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ARCHÆOLOGICAL SURVEY OF INDIA.

SOUTH-INDIAN INSCRIPTIONS.

TAMIL INSCRIPTIONS

OF

RAJARAJA, RAJENDRA-CHOLA, AND OTHERS

IN THE

RAJARAJESVARA TEMPLE AT TANJAVUR.

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EDITED AND TRANSLATED

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VOLUME II.—PART III.

SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

WITH EIGHT PLATES.



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VI	DITTO KADUR DISTRICT	Do. ..	Do.
VII	DITTO SHEMOGA DISTRICT, PART I	Do. ..	Do.
VIII	DITTO SHEMOGA DISTRICT, PART II	Do. ..	Do.
IX	DITTO BANGALORE DISTRICT	Do. ..	Do.
X	DITTO KOLAR DISTRICT	Do. ..	Do.
XI	DITTO CHITALDRUG DISTRICT	Do. ..	Do.
XII	DITTO TUMKUR DISTRICT	Do. ..	Do.

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E. HULTZSCH.

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PART III.

SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

I.—ADDITIONAL INSCRIPTIONS IN THE TANJAVUR TEMPLE.

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

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

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

TEXT.

[1.] [ஹஸ்தி ஸ்ரீ] திரும[க]ள் பொலப்பெருகிலச்செவ்வி[பு]ந்தனக்[டு]கயிரிமை பூண்ட-
மை ²மணக்கொ[ர]ளக்க[ர]க்தனூர்ச்சாலை கலமறுத்தரு[ளி] வெங்கைகாடுக்ககபா-
டிபுதுளம்பாடிபுத்தடிக்கைபாடிபுக்குடமலைகாடுக்கொல்லமுக்கலி[ந்]தமும் எண்டிசை
புகழ் தா சமுமண்டலமும் இரட்டபாடி எழரை இலக்கமுக்க[தி]ண்டிதல் வென்-
[தி]த்தண்டாற்கொண்ட தன்னெ[ழி]ல் வளமுழியினெல்லாயா[ண்]டுக்கொழுந்த
[வி]னக்கும் யாண்டெ செழியனாத்[தக] கொள் கொரா[ஜ]கெவலிவழி[ரா]ன
[ஸ்ரீ]ராஜராஜதெவர்க்கு யாண்டு இருபத்[டு]தான்பதாலது வரை [உ]டையார்
ஸ்ரீராஜராஜீயாபு உடையார்க்குத்[தி]ரு[வி]னக்கு[க்கு] உடையார்[ஸ்ரீ]ராஜராஜ-
தெவர் குடுத்த கால்மாட[டி]லுக்குடுத்தா[ர்] குடுத்த [க]ர[ல்]மா[டி]லுக்கா-
[சு] குடுத்த முதலான கால்மா[டி]லுமும் [தி]ரு[வி]னக்குக்கு கெய அ[ன]க்கக்-
கடவ[ர்]கனாக இடைய[ர்] வழி [தி]ரு[வி]னக்கு ஒன்றிலுக்கு ஆடு தொண்-
ணாற்று[ரு]கவும் பசு [க]ர[ல்]மா[டி]லுக்காவுமே எருமை ப[தி]காரக[வு]ம இவை-
யி[த்]யு.

[2.] க்[ரு] ப[க]லின் க[ள்]ம[ம்] எருதும் [ப]கச்சார்த்திக்குடுத்தன ப[க]வகவும் ஆட்-
டுக்குட்டியுக்கிடாயும் ஆடு சார்த்திக்குடுத்தன ஆடக[வு]வும் எருமைக்கள்[வு]ய்க்கி-

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

² I have now changed the transcription of மணக்கொள from மணக்கொள் into மணக்கொள், because the *saṁdhi* after மண shows the whole to be a compound substantive, while the infinitive கொள would require the accusative மணம் before it. An inscription of the 14th year at Mēlpāṭi near Tiruvallam in the North Arcot district adds கருதி after மணக்கொள்; மணக்கொள்க்கருதி means "having formed the boiof."

டாவும் எருமை சார்த்திக்குடுத்தன எருமைய[ர]கவும் மாட்டுத்து மாடு கொ-
ண்ட இடையரும் இவர்க[ள்] உறவுமுறையாய் அடைகுடிகளானும் இவர்க[ள்]
அடைகுடிகளுக்கிருவினக்கு ஒன்றினுக்கு ஆடவல்லநால் திசைத் தெய் உழக்கா-
கத்தாங்களுத்தங்கள் வ[ழி]த்தாரும் வ[ழி]த்தவ[ழி] உடையார் பண்டாரத்தெ
தெய் அன[க்]கக்கடவர்க[ளாக] கவலில் வெ[வ]ட்டின்படி || [க*] உடைய[ர]
புராராஜரஜரெவர் குடுத்த கால்மாட்டில் திருவினக்குக்கு அடுத்தபடி [உ*]
தஞ்சாவூர்[ப்]பு[ற]ம்படி [மாதி]வூ[த்]தெ[தருவில் இருக்கும் இடை[யன்] சூ[ம்]றி
பாக்கரதுக்கு அடுத்த [பக நா]ந்பத்தெ[ட்டி]னும் திருவினக்கு ஒன்றினுக்கு இவன்
[த]ரதம் இவன் [அ]டைகுடி இவன் உடன் பிறத்த [சூ[ம்]றி] கார[ண]னும்
சூ[ம்]றி [சீரா]னும் சிற்றப்பன் ம[க]ன் தெ[சூ]வே குரவ[தம்] வட[க]னாக்கு-
ன்றக்கூற்றமா[ன] உ[த்]தன்க[து]க்கவனகாட்டு பழு[வூர்] இருக்கும் இடை[யன்]

[3.]

TRANSLATION.

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

¹ See page 241, note 1.

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

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

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

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

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

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

3. From forty-eight cows, which were assigned to the shepherd Śūṛri Pākkaraṇ (*i.e.*, Bhāskara), who resides in the [Gāndha]rva Street within the limits¹ of Tañjāvūr,— he himself and his relations, (*viz.*) his uterine brothers [Śūṛri] Nāra[ṇ]aṇ (*i.e.*, Nārāyaṇa) and Śūṛri [Śīrā]ṇa,² and (*his*) uncle's son [Śō]lai Kuravaṇ,³ [the shepherd]. who resides at Paru[vūr] in Vaḍakarai-Kuṇṇa-kūṛram, *alias* Ut[tuṅga]tunga-vaḷaṇāḍu, [have to supply] for one sacred lamp

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

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

TEXT.

- [1.] [ஸ்ரீ] ஸ்ரீஃ [||*] உடையார் [ஸ்ரீ]ராஜராஜ[ஊ]வர குடுத்த கால்மாட்டி. ஆங்குடெ-
த்தார் குடுத்த கால்ம[ர]ட்டி. ஆங்காசும் அக்கமுக்குடுத்த முதலான கால்மாட்டி. ஆங்-
கிருவினக்குக்கு அடுத்தபடி. கல்லில் வெட்டின [க*] தஞ்சையூ[ர்ப்பு]மம்[ப]டி.
மாநூலு[டெ]நருவில் இருக்கும் இடைய[ன்] வி [உ]-
டையார் ஸ்ரீராஜராஜ[ஊ]வர குடுத்த [க]ரல்மாட்டில் அடுத்த
- [2.] [ஆ]டு அ[மு]பத்தொன்[ப]தம் பெருத்தரம் [உத்]தாங்குடையான் கொ[ளவி]கிவி-
டக்கனான [வி]ல்லவ[மு]வெந்தவெளான் தன்னை உடையார் ஸ்ரீராஜராஜ[ஊ]வர
கொழிப்பொசில் [ஊ]த்தை அட்டாமல் என்று கடவ திருவினக்குக்கு வைத்த
காசில் குடுத்த காச ஒன்ப[தி]னல் க[ாச] ஒன்றிலுக்கு ஆடு [மு]ன்றாக . .
.⁵ [தொண்ணூற்றினல் தி]-
- [3.]

TRANSLATION.

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

¹ See page 124, note 2.
² This person is evidently called after Śīrāladēvar, one of the characters of the *Poriyaṇḍam*; see page 172, note 2.
³ This is the Tamil form of *gurava*, which occurs in Sanskrit inscriptions instead of *guru*; see *Ind. Ant.*, Vol. XIV, p. 140, note 4, and Vol. XV, p. 304; *Epigraphia Indica*, Vol. II, p. 161. The word *gurava* must be derived from *guravaḥ*, the honorific plural of *guru*, which was popularly mistaken for a singular.
⁴ This number of ewes was required for each lamp according to No. 63, paragraph 1.
⁵ This break may have to be filled up by *உத்த ஆடு இருபத்தெழும் ஆக ஆடு*.

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

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

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

This inscription records an order of king Rājarājadēva, by which he assigned a daily allowance of paddy to each of forty-eight persons, whom he had appointed before the 29th year of his reign, in order to recite the *Tiruppadiyam* in the temple, and to two persons who had to accompany the others on drums. This statement is of considerable importance for the history of Tamil literature⁷ as an unmistakable proof of the existence of the Śaiva hymns which go by the name of *padiyam* or *padiyam*, and which are collected in the *Dēvāram*, in the time of Rājarāja. The names of the fifty incumbents serve to corroborate this identification of the *Tiruppadiyam* with the *Dēvāram*, as part of them are derived from the names of the three authors of the *Dēvāram*,⁸ *viz.*, Tirunāṇṇasambandaṅ (paragraph 7) or Śambandaṅ (10, 22, 34, 38, 42), Tirunāvukkaraiyaṅ⁹ (6, 12, 14, 19, 28, 43, 45), and Nambi-Ārūraṅ (41, 44) or Ārūraṅ (19, 22). The name of two other incumbents, Śīrāḷaṅ (13, 15),¹⁰ is derived from Śīrāḷadēvar, one of the sixty-three Śaiva devotees, who is referred to in No. 43, paragraph-19. A number of other names pre-supposes the existence of certain Śaiva temples which, without exception, are mentioned in the *Periyapurānam*. Among these are the temples at Tiruvāñjiyam (2), Ārūr (8) or Śrī-Ārūr (21),

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

² See page 141, note 1.

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

⁴ This translation of [செ]வ்வகை அட்டாமகை is purely tentative.

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

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

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

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

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

¹⁰ Compare page 251, note 2.

Tiruvāymōr (30), Maṛaikkādu (41) or Tirumaṛaikkā[du]¹ (17), Aiyāru (46), and perhaps Tiruviṭṭaimarudūr (51). The name Venkāḍu (16, 27, 29, 36, 40) is derived from Venkāḍu or Tiruvenkāḍu, after which the mother of the saint Śīrāḍēvar was called Tiruvenkāṭṭu-Nāṅgai.¹ The god at Chidambaram is alluded to by the names Ambalavaṅ (11), Ambalattāḍi (4, 47), Ambalakkūṭṭaṅ (18), Kūṭṭaṅ (20, 26, 29, 31, 49), Tillaikkūṭṭaṅ (49), Tillaikkāraisu (33), and Eḍuttapādama (9, 24, 32).

The name Tiruvenāval (3) is identical with *tiru-ven-nāval*, “the sacred white jambū tree” in the Śaiva temple on the island of Śrīraṅgam near Trichinopoly. This temple is now called Jambukēśvara, Tiruvāṅgaikkāval¹ or (by the Post Office) Tiruvāṅgaikkōyil. The first of these three names means “(the image of) Śvara (i.e., Śiva) (under) the jambū (tree),” and the two others are corruptions of the ancient name of the locality, viz., Tiruvāṅgaikkā, “the sacred elephant-grove.” The full designation of the god, as used in the Jambukēśvara inscriptions, is “the lord of the sacred elephant-grove (Tiruvāṅgaikkā), alias the lord of the three worlds, who is pleased to reside gladly under the shade of the sacred white jambū tree (*tiru-ven-nāval*).” This name and the modern name Jambukēśvara refer to an ancient legend, which is thus narrated in the *Periyapurāṇam* (p. 239 of the Madras edition of 1888):— “In a grove near the Chandratīrtha (i.e., the Moon-tank) in the Chōḷa country, a *līnga* of Śiva made its appearance under a white jambū tree (*ven-nāval*). This was daily worshipped by a white elephant. Therefore the place received the name of “the sacred elephant-grove” (Tiruvāṅgaikkā). Over the *līnga*, a spider constructed a canopy, in order to prevent dry leaves from dropping on the *līnga*. When the elephant saw the cobwebs, he tore them down, because he considered them out of place. The spider became angry, crawled into the trunk of the elephant and bit it. The animal dashed its trunk on the ground and died. So did the spider. In due course, the spider was reborn as the son of the Chōḷa king Śubhadēva and of his queen Kamalavati. The boy received the name Kō-Śēṅgaṅ-nāṅ³ and inherited his father's kingdom. He possessed the faculty of remembering his former births and constructed a temple of Śiva near the white jambū tree in the sacred elephant-grove, where he, as a spider, had formerly worshipped the *līnga*.” A distinct allusion to this legend occurs in a Jambukēśvara inscription of the Pāṇḍya king Kō-Māra-varman, alias Kulaśēkhara-dēva, which mentions “the sacred street called after (the god) who transformed a spider into a Chōḷa (king).”⁴ That the legend, and the Jambukēśvara temple itself, was in existence in about A.D. 1000, may be concluded from the subjoined inscription, in which the word *tiruve[n]nāval* forms part of the name of one of the donees.

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

TEXT.

[1.] ஸ்ரீ ஸ்ரீ [||*] திருமகன் பொலம்பொருகிலச்செவ்வி[யு]ந்தனக்கெயு[ரி]மை பூ[ண்]-
டமை மனக்கொ[ள்]க்காந்த[ரூ]ர்ச்சலை கலமறுத்தரு[ளி] வெவ்கை[கா]டு[க்]கங்க-
பாடியுந்த[டி]கைப[ரி]டியும் துள[ம்]ப[ப]பாடியு[க்கு]டமலைகாடுக்கொல்லமுக்க[வி]க[க]

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

- மும் முரட்டெழில் சிங்களர் ஈழம[ண்]டலமு[ம்] இரட்டபாடி எழறா இலக்க-
மும் முன்னீர்ப்பழந்தெயு [பு]ன்னீராயிரமுத்தி[ண்]டி[றல்] வென்றி[த்த]-
- [2.] ண்டாந்தொண்ட [த]ன்னெழில் வள[ரு]ழியுனெல்லாயா[ண்]டுத்தொழுதக விளக்கும்
யாண்டெ செழியனாத்தெக [கொள்] கொராஜகெலநில[ஃ]ராண ஸ்ரீராஜராஜ-
[ஃ]வர்சு யாண்டு இருபத்தொன்பதாவது வரை உடைய[ர்] ஸ்ரீராஜராஜஸ்ய[
உடையார்[குத்த]ிருப்பதியம் விண்ணப்பஞ்செய்ய உடையார் ஸ்ரீராஜராஜ[ஃ]வர்
குடுத்த பிட[ர்]ர்கள் காற்பத்தெண்மரும் இவர்க[ளி]வெ [சி]லையாய் உடுக்கை
வாசிப்பா-
- [3.] ன் [ஒரு]வனும் இவர்களிலெ சிலையாய்க்கொட்டிமத்த[ன]ம் வாசிப்பான் ஒருவனும்
ஆக ஐம்பதின்மர்க்குப்பொரால் சிசதம் கெல்லு முக்குறு[ணி சிவ]த்தமாய் ராஜ-
கெலநியொடொக்கும் ஆடவ[ல்லா]னென்[னும்] மரக்காவ[ர]ல் உ[ன]டயார் உன்-
ணர்ப்ப[ண்]டா[ர]த்தெய் பெறவும் இவர்க[ளி]ல் செ[த்]தார்க்கும் அருதெசம்
பொ[ற்]தார்க்கு[த்]தலையாறு அவ்வவர்க்கு அடுத்த முறை கடவார் அக்கெல்லுப்பெ-
ற[த்]திருப்பதியம் விண்-
- [4.] [ண்]ப்பஞ்செ[ய]யவும் அ[வ்]வவர்க்கு அடுத்த முறை கடவார் தாக்தாம் யொழி[
அ[வ்]வாறு விடில் யொழி[ர]சி[ரு]ப்ப[ர]ணர் ஆளிட்டுத்திருப்ப[தி]யம் விண்ணப்-
பஞ்செய்யித்த அக்கெல்லுப்பெறவும் அவ்வவர்க்கு அடி[த்]த முறை கடவாரின்[தி]-
யொழி[தி]ல் அத்த [சியா]யத்தா[ஃ]யொழி[ர]சி[ரு]ப்பாணா[த்த]ிருப்பதியம்
விண்[ண]ப்பஞ்செய்ய இட்டு இட்ட அவனெ அவ்வவர் பெறுமபடி கெல்லுப்-
பெறவும் ஆக இப்படி [உ]டையார் ஸ்ரீரா-
- [5.] ஜ[ர]ஜ[ஃ]வர் [திருவாய்] மொழித்தருளின்படி கல்வில வெட்டியது ||— [ஃ*]
பாலன் திருவா[ரு]சி[ய]த்த[ஃ]ன[ர] ராஜராஜப்பிச்சுண 3 வகாசரிவனுக்கு சிசதம்
கெல்லு முக்குறு[ணி] ||— [உ*] திருவெணுவல் செம்பொற[ஃ]தி[ய]ன ஃகி-
ண[ஃ]ர[ஃ]விட[ஃ]பி[ச்சு]ண ரூகரிவனுக்கு சிசதம் கெல்லு முக்குறு[ணி] ||—
[ஃ*] பட்டாலகன் [அம்]பலத்தாடியான 3 கொடியரிவனுக்கு சிசதம் கெல்லு
முக்குறு[ணி] ||— [ஃ*] பட்டாலகன் சிருடை[ஃ]க்கமுலான
- [6.] [ஃ]பு[ஃ]ரிவனுக்கு [சி]சதம் கெல்லு முக்குறு[ணி] ||— [ஃ*] பொற்கவரன்
தி[ரு]காவுக்காயனான ஃகு[ஃ]ரிவனுக்கு சிசதம் கெல்லு முக்குறு[ணி] ||—
[ஃ*] மா[ஃ]வன் திருகாணசம்பத்தனான ரூகரிவனுக்கு சிசதம் கெல்லு
முக்குறு[ணி] ||— [ஃ*] கயிலாயன் ஆருரான ய[ஃ]ரிவனுக்கு [சி]சதம் [ஃ]-
ல்லு முக்குறு[ணி] ||— [அ*] செட்டி எடுத்த[ஃ]த[ஃ]ன 3 கவாசரிவனுக்கு
சிசதம் கெல்லு முக்குறு[ணி] ||— [ஃ*] இராமன் சம்பத்தனான வக[ஃ]ரிவ-
னுக்கு சிசதம் கெல்-
- [7.] ளு முக்குறு[ணி] ||— [ஃ*] அம்ப[ஃ]வன் [ப]த[ஃ]ர்[ஃ]ன் . . . [ஃ]னான
வா[ஃ]ரிவனுக்கு சிசதம் கெல்லு முக்குறு[ணி] ||— [ஃ*] கம்ப[ஃ]ன் திருகாவுக்-
காயனான 3 வகாசரிவனுக்கு சிசதம் கெல்லு முக்குறு[ணி] ||— [ஃ*] க-
கன் சிரானான வா[ஃ]ரிவனுக்கு சிசதம் கெல்லு முக்குறு[ணி] ||— [ஃ*]
[அ]ப்பி [தி]ருகாவுக்காயனான கெ[ஃ]ரிவனுக்கு சிசதம் கெல்லு முக்குறு[ணி]
||— [ஃ*] சிவக்கொ[ஃ]ந்து சிரானான ய[ஃ]ரிவனுக்கு
- [8.] கு சிசதம் [ஃ]வ்வு முக்குறு[ணி] ||— [ஃ*] ஐ[ஃ]வன் வெண்காடனான
வக[ஃ]ரிவனுக்கு சிசதம் கெல்லு முக்குறு[ணி] ||— [ஃ*] அராயன் அ[ஃ]-
க்கனான திருமறை[ஃ]ர் . . . [ஃ]னான ய[ஃ]ரிவனுக்கு சிசதம் கெல்லு
முக்குறு[ணி] ||— [ஃ*] அராயன் அ[ஃ]வ[ஃ]த[ஃ]ன 3 [ஃ]ரிவனுக்கு

1 Read லஃகாசரிவ.
2 Read லஃகாசரிவ.

3 Read கவாசரிவ.
4 Read ஓகார.

TRANSLATION.

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

2. To Pâlay (i.e., Bâla) Tiruvâñji[ya]ttadigal,⁵ alias Râjarâja-Piechay, alias Sadâśivan, three *kuᅇuni* of paddy per day.

3. To Tiruveᅇâval Śembor[ehôdi], alias Dakshina-Mêru-Viᅇanka-Piechay, alias Nâna-Śivan, three *kuᅇuni* of paddy per day.

4. To Paᅇᅇalagan⁶ [Am]balattâᅇi,⁷ alias Manôᅇma-Śivan,⁸ three *kuᅇuni* of paddy per day.

5. To Paᅇᅇalagan Śiru[d]aikkaral,⁹ alias Pârva-Śivan, three *kuᅇuni* of paddy per day.

6. To Porchuyaray Tiruvukkaraiyay, alias Pârva-Śivan, three *kuᅇuni* of paddy per day.

¹ α.Ω.α.α corresponds to the Sanskrit *huᅇᅇkkâ*.

² ι.θ.θ.ε.ι is derived from the Sanskrit *mardala*.

³ ε.Ϸ.Ϸ.ε.ε.ι is evidently a vulgar corruption of the Sanskrit *anyadêta*.

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

⁵ I.e., "the devotee of Tiruvâñjiyam." This Śniva shrine is mentioned in the *Periyapurᅇᅇam* as Vâñjiyam, and is now called Śrîvâñchiyam. It is situated in the Naᅇᅇilam tâlluᅇa of the Tanjoro district ; see Mr. Sowell's *Lists of Antiquities*, Vol. I, p. 276.

