temple shall themselves supervise the ploughing and cultivation of the lands given as *dévaḍānam*. Agreeing unanimously to the provisions of this document, we, the *ūróm* constituting the village assembly of *Parambaiyúr*, made this gift as *dévaḍānam* to this *Mahádéva*. May this be under the protection of the *Māhészvaras*. May this prosper and be auspicious."

Inscription No. 100.

Place:—Kulattúr Taluk—Tiruvéngaivàsal—On the south wall of *maṇḍapa* in front of the central shrine of the Vyàgrapurísvara temple.

Dynasty and King:—Cóla—Parakésarivarman—Uḍaiyàr Śrī Ràjendra Cóládéva (Ràjendra I) 1012–1044 A. D. Begins with the *praśasti* commencing with the words "*Tirumannivaḷara*."

Date:—(Twenty)sixth year of the king (1037–38 A. D.)

Language and Script:—Tamil—incomplete—extant portion of 18 lines.

Translation:—

"In the (2)6th year of the Lord Śrī Ràjendra Cólā Dévar also called Kó Parakésaripanmar (King Parakésarivarman) who, in a life of continuing glory* during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and warlike army captured Iḍaituraināḍu, Vanavàśi which was encircled by a

* Reads *Neḍuntuyilēli-ēlīyul*—"நெடுந்தெயிலி-எலியுல்."

continuous belt of forest, Kollaippàkkai the ramparts of which were surrounded by *sulli* trees, Maṇṇaikkaḍakkam, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon, in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pāṇḍyās) and the garland of Indra which the Pāṇḍya had entrusted to them (the Kings of Ceylon) and the whole of Ceylon in the transparent seas; seized the family heirlooms of the Kérala king (who was) famed for his *eripaḍai* or missiles of war(?), including the celebrated crown and the *Śēngatirmālai*; took many ancient islands, strongly guarded from time immemorial by the waves the roar of which resembled the booming conches; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśurāma who, provoked to war, had uprooted the kings twenty-one times, in Śāṇḍimattīvu because of the strength of its fortress; captured the “seven and a half lakhs” of Irattappāḍi (Rattappāḍi) a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Śāsiṅgan (Jayasimha) who, out of fear and to his great disgrace, turned his back at Muyaṅgi and hid himself; seized Śakkarakkoṭṭam the warriors of which were brave, Maduramṇḍalam which he destroyed in a trice, the prosperous city of Nāmaṇaikkōṇai which was full of flower gardens, Paṇcappalli whose warriors bore cruel bows*, Māṣuṇidésam with its green fields, quantities of family heirlooms of various shapes and hues, after capturing Indiratarātan (Indraratha) of the ancient race of the moon, together with all his family, at the battle of the renowned city of Ādinagar, Oḍḍaviṣaiyam protected by impenetrable forest, the good Kósala naḍu where Brahmins assembled, Taṇḍabutti (Daṇḍabukti) in whose gardens bees swarmed, which he acquired after destroying Danmapāla (Dharmapāla) in a fierce battle, far-famed Takkaṇavāḍam (Takkaṇalāḍam) which he occupied after quelling Iraṇasúra (Raṇasúra), Vaṅḡaladésam where it rained incessantly† whence Góvindacandan (Góvindachandra) fled after dismounting from his elephant, seized elephants of rare strength, women and treasure after having been pleased to put to flight on a fierce battle-field the strong Mayilpālan (Mahipāla) together with Śaṅgu who wore the anklet of valour(?), Uttiralāḍam on the shores of the wide ocean which produces pearls, and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; and who having sent out many ships into the midst of the rolling sea and having captured Śaṅgirāma-viṣaiyattuṅga-panmar (Sangrāma-vijaiyóttuṅga-varman), the king of Kiḍāram, together with the elephants in his glorious army‡, seized the heap of treasures, that the king had amassed; captured the “*Viccátira tóraṇa*” at the “war-gate” of the defeated enemy’s great city, Jaya Vijaiya (Śri Vijaya) with the “jewelled wicket-gate” splendidly adorned and the “gate of large jewels”, the port of Pannai (Paṇṇai), the ancient Malayúr with strong mountains for its rampart, Māyiridiṅgam, surrounded by the deep sea as by a moat, Ilaṅḡasókam (Laṅkośóka) undaunted in fierce battles, Māppapālam (Māpapālam) protected by deep water, Mévīlaibaṅgam (Mévīlimbaṅgam) protected by strong walls, Vaḷaippantúr having cultivated lands and

* *Veñcilai virar.*

† *Taṅḡata-ira(ya)l.*

‡ *Vāḡaiyaporukaḍal.*

jungle (?), Talaitakkólam praised by great scholars, Màdamà(līṅgam) unshaken by great and fierce battles, Inamuridésam (Ilàmuridésam) the strength of which grew more formidable in war, Mānakkavāram in the extensive flower gardens of which honey was collecting, and Kaḍaram fierce and strong, which was protected by the deep sea: We, of the *sabhā* of Tiruvēṅgaivāyil, a *dēvadānam* village of Peruvāyil nāḍu in Jayasiṅga-kulakāla vaḷanāḍu, the Śiva Brahmins and the *ūróm* also called *Vallak-kūṟruvar*, all of us, gave the lands of the *sabhā* called *Sabhaiyār vayal* to Nārāyaṇan Mahādēvan of the *mātara gōtra* and of Tirukkóṭṭiyur* a *dhanmiṣṭayōgi* (?) and scholar (*śaṭṭan*) resident in the village, in order that he may endow them for providing *tiruvamudu* (cooked-rice as offering to God) to the Tambirāṭṭiyar (Goddess) of the Lord Nittaśūlāmaṇi viḍaṅgar,

For this *Sabhaiyār vayal*, which was given by pouring water on the hands of the donee, we, of the *sabhai* received 41 *kaṣus* as *īṟaikāval*† from the Dhanmiṣṭayōgi also called Māḍalan Nārāyaṇan of this village. For the *Sabhaiyār kuḷam* and the *Sabhaiyār vayal* and the dry lands which have been exempted from tax for so long as the moon and sun endure on the receipt of these forty-one *kāśu*, the boundaries are:—(Eastern boundary) lying to the west of Tiruvēṅgaivāyil tank, muṇḍan nattam and the dry-lands of the *kudikāḍu* of the Śiva Brahmins; southern boundary to the north of the Tiruvēṅgaivāyil tank; western boundary to the east of the road running northwards and the Tevayal lands which lie to the north of muṇḍan nattam; the northern boundary to the south of Verṟōḍu-śey, and the Ellai-kalloḍu-śey (lands through which the line of boundary stones runs)

Inscription No. 101.

Place:—Tirumayam Taluk—Cittūr—On south wall of the Tiruvagnīśvara temple.

Dynasty and King:—Cōḷa—Parakésarivarman—Uḍaiyār Śri Rājendra Cōḷadēva (Rājendra I) 1012–1044 A. D. Begins with the *prasasti* of the king commencing with the words “*Tirumannivāḷara*.”

Date:—Lost.

Language and Script:—Tamil—Inscription is incomplete. The extant portion contains only the damaged *prasasti* and the name of the God to whom some gift seems to be made. It runs into 5 sections.

Translation:—

“(Hail! Prosperity!) In the year of the Lord Sri Rājendra Cōḷa Dévar also called Kó-Parakésaripanmar (King Parakésarivarman) who, in a life of continuing glory during which he rejoiced that while increasing good Fortune ever attended him the Goddess of the Great Earth the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army captured Idaiṭuraināḍu, Vanavāśi which was encircled by a continuous belt of forest, Kollippàkkai, the ramparts of which were surrounded by *śulli* trees, Maṇṇai(kkaḍa)kkam, the fortifications of

* Tirughóṣṭiyūr now in Ramnad Dt.

† Capitalized sum paid to the assembly in commutation of annual taxes on land.

which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundara muḍi* (Pāṇḍyan crown) and the garland of Indra, which the Pāṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Ceylon in the transparent seas; seized the family heirlooms of the Kéraḷa King who was famed for his *eṇipadai* or missiles of war(?) including the celebrated crown and the *Śēngatirmālai*; took many ancient (islands), strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśurāma who, (roused in war, had uprooted the kings twenty-one times), (in Śāṇḍimattivu), because of the strength of its fortress; captured the “seven and a half lakhs” of Irattappāḍi (Rattappāḍi) a natural stronghold, and vast quantities of treasure, and destroyed the (inestimable reputation) of Śāsiṅgam (Jayasimha), who, (out of fear and to his great disgrace) turned his back at (Muyaṅgi) and hid himself; seized Śakkarakkóṭṭam the warriors of which were brave, Maduramaṇḍalam which he destroyed in a trice, the prosperous city of Nāmaṇaikkōṇai which was full of flower gardens, Pañcappaḷli whose warriors were brave in fierce battles*, Māsuṇi(désam) celebrated for its fruits and green fields, quantities of family heirlooms of various shapes and hues, after capturing Indraratha of the ancient race of the moon, together with all his family, at the battle of the renowned city of Ādinagar, Oḍḍaviṣaiyam protected by impenetrable forest, the good Kósala nāḍu where Brahmins assembled, Taṇḍabutti (Daṇḍabukti) in whose gardens bees swarmed, which he acquired after destroying Danmapāla (Dharmapāla) (in a fierce battle), (far-famed) Takkanalā(ḍam) which he occupied after quelling Iraṇasúra (Raṇasúra), Vaṅgaladésam where it rained incessantly whence Góvindhachandran fled, after dismounting from his elephant), seized elephants of rare strength, women and treasure after having been pleased to put to flight the strong Mayiṇapālan (Mahipāla) together with Śaṅgu (who wore the anklet of valour), Uttiralāḍam on the shores of the wide ocean which produces pearls and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; (having sent out many ships into the midst of the) rolling sea and (after having captured Saṅgrāma Vijayóttuṅavarman, the King of Kaḍāram, together with the elephants in his glorious army), seized the heap of treasures that the king had amassed; captured the *Viccātira tóraṇam* at (the “war-gate”) of the defeated enemy’s great city, (Śrī Vijaya with the) “jewelled (wicket-gate” adorned with great splendour and “the gate of large jewels”), the port of Paṇṇai, (the ancient Malayúr) with strong mountains (for its rampart), Māyirudiṅgam surrounded by the deep sea as by a moat, Ilaṅgāsókam (Laṅkāsóka) undaunted in fierce battles, Māpappālam protected by deep water, Méviḷimbaṅgam protected by strong walls, Vaḷaippantúr having cultivated lands and jungle(?), Talaittak-kólam, praised by great scholars, Mādamaliṅgam unshaken by great and fierce battles, Ilāmuri(désam) the strength of which grew more formidable in war, Mānakkavāram in the extensive flower-gardens of which honey was collecting, and Kaḍāram fierce and strong, which was protected by the

* *Veñcamavīrar.*

deep sea: in the——: to the Paramésvara of Tiruvagnísvaram at
 Śirṟaiyūr, a *brahmadéyam* village of Kúḍalúr nàḍu in (Kéralàntakavalanàḍu)

 ”

Inscription No. 102.

Place:—Ālaṅguḍi Taluk—Tirugókarnam—on a stone built in the south wall of
 the *maṇḍapa* before the central shrine of the Gókarnésvara temple.

Dynasty and King:—Cóla—Parakésarivarman—Ràjendra Cóladéva (Ràjendra I),
 1012–1044 A. D., the name of the King though lost is identifiable by the
praśasti.

Date:—lost—(built in).

Language and Script:—Tamil—Portions built in—The *praśasti* is fragmentary
 having only a few words in 7 lines.

Translation:—

- “1.the Goddess of the
 Great Earth).
 2. Idaiturai nàḍu
 3. (Maṇṇai)kkaḍakkam
 4. and the garland of Indra
 5. *Śaṅgatirmálai*... .. and
 conches
 6. (Śa)ndimattí(vu) fortress
 7. reputation mighty by nature
 ”

Inscription No. 103.

Place:—Tirumayam Taluk—Péraiýūr—on the rock in front of the Nàganàtha-
 śvami temple.

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

Date:—Lost.

Language and Script:—Tamil—the inscription which seems to have run to
 18 lines is lost except for a few words and the name of the king.

Translation:—

Lines 1–4. “Hail! Prosperity! In the—— year of Śri Ràjendra Cólá-
 Dévar also called Kó-Parakésaripanmar (King Parakésarivarman): To the
 Lord Tirunàgísvaramuḍaiya nàyanàr in Tiruppéraiýūr a *brahmadéyam* and
dévádánam village in Kànanàḍu of Arumojidéva valanàḍu

... ..

7. daily

8. during every *sandhi* without fail

... ..

15 and 16. (and taxes) of every description—we (of the *sabha*) of Péraiýūr,
 gave, after exempting from these taxes

... .. as long as the moon and sun endure

18 May this be under the protection of the Māhésvaràs”

Inscription No. 104.

Place :—Kuḷattūr Taluk—Koḍumbālūr—on north wall of the central shrine in the Múvarkóvil.

Dynasty and King :—Cóla—Parakésarivarman Rājendra Cóladéva (Rājendra I) 1012—1044 A. D. The name of the king is defaced at the end of the *praśasti* commencing with the words “*Tirumannivaḷara*”

Date :—Lost—From the *praśasti* which narrates events only up to the Cālukyan wars and the conquest of Raṭṭapāḍi (1021–22 A. D.) the date can be approximately fixed as the 11th or 12th year (1023–24 A. D.)*

Language and Script :—Tamil—Mutilated at the end, after the *praśasti*. Runs to 35 lines.

Translation :—

“Hail! Prosperity! In the—year of Śri Rājendra Cóla Dévar also called Kó-Parakésaripānmar (King Parakésarivarman) who, in a life of continuing glory during which he rejoiced that while increasing good Fortune ever attended him the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army, captured Iḍaituraināḍu, Vanavāsi encircled by a continuous belt (of forest), Kollaippakkam the ramparts of which were surrounded by *sulli* trees, Maṇṇaikkaddakkam the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the (exceedingly) beautiful crowns of their (queens), the *Sundaramuḍi* (Pāṇḍyan crown) and the garland of Indra, which the Pāṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Ceylon on the transparent seas; seized the family heirlooms of the Kéraḷa King who was famed for his *eripadai* or missiles of war(?) including the celebrated crown and the *Śaṅgatirmālai* (Śeṅgatirmālai); took many ancient islands strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the (crown) of pure gold (worthy of) the Goddess of Wealth that had been deposited by Paraśurāma who, provoked to war, had uprooted the Kings twenty-one times, in Sāṇḍimattivu (island), because of the strength of its fortress; captured “the seven and a half lakhs” of Irattappāḍi, a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Śayaśi(ṅgan) (Jayasimha) (who, out of fear and to his great disgrace, turned his back at Muyaṅgi and hid himself); (in the—to the God temple at Koḍumbālūr in Uṛa(ttūr kúrram) of Kónāḍu in Keraḷantaka vaḷanāḍu May this be under the protection of the Māhēsvaras.”

* “The most common form of Rājendra’s Tamil *praśasti* is that which begins “*Tirumannivaḷara*.” We come across this form as early as the 3rd year though it is more generally employed from the fifth. The introduction (*praśasti*) progressively increases in length by narration of fresh conquests until the 13th year after which date it becomes stereotyped.”—Prof. K. A. N. Sastry—Cólas. I, 232.

Inscription No. 105.*

Place:—Kulattūr Taluk—Nāṅuppatti vaṭṭam—Maḍattukkóvil—on the four sides of a pillar of the west verandah of the first *prākāram* of the temple.

Dynasty and King:—Cōla—Rājādhirājadēva ‘who was pleased to take Iḷam and Madurai’† (Rājādhi-Rāja I—1018–54 A. D.).

Date:—Thirteenth year of King corresponding to 1030–31 A. D.

Language and Script:—Tamil—A few lines are damaged and 33 lines are extant.

Translation:—

“Hail! Prosperity! In the 13th year of Śri Rājādhirāja Dévar who was pleased to take Ceylon and Madurai: In this temple of the Lord Tirupperumānāṇḍār, in the Urattūr Kūrṇam of Vaḍakónāḍu in Iraṭṭapāḍi-koṇḍacólavalanaḍu, Mālai Pottan Eḍuttālvipan, constructed the *Nirutta-maṇḍapam*‡ in front of the holy strine

 (yan) Kaḍambaiyarāyan (consecrated?)
 the Perumān (God) of great beauty and grace shining (as if) to rival the Sun in brightness§ in the *maṇḍapam* erected by Śirār Mālai eḍuttān
”

Inscription No. 106.

Place:—Kulattūr Taluk—Nāṅuppatti vaṭṭam—Maḍattukkóvil—on the pillar in the eastern verandah of the first *prākāram*.

Dynasty and King:—Cōla—Rājādhirājadēva “who was pleased to take Iḷam and Madurai” (Rājādhirāja I—1018–1054 A. D.).

Date:—Thirteenth year of the King corresponding to 1030–31 A. D.

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

Translation:—

“Hail! Prosperity! In the 13th year of Irājādhirāja Dévar (Rājādhirājadēva), who was pleased to take Ceylon and Madurai, native of Ti(rukkaḍa)yūr (?) in Ambanāḍu|| of Uyyakkonḍa vaḷanāḍu¶

 , ,
 , ,
 made an endowment.”

Inscription No. 107.

Place:—Kulattūr Taluk—Tennaṅguḍi—Darśanapurīśvarar temple (or Kāṭci koḍutta Nāyanār temple)—on the west wall of the central shrine.

Dynasty and King:—Cōla—Tṛbhuvanaccakravartikaḷ Rājādhirājadēva, “who was pleased to take Iḷam and Madurai.” (Rājādhirāja I—1018–1054 A. D.).

* A. R. E. No. 340 of 1914.

† Prof. K. A. Nilakantha Sastri, includes this inscription under Rajakésari Rājādhirāja II—See “Cōlas” Vol. II, Part II, page 670. The date of the inscription would then be 1175–76 A. D.

‡ *Nṛitamāṇḍapa*—Dance hall of Natarāja.