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

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

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

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

7. To Mādēvau (*i.e.*, Mahādēva) Tirunāṇṇasambandau, *alias* Nāna-Śivau, three *kuruni* of paddy per day.
8. To Kayilāyau (*i.e.*, Kailāsa) Ārūr, *alias* Dharmā-Śivau, three *kuruni* of paddy per day.
9. To [Śet]ṭi Eduttap[ādam],¹ *alias* Kavacha-Śivau, three *kuruni* of paddy per day.
10. To Irāmau (*i.e.*, Rāma) Śambandau, *alias* Satya-Śivau, three *kuruni* of paddy per day.
11. To Amba[ā]vau-[Pa]t[ta]rga[ḥ]² *alias* Vāma-Śivau, three *kuruni* of paddy per day.
12. To Kam[b]au Tirunāvukkaraiyan, *alias* Śadāśivau, three *kuruni* of paddy per day.
13. To Nakkau (*i.e.*, Nagna) Śirāḷau, *alias* Vāma-Śivau, three *kuruni* of paddy per day.
14. To [A]ppi Tirunāvukkaraiyan, *alias* Nētra-Śivau, three *kuruni* of paddy per day.
15. To Śivakko[ṟu]ndu³ Śirāḷan, *alias* Dharmā-Śivau, three *kuruni* of paddy per day.
16. To Aiññūrruvau Venkādau, *alias* Satya-Śivau, three *kuruni* of paddy per day.
17. To Araiyan A[ṇu]kkau, *alias* Tirumaraikkā [*alias* Dharmā-Śi]vau, three *kuruni* of paddy per day.*
18. To Araiyan Am[bala]kkūttau,⁴ *alias* Ōm[kā]ra-Śivau, three *kuruni* of paddy per day.
19. To Ārūrau Tirunāvukkaraiyan, *alias* Nāna-Śivau, three *kuruni* of paddy per day.
20. To Kūttau⁵ Maralaichchilam[b]u, *alias* Pārva-Śivau, three *kuruni* of paddy per day.
21. To Aiññūrruvau Śiy[ā]rūr,⁶ *alias* Ta[tpuru]sha-Śivau, three *kuruni* of paddy per day.
22. To [Śamba]ndau Ārūrau, *alias* Vāma-Śivau, three *kuruni* of paddy per day.
23. To Araiyan Pich[ehau], *alias* Dharmā-Śivau, three *kuruni* of paddy per day.
24. To Kā[śyap]au Edutta[pā]da-Picherau, *alias* Rudra-Śivau, three *kuruni* of paddy per day.
25. To Subrahmanyau [Ā]chchau, *alias* Dharmā-Śivau, three *kuruni* of paddy per day.
26. To Kūttau Amarabhajangau, *alias* Satya-Śivau, three *kuruni* of paddy per day.
27. To Venkādau, *alias* Āghōra-Śivau, three *kuruni* of paddy per day.

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

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

³ *I.e.*, "the sprout of Śiva."

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

⁵ This is the same as Ambalakkūttan in paragraph 18.

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

28. To Mâdêvan Tirunâvukkaraiyan, *alias* Vijñâna-Śivan, three *kuruni* of paddy per day.
29. To Kûttan Venkâḍan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
30. To Aiññûrruvan Tiru[vâ]y[mû]r,¹ *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
31. To Tirumalai Kûttan, *alias* Vâma-Śivan, three *kuruni* of paddy per day.
32. To Aiññûrruvan Eduttapâdam, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
33. To Araiyan Tillaikkaraiṣu,² *alias* Pûrva-Śivan, three *kuruni* of paddy per day.
34. To Kâ[li] Śambandan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
35. To Kâ[p]âlika-Vâli, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
36. To Venkâḍan Namaśśivâ[yam], *alias* Rudra-Śivan, three *kuruni* of paddy per day.
37. To Śivan Anantan, *alias* Yôga-Śivan, three *kuruni* of paddy per day.
38. To Śivakoṟu[ndu] Śambandan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
39. To [Irâman Kâṇava]di (*i.e.*, Gaṇapati), *alias* Nâna-Śivan, three *kuruni* of paddy per day.
40. To [Pi]chchan Venkâḍan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
41. To Maṛaikkâḍu³ Nambi-Ârârau, *alias* Nânâ-Śivan, three *kuruni* of paddy per day.
42. To Śô[m]an (*i.e.*, Sôma) Śambandan, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
43. To Śatti (*i.e.*, Śakti) Tirunâvukkaraiyan, *alias* [Î]śâna-Śivan, three *kuruni* of paddy per day.
44. To Poṟhuvaran Nambi-Â[rârau], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
45. To Âchchan Tirunâvukkaraiyan, *alias* Nêtra-Śivan, three *kuruni* of paddy per day.
46. To Aiyâru⁴ Pennêrbâgan,⁵ *alias* Hrida[ya-Śi]van, three *kuruni* of paddy per day.
47. To Râjâdi[tt]an Ambalattâdi, *alias* Śikhâ-Śivan, three *kuruni* of paddy per day.
48. To [Ś]elvan Ka[ṇa]vadi Te[m]ban, *alias* [Dharma-Śi]van, three *kuruni* of paddy per day.
49. To Kûttan Tillaikkûttan,⁶ *alias* Nâna-Śivan, three *kuruni* of paddy per day.

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

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

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

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

⁵ This is the Tamil equivalent of the Sanskrit Ardhhanârîśvara.

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

50. For beating the small drum, to Sāryadēva-Kramavittai,¹ *alias* Vidānga-Uḍukkai-Vijjādirai,² *alias* Sōma-Śivai, the son of [Ta]ttaya-Kramavittai of [Dv]ēdaigōmapuram,³ three *kuruni* of paddy per day.

51. For beating the big drum, to Guṇappu[ga]r Marudai,⁴ *alias* Śikhā-Śivai, three *kuruni* of paddy per day.

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

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

Paragraphs 3 to 402 contain a list of the names of the dancing-girls whom Rājarāja had imported and settled in the neighbourhood of the Tañjāvūr temple. The names of some of these women are of historical interest, as they refer to the designations of sacred places and of royal personages. Of the latter kind are:—Rājarāji (paragraphs 65 and 268), Rājakēsari (10), and Arumōri⁵ (236, 369), which are derived from different names of the reigning king. The name Kundavai (215) is identical with that of Rājarāja's elder sister,⁶ and the name Ariñji (400) appears to be connected with Arimjaya, the Sanskrit name of his grandfather.⁷ The name Seyya-Śōṛam (280) may be connected with the Chōla king Śengan,⁸ and the name Kaṇṇaradēvi (244) reminds of king Kaṇṇaradēva, whom Mr. Venkayya has satisfactorily identified with the Rāshtrakūṭa king Kṛishṇa III.⁹ To the name of each woman is prefixed the name of the temple or village, to which she had been attached before her final transfer to the Rājarājēśvara temple. On the basis of these references, and of the names of part of the women themselves, which allude to temples and villages, we can draw up a list of temples which were already in existence

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

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

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

⁴ This name is perhaps connected with Tiruvīdaimarudār, a sacred place in the Kumbhakōṇam tālluqa, which is referred to in the *Perigapudnam*.

⁵ This surname of Rājarāja occurs in the inscription No. 66 of Vol. I, and forms part of the territorial term Arumōridēva-vaṇaiṇḍu (Vol. II, No. 4, paragraph 2, and *passim*) or Arumōridēva-vaṇaiṇḍu (No. 12, paragraph 1) and of the village names Arumōridēva-chaturvēdimaṅgalam (No. 11, paragraph 1) and Arumōri-dēvarpuram (Vol. I, No. 71).

⁶ See Nos. 6, 7 and 8 of this volume.

⁷ Compare p. 228, note 2.

⁸ See p. 152 f. and p. 253.

⁹ *Madras Christian College Magazine* for April 1892. Four Tamil inscriptions of Kaṇṇaradēva are known: an unpublished one of the 16th year at Ukkal near Māmaṅḍūr (in which the king's name is spelled Kaṇṇaradēva), two inscriptions of the 17th and 19th years at Tirukkarukkuṅgam (*l.c.*), and one of the 26th year near Vēlūr (Vol. I, No. 51). In the three first of these inscriptions, the king receives the attribute *சேதுபதி* *சேனாபதி*, "who took Kachchi (Conjeeveram) and Tañjai (Tanjore)." Kṛishṇa III. was a contemporary of the Chōla king Rājadītya; see p. 258, note 5.

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

Tiruvaneri or Araneri (Araçri) at Tiruvârûr; Tirumaṇḍali (Paravaiyuṅ-
Maṇḍali) at Tiruvârûr; Tirumûlattāṇam (Mûlattāṇam at Tiruvârûr); Tirumâgâ-
lam (Mâgâlam) at Ambar; Tirukkârôṇam or Kârôṇam at Nâgapattāṇam (Nâgai);
Tiruvâchchirâmam (Âchchirâmam) at Pâchchil; Tiruppâdâli-Îśvara (Pâdâlich-
charam) at Pâmbuni; Vaḍatali at Paṛaiyâru (Paraiyâgai); Ambalam, Poṇṇam-
balam, Tillai, Poṅkôyil-Tillai, or Maṇṇam (Śidambaram); Âmâtûr; Kaḍambûr;
Kaṇḍiyûr; Kârâyil (Kârâyal); Karuvûr; Kôttûr; Nallûr; Naṇṇilam; Niya-
mam (Parudi-Niyamam); Orriyûr (Tiruvorriyûr); Pandananallûr; Paṛuvûr
(Tiruppaṛuvûr); Talaiyâlângâdu; Tiruchchôrrutturai (Śôrrutturai); Tiruk-
kollambûḍûr (Kollambûḍûr); Tirumaṛaikkâdu or Maṛaikkâdu (Vêḍâraniyam);
Tirunettāṇam (Neyttāṇam); Tirupparaṇam; Tiruppdavaṇam or Pâvaṇam; Tirut-
teṅḡr (Teṅḡr); Tiruvaiyâru or Aiyâru; Tiruvâlângâdu; Tiruvâpaikkâ;¹
Tiruvêdigudi (Vêdigudi); Tiruvidaimarudil (Tiruvîdaimarudûr); Tâṅḡai
(Tâṅḡai-Mâḍam); Vaḍavâyil (Vaḍamullaivâyil); Vayalûr (Viyalûr); and Ven-
kâdu (Tiruvēnkâdu).

A few of the women are called after Vaishṇava shrines which are mentioned in the *Nâlâiyivaprabandham*, viz., Araṅgam (Śrîraṅgam), Tiruvēṅgaḍam (Tirumalai), Âli (Tiruvâli), and Śikurugûr (Tirukkurugûr). Others were transferred to Tañjâvûr from temples which, to judge from the second part of their names,² belong to the Vaishṇava sect, viz., Avaṇinârâyaṇa-Viṇṇagar at Ambar, Śrîtâri-Viṇṇagar at Arapuram, and Śrîpâdi-Viṇṇagar at Pâmbuni.

The second part of the inscription (paragraphs 403 to 510) consists of a list of male temple servants, viz., dancing-masters, musicians, drummers, singers, accountants, parasol-bearers, lamp-lighters, watermen, potters, washermen, barbers, astrologers, tailors, a brazier, carpenters, a goldsmith, and others the reading or meaning of whose designations remains doubtful. Some of these persons are called after king Râjarâja (paragraphs 424, 425, 447, 466, 493, 494, 496, 498, 503) and after his surnames Arumori (406, 466), Mummadi-Chôla³ (403, 404, 423, 436, 455, 465, 486), Nityavinôda⁴ (413, 504); Râjakêsarin (467), and Râjâśraya⁵ (413); others after his father Parântaka (448, 458, 496) and after his grandfather Arimjaya (416, 507, 509). The two names Kaṇḍarâditta (505) and Madurântaka (504) probably refer to the two Chôla kings Gaṇḍarâditya and Madhurântaka.⁶ The name Taila (435) reminds of the Western Châlukya king Taila II. Other names are derived from the following Śaiva shrines which are mentioned in the

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

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

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

⁴ According to the large Leyden grant (l. 70 f., where the original plates read नित्या नित्याविनोद°, while the printed text reads नित्यानित्याविनोद°), Nityavinôda was a surname of Râjarâja. It forms part of the territorial term Nittavinôda-vaṇanâdu, which is frequently referred to in the Tañjâvûr inscriptions.

⁵ According to line 73 of the large Leyden grant, Râjâśraya was a surname of king Râjarâja.

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

Periyapurāṇam :— Aiyāru (Tiruvaiyāru), Ambalam (Śīdambaram), Ārūr (Tiruvārūr), Kāruḡāvār, Maṇañjēri or Tirumaṇañjēri, Maṛaiḱkāḍu (Vēḍāranīyam), Maṛapāḍi (Tirumarapāḍi), Neṭṭānam (Neytāṇam), Orriyār (Tiruvorriyār), and Vaḍavāyil (Vaḍamullaivāyil). Finally, three men are called after the Vaiṣṇava shrines at Arangam (Śrīrangam), Tiruvellaṛai, and Tiruvēṅgaḍam (Tirumalai), which are mentioned in the *Nāḷāyiraprabandham*.

TEXT.

First section.

- [1.] [வ்யஸ்தி] ஸ்ரீ [ஹ] [தி]ருமகன் பொல[ப்]பெருசிலச்செவ்[வி]யுத்தனக்கெயரிமை பூண்டமம மனக்கொண்க்காத்த[ரூ]ர்ச்சாலை கல[ம]முத்தருளி வெவ்கைகாடுக்க்கப்பாடிபுத்த[டி]கைபாடி-
- [2.] [யும்] து[ஊ]ம[பு]ர[டி]யுக்குடமலகாடுக்கொல்ல[மு]ங்ககிக்குமம் முாட்டெழில் சிங்களர் [சமு]ண்டலமும் இ[ரட்]டபாடி [சமு]ழை இலக்கமும் முன்னீர்ப்பமுத்திவு பன்னீராதி[ரமு]த்தின்-
- [3.] துறல் வெள்ளித்தண்டாத்தகொண்ட[ட] தன்னெழில் வளருழியு[டு]ளவ்வாயாண்டெடுத்தா[மு]தக வினக்கும் யாண்டெ செய்தினைத்தெக கொள் கொராஜகெ[வ்]விவடி-ராண ஸ்ரீராஜராஜகெ[வ்]ர[க்கு] யா-
- [4.] [ண்]டு இருபத்தொன்பதாவது [வளை]ர உடைய[ர] ஸ்ரீராஜராஜையா[ர] உடையார்க்கு நிலத்தக்கா[ற]ராக உடையார் ஸ்ரீராஜராஜகெ[வ்]ர குடுத்த நிலத்தக்கா[ற]ர[க்கு] உடையார் ஸ்ரீராஜராஜ[ஜ]யா[ர] உடையா-
- [5.] [யா]ர் த[னி]ச்செரிப்பெண்டுகொ[ர]கச்சொழமண்டலத்தத்தனிச்செரிகனி[ல்] தின்[து]கொண்டு வந்து எற்றின தனிச்செரிப்பெண்டுகளுக்கும் 'நிலத்தமா[டு]ப்ப[க்கு] செய்தபடி பங்கு வழி [ப]ங்கு ஓ-
- [6.] [ன்]தினல் [தி]வன் [டு]வவிதினல் ராஜகெவலரியொ[டு]ரக்கும் ஆடவல்லவனென்ன[து]ம் மரக்காலால் நெல்லு ஊற்றுக்க[வ]மா[டு]வும் இப்படி பங்கு பெற்ற இவர்களில் செத்தா[ர்]க்கும் அனாதை-
- [7.] [ம்] [பொ]ரூர்க்குத்தலைமாமு இவ்[வி]வர்க்கு அடுத்த முறை கடவார் இக்காணி [பெ]ற்ற[து]ப்பணி செய்யவும் அடுத்த முறை கடவார் தகத்தாம் யொழி[ந்] அல்லாது வி[டி]யல் யொ[மு]ராய் இருப்பாரா ஆ-
- [8.] னிட்ட[ப்பணி] செய்கித்தக்கொ[ள்ள]ப்ப[பெ]றவும் அ[டு]த்த முறை [கட]வார் இவ்[வ]ரது விடில் அவ்வவர் நியாயங்களுக்குத்தக்கவரில் அ[வ்வ]வர் நியாயக்க[னி]-வாரொ [யொ]ராய் இருப்ப[ன]ர[ா] ஆனிட்ட இட்ட [அ]கனெ காணி பெற[வு]-
- [9.] ம் [ஆ]க இப்படி உ[டைய]ர் ஸ்ரீரா[ஜ]ரா[ஜ]கெ[வ்]ர [தி]ருவாய் மொழித்தருளி-னபடி கல்லில் வெ[ட்ட]டி[யது] ||— [க*] தனிச்செரிப்பெண்டுக[ள்] ||— [உ*] தெ-ற[க்கு]த்த[னி]ச்செ[ரி]த்தென்னெரு தலைவிடு திருவையாற்று ஒலொகிதமா[டு]கி[ரொ]ம்-
- [10.] ஸர[ஜு] கக்கன் [சொ]மக்கை[க்கு]ப்ப[க்கு] ஒன்றும் ||— [க*] [இ]ரண்டாம் விடு இத்த[னி] கக்கன் இர[ண]முகா[மி]க்குப்பங்கு ஒன்றும் ||— [ச*] [மு]ன்றும் [வி]டு இத்தனி கக்க[ன்] உதாரத்துக்குப்பங்கு ஒன்றும் ||— [க*] காலாம் விடு இத்த[து]-
- [11.] [னி] கக்க[ன்] ப[ட்ட]லிக்கப்பங்கு ஒன்றும் ||— [ச*] அஞ்சாம் விடு இத்த[னி] கக்க[ன்] எடுத்த[பா]தத்து[க்கு]ப்பங்கு ஒன்றும் ||— [ச*] ஆறாம் விடு இக்க-னி கக்க[ன்] சொழுவகத்தரிக்குப்பங்கு ஒன்றும் ||— [அ*] ஏழாம் விடு இத்த[னி]

¹ Read நிலத்த.

- [12.] [கக்]ச[ன்] எகவீரிக்குப்பங்கு ஒன்ஹம் ||— [கூ*] எட்டாம் வீடு நாகபட்ட[ன]த்-
துத்திரு[க்காரொண]த்த நக்கன் ராசெ[க]சரிக்குப்பங்கு ஒன்ஹம் ||— [ஓ*]
ஒன்பதாம் [வீ]டு இவ்வூர்க்கொயில்தனி நக்கன் தெசி-
- [13.] [சீ]சீ[க்கு]ப்பங்கு ஒன்ஹம் ||— [ஓக*] பத்தாம் [வீ]டு இத்தனி நக்கன் பெரி-
யதெசிச்சிக்குப்பங்கு ஒன்ஹம் ||— [ஓஉ*] பதினென்றாம் வீடு இவ்வூர்-
திருக்காரொணத்த நக்கன் விச்சாதிரிக்குப்பங்கு ஒன்-
- [14.] [ஹம்] ||— [ஓகூ*] [பு]ன்னிரண்டாம் வீடு இத்தனி நக்கன் மறைக்காட்டுக்குப்-
பங்கு ஒன்ஹம் ||— [ஓசூ*] பதினமூன்றாம் வீடு இவ்வூர் கடுவில்தனி நக்கன்
ஆம்மாநிக்குப்பங்கு ஒன்ஹம் ||— [ஓகூ*] பதினாறாம் வீடு ராசெ[க]-
- [15.] ச[ரி]செவ்வூர் நக்கன் திருவையாந்துக்குப்பங்கு ஒன்ஹம் ||— [ஓகூ*] பதினாற்-
சாம் வீடு ஜகநாயபுரத் திருவிஜயபாண்டியாநாத நக்கன் தில்லைஅழகிக்குப்பங்கு
ஒன்ஹம் ||— [ஓசூ*] பதினாறாம் வீடு
- [16.] [இ]த்தனி நக்கன் எச்சம[ன்]டைக்குப்பங்கு ஒன்ஹம் ||— [ஓஅ*] பதினெ-
ழாம் வீடு இவ்வூர்ப்பு[வ]திசெரி நக்கன் பரமிக்குப்பங்கு ஒன்ஹம் ||—
[ஓகூ*] [பதி]னெட்டாம் வீடு திருவிடைமருதில் நக்க-
- [17.] ன் [தில்லைக்கை]ச[க்]க்குப்பங்கு ஒன்ஹம் ||— [ஓஉ*] பத்தொன்பதாம் வீடு
இவ்வூர் நக்கன் அழகிக்குப்பங்கு ஒன்ஹம் ||— [ஓகூ*] இருபதாம் வீடு
[இ]வ்வூர் நக்கன் சதுரிக்குப்பங்கு ஒன்ஹம் ||— [ஓஉ*] இருபத்-
- [18.] தென்னாறாம் வீடு இவ்வூர் [ந]க்கன் மதுரவாசகிக்குப்பங்கு ஒன்ஹம் ||— [ஓகூ*]
[இரு]பத்திரண்டாம் [வீ]டு இவ்வூர் நக்கன் மா[தெ]வ[டி]களுக்குப்பங்கு ஒன்-
ஹம் ||— [ஓசூ*] இருபத்தான்றாம் வீடு இவ்வூர் [ச]-
- [19.] [க்]ச[ன்] [மணி]க்குப்பங்கு ஒன்ஹம் ||— [ஓகூ*] இருபத்து-
காலாம் வீடு கொமாக்கம்[டி]யாநாத நக்கன் [இ]ரவிசுவமாணிக்கத்துக்குப்பங்கு
ஒன்ஹம் ||— [ஓசூ*] இருபத்தான்றாம் வீடு பழையா[று] முள்ளூர்-
- [20.] [நீ]ச[க்கன்]தனி நக்கன் ஆ[ரு]ர்க்குப்பங்கு ஒன்ஹம் ||— [ஓசூ*] இருபத்தாறாம்
வீடு இவ்வூர் வட்ட[நி] நக்கன் வி[ரா]ணி[க்]குப்பங்கு ஒன்ஹம் ||— [ஓஅ*]
[இரு]பத்தொன்பதாம் வீடு இத்தனி நக்கன் தென்னவனமா[தெ]விக்குப்பங்கு [ஒ]ன்-
ஹம் [ஓகூ*]
- [21.] இருபத்தெட்டாம் [வீ]டு இவ்வூர் அவனிகாராயணபுரத்த நக்கன் திருவையாந்து-
க்குப்பங்கு ஒன்ஹம் ||— [ஓகூ*] இருபத்தொன்பதாம் [வீ]டு பழையா[று]
தென்தனி நக்கன் ம[ர]தெவ[டி]களுக்குப்பங்கு ஒன்ஹம் ||— [ஓகூ*] முப்பத்தா-
[22.] ம் [வீ]டு [அ]ரபு[ர]த்த ஸ்ரீ[நா]ழிவிண்ண[நீ]ச[க்கன்] [பு]ழிக்குப்பங்கு ஒன்-
ஹம் ||— [ஓகூ*] முப்பத்தொன்றாம் [வீ]டு இவ்வூர்திசெ[க]ப்ப[ரி]ச[டி]-
பாண்டியாநாத நக்கன் [பா]ஞ்சாடிக்குப்பங்கு [ஒன்]ஹம் ||— [ஓகூ*] [மு]ப்-
பத்திரண்டா[ம்] வீடு [இ]த்த-
- [23.] [னி] நக்கன் கரணவிச்சாதிரிக்குப்பங்கு ஒன்ஹம் ||— [ஓசூ*] முப்பத்தான்றாம்
வீடு தஞ்சாவூர் எரிவூர்காட்டுத்தனி நக்கன் சங்கிக்குப்பங்கு ஒன்ஹம் [ஓகூ*]
- [24.] முப்பத்தா[று]காலாம் [வீ]டு இத்தனி நக்கன் த[ர]ணிக்குப்பங்கு [ஒ]ன்ஹம் ||—
[ஓகூ*] முப்பத்தான்றாம் வீடு இத்தனி நக்கன் [டு]சட்டிக்குப்பங்கு ஒன்ஹம்
||— [ஓசூ*] மு[ப்ப]-
- [25.] ததா[று]ம் வீடு இத்தனி நக்கன் [அ]ரவத்துக்குப்பங்கு ஒன்ஹம் ||— [ஓஅ*]
மு[ப்ப]த்தெழாம் வீடு இத்தனி நக்கன் நக்கத்துக்குப்பங்கு ஒன்ஹம் ||—
[ஓகூ*] மு[ப்ப]த்தெ-
- [26.] ட்டாம் வீடு திரு[வா]ரூர்ப்பெரிய[தனி]செ[ரி] நக்கன் சிரு[ட]யா[று]க்குப்பங்கு
ஒன்ஹம் ||— [ஓய*] முப்பத்தொன்பதாம் வீடு [இ]வ்வூர் [பு]ய்யா[று]நாத
நக்கன் [ப]ச-

- [27.] வை[வ]க்கு[ப்ப]ங்கு [ஒ]ன்றும் ||— [சக*] [ந]ரப்பதாம் விடு இவ்[வ]யு[ர]ப்ப[ப]ரியத-
னிச்செ[ரி] க[க்]க[ள்] ம[ழ]வே[ச்ச]லிவம்புக்கு[ப்ப]ங்கு [ஒ]ன்றும் ||— [சஉ*] நா-
பத்தொன்றும் விடு இ-
- [28.] [வ]யு[ர]த்தி[ரு]வ[ச]நெ[தி] நக்கன் ஆ[ர]அ[மு]க[ு]ப்பங்கு ஒன்றும் ||— [சக*]
நாப்பத்திர[ண்]ட[ர]ம் வி[டு] இவ்[வ]யு[ர] அ[ரு]மெ[ழி]ர[ண்]ய[ர]தூ நக்கன் [ச]
[ண்]டிக்கு[ப்ப]ங்கு ஒன்றும் [சச*]

Second section.

- [1.] நாப்பத்த[அ]முன்றும் விடு இவ்[வ]யு[ர] உல[ல]ய[ர]தூ நக்கன் ப[ர]ரத்தொ[ரு]மா[நு]க்-
குப்பங்கு ஒன்றும் ||— [சஊ*] நா[ந]ப்பத்தொலாம் விடு [இ]வ்[வ]யு[ர]த்திருவ[ர]-
கெ[தி] நக்கன் [ந]ரா[ய]ணிக்குப்பங்கு ஒன்றும் [சக*] [ந]ரப்பத்தொ[ரு]சா[ம்]
விடு இத்தனி நக்கன் அரவத்துக்கு[ப்ப]ங்கு ஒன்றும் ||— [சஎ*] நாப்பத்தா-
லும் விடு திருவ[ர]கு[ர்] ஸூ[த]யா[தூ] நக்கன் [செ]நி[வி]னக்குக்குப்பங்கு
ஒன்றும் ||— [சஅ*] நா[ந]ப்பத்தொ[ரு]தழாம் விடு [இ]வ்[வ]யு[ர] உல[ல]ய[ர]தூ ந-
க்கன் தி[வி]க[ர்]க[ட]ருக்கு[ப்ப]ங்கு ஒன்றும் [சக*] [ந]ரப்பத்தொ[ரு]ட்டாம் விடு
இவ்[வ]யு[ர] ஸூ[த]யா[தூ] நக்கன் ஆ[வி]க்குப்பங்கு ஒன்றும் ||— [ஊ*]
நாப்பத்தொன்றாம் விடு ம[ட்]ப[ை]ட [தெ]ன[த்]தனி நக்கன் [செ]ந்[தி]ரு[வ]க்குப்ப-
ங்கு ஒன்றும் ||— [ஊ*] [ஐ]ம்பதாம் விடு இவ்[வ]யு[ர] நக்கன் பெ[ந]த[தி]ரு[வ]க்குப்ப-
ங்கு ஒன்றும் ||— [ஊ*] [ஐ]ம்பத்தொன்றும் விடு தஞ்சை[ர]தத்தொ[ரு]மா-
ம[ணி]க்கொயில் நக்க-
- [2.] [ன்] வி[ர]செ[ழி]க்கு[ப்ப]ங்கு ஒன்றும் ||— [ஊ*] [ஐ]ம்பத்திர[ண்]ட[ர]ம் விடு
[செ]ண்டப[ர]த்த[அ] க[க்]க[ள்] திருவ[ர]ல[க்]கா[டி]க்கு[ப்ப]ங்கு ஒன்றும் ||—
[ஊ*] [ஐ]ம்பத்த[அ]முன்றும் விடு ப[ர]ரத்தொ[ரு]தழாம் [ந]க்கன் [ப] . . .
[க்]குப்பங்கு ஒன்றும் ||— [ஊ*] [ஐ]ம்பத்தொலாம் விடு இவ்[வ]யு[ர] நக்கன்
உத்த[ம]தா[வி]க்குப்பங்கு ஒன்றும் [||—] [ஊ*] [ஐ]ம்பத்தொ[ரு]சாம் விடு
நிய[ம]த்த அ[ரி]குலகெ[ச]ரி[ர]ண்ய[ர]தூ நக்கன் . . . [த்]த[க்]குப்பங்கு ஒன்-
றும் [||—] [ஊ*] [ஐ]ம்பத்தொ[ரு]தழாம் விடு இத்தனி [ந]க்கன் வெ[ண்]கா-
[ட்]டுக்கு[ப்ப]ங்கு ஒன்றும் [ஊ*] [ஐ]ம்பத்தொ[ரு]தழாம் விடு இத்தனி நக்கன்
[கூ]த்தா[டி]க்குப்பங்கு ஒன்றும் [ஊ*] [ஐ]ம்பத்தொ[ரு]ட்டாம் விடு இத்தனி
நக்கன் [செ]ந்[தி]ரு[வ]காம[ணி]க்குப்பங்கு ஒன்றும் ||— [சஊ*] [ஐ]ம்பத்தொ[ரு]-
[ண்]ப[த்]த[ர]ம் விடு இவ்[வ]யு[ர] ஆ[ரி]ரத்தனி நக்கன் [க்]க[ர்]வி[க்]குப்பங்கு ஒன்-
றும் ||— [சக*] அ[று]பதாம் விடு இவ்[வ]யு[ர] அ[ரி]குலகெ[ச]ரி[ர]ண்ய[ர]தூ நக்கன்
[ந]ர[ா]ஞ்[சு]ரிக்கு[ப்ப]ங்கு ஒன்றும் [சஉ*]
- [3.] அ[று]பத்தொன்றும் விடு [நிய]மத்த ஆ[ரி]ரத்தனி நக்கன் தெ[வி]க்குப்பங்கு
ஒன்றும் ||— [சக*] [அ]றுபத்திர[ண்]ட[ர]ம் விடு அம்பத்திரும[ா]கானத்த
நக்கன் நக்க[ரி]க்கு[ப்ப]ங்கு ஒன்றும் ||— [சச*] [அ]றுபத்தொன்றும்
விடு இத்தனி நக்கன் [ந]ரா[ய]ணிக்குப்பங்கு ஒன்றும் ||— [சஊ*] அ[று]பத்-
தொலாம் விடு இத்தனி நக்கன் அ[தி]ம[க்]க[ர்]வி[க்]குப்பங்கு [ஒ]ன்றும் ||—
[சக*] [அ]றுபத்தொ[ரு]சாம் விடு இவ்[வ]யு[ர] அ[வி]ந[ா]ர[ய]ண[வி]ண[க்]
நக்கன் உ[த]யத்தொ[ரு]ப்பங்கு [ஒ]ன்றும் ||— [சஎ*] அ[று]பத்தொ[ரு]தழாம் விடு
இவ்[வ]யு[ர]த்திரும[ா]கானத்த நக்கன் க[ர]ம[க்]க[ர்]வி[க்]குப்பங்கு ஒன்றும் [||—]
[சஅ*] [அ]றுபத்தொ[ரு]தழாம் விடு இவ்[வ]யு[ர] மு[டி]ப[க்]க[ர்]வி[க்] நக்கன் நி[ர்]ச-
[க்]குப்பங்கு ஒன்றும் ||— [சக*] அ[று]பத்தொ[ரு]ட்டாம் விடு க[ட]ம[க்]க[ர்]
[தி]ருவினக்கொயில் நக்கன் கு[ப்]பைக்கு[ப்ப]ங்கு ஒன்றும் [ஸஃ*]

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

- [4.] அழபத்தொன்பதாம் விடு இத்தளி நக்கன் . . வி . . . [கு]ப்ப[ங்]-
[கு] ஒன்[று]ம் ||— [எக*] எழுபதாம் விடு இத்தளிச்சிரிய[ந]க்கன் [ந]க்-
கத்துக்குப்பங்கு ஒன்[று]ம் ||— [எஉ*] [எ]ழு[ப]த்தொன்[று]ம் விடு இத்த-
ளிப்பெரிய[ந]க்கன் [ந]க்கத்[து]க்குப்பங்கு ஒன்[று]ம் ||— [எக*] எழுபத்திர-
[ண்]டாம் விடு இவ்வூர் இ[ட்]டாச்சொர்யாநது ந[க்]கன் த[ரணி]வ[ர]ர-
வலிக்குப்பங்கு ஒன்[று]ம் ||— [எச*] எழுபத்தமூன்றாம் விடு திருமறைக்கா-
[ட்டு] ந[க்]கன் மாதெவிக்குப்பங்கு ஒன்[று]ம் ||— [எடு*] எழுபத்த[சு]ர-
லாம் விடு விடை[ய]பு[ர]த்து நக்கன் அம்[ர]மிக்குப்பங்கு ஒன்[று]ம் ||—
[எக*] எழுபத்தெஞ்சாம் விடு வெஞ்சர் நக்கன் . . . தாப்பகைக்குப்பங்கு
ஒன்[று]ம் ||— [எஎ*] எழுபத்தாராம் விடு நயநிரபுரத்து நக்கன் திருவீலகண்-
டிக்குப்பங்கு ஒன்[று]ம் ||— [எஅ*]
- [5.] எழுபத்தெழாம் விடு வீரபுரத்து நக்கன் ம[ர]னாப[ரணி]க்குப்பங்கு ஒன்-
[று]ம் ||— [எக*] எழுபத்தெட்டாம் விடு பாச்சிவ திருமெற்றளி நக்கன்
பெற்றதிருவ[ு]க்குப்பங்கு ஒன்[று]ம் ||— [அய*] எழுபத்தொன்பதாம் விடு
இவ்வூர்[திரு]வா[ச்சிராம]த்து நக்கன் சொழத்த[து]க்குப்பங்கு ஒன்[று]ம்
||— [அக*] எண்பத்திராம் விடு [இ]வ்வூர்[திருமெற்ற]ளி நக்கன் செங்கு-
ணத்த[து]க்குப்பங்கு ஒன்[று]ம் ||— [அஉ*] எண்பத்தொன்றாம் விடு வீர[பு]-
ரத்து நக்கன் . . [கு]ப்பங்கு ஒன்[று]ம் ||— [அக*] எண்பத்திரண்டாம்
விடு திருக்கொள்ளம்[பூதா]ர் நக்கன் பொற்கெசிகு[ப்]பங்கு ஒன்[று]ம் ||—
[அச*] எண்பத்தமூன்றாம் விடு [இ]வ்வூர் நக்கன் ஆரு[தி]ரத்த[து]க்கு[ப்]பங்கு
ஒன்[று]ம் ||— [அடு*] எண்பத்துநாலாம் விடு கற்பகதானிபுரத்து நக்கன்
தில்லக்கூத்திக்குப்பங்கு ஒன்[று]ம் ||— [அக*] எண்பத்த[தஞ்சா]-
- [6.] ம விடு இவ்வூர் நக்கன் ஆருக்குப்பங்கு ஒன்[று]ம் ||— [அஎ*] எண்-
பத்தாராம் விடு இவ்வூர் நக்கன் சாமுண்டிக்குப்பங்கு ஒன்[று]ம் ||—
[அஅ*] எண்பத்தெழாம் விடு [த]ளிச்சாத்தங்கு[டி] நக்கன் அனாப[ய]த்-
[து]க்குப்பங்கு ஒன்[று]ம் ||— [அக*] எண்பத்தெட்டாம் விடு தஞ்சா-
லூர்ப்பிரமகுட்டத்து நக்கன் திருமாகாளத்துக்குப்பங்கு ஒன்[று]ம் ||— [கஉ*]
[எண்]பத்தொன்பதாம் விடு இத்தளி நக்கன் பி[ச்சி]க்குப்பங்கு ஒன்[று]ம் ||—
[கக*] தொண்ணூராம் விடு ப[வ்வ]வந[ரண]புரத்து நக்கன் திருவடி[சு]ரு-
க்குப்பங்கு ஒன்[று]ம் ||— [கஉ*] தொண்ணூற்றொன்றாம் விடு திருமறைக்-
காட்டு நக்கன் சாத்த[து]க்குப்பங்கு ஒன்[று]ம் ||— [கக*] தொண்ணூற்றிர-
ண்டாம் விடு இவ்வூர் நக்கன் திருமலைக்குப்பங்கு ஒன்[று]ம் ||— [கச*]
இத்தளிச்செரி வடநிறகு தலைவிடு திருவை[ய]பாந்து ஒலொ[டு]தொடெவிரா[ய]-
ர[து] நக்கன் வி[க்]நிர[ம]தொங்கிக்குப்பங்கு ஒன்[று]ம் ||— [கடு*] இ[ர]-
- [7.] ண்டாம் விடு இத்தளி நக்கன் பு[சுழி]க்குப்பங்கு ஒன்[று]ம் ||—
[கச*] மூன்றாம் விடு மிறை[யில்] நக்கன் ம[ரணி]க்கத்துக்குப்பங்கு ஒன்-
[று]ம் ||— [கஎ*] நாலாம் விடு திருவாரு[ர்ப்பெ]ரிய[தி]ளிச்செரி நக்கன்
[மாதெவி]க்குப்பங்கு ஒன்[று]ம் ||— [கஅ*] அஞ்சாம் விடு இத்தளி நக்-
கன் திருமுலட்டா[ன]த்துக்குப்பங்கு ஒன்[று]ம் ||— [கக*] ஆறாம் விடு
[இ]வ்வூர் லு[வகீ]யாநது நக்கன் ஆருக்குப்பங்கு ஒன்[று]ம் ||— [ர*]
எழாம் விடு இவ்வூர்ப்பெரிய[தி]ளிச்செரி நக்கன் கண்டி[ய]பூர்க்குப்பங்கு
ஒன்[று]ம் ||— [கக*] எட்டாம் விடு இவ்வூர் உல[டி]யாநது நக்கன்
ஆச்சத்துக்குப்பங்கு ஒன்[று]ம் ||— [அஉ*] ஒன்பதாம் விடு இவ்வூர்[திரு]-
வடெ[டு]மி நக்கன் அரவத்துக்குப்பங்கு ஒன்[று]ம் ||— [நக*] பத்தாம் விடு

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

[டா]ம் வீடு [சி]றைமகிர்ராய்வரதூ நக்கன் பெற்றமைக்குப்பங்கு ஒன்றும்
 ||— [நகக*] காற்பத்துமூன்றும் வீடு திருமறைக்காட்டு நக்க-

[12.] ன் [ம]ரலிக்குப்பங்கு ஒன்றும் ||— [நகக*] [ந]ராப்பத்து[ந]ாலாம் வீடு ஜ[க]-
 காபுரத்து விசுவலிங்கயாராய்வரதூ நக்கன் திருவக்குப்பங்கு ஒன்றும் [||—]
 [நகக*] காற்பத்தைஞ்சாம் வீடு இத்தனி [க]க்கன் க[கி]ளும்[ர]னுக்குப்-
 பங்கு ஒன்றும் ||— [நகக*] காற்பத்தாரும் வீடு பாச்சில் [திரு]வலி[லி]யை-
 ரதூ நக்கன் [தி]வலி[லி]யை[ர]சுக்குப்பங்கு ஒன்றும் ||— [நகக*] காற்பத்தெ-
 ழாம் [வீ]டு இவ்வூர்த்திருவாச்சி[ர]ாமத்து நக்கன் [உ]மைக்குப்பங்கு ஒன்-
 றும் ||— [நகக*] காற்பத்தெட்டாம் வீடு [ம]ரதெவி[ர]ாய்வரதூ நக்கன்
 சிபி[வ]ரானுக்குப்பங்கு ஒன்றும் ||— [நகக*] காற்பத்தொன்பதாம் வீடு திரு-
 விடை[ம]ருகில் [க]க்கன் ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [நகக*] ஐம்ப-
 தாம் வீடு இவ்வூர் [க]க்கன் காகொளுக்குப்பங்கு ஒன்றும் ||— [நகக*]
 ஐம்[ப]த்தொன்றும் வீடு இவ்வூர் நக்கன் பஞ்ச[ச]ுவன்மதெவிக்குப்பங்கு ஒன்-
 றும் [நகக*]

[13.] ஐம்[ப]த்திரண்டாம் வீடு இவ்வூர் நக்கன் சிக்கன்[டி]க்குப்பங்கு ஒன்றும் ||—
 [நகக*] ஐம்பத்துமூன்றும் வீடு இவ்வூர் நக்கன் [க]வலைக்குப்பங்கு ஒன்-
 றும் ||— [நகக*] ஐம்பத்து[ந]ாலாம் வீடு [அ]ராபுரத்து ஸ்ரீநாயகி[வி]ண்ணக[ர்]¹
 நக்கன் [சி]த்திரவலிக்குப்பங்கு ஒன்றும் ||— [நகக*] ஐம்பத்தைஞ்சாம்
 வீடு [இ]வ்வூர் சிகனங்கி[ர]ாய்வரதூ [க]க்கன் நல்[அ]ர்த்துக்குப்பங்கு ஒன்-
 றும் ||— [நகக*] ஐம்பத்தாரும் வீடு இத்தனி [நக்கன்] [பெருவழிக்]-
 குப்பங்கு ஒன்றும் ||— [நகக*] [ஐம்ப]த்தெட்டாம் வீடு கடம்பூர்த்-
 திருவிணங்கொயில் நக்கன் செமானிக்குப்பங்கு ஒன்றும் ||— [நகக*] ஐம்[ப]த்-
 தெட்டாம் வீடு இத்தனி நக்கன் [க]ளையுக்குப்பங்கு ஒன்றும் ||—
 [நகக*] ஐம்பத்தொன்பதாம் வீடு [திருவ]ரானுத்திருவரகெயிர்ராய்வரதூ நக்-
 கன் [கம்]புகரிக்குப்பங்கு ஒன்-

[14.] [அ]ம் ||— [நகக*] அறுபதாம் வீடு இவ்வூர்ப்பெரியதனிச்செரி நக்கன் திரு-
 மூல[ட்]ட[ர]ணத்துக்குப்பங்கு ஒன்றும் ||— [நகக*] [அ]றுபத்தொன்றும் வீடு
 இவ்வூர் ஸ்ரீ[வி]யரதூ நக்கன் [செ]ம[க]ாதிக்குப்பங்கு ஒன்றும் ||—
 [நகக*] அறுபத்திரண்டாம் வீடு இவ்வூர்ப்பெரியதனிச்செரி [க]க்கன்
 இ[ர]ாயிக்குப்பங்கு ஒன்றும் ||— [நகக*] அறுபத்துமூன்றும் வீடு இவ்-
 [வூ]ர் ஸ்ரீ[வி]யரதூ நக்கன் [எ]ச்சும[ண]ன[ட்]ட[க்]குப்பங்கு ஒன்றும் ||—
 [நகக*] [அ]றுபத்த[ந]ாலாம் வீடு [இ]வ்வூர்த்திருமண்டளி நக்கன் சுத்த[ர்]-
 சொழிக்குப்பங்கு ஒன்றும் ||— [நகக*] அறுபத்தைஞ்சாம் வீடு இவ்வூர்
 உலகிய[ர]தூ நக்கன் பத்தூக்குப்பங்கு ஒன்றும் ||— [நகக*] அறுபத்தா-
 றும் வீடு அம்பர் [அ]வனி[ந]ராயண[வி]ண்ணக[ர்] நக்கன் காமிக்குப்பங்கு
 ஒன்றும் ||— [நகக*]

[15.] அறுபத்தெழாம் வீடு இத்தனி நக்கன் ஆச[ர]புச்ச[ரி]க்குப்பங்கு ஒன்றும்
 ||— [நகக*] அறுபத்தெட்டாம் வீடு இவ்வூர் முதுப[த்]வர்தனி நக்கன்
 [எ]க[வி]ரிக்குப்பங்கு ஒன்றும் [||—] [நகக*] அறுபத்தொன்பதாம் வீடு
 இத்தனி நக்கன் [க்]குப்பங்கு ஒன்றும் ||— [நகக*]
 எழுபதாம் வீடு இத்தனி நக்கன் சங்கத்துக்குப்பங்கு ஒன்றும் ||—
 [நகக*] எழுபத்தொன்றும் வீடு திருவை[வ]யாத்த[மு] நக்கன் [கண்ட-
 து]க்குப்பங்கு ஒன்றும் ||— [நகக*] எழுபத்திரண்டாம் வீடு இவ்வூர்
 நக்கன் [பா]வைக்குப்பங்கு ஒன்றும் ||— [நகக*] எழுபத்துமூன்றும் வீடு
 பழுவூர் அவகிய[ம]த[ப்]பு[ர]த்து நக்கன் துட்டிக்குப்பங்கு ஒன்றும் ||—

¹ Road விண்ணகர்.