§ *Poḷuḍu vaiyya nikaḷ*?

|| Ambar or Ambal nāḍu.

¶ This was the territory between the rivers Araśil and Kávéri.

Date :—Thirteenth year of the King corresponding to 1030-31 A. D.

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

Translation :—

“Hail! Prosperity! In the 13th year of Tīribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar ‘who was pleased to take Ceylon and Madurai’: Dedication to the Lord Tenganāyakar at Tennāṅguḍi in Kuḷamaṅgiliya nāḍu of Jayaśiṅgakulakāvalaṇaḍu: We, the *araiyars* of Kórai(kkuricci) and the *araiyars* of Puttāmbūr, in this *nāḍu* having cherished enmity and fought with each other in our villages, and having come to an understanding—we, as representing this *nāḍu* jointly gave as gift, to this temple in Śembāṭṭuvayal (lands), lands given for the maintenance of the sacred lamp in the temple—the vakkal lands for which We, the *araiyars* of Kórai(kkuricci) and the *araiyars* of Puttāmbūr.”

Inscription No. 108.

Place :—Kuḷattūr Taluk—Tiruvēṅgaivāsal—Vyāgrapurīśvarar temple—on the north wall of the *maṇḍapa* is front of the central shrine.

Dynasty and King :—Cōla—Rājakéśarivarman Uḍaiyār Śrī Rājādhirājadéva (Rājādhirāja I—1018-1054 A. D.). Begins with the *prasasti* of the King commencing with the words “*Tiṅgalértaru*”

Date :—(Thirtieth) year of the King corresponding to 1047-48 A. D.

Language and Script :—Tamil—defaced and incomplete—runs to 9 sections of long lines.

Translation :—

“Hail! Prosperity! In the (30)th year of the Lord Śrī Rājādhirāja Dévar also called Kó Rājakéśaripanmar (King Rājakéśarivarman) who, while the Goddess of the Earth was beaming under his fringed white parasol, which resembled the moon in beauty, having wedded the Goddess of Fortune, wielded the sceptre and destroyed the dark *Kali* (age of famine, poverty and strife), bestowed on his father's younger brother, (his) glorious elder-brother, his distinguished younger-brothers, and his two righteous minded royal sons who were conscious of their noble lineage the titles of ‘the distinguished Vānavan’,¹ ‘Vallavan’,² ‘Mīnavan’,³ ‘Gaṅgan’,⁴ ‘Laṅkaikkiraivan’,⁵ ‘Polam-kaḷal-Pallavan’,⁶ and ‘Kannak-kuciyār Kāvalan’,⁷ and crowned them with crowns set with precious stones, apportioned in order and granted to (each of) these relatives of great renown the respective dominions of those (hostile kings); among the three allied Kings in the southern world, cut off, on the battle-field, the head, alive, of Mānābharāṇan, (which was adorned with) precious

¹ The title of the Cēra Kings.

² The title of the Cālukya Kings.

³ The title of the Pāṇḍya Kings.

⁴ The title of the Gāṅga Kings of Gāṅgapāḍi.

⁵ Means “the Lord of Ceylon”.

⁶ “Pallava who wore the golden anklet of valour”.

⁷ “Lord and protector of the people of Kannakucchi (Kanyākubjā)”.

stones (and) which was inseparable from the golden crown; seized on the battle-field Vīrakéṛalan, who wore the coat of mail and the wonderful anklet of valour* and was pleased to get him trampled by his furious rutting male-elephant Nādivāraṇa†; drove to the ancient Mullaiyūr Sundara Pāṇḍyan whose fame had become eternal, who having lost in a fierce battle, his white parasol, his bushy fly-whisk of white yak-hair‡ and his throne ran away, his crown falling off (his) hair dishevelled, lamenting and in distress; removed to the country of heaven (śēnāḍu) the undaunted King of Vēnāḍu (Travancore) and ruined the three (princes) of the famous Irāmakuḍam;

while the native of the mountains, the Villavan (Céra King), attacked by disease in the bowels fled from his country and hid himself in the jungle, destroyed (his) ships in the roadstead of Kāndaḷūr on the shores of the unresting ocean as (easily as) he would have plucked a blossoming flower from a *vañci* tree;

when even Ahavamallan became afraid, when in a battle Gaṇḍappayan and Gaṇḍadharan, who were there in his army, were quelled by the excellent army of Kevudan and fell along with their warriors and elephants§ and when, the two warriors of great courage-Vikki and Viśaiyāḍittan (Vijayāḍityan), Śaṅgamayan of great strength and others retreated like cowards in battle, seized (them) there along with large quantities of brilliant gold and with their elephants and steeds; achieved victory while still in his royal robes, and caused Kollippākkai to be consumed by a great fire;

with a single unequalled army took the jewelled crown of Vikramabāhu, the King of the people of Laṅkā on the tempestuous seas, seized the crown set with precious stones of Vikrama Pāṇḍya who, having lost the Southern Tamil country, which once belonged to him, and being harassed and out of fear of him had taken shelter in Ceylon (surrounded by) the swelling seas and become the Lord of Laṅkā there; seized the beautiful, golden and jewelled crown of the King of Simhala, Vīrasālamēgham, who, believing that Ceylon on the seas was superior to Kannakukucci (Kanya Kubja-Kanauj) which belonged to him, had entered (the island) with his relatives and those of his countrymen who were willing to go with him, and had put on his bright crown there, and who after a defeat in the battle-field, the loss of his black elephant and ignominious flight, returned when (the Cōla King) captured his elder-sister along with his wife and cut off the nose of his mother, again lost in a sword-fight which he fought in order to wipe off the disgrace and withered on the fierce battle-field; seized the extremely brilliant crown of large stone jewels of Śri Vallabha Madanarājan, who had come of the family of the Kannaran (Kṛṣṇa) and had become the proud King of Iḷam;

* *Vāraṇḍ-viyan-kaḷal*, or who wore the wonderful anklet of valour made of conch.

† Nādivāraṇa—name of elephant—See Nādicaram—breed of elephant born and bred up on the banks of the river. Maṇimaṅgalam grant, S. I. I. Vol. III, Part I, No. 28, has Attivāraṇa—meaning elephant among elephants.

‡ These two, viz., *catra* (parasol) and *cāmara* (fly-flapper) are royal insignia.

§ *Vaṇḍar-kaḷiṟroḍu-paḍiya*: Maṇimaṅgalam grant has '*vaṇḍamar-kaḷiṟroḍu-maḍiya*' which means 'fell along with their rutting male-elephants on which bees swarmed when they were must.' *Vaṇḍar* = warriors.

having led, for the second time, a war-like army into the northern country made such Kings as Kaṇḍar Dinakaran, Nāraṇan, Kaṇavadi (Ganapati), Madiśúdanan* who wore a flower garland on which bees were swarming and many other Kings flee from the battle-front; had the palace of the Śalukkiyar (Čalukyas) in the city of †Kampili in whose gardens were trees bearing fragrant flowers, shattered to pieces;

having received the tribute paid, without remissions by the Villavar¹ Mīnavar,² Vēlakula Śalukkiyar,³ Vallavar,⁴ Kaṇsalar (Kósalar),⁵ Vaṅgaṇar,⁶ Koṅgaṇar,⁷ Śindurar,⁸ Aiyaṇar,⁹ Śiṅgaḷar,¹⁰ Paṅgaḷar,¹¹ Āndarar¹² and other Kings, and acquired the riches collected as the sixth share of the produce of the earth, gladly gave them away to those versed in the four *Vēdas* allowing them to take (the riches) by the measure; in order to be famed in this great world, followed the laws of Manu and performed the Aśvaméya (Aśvamédha-horse sacrifice) and reigned installed on the throne as Jayan-koṇḍa Cōla of high and mighty fame: The following are the *dēvadānams*, and lands of other description, including *iṛaiyili* lands that belong to the Mahādēvar at Tiruvēngaivāyil, a *dēvadānam* village in Peruvāyināḍu of Jayaśiṅgakulākālavaḷanāḍu, and are situated in the various villages of this nāḍu:—

Dēvadānam lands:—

In Tiruvēngaivāyil, the Akavayal lands measuring one-fourth, in the *Kuḍikkāḍu* of this village the Śīruvayal lands measuring three sixteenths, the Sabhaiyār vayal lands measuring thirteen one eightieths, ... Pillaiyār vayal lands (measuring) four one twentieths, the Piḍaranéri vayal lands (measuring) one and two one twentieths, all these lands measuring one and three-fourths and three twentieths are *dēvadāna* lands: In Peruñ-cunaiyūr, the Akavayal lands measuring one and two twentieths, in the *Kuḍikkāḍu* of this village the ... kanéri lands measuring three-fourths and nine one hundred and sixtieths, all these lands measuring two and seven one twentieths and one and one hundred and sixtieth are *dēvadānam* lands: In Śentōṛri Gaṇavatikuḍi (Gaṇapatikuḍi), the area in and around the Madippilārvayal lands, measuring eight one twentieths and one eightieth are *dēvadānam* lands: In Śellikuḍi, in the *Kuḍikkāḍu*, the Śīru ... r vayal lands measuring one and a half are *dēvadānam* lands: In Vaḍamayilāppūr, the ... lands measuring ...

* The text has "*vaṇḍalar teriyalar*"; another reading is "*vaṇḍalar teriyal*" (*teriyal* means a flower garland). It would then mean, 'Madiśudana who wore a flower garland whereon bees swarmed'. But the reading is "*teriyalar*" in the present inscription and it means 'enemy'. '*Vaṇḍar*' means a warrior.

† On the Tuṅgabadhra in the Bellary district.

¹ Cēra King.

² Pāṇḍya King.

³ Śalukkiyar of the Elephant family.

⁴ Čalukya King.

⁵ Kósala King.

⁶ King of Vaṅga in Bengal.

⁷ Koṅkaṇa King.

⁸ King of Sindu.

⁹ Aiyaṇar—who he was is not definitely known.

¹⁰ King of Ceylon.

¹¹ King of Vaṅgālam in Bengal.

¹² Āndhra King.

are *dēvadānam* lands: In Orumaṇimaṅgalam, the Akavayal lands measuring one half and one sixteenth and one hundred and sixtieth, and the *dēvadānam* lands of this God in Mayilāppūr vayal, which are (*ā*)*lvāram** lands, measuring one-fourth; in all eight and one-fourth in (the four above villages) are *dēvadānam* lands registered so according to old records on palm leaves. In Pālakuḍikāḍu lands at Tiruvetpūr in Tenkavirnāḍu, the *dēvadānam* lands of this God measuring nine twentieths, and in the village proper of Kavalamaṅgalam in Akakīliyūrnāḍu of Pāṇḍikulāṣanivāṇāḍu the *dēvadānam* lands of this God measuring one fourths, in all lands amounting to eight and three fourths and four twentieths (are *dēvadānam*). These lands are, *dēvadānam* lands registered so in accordance with the previous entries on palm leaf†”

Inscription No. 109.

Place :—Tirumayam Taluk—Cittūr. On the south wall of the Tiruvagnīśvara temple.

Dynasty and King :—Cōla—Parakésarivarman—Uḍaiyār Śrī Rājēndradēva (Rājēndra II 1052–64 A. D.) Begins with a fragment of his *praśasti* commencing with the words—“*Tirumaruviya*” of which the beginning has been built in. The *praśasti* details his Cālukyan war.

Date :—Third year of the King corresponding to 1054–55 A. D.

Language and Script :—Tamil—Mutilated—extant portion in three sections of long lines.

Translation :—

“..... In the 3rd year of Uḍaiyār Śrī Rājēndra Dévar also called Kō-Parakésaripanmar who, after striking terror into yi Vallān, captured and marched off with, his (Āhavamalla's) elephants, horses, women and treasures, having performed the *viḡayābiṣekam* (anointed himself as victor) was seated enthroned on the *virasimhāsana* (throne of victory): Tiruvagnīśvaram temple in Śiṛṛaiyūr, a *brahmadēyam* village of Kūḍalūr nāḍu in (Vaḍa) Kōnāḍu (*rāya* ?) ... The lands that we, the members of the *peruṅguri sabhai* of this Śiṛṛaiyūr, sold to Candrasékharā dévar installed and consecrated by Śādiran Vēnaṅgai, the wife of the above personage are :—the Kīl-Śerri-Peruñcey Kīlpilaṛṛuvāykkāl and Śiṛu Kumīlivāykkāl in the lands of this village which lie to the ... of ... the lands of ... (riyan) Ādittan Mādēvan, and ... Tenkorri; these lands lying within the four great bounds thus fixed ... the Śiṛu Kumīli vāykkāl, and the Kīlai ... the Karambai vāykkāl; the (southern) boundary lies to the north of the *vāyakkāl*, the western boundary to the east of”

* System of land-sharing in which the tenant's portion is determined by the number of labourers employed from his family.

† *ēḍu-kīriya*.

Inscription No. 110.

Place :—Kulattūr Taluk—Nārttāmalai—on the rock forming the north wall of the Tirumalaikkaḍambar temple.

Dynasty and King :—Cōla—Rājakésari (for Parakésari)* Varman—Uḍaiyār Śri Rājendra Cōla Déva (Rājendra II 1052–64 A. D.)—The inscription begins with the shorter form of the King's *praśasti* commencing with the words “*Tirumaruviya seṅgól vaḷavan.*”

Date :—Third year of the King corresponding to 1054–55 A. D.

Language and Script :—Tamil—Mutilated—22 lines.

Translation :—

“Hail! Prosperity! In the 3rd year of Uḍaiyār Śri Rājendra Cōla Dévar, also called Kóvi Rājakésarivarman, the Vaḷavan whose sceptre stood for righteousness; who was affectionately embraced by the Goddess of Fortune; (*who*), having accompanied his elder brother (Rājādhi Rāja I) had conquered the “seven and a half lakhs” of Iraṭṭapāḍi, planted the pillar of victory in Kēraḷam (for Kollāpuram-Kólhāpūr), having been pleased to strike terror into Āhavamalla at Koppam on the banks of the Great river † and capture his elephant, horses, women and treasures, was seated enthroned on the Throne of victory: (Dedication?) to the Panañ dévar on the sacred hill at Malaikkaḍambūr in Teliṅgakulakalapuram (Nārttāmalai) of Aṇṇal-vāyil Kūrṇam in Iraṭṭa pāḍi Ko(ṇḍa cōla vaḷanāḍu) a merchant in this town *pāṇḍāram* (?) *Śvām* (i) (?) for taking out (the God) in procession, for one lamp to be kept alight during all the three *sandhis* without fail Having received these *kalañjus* (of gold) we, the Śivabrāhmaṇar, who perform the worship in the (sanctum) of this Tiruma (laikkaḍambūr) temple shall keep this lamp alight. (May this be under the protection of all Māhészvaras)—Hail! Prosperity!”

Inscription No. 111.

Place :—Tirumayam Taluk—Púvālaikkudi—on the south wall of the central shrine of the Puṣpavanéśvara temple.

Dynasty and King :—Cōla—Parakésarivarman Uḍaiyār Śri Rājendradéva (Rājendra II–1052–64 A. D.). The inscription begins with the *praśasti* of the King commencing with the words “*Tirumakaḷmaruviya seṅgól véndan.*”

Date :—Fifth year of the King corresponding to 1056–57 A. D.

Language and Script :—Tamil—Mutilated—extant portion of 12 lines; all the lines incomplete.

* The title Rājakésari of the King is a mistake for Parakésari—See A. R. E. (M. E. R.) 1916, II, paragraph 14, p. 118. “While Rājādhirāja I is known by his title *Rājakésarivarman*, No. 251 of Appendix B. adds the prefix *Parakésarivarman*. Similarly No. 256 of Appendix B makes the next King Rājendra déva a *Rājakésarivarman* while he is actually a *Parakésarivarman*. The confusion in the titles may have been due to the usual overlapping periods of reign and the exercise of independent powers by the crown princes during the last days of their father's reign.”

† River Krishna.

Translation :—

“Hail! Prosperity! In the 5th year of Uḍaiyār Śrī Rājendra Cōḷa Dévar also called Kó-Parakésaripanmar, the King who wielded the sceptre of righteousness and was affectionately embraced by the Goddess of Prosperity, (*who*), while, the army led by his elder brother (Rājādhirāja I) began to retire, led a counter attack, conquered the “*seven and a half lakhs*” of Irattapāḍi, displacing the old command by causing his army to follow his own commands,* planted, with fame in all quarters, the pillar of victory at Kollāpuram (Kólhāpūr); who, not meeting with any opposition, marched on with his drums reverberating and at Koppam on the banks of the Great river † *annihilated the whole army of Āhavamallan, who opposed him*, strewed the earth with fresh corpses, on seeing which *Āhavamallan turned his back and fled*, thereupon captured his elephants, horses, women and treasures; anointed himself as victor and was seated enthroned on the Throne of Victory: Ilamakan ‡ of Korramāṅgalam in (Pūvā) laikkuḍi of (Kúdalūr naḍu), on behalf of Attānināvaṛ my elder brother Attanikalan also called Muḍikonḍacōḷap for one lamp to be kept alight always, for which for one *uḷakku* of ghee daily Having received these I of this (city), am bound to supply one *uḷakku* of ghee daily For this person, the wet-lands given in the Dévarvayal of this village are the Sundarivaya(l) in the Dévarvayal I, Tennavadaraiyan of this lamp”

Inscription No. 112.

Place :—Kuḷattūr Taluk—Nārttāmalaj—on the rock to the north of the Maṅḷaḷa-tīrtham tank in front of the Tirumalaikkaḍambar temple.

Dynasty and King :—Cōḷa—Parakésarivarman—Uḍaiyār Śrī Rājendradévar (Rājendra II—1052–64 A. D.). Begins with the longer form of the King's *praśasti* commencing with the words “*Tirumādu puviennum perumādar*” §

Date :—Fifth year of the King corresponding to 1056–57 A. D.

Language and Script :—Tamil—Incomplete and damaged—37 lines are extant.