- [௪௬௪*] எழுபத்துநாலாம் வீடு இவ்வூர்[ள்]ப்பகைவிடை[ர]ாயரதூ நக்கன் அரிஞ-
லகெசரிக்கு.
- [16.] ப்பங்கு ஒன்றும் ||— [௪௬௮*] எழுபத்தைஞ்ச[ர]ம் வீடு . . ந்தனி[ப்பு]க[ம்]-
[ம]தி[ர]ாய[ர]தூ நக்கன் குலமா[ன]ுக்குப்பங்கு ஒன்றும் ||— [௪௬௯*] எழு-
பத்தாரும் வீடு இத்தனி நக்க[ன்] க[ரு]ம[ர]ணி[க்]கத்துக்குப்பங்கு ஒன்றும்
||— [௪௭௦*] எழுபத்து[ம]ராம் வீடு புறைய[ர்]செரி [க்]க[ன்] ந[க்]ர[த்]தா-
ளுக்குப்பங்கு ஒன்றும் ||— [௪௭௧*] [எழுப]த்தெ[த்]ட்ட[ர]ம் வீடு நிய[ம்]ந[து]
ஆயிரத்தனி நக்கன் ச[ந்]திரத்தக்குப்பங்கு ஒன்றும் ||— [௪௭௨*] [எழு-
ப]த்தொ[ன்]பத[ம்] வீடு இவ்வூர் அரிஞ[ல]கைவிடை[ர]ாயரதூ நக்கன் [வ]-
வாயிலுக்குப்பங்கு ஒன்றும் ||— [௪௭௩*] எண்பதாம் வீடு இவ்வூர் சூவ[க்]-
லா[ர]ாயரதூ நக்கன் பர[ந்]தெருமாளுக்குப்பங்கு ஒன்றும் ||— [௪௭௪*]
எண்பத்தொ[ன்]தரம் வீடு இவ்வூர்ச[ந்]திரமல்வி[ர]ாயரதூ [க்]க[ன்] திரு-
[வ]கடத்துக்கு.
- [17.] ப்பங்கு ஒன்றும் ||— [௪௭௫*] [எண்ப]த்திரண்டாம் வீடு [இவ்வூர்] அரிஞ-
ல[க்]கைவிடை[ர]ாயரதூ [க்]க[ன்] சம்பதெவிக்குப்பங்கு ஒன்றும் ||— [௪௭௬*]
எண்ப[த்]தமுன்றும் வீடு [க்]க[ன்]நிலத்த திருமெற்றனி நக்கன் ஆமா[த்]-
தார்க்குப்பங்கு ஒன்றும் [௪௭௭*] எண்ப[த்]தகாலாம் வீடு [காவி]ரிப்பூம்-
பட்டனத்து நக்கன் ஊதாரி[க்]குப்பங்கு ஒன்றும் ||— [௪௭௮*] [எண்ப]-
[த்]த[த்]ர[ம்] வீடு ப[மு]ய[ர்]த[து] அறைய[ம்]ர[த்]தனி நக்கன் [சீல-
கு]ளாமணிக்குப்பங்கு ஒன்றும் ||— [௪௭௯*] [எண்ப]த்தாரும் வீடு
இவ்வூர் அவனிகாராய[ம்]புரத்த நக்கன் விக்கி[ர]மா நிக்கக்குப்பங்கு ஒன்-
றும் ||— [௪௮௦*] எண்பத்தெழாம் வீடு இவ்வூர் 'நக்கன் தில்லைநைந்தாளு-
க்குப்பங்கு ஒன்றும் ||— [௪௮௧*] எண்பத்தெட்டாம் வீடு இவ்வூர் வடநனி
நக்கன் [கய]னவல்வி-.
- [18.] [க்]குப்பங்கு ஒன்றும் ||— [௪௮௨*] எண்பத்தொ[ன்]பத[ர்]ம் வீடு [இத்]-
தனி நக்கன் பெ[த்]தநிருவுக்குப்பங்கு ஒன்றும் ||— [௪௮௩*] தொண்ணூ[ர]ும்
வீடு ஆயிரத்தனி மல்வி[ர]ாயரதூ நக்க[ன்] மதனவல[வி]க்குப்பங்கு ஒன்றும்
||— [௪௮௪*] [தொ]ண்ணூ[ர]ும் வீடு கருப்பூர் நக்க[ன்] எடுத்த-
பாதத்துக்குப்பங்கு ஒன்றும் ||— [௪௮௫*] தொண்ணூ[ர]ம்நிர[ண்]ட[ர்]ம் வீடு
வி[ர]புரத்த நக்கன் மீனவன்மா[த்]தெவிக்குப்பங்கு ஒன்றும் ||— [௪௮௬*]
[வடக்கில் தனி]செரித்தெ[ன்]சிறகு த[லை]வீடு திருவா[ரூ]ர் [ஸ்ர]ஷீ[ர]ாயரதூ நக்-
கன் மூவர்கண்டிக்குப்பங்கு ஒன்றும் ||— [௪௮௭*] இர[ண்]ட[ர்]ம் வீடு
காக[ப்]ட்டனத்துத்திருக்காரொணத்து [க்]க[ன்] சீருடையாளுக்குப்பங்கு ஒன்றும்
||— [௪௮௮*] மூன்றும் வீடு அரபுரத்த நிக்க[ன்]வி[ர]ாயரதூ நக்கன்
திரு[வ]க்குப்ப[க்]*.
- [19.] கு ஒன்றும் ||— [௪௮௯*] நாலாம் வீடு [கொட்]டுக்கு[ண்]வதி[ர]ாயரதூ
நக்கன் பெ[த்]தநிருவுக்குப்பங்கு ஒன்றும் ||— [௪௯௦*] ஐஞ்சாம் வீடு பர[ம்]-
புணி ஸ்ரீ[க்]க[ன்]நிலத்த நக்கன் பர[ம்]பு[க்]குப்பங்கு ஒன்றும் ||— [௪௯௧*]
[ஆ]றும் வீடு [க்]த[ப்]தகாணி[ப்]ரத்த நக்கன் க[ப்]பகநாணிகுப்பங்கு ஒன்-
றும் ||— [௪௯௨*] ஏழாம் வீடு திருவா[ரூ]ர்[ப்]பெரியதனி[ச்]செரி நக்க[ன்]
ப[ந்]த[து]க்குப்பங்கு ஒன்றும் ||— [௪௯௩*] [எ]ட்டாம் வீடு இவ்வூர்
[க்]க[ன்] . . [க்]குப்பங்கு ஒன்றும் ||— [௪௯௪*] [ஒன்ப]தாம் வீடு
தனி[ச்]சாந்தக்குடி நக்கன் அம்[பலத்]தக்குப்பங்கு ஒன்றும் ||— [௪௯௫*]
[ப்]த்தாம் வீடு திருவா[ரூ]ர்[ப்]பெரியதனி[ச்]செரி நக்கன் விளையாச்சிலைக்குப்-
பங்கு ஒன்றும் ||— [௪௯௬*] பதினொன்றும் வீடு ஆயிரத்தனி நக்கன் அன-
[வ]ரதகத்தரிக்குப்பங்கு ஒன்றும் ||— [௪௯௭*] பன்னிரண்ட[ர்]ம்

- [20.] வீடு இவ்வூர் [கக்]கன் நாஜருளா^மனிக்குப்பங்கு ஒன்றும் ||— [காகு^ய*] பதின்மூன்றும் வீடு கயதிர^{பு}ரத்த நக்கன் அரடு^{ரு}நிக்குப்பங்கு ஒன்றும் ||— [காகு^க*] பதின்கூறாம் வீடு ஆயிரத்தனி நக்கன் [பட்ட]டத்துக்குப்பங்கு ஒன்றும் ||— [உா^ச*] பதினா^{ஞ்}ஞ்சாம் வீடு இவ்வூர் [கக்]கன் இளங்-காவுக்குப்பங்கு ஒன்றும் ||— [உா^க*] [பதின்கூ]றும் வீடு திருவாரூர் [அருமொழி^{ரொ}ய]ரதூ நக்கன் [மெ]டிக்குப்பங்கு ஒன்றும் ||— [உா^உ*] பதினெழாம் வீடு இவ்வூர் நக்கன் [கரு]யர்க்குப்பங்கு ஒன்றும் ||— [உா^க*] [பதினெ]ட்டாம் வீடு பராந்தக^{ரொ}யார^{தூ} நக்கன் [திரு]வாரி^ன-க்காவிக்குப்பங்கு ஒன்றும் ||— [உா^ச*] பத்தொன்பதா^{ம்} வீடு திரு^வயா^{ந்}று நக்கன் அர^வலத்துக்குப்பங்கு ஒன்றும் ||— [உா^{டு}*] இருபதா^{ம்} வீடு கொட்டு^{ள்}ப்பங்கு^{ள்} என்மா^{ரொ}யார^{தூ} நக்கன்^{ள்} கத்தரிக்குப்பங்கு ஒன்றும் ||— [உா^க*]
- [21.] [இ]ருபத்தொன்றும் வீடு இத்தனி நக்கன் கம்பாண்டிக்குப்பங்கு ஒன்றும் ||— [உா^எ*] இருபத்திரண்டாம் வீடு இத்தனி நக்கன் உமைக்குப்பங்கு ஒன்றும் ||— [உா^ய*] இருபத்துமூன்றும் வீடு இத்தனி நக்கன் திட்டை^டச^{செ}-[ரி]க்குப்பங்கு ஒன்றும் ||— [உா^க*] இருபத்துக^{ரா}லாம் வீடு இத்தனி நக்கன் உமைக்குப்பங்கு ஒன்றும் ||— [உா^ய*] இருபத்தைஞ்சா^{ம்} வீடு [திரு]வாரூ^{ர்}த்தி^{ரு}வா^{ரெ}ழி^{ரொ}யா^ரதூ நக்கன் சித்திரவல்லிக்குப்பங்கு ஒன்றும் ||— [உா^ய*] [இ]ருபத்தாரும் வீடு ஆயிரத்தனி நக்கன் [சி]ச்சி^{க்கு}ப்பங்கு ஒன்றும் ||— [உா^ய*] இருபத்தி^ழராம் வீடு [சி]-டைய^{பு}ர^{த்}து^{ப்பு}ச^{ழி}யா^ரதூ நக்கன் பெற்ற^{திரு}வுக்குப்பங்கு ஒன்றும் ||— [உா^ய*] [இரு]பத்தெ^{ட்ட}டாம் வீடு [திரு]வாரூ^{ர்}த்தி^{ரு}மண்ட^{ளி} நக்கன் சி^{க்}க^{ண்டி}க்குப்பங்கு ஒன்றும் ||— [உா^ய*] இருபத்தொ^{ன்ப}-
- [22.] தாம் வீடு இத்தனி நக்கன் குத்த^{வை}வக்குப்பங்கு ஒன்றும் ||— [உா^ய*] முப்பதாம் வீடு ஆயிரத்தனி மல்லியா^ரதூ நக்கன் பாக்கரிக்குப்பங்கு ஒன்றும் ||— [உா^ய*] முப்பத்தொன்றும் வீடு [திரு]வாரூ^{ர்} ஸ்ரீ^{யா}ர^{தூ} நக்கன் பொன்னுக்குப்பங்கு ஒன்றும் ||— [உா^ய*] முப்பத்திரண்டாம் வீடு [ஐ]ச-கா^யபுர^{த்}து [வி]சு^ரி^யஜய^{ரொ}யா^ரதூ நக்கன் [பெ]ர^{த்}மு^ரனுக்குப்பங்கு ஒன்றும் ||— [உா^ய*] முப்பத்த^{மு}ன்றும் வீடு [பெ]ர^{த்}க^{ரொ}யா^ரதூ நக்கன் சொமகொ^{க்கு}ப்பங்கு ஒன்றும் ||— [உா^ய*] முப்பத்த^கராலாம் வீடு திரு^வாரூ^{ர்} [அரு]மொ^{ழி}ர[ொ]யா^ரதூ நக்கன் எ^{க்}க[ி]ரி^{க்கு}ப்பங்கு ஒன்றும் ||— [உா^ய*] முப்பத்த^{ஞ்}ஞ்சாம் வீடு ஆயிரத்தனி நக்கன் தெ^{வி}க்குப்பங்கு ஒன்றும் ||— [உா^ய*] முப்பத்தாரும் வீடு இவ்வூர் நக்கன் திரு^வடி^{க்கு}ப்பங்கு ஒன்றும் ||— [உா^ய*]
- [23.] முப்பத்தெழாம் வீடு இவ்வூர்^{க்}க^{ரி}ய^ச்க்கன் திருவடிக்குப்பங்கு ஒன்றும் ||— [உா^உ*] முப்பத்தெ^{ட்ட}டாம் வீடு திரு^{வெ}திரு^{டி} நக்கன் கண்டா^{ர்}சிக்குப்பங்கு ஒன்றும் ||— [உா^உ*] முப்பத்தெ^{ட்}தா^{ள்}பதாம் வீடு இவ்வூர் [கக்]கன் கு^வ-மா^{னி}க்க^{த்து}க்குப்பங்கு ஒன்றும் ||— [உா^உ*] காற்பதாம் வீடு ஆற்றுத்தனி நக்கன் [க்குப்பங்கு ஒன்றும் ||— [உா^உ*] காற்பத்தொன்றும் வீடு இவ்வூர் நக்கன் வெம்பிக்குப்பங்கு ஒன்றும் ||— [உா^உ*] காற்பத்திரண்டாம் வீடு தி^{றை}ம^{தி}ர[ொ]யா^ரதூ நக்கன் பொ^{ற்}கெ^{ரி}டுக்குப்பங்கு ஒன்றும் ||— [உா^ய*] [க]ா^{ற்}ப^{த்}து^{மு}ன்றும் வீடு திரு^{செ}ந்து^{றை} நக்கன் ஒற்றியூ^{ர்}க்குப்பங்கு ஒன்றும் ||— [உா^உ*] காற்பத்த^கராலாம் வீடு திருமறைக்கா^{ட்டு}
- [24.] [கக்]கன் தி [க்குப்பங்கு ஒன்றும் ||— [உா^க*] காற்பத்தைஞ்சாம் வீடு கன்னிலத்து திருமெற்றனி [கக்]கன் சக்கா^{னி}க்குப்பங்கு ஒன்றும் ||— [உா^க*] காற்பத்தாரும் வீடு இவ்வூ^{ர்}திரு^யட^{லி}யா^ரதூ நக்கன் எ^{ரி}க்குப்பங்கு

ஒன்றும் ||— [உாஊஉ*] நாற்பத்தெழாம் வீடு உந்தமதானிபுரக்கு நக்கன் பூணைத்துக்குப்பங்கு ஒன்றும் [உாஊஉ*] [நாற்பத்தெட்டாம் வீடு கியமத்து ஆயிரத்தளி நக்கன் அடிசைக்குப்பங்கு ஒன்றும்] [உாஊஉ*] [சு]ரம்பத்தெ[ர]- ன்பதாம் வீடு [பழைய]ரந்து அனா[ய]ருமான்தளி நக்கன் திரணிபலமுக்குன்று- க்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] ஐம்பதாம் [வீ]டு இத்தளி நக்கன் அ[ரு]- மொழிக்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] ஐம்பத்தென்றும் வீடு இவ்வூர்த்- தென்தளி நக்கன் ஆச்சத்-

[25.] அக்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] ஐம்பத்திரண்ட[ர]ாம் வீடு இக்கனிச்சிறிய- நக்கன் ஆச்சத்த[க்]குப்பங்கு ஒன்றும் ||— [உாஊஉ*] ஐம்பத்தமு[ன்]றும் வீடு இவ்வூர் [வ]டதளி நக்கன் அமுதத்துக்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] ஐம்பத்தகாலாம் வீடு இத்தளி [க]க்கன் குளாமணிக்குப்பங்கு ஒன்றும் ||— [உாசய*] ஐம்பத்தைஞ்சாம் வீடு இத்தளி நக்கன் எ[க]விரிக்குப்பங்கு ஒன்- றும் ||— [உாசச*] ஐம்பத்தாரும் வீடு இவ்வூர் முன்னூர்நக்கன்தளி நக்- [க]ன் வீராணிக்குப்பங்கு ஒன்றும் ||— [உாசஉ*] ஐம்பத்தெழாம் வீடு இத்- தளி [ந]க்கன் ஒரு[ப்]ப[னை]க்குப்பங்கு ஒன்றும் ||— [உாசஊ*] ஐம்பத்தெட்- டாம் வீடு கொற்றமத்தலத்து [க]க்கன் கன்ன[ர]தெ[வி]க்குப்பங்கு ஒன்றும் ||— [உாசச*] ஐம்பத்தொன்ப[த]தாம் வீடு திருத்தெக்கூர் நக்கன் கணவதிக்குப்பங்கு ஒன்றும் ||— [உாசஊ*] அ[று]ப[த]நா-

[26.] ம வீடு செல்லூர் நக்கன் எட்டிக்குப்பங்கு ஒன்றும் ||— [உாசச*] அறுபத்- தொன்றும் வீடு திருவைய[ர]ந்து நக்கன் அம்பலக்கூத்திக்குப்பங்கு ஒன்றும் ||— [உாசச*] அறுபத்திரண்டாம் வீடு நா[க]பட்டினத்துச்செனாருக்கை நக்கன் அனந்தத்துக்கு[ப்]பங்கு ஒன்றும் ||— [உாசய*] அறுபத்தமு[ன்]றும் வீடு தந்- சாலூர்[த்த]ஞ்சைமாமணி[க்]காபி]ல் நக்கன் [வழுவா]சி[வே]க்கு[ப்]பங்கு ஒன்- றும் ||— [உாசஊ*] அறுபத்த[று]நாலாம் வீடு [ந]வெககிதா[வெ]விரா[ய]வா[து] [க]க்கன் [சி]தெவிக்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] [அ]றுபத்தைஞ்சாம் வீடு [ப]ராந்த[க]புர[க்]கை நக்கன் எழுவணைக்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] அறுபத்தாரும் வீடு [தி]ருவையாந்து நக்கன் பொன்னுக்கு[ப்]பங்கு ஒன்றும் ||— [உாஊஉ*] அறுபத்தெழாம் வீடு [ப]முலூர்[ப்]பகை[வி]டை[ர]யை.

[27.] ரது நக்கன் பழுலூர்க்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] அறுபத்தெட்டாம் வீடு கடம்பூர் இட்டாச்சிரா[ய]வா[து] நக்கன் சிலதெவிக்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] அறுபத்தொன்பதாம் வீடு திருவாரூர்ப்பெரி[ய]தளிச்செரி நக்கன் சிறுநகருக்கு[ப்]பங்கு ஒன்றும் ||— [உாஊஉ*] எழுபத்தாம் வீடு கன்னிலத்- துத்திருமெற்றளி நக்கன் [ச]ங்கா[ணி]க்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] எழுபத்தொன்றும் வீடு [தி]ரு[வி]டை[ம]ருகில் நக்கன் செம்ப[ய]ன்மா[தெ]வி[க்]கு[ப்]பங்கு ஒன்றும் ||— [உாஊஉ*] எழுபத்திரண்ட[ம்] வீடு [தஞ்ச]ாலூர் [ஐய]- வீர்தளி நக்கன் காம[மெ]ரகிக்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] எழு[ப்]ப[த்]- தமு[ன்]றும் வீடு திருவாரூர்ப்பெரி[ய]தளிச்செரி [க]க்கன் [ப]ர[ன்]ன[வி]க்கு[ப்]பங்கு ஒன்றும் ||— [உாஊஉ*] எழுபத்த[க]ாலாம் வீடு கியமத்து சூவ- வெவிரா[ய]வா[து] நக்கன் வீரபரிவா[ரி].

[28.] [ணி]க்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] எழுபத்தைஞ்சாம் வீடு பாம்புணி பூ- யிவிண்ணகர் நக்கன் ஆரூர்க்குப்பங்கு ஒன்றும் ||— [உாஊஉ*] எழுபத்தாரும் [வீ]டு த[லை]பாலக்கை[க்]கை [க]க்கன் வீர[பெ]ர[நி]க்கு[ப்]பங்கு ஒன்றும் ||— [உாஊஉ*] எழுபத்தெழாம் வீடு இவ்வூர் நக்கன் பொன்னம்பலக்கூ[க்]கு[ப்]பங்கு ஒன்றும் ||— [உாஊஉ*] எழு[ப்]ப[த்]தெட்டாம் வீடு பழையாந்து [வ]ட- தளி நக்கன் ஒரு[ப்]ப[னை]க்கு[ப்]பங்கு [ஒ]ன்றும் ||— [உாஊஉ*] எழுபத்தொ- ன்ப[த]ராம் வீடு [க]டம்பூர்த்திரு[வி]சை[க்]கா[பி]ல் [க]க்கன் உமைக்குப்பங்கு ஒன்-

[உாசுடு*] [பதி]ணைஞ்சாம் வீடு ஆயிரத்தனி க[க்]கள் 'அசன்கிக்குப்ப'ங்கு ஒன்றும் ||— [உாசுடு*] பதினாரும் வீடு திருவாரூர் அருமெ[சுழி]ராயார- து நக்கன் [புக]னொ[கமாணி]க்க[த்]துக்குப்பங்கு ஒன்றும் ||— [உாசுடு*] [பதி]னையாம் வீடு இ[வ்]லூர்[ப]ரியத[னி]ச்செரி நக்கன் [த]வ[டி]க்குப்- [ப]ங்கு ஒன்றும் ||— [உாசுடு*] பதினெட்டாம் வீடு கொட்டு[க்]கு[ணவ]- தி[ராய]ாரது நக்கன் கூ[த்]தாடிக்குப்பங்கு ஒன்றும் ||— [உாசுடு*] ப[த்]- தொன்பதாம் [வி]டு தைமா[டு]வி[ராய]ாரது நக்கன் [ல்]லிக்குப்பங்கு ஒன்றும் ||— [கா*] இருபதாம் வீடு [த]னிச்சாத்தக்குடி நக்கன் பா[க்]கிரிக்குப்பங்கு ஒன்றும் ||— [கா*] [இருபத்]-

[3.] [தொன்]றும் வீடு கெ[சு]ட்டு[ர்ப்ப]ஞ்சுவன்[தெமா]டு[வி]ராயாரது [ந]க்கன் எ[ர]ண- தெ[வி]க்குப்பங்கு ஒன்றும் ||— [கா*] இருபத்திரண்டாம் [வி]டு [வி]- கை[ட]யபுரத்தாத்திருப்புகழி[ராய]ாரது நக்கன் க[ம்]பிககைக்குப்பங்கு ஒன்- றும் ||— [கா*] [இரு]பத்து[மு]ன்றும் [வி]டு [கொ]ட்டு[ர்ப்ப]ஞ்ச- வ[ன்]தெ[மா]டு[வி]ராயாரது நக்கன் [சி]பட்டாவிக்குப்பங்கு ஒன்றும் ||— [கா*] இருபத்துநாலாம் [வி]டு தித்தனி நக்கன் குஞ்சாமலி[க்]குப்பங்கு ஒன்றும் ||— [கா*] [இரு]பத்தைஞ்சாம் வீடு விடைபுரத்து[ப]புகழி- ய[ர]து நக்கன் க[ர]றவினுக்குப்பங்கு ஒன்றும் ||— [கா*] இருபத்தா- ரும் [வி]டு திருவாரூர்ப்ப[ெரி]ய[தனி]ச்செரி நக்கன் காமுத்திரிக்குப்பங்கு ஒன்றும் ||— [கா*] இருபத்தெழாம் [வி]டு [ந]ய[தி]ரபுரத்து [ந]க்கன் [சு]ரிய[ய]ரவத்துக்குப்பங்கு ஒன்றும் ||— [கா*] இருபத்தெட்டாம் வீடு அம்ப[ர்] அவனி[கா]ர[ய]ண[வி]ண்[ண]க[ர்] நக்கன் க[ம்]பியமைக்குப்பங்கு ஒ- ன்றும் ||— [கா*] இருபத்தொன்பதாம் வீடு திருவாரூர்[த்]திருமண்ட[னி]ராய- யாரது நக்கன் கருவூர்க்குப்பங்கு ஒன்றும் ||— [கா*] முப்பதாம் [வி]டு அம்ப[ர்]த்திரு[ம]காண[த்]து நக்கன் செம்பொன்னுக்குப்பங்கு ஒன்றும் ||— [கா*] முப்பத்தொன்றும் வீடு ஆயிரத்தனி மல[வி]யாரது க[க்]கன் [பொ]றசெய்யாரைக்குப்பங்கு ஒன்றும் ||— [கா*] முப்பத்திரண்டாம் வீடு ஜக[நாய]புர[த்]து [வி]டு[வி]ஜய[ராய]ாரது நக்கன் பட்ட[தி]ரு[வு]க்குப்- பங்கு ஒன்றும் ||— [கா*] முப்பத்து[மு]ன்றும் [வி]டு [தி]ருவிடைம- [ரு]தில் [நக்கன்] வெண்காட்டுக்குப்பங்கு ஒன்றும் ||— [கா*] முப்பத்து- [ந]ாலாம் வீடு அரபுரத்து [ந]க[னி]ண்ட[னி]ராயாரது நக்கன் முரு[ந்]கைக்குப்ப- ன்கு ஒன்றும் ||— [கா*] முப்பத்தைஞ்சாம் [வி]டு ஆயிரத்தனி க[க்]கன் ஒ[த்]லியூர்க்குப்பங்கு ஒன்றும் [கா*]

[4.] முப்பத்திரும் வீடு இவ்லூர் நக்கன் ஆடல்[அழகி]க்குப்பங்கு ஒன்றும் ||— [கா*] முப்பத்தெழாம் வீடு இவ்லூர் நக்கன் குமாரசு[க்]குப்பங்கு ஒன்- றும் ||— [கா*] முப்பத்தெட்டாம் வீடு திருவெழிக்குடி க[க்]கன் க[க்]க[ர]- [னி]க்குப்பங்கு ஒன்றும் ||— [கா*] முப்பத்தொன்பதாம் வீடு [ப]ர[கந்]- த[ராய]ாரது [நக்கன்] [ந]ிரியு[வனமா]டு[வி]க்குப்பங்கு ஒன்றும் [கா*] [கா]ற்பதாம் வீடு [ஆ]ற்றத்தனி நக்கன் இராமிக்குப்பங்கு ஒன்றும் ||— [கா*] காற்பத்தொன்றும் வீடு [நி]தை[ம]தி[ராய]ாரது [நக்கன்] சிருடை[க்]கு- மு[க்]குப்பங்கு ஒன்றும் [கா*] [நா]ற்பத்திரண்டாம் வீடு [தி]ருசு- சொற்றுத்தறை நக்கன் மறைக்காட்டு[க்]குப்பங்கு ஒன்றும் [கா*] [நா]ற்பத்து[மு]ன்றும் [வி]டு திருக்கொள்ளம்[பூ]தர் நக்கன் உமை[க்]குப்பங்கு ஒன்றும் ||— [கா*] காற்பத்து[ந]ாலாம் [வி]டு [ச]ன்னிவ[த்]து[த்]திரு- வ[தி]யாரது நக்கன் இலவத்துக்குப்பங்கு ஒன்றும் ||— [கா*] [கா-

' This name might also be read as அரந்தி.

மும் ||— [கூடுஎ*] எழு[பத்தெழு]யம் வீடு [திரு]விடைமருதி¹ல் நக்கன் மு . க்க[வை] . க்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] எழுபத்தெட்டாம் வீடு திருவாரூர்ப்பெரியதளிச்செரி நக்கன் வெம்பிக்குப்பங்கு ஒன்றும் ||— [கூடுக*] எழுபத்தொன்பதாம் [வி]டு திருவிடைமருதி¹ல் நக்கன் [புகலொ]கமாணிக்கத்துக்குப்பங்கு ஒன்றும் ||— [கூடுச*] எண்பதாம் வீடு இவ்வூர் நக்கன் க[ர]ன[ர]க்[கா]லுக்குப்பங்கு ஒன்றும் ||— [கூடுக*] எண்பத்தொன்றாம் வீடு [கிய]மத்த அரிருவகெவ[ரி]ராய[ர]தூம் [ந]க- கன் வீரசொழிக்குப்பங்கு ஒன்றும் [கூடுஉ*] எண்பத்திரண்டாம் வீடு க[ர]வி[ரி]ப்பூம்பட்டினத்து நக்கன் மூத்த[ர]ளுக்குப்பங்கு ஒன்றும் ||— [கூடுக*] எண்பத்துமூன்றாம் வீடு கியமத்த அரிருவகெவ[ரி]ராய[ர]தூம் நக்கன் சந்திர[செ]ய[சி]க்குப்பங்கு ஒன்றும் ||— [கூடுச*] எண்பத்து- [கூ]லாம் [விடு இவ்வூர் ஆபிரத்தளி நக்கன் பூமிக்கு].

[7.] ப்பங்கு ஒன்றும் ||— [கூடுக*] எண்பத்தென்றோம் வீடு கின்[ளி]ருடி நக்கன் [க]க்[சி]க்குப்பங்கு ஒன்றும் ||— [கூடுச*] எண்பத்தொன்றாம் வீடு மிறை[யில்] நக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [கூடுஎ*] எண்பத்தெழாம் வீடு [க]டம்பூர் ந[க]ய[ர]தூம் நக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] எண்பத்தெட்டாம் வீடு [விடு திரு]வை[யாற்று] நக்கன் அருமொழிக்குப்பங்கு ஒன்றும் ||— [கூடுக*] எண்பத்தொன்- [ப]தாம் வீடு ¹கொமாக்க[தி]ய[ர]தூம் நக்கன் சண்டைக்குப்பங்கு ஒன்றும் ||— [கூடுஎய*] தொண்டூர்தூம் வீடு தஞ்சாவூர் [பூ]லுக்குட்டத்து நக்கன் கல்லூர்க்குப்பங்கு ஒன்றும் ||— [கூடுஎ*] தொண்டூர்[பூ]லுக்கும் . வீடு பாரத்தகொண்டூர்தூம் நக்கன் [ப]ராத்தெருமாளுக்குப்பங்கு ஒன்றும் ||— [கூடுஉ*] தொண்டூர்[பூ]லுக்கும் வீடு திருப்பழனத்து நக்கன் கணவ- திக்குப்பங்கு ஒன்றும் [கூடுஎ*] தொண்டூர்[பூ]லுக்கும் வீடு பாம்பு- புணிக்[திரு]ப்ப[ர]தா[ரி]ராய[ர]தூம் நக்கன் குடிதாங்கிக்குப்பங்கு ஒன்றும் ||— [கூடுஎ*] தொண்டூர்[பூ]லுக்கும் வீடு திருக்கொள்ளம்பூதூர் நக்கன் செ[ய]- [மு]தெவிக்குப்பங்கு ஒன்றும் ||— [கூடுக*] தொண்டூர்[பூ]லுக்கும் வீடு கடம்பூர் [இ]ட்ட[ர]ச்சொண்டூர்தூம் நக்கன் தூ[க்]காண்க்குப்பங்கு ஒன்றும் ||— [கூடுஎ*] தொண்டூர்[பூ]லுக்கும் வீடு தஞ்சாவூர் [பூ]லுக்குட்டத்து நக்கன் பெற்றமைக்குப்பங்கு ஒன்றும் ||— [கூடுஎ*] [கலை- வீடு] [க]க்கன் க்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] [இரண்]டாம் வீடு இவ்வூர் நக்கன் கித்தகந்தரிக்குப்பங்கு ஒன்- [தும்] ||— [கூடுச*] [மு]ன்றும் வீடு [திரு]நெத்தா[ரி]னத்து நக்கன் [பட்]- [ட[ர]விக்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] காலாம் [விடு அரபு]ரத்து நக்கன் க[டு]ராணத்துக்கு.

[8.] ப்பங்கு ஒன்றும் ||— [கூடுஅ*] அஞ்சாம் வீடு ஆபிரத்தளி நக்கன் அ[க்]- தை[ப்பெ]ர[ண]னுக்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] ஆ[ர]ம் வீடு அந்- தளி [அ]வனி[டு]கெவ[ரி]ராய[ர]தூம் நக்கன் [ம]ழலை[ரி]லம்புக்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] [சு]ழா[ரி] வீடு இவ்வூர் இத்தளி நக்கன் [ந]கைமாணிக்- கத்துக்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] எட்டாம் வீடு இத்தளி நக்கன் [கு]- வம[ரி]க்க[டு]க்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] ஒன்பதாம் வீடு மிறை- யில் நக்கன் [த]யத்துக்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] பத்தாம் வீடு இவ்வூர் நக்கன் அரங்க[டு]க்குப்பங்கு ஒன்றும் ||— [கூடுஎ*] பத்தொன்- றாம் வீடு புறையாச்செரி நக்கன் [செ]ய[வா]ய[மு]ணிக்[டு]க்குப்பங்கு ஒன்றும் ||— [கூடுஅ*] பன்னிரண்டாம் வீடு [ம]தெவி[ரி]ராய[ர]தூம் நக்கன் பெ[ர]-

¹ கொடா looks like கொமாட; but the additional symbol may be due to a crack.

[பா]டவியம் ஒன்றுக்குக்க[த்தன் வதம] . . [வி]டங்களுக்குப்பங்கு இர[ண்]-
 மெ ||— [சாஉ௨*] மெற்படி ஒன்றுக்கு அன[ராய]ன் வாடிமாராயனுக்-
 குப்பங்கு இரண்டும் ||— [சாஉ௧*] மெற்படி ஒன்றுக்கு லுரஜுகுட்டன் [க]-
 ணவதிவாண, இருமடிசொழவாடிமாராயனுக்குப்பங்கு இரண்டும் ||— [சாஉ௨*]
 மெற்படி ஒன்றுக்கு பொக[யன் பொரியில]னன் மும்மடிசொழவாடிமாரா[ய]-
 னுக்குப்பங்கு இரண்டும் ||— [சாஉ௨*] உடுக்கை [வாசி]க்க ஒருவனுக்கு
 வீ[ர]சொழன் விட[வக]ன ரா[ஜ]ரா[ஜ]ஸ்ரீ[ஹவ]னுக்குப்பங்கு ஒன்றையும்
 ||— [சாஉ௧*] [டு]உ[த]ப[டி] ஒன்றுக்குக்க[த்தன் னு]கித்தனன ர[ஜ]ஜ-
 ராஜவதமல[வ]ரமவயக்குப்பங்கு ஒன்றை[ர]யும் ||— [சாஉ௧*] வீ[ணை]
 வாசிப்பார் இருவர்க்கு [லு]லு[ஜ]னனுக் [ரு]கித்தனன செ[ம்பியன்]வீ[ணை]-
 குகித்தனுக்குப்பங்கு மூன்ற[ர]யும் ||— [சாஉ௧*] இவன் செத்தந[ம]-
 மியில் இவ[ன்] ம[களைக்கொண்ட] இவ[ன்] . . . [ப] . . . 1

[11.] மகன் அ[ராய]ன் 2[ஸ]நாபிலனுக்குக்காணியாகவும் ||— [சாஉ௧*] ஆரியம்
 [ப]ரவொர் மூவர்க்கு [அ]ன[ராய]ன் அம்பலநாத[க] ஆன செ[ம்பியன்]வாடி-
 மாராயனுக்குப்பங்கு [ந]வனாயும் ||— [சாஉ௨*] தமிழ் [பா]ட ஒருவனுக்-
 குப்பட்ட[ர]வகன் கா[மா]ப[டு]ப[ரை]யனுக்குப்பங்கு ஒன்றை[ர]யும் ||—
 [சாஉ௧*] மெற்படி ஒன்றுக்கு [அ]மு[தன்] க[ர]வீ[தி]க்குப்பங்கு ஒன்றை[ர]யும்
 ||— [சாஉ௧*] மெற்படி ஒன்றுக்கு [வ]ரணராசி கூ[த]ந[னு]க்குப்பங்கு ஒன்றை[ர]-
 யும் ||— [சாஉ௧*] மெற்படி ஒன்றுக்கு [அ]ராய]ன் சூழிக்குப்பங்கு
 [ஒ]ன்றையும் ||— [சாஉ௧*] கொட்டிமத்தனம் ஒன்றுக்கு மா[ஜ]ய[ல]லனுக்குப்-
 பங்கு ஒன்றும் ||— [சாஉ௧*] மெற்படி ஒன்றுக்கு மா[ஜ]ய[ல]ல[ன]ன[து]ரைமக்கவாசி-
 குப்பங்கு ஒன்றும் ||— [சாஉ௧*] [மு]த்தி[கா]ச்சக்கு ஒன்று[த]த[யி]வன்
 [வி]க்கியண்ணனுக்குப்பங்கு ஒன்றும் ||— [சாஉ௧*] மெற்படி ஒன்றுக்கு மும்-
 [ம]டி[டு]சாமுத்தெரி[ந]த[ஆ]ணைப்பாகரில் [ரு]மறி நாதனுக்குப்பங்கு ஒன்றும்
 ||— [சாஉ௧*] மெற்படி ஒன்றுக்கு [தஞ்ச]ரலுர் எரிபூர்நட்டுத்[த]னி உவைச்-
 சன் [டு]ப[ர]கா[னி] தொண்டயனுக்குப்பங்கு ஒன்றும் ||— [சாஉ௧*] பக்-
 வாடி அமுதி[டு]சொழத்தெரிந்தவலங்கை[டு]வெனக்கார[ரி]ல் ஐயாதன் அ[ய]ரிக்க-
 குப்பங்கு மு[க்]காலும் ||— [சாஉ௧*] மெற்படி கூ[க]ிய[ய]பரிவாமணித்தெரிந்-
 தவலங்கை[டு]வெ[ணை]க்கா[ரி]ல் சத்தி ஆருக்குப்பங்கு முக்காலும் ||— [சாஉ௧*]
 மெற்படி சித்தவி[டு]தவ[ன]நாட்டு [ஆ]ஜ[ர]க[ரு]ம[ந]த[கு]க்காலும் [ப]ாதப[டு]-
 வ[ன்] ஆச்சன் பிச்சனுக்குப்பங்கு முக்காலும் ||— [சாஉ௧*] மெற்படி
 3[ஸ]நாபிலனுக்கு[டு]த[ரி]ந்[த]வ[ல]ங்கை[டு]வெ[ணை]க்கா[ரி]ல் சத்தி [டு]ப[ர]ன[ன]-
 னுக்குப்பங்கு மு[க்]காலும் ||— [சாஉ௧*] மெற்படி வீ[ர]சொழ[அ]னு-
 க்கில் காபன் [ஐ]யாத[னு]க்குப்பங்கு முக்காலும் ||— [சாஉ௧*] [ம]ர-

[12.] தீய[ல]லில் எழுபத்தைய்க[ல]ல் [வ]ரய்க்கும் பங்கு முக்காலும் ||— [சாஉ௧*] ராஜ-
 [கண்]டியவத்தெரிந்[த]வலங்கை[டு]வெ[ணை]க்கா[ரி]ல் [ப]ட்டாலவன் அ[ம்]பலத்துக்குப்-
 பங்கு மு[க்]காலும் ||— [சாஉ௧*] மா[ஜ]ய[ல]லில் குப்பை [திருமண]குசெரிக்க-
 குப்பங்கு முக்காலும் ||— [சாஉ௧*] தஞ்சரலுர் லுரஜுகுட்டன்[து] உவைச்-
 சன் [ஐ]யாத[ன்] கண்ட[ரா]ச்சனுக்குப்பங்கு முக்காலும் ||— [சாஉ௧*]
 ராஜராஜத்தெரிந்[த]வல[ங்]கை[டு]வெ[ணை]க்கா[ரி]ல் வரணன் சீரானனுக்குப்ப[டு]-
 க்கு முக்காலும் ||— [சாஉ௧*] [பா]ர[ந]த[கு]க்கொ[ங்]கவாளில் [கி]ரத்தி நாதனு-
 க்குப்பங்கு மு[க்]காலும் ||— [சாஉ௧*] இவன் செத்தநம[யி]ல் இவ[ன்] தம்பி
 கி[ர]த்தி வீணைநாய்க்குக்காணியாகவும் ||— [சாஉ௧*] கவி[டு]ல[ல]ன[ன]த்தெரிந்-
 தவலங்கை[டு]வெ[ணை]க்கா[ரி]ல் ஊற்றெண்ண[ம்]ன் [ரு]மறிக்குப்பங்கு முக்க[ர]-
 ளும் ||— [சாஉ௧*] இவன் செத்தநம[யி]ல் [இ]வ[ன்] தம்பி ஊற்றெண்ண[ம்]ன்

1 The reading சிற்றப்பன் is not impossible. 2 Read லரூர. 3 Read ஸநாபிலனும.

[ள] [க்]குந்[கா]ணியாகவும் ||— [சாளுக*] மூ[ர்*]த்தவிசுரோஜா[ண]த்தெ-
 [ரி]த்தவல[ன்]க[ெ]வெனக்காறில் மங்க[வ]ன் மாணிக்கப்பங்கு மு[க்]காலும் ||—
 [சாளுக*] இப்படைத்த[ன்]டன் கம்பனூக்குப்பங்கு மு[க்]காலும் ||— [சாளுக*]
 இப்படை[ட] ஆளுர் தெவனூக்குப்பங்கு மு[க்]காலும் ||— [சாளுக*] மும்-
 மடிசொழத்தெரித்தபரி[க்]காறில் கண்டி[டி] கா[ளி]க்குப்பங்கு முக்காலும் ||—
 [சாளுக*] இர[ண]வி[வ]யிமத்தெ[ரி]த்த[வ]ல[ன்]க[ெ]வெனக்கா[ரி]ல் அடி[க்]ள்
 செட்டிக்குப்பங்கு மு[க்]காலும் ||— [சாளுக*] சித்தவி[தெ]வனகாட்டு ஆ[ல]யூ[ர்]க்-
 கூற்றத்துக்கள[ர்]கள்முன்னியூர் உவைச்சன் [க]ளரி ஆச்சனூ[க்]துப்பங்கு மு[க்]-
 காலும் ||— [சாளுக*] [த]ஞ்சாலூர்த்தஞ்சை[மா]ம[னி]க்கொயில் வீர[ெ]சா[மு]-
 அணூ[க்]கள் ப[ரா]த்த[க்]ள் விமனூக்குப்பங்கு முக்காலும் ||— [சாளுக*]
 இவ்[ல]யூர் ஜய[லி]மதளி [வி]சொழஅ[ண]க்க[ள்] க[டி]-