Translation :—

“Hail! Prosperity! In the 5th year of Uḍaiyār Śrī Rājendra Cōḷa Dévar also called Kó-Parakésaripanmar who, while the Goddess of Fortune and the Great Goddess of the Earth became his queens, and his extremely brilliant white-parasol was raised aloft, uprooted ¹ the powerful *Kali* age; having bestowed on the most powerful Gaṅgaikonḍacōḷan—his father's younger brother—the title of ‘*Irumuḍiccōḷan*, the high-spirited warrior’, among his royal younger brothers who were stout warriors,

* Translation supplied by Prof. K. A. N. Sastry—Cōḷas p. p. 309–10.

† *Pérāru*—the River Krishna.

‡ A Caste name.

§ There are variations in the reading of many words in this *praśasti* as compared with other published ones, e. g., S. I. I. iii, i, 29.

¹ The reading is *viyarttu* for *piyarttu* of other inscriptions. See S. I. I. III, i, 29.

conferred on Mummudiccólan—the victor on the battlefield the title of ‘*Cóla Pándyan whose valour entitled him to lead in the front-line of battle*’², on Viracólan—the prince-royal³ who, wore the anklet of valour (the title of) ‘*Karikála Cólán famed on earth*,’ on Madhurántakan, of strong hand who wielded the sword in warfare the title of ‘*Cóla-Gangan*’, on Parántakadévan whose valour was combined with great strength of shoulders the title of ‘*Cóla Ayóddhirájan*,’ and among his loving sons, on Ràjendra Cólán who was famed on this earth, the title of ‘*Uttama Cólán*’, on Muḍikonḍa Cólán—the wearer of the ancient ornament—a garland of blossoming buds, the title of ‘*Vijayálayan the intrepid*,’ on Cólá Kéralan who mounted tall elephants having spotted faces,⁴ the title of ‘*Cóla-Kéralan—the wielder of the long bow*,’ on Kaḍaraṅkonḍa Cólán of great valour the title of ‘*Cóla Janakarájan in whom the eminence of the race of the Sun rests*’ on Muḍikonḍa Cólán famed as such in the southern country which is surrounded by the bellowing seas the title of ‘*Sundara Cólán*’, on Iraṭṭapāḍikonḍa Cólán who was the abode of the glory of *Sen-tamiḷ*⁵ literature the title of ‘*Kannak-kucciyaarájan—the Cólá King of this ancient earth*’; and then among the loving sons of his beloved sons on the Great Madhurántakan—the wearer of the anklet of valour which resembled in brightness the Sun—the title of ‘*Cóla Vallabhan of the victorious army*’, and on the ‘matchless’ commander of the elephant corps the title of ‘*Nṛpéndra Cólán*’; and having invested them with crowns bejewelled with brilliant and precious stones was living resplendent with these attendant Kings and royal retainers; when the Śaḷukki (Cālukya king) Āhavamallan, having heard the significant report that the Vaḷavan (Cólá king) had, roused by a desire for war, set out and reached the mighty Iraṭṭamaṇḍalam (Raṭṭa country) and had destroyed rivers, districts, and towns, and exclaiming “This is a disgrace to me,” sprang up, glaring fiercely with blazing eyes, entered Koppam of indescribable strength, and declaring war commenced the attack, and at that time when the shower of Āhavamalla’s straight arrows pierced the head of his elephant, his royal thigh and shoulders, which resembled hillocks; and seeing his warriors who were decorated with anklets of valour and who followed him on their elephants, fall, moved to the front many matchless regiments till then kept in reserve, transported to Heaven these heroes whose, anklets of valour shook, namely, Jayasiṅga, the younger brother of the valorous Śaḷukki (Cālukya king), the warlike Pálakéśi (Pulakéśi), and Dàrakapanman⁶ among the Kings, the chief (*maṇḍalin*) Aśópan⁷ Moṭṭaya(n) who wore garlands of flowers dropping honey, and Kúṭṭi Ananda Nuḷamban⁸ and others; and when the Śaḷukki had been defeated along with Vanni Aḷavan,⁹ Tuttan of the cavalry force, Kundamayan of the

² Or valour enough to subdue the enemy lines.

³ S. I. I. III, i, 29 reads *Kóḷimannan* (lord of Uṛaiyúr) Here the reading is *Kómán*.

⁴ *Pukar-mukat-telu-uyar-kalirru* may also mean “who wielded the weapon called *pukar mukam*—a kind of arrow, and mounted on tall elephants.

⁵ *Sen-tamiḷ-piḍu-iyal*.

⁶ S. I. I. III, i, 29 has *Dásapanman*.

⁷ S. I. I. III, i, 29 has *Aśókaiyan*.

⁸ S. I. I. III, i, 29 has *Nanni Nuḷamban*.

⁹ S. I. I. III, i, 29 has *Vanniya Révan*.

powerful army of bow-men ¹⁰ and other princes, fled, trembling in confusion, body bent and distorted like a reed ¹¹ looking back, legs slipping, westwards, siezed on the battle-front high-bred elephants, such as *Śatrubhayāṅkara*, *Karabhadra*, and many other pre-eminent elephants, prancing steeds, rows of herds of camels, the pennon ¹² of the boar and other insignia of royalty ¹³, the peerless *Āṅgalaippai* ¹⁴ and all the other queens, damsels and other booty, which *Āhavamalla* abandoned on that battlefield and anointed himself as victor; and having led a warlike army in the southern direction and captured the enemy King (*Mānābharaṇan*) of Ceylon and his two beautiful, loving sons on the field of battle, perpetuated his great fame :

The deed, which, we, the members of the town assembly of *Teliṅgakulakālapuram* (*Nārttāmalai*) in *Aṇṇalvāyirkūṛam* of *Irattapādikōṇḍa cōla vaḷa nāḍu* signed in common consent and solemn agreement* is as follows :—

Having had our
lands measured out by the *Mūvendra vēlar* of *Kuṇṇiyūrnāḍu* who was Superintendent of lands under *Toṇḍaimānār* † (?) and appointed *Kumārattakuḍaiyaṇ Mūvendaṇ Candiraśékharan*, of *Tiruppanaṅgaḍu*, the superintendent of land allotment (?) under *Vānavan Pallavaraiyaṇ* (?) and *Toṇḍaimānār*, *Bhaṭṭan Tiruvan*, the local merchant, *Amudan Paḷḷikōṇḍan Veyyakkutṭi Parāntakan*, *Muttan Dévan*, *Śeṭṭi Kuṇṇan*, and *Rājendra Cōla Braha Śeṭṭi* ‡ to officiate as supervisors and *Nakkan Tiṭṭan* as accountant, we made (the following assignments) excluding the *dēvadānam* of *Kumaravayal* in, the lands in *Kiḷattāyanallūr*, and *Kuṇṇattūr* and the *Kannānvayal* lands in *Munṇankuḍikkāḍu* and measuring one *māvarai* to *Gaṅgaikōṇḍa Aṇukka Śelai Śeṭṭi*, *Rājādhiraṇa Sela Śeṭṭi*, *Kaḍaraṅkōṇḍacōla Śela Śeṭṭi*, Śeṭṭi, *Rājarājaddanma Śeṭṭi*, *Rājendra Cōla danma Śeṭṭi*, and the tenants who have settled in these vacant house-sites; among the lands after excluding the lands given as *archanābhōgam* § measuring one *māvarai*, the lands included under *Kiḷattāyanallūr* measuring *irumāvarai munthirikai* and the *paśān* measuring whatever remains thereafter are to be shared out to *Jayaṅkōṇḍa Cōla Śeṭṭi* who tills and improves the plantation, the tenants that have

¹⁰ *Konna-vil-paḍai*: kon = mighty-powerful.

¹¹ *Vēnura-neḷittu*.

¹² *Vēlkoḍi* = victorious or excellent ensign- (*velkoḍi*).

¹³ *Rāja pariccandam* or *Rāja pariccinnam*.

¹⁴ S. I. I. III, i, 29, has *Śaṅgappai*.

* *Oṭṭiśaivu-karṭṭittu-iṭṭa*.

† *Toṇḍaimānār* :—S. I. I. III, i, nos. 22 and 23, gives the names of two officers in immediate attendance on *Rājendra*. One is called *tirumandira olai* (royal secretary) *Vānavan Pallavaraiyaṇ* the native of *Tiruppanaṅgaḍu* and lord of *Nervāyil* in *Panaiyūr nāḍu* in *Kṣatriyasikhāmaṇi vaḷa nāḍu* and the other is called *tirumandira olai nāyakam* (chief secretary) *Rājarājan Toṇḍaimān*. It is these two officers that transmit the King's oral orders to the proper quarters and authorise royal orders (*tirumukham*).

‡ All probably members of the local civic council.

§ *Inām* for conducting daily worship.

settled in this part, and the tenants that have settled in
; the lands in Noccivayal, Pašumburai – – vayal and
 Pallivayal amounting to two *mákkáṇis* are to be assigned to the tenants
 that settled in and to become their share
”

Inscription No. 113.

Place :—Kuḷattúr Taluk—Nàrttāmalai—on the rock to the north of the Maṅgaḷa tīrtham tank, in front of the Tirumalaikkaḍambar temple.

Dynasty and King :—Cóḷa—Parakésarivarman—Ràjendra Cóḷa Dévar (Ràjendra II 1052–64 A. D.). Begins with the shorter form of the King's *prasasti* commencing with the words, ‘*Tirumaruviya Śēṅól Vēndan.*’

Date :—Fifth year of the King corresponding to 1056–57 A. D.

Language and Script :—Tamil—incomplete—extant portion of 16 lines.

Translation :—

“Hail! Prosperity! In the 5th year of Uḍaiyār Śri Ràjendra Cóḷa Dévar also called Kó-Parakésaripanmar, the King who wielded the sceptre of righteousness, and was affectionately embraced by the Goddess of Prosperity; who, while the army led by his elder brother (Ràjàdhirāja I) began to retire, led a counter attack, conquered the “seven and a half lakhs” of Irattapàḍi, planted, with fame in all quarters, the pillar of victory at Kollapuram (Kólhàpúr); not meeting with any opposition marched on with his drums reverberating, and at Koppam on the banks of the Great River strewed the earth with fresh corpses, having annihilated all the great and warlike armies of Āhavamallan, on hearing which Āhavamallan fled in disgrace, seized Āhavamalla's elephants, horses, women and treasures and having anointed himself as victor sat enthroned on the Throne of Victory: We, the members of the town assembly of Teluṅgakulakàlapuram (Nàrttāmalai) in Anṇavàyiṅkúṇṇam of Irattapàḍikonḍa cóḷavaḷanàḍu, as provision for the holy bath of the *Mahádévar*, who has his abode at Tirumalaikkaḍambúr in our town, during the three *sandhis* daily with five pots-ful of holy water during every *sandhi* which the merchant of Cóḷakéralapuram in Miḷalainàḍu of Ràjēndrasīṅga vaḷanàḍu”

Inscription No. 114.

Place :—Kuḷattúr Taluk—Nàrttāmalai—on the rock to the north of the Maṅgaḷa tīrtham tank in front of the Tirumalaikkaḍambar temple.

Dynasty and King :—Cóḷa—Parakésarivarman—Uḍaiyār Śri Ràjendra Cóḷa Dévar. Begins with the shorter form of the King's *prasasti* commencing with the words ‘*Tirumaruviya Śēṅól Valavan.*’

Date :—Fifth year of the King corresponding to 1056–57 A. D.

Language and Script :—Tamil—damaged—extant portion 12 lines.

Translation :—

“In the 5th year of Uḍaiyār Śri Ràjendra Cóḷa Dévar also called Kó-Parakésaripanmar, the Vaḷavan who wielded the sceptre of righteousness, and was embraced by the Goddess of Prosperity, who *while the army led by his elder brother retired, led the counter attack*, conquered the “seven

and a half lakhs" of Iraṭṭapāḍi, *planted*, with fame in all quarters, *the pillar of victory at Kollāpuram* (Kólhāpūr), and not meeting with any opposition marched on with his drums reverberating and *at Koppam on the banks of the Great River, having annihilated* all the mighty and warlike armies of Ahavamallan, strewed the earth with fresh corpses, and when Ahavamallan fled in disgrace, seized his elephants, horses, women and treasures, anointed himself as victor and sat enthroned on the Throne of Victory: We, the members of the town assembly of Teluṅgakulakālapuram, in Anna(lvāyir) kūṟṟam of Iraṭṭapāḍikonḍacōlavalanāḍu made the following provision for the conduct of worship in the great temple of the Lord of Trúmalaiikkaḍambūr for the holy bathing and for the *Tambirāṭṭiyār* (Goddess), during the midday worship, for the supply of four *nālis* of rice for the daily offering, and for uri (of paddy), thus amounting, at the rate of six *nālis* of paddy per day, to one *kalam*, two *tūnis* one *padakku* and four *nālis*, for thirty days in the month and to two hundred *kalam*s (?) (?) *tūnis* for the three hundred and sixty days in the year

Inscription No. 115.

Place :— Kuḷattūr Taluk—Vellānūr—Agastísvara temple—on the south wall of the *maṇḍapam* in front of the central shrine.

Dynasty and King :—Cōla—Vira Rājendra Dévar (1063–1069 A. D.).

Date :—Seventh year of the king corresponding to 1069–70 A. D.

Language and Script :—Tamil verse—5 lines.

Translation :—

“When it was proclaimed to be the seventh year of the reign of Vira Rājendrar who, when the challenge ‘conquer me or relinquish your sovereignty’ was issued, conquered in battle the king who issued the challenge.*

There was dedicated to the *Alañjér midarṟār†*, namely Agattísar†, who had his abode on the western side of Vellāinallūr §, an *ardhamāṇḍapam* (front hall),

Which was well erected by the Tónṟal (chief?) famed as one whose hands were wedded to virtue, the protector of the ancient crown of the Śembiyar (Cōlas), the chief of Śiruvāyilnāḍu,

The son of Mālan, Muḍikonḍanādālvān by name, the lord of the *āliyar* || clan of Tiruppanavaḷvayal and the tree granting every wish ¶ on earth.”

* Sómésvara I Ahavamalla, the western Cālukya prince who met Vira Rājendra in a battle at Kūḍal Sangamam. Sómésvara ‘wrote and despatched a letter to the Cōla King in which he assigned as the field for the next battle the very spot at Kūḍal whence his sons and himself had fled before in utter rout, and declared that whoever did not come, through fear, to the appointed field should thenceforth be no kings but out-castes’ (Sastri, Cōlas I, p. 326).

† He whose throat contained the *āla kāla* poison—Nīlakanṭha in Skt.

‡ Agastísvara. § Vellānūr.

|| Clan of the Kaḷḷars hailing from *ālināḍu*.

¶ The “*Karpagam*” tree,

Inscription No. 116.

Place :—Kulattūr Taluk—Malaiyaḍippaṭṭi—Vāḡiśvara temple—on a pillar of the *maṇḍapa* in front of the rock-cut shrine.

Dynasty and King :—Cōla—Vīra Rājendra Cōla Dévar. (1063–69 A. D.). ?

Date :—(Twenty-fourth year ?) of the king—(corresponding to A. D. 1086–87). ?*

Language and Script :—Tamil—58 lines.

Translation :—

“Hail! Prosperity! In the (24th?) year of Śri Vīrarājendra Cōla Dévar—The *Nāyanār* who resides in Agattiśuram (Agastiśvaram) temple at Tiru-Ālattūrmalai in Mīśeṅgiṇaḍu of Jayasiṅgakulakālavalaṇaḍu shall take the *Kaḍamai* tax from Kaḷḷakkuḍi in Kiḷseṅgiṇaḍu, which is a *dēvadānam* village. Accordingly, we, the two *paṇṇilai nāṭṭārs* † being present along with the members of all the villages of this *nāḍu*, made the following settlement in a manner agreeable to the *Dānattār* (trustees) of the temple and the members of the village :—From lands in full crop three *kalams* of paddy on each *mā* of land are to be measured into the *tirukkottāram* (temple granary). From lands cultivated under well irrigation the dues are to be reckoned at half the rate. One sixth for every *kalam*, shall be paid into the temple treasury as *āyam* tax from these amounts of paddy.

The amount of paddy collected as *uḷakan-ilakkai* ‡ at the rate of three *kurunis* for every *mā* of land shall be stored along with the temple paddy, and he shall receive this paddy exclusive of his remuneration for service to the temple. May this be valid for so long as the moon and sun endure.”

Inscription No. 117.

Place :—Kulattūr Taluk—Tiruvilaṅguḍi—on the north wall of the ruined Śiva Temple.

Dynasty and King :—Cōla-Rājakesarivarman Uḍaiyār Śri Kulóttuṅga Cōla Dévar—Kulóttuṅga I, 1070–1120 A. D. Begins with the *prasasti* of the king commencing with the words “*Pugaḷ-mādu-viḷaṅga*”.

Date :—Sixth year of the king corresponding to 1075–76 A. D.

Language and Script :—Tamil—5 long lines.

Translation :—

“Hail! Prosperity! In the 6th year of Uḍaiyār Śri Kulóttuṅga Cōla Dévar, also called Kovirājakesarippanmar (King-Rājakesarivarman) who, while the Goddess of fame became prosperous, the Goddess of victory was loving him, the Goddess of the earth was beaming with joy, and the Goddess of

* This year which has been supplied conjecturally is too high an year for Vīra Rājendra. According to Prof. K. A. N. Sastry—Cōlas—p. 336, “The latest regnal year of Vīrarājendra that is found in inscriptions is the eighth, which is mentioned in a record (S. I. I. iii. 57, ll. 11–12.) of Parakésari Adhirājendradēva Vīrarājendra's death must have occurred, therefore, early in A. D. 1070”.

† Probably two endogamous Kaḷḷa clans.

‡ Reads ‘Uḷakani-ilákkaikku’ which may mean *ilakkai*—monthly wages for the *uḷakan*—accountant who kept the register of land, and accounts in a village.