[13.] ரன் காலகாலனூ[க்]ருப்பங்கு மு[க்]காலும் ||— [சாளுக*] இ[த்]தளி வீர[ெ]சா[மு]-
 அ[ண]க்க[ள்] [டி]ர[ந]க்[ள்] சீரா[ண]னூ[க்]ருப்பங்கு முக்காலும் ||— [சாளுக*]
 இத்தளி வீர[ெ]சா[மு]அ[ண]க்க[ள்] தெவன் செங்கு[ள]வனூக்குப்பங்கு மு[க்]காலும்
 ||— [சாளுக*] விசுரோஜா[ண]த்தெரித்தவல[ன்]க[ெ]வெனக்காறில் இராமன் கம்-
 [ப]னூக்குப்பங்கு முக்காலும் ||— [சாளுக*] [இ]ணையராஜரா[ஜ]த்தெரித்தவல-
 ன்கக[ெ]வெனக்காறில் ஆர்ச்சன் ஆ[ட]வ[ல்]வானூக்குப்பங்கு மு[க்]காலும் ||—
 [சாளுக*] ராஜகண்டியவத்தெரித்தவல[ன்]க[ெ]வெனக்காறில் உத்த[ம்]ன் கூத்த-
 னூக்குப்பங்கு முக்காலும் ||— [சாளுக*] திருவாய்க்கெழி ஒன்றுக்குமாள்
 ஜயமா[ன]ன[ா] மும்ம[டி]சொழக்கடிக்கைமரா[ய]னூக்குப்பங்கு ஒன்றும் ||—
 [சாளுக*] மெற்படி ஒன்றுக்குமா[ள்] அ[ரு]மொழியான் ராஜரா[ஜ]த[க்]டிக்கை-
 மரா[ய]னூக்குப்பங்கு ஒன்றும் ||— [சாளுக*] மெற்படி ஒன்றுக்கு ராஜ-
 [ெ]க[வ]ரி கெதண்டராமன[ா] ஜயக்கொண்டசொழக்கடிக்கைமரா[ய]னூக்குப்பங்கு
 ஒன்றும் ||— [சாளுக*] மெற்படி ஒன்றுக்கு ஆர்ச்சன் உ[தி]மி[ழ]வ[ன]ன[ா] அ[ழ]-
 [கி]ய[ெ]சொழக்கடிக்கைமரா[ய]னூக்குப்பங்கு ஒன்றும் ||— [சாளுக*] மெற்படி
 ஒன்றுக்கு [வ]ரா[ண]யூ[க்]வ[ெ]ர[ஸ]நிவன[கா]ட்டு மீய[ெ]செங்கினகாட்டு வக்காரமா[ன]
 [தி]ருநாராயண[வ]துக[ெ]வெனக்காறில் மொகி[ய]ன் சொமன் பரா[த்]த[ரு]மா[ன]னூ-
 குப்பங்கு ஒன்றும் ||— [சாளுக*] தளிச்செரிப்பெ[ன்]ட[ெ]கு[க்]க்கும் மா[த]லீ-
 [க்]குக்கும் நாயகஞ்செய[ய] சாஜூர் பரஞ்சொ[தி]க்குப்பங்கு இர[ண்]டெம் ||—
 [சாளுக*] மெற்படி [ெ]க[ா]வி[க்] [ெ]சாமனூ[க்]ருப்பங்கு இர[ண்]டெம் ||—
 [சாளுக*] கணக்கு சித்தவி[தெ]வனகாட்டு [வி]சொழவனகாட்டுச்செய்ப்பங்கு-

[14.] டையா[த்]தன்னி[க்]சை[ச] சௌலி[ட]ய[க்]கனூக்குப்பங்கு [இர[ண்]டெம்] ||— [சாளுக*]
 [இ]வ[ன]னூ[க்]ரு[க்]கிழக்க[ண]க்கு எழுதுவா[ர்] இரு[வ]ர்க்குப்பொரப்பங்கு முக்க[ா]-
 வரகப்பங்கு ஒன்றாயு[ம்] ||— [சாளுக*] வரா[ண]யூ[க்]வ[ெ]ர[ஸ]நிவனகாட்டு மீய-
 செங்கின[கா]ட்டுக்கடை[ய்க்]ரு[டைய]ர[ன்] மா[தெ]வன் சி[வி]வொ[க்]ச[ந்]தரனூ-
 குப்பங்கு இர[ண்]டெம் ||— [சாளுக*] இவனூக்குக்கிழக்க[ண]க்கு எழுதுவா[ர்]
 இரு[வ]ர்க்குப்பொரப்பங்கு முக்காலாகப்பங்கு ஒன்றாயு[ம்] ||— [சாளுக*]
 கூதியுரிவாரினிவனகாட்டுத்திருவாரூ[க்]க[ந்]த[த்]துக்கிழக்குடையா[ள்] க[க்]ச[ள்]
 பெருமனூக்குப்பங்கு இர[ண்]டெம் ||— [சாளுக*] இவனூக்குக்கிழக்க[ண]க்கு எழு-
 துவா[ர்] இரு[வ]ர்க்குப்பொரப்பங்கு முக்காலாகப்பங்கு ஒன்றாயு[ம்] ||— [சாளுக*]
 சித்தவி[தெ]வனகாட்டு கல்லூ[ர்]காட்டு மாக்குடையா[ள்] ஜயா[ள்] பொற்கவ-
 ரனூக்குப்பங்கு இர[ண்]டெம் ||— [சாளுக*] இவனூக்குக்கிழக்க[ண]க்கு எழு-
 துவா[ர்] இரு[வ]ர்க்குப்பொரப்பங்கு முக்க[ா]லாகப்பங்கு ஒன்றாயு[ம்] ||—
 [சாளுக*] [உ]வ[ல்]சுக்கு உள்[ப]டெம் சித்தவி[தெ]வனகாட்டு கல்லூ[ர்]காட்டு
 கல்லூராகிய பஞ்ச[வி]ந்நெறாடிவிஜய[வ]துக[ெ]வெனக்காறில் ஜ[ய]ன் பொ[ய்]யிதிக்கு-
 தன்னெற்றம் ஆள் பதினொருவ[ர்]க்குப்பொர[த்]பங்கு அனாயாகப்பங்கு ஐஞ்சை-
 யும் ||— [சாளுக*] மெற்படி [ச]டைகொட்டிகளில் [த்]ரமொ[தி]ச[ன்] செட்-

டிக்குத்தன்¹னெற்றம் ஆள் ப[தி]னெருவர்க்குப்பொரம்புக்கு அனையா²க[ப்]-
 ப[து]கு அஞ்சையும் ||— [சாஅக*] மெற்படிக்கு உள்படும் சகடைகொட்டி-
 களில் . பி அ[ச]ங்கத்தக்குத்தன்னெற்றம் ஆள் ப[தி]னெருவர்க்குப்பொரம்பு-
 [15.] ப[து]கு அனையா²க[ப்]ப[து]கு ஐஞ்சனையும் ||— [சாஅஉ*] மெற்படிக்கு உள்ப-
 டும் சகடைகொட்டிகளில் சாத[த]ன் அ[ம்]பலத்துக்குத்தன்னெற்றம் ஆள்
 பதினெருவர்க்குப்பொரம்புக்கு அனையாகப்பங்கு ஐஞ்சனையும் ||— [சாஅக*]
 மெற்படிக்கு உள்படும் சகடைகொட்டிகளில் சத்தி இரண்டெ[க]ளனுக்குத்தன்-
 நெற்றம் ஆள் பதினெருவர்க்குப்பொரம்புக்கு அனையாகப்பங்கு ஐஞ்ச-
 னையும் ||— [சாஅச*] மெற்படிக்கு உள்படுத்தடி மா[து]ம் அ[ன]ாயன் உதை-
 [யம]சத்தாண்டனக்குத்தன்னெற்றம் ஆள் பதினெருவர்க்குப்பொரம்புக்கு
 அனையாகப்பங்கு ஐஞ்சனையும் ||— ஆக இவர்களை பா[த]வக்காணி பெறவும்
 ஆக இப்படி காணி [பெ]ற்றுப்பணி செய்யவும் ||— [சாஅடு*] [தி]ருப்-
 பள்ளித்தெ[த]ரங்கல் பிடிக்கும் [சாஅள*] நீ[ச]த்தெனியான் ஒருவனுக்குப்பங்கு ஒன்-
 றும் ||— ஆள் பதினமர்க்குப்பொரம்புக்கு எட்டு மா[து]ம் ஆக [உ]டை-
 ய[ச*]ன் திருவிசுவாசான மும்[மடி]சாழ[த]தெ[ச]க்க[ம்]பெயைய[ன]ுக்கும்
 குப்படி வன்னியான கந்தியஸரிவாம[னி]த்தெ[த]ரங்க[ம்]பெயைய[ன]ுக்கு[மா]கப்-
 பங்கு ஐஞ்சம் ||— [சாஅக*] விளக்குடையர்களுக்கு உள்படவான் ஒருவனுக்-
 குப்பங்கு ஒன்றும் ||— ஆள் எழினுக்குப்பொரம்புக்கு அனையாகப்பங்கு
 மூன்றாயும் ஆகப்புவளிசெ[ச]கான் கற்பகமான பஞ்சவன்பெயைய[ன]ுக்குப்ப-
 பங்கு காலையாக ||— [சாஅள*] நீ[ச]த்தெனியான் காலவர்க்குப்பொரம்பு-
 பங்கு அனையாக மெற்படிய[ர]னுக்குப்பங்கு இரண்டும் ||— [சாஅய*] ஏன்-
 னையன் இ[ரு]வர்க்குப்பொரம்புக்கு மூக்காலாக மெற்படிய[ர]னுக்குப்பங்கு ஒன்-
 றனையும் ||— [சாஅக*] திருமடைப்பள்ளிக்கு[ச]வ[ர்]க்கு உள்படவான் ஒரு-
 வனுக்குப்பங்கு ஒன்றும் ||—
 [16.] ஆள் ப[தி]ன்மர்க்குப்பொரம்புக்கு அ[ன]ையமாக சூரஸிவாமணிப்பெருத்தெரு-
 வில் குசுவர்க்குப்பங்கு ஆறும் ||— [சாசூ*] வண்ணத்தார்கள் இ[ரு]வர்க்-
 குப்பொரம்புக்கு ஒன்றாக இத்தெருவில் ஈர[ம்]கொள்ளிகளுக்குப்பங்கு இரண்-
 டும் ||— [சாசூ*] [ச]ரவிதிமை [செ]ய்ய ஒருவனுக்கு அ[ன]ையன் ம[ண]-
 னிவிக[ன]ன செம்பியன்[பெ]ருங்க[ர]வி[தி]க்குப்பங்கு அனையும் ||— [சாசூ*]
 மெற்படி ஒன்றுக்கு ஆச்சன் திருவெக்கட[ம]ரன் ராஜராஜப்பெருங்க[ர]வி[தி]க்-
 குப்பங்கு அனையும் ||— [சாசூ*] [ச]ரவிசெ[ய]ஞ்செய்ய இ[ரு]வர்க்கு [செ]ய-
 [த]ரன் நெத்தானன் ஆன் ராஜராஜப்பெரு[ந]ரவிசெ[ய]னுக்குப்பங்கு ஒன்றும்
 ||— [சாசூ*] திரு ஒருவனுக்கும் கீ[ம்]ஆள் இ[ர]ண்டுக்கும் அணையன்
 [ஆ]தித்தன[ன] செம்பியன்[செ]ர[ம்]பெருங்கணிக்[ரு]ப்பங்கு இரண்டும் ||—
 [சாசூ*] மெற்படி ஒருவனுக்கும் கீ[ம்]ஆள் இரண்டுக்கும் [ப]ராத்தகன்
 [வ]ரண[சூ]ரவாசனி ஆன் ராஜராஜமணி[த]ரவிச[ர]ஜனுக்குப்பங்கு இரண்டும் ||—
 [சாசூ*] [செ]ய்வ[ர]ர் இ[ரு]வர்க்கு அ[ன]ையன் பவ[ரு]த்-
 [தி]ர[ன]ன பஞ்ச[வ]ன்மக்க[வ]ப்பெ[ய]ைய[ன]ுக்குப்பங்கு மூன்றும் ||— [சாசூ*]
 அம்பட்டன் கொன் சட[ந]க[ய]ரன் ராஜராஜப்பெரு[ம]கரையனுக்குப்பங்கு
 ஒன்றும் ||— [சாசூ*] தய்யான் ஒருவனுக்குத்தெவன் கவ[ந]ிய[ன] [வி]ர-
 செழப்பெருத்த[ய]பானுக்குப்பங்கு ஒன்றும் ||— [சாசூ*] மெற்படி ஒன்-
 றுக்கு சிப்பன் மழபடியான கொளாத்தகப்பெருத்தய்ய[ர]னுக்கு[ப்]பங்கு ஒன்-
 றும் ||— [சூ*] ர[த]த்த[ய]யான் ஆச்சன் கருத்திட[த]டைக்குப்பங்கு ஒன்-
 றையும் ||— [சூ*] [செ]ய்வ[ர]ர் ஒருவனுக்கு இடைக்கரை[கா]நிய[ன] [சூ*]
 யஸரிவாமணிப்பெருங்க[ன]னனுக்குப்பங்கு ஒன்றும் ||— [சூ*]

¹ தய்யானுக்கு is corrected from. ஒன்னனுக்கு. ² ச appears to be corrected from ச.

[17.] தச்சாவாயு-யு ஒன்றுக்குப்பங்கு [ஒன்மறை]யும் ஆன் இரண்டுக்குப்பங்கு
 ஒன்றையும் ||— ஆக விசொழன் குஞ்சாமல்வனான ராஜராஜப்பெருந்தச்-
 சனுக்குப்பங்கு மூன்றும் ||— [இராக*] தச்ச ஒன்றுக்குக்குணவன் மதாராந்த-
 [கரு]வ நத்தவினொதப்பெருந்தச்சனுக்குப்பங்கு முக்காலும் ||— [இராக*]
 மெற்படி ஒன்றுக்கு இவந்தி சடையனான [கண்டரா]நித்தப்பெருந்தச்சனுக்-
 குப்பங்கு முக்காலும் ||— [இராக*] பாணன் உத்தமன் குற்றியான
 அ[ரி]குலசெவளி[ச்சா]க்கை[க]க்குப்பங்கு ஒன்றையும் ||— [இராக*] மெற்படி
 ஜயாநன் அறிஞ்சிக்குப்பங்கு [ஒன்றையும்] ||— [இராக*] மெற்படி அ[ப]ரா-
 யிதன் [வ]டவாபிவான பல்ல[வன்]சாக்கைக்குப்பங்கு ஒன்றையும் ||— [இராக*]
 மெற்படி உ[டு]ஜர[மி]ஞ்சிக்குப்பங்கு ஒன்றையும் ||— [இராக*] க[ண்]கா[ணி]-
 தத்தடான்மை செய்ய ஓசாநிட்டுப்பணி செய்விந்த[து]க்கொ[ன்ன]ப்பெயுவ[ர]-
 னுத் உடையார் ஸ்ரீராஜ[ராஜ]ம[டி]வர் [சி]யுதனத்த[து]க்க[ண்]காணித்திட்டான்
 கூத்தன் [கணவதி]யான [கூ]யியபிவாபிணிப்பெருந்தட்டாலுக்குப்பங்கு
 ஒன்று ||— [இராக*]

TRANSLATION.

1. Hail ! Prosperity ! Until the twenty-ninth year (of the reign) of Kō-Rājakēsarivar-
 man, *alias* Śrī-Rājarājadēva, who, etc., — the lord Śrī-Rājarājadēva had (1) given
 (a number of) *Nivandakkāzar* as *Nivandakkāzar* of the lord of the Śrī-Rājarājēsvara (temple),
 and (2) transferred (a number of) temple women² from (other) temple establishments³ of the
 Chōla country (*Śōra-maṇḍalam*) as temple women of the lord of the Śrī-Rājarājēsvara
 (temple). To (these persons) shares (*paṅgu*) were allotted as allowance (*nibandha*). (The value)
 of each share (which consisted of the produce) of (one) *vēli* of land, was to be one hundred *kalam*
 of paddy, (measured) by the *marakkāl* called (after) *Āḍavallān*, which is equal to a *rājakēvari*.
 Instead of these among these sharcholders, who would die or emigrate, the nearest relations
 of such persons were to receive that allowance (*kāṅu*) and to do the work. If the nearest
 relations were not qualified themselves, (they) were to select (other) qualified persons, to let
 (these) do the work, and to receive (the allowance). If there were no near relations, the (other)
 incumbents of such appointments⁴ were to select qualified persons from those fit for such
 appointments, and the person selected was to receive the allowance. Accordingly, (the names
 of these persons) were engraved on stone, as the lord Śrī-Rājarājadēva had been pleased
 to order.

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

3. To [Ś]ē[ra]maṅ[gai], a girl⁵ (who has been transferred from the establishment of the
 temple) of Lōkamahādēvi-Īśvara at Tiruvaiyāru, (and who resides in) the first house
 of the southern row (*śiragu*) of the temple street on the south (of the temple), one share.

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

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

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

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

See page 256, note 4.

⁵ தக்கள் probably stands for தக்கினை (Sanskrit *nagnī*), as அம்மன் and அக்கன் for அம்மை and அக்கை ; see page 8, note 4.

⁶ According to Mr. Vonkayya's account in the *Madras Christian College Magazine* for May 1891, a small shrine, which is now called Uttara-Kailāsa, in the Pañchanadīśvara temple at Tiruvaiyāru (see p. 258, note 4), bears several inscriptions of Rājarāja and Rājendra-Chōla, which record that this shrine was built by Tandi-śattiviṅṅiyār (i.e., Dantiśakti-Viṅṅi), *alias* Lōkamahādēvi, a queen of Rājarājadēva, and that it was therefore called Lōkamahādēvi-Īśvara. This is evidently the shrine to which paragraph 3 refers.

4. To [Ira]namugarâ [mi], a girl of the same temple, (*who resides in*) the second house, one share.
5. To Udâram, a girl of the same temple, (*who resides in*) the third house, one share.
6. To [Pa]ttâli,¹ a girl of the same temple, (*who resides in*) the fourth house, one share.
7. To Eḍutta[pâdam],² a girl of the same temple, (*who resides in*) the fifth house, one share.
8. To Śōṛakulasundari, a girl of the same temple, (*who resides in*) the sixth house, one share.
9. To Êkavîri, a girl of the same temple, (*who resides in*) the seventh house, one share.
10. To Râja[k]êsari, a girl of the Tiru[kkârōṇam] (*temple*) at Nâgapaṭṭaṇam,³ (*who resides in*) the eighth house, one share.
11. To Têsihchi, a girl of the Kôyiltali (*temple*) in the same village, (*who resides in*) the ninth house, one share.
12. To Periya-Têsihchi, a girl of the same temple, (*who resides in*) the tenth house, one share.
13. To Vichchâdiri (*i.e.*, Vidyâdharî), a girl of the Tirukkârōṇam (*temple*) in the same village, (*who resides in*) the eleventh house, one share.
14. To Māraikkâḍu,⁴ a girl of the same temple, (*who resides in*) the twelfth house, one share.
15. To Ammâri, a girl of the Naḍuviltali (*temple*) in the same village, (*who resides in*) the thirteenth house, one share.
16. To Tiruvaiyâru,⁵ a girl of Râja[k]êsa[ri]nallâr, (*who resides in*) the fourteenth house, one share.
17. To Tillai-Aṛagi,⁶ a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the fifteenth house, one share.
18. To Echchu[ma]ṇḍai, a girl of the same temple, (*who resides in*) the sixteenth house, one share.
19. To Parami, a girl of Pagavadiśêri (*i.e.*, Bhagavati-śêri), (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.
20. To [Tillai]kkar[ai]śu, a girl of Tiruvîḍaimarudil,⁷ (*who resides in*) the eighteenth house, one share.
21. To Ara[gi], a girl of the same village, (*who resides in*) the nineteenth house, one share.
22. To Śaduri, a girl of the same village, (*who resides in*) the twentieth house, one share.
23. To Maduravâśagi, a girl of the same village, (*who resides in*) the twenty-first house, one share.

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

² See page 257, note 1.

³ This is Negapatam in the Tanjore district. The Tirukkârōṇam temple, which is referred to in the *Periapurâṇam* as *περοπαεραπερεσω*, is now called Kâyarôhânasvâmin and still contains inscriptions of Râjarâja, Râjendra-Chôla and other Chôla kings. In these inscriptions, Negapatam is called Nâgapaṭṭaṇam or Śōṛakulavallipattāṇam. The two Leyden grants have the forms Nâgapaṭṭaṇam and Śōṛakulavallipattāṇam.

⁴ See page 258, note 3.

⁵ See page 258, note 4.

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

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

24. To Mâdêvaḍigal, a girl of the same village, (*who resides in*) the twenty-second house, one share.
25. To , a girl of the same village, (*who resides in*) the twenty-third house, one share.
26. To [I]ra[vikulamâṇikkam], a girl of the Kômâkkam[bh]iśvara (*temple*), (*who resides in*) the twenty-fourth house, one share.
27. To Ârâr,¹ a girl of the Mu[llâr]na[kkaṇṭali] (*temple*) at Paraiyâr, (*who resides in*) the twenty-fifth house, one share.
28. To Virâṇi, a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the twenty-sixth house, one share.
29. To Teṇṇavaṇmâdêvi, a girl of the same temple, (*who resides in*) the twenty-seventh house, one share.
30. To Tiruvaiaiar, a girl of Avaṇinârâyaṇapuram, (*a quarter*) of the same village, (*who resides in*) the twenty-eighth house, one share.
31. To Mâdêvaḍigal, a girl of the Teṇṭali (*temple*) at Paraiyâr, (*who resides in*) the twenty-ninth house, one share.
32. To [Puga]ri, a girl of the Śrîrâri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the thirtieth house, one share.
33. To [Pâ]ñjâdi, a girl of the Ti[g]aippi[r]ât[ti]-Īśvara (*temple*) in the same village, (*who resides in*) the thirty-first house, one share.
34. To Karaṇaviechâdiri, a girl of the same temple, (*who resides in*) the thirty-second house, one share.
35. To Śangi, a girl of the Eriyârñâtṭuttali (*temple*) at Tanjâvur, (*who resides in*) the thirty-third house, one share.
36. To Ta[ra]ṇi, a girl of the same temple, (*who resides in*) the thirty-fourth house, one share.
37. To Ś[e]ṭṭi, a girl of the same temple, (*who resides in*) the thirty-fifth house, one share.
38. To Aravam, a girl of the same temple, (*who resides in*) the thirty-sixth house, one share.
39. To Nakkam, a girl of the same temple, (*who resides in*) the thirty-seventh house, one share.
40. To Śîruḍaiyâl, a girl of Periyataḷiechêri, (*a quarter*) of Tiruvâr, (*who resides in*) the thirty-eighth house, one share.
41. To Pa[rav]ai,² a girl of the [Brahmiśvara] (*temple*) in the same village, (*who resides in*) the thirty-ninth house, one share.
42. To Maṇalaiechilambu, a girl of Periyataḷiechêri, (*a quarter*) of the same village, (*who resides in*) the fortieth house, one share.
43. To Âr[â-a]mudu, a girl of the Tiruvaraneṇi (*temple*) in the same village, (*who resides in*) the forty-first house, one share.
44. To Śikaṇḍi,³ a girl of the Arumōri-Īśvara (*temple*) in the same village, (*who resides in*) the forty-second house, one share.
45. To Parânderumâṇ, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the forty-third house, one share.

¹ See page 257, note 6.

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

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

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

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

48. To Śōdi[vi]lakkku, a girl of the Brahmiśvara (*temple*) at Tiruvārūr, (*who resides in*) the forty-sixth house, one share.

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

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

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

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

53. To [Vira-Śō]ri, a girl of the Tañjaimāmanikkōyil (*temple*) at Tañjāvūr, (*who resides in*) the fifty-first house, one share.

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

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

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

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

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

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

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

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

62. To [N]ān[jū]ri, a girl of the Arikulakēsari-Īśvara (*temple*) in the same village, (*who resides in*) the sixtieth house, one share.

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

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

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

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

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

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

³ See page 253, note 1.

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

67. To U[daiyam], a girl of the Avaṇinârâyana-Vinnagar (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.
68. To K[â]makk[ô]ḍi, a girl of the Ti[rumâgâlam] (*temple*) in the same village, (*who resides in*) the sixty-sixth house, one share.
69. To Niehchal, a girl of the Mudubagavartaḷi (*temple*) in the same village, (*who resides in*) the sixty-seventh house, one share.
70. To Ku[p]pai, a girl of the Tiruviṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.
71. To [Vidi]vi[ḍangi],¹ a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.
72. To the younger Nakkam, a girl of the same temple, (*who resides in*) the seventieth house, one share.
73. To the elder Nakkam, a girl of the same temple, (*who resides in*) the seventy-first house, one share.
74. To Dha[rani]va[r]âhi, a girl of the Ittâchchi-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-second house, one share.
75. To Mâdêvi, a girl of Tirumaraikkâdu, (*who resides in*) the seventy-third house, one share.
76. To Ammâri, a girl of Vidaiyapuram, (*who resides in*) the seventy-fourth house, one share.
77. To tâppagai, a girl of Vêḷûr, (*who resides in*) the seventy-fifth house, one share.
78. To Tirunilaganḍi,² a girl of Nayadīrapuram, (*who resides in*) the seventy-sixth house, one share.
79. To [M]â[uāba]rani, a girl of Vīrapuram, (*who resides in*) the seventy-seventh house, one share.
80. To Peṅṅatirū, a girl of the Tirumērraḷi (*temple*) at Pâchchil, (*who resides in*) the seventy-eighth house, one share.
81. To Śôṅam; a girl of the Tiruvâchchirâmam (*temple*)³ in the same village, (*who resides in*) the seventy-ninth house, one share.
82. To Śēngulam, a girl of the Tirumērraḷi (*temple*) in the same village, (*who resides in*) the eightieth house, one share.
83. To , a girl of Vīrapuram, (*who resides in*) the eighty-first house, one share.
84. To Porkēsi, a girl of Tirukkollambûdûr, (*who resides in*) the eighty-second house, one share.
85. To Ârâ[yi]ra[m], a girl of the same village, (*who resides in*) the eighty-third house, one share.
86. To Tillaikkâtṭi, a girl of Karpagadânipuram, (*who resides in*) the eighty-fourth house, one share.
87. To Ârâr, a girl of the same village, (*who resides in*) the eighty-fifth house, one share.

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

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

³ The name of this temple is the source of Tiruvâsi, the name of a village near Śrīraṅgam on the northern bank of the Kollīḍam river. This follows from the inscriptions of the Śaiva temple at Tiruvâsi, the modern name of which is Śamivanēśvara, but which, in two of its Chôla inscriptions, is called Pâchchil-Tiruvâsrâmam. The *Periyapurâḍam* has the form Pâchchil-Âchchirâmam.

88. To Śāmuṇḍi, a girl of the same village, (*who resides in*) the eighty-sixth house, one share.
89. To [A]b[aiy]am, a girl of Talichchâttaṅguḍi, (*who resides in*) the eighty-seventh house, one share.
90. To Tirumāgālam, a girl of the Bra[hmakutt]am (*temple*) at Tañjāvūr, (*who resides in*) the eighty-eighth house, one share.
91. To [Pi]chehi, a girl of the same temple, (*who resides in*) the eighty-ninth house, one share.
92. To [Tiruvādi]ga[ī], a girl of [Pa]llavanā[raṇapur]am, (*who resides in*) the ninetieth house, one share.
93. To Śāt[t]am, a girl of Tirumaraikkāḍu, (*who resides in*) the ninety-first house, one share.
94. To Tirumalai, a girl of the same village, (*who resides in*) the ninety-second house, one share.
95. To Vi[k]kīra[ma]tōṅgi,¹ a girl of the Lōkamahādēvi-Īśvara (*temple*) at Tiruvaiyāru, (*who resides in*) the first house of the northern row of the same temple street, one share.
96. To Pu[ga]ri,² a girl of the same temple, (*who resides in*) the second house, one share.
97. To [M]ānikkam, a girl of Mīraiyil, (*who resides in*) the third house, one share.
98. To [Mādēvi], a girl of Periyatalichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the fourth house, one share.
99. To Tirumālaṭṭānam,³ a girl of the same temple, (*who resides in*) the fifth house, one share.
100. To [Ārūr], a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixth house, one share.
101. To Kaṇḍiyār,⁴ a girl of Periyatalichchēri, (*a quarter*) of the same village, (*who resides in*) the seventh house, one share.
102. To Āchcham, a girl of the Ulagīśvara (*temple*) in the same village, (*who resides in*) the eighth house, one share.
103. To Aravam, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the ninth house, one share.
104. To Ka[ra]mbiyam, a girl of the same temple, (*who resides in*) the tenth house, one share.
105. To Kaṇḍiyār, a girl of Periyatalichchēri, (*a quarter*) of the same village, (*who resides in*) the eleventh house, one share.
106. To [Vi]di[vi]daṅgi, a girl of the same temple, (*who resides in*) the twelfth house, one share.
107. To Inūḷavāñji, a girl of the Avaiṇārāyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the thirteenth house, one share.

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

² Tiruvārūr-Mūlāṭṭānam is mentioned in the *Periyapurāṇam*. In a Tamil and Sanskrit inscription which I have quoted on page 153, the Tyāgarājasvāmin temple at Tiruvārūr is called ஸ்ரீமலேசுவரேசுவரேஸ்வரீ and श्रीमलेश्वरस्य मूलशक्तिः. Accordingly, both the *Periyapurāṇam* and paragraph 99 of the present inscription presuppose the existence of the Tiruvārūr temple.

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

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

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

² Compare page 259, note 4.

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

128. To Âḍavallāi,¹ a girl of the Pagaividai-Īśvara (*temple*) at Paṟuvār, (*who resides in*) the thirty-fourth house, one share.

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

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

131. To Mādēvaḍigal, a girl of the Eriyārnatṭuttali (*temple*) at Tañjāvūr, (*who resides in*) the thirty-seventh house, one share.

132. To [Po]u[ṇāla]ma[ndāl], a girl of the Vikramavijaya-Īśvara (*temple*) at Jananāthapuram, (*who resides in*) the thirty-eighth house, one share.

133. To [Kārāyil],³ a girl of the Śrī[pādi-Viṇṇaga]r (*temple*) at Pāmbuṇi, (*who resides in*) the thirty-ninth house, one share.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

² This woman may be named after the Tiruṇṅōyil temple at Kaḍambūr (see paragraph 70), or after the Iṅgōyil temple at Mīyachchūr, which is mentioned in the *Periyapurānam*.

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

148. To [Śi]ttiravalli, a girl of the Śritāri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the fifty-fourth house, one share.
149. To Nallār, a girl of the Nigalaṅgi-Īśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.
150. To [Peruvaṛi], a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.
151. To Śemāṇi, a girl of the Tiruvilaṅḡyil (*temple*) at Kaḍambār, (*who resides in*) the fifty-seventh house, one share.
152. To [K]ḡṇaḡi, a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.
153. To [Nam]bu[ḡari], a girl of the Tiruvaraneri-Īśvara (*temple*) at Tiruvārūr, (*who resides in*) the fifty-ninth house, one share.
154. To Tirumūlattāṇam, a girl of Periyataḡichchēri, (*a quarter*) of the same village, (*who resides in*) the sixtieth house, one share.
155. To [Sōma]nāḡi, a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixty-first house, one share.
156. To I[rāmi], a girl of Periyataḡichchēri, (*a quarter*) of the same village, (*who resides in*) the sixty-second house, one share.
157. To Eḡ[chuma]ṇḡai, a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixty-third house, one share.
158. To Sun[ḡa]ra-Śōḡi, a girl of the Tirumaṇḡali (*temple*)¹ in the same village, (*who resides in*) the sixty-fourth house, one share.
159. To Pandal, a girl of the Ulaḡīśvara (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.
160. To [Kā]mi, a girl of the Avaṇinārāyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the sixty-sixth house, one share.
161. To Āś[āra]paṇḡa[rī], a girl of the same temple, (*who resides in*) the sixty-seventh house, one share.
162. To [Ē]ka[vīri], a girl of the Muḡubagavartaḡi (*temple*) in the same village, (*who resides in*) the sixty-eighth house, one share.
163. To , a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.
164. To Śaṅgam, a girl of the same temple, (*who resides in*) the seventieth house, one share.
165. To [Kaṇḡam], a girl of Tiruvaḡyāru, (*who resides in*) the seventy-first house, one share.
166. To [Pā]vai, a girl of the same village, (*who resides in*) the seventy-second house, one share.
167. To Tuḡḡi, a girl of Avaniya[maḡa]r[pa]ḡu]ram, (*a quarter*) of Paṛuvār, (*who resides in*) the seventy-third house, one share.
168. To Arikulakēsari, a girl of the Paḡaiviḡai-Īśvara (*temple*) in the same village, (*who resides in*) the seventy-fourth house, one share.

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

169. To Kulamâ[u], a girl of the [Puga]r[madi-î]śvara (temple) at . . n[da]li, (who resides in) the seventy-fifth house, one share.
170. To Ka[ru]m[ānik]kam, a girl of the same temple, (who resides in) the seventy-sixth house, one share.
171. To Na[ga]ra[t]tâ, a girl of Puraiyâchehêri, (who resides in) the seventy-seventh house, one share.
172. To Śa[n]diram, a girl of Âyirattali, (a quarter) of Niyamam, (who resides in) the seventy-eighth house, one share.
173. To [Va]davâyil,¹ a girl of the Arikulakêsari-Îśvara (temple) in the same village, (who resides in) the seventy-ninth house, one share.
174. To Parânderumâu, a girl of the Nripakêsari-Îśvara (temple) in the same village, (who resides in) the eightieth house, one share.
175. To Tiru[v]êngaḍam,² a girl of the Śa[n]diramallîśvara (temple) in the same village, (who resides in) the eighty-first house, one share.
176. To Śarpadêvi, a girl of the Arikulakêsari-Îśvara (temple) in the same village, (who resides in) the eighty-second house, one share.
177. To Âmâ[t]tûr, a girl of the Tirumêrraḷi (temple) at Naṅṅilam, (who resides in) the eighty-third house, one share.
178. To Ūdâri, a girl of [Kâvi]rippûmbaṭṭaṅam,³ (who resides in) the eighty-fourth house, one share.
179. To [Śilâślâmani], a girl of the [Araiyerum]âu[ta]li (temple) at Pa[rniy]â[ru], (who resides in) the eighty-fifth house, one share.
180. To Vikki[ra]mâditti,⁴ a girl of Avaṅinârâyanapuram, (a quarter) of the same village, (who resides in) the eighty-sixth house, one share.
181. To Tillainiraĩdâl, a girl of the same village, (who resides in) the eighty-seventh house, one share.
182. To [Naya]ṅaval[li], a girl of the Vadataḷi (temple) in the same village, (who resides in) the eighty-eighth house, one share.
183. To Peratiru, a girl of the same temple, (who resides in) the eighty-ninth house, one share.
184. To Madaṅava[l]li, a girl of the Mallîśvara (temple) at Âyirattali, (who resides in) the ninetieth house, one share.
185. To Eduttapâdam, a girl of Karuppûr, (who resides in) the ninety-first house, one share.
186. To [Miṅavan]mâ[d]ê[vi], a girl of Vi[rapuram], (who resides in) the ninety-second house, one share.
187. To Mâvargaṅḍi, a girl of the [Brahmî]śvara (temple) at Tiruvârûr, (who resides in) the first house of the southern row of the [temple street on the north (of the temple)], one share.

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

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

³ This is the full Tamil name of Kâvêripaṭṭaṅam at the mouth of the Kâvêri river.

⁴ This name is derived from the Sanskrit name Vikramâditya.

188. To Śīrudaiyāl, a girl of the Tirukkārōṇam (*temple*) at Nāgapattayam, (*who resides in*) the second house, one share.
189. To Tiru, a girl of the Niḡalaṅgi-Īśvara (*temple*) at Arapuram, (*who resides in*) the third house, one share.
190. To Perratiru, a girl of the Gu[ṇa]vati-Īśvara (*temple*) at Kōṭṭūr,¹ (*who resides in*) the fourth house, one share.
191. To [Pā]l, a girl of the Śrīpūdi-Viṇṇagar (*temple*) at Pā[mbuṇi], (*who resides in*) the fifth house, one share.
192. To [Kaṛ]pagadāṇi, a girl of Kaṛpagadāṇipuram, (*who resides in*) the sixth house, one share.
193. To Pandal, a girl of Periyataḷichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the seventh house, one share.
194. To . . . , a girl of the same village, (*who resides in*) the eighth house, one share.
195. To Am[bal]am, a girl of Taḷichchāttangudi, (*who resides in*) the ninth house, one share.
196. To Viraiyāchchilai, a girl of [Periyataḷi]chchēri, (*a quarter*) of [Tiruv]ā[rūr], (*who resides in*) the tenth house, one share.
197. To Aṇa[va]ratasundari, a girl of Āyirattali, (*who resides in*) the eleventh house, one share.
198. To Rāja[śūlā]maṇi, a girl of the same village, (*who resides in*) the twelfth house, one share.
199. To Ara[n]eri, a girl of Nayaḍrapuram, (*who resides in*) the thirteenth house, one share.
200. To [Paṭ]ṭam, a girl of [Ā]yi[rattali], (*who resides in*) the fourteenth house, one share.
201. To I[ḷa]ṅgā, a girl of the same village, (*who resides in*) the fifteenth house, one share.
202. To [M]ō[di], a girl of the Arumoṛi-Īśvara (*temple*) at Tiruvārūr, (*who resides in*) the sixteenth house, one share.
203. To [Kaṛu]vār,² a girl of the same village, (*who resides in*) the seventeenth house, one share.
204. To [Ti]ru[vā]ṇaikkāvi,³ a girl of the Parāntaka-Īśvara (*temple*), (*who resides in*) the eighteenth house, one share.
205. To Aravam, a girl of Tiruvaiyāru, (*who resides in*) the nineteenth house, one share.
206. To Sundari, a girl of the Pañchavaṇam[aḥ]ādēvi-Īśvara (*temple*) at Kōṭṭūr, (*who resides in*) the twentieth house, one share.
207. To Nambāṇḍi, a girl of the same temple, (*who resides in*) the twenty-first house, one share.

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

² This is the name of a town in the Coimbatore district; see Vol. I, p. 106, note 2. According to the inscriptions in the Karuvūr temple, the town was also called Muḷivaṅgu-Śōrapuram, and the name of the temple was Tiruvāṇilai Mahādēvar, "the lord of the sacred cow-stable." Both Karuvūr and Tiruvāṇilai are mentioned in the *Periyapurāṇam*. The modern designation of the temple, Paṣupatiśvara, is a Sanskrit rendering of Tiruvāṇilai Mahādēvar.

³ This name is derived from Tiruvāṇaikkā, the ancient Tamil name of the Jambukēśvara temple; see page 253.

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

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

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

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

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

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

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

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

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

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

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

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

220. To Êkaviri, a girl of the Arumori-Īśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-fourth house, one share.

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

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

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

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

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

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

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

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

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

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

229. To Orriyâr,¹ a girl of Tiruchchôrrutturai, (*who resides in*) the forty-third house, one share.
230. To, a girl of Tirumaraikkâdu, (*who resides in*) the forty-fourth house, one share.
231. To Śaṅgāni, a girl of the Tirumêrrali (*temple*) at Naṅṅilam, (*who resides in*) the forty-fifth house, one share.
232. To Eri, a girl of the Tiru-A malisvara (*temple*) in the same village, (*who resides in*) the forty-sixth house, one share.
233. To Pâvaṇam, a girl of Uttamadâṅipuram, (*who resides in*) the forty-seventh house, one share.
234. To Adigal, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the forty-eighth house, one share.
235. To N[i]raṇi-Pavarakkuṅru, a girl of the Arai[y]erumântali (*temple*) at [Paṛaiy]âru, (*who resides in*) the forty-ninth house, one share.
236. To A[ru]moṛi, a girl of the same temple, (*who resides in*) the fiftieth house, one share.
237. To Âchcham, a girl of the Tentali (*temple*) in the same village, (*who resides in*) the fifty-first house, one share.
238. To the younger Âchcham, a girl of the same temple, (*who resides in*) the fifty-second house, one share.
239. To Amudam, a girl of the Vaḍatali (*temple*) in the same village, (*who resides in*) the fifty-third house, one share.
240. To Śûlâmani, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.
241. To Êkavîri, a girl of the same temple, (*who resides in*) the fifty-fifth house, one share.
242. To Virâpi, a girl of the Muḷḷûrnakkantali (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.
243. To Oruppanai, a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.
244. To Kanna[radê]vi, a girl of Korramangalam, (*who resides in*) the fifty-eighth house, one share.
245. To Kaṇavadi, a girl of Tiruttengûr, (*who resides in*) the fifty-ninth house, one share.
246. To Etti, a girl of Sellûr, (*who resides in*) the sixtieth house, one share.
247. To Ambakkûtti, a girl of Tiruvaiyâru, (*who resides in*) the sixty-first house, one share.
248. To Anantam, a girl of Śēṇamugam, (*a quarter*) of Nâgapaṭṭaṅgam, (*who resides in*) the sixty-second house, one share.
249. To [Vaṛuvâ]ni[lai], a girl of the Taṅjaimâmanikkôyil (*temple*) at Taṅjâvûr, (*who resides in*) the sixty-third house, one share.
250. To Śîdêvi, a girl of the Lôkamahâdêvi-Īśvara (*temple*), (*who resides in*) the sixty-fourth house, one share.

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

251. To Eṟuvanai, a girl of Parāntakapuram, (*who resides in*) the sixty-fifth house, one share.
252. To Pou, a girl of Tiruvaivāru, (*who resides in*) the sixty-sixth house, one share.
253. To Paruvār, a girl of the Pagaividai-Īśvara (*temple*) at Paṟuvār, (*who resides in*) the sixty-seventh house, one share.
254. To Śivadēvi, a girl of the Iṭṭāchchi-Īśvara (*temple*) at Kaḍambūr, (*who resides in*) the sixty-eighth house, one share.
255. To Śikurugār, a girl of Periyataḷichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the sixty-ninth house, one share.
256. To Śaṅgāṇi, a girl of the Tirumēṟṟaḷi (*temple*) at Naṅṅilam, (*who resides in*) the seventieth house, one share.
257. To Śembi[ya]umādē[vi], a girl of Tiruviḍaimarudil, (*who resides in*) the seventy-first house, one share.
258. To Kāmāmōgi, a girl of the Jayabhīmataḷi (*temple*) at Taṅjāvūr, (*who resides in*) the seventy-second house, one share.
259. To [Po]uṅāli, a girl of Periyataḷichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the seventy-third house, one share.
260. To Vīraśikhāma[ṇi], a girl of the Nṛipakēśari-Īśvara (*temple*) at Niyamam, (*who resides in*) the seventy-fourth house, one share.
261. To Ārūr, a girl of the Śrīpādi-Viṅṅagar (*temple*) at Pāmbuṇi, (*who resides in*) the seventy-fifth house, one share.
262. To Vīrab[ḍ]gi, a girl of Talaiyālaṅgāḍu, (*who resides in*) the seventy-sixth house, one share.
263. To Poṅṅambalam, a girl of the same village, (*who resides in*) the seventy-seventh house, one share.
264. To Oruppanai, a girl of the Vāḍataḷi (*temple*) at Paṟaiyāru, (*who resides in*) the seventy-eighth house, one share.
265. To Umaī, a girl of the Tiruvilaṅḍyil (*temple*) at Kaḍambūr, (*who resides in*) the seventy-ninth house, one share.
266. To Araṅgam,¹ a girl of [K]āviriṅṅpūmbaṭṭaṅgam, (*who resides in*) the eightieth house, one share.
267. To Ferratiru, a girl of the Mudubagavartaḷi (*temple*) at Ambar, (*who resides in*) the eighty-first house, one share.
268. To Rājarāji, a girl of Tiruviḍaimarudil, (*who resides in*) the eighty-second house, one share.
269. To Māṅji, a girl of the Tiruvamaliśvara (*temple*) at Pāchchil, (*who resides in*) the eighty-third house, one share.
270. To Poṅ[ā]li, a girl of Periyataḷichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the eighty-fourth house, one share.
271. To Ti[g]aimā[ṇi]kkam, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the eighty-fifth house, one share.
272. To Ścyapādam, a girl of the Mudubagavartaḷi (*temple*) at [Ambar], (*who resides in*) the eighty-sixth house, one share.
273. To Aiy[ā]li, a girl of [Vir]ālūr, (*who resides in*) the eighty-seventh house, one share.