Fortune wedded him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority in all directions and was seated enthroned on the Throne of Victory: To the *Mahādēva* of Tiruviṇṇaiyāṇkuṭi, in Vikkiramakēsari Carupédimaṅgalam. (Vikramakēsari—Caturvédimāṅgalam) a *brahmadēyam* village in Uṇattúrkúṇṇam of Irattapādikonda Cōlavaḷaṇāḍu, I, Candrābarāṇan Ponnambalakkúttan, a Brahmin of the *ātrēya gōtra* (sept) also called Nīlakaṇḍan Āṇḍa(ñ)gai of this village dedicated 2 lamps to be lighted for ever, and gave 64 *kāśus* in charge of the *Śivā brahmaṇar* of this temple to maintain them with one *uri* of ghee daily. Having received these sixty-four *kāśus*, we, the *Śiva brahmaṇar* of this temple, shall keep the lamps lit as daily service, for so long as the moon and sun endure. May this be under the protection of all Māheśvaras”.

Inscription No. 118.

Place :—Ālaṅguṭi Taluk—Tirukkaṭṭalai—Sundarēśvara temple—on the south wall of the central shrine.

Dynasty and King :—Cōla-Śrī Kulóttuṅga Cōla Dévar-Kulóttuṅga I-1070-1120 A. D. Begins with the *praśasti* of the king commencing with the words “*Pugaḷmādu virumba*”.

Date :—Ninth year of the king—A. D. 1078-79.

Language and Script :—Tamil—18 lines—slightly damaged.

Translation :—

“Hail! Prosperity! In the ninth year of Śrī Kulóttuṅga Cōla Dévar, who, while the Goddess of Fame was loving him, the Goddess of Victory was ever with him, the Goddess of the Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, and extended his authority over all quarters in such a way that the Villavar (Céras) were ruined, the Minavar (Pāṇḍyas) lost their position, and Vikkalar * and Śiṅgaṇar † were plunged into the western ocean, celebrated his anointment as victor, and was seated enthroned along with Bhuvanimuḷuduḍaiyā! his queen, on the Throne of Victory: Whereas, Bógēndrasingappéraraiyan of Kaṇṇai, the foeman ‡ of Rājēndracōḷamaṅgalanāḍāḷvān (chief) also called Araiyan Śēndan of Kaṇṇuricci, of Kallappāl in Ten-kavirnāḍu of Jayasiṅgakulakāvalaṇāḍu, perished as a hero in the great fight at Milaṭṭūr and the hostilities having ceased on that account I, Palamaṇḍalappéraraiyan of Milaṭṭūr, and my brother Aṇukkan, wishing that these feuds may cease gave twenty-five sheep to the Nāyakar of Tirukkaṇṇai for supplying half the amount of ghee to maintain a lamp. Having received these twenty-five sheep, we, the priests of this temple, shall keep a lamp lighted with this provision for so long as the moon and sun endure. May this be under the protection of all Māheśvaras.”

* Vikramāditya VI.

† Jayasimha III, Vikramāditya's younger brother and the Viceroy of Baṇavāsē.

‡ *aḍaiyān*.

Inscription No. 119.

Place:—Ālaṅgūḍi Taluk—Tirukkaṭṭalai—Sundarésvara temple—on the south wall of the central shrine.

Dynasty and King:—Cōḷa—Śri Kulóttuṅga Cōḷa Dévar-Kulóttuṅga I—1070-1120 A. D. Begins with the *praśasti* of the king commencing with the words “*Pugaḷmādu virumba*”.

Date:—Tenth year of the king corresponding to 1079-80 A. D.

Language and Script:—Tamil. Incomplete, 6 lines extant.

Translation:—

“Hail! Prosperity! In the tenth year of Śri Kuóttuṅga Cōḷa Dévar, who, while the Goddess of Fame was loving him, the Goddess of Victory was abiding with him, the Goddess of the Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, and having extended his authority over all quarters in such a way that the Villavar (Céras) were ruined, the Minavar (Pāṇḍyas) lost their position, and Vikkalar and Śiṅgaṇar were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvanimuḷuduḍaiyāl his queen, on the Throne of Victory: I, Rājendra Cōḷamaṅgalanāḍāḷvan also called Araiyan Śendan, of Kaṭkuricci, in Kaḷlappāl of Tenkavirnaḍu in Jayasiṅgakulakāḷavaḷanāḍu, gave to the Vignésvaradéva at Tirukkaṭṭalai, the wet-lands near the Śekkālai or oil mill in the Vaḷattāmaṅgalam lands, whereof the eastern boundary lies to the west of the lands of the Jain monastery, the southern boundary to the north of the channel which flows into the *ūrani*, the western boundary to the east of Pakkanvāykkāl channel, and the northern boundary to the south of Śi ...”.

Inscription No. 120. *

Place:—Ālaṅgūḍi Taluk—Tirugókarṇam—Gókarṇésvara temple—on the rock above the rock-cut central shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cōḷa Dévar also called *Ponnambalam ponnēynda* Kóvirājakesaripanmar—Kulóttuṅga II † 1133-1150 A. D.

Date:—Twelfth year of the king corresponding to 1144-45 A. D.

Language and Script:—Tamil verse (*ahaval*)—damaged and incomplete—11 lines are extant.

* Madras Epigraphical collections No. 411 of 1902; S. I. I. Vol. VII 1044.

† Identified as Kulóttuṅga I (1070-1120) and included under the inscriptions of his time in the “List of chronological Inscriptions in the Pudukkottai State”. Prof. Sastry identifies the King as Kulóttuṅga II and includes this inscription in the list under Kulóttuṅga II (‘Cōḷas’ II, ii, p. 642). He notices this inscription in part I, page 80 *ibid*, as follows:—A curious inscription from Tirugókarṇam in the Pudukkottai State mentions a clan of Brahmins who exercised the right of crowning kings and who had been settled in the Tenkavira nádu by the king Kiḷḷi who had a regard for their ancient connection with the great city of Tuvarai (Dváraka). The presence in the Pāṇḍya country of Lambakarnas with special duties at the coronation of a King is noticed in the *Mahāvamśa*”. It was Kulóttuṅga II who is mentioned in the *Kulóttuṅga Cōḷan ulā* as the king who remodelled the Chidambaram temple and covered it with gold (*ibid* II 1, p. 73-74).

Translation :—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartika! Śrī Kulóttuṅga Cōla Dévar also called ‘Kō-Rājakésaripanmar (King Rājakésarivarman) who covered the *Ponnambalam* ¹ with a golden roof’, who was seated enthroned with grace on the glowing golden Throne of Victory along with his queen Bhuvanimuḷudaiyāl:—

Whereas, Tillaikkaḷi, of vast learning, who shone in the world as a man of large handed munificence and possessed of wealth which was acquired by no unworthy means, who, was a native of Tonḍaināḍu by birth, a man of truthful word and immense wealth, the lord of Tiruveṭpūr, a descendant of a wealthy family, whose ancestors, the king Killi ², in consideration of the fact that they came from Tuvaraimānagar ³ in ancient times, had settled in the unrivalled district of Tenkavirnāḍu, the family of Brahmins whose fair hands traditionally placed the crown on the heads of the mighty monarchs who wore ceremonial garlands of flower and prospered accordingly ⁴,

Created a flower garden, wherein bees loved to swarm, for this *Śāttār* ⁵ of indescribable renown in Tenkavirnāḍu where fertility reigns; laid out the car street ⁶ eighteen feet wide and called it Tenkavirnāḍan, constructed as a permanent monument the great sluice (of the Kavinad tank?) and earned a lasting name in this enduring world ⁷ and as a gift greater than all his gifts which he made and thereby became famous in the world, gave Ālavayal village famous for its prosperity unto Śiva, dug a tank for storing water and constructed its bunds, *reclaimed the lands to be irrigated by it(?)*, constructed irrigation channels to fertilise it, surveyed and divided fields into square plots, dug many wells, on obtaining which lands given cheerfully and with nothing wanting in them, as measured by the *kōl* (rod) called

¹ S. I. I. VII No. 1044 which is the copy taken by the Madras Epigraphical Department reads *Pérambalam ponméynda*. *Ponnambalam* means ‘the golden dance hall,’ while *Pérambalam*, means ‘the great dance hall.’ Both are the names of Chidambaram.

² Killi was one of the ancestors of the Cōlas. Killi is generally used to denote a Cōla king.

³ City of Dvāraka in the north.

⁴ The State text reads—*taṅgal-śelvan-taḷattinḍa-tā-mannarai-muḍi-śūṭṭum* whereas S. I. I. VII, 1044 reads *taṅgal-śelvan-taḷattinḍat-tār mannarai-muḍi-śūṭṭum*; *inḍa* or *inḍai* = circlet of flowers, *tār* = garland.

⁵ *Śāttār*—*Śastā* or *Aiyyanār*? ‘Ins. (Text) of the Pudukkottai State’ reads (*unḍu*) *méviya pūm-paḍa* (*p*) *paḍaittiḍa*; *vanḍu* is a better reading for *unḍu*. It would mean ‘created a flower garden wherein bees loved to swarm’. S. I. I. VII, No. 1044 has *paṇḍu-méviya pūm-paḍappu paṇṇittiḷu*—‘created a garden full of flowers which bore fruits’.

⁶ *tērvīdi*.

⁷ The line in the State text is unintelligible. It reads “*perāda ... lakuraikku pereditta kip-pār-vilāṅga-ceydamaitta*”. S. I. I. VII, 1044 reads “*perādiv-vulaku raikkum peradi ... kip-pār vilāṅga-ceydamaitta*”.

பொருள் லுஞ்சைக்கு பெருநித்த கிப்பார்வினங்கச்செய்தமைத்த பரிசெற்கு
S. I. I. Vol. VII, No. 1044 gives a clearer reading as follows :—
பொருளில்லுஞ்சைக்கும்பெருநி கிப்பார் வினங்கச்செய்தமைத்த பரிசெற்கு,

Tirunāḍan which was in vogue in Śivagaṅgai¹
 we, the *nāṭṭār* (residents) of Mélaivaḷi (western part) of (Tenka)virnāḍu,
 having granted exemption from royal taxes (and
 made ?) all these lands there
 everything²."

Inscription No. 121.

Place :—Kuḷattūr Taluk—Parambūr—Cōḷīśvara temple—in the turning of the south wall of the central shrine.

Dynasty and King :—Cōḷa—Cakravartikal (Emperor) Śri Kulóttuṅga Cōḷa Dévar also called Kóviràjakésaripanmar (King Ràjakésarivarman)—Kulóttuṅga-I 1070–1120. Begins with the *prasasti* of the king commencing with the words "*Pugaḷmādu viḷaṅga*".

Date :—Thirteenth year of the king corresponding to 1082–83 A. D.

Language and Script :—Tamil. 12 lines.

Translation :—

"Hail! Prosperity! In the thirteenth year of Cakravartikal Śri Kulottuṅga Cōḷa Dévar also called Kóviràjakésaripanmar (King Ràjakésarivarman) who, while the Goddess of Fame became prosperous, the Goddess of victory was loving him, the Goddess of the earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority in all directions in such a way that the Mīnavar (Pāṇḍyas) and Villavar (Céras) were ruined, and the Śīṅḡalar (for Śīṅḡaṇar?) were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvanimuḷuduḍaiyāl his queen, on the Throne of Victory: Endowment to the *Mahādeva* who has his abode at Cōḷa-Kōḷi-Īśvaram temple at Parambaiyūr in Kuṇṇusūlnāḍu of Irattapāḍikonḍacōḷa-vaḷanāḍu: I Vikkīrama Cōḷa Pallavataraiyan also called Tiruvaḍikaḷ Vikkīrama-Cōḷan, the chief of the town of Véśalippāḍippakkam in Ràjēndracōḷavaḷanāḍu gave the fifty-one sheep that are penned here in order to provide for one lamp endowed by me and to be lighted for ever one *uḷakku* of ghee daily by the measure *Sūlanāḷi*.* These sheep numbering fifty-one which are to be *śāvāmūvdp-pérāḍu*† are given in charge of these three *Śivabrāhmaṇar* of this temple—namely Kuṇṇan Śīṅḡabhaṭṭan of *Gautama gōtra*, Ambalattāḍi Sōṇan, and Dévan Paramésvaran of the same *gōtra*. I, Vikkīrama Cōḷa Pallavataraiyan, gave these fifty-one sheep as a gift, to remain for so long as the moon and sun endure. May this be under the protection of all Māhēsvaras."

¹ The State 'Texts' reads குறை னிதனித்த நிலைமகப்படத்திருநாடன் செவகங்கை திகழ் கொலப்பாடியென்னுந் தி தாம் whereas S. I. I. Vol. VII, 1044, reads குறைவின் னிதனித்தநிலைமகப்படத்திருநாடன் செவகங்கைதிகழ்கொலப்பாடியென்னுந் தி

² The 10th line in S. I. I. is more fragmentary than in the State 'Texts' and the 11th line is absent.

* *Sūlakkaḷ*—a measure stamped with a trident in use in Śiva temples.

† *lit*—those which neither die nor grow old, i.e., the fixed number of milch ewes is to be maintained.

Inscription No. 122.

Place :—Kuḷattūr Taluk—Pudukkōṭṭai Town—on a stone pillar found out during the excavation of a spot in Kalaśakkāḍu to the east of the town.

Dynasty and King :—Cōḷa—Cakravarti Śrī Kulóttuṅga Cōḷa Dévar-Kulottuṅga I, 1070–1120. Begins with the *praśasti* of the king commencing with the words “*Pugaḷmādu viḷaṅga*”.

Date :—Thirtieth year of the king corresponding to 1099–1100 A. D.

Language and Script :—Tamil—84 short lines.

Translation :—

“Hail! Prosperity! In the 30th year of Cakravarti Śrī Kulóttuṅga Cōḷa Dévar who, while the Goddess of Fame became prosperous the Goddess of Victory was loving him, the Goddess of Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority over all quarters in such a way that the Mīnavar (Pāṇdyas) lost their position, the Villavar (Céras) were ruined and the Vikkalar and Siṅgaṇar were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvanimuḷuduḍaiyāḷ his queen on the Throne of Victory: The deed given to the members of the town assembly of Śénikulamāṇikkapuram in Tenkavirnāḍu of Jayasiṅgakulakāḷa-vala nāḍu:—The *Urṇancey* lands are the lands that I, Múvėdavėḷān also called Śīrāma Āḍavallān, a merchant in this town bought from the said assembly, wherefor the eastern boundary lies to the west of Puḷinattam, the southern boundary to the north of the Śemmaripāvaikkal*
... ..

Inscription No. 123.

Place :—Kuḷattūr Taluk—Irumbāḷi—in the ruined Śīva temple.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar † —Kulóttuṅga II—1133–1150 A. D.

Date :—(Thirtieth year)?

Language and Script :—Tamil—incomplete—fragment of 5 lines only extant.

Translation :—

“Hail! Prosperity! In the (30?)th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar: (The amount that) We, the members of the district assembly constituting the district assembly of Tenkavirnāḍu in Jayasiṅgakulakāḷavalanāḍu, have agreed to pay to Anapāyanāḍāḷvāṇ† also called nai araśan dévan of Irumbāḷi or Rājan who constructed the *Ka(li?)ṅgu* (sluice) from every mā of land

* A stone bearing the image of Śemmarī—a hero stone?

† Anapāya was the surname of Kulóttuṅga II who also bore the title of Tribhuvanaccakravartikaḷ. See K. A. N. Sastry Cōḷas Vol. II, pt. I, p. 60. This grant is possibly of the time of Kulóttuṅga II who ruled from A. D. 1133–1150; the date of the above grant is conjecturally supplied as 30 (30). The inscription is included under Kulottunga I in the “Chronological List of Inscriptions of the Pudukkottai State” probably in consideration of the high regnal year which is conjecturally supplied.

Inscription No. 124.

Place :—Tirumayam Taluk—Irumbānāḍu—Sundararājapperumāḷ temple—on the wall in the north *prākāram*.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōḷa Dévar—Kulōttuṅga I, 1070–1120 A. D.

Date :—Thirty-third year—month of *Mēṇa*, thirteenth day (*trayōdśī*) of the bright fortnight (*Pūrvapakṣa*), a Monday when the moon was in conjunction with the asterism of *Tiruvōṇam* (*Śravaṇam*). Perhaps the date intended is Monday 17th August (*Śimha* not *Mēṇa*) 1103 A. D. when *trayōdśī* was current till 16 hours 30 minutes after sunrise and *Śravaṇam* till 12 hours 15 minutes after sunrise.

Language and Script :—Tamil—Incomplete—24 lines extant.

Translation :—

“Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōḷa Dévar on the 13th day of the bright fortnight in the month of *Mēṇa* (*Śimha*), a Monday on which the moon was in conjunction with the asterism of *Tiruvōṇam*, I, Alaku Kaṇḍaperumāḷ, the chief among chiefs, of Perambūr nāḍu in Rājēndracōḷavalanāḍu of Rājarāja Pāṇḍi nāḍu made the following gift —

The lands that I gave, this day, with oblations of water on the sacred hand, to Our Lord¹ of Alakukāṇḍa—Vippagaram², who was installed and consecrated on my behalf by Tāramaran in the temple at Panduvana mahādēvanallūr also called Nuḷambūr in the Mīlalaikkūṟam of Adaḷaiyūr nāḍu, as an endowment for the provision of the food-offering³ and adornment⁴, which lands are to be *danamadāna iṟaiyilī*⁵ are as follow :—

The Koṟivayakkal lands, measuring one twentieth (of a *vēḷi*), which are irrigated by the tank, the *ēmbal*,⁶ and the *śruvāḷ*⁷; the Tiruppvānavayakkal lands measuring one twentieth and one hundred and sixtieth (of a *vēḷi*); the Maṟivayakkal lands measuring one twentieth and one hundred and sixtieth (of a *vēḷi*); the vayakkal lands measuring one twentieth and one eightieth and one three hundred and twentieth (of a *vēḷi*); the Aiyyaṟivayakkal lands measuring one fortieth and one hundred and sixtieth (of a *vēḷi*); the Kuraṅguḍaiyān lands measuring one eightieth and one three hundred and twentieth (of a *vēḷi*); the Śekkāraccōy lands measuring one fortieth (of a *vēḷi*); the Tiruvaraṅgacellivayakkal lands measuring two twentieths (of a *vēḷi*); the Tiruvapaḍivayakkal lands measuring three twentieths (of a *vēḷi*), and the Aṇḍānvayakkal lands measuring one twentieth (of a *vēḷi*); lands totalling in all one half and two twentieths (of a *vēḷi*). Declaring these lands, which measure in all one half and two twentieths (of a *vēḷi*), to be *danamadāna iṟaiyilī*⁸, to be the

¹ Emperumān = My Lord—an usual form of address to God Viṣṇu.

² Vippagaram—Corruption of *Viṣṇugraha* meaning Viṣṇu shrine.

³ *amudapaḍi*.

⁴ *śattuppaḍi*.

⁵ Exempt from royal tax in virtue of the lands being an endowment for charitable purposes.

⁶ High level irrigation tank.

⁷ Small tanks—lit. the drinking water tanks.

⁸ Exempt from royal taxes in virtue of its being a free gift and endowment.

endowment for the provision of food-offering and adornment to Our Lord and to remain as *iraiyili*⁹ for so long as the moon and sun endure, and having inscribed so on stone and copper I, Alakukandaperumāl also called Adailiyūr Nāḍālvān, gave this¹⁰ with oblations of water on the sacred hands of God. To this effect I, Adalaiyūr Nāḍālvān set my hand here unto.

Thus, in obedience to the gracious commands I, Kaṇḍa-Nārā(yaṇaṇ) wrote this *pidipāḍu*.¹¹ This is my writing. To this effect I, Ilaṅgai-Śerrān-Naṭṭa bear witness

Inscription No. 125.*

Place:—Kulattūr Taluk—Kudumiyāmalai—Mēlaikkóvil—on the east wall of the *maṇḍapam* in front of the rock-cut shrine.

Dynasty and King:—Cōla—Cakravartikal Śrī Kulóttuṅga Cōla Dévar also called Kovirājakésarivarman—Rājakésarivarman Kulóttuṅga I, 1070–1120 A. D. Begins with the *prasasti* of the king commencing with the words “*Pugaḷ-mādu viḷanga*.”

Date:—Thirty-sixth year of the king corresponding to 1105–06.

Language and Script:—Tamil—25 lines.

Translation:—

“Hail! Prosperity! In the 36th year of Cakravartikal Śrī Kulóttuṅga Cōla Dévar also called King Rājakésarivarman, who while the Goddess of Fame was glorious, the Goddess of Victory was loving him, the Goddess of the Earth was beaming with joy, and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels extended his authority over all quarters in such a way that the Mīnavar (Pāṇdyas) lost their position, the Villavar (Céras) were ruined and the other kings lost their power and were ruined¹, was seated enthroned along with Avanimuḷududaiyāl (his queen) on the Throne of Victory:

We, the members of the district assemblies of Irattappādikonḍa cōlavaḷaṇaḍ drew up the following agreement on behalf of the *Mahādévar* Who has his abode at Tirunalakkunṇam:—

Kīniyaninṇān Sahasran of Kirāñjimalai², and Aruḷāḷan Sahasran of Védai-gómpuram,³ both residing in Kāppukkuḍi, a *brahmadéyam* village of this *nāḍu*, having been authorised to levy brokerage on the betel leaves imported into this *nāḍu*, these two said persons and their descendants, are bound, from this thirty-sixth year of the king, to supply to the said God thirty thousand arecanuts and fifty bundles of betel leaves annually, for the offering of betel leaves and arecanuts as long as the moon and sun last.

* Exempt from royal tax.

¹⁰ The *pidipāḍu* referred to below—the original deed written on palm leaf which is taken as the authoritative version of the document.

¹¹ Original title deed or gift deed on palm leaf.

* A. R. E. 353 of 1904.

¹ Reads “*ēndiya-mannavar-iyaluyy-aḷi tara*.”

* Sahasran=of the “One thousand”—a merchant guild. Kirāñjimalai—a village in Guntur District. See E. I., VI, p. 228 and S. I. I., II, pp. 114 and 519.

³ The “Sahasran” of Védai-gómpuram—a village in the Telugu country. S. I. I., II, p. 519.

He who violates this arrangement will suffer

We, ourselves, viz., the members of the district assemblies, the Múnrupaḍai Porkóyil Kaikkólar⁴ and the Paḷiyili Ainnúṟruvr of this *náṭṭuppaḍai*⁵ having undertaken to maintain this, had this inscribed on stone.

He who seeks to violate this will perish, leaving no progeny behind.
 May this be under the protection of all Māhészvaras.

Tirunīlan and Aruḷālan referred to in the former inscription on stone, who shall both get one half share, and Śiruttōṇḍa Nambi also called Dāmóḍaran Śri Kṛṣṇan, who shall get the other half, shall, all three⁶ of them, stay at Tirunalakkunṛam itself, execute the conditions referred to in this agreement and see that the supply to the Lord of Tirunalakkunṛam is maintained.

May those who try to upset this perish. May this be under the protection of the Māhészvaras.

Stipulating that these persons shall supply the arecanut and betel leaves in accordance with the terms mentioned in this inscription on stone and pay, from this 40th year of the king, sixty drachmas annually, at the rate of five drachmas a month, for meeting the expenses of anointing the sacred body of the Bull⁷, We, the members of the district assembly, the Kaikkólar and the Paḷiyili Ainnúṟruvar had this inscribed on stone.

He who upsets this shall perish without any posterity.

May this be under the protection of all Māhészvaras."

Inscription No. 125-A (Not Published.)*

Place:—Kulattūr Taluk—Nārttāmalai—Mēlamalai—on the moulded basement in front of the rock-cut Viṣṇu shrine.

Dynasty and King:—Cōḷa—Trbhuvanaccakravartikaḷ Śri Kulóttuṅga Cōḷa Dévar also called Kóvirājakésaripanmar—Kulóttuṅga I, 1070–1120 A. D.

Date:—Forty-fifth year of the king corresponding to 1114–1115 A. D.

Language and Script:—Tamil—4 lines each on the 16 blocks of the moulding and the plinth below.

Text (transliteration).

1st block:

Śvasti śri ce—
 m pon vírasimbá—
 sanattu avani mu—
 ḷuduḍaiyáḷóḍu—

* The three Kaikkólar platoons belonging to the Porkóyil Regiment. Porkóyil means Chidambaram.

⁵ The local battalion of the Paḷiyili Ainnúṟruvar (lit.—"Blameless Five Hundred")—a merchant guild. *Náṭṭuppaḍai* is one of the six kinds of armies mentioned in Tamil works. (viz., *mūlappaḍai*, *kūlappaḍai*, *náṭṭuppaḍai*, *káṭṭuppaḍai*, *tunaiappaḍai* and *pakaiappaḍai*).

⁶ Probably the temple priests entitled to share the articles offered after conducting the worship.

⁷ *Idapar*—lit. the Nandi idol.

* Discovered and published by M/S. S. R. Balasubrahmanian and K. Venkatarangam Rāju in their article 'Nārttāmalai and its temples II', Journal of Oriental Research, Madras, Vol VIII, Part I, pp. 25–28, 1924. (January–March).

2nd block:

m viññāṇandarūḷiya Kóvirājakésa—
 ri-paṇṇarāna tribhuvana cakravartiga(1)
 Śrī Kulóttuṅga Cōla dévaṅku
 yāmaḍa 45 vada Iratt(a)pá—

3rd block:

ḍi-koṇḍa-Cōla-vaḷa-nāṭ—
 taṇṇaḷ váyū-kūṇṇaṭ—
 tta Teliṅga-kulakālapura—
 tta magarattōmiyān na—

4th block:

garattāḍi-tūmērkōy—
 ir Karuṇānīkkālvār—
 kku tūruppādi-māṇu—
 kku immagaratta vyā—

5th block:

pāṇi Dévaṃ Periyānāna Muḍi—
 koṇḍa-cōla-t-teliṅgaiyará—
 yam tūmāṭṭina kuḍikkāḍu Dévanēti
 māṇmāṇaḍaṅku kilpārkellai

... ..

11th block:

... .. yepperpaṭṭa payirūñey—
 ḍu kuḍi-nīṅḡāḍa dévadānamāka vanu—
 pavattā māṇmūrukku ner padakku nānā—
 ḷiyāka aṭṭāṇḍu torum 75 kalam ola—

12th block:

paṭṭāṇḡala nallu

15th block:

... .. koṇḍa Cōla Teliṅg
 yanukkuk kuḍi nū—
 ḡāḍa dévadānamāka Ālvār—
 kuṭi-tūruvūḍaiyāṭṭāñey

16th block:

ḍu

Translation:—**Blocks 1-5:**

“Hail! Prosperity! In the 45th year of Tribhuvanaccakravartika! Śrī Kulóttuṅga Cōla Dévaṅ also called King Rājakésarivaṇṇa¹ who was seated enthroned along with Avanimuḷududaiyal, his queen, on the magnificent golden Throne of Victory:

We, the members of the Civic assembly of the city of Teliṅgakulakālapuram¹ in Annaḷvāyil kūṇṇam of Irattapāḍikonḍacōḷaḷaḷanāḍu, do hereby register the following deed for the provision of daily food-offerings to Karu-mānīkkālvār² of the Tirumērkōyil³ of this city:—

¹ The old name of Nārttāmalai.

² The presiding deity (Viṣṇu) in the cave temple.

³ The Viṣṇu cave temple now called Śamaṇar Kuḍaṅ. It is called here “the Sacred Mēlaik-kōvil (Western temple).”

Whereas, the lands in the *Kuḍikkādu* called Dévanéri have been reclaimed and improved by Dévan Periyān also called Muḍikonḍa Cōla Teliṅgaiyarāyan, a merchant in this city, and have thus been rendered arable, the eastern boundary of which

... ..

11th block :

He is free to raise any kind of crop and enjoy the lands as *kuḍiniṅgādēva-dānam*⁴, paying 75 *kalams*—seventy-five *kalams*—of paddy annually to this God, at the rate of one *padakku* and four *nālis* of paddy a day for offerings

... ..

Blocks 15 & 16 :

We hereby assign these lands as *tiruvīḍaiyāṭṭam*⁵ in the possession of the Alṽar, the said Muḍikonḍacōla Teluṅgaiyarāyan enjoying them as *kuḍiniṅgādēva-dānam*."

Inscription No. 126.

Place :—Tirumayam Taluk—Irumbānāḍu—Agastīvara temple—on the south wall of the central shrine.

Dynasty and King :—Cōla—Trbhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōla Dévar—Kulōttuṅga I, 1070–1120 A. D.

Date :—Forty-sixth year of the king corresponding to 1115–16 A. D.

Language and Script :—Tamil—10 lines.

Translation :—

"Hail! Prosperity! In the forty-sixth year of Trbhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōla Dévar: Whereas, in obedience to the royal orders issued¹ by the Perumāl², to provide for the daily service to the *Nāyanār*, who abides in Tiruvagattīsvaram in Śrī Parāntakanallūr also called Kulōttuṅgaccōla nallūr in the Nadvirkūṟṟu of Mīlalaikkūṟṟam, ten *vēlis* of land had to be set apart in this village under the new name of Irāmadévinallūr, after cancelling the old name, which conveyance was to be made in accordance with the *uḷvari* document³ issued under the signature of the *Puravariyār*⁴ and the land to be measured by the standard measure *kuḍitāṅgi*⁵ :

⁴ Lands conveyed as endowment and to God's ownership, the original tenant-holder not being evicted. This is opposed to *kuḍinikkidēvadānam*, where during the conveyance the original *kuḍi* was evicted.

⁵ Lands in absolute ownership by the temple like any other land owner.

¹ *Tirumukam*.

² Here the King is referred to as *Perumāl*.

³ Document issued by the Revenue department.

⁴ Revenue officials.

⁵ A measuring rod.

The following is the settlement of its boundaries effected by Anukka-Viḷupparaiyar, the revenue officer of this *nāḍu*, who conducts settlement operations in this *nāḍu*, in accordance with the *kaḍai-iḍu*⁶ orders issued by Nuḷambādarāyar,⁷ the administrator of the district:—All the lands in this village included within Puvuvūrkūḍi hamlet, the lands included within Alattūr hamlet, the lands included within Kīḷaikkarambai, the lands included within Nakkanéri, and two shares out of five in Kaḷḷikkūḍi. Stipulating that these lands shall supply paddy towards payment of *neṟkadamai*⁸ and in addition pay all their *antarāyam*⁹ dues in cash to the *Nāyanār* who abides in Tiruvagattisvaram, I, Anukka Viḷupparaiyan set my hand hereunto.”

Inscription No. 127.

Place:—Tirumayam Taluk—Idaiyāttūr—Svayamprakāśamūrti temple—on the south wall of the central shrine below the platform put up for Dakṣiṇāmūrti.

Dynasty and King:—Cōḷa—Trbhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōḷa Dévar—Kulōttuṅga I, 1070–1120 A. D.

Date:—Fifty-second year of the king corresponding to 1121–22 A. D.

Language and Script:—Tamil—incomplete and obliterated—5 lines.

Note:—This grant seems to be a renewal of an older grant.

Translation:—

“Hail! Prosperity! In the 52nd year of Trbhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōḷa Dévar: The inscription copied from a previous deed of sale of the *dēvadānam* lands of the *Mahādēvar* Who, abides at Tiruttāntōṇṇisvaram as the Lord of Idaiyārūr in Irattapāḍikonḍacōḷa-valānāḍu:—Whereas, in the 5th year of King Parakésarivarman* the lands called Tāṇṇi was conveyed to this God as *tirunāmattuk-kāṇi* (?) by Vīracōḷa Ilangóvéḷ also called Ādittan Tiruvorriyūr Aḍigaḷ and the gift received with due oblations of water by Toṅgal Varaguṇanār of the Kouṇḍinya *gōtra*, a *Śivabrāhmaṇar* in the temple of this Lord,

We, the members of the village assembly directed Karumānikka Setṭi also called kāḍan to dig the tank of the *dēvadānam* village and reclaim and improve the lands therein, and marked the boundaries as follows:—

Eastern boundary to the west of the road to Āṅkūḍi which runs north from, to the north of the northern border of Kaḍambañcey land west of to the north of the northern border of Vaḍakaḷliccey and to the west of the western boundary of the above, to the west of the western border of the Tenkaḷliccey and to the west of the western border of the lu kaḍaivaśakkal; southern boundary to the north of Aṟakki Aṟu river and north of the northern boundary of the Vaḍavūruñcey; western boundary to the east of the *koṭṭu*; northern boundary to the south of the *émbal* (tank) in the north.

⁶ Communication sent direct to the donee.

⁷ “Maṇḍala mudalikaḷ Nuḷambādarāyar.”

⁸ Tax on the paddy harvest to be paid in kind.

⁹ Taxes in cash payable to the village assembly.

* Parantaka I—907—953 A. D.

We, the members constituting the village assembly of Idayarūr village further ratified, with due oblations of water, this gift, made by the chief at the instance of Toṅgal Varaguṇanār, of lands called Tāṇṇi ... included within the bounds specified above and not excluding the *uṇṇilam* (lands under crop). May this be protected by the Māhēsvaras."

Inscription No. 128.*

Place :—Kuḷattūr Taluk—Tiruvēṅgaivāṣal—Vyāghrapuriśvara temple—on the outer wall west of the first *prākāram*.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Vikrama Cōḷa Dévar—Parakésarivarman Vikrama Cōḷa—1118-1135 A. D.

Date :—Fourteenth year of the king, corresponding to 1131-32 A. D.

Language and Script :—Tamil—slightly damaged—13 lines.

Translation :—

"In the 14th year of Tribhuvanaccakravartikaḷ Śrī Vikkīrama Cōḷa Dévar :

The lands granted to Eḷunāttunaṅgai, the *sāndikkūttu*¹ dancer, for performing the dances during the *Śittirai* festival² of the Lord of Tiruvēṅgaivāyil in Peruvāyilnāḍu of Jayasiṅga kulakāḷavaḷanāḍu, are Tippiyarvayal in the *dēvadānam* lands, the tank and everything else that is included therein.

These lands were granted to this Eḷunāttunaṅgai in lieu of remuneration to be paid in kind (paddy)³ and money payable in *kāsus*. Having received these lands, she shall perform all the nine *kūttus*.⁴ Agreeing to supply the grain in kind⁵ during years in which crops fail, we, the members of the Peruvāyilnāḍu assembly and the Māhēsvaras of this temple granted these lands. May this be under the protection of the Māhēsvaras."

Inscription No. 129.†

Place :—Kuḷattūr Taluk—Nāṅguppaṭṭi vaṭṭam—Maḍattukkóvil—on the wall to the right of the entrance into the first *prākāram*.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar also called Kóvirājakésaripānmar—Rājakésari Kulóttuṅga II—1133-1150 A. D.

Date :—Thirteenth year of the King, month of *Kanni* (*Puraṭṭāsi*) on Monday the seventh, when the moon was in conjunction with the asterism of *Uttirattādi* (Uttara Bhādrapada) corresponding to Monday 3rd September 1145 A. D.‡

Language and Script :—Tamil—20 lines—incomplete.

Note :—Begins with a Tamil verse in praise of Paiyyūr and its lord Vēdan.

Translation :—

"Hail! Prosperity! The land, where luscious honey flowed from the spathes of the sheathed areca palm, to fill to repletion the hungry stomachs of the *vālai*¹ fish, was Paiyyūr.

* A. R. E. 253 of 1914.

¹ A kind of stage dance.

² The Chitra festival in April—May.

³ *korru*.

⁴ Acting on the stage.

⁵ *korru*.

† Madras Epigraphical collections No. 335 of 1914.

‡ This is a clear date.

¹ The climbing perch.

The native land of my Lord, Védan, who, when it was a question of munificence never said to-morrow, and in his rectitude adhered to the Code of Manu.

Hail! Prosperity! In the 13th year of Tribhuvanaccakravartika! Śrī Kulóttuṅga Cōla Dévar, also called King Rājakésarivarman: I, Kuṇṇan Tirucciṇṇambalamudaiyaṇ, native of Marudattūr and resident in Marudattūr of Kaḷattūr Kóttam in Jayaṅkoṇḍacōlamanḍalam, gave, with due oblations of water on the sacred hands, the following *Kuḍikkāḍu*, as an endowment to the God Tirupperumānāṇḍar, the Lord of the Uṇṇattūr Kuṇṇam in Vaḍakónāḍu of Irattapāḍikoṇḍacōlavalānāḍu, on the seventh day of the month of *Kanni*, a Monday when the moon was in conjunction with the asterism of *Uttirattāḍi*:—

This *Kuḍikkāḍu* called Irumbūdi, is the one that was granted free to me, with all rights of possession and enjoyment², as a present for my verse³ which I composed in praise of the Lord of Paiyyūr, Tirucciṇṇambalam Uḍaiyaṇ—Védavanam Uḍaiyaṇ⁴ of Paiyyūr in Uṇṇattūr Kúṇṇam of Vaḍakónāḍu in Irattapāḍikoṇḍacōlavalānāḍu, whereof the northern boundary lies to the south of the boundary of Neḍuṅgiraikkūḍi, the western boundary to the east of the boundary of the above village, the southern boundary to the north of cremation ground tank, in Paiyyūr, ”
... .. ”

Inscription No. 130.

Place:—Kulattūr Taluk—Nāṅuppatti vaṭṭam—Maḍattukkóvil—on the wall to the right of entrance into the first *prākāram*.

Dynasty and King :—Cōla—Parakésarivarman Tribhuvanaccakravartika! Śrī Kulóttuṅga Cōla Dévar*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—20th year of the King, month of *Kanni* (*Puraṭṭāṣi*), 11th day (*Ēkādaṣi*) of the bright fortnight (*pūrvapakṣa*), a Thursday, when the moon was in conjunction with the asterism of *Tiruvōṇam* (*Śravaṇa*). This corresponds to Thursday 2nd September 1199 A. D.,† when *Sukla Pūrvapakṣa* 11, is current till 18½ hours after sunrise, and *Śravaṇa* (22) begins after 7 hours after sunrise. This date is quite suitable.

Language and Script :—Tamil—22 lines.

² *Tanḱāniyāka*.

³ The verse referred to may be the one at the beginning of the inscription.

⁴ Two Pallavarāya chieftains, Perumānāmbi Pallavarāyar of Karigaikulattūr, also called Tirucciṇṇambalamudaiyaṇ and Paḷayanūḍaiyaṇ Anṇan Pallavarāyan Ammaiyaṇṇan, also called Védavanamudaiyaṇ, were generals under Rājarāja II and Rājādhirāja II.

* Identified as Kulóttuṅga II, in the Chronological List of Inscriptions.

† The Chronological List says, that there is no suitable date in the reigns of I and III Kulóttuṅgas, and assigns this grant to the reign of Kulóttuṅga II, and gives the equivalent of the date, as Thursday 11th September A. D. 1152. This grant is surely one of Kulóttuṅga III's time for the following reasons:—The donor of the grant has the surname *Edirillāperumāḷ* which is that of Rājādhirāja II, who came after Kulóttuṅga II and Rājarāja II, and preceded Kulóttuṅga III. A person with that name must have lived in and after the time of Rājādhirāja II, and in fact, the same person made some grants in these two reigns (See P. S. I. 138, 151 and 157). The English equivalent given in the reign of Kulóttuṅga III is quite suitable. Moreover 20 years of reign is too long for Kulóttuṅga II, who is known to have ruled only between A. D. 1133–50. Moreover Kulóttuṅga II was a Rājakésari.

Translation :—

“Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar, also called King Parakésarivarman: Endowment to God Tirupperumānāṇḍār, the Lord of Vaḍakónāḍu in the Uṟattūr Kúṟram of Iraṭṭapāḍikonḍacōḷa-vaḷanāḍu by Kulóttuṅga Cōḷa Kaḍamba-rāyan, also called Tannan Edirilapperumāl*, the *sáraraiyan*† of this nāḍu:— In this year, in the month of *kanni* on the 11th day of the bright fortnight, a Thursday when the moon was in conjunction with the asterism of *tiruvónam* (*Śravanam*), I made this endowment for maintaining the lamp which I gave to be kept alight for ever. We, the Śivabrāhmaṇas in this temple while taking charge of this endowment, received this lamp and the 100 sheep that were given for its maintenance. We, the Śivabrāhmaṇas of this temple shall keep the lamp alight for so long as the moon and sun endure.”

Inscription No. 131.

Place :—Tirumayam Taluk—Ponnamarāpati—Cólisvara temple—on the wall to the south of the eastern entrance into the central shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Ràjarāja Dévar—Parakésari Ràjarāja II—1146–1173 A. D.

Date :—Fourth year of the King corresponding to 1149–50 A. D.

Language and Script :—Tamil—5 lines.

Translation :—

“Hail! Prosperity! In the fourth year of Tribhuvanaccakravartikaḥ Śrī Ràjarāja Dévar: Endowment to the *Mahādévar*, who abides in the Ràjendra Colisvaram at Ponnamarāpati in Puṟamalaināḍu of Ràjendracōḷa-vaḷanāḍu in Ràjarāja Pāṇḍināḍu, by the Niṣadharājan also called Ràjendra Cōḷan Kéralan.‡ I, the said Niṣadharājan, Ràjendra Cōḷan Kéralan, gave the share of the paddy collected as *variṣai*, § at the rate of two *kalams* and one *tūni* of paddy from every *mā* of land, in Kumaran Śéndakuḍi village and the *anta-rāyam* || dues therefrom, as an endowment for the conduct of festivals in the temple, with due oblations of water, and had this inscribed on stone. May this be under the protection of all Mahéśvaras.”

Inscription No. 132.¶

Place :—Tirumayam Taluk—Ponnamarāpati—Cólisvara temple—on the south wall of the central shrine.

* This surname is in imitation of that of Rájádhirāja II.

† *Sáraraiyan*—an Araiya chief subordinate to the king. He was probably the administrator of the nāḍu.

‡ “A certain Ràjendra Cōḷan Kéralan, also called Niṣadharājan, who made a gift of sheep for a lamp in a temple in the 21st year of Śrīvallabha (Pāṇḍya King), also made a gift of paddy to the same temple in the eleventh year of Parákrama Pāṇḍya—A. R. E. 1909, Part II, paragraph 29; See also 1910, Part II, paragraph 32”—Prof. K. A. N. Sastry—The Pāṇḍyan Kingdom—1929—p. 123.

§ The usual revenue dues collected in kind.

|| The tax in cash levied by the local body.

¶ Madras Epigraphical collections No. 4 of 1909.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Ràjarāja Dévar—Parakésari Ràjarāja II *—1146–1173 A. D.

Date:—Eighth year of the King corresponding to 1153–54 A. D.

Language and Script:—Tamil—Built in at the end—4 lines.

Translation:—

“Hail! Prosperity! In the eighth year of Tribhuvanaccakravartikaḥ Śrī Ràjaràjadévar: Whereas, I, Niṣadharàjan, also called Ràjendra Cōlan Keraḷan†, of Ponnamaràpati in Puṣamalaiṇaḍu of Ràjendracōla-valaṇaḍu in Ràjarāja Paṇḍinaḍu, built the temple of Ràjendra Cōliśvaram and whereas, the master mason, Tiruvaraṅgadévan Śōlai Araṣu, the mason from Tirukkóṭṭiyūr, was in charge of the erection of the *vimānam*, the installation of the Śivaliṅgam, and the building of the kitchen: In return for his services I, Niṣadharàjan, also called Ràjendra Cōlan Keraḷan, gave to this master mason Tiruvaraṅga Dévan the lands in Kulappaṟṟu with due oblations of water, and had this inscribed on stone. May this be under the protection of all Māhészvaras.”

Inscription No. 133.

Place:—Tirumayam Taluk—Kaḷḷampatti—Maḍiśvara temple—on the west wall of the temple.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Ràjarāja Dévar—Parakésari Ràjarāja II—1146–73 A. D.

Date:—Eleventh year of the King corresponding to 1156–57 A. D.

Language and Script:—Tamil—4 sections.

Translation:—

“Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikaḥ Śrī Ràjaràjadévar, I, Niṣadharàjan, also called Ràjendra Cōlan Keraḷan of Ponnamaràpati in Ràjendracōla Puṣamalaiṇaḍu of Ràjarāja Paṇḍinaḍu, gave to the Mahàdévar of Ràjendra Cōlapuram, also called Viṇatukki¹, in Ollaiyūr Kúṟram of Irattapàdikondaḍavalāṇaḍu, who abides in Tirumadiśvaram temple, as an endowment for offerings of cooked rice, to be made so long as the moon and sun endure, the lands in Ilandai-vayal, and made them *iṟaiyili*.² Of these lands the four main bounds are:—Western boundary, to the east of the eastern limits of Neḍuṅguḷattuvayal; northern boundary, to the south of Kúḍattān kuḷi; eastern boundary, to the west of the Aiyyanàrkóvil of Pullamaṅgalam; and southern boundary, to the north of the northern end of the Nāgamaṅgalam tank. Declaring all

* Prof. K. A. N. Sastry, identifies the King with Ràjarāja III, and includes it in the list under that King. See Cōlas, Vol. II, Part II, p. 731. The chief Ràjendracōlan Keraḷan, otherwise called Niṣadharàjan, was a contemporary of the two Pāṇḍya Kings Jaṭavarman Śrī Vallabha, and Māṟavarman Parākrama Pāṇḍya, who ruled in the first half of the 12th century. See A. R. E. 1909, Part II, paragraph 29; A. R. E. 1910, Part II, paragraph 32, and the ‘Pāṇḍyan Kingdom’ by K. A. N. Sastry, p. 123. Thus it is not likely that this chief was a contemporary of Ràjarāja III, (1216–1257 A. D.). See also foot-note under inscription No. 137.

† Supplied from inscription No. 137, which definitely says that Niṣadharàjan, otherwise called Vīman Ràjendracōlan Keraḷan, built the *vimānam* or central shrine, and installed the *liṅgam*. This may be the renovation of an earlier temple.

¹ Inscription No. 134 has Viṇḍakki.

² Tax-free.

the lands that lie within these four bounds thus fixed and everything therein, including dry lands, tamarind and other trees to be *iṣaiyilidēva-dānam*³ I, Niṣadharāyan, also called Rājēndrā Cōlan Kēraḷan, made this gift to the Nāyanār who abides in Tirumadicciram, with due oblations of water and had this inscribed on stone. May this be under the protection of all Māhēśvaras."

Inscription No. 134.

Place:—Tirumayam Taluk—Kaḷḷampatti—Madīśvara temple—on the north wall of the temple.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Ràjaràja Dévar—Parakésari Ràjaràja II—1146–73 A. D.

Date:—Eleventh year of the King corresponding to—1156–57 A. D.

Language and Script:—Tamil—5 sections of 5 lines each.

Translation:—

"Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikaḷ Śrī Ràjaràjadévar. Whereas, I, Niṣadharāsan, also called Rājēndracōlan Kēraḷan of Ponnamaràpati, in Rājēndracōḷa-Puṣamalaiṇaḍu of Ràjaràja Paṇḍinaḍu, performed the installation and consecration of Paḍāri Aiyappoli Nācciyār* in Rājēndracōḷapuram, otherwise called Viṇḍakki†, of Ollaiyūr kūṟam in Iraṭṭapaḍikonḍacōḷa-vaḷanāḍu, I, hereby ordain that the Goddess shall have, as a provision for the daily offerings of cooked rice, for so long as the moon and sun endure, one-eighth of a *paḷayakāśu* from every *mā* of land, and three *kalams* of paddy from every *mā* of land, after the estimation of the harvest thereon is over, in the Pūttavayal Kuḍikkāḍu, one of the hamlets of this village. I, Niṣadharàjan, also called Rājēndra Cōlan Kēraḷan, granted to the Piḍāri‡ of this village the *kiḷirai*§ and other dues from these lands, and made this gift with oblations of water, and had it inscribed on stone."

Inscription No. 135.||

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil—on the rock to the south of the rock-cut shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Ràjaràja Dévar also called Kō-Parakésarivarman—Parakésari Ràjaràja II—1146–73 A. D. Begins with the *praśasti* of the King commencing with the words "*Pū-maruviya-tirumādum*."¶

Date:—Eleventh year of the King corresponding to 1156–57 A. D.

Language and Script:—Tamil—25 lines.

Translation:—

"Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikaḷ Śrī Ràjaràja Dévar, also called King Parakésarivarman, who, while the Goddess of Prosperity enshrined in the lotus flower, the Goddess of Victory cherished

³ Lands given to God and exempt from royal taxes.

* Aiyappoli or Aiyappolil—Nācciyār was the patron deity of the merchant guild called the Aīññuṟruvar.

† Ins. No. 133 has Viṇatukki.

‡ Paḍāri or Piḍāri is a corruptive of Bhaṭṭāri (Sanskrit).

§ *Kiḷirai*—the dues collected by the local body.

|| Madras Epigraphical collections No. 355 of 1904.

¶ There are a few variations in the reading of this *praśasti* and that found in S. I. I. iii, 35, from Manimangalam.

on earth, the Goddess of learning residing in the tongue, and the Goddess of Fame, lovingly embraced him; while all the codes and conduct prescribed by the sacred Védas and their followers flourished exceedingly, crowned himself with the bejewelled crown by right of royal descent: and while the moon of (his) white parasol was shining as if it were the sole shelter (*tanikkūḍam*) under which the eight elephants of the quarters resided, and while (his) sceptre that was chasing away the *karuṅgali* (the dark *Kali* age of dissensions, misery and war) like a thief, and (his) discus symbolic of his authority followed, extending its sway over the earth, the Kings called Villavar (Ceras), Iraṭṭar (Rāṣṭrakūṭhas), Mīnavar (Pāṇdyas), Siṅgaḷar (Sinhalese), Pallavar (Pallavas) and others prostrated themselves before him, and he governed the earth with a wisdom that was beyond imagination,* seated enthroned on the Throne of Victory along with Bhuvanimuḷududaiyāl (his queen): Endowment of two lamps to be kept alight for ever, to the Mahādēvar of Tirumēṇṇāḷi (Mēlaikkóvil) at Tirunalakkunṇam in the Kunṇiyūr nāḍu of Iraṭṭapāḍikonḍacóḷavaḷanāḍu, by Kulóttuṅgacóḷa-Kaḍambarāyan also called Irācandiran, the *sāraraian* of this* nāḍu: The following arrangements were made for the supply of $\frac{3}{8}$ (?) *uri* of ghee by the *Keralāntakan* measure, to keep these two lamps alight.

Whereas, the tenancy hamlets called Peṇṇānéri and Piḍaranéri had been sold to the temple by the local assembly of Punnaṅguḍi in the 13th year of Vikrama Cōḷa Dévar (1130–31 A. D.), the vendors themselves agreeing to pay the *iṇai* and *kuḍimai* taxes thereon, whereof the boundaries as specified in the sale deed that they drew up are—Eastern boundary, to the west of the waterspread of the Kēraḷāntakuḍi tank, southern boundary, to the north of the Kīḷaippādarikal and the waterspread of the Peṇṇānéri tank, western boundary, to the east of the Pādarikal on the west and the waterspread of the Piḍaranéri tank, northern boundary, to the south of the nāliyar (?) boundary—

And whereas I, bought the above lands and everything therein, included within the four main boundaries, the amount that I was made to pay into the temple treasury as *Caṇḍēṣvaravilai* † was 20 *pon*. In lieu of these twenty *kaḷañjus* of gold 12 buffaloes were given. Having bought the above mentioned hamlets in return for these twelve buffaloes, I, Kulóttuṅga Cōḷa Kaḍambarāyan, gave them to the *Śivabrāhmins* of the God, viz., Mārankunṇan of the *Bāradvāja gótra* (sept), Śuṇṇikunṇan, Ambalakkúttan Muḍivīlāmudal, Tirumāru Tiruvai and their co-parceners, as an endowment to last for so long as the moon and sun endure. May this be under the protection of all Māhēśvaras.”

Inscription No. 136.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil on the rock to the north of the rock-cut shrine.

* The text has *ēṇṇarun-karpil-maṇṇakam-puṇandu*, where *karpil* means wisdom. Cf. கற்பனை முக்கரை கருக்கர் முகப்பர்—முதுகாட்டில் காக்கை உகக்கும் பிணம் where *karpil* means learning or wisdom.

† Purchase money paid to Candēśvara, the supposed custodian of all temple property.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Ràjaràja Dévar also called Kóviràjakésaripānmar. Ràjakésarivarman below is a mistake for Parakésari Ràjaràja II—1146–73 A. D. Begins with the *praśasti* of the King commencing with the words “*Pú-maruviya-tirumádum*.”

Date:—Sixteenth year of the King corresponding to 1161–62A. D.

Language and Script:—Tamil—20 lines—defaced at the end.

Translation:—

“Hail! Prosperity! In the 16th year of Tribhuvanaccakravartikaḥ Śrī Ràjaràja Dévar, also called King Ràjakésari (*for* Parakésari)varman, who, while the Goddess of Prosperity enshrined in the lotus flower, the Goddess of Victory cherished on earth, the Goddess of learning residing in the tongue, and the Goddess of Fame, lovingly embraced him; while all the codes and conduct prescribed by the sacred Védas and their followers flourished exceedingly; crowned himself with the bejewelled crown by right of royal descent: while the moon of (his) white parasol was shining as if it were the sole shelter (*tanikkūdam*) under which the eight elephants of the quarters resided, and while (his) sceptre that was chasing away the *karuṅgali* (the dark *Kali* age of dissension, misery and war) like a thief, and (his) discus symbolic of his authority followed, extending its sway, the Kings called Villavar (Céras), Iraṭṭar (Ràṣtrakūṭhas), Mīnavar (Pāṇḍyas), Siṅgaḷar (Sinhalese), Pallavar (Pallava King) and others prostrated themselves before him, and he governed the earth with a wisdom that was beyond imagination, seated enthroned on the Throne of Victory, along with Bhuvanimuḷududaiyāḷ (his queen): Endowment to the God of Tirunalak-kunṇam (Kuḍumiyāmalai) the Lord of Kunṇiyūr nāḍu in Iraṭṭapāḍikonḍa-cōḷavaḷanāḍu: I, Munaiyilādittan Kōḍaṇḍan of Śikhānallūr in this *nāḍu*, bought from the *Śivabrāhmaṇar* of this God 2 *mās* of land in the Ūḷvayal* of their *māṇa bhōgam*† share in the *dēvadanam* lands of this God. The amount that I placed in the holy hands of Śrī Caṇḍéśvaradēvar‡ as the price of these two *mās* of land and the alkaline waste§ lands that surround it, is 20 *naṟkāśu* in the current coinage. The boundaries of the two *mās* of land and the alkaline waste surrounding it, that I thus got conveyed for the payment of these twenty *kāśus*, are:—Eastern boundary, to the west of the waterspread of the Dēvanāṟkulam tank, and the waterspread of Kaccarakuḷam tank, southern boundary, to the north of the boundary of Śikhānallūr village, western boundary, to the east of the road that goes to Kaivēlimaṅgalam, and northern boundary to the south of the road which enters the village running towards the east of the waterspread of the Ūrkkūḷam.

In these lands, which are included within the four main bounds thus fixed, lies the land which formerly, Munaiyilādittan Kōḍaṇḍan reclaimed and improved when it belonged to the village assembly. The four main boundaries of the Vēḷaneri tank and lands which Vēḷāḷan Kōḍaṇḍan reclaimed and improved in the above said lands in the 16th year of Śrī Ràjaràja Dévar are:—The eastern boundary, to the west of the boundary

* The lands where there are springs.

† Lands the enjoyment of which is granted to Brāhmaṇins for their learning.

‡ Caṇḍéśvara considered to be the custodian of God's property.

§ *Viḷaiyā-ṇ-kaḷ*

stone which he planted after the reclamation of the said lands, southern boundary, to the north of the waterspread of Vélàneri tank, western boundary, to the east of the dry lands, and northern boundary, to the south of the channel? which goes to (Rà?)śākūlam the lands which are included within the four main bounds, thus fixed kuḍi (?) from (us), the the Māhēsvaras and Dévakannis (temple servants), (this) Vélàn Kódaṇḍan having received the lands excluding lands, is to conduct the festival and maintain the *maḍam* which he bought, where eight (?) Māhēsvaras (travellers) who halted there should be fed. Agreeing to this I, VélànKódaṇḍan (of Sikha)nallūr set my hand hereunto. May this be under the protection of all Māhēsvaras."

Inscription No. 137.*

Place:—Tirumayam Taluk—Ponnamaràpati—Cólisvara temple—on the north wall of the central shrine.

Dynasty and King:—Cóla—Tribhuvanaccakravartikaḷ Śrī Ràjaràja Dévar—Parakésari Ràjaràja II, 1146–73 A. D.†

Date:—Nineteenth year of the King corresponding to 1164–65 A. D.

Language and Script:—Tamil— 4 sections of long lines—incomplete.

Translation:—

"Hail! Prosperity! In the nineteenth year of Tribhuvanaccakravartikaḷ Śrī Ràjaràjadévar: Whereas, formerly, rights of worship were granted with due oblations of water, to us, the *Śivabrāhmaṇar*, and, the days on which we should conduct the temple worship in turns was also allocated by Niṣadharàjar, also called Vīman Ràjéन्द्रacólan, who built the sacred *vimānam*, and installed and consecrated the *Mahādévar* of Ràjendra Cólisvaram in Puṣamalai naḍu of Ràjéन्द्रacólaḷalanàdu in Ràjaràja Paṇḍinaḍu, the following is the manner in which we later re-allocated the days in the various turns by common consent:—

For the *Bhaṭṭar* of Puṣamalaiṇaḍu six days, for his son Aṇḍan three days, and the one day which Aṇḍan bought from Kunṇabhaṭṭar, totalling ten days. Instead of these turns for ten days, Śivaprasàdar the *Bhaṭṭar* of Puṣamalai naḍu was given three days as his share (*amśa*); Kaṇṇabhaṭṭar three days; Nambi, the *Bhaṭṭan* of the village three days; Tillainàyakabhaṭṭar three days; Bhaṭṭaṇḍan and Perumàḷ three days each; to Kuram-pàḍan three days; Vayyakkunippàn and Subrahmanyàn three days each; bhaṭṭar three days, which include one day's turn that was sold to Āka..... and two days' turn given as *Sridhanam* (dowry) to Perumàḷ, totalling in all thirty days, which we by common consent re-distributed among ourselves. Aṇḍan had this inscribed on stone. Śaivàcàryam (body of Śaiva priests) and the *dévadanmar* (trustees?) of this temple"

* M. E. R. No. 9 of 1909.

† Prof. K. A. N. Sastry (Cólas II, ii, 746) identifies this King with Ràjaràja III. A comparison with P. S. I. 132 of Ràjaràja II, which also refers to the building of the temple by the same Niṣadharàya chief, and the emoluments granted to the mason in charge, seem to show that it is a grant in the time of Ràjaràja II.

Inscription No. 138.

Place :—Kulattūr Taluk—Nāṅuppatti vaṭṭam—Maḍattukkóvil—on the wall to the left of the entrance into the first *prākāram* of the temple.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar, also called Kóvirāja Késaripanmar—Rājakésari Rājādhirāja II, 1163–79 A. D.*

Date :—Second year of the King—Month of *Makharam* (*Tai*), seventh day, a Monday when the moon was in conjunction with the asterism of *Śóti* (*Svāti*). The data correspond to Monday 31st December 1162 A. D. This was clearly before any accepted date for Rājādhirāja II. No other date within the period of his rule is found to correspond with the data. The date given in the “Chronological List of Inscriptions” (p. 16), is 3rd December 1162 A. D. where ‘3rd’ is obviously a mistake for ‘31st’†

Language and Script :—Tamil—16 lines.

Translation :—

“Hail! Prosperity! In the 2nd year of Tribhuvanaccakravartikaḥ Śrī Irājādhirāja Dévar, also called Kó-Rājakésaripanmar (King Rājakésarivarman): Endowment to Tirupperumanāṇḍār, the Lord of Urattūr Kúrṟam in Vaḍakónāḍu of Iraṭṭapādikōṇḍa Colavaḷanāḍu by Kulóttuṅgaccólak-Kaḍambarāyan, also called Tannan Edirillāpperumāl, the *Śáraraiyan*¹ of this abovesaid *kurṟam* in the abovesaid *nāḍu* :—

I hereby declare the Kuḍikkāḍu, that I gave with oblations of water on the sacred hand of this Tirupperumanāṇḍār, on this the seventh day of the month of *Makharam*, a Monday when the moon was in conjunction with the asterism of *Śóti* (*Svāti*), viz, the village of Neḍuṅgíraikkūḍi of this *kurṟam* and *nāḍu*, to be *kuḍiniṅgádevadānam*² which was exempted from *irai*³ and included in the *puravu*⁴ register. I, Kulóttuṅgaccólak-Kaḍambarāyan, also called Tannan Edirillāpperumāl, conveyed all the lands included within the boundaries of this Neḍuṅgíraikkūḍi village to this God as *kuḍiniṅgádevadānam*”

Inscription No. 139†

Place :—Kulattūr Taluk—Tiruvéngaivāśal—Vyāgrapuríśvara temple—on the outer wall of the first *prākāram*.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar—Rājakésari Rājādhirāja, 1163–79 A. D.

Date :—Fifth year of the King corresponding to 1167–68 A. D.

Language and Script :—Tamil—10 lines—slightly damaged.

* He was Co-regent with his predecessor Rájarāja II till 1171–72 A. D. from which date his independent rule commences—See K. A. N. Sastry Cólās II, i, pp. 96 & 115.

† That the King is identical with Rājādhirāja II is clear from the title of the donor. The donor of the record calls himself Edirillāpperumāl which was the original name of Rājādhirāja II. The same chief figures in a number of inscriptions dated in the reign of Kulottunga III, Rājādhirāja's successor—See P. S. I. 130, 146, and 151. Evidently the date is wrong.

¹ Śáraraiyan. An *araiya* chief who was the administrator of the *nāḍu*.

² Lands conveyed as *devadānam* or gift to God, without evicting the tenants on the conveyance.

³ Royal taxes.

⁴ Register of tax-free lands.

† Madras Epigraphical collections No. 254 of 1914.

Translation :—

“Hail! Prosperity! In the 5th year of Tribhuvanaccakravartikaḥ Śrī Irāsadirāsa Dévar :

Whereas, I, Kulóttuṅgaccóḷak-Kiḍàrattaraiyan, also called Śadīran Irāsan, the *araiyan*¹ of Peruvāyil nāḍu in Jayasiṅga-Kulakāla-Vāḷa-nāḍu, instituted the *Vaikāsittiruvādirai*² festival of Śadiraviḍaṅga Nāyanār³, whom I installed and consecrated in the temple of the Lord of Tiruvēṅgaivāyil, and arranged for the performance of *Kúttu*⁴ during the said festival :

The lands that I endowed as *kāni*⁵ for the purpose are the *puravari*⁶ lands called Śarukilivayal lands, which I bought from the members of the local *Sabha* after getting an exemption from the *iṇai*⁷ among the taxes on it, and whereof the boundaries are as follows :—

Eastern boundary to the west of the waterspread of the tank ;
southern boundary to the north of Nāvaṇṇey lands, and.....;
western boundary to the east of the catchment of the Tiruvēṅgaivāyil tank
and the dry lands near the brahmin cremation ground ; northern boundary
to the south of.....Neḍuṅgaṇvayal.

I gave these lands as *kāni* to Śāndikkútti Ācci Umaiyālvīyār, Śadiraviḍaṅga Nāṅgai and....., stipulating that after receiving these lands included within the four bounds thus fixed and not excluding the *uṇṇilam*⁸, they shall stage the six *Kúttus*.

Whereas this has been given with oblations of water in their presence, and in the presence of Māhēśvaras, they shall stage the six *Kúttus* during the festival. Whether the lands yield or do not yield, they shall stage the six *Kúttus* and receive one *kalam* of paddy for every *mā* of land. May this arrangement continue for so long as the moon and sun last. I, Kulóttuṅgaccóḷak-Kiḍàrattaraiyan also called Śadīran Irāsan, made this endowment in the abovesaid manner. May this be protected by the Māhēśvaras ”

Inscription No. 140*

Place :—Kuḷattūr Taluk—Nāṅguppatti vaṭṭam—Maḍattukkóvil—on the wall to the left of the entrance into the first *prākāram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar—Rājakēsari Rājādhirāja II, 1163–79 A. D.

Date :—Twelfth year of the King corresponding to 1184–85 A. D.

Language and Script :—Tamil—incomplete—14 lines extant.

¹ *Araiya*s were local chieftains.

² Festival in the month of *Vaikāsi*, commencing from the day on which the moon is in conjunction with the asterism of *Tiruvādirai* (*Ārudra*).

³ *Viḍaṅga* is a *svayambulingam*. It means uncut. It is a natural lingam.

⁴ Play-acting.

⁵ Land endowed with proprietary rights for service rendered.

⁶ Taxable land.

⁷ Royal tax.

⁸ Land under crop.

* Madras Epigraphical collections No. 336 of 1914.

Translation :—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: Endowment to Tirupperumānāṇḍār, the Lord of Uṟattūr Kúṟṟam in Vaḍakónāḍu of Iraṭṭapaḍikonḍacólavaḷanāḍu: I, Alakaikkón of Tiruccirāppalli¹, also called Kúttan, native of Parambúr, a merchant in Vikkiramacólapperunderu, otherwise called Śārappaṭṭinam, having bought, as *Caṇḍéśvaravilai*², the *kuḍikkāḍu* in Marudānguḍit-tenvayal which was formerly the *dévaḍanam*³ land of this Nāyanār, and named it Kúttan Kuḍikkāḍu after my father, dug the tank and reclaimed and improved the lands therein, made a daily provision, to continue for so long as the moon and sun endure, of two *nālis* of rice for offerings to the Periyānācciyār⁴, the consort of this Nāyanār⁵
... ..”

Inscription No. 141.

Place :—Kuḷattūr Taluk—Pinnaṅguḍi—Puṅgavanéśvara—temple—On the south wall to the west of the entrance into the central shrine.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar, also called Kó Parakésaripanmar—Parakésari* Rājādhirāja II, 1163–79 A. D.

Date :—Thirteenth year of the King corresponding to 1175–76 A. D.

Language and Script :—Tamil—7 lines.

Translation :—

“Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḥ Śrī Irājādhirāja Dévar, also called Kop-parakésaripanmar: Whereas Śrī Buyāṅga Dévar (Śrī Bhujāṅga Déva), whose sacred feet always protect and preserve me, was pleased to command that a *kuḍikkāḍu* should be endowed to the Nāyanār, who abides in Rājēndracólaiśvaram as the Lord of Punnaṅguḍi in Kunṟiyūr nāḍu of Iraṭṭappaḍikonḍacólavaḷanāḍu, as *tirumadaippallipuram*¹ to provide for the requisite services² in the temple, I Kulóttuṅgaccólakkiḍarattaraiyan, also called adiran Irāśan, the *araiyan*³ of this nāḍu, gave the following *kuḍikkāḍu*⁴ :—

I, Kulóttuṅgaccólak-Kiḍarattaraiyan also called Śadiran Irāśan, hereby gave this *kuḍikkāḍu* after fixing the boundary by perambulating the bounds with an elephant⁵ and planting the *tiruccūlakkal*⁶ at all points. This is the writing of Kulóttuṅgaccólak-Kiḍarattaraiyan ”.

¹ The old name of Trichinopoly.

² Purchase of temple lands by payment to Lord Caṇḍéśvara, the custodian of God's property.

³ Lands conveyed to God's name as a gift.

⁴ Lit “ the Great Goddess ”.

⁵ Nāyanār = Lord.

* Parakésari is a mistake for Rājakésari. Both Rājādhirāja I and Rājādhirāja II were Rājakésaris. The donor of this inscription Kulóttuṅgaccóla Kiḍarattaraiyan, also called Śadiran Irāśan, figures in another inscription of the same King P. S. I. No. 139—which begins with “ Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar ” the usual beginning of the inscriptions of Rājādhirāja II.

¹ Free gift of land endowed for the maintenance of the temple kitchen.

² *Nimandaṅgaḷ*.

³ Chief. *Araiyan* was the designation of local chieftains.

⁴ The name of the *kuḍikkāḍu* and its boundaries are not mentioned.

⁵ *ānaivalaparraḍavāttiruccūlakkalndāṭṭi*. See *Piḍi-naḍanda-ellai*, p. 64 above. (Ins. 91).

⁶ Boundary stone with trident mark.

Inscription No. 142.

Place :—Kulattūr Taluk—Kunnāṇḍārkóvil—Parvatagiríśvara temple—On the wall of the southern rock-cut cave.

Dynasty and King :—Cóla—Śrī Rājādhirāja Dévar, also called Kóvirājakésari-panmār—Rājākésari Rājādhirāja I*, 1018–54 A. D.

Date :—Twenty-seventh year of the King, corresponding to 1044–45 A. D.*

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

Translation :—

“Hail! Prosperity! In the 27th year of Śrī Rājādhirāja Dévar, also called Kóvirājakésari-panmār: I, Tuḍitaraiyan Kaḷḷa Kaṇṇan, made a provision to meet one fourth of the expenses of maintaining a lamp, for the *Mádévar* of Tirukkunṛākkuḍi, as a dedication for the benefit of Kaṇṇakan Peṇṇan Aravan. For this provision for a fourth of the expenses the amount that I endowed are 16 (*kāsu* ?)
... ..”

Inscription No. 143.

Place :—Ālaṅguḍi Taluk—Tirukkaṭṭalai—Sundarésvara temple—on the east wall (south of the entrance) of the central shrine.

Dynasty and King :—Cóla—Śrī Kulóttuṅga Cólā Dévar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

Date :—Second year of the king, corresponding to 1179–80 A. D.

Language and Script :—Tamil—incomplete—7 lines extant. The lines are built in at the end.

Translation :—

“Hail! Prosperity! In the 2nd year of Kulóttuṅga Cólā Dévar: We, the members of the village assembly of Kaṇṇuricci in Kavirpāl of Ten-Kavir-nāḍu in Rājārājavālanāḍu, gave to our *Nāyanār*, the *Mahádévar* of Tirukkaṭṭalai (temple)
the *pāḍikāval*¹ rights of Śédikulamāṇikkapuram, also called Kalaya-maṅgalam², of
... .. in the fourteenth year of the *Periya Nāyanār* Kulóttuṅga Cólā Dévar³, the lands *given as tirumaḍaiippallippuram*⁴
and this *pāḍikāval* in token of (?) the marriage of the royal personage of Ulakuḍaiya Nāyanār⁵
... ..
... ..”

* This inscription seems to be one of Rājādhirāja I, (1018–54 A. D.), though it is included under Rājādhirāja II in the “Chronological List of Inscriptions”. This is clear from the high regnal year—27th year. Rājādhirāja II was also a Rājākésari, and his inscriptions usually begin as “Tribhuvanaccakravartikal”. He did not rule for 27 years.

¹ Contributions for the watch and ward of the village.

² Modern Pudukkóttai town.

³ Lit. the great Lord Kulóttuṅga Cólā Dévar—this refers to the predecessor of that name, viz., Kulóttuṅga II in whose 14th year a transaction seems to have been made.

⁴ Endowment to the temple kitchen.

⁵ “Lord of the World”—S. I. I. Vol. II, iv, pp. 497–98; and M. E. R. 1918 App. B. No. 246, of 1917; give this name as the equivalent of Rājārāja III; whereas M. E. R. 1913, para 39, gives the name as that of Kulóttuṅga III, but here the surname instead of being ‘Ulakuḍaiya Nāyanār’ is ‘Ulaguṇya (vanda) Nāyanār’ (see 120 & 125 of 1912). Inscription Nos. 155 & 158 refer to Kulóttuṅga III as Ulakuḍaiya Nāyanār.

Inscription No. 144.

Place :—Kuḷattūr Taluk—Koḍumbālūr—Mucukundésvara temple—on the south wall of the *maṇḍapam* in front of the shrine.

Dynasty and King :—Cóla—Uḍaiyār Śri Kulóttuṅga Cólā Dévar, also called Kó-Parakésari panmar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

Date :—Sixth year of the king, corresponding to 1183–84 A. D.

Language and Script :—Tamil—4 lines—the latter portions of lines 3 and 4 are missing, and the beginning of the first two lines defaced. This seems to be a verse.

Translation :—

“Hail! Prosperity! In the sixth year of the Lord Śri Kulóttuṅga Cólā Dévar, also called King Parakésarivarman,
 Śe Uḍaiyār of Ālañkóyil in Koḍumbai,¹ *repaired* (?) the tank, renovated the steps, and installed Dakṣiṇāmurti, Tirumāl², Ayan³ and the two guardians of the gate.⁴.....”

Inscription No. 145.

Place :—Kuḷattūr Taluk—Kíranúr—Uttamanàthasvāmi temple—on the wall to the north of the entrance into the front *maṇḍapam*.

Dynasty and King :—Cóla—Śri Kulóttuṅga Cólā Dévar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

Date :—Eighth year of the king, on the 258th day—corresponding to 1185–86 A. D.

Language and Script :—Tamil—25 lines—damaged.

Translation :—

“Hail! Prosperity! In the 8th year of Śri Kulóttuṅga Cólā Dévar. Copy of the royal orders¹ which were graciously issued decreeing the grant of the village of Vāluvamaṅgalam and the hamlets² included therein, in the Oḷippaṟru³ of Vaḍaśiruvāyilnāḍu in Jayasiṅgaḷakālavalanāḍu, as an endowment to provide, for so long as the moon and sun endure, for the daily offerings⁴, the offerings during festivals⁵ and various other items of temple service⁶, to the *Nāyanār* who abides in Uttamadānīśvaram, as the Lord of Kíranúr, and further decreeing that the taxes levied according to the tax register⁷ on each (?) *mā* of land should be set apart as the provision for the various services conducted for the welfare of the sacred person of the Perumāl.⁸

¹ Ālañkóyil may be the name of another temple and Koḍumbai is the name of Koḍumbālūr.

² Viṣṇu.

³ Brahma.

⁴ Dvárāpālakas.

⁵ *Tirumukappaṭṭi*.

⁶ *Kuḍikkāḍu*.

⁷ Group of villages inhabited by a clan.

⁸ *Tiruppadimārru*.

⁹ *Tirunāḷpaḍi*—*tirunāḷ* may mean also the birth day of the King.

¹⁰ *Pala-paḍi-nimandaṅgaḷukkum*.

¹¹ *Kaḍamaippaḍi*.

¹² ‘Perumāl’ is the form in which the King is referred to.

Orders of Tribhuvanaccakravartika⁹ Kónérinmaikōṇḍan¹⁰ issued to the temple trustees¹¹, those who perform the Śrī Māhēśvaram,¹² and the temple accountant¹³ of the temple of Uttamadānīśvaram Uḍaiyār in Kīranūr in Vaḍaṣiruvāyināḍu of Jayaśīṅgakulakālaḷaṇāḍu :—

Whereas, Vil(laṅgarayar?) made an appeal praying that the village of Vāluvamaṅgalam and the hamlets included therein, in this nāḍu, should be granted as *dēvadānam*¹⁴ lands to this God, so that they may contribute to the provision of the necessary services and offerings¹⁵ to this God, and that the God should receive all the customary dues collected as *iyai*¹⁶ thereon

It is hereby decreed that the said lands should be conveyed to this God, and entered in the registers as *dēvadāna-iraiyili*¹⁷, stipulating that the temple officers shall take charge of these lands and conduct the daily services in the temple.

I, Rājendraśīṅga Mūvēndavēḷan, the *tirumandra olai*¹⁸ wrote this deed and set my hand hereunto. This is the signature of
This is the signature of Nuḷambādarayar. The signature of
... .. This is the signature of
... .. This is the signature of Vaiśāli.....van, This is the signature of
... .. This is the signature of Ka.....pā.....rāyan. This is the signature of Varākarāśa. This is the signature of Aṅgarāsan.¹⁹ The royal order²⁰ graciously issued on the two-hundred and fifty-eighth day of the eighth year.”

Inscription No. 146.

Place :—Tirumayam Taluk—Śāttanūr—Umāpatīśvara temple—on the north wall of the *ardhamanḍapam*.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartika Śrī Kulōttuṅga Cōḷa Dévar-Parakésarivarman Kulōttuṅga III, 1178–1223 A. D.

Date :—Tenth year of the king, corresponding to 1187–88 A. D.

Language and Script :—Tamil—5 lines—defaced in part.

⁹ Emperor of the three worlds.

¹⁰ Kónérinmaikōṇḍan—one who has attained undisputed sovereignty. This is the title under which royal orders are issued.

¹¹ *Dēva Kanmi*.

¹² The congregation of Śaiva devotees who are the custodians of the Śiva temple.

¹³ *Kōyil Kanakkan*.

¹⁴ *Dēvadānam*—lands given to a temple, a class of eleemosynary tenure.

¹⁵ *Nimandaṅgaḷ*.

¹⁶ *Iyai*=the government taxes.

¹⁷ *Dēvadāna-iraiyili*=lands given to God and made tax-free.

¹⁸ *Tirumandira olai* is the royal secretary, *lit.* the officer who commits to writing on the *olai* (cadjan leaf) the oral orders of the King.

¹⁹ These signatures are those of the officers of the King.

²⁰ *Tirumukappaḍi*.

Translation :—

“Hail! Prosperity! In the 10th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar: In terms of this *moḷi*.....¹I, Kulóttuṅga Cōḷa Kaḍambarājan, also called Tannan Edirillapperumāl, the *śāraraian*² of the Uṟattūr Kúṟṟam, made the following endowment to the *Nayanār* who abides in Umāpatīśvaram in the Śrī Kayilāyam³ temple in Śāttanūr of the Ollaiyūr Kúṟṟam in Irattapāḍikonḍa-cōḷa-vaḷa-nāḍu :—

I, Kulóttuṅga Cōḷa Kaḍambarājan, also called Tannan Edirillapperumāl, gave to this *Nayanār*, with due oblations of water, the village (?) and the hamlets and everything in the environs thereof and the *tankaḍamai*⁴ *antarāyam*⁵ and dues of every other kind. May this be under the protection of all Mahéśvaras”.

Inscription No. 147.

Place :—Tirumayam Taluk—Ponnamarāpati—Cōḷīśvara temple—on the south wall of the central shrine.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar—Rājakésarivarman Kulóttuṅga II*, 1133–1150 A. D.

Date :—Twelfth year of the King, corresponding to 1144–45 A. D.*

Language and Script :—Tamil—4 long lines in 4 sections.

Translation :—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar: The following is the village, that I, Niṣadharājan, also called Rājendra Cōḷan Kéralan, of Ponnamarāpati in Rājendracōḷa-vaḷanāḍu of Rājarāja Paṇḍināḍu, gave to the *Mahādévar* of this town, who abides in

¹ *Moḷi mārā vōlai*—deed the terms of which are irrevocable.

² The text has *śiri-araiyan*. *Śāraraian* = the administrator or governor of a *nāḍu*.

³ Śrī Kailāsam.

⁴ The text has *tani-kaḍamai*—*tankaḍamai* is the share payable to the land-lord himself.

⁵ *Antarāyam* dues levied by the local body.

* Ascribed to Kulóttuṅga III (1178–1223) in the “Chronological List of Inscriptions”, the date would then correspond to 1189–90 A. D. The inscription obviously is of the time of Kulóttuṅga II for the following reason :—The donor of this grant is Rājendra Cōḷan Kéralan Niṣadharājan who was, as is seen from P. S. I. 131–134, the contemporary of Rājarāja II (1146–1173 A. D.) who succeeded Kulóttuṅga II. The dates of these inscriptions range from 1150 to 1157 A. D. From these dates to 1190 A. D. there is a large gap and it is impossible that the chief had an unusual lease of life and survived to make the grant in 1190 A. D. in the time of Kulóttuṅga III. The year 1145 A. D., the 12th year of Kulóttuṅga II, is nearer to his dates of inscriptions in the reign of Rājarāja II.

The same chief Rājendra Cōḷan Kéralan Niṣadharājan figures in two Pāṇḍya inscriptions—in the 21st year of a Śrī Vallabha and the 11th year of a Parákrama Pāṇḍya (A. R. E. 1909, part ii, paragraph 29, and 1910, ii, paragraph 32; K. A. N. Sastry—‘Pāṇḍyan kingdom’ p. 123). Prof. Sastry identifies the Śrī Vallabha with Jaṭavarman Śrī Vallabha who according to him was a contemporary of Kulóttuṅga Cōḷa I (1070–1120 A. D.)—*ibid* p. 119 and the Parákrama Pāṇḍya with a successor Māṇavarman Parákrama Pāṇḍya—*ibid* p. 123. For the above reasons it is not possible for the donor to have lived in the time of Kulóttuṅga I or his Pāṇḍya contemporaries. The Śrī Vallabha must be Māṇavarman Śrī Vallabha (Acc. C. 1132), the contemporary of Kulóttuṅga II. The Parákrama Pāṇḍya must be the same who, according to the *Mahāvamsa*, was the rival of the legitimate Prince Kulaśekhara in the claim to the Pāṇḍya throne on the death of Śrī Vallabha. “A very interesting record (A. R. E. 35 of 1903) of the fourth year of a Parákrama Pāṇḍya incidentally refers to the fourth year of Vikrama Cōḷa and to Perumāl Kulóttuṅga déva which must be taken to mean Kulóttuṅga II, the successor of Vikrama Cōḷa”—Prof Sastry *ibid* p. 129. The Parákrama of this record is the same as the rival claimant to the Pāṇḍya throne referred to above.

the Rājendra Cōḷśvaram, for providing the daily offerings¹ and to pay for the services of the various temple servants² :—

I, Niṣadharājan, also called Rājendra Cōḷan Kéralan, hereby gave, with due oblations of water, to the *Mahādēvar* of Ponnamarāpati, who abides in the Rājendra Cōḷśvaram temple, these villages in my *kāṇipparru*³ namely, the Tirumukkāṇivayal lands and the Irāsanéri lands, the *ulaku*⁴ from which this God is to enjoy, and Sēn(?)dakkuḍi village, Ānainallūr village, Vēḷanéri village and the hamlets included therein(?), the Paṇḍitankuḍikkāḍu hamlet the Piccāṇḍikuḍikkāḍu hamlet in the forepart of the Ānainallūr tank, the Takaiyākuḷam tank, and all the revenue including the *antarāyam*⁵ arising out of these, and had this gift inscribed on stone. In the above manner, I, Ādi Ācāryan, also called Taccācāryan⁶ Uḍaiyān, native of Tiruppūvaṇam wrote this. May this be under the protection of all Māhēśvaras; may this be auspicious.”

Inscription No. 148.

Place :—Tirumayam Taluk—Kallampatti—Madiśvara temple—on the north wall.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar—Parākésarivarman Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirteenth year of the King—corresponding to 1190–91 A. D.

Language and Script :—Tamil—4 long lines in 4 sections.

Translation :—

“Prosperity ! In the 13th year of Śrī Tribhuvanaccakravartikaḷ Kulóttuṅga Cōḷa Dévar: As an endowment to Ayyapolīya Nācciyār¹ of Rājendra Cōḷa-puram also called Viṇatakki² in the Ollaiyūr kūṇṇam, I, Nilamaiyaḷakiya-dévan, also called Niṣadharājan Tirukkoduṅkunṇamuḍaiyān³, made the following gift :—

1, Nilamaiyaḷakiyadévan, having assembled the members of the civic and village assemblies⁴ concerned, and with their support, gave, with due oblations of water to Ayyapolīl Nācciyār, as provision for the daily temple service and offerings⁵, the Sundara-éri tank⁶ and the lands irrigated by it, as specified in the *kaittāḍi* order⁷, stipulating that the whole should be

¹ *Tiruppaḍimārru*.

² *Nimandakkārar*.

³ *Kāṇipparru*—holding with proprietary rights.

⁴ *Uḷaku*—revenue assessed at the standard rates.

⁵ *Āntarāyantakkaḍamaiyum*.

⁶ Stone mason.

¹ Ayyappolīl Nācciyār—the patron deity of the merchant guild called the *Nāndāśīya-tisai-āyirattu-aiṇṇūṇṇurar*—“the five hundred of the thousand directions in all districts”. See P. S. I. 134.

² P. S. I. 133 has Viṇatukki and P. S. I. 134, Viṇakki.

³ The Lord of Tirukkoduṅkunṇam or Pirānmalai.

⁴ *Nagarattūravariyum—Kūḍakkonḍu*.

⁵ *Nimandam*.

⁶ Probably the tank in the village now called Sundaram.

⁷ *Kaittāḍi*—a demi-official order signed by the King's officers sent direct to the donee who is to receive a gift of lands,

*kudiniṅgádevadānam*⁸ and the *kiḷirai*⁹ and *kaḍamai* therefrom should provide for the daily food offering. May this be under the protection of all Māhēśvaras.”

Inscription No. 149.

Place:—Tirumayam Taluk—Sāttanūr—Umāpatīśvara temple—on the south wall of the *ardhamāṇḍapam*.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar—Parakésarivarman Kulóttuṅga III, 1178—1223 A. D.

Date:—Sixteenth year of the King, corresponding to 1193–94 A. D.

Language and Script:—Tamil—8 lines.

Translation:—

“Hail! Prosperity! In the 16th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar:—Gift to the Nāyanār, who abides in the Umā-patīśvaram shrine in Śrī Kayilāyam temple at Sāttanūr in the Ollaiyūr Kūrṇam of Irattapāḍikonḍacōḷavaḷanāḍu, by the *úróm*¹ constituting the village assembly of Sāttanūr:—

We, the *úróm*¹ constituting the village assembly of Sāttanūr, hereby gave, with due oblations of water, the Vembavayakkal lands lying in our Periyavayal lands, included within the four *tirucculakkal*² planted at the corners, and *mukkāni-kiḷaraimā*³ in extent, after excluding the *irai*⁴, *antarāyam*⁵ and taxes of every kind, therefrom. May this continue for so long as the moon and sun endure. May this be under the protection of all Māhēśvaras.”

Inscription No. 150.*

Place:—Tirumayam Taluk—Ponnamarāpati—Cōḷīśvara temple—on the south wall of the central shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

Date:—Eighteenth year of the King, corresponding to 1195–96 A. D.

Language and Script:—Tamil—10 lines.

Translation:—

“Hail! Prosperity! In the eighteenth year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar: I, Niṣadharājan, also called Tirukkoduṅkuṇṇamuḍaiyaṅ¹ Aḷagiya Dévan of Ponnamarāpati in Puṛāmalai Nāḍu, gave the

⁸ Land given free to God, the cultivating tenants not being evicted on the conveyance.

⁹ The dues collected by the local body.

¹ *Úráyisānda úróṁ*.

² Boundary stone with a trident mark planted in the lands belonging to a Śiva temple.

³ Three eightieths and one three hundred and twentieth of one fortieth.

⁴ Royal taxes.

⁵ Taxes collected by the assembly.

* Madras Epigraphical Collections No. 5 of 1909. Prof. K. A. N. Sastry includes this inscription in his list under Kulóttuṅga I—Cōḷa Vol, II, Part ii, p. 560. The chief after whom the monastery is named is the donor in P. S. I. 148 of the 18th year of Kulóttuṅga III.

¹ Lord of Tirukkoḍuṅkuṇṇam or Pirānmalai.

following *kudikkāḍu*² as *maḍappuram*³ to the Nilamai Aḷagiyān-tirumaḍam⁴ situated in the holy precincts⁵ of the temple of the *Nāyanār* who abides in Rājendra Cōḷisvaram :—

I, Niṣadharājan, also called Tirukkoḍunkunṛamuḍaiyān Aḷagiya Dévan, hereby gave, with due oblations of water, the *kudikkāḍu* called Kaṇṇudaip-perumāl, lying to the west of the Aḷagiyanāyakappillaiyār tirumalai⁶, after specifying the four main boundaries and planting the *tiruccūlakkal*⁷ on the four boundaries, stipulating that the *āṇḍārs*⁸ who render service in the temple and the *maḍam*⁹ and the *āṇḍārs* who perform the worship¹⁰ in this *maḍam* should be fed for so long as the moon and sun endure, and inscribed this on stone. This is the writing of (?) Vira.....yān.¹¹ May this be under the protection of all Māhēsvaras.”

² Hamlet.

³ Lands conveyed as gift to a *maṭha* or monastic establishment.

⁴ The monastery founded and named after Nilamai-Aḷagiyān, a Niṣadharāja chief who figures in P. S. I. 148 as a donor.

⁵ *Tirumaḍaiviḷākam*.

⁶ Tirumalai = ‘sacred hill’; it is also used euphemistically to denote the shrine, since the shrines are supposed to represent mount Méru.

⁷ Boundary stone marked with a trident, denoting lands belonging to Śiva temples or Saivaite establishments.

⁸ Ascetics or monks

⁹ Monastery.

¹⁰ Text is damaged here and reads “*immaḍattil*** śilāpūṣikkum āṇḍārkaḷum*.”

¹¹ Probably Viramaḷagiyān.