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

274. To [Nam]bu[gamari], a girl of Naḍuvitalich[chêri], (a quarter) of Nâgapaṭṭaṇam, (who resides in) the eighty-eighth house, one share.

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

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

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

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

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

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

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

282. To [Irâmi], a girl of the Tirukkârôṇam (temple) at Nâgapaṭṭaṇam, (who resides in) the first house of the northern row of the temple street on the north (of the temple), one share.

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

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

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

286. To [Kuñ]ja[ra]mali, a girl of the Ava[ui]k[sa]ri-Îśvara (temple) at [A]n[dali], (who resides in) the fifth house, one share.

287. To Śeyyaṭṭam, a girl of Kaṛṇagadâṇipuram, (who resides in) the sixth house, one share.

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

289. To Śilasûlâmaṇi, a girl of the Vaḍataḷi (temple) at Paṛaiyâru, (who resides in) the eighth house, one share.

290. To A[ṇanti], a girl of V[ê]lûr, (who resides in) the ninth house, one share.

291. To Poṛkā[li], a girl of the Tirup[pâdâli]-Îśvara (temple) at [P]âmbu[ṇi], (who resides in) the tenth house, one share.

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

293. To Venkâḍu, a girl of Âyirattaḷi, (who resides in) the twelfth house, one share.

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

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

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

297. To [Pu]ga[lô]gamâṇikk[am],¹ a girl of the Arumôri-Îśvara (temple) at Tiruvârûr, (who resides in) the sixteenth house, one share.

¹ Puṅgola is probably a corruption of the Sanskrit bhūloka; māṇikkam is a Tamil form of māṇikya, 'a ruby.'

298. To [D]êva[di], a girl of Periyatañichchêri, (a quarter) of the same village, (who resides in) the seventeenth house, one share.
299. To [Kât]tâdi, a girl of the Gu[ṇava]ti-Îśvara (temple) at Kôṭṭâr, (who resides in) the eighteenth house, one share.
300. To, a girl of the Mahâdêvi-Îśvara (temple), (who resides in) the nineteenth house, one share.
301. To Pâkkari, a girl of Tañichchâttaṅguḍi, (who resides in) the twentieth house, one share.
302. To E[ra]ṅadê[vi], a girl of the Pañchavaṅmahâdêvi-Îśvara (temple) at Kôṭṭâr, (who resides in) the twenty-first house, one share.
303. To [Na]m[binaṅ]gai, a girl of the Tiruppugari-Îśvara (temple) at Vidaiyapuram, (who resides in) the twenty-second house, one share.
304. To [Śi]pat[ṭâli],¹ a girl of the Pañchavaṅmahâdêvi-Îśvara (temple) at Kôṭṭâr, (who resides in) the twenty-third house, one share.
305. To Kuñjaramal[li], a girl of the same temple, (who resides in) the twenty-fourth house, one share.
306. To K[â]râyil, a girl of the Pugariśvara (temple) at Vidaiyapuram, (who resides in) the twenty-fifth house, one share.
307. To Kâmuttiri, a girl of Periyatañichchêri, (a quarter) of Tiruvârâr, (who resides in) the twenty-sixth house, one share.
308. To [Ka]ri[ya-A]ravam, a girl of Nayadirapuram, (who resides in) the twenty-seventh house, one share.
309. To Na[m]biyamai, a girl of the Avaṅinârâyana-Viṅṅagar (temple) at Ambar, (who resides in) the twenty-eighth house, one share.
310. To Karuvâr, a girl of the Tirumaṅḍali-Îśvara (temple) at Tiruvârâr, (who resides in) the twenty-ninth house, one share.
311. To Śemboṅ, a girl of the Tirumâgâlam (temple) at Ambar, (who resides in) the thirtieth house, one share.
312. To [P]orcheyyâl, a girl of the Malliśvara (temple) at Âyirattali, (who resides in) the thirty-first house, one share.
313. To [Paṭṭati]ru, a girl of the Vikramaviṅṅaya-Îśvara (temple) at Jananâthapuram, (who resides in) the thirty-second house, one share.
314. To Venkâḍu, a girl of Tiruviḍaimarudi, (who resides in) the thirty-third house, one share.
315. To Muru[n]gai, a girl of the Nigalaṅgi-Îśvara (temple) at Arapuram, (who resides in) the thirty-fourth house, one share.
316. To Or[riyâr], a girl of Âyirattali, (who resides in) the thirty-fifth house, one share.
317. To [Âdal]-Aragi, a girl of the same village, (who resides in) the thirty-sixth house, one share.
318. To Ku[mâra]ḍi, a girl of the same village, (who resides in) the thirty-seventh house, one share.
319. To Nan[g]â[li], a girl of Tiruvêdiguḍi, (who resides in) the thirty-eighth house, one share.

¹ On Paṭṭâli see p. 279, note 1. The prefix *st* is one of the Tamil forms of the Sanskrit *stri*; compare Śikaṅḍi, Śidêvi, Śikurugâr in this inscription, and Śtyârâr in No. 65, paragraph 21.

320. To [Ti]ribu[vaṇamād]ēvi, a girl of the Parāntaka-Īśvara (*temple*), (*who resides in*) the thirty-ninth house, one share.
321. To Irāmi, a girl of [Ā]rru[ttali], (*who resides in*) the fortieth house, one share.
322. To Śīruḍaik [ka]ṇal,¹ a girl of the [Ni]raimadi-Īśvara (*temple*), (*who resides in*) the forty-first house, one share.
323. To Ma[r]ai[kkâ]ḍu, a girl of Tiruchchōrrutturai, (*who resides in*) the forty-second house, one share.
324. To Umai, a girl of Tirukkoḷlambūḍūr, (*who resides in*) the forty-third house, one share.
325. To Ilavam, a girl of the Tiruvamaliśvara (*temple*) at Naṇṇilam, (*who resides in*) the forty-fourth house, one share.
326. To [O]rriyā[r], a girl of the Tirumērrali (*temple*) in the same village, (*who resides in*) the forty-fifth house, one share.
327. To Śōṛamādē[vi], a girl of the Tiruvamaliśvara (*temple*), (*who resides in*) the forty-sixth house, one share.
328. To Āḍavallāl, a girl of [Āyirat]ta[li], (*a quarter*) of [Niyamam], (*who resides in*) the forty-seventh house, one share.
329. To Nā[m]bi[yamai], a girl of the [Śān]diramalli-Īśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.
330. To [Āmu]dam, a girl of the [Ārai]e[ru]m[ān]ta[li] (*temple*) at Paṛaiyāru, (*who resides in*) the forty-ninth house, one share.
331. To Śidēvi, a girl of the Mudu[baḡavartali] (*temple*) at [Āmbar], (*who resides in*) the fiftieth house, one share.
332. To Piṭṭi, a girl of the Tentali (*temple*) at Paṛaiyāru, (*who resides in*) the fifty-first house, one share.
333. To I[rāmi], a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the fifty-second house, one share.
334. To [Śi]ṅgaḍi, a girl of the same temple, (*who resides in*) the fifty-third house, one share.
335. To Śīlaśūḷamaṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.
336. To Kōyil, a girl of the Śaṅgiśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.
337. To [Ma]laiya[māu], a girl of the Muḷḷūrnakkantali (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.
338. To Aiyāru, a girl of [Avai]n]ārāyanapuram, (*who resides in*) the fifty-seventh house, one share.
339. To Nakkam, a girl of Tiru[n]ettānam, (*who resides in*) the fifty-eighth house, one share.
340. To [Pe]rra[mai], a girl of Tirutteṅgūr, (*who resides in*) the fifty-ninth house, one share.
341. To [Pa]rippili, a girl of the Tiruvamaliśvara (*temple*) at Naṇṇilam, (*who resides in*) the sixtieth house, one share.
342. To [Pa]ṭṭāḷi, a girl of the Uḷagiśvara (*temple*) at Tiruvārūr, (*who resides in*) the sixty-first house, one share.

¹ See page 256, note 9.

343. To Maṅ[ra]muḍaiyāḷ,¹ a girl of the Eriyārnāṭṭuttai (temple) at Tañjāvūr, (who resides in) the sixty-second house, one share.

344. To Ku[p]pai, a girl of Vê[ḷ]ār, (who resides in) the sixty-third house, one share.

345. To Âdi[t]ti, a girl of the Pagaividai-Īśvara (temple) at Paṟuvūr, (who resides in) the sixty-fourth house, one share.

346. To Nakkam, a girl of the Arikulakēsari-Īśvara (temple) at Niyamam, (who resides in) the sixty-fifth house, one share.

347. To [Vi]llava[ṇ]mâdēvi, a girl of Periyataḷichchēri, (a quarter) of Tiruvârūr, (who resides in) the sixty-sixth house, one share.

348. To Eḍuttapâdam, a girl of the Mudubagavartai (temple) at Ambar, (who resides in) the sixty-seventh house, one share.

349. To Pūmi (i.e., Bhūmi), a girl of the [Nandi]śvara (temple) at Kaḍambūr, (who resides in) the sixty-eighth house, one share.

350. To Tiruvaḍigal, a girl of Tiruvaïyāru, (who resides in) the sixty-ninth house, one share.

351. To Tūdu[vi], a girl of the [Brahma]kuṭṭam (temple) at Tañjāvūr, (who resides in) the seventieth house, one share.

352. To Maṟāḷaichchilambā, a girl of [Kaṇ]j[āra]nagaram, (who resides in) the seventy-first house, one share.

353. To [Pe]r[ra]tiru, a girl of Avaniyamada[r]papuram, (a quarter) of Paṟuvūr, (who resides in) the seventy-second house, one share.

354. To [Puga]lōgamānikkam, a girl of the Lōkamahâdēvi-Īśvara (temple), (who resides in) the seventy-third house, one share.

355. To Sundari, a girl of the Śrīpūdi-Viṇṇagar (temple) at Pāmbuṇi, (who resides in) the seventy-fourth house, one share.

356. To Mâdēvi, a girl of the [Tirukkârōṇam] (temple) at Nâgapaṭṭaṇam, (who resides in) the seventy-fifth house, one share.

357. To Ponnambalam, a girl of Killigudi, (who resides in) the seventy-sixth house, one share.

358. To . . . , a girl of Tiruviḍaimarudil, (who resides in) the seventy-seventh house, one share.

359. To Vēmbi, a girl of Periyataḷichchēri, (a quarter) of Tiruvârūr, (who resides in) the seventy-eighth house, one share.

360. To [Puga]lōgamānikkam, a girl of Tiruviḍaimarudil, (who resides in) the seventy-ninth house, one share.

361. To K[āra]aik[kā],² a girl of the same village, (who resides in) the eightieth house, one share.

362. To Vira-Śōri, a girl of the Arikulakēsari-Īśvara (temple) at Niyamam, (who resides in) the eighty-first house, one share.

¹ Maṅgam is the same as maṅṅu, 'a hall,' which is again synonymous with Kanakasabhā, 'the Golden Hall' in the temple at Chidambaram, and after which Śiva is called Maṅṅ-ḷ-āḍi, 'the dancer in the (Golden) Hall.'

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

363. To Mât[tâ]!, a girl of [K]āvrippūmbaṭṭaṇam, (*who resides in*) the eighty-second house, one share.
364. To [Śandiraś]ēga[ri],¹ a girl of the Arikulakēsari-Īśvara (*temple*) at Niyamam, (*who resides in*) the eighty-third house, one share.
365. To Pāmi, a girl of Ā[yirattali], (*a quarter*) of the same village, (*who resides in*) the eighty-fourth house, one share.
366. To [Sun]da[ri], a girl of Killiguḍi, (*who resides in*) the eighty-fifth house, one share.
367. To Aiyāru, a girl of Miraiyil, (*who resides in*) the eighty-sixth house, one share.
368. To Aiyāru, a girl of the Na[ndi]śvara (*temple*) at Kaḍambūr, (*who resides in*) the eighty-seventh house, one share.
369. To [Arumo]ri, a girl of [Tiru]vai[yāru], (*who resides in*) the eighty-eighth house, one share.
370. To Śaṇḍai, a girl of the Kōmākka[mbhī]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.
371. To Nallūr, a girl of the [Brahma]kuṭṭam (*temple*) at Tañjāvūr, (*who resides in*) the ninetieth house, one share.
372. To Parānderumāu, a girl of the Parāntaka-Īśvara (*temple*), (*who resides in*) the ninety-first house, one share.
373. To [Kaṇa]vadi, a girl of Tirupparaṇam, (*who resides in*) the ninety-second house, one share.
374. To Kuḍitāṅgi, a girl of the Tirup[pā]dā[ī]-Īśvara (*temple*) at [Fāmbuṇi], (*who resides in*) the ninety-third house, one share.
375. To Śōra[dēvi], a girl of Tirukkoḷambūdūr, (*who resides in*) the ninety-fourth house, one share.
376. To Tū[n]gānai, a girl of the Ittāchchi-Īśvara (*temple*) at Kaḍambūr, (*who resides in*) the ninety-fifth house, one share.
377. To Perāmai, a girl of the Bra[hma]kuṭṭam (*temple*) at Tañjāvūr, (*who resides in*) the ninety-sixth house, one share.
378. To, a girl of, (*who resides in*) [the first house of], one share.
379. To Nittasundari, a girl of the same village, (*who resides in*) the second house, one share.
380. To [Paṭ]t[āli], a girl of [Tirunettā]uam, (*who resides in*) the third house, one share.
381. To Kārōṇam, a girl of [Arapuram], (*who resides in*) the fourth house, one share.
382. To [A]ttaṇa[p]pon, a girl of Āyirattali, (*who resides in*) the fifth house, one share.
383. To [Maṇalai]chehilambu, a girl of the [Avai]k[ē[sari-Ī]śvara (*temple*) at Aardali, (*who resides in*) the sixth house, one share.
384. To [Tigaimāni]kkam, a girl of the same temple in the same village, (*who resides in*) the seventh house, one share.
385. To Kulamā[ṇi]kkam, a girl of the same temple, (*who resides in*) the eighth house, one share.

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

386. To [Tā]yam, a girl of Mīraiyl, (*who resides in*) the ninth house, one share.
387. To Araṅgam, a girl of the same village, (*who resides in*) the tenth house, one share.
388. To [Śe]yya[vā]y[maṇi], a girl of Puraiyāchchēri, (*who resides in*) the eleventh house, one share.
389. To Poṅmalai, a girl of the [Mah]ādēvi-Īśvara (*temple*), (*who resides in*) the twelfth house, one share.
390. To Poṅṅambalam, a girl of Tiruvēdiguḍi, (*who resides in*) the thirteenth house, one share.
391. To Nambāṇḍi, a girl of Talaiyālangāḍu, (*who resides in*) the fourteenth house, one share.
392. To Maṇḍai, a girl of [Ta]ṅgattārtali, (*who resides in*) the fifteenth house, one share.
393. To [Ni]ḷam, a girl of Maṅṅinagaram, (*who resides in*) the sixteenth house, one share.
394. To [Pa]ṭ[ṭā]li, a girl of [Va]yalūr, (*who resides in*) the seventeenth house, one share.
395. To [Śu]ṇa[n]gai, a girl of the same village, (*who resides in*) the eighteenth house, one share.
396. To Umai, a girl of the same village, (*who resides in*) the nineteenth house, one share.
397. To Poṅkēsi, a girl of the Avaṅikē[sari-Īśvara] (*temple*) at Paṇuvūr, (*who resides in*) the twentieth house, one share.
398. To Vā[ṇa]ṇa[m]ādē[vi], a girl of the Pagaividai-Īśvara (*temple*) in the same village, (*who resides in*) the twenty-first house, one share.
399. To [Ariyā], a girl of the same village, (*who resides in*) the twenty-second house, one share.
400. To Ari[ṭ]ji, a girl of [Pa]ndaṇanallūr, (*who resides in*) the twenty-third house, one share.
401. To Pā[ṇa]m, a girl of Tiruvaiaiyāru, (*who resides in*) the twenty-fourth house, one share.
402. To [Paṅ]cha[ṇa]mādēvi, a girl of the Gu[ṇa]ti-Īśvara (*temple*) at Kōṭṭūr, (*who resides in*) the twenty-fifth house, one share.
403. For one dancing-master who directs the dancing, to Araiyaṇ Su[n]dara-Śōṇa, *alias* Mummaḍi-Śōṇa-[Ni]rṭtamāraṇa,¹ two shares.
404. For another, to Kumaraṇ [Vaḍa]vāyil, *alias* Mummaḍi-Śōṇa-[Nirtta]ppē]raiyāṇ, two shares.
405. For another, to [Vi]kki [Pa]ṭṭālagāṇ, two shares.
406. For another, to [A]rai[yaṇ] Abhimānātongāṇ,² *alias* Aru[m]o[ri-Nirtta]ppē]ra[yaṇ], two shares.
407. For another, to Mallāṇ Irattai[yaṇ] and to [Śit]ti[r]aṇ Kēśuvaṇ (*i.e.*, Kēśava), two shares.
408. For another, to Araiyaṇ Maṇaṅjēri, *alias* Vagaiyili-[Nirttappē]r[aiyaṇ], two shares.

¹ *I.e.*, "the great king of the dancers of Mummaḍi-Chōḷa."

² Compare the similar name Vikkiramatoṅgi in paragraph 95.

427. If he should die, Arāiyāṇ [Sā]dāsīvaṇ, the son of his [paternal uncle], who has married his daughter, shall receive the allowance.

428. For three persons who sing in Sanskrit (*Āriyam*), to Araiyaṇ Ambalanāḍaṇ, *alias* [Ś]em[biyaṇ]-Vādyamārayaṇ, four and a half shares.

429. For one person who sings in Tamir, to [Paṭṭ]ālagā[ṇ Kā]marappēraiyaṇ, one and a half share.

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

431. For another, to [V]ānarāśi Kūṭṭaṇ, one and a half share.

432. For another, to [A]riyaṇ [S]ūṭṭi, one and a half share.

433. For one big drum (*koṭṭi-mattaḷam*), to Gāndharvadāsaṇ, one share.

434. For another, to Gāndharva[ṭu]ṭ[ai]-Kavāli, one share.

435. For blowing one couch (*m[u]ṭṭirai-sāngu*), to Ta[ṇ]i[ṇ]ḷaṇ (*i.e.*, Taila) [Vi]kkiyaṇṇaṇ, one share.

436. For another, to Sūṭṭi Nāḍaṇ, (*who belongs*) to the Mummaḍi-Śōṭṭa-Terinda-Ā[ṇ]ai[ṇ]pāgar,¹ one share.

437. For another, to [P]orkā[li] Tonḍayaṇ, a drummer² of the Eriyārnatṭuttali (*temple*) at Taṇjāvūr, one share.

438. To [Aiyāraṇ A]ṇḍari, (*one of* the *Pakkavādyar* (?), (*who belongs*) to the Aragi[ya]-Śōṭṭa-Terinda-Valāṅgai-Vēlaikkāraṇ,³ three quarters of a share.

439. To Śatti Ārūr, (*one of* the same, (*who belongs*) to the Kshatriyaśikhāmaṇi-Terinda-Valāṅgai-Vēlaikkāraṇ, three quarters of a share.

440. To Pāda-Sīvaṇ Āchchay Piccheṇ, (*one of* the same, of Karugā[ṇ]r⁴ in [Āvū]r-kūṭṭam, (*a subdivision*) of Nittaviṇḍa-valāṅgaḍu, three quarters of a share.

441. To Śatti [P]o[ṇ]ṇaṇ, (*one of* the same, (*who belongs*) to the Śatrubhujam-[ga]-Terinda-Valāṅgai-Vēlaikkāraṇ, three quarters of a share.

442. To Kāmaṇ Aiyāraṇ, (*one of* the same, (*who belongs*) to the Vira-Śōṭṭa-Aṇṇukkar, three quarters of a share.

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

444. To [Pa]ṭṭālagāṇ Ambaḷam, (*who belongs*) to the Rājakaṇṭhiraṇa-Terinda-Valāṅgai-Vēlaikkāraṇ,⁵ three quarters of a share.

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

446. To Aiyāraṇ [Kaṇḍa]rācheṇṇ, a drummer of the Brahmaḍuttam (*temple*) at Taṇjāvūr, three quarters of a share.

447. To Varaguṇa Śirāḷaṇ,⁶ (*who belongs*) to the Rājarājā-Terinda-Valāṅgai-Vēlai[k]kāraṇ, three quarters of a share.

¹ *I.e.*, "the chosen elephant-riders of Mummaḍi-Chōḷa."

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

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

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

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

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

448. To Kirtti Nādan, (*who belongs*) to the [Par]ā[n]ta[ka]-Ko[n]gavā,¹ three quarters of a share.
449. If he should die, his younger brother Kirtti Kilaitāṅgi shall receive the allowance.
450. To Nūrren[m]au Śūrri, (*who belongs*) to the Aridurgalaūghana-Terinda-Valaṅgai-Vēlaikkāṅgar, three quarters of a share.
451. If he should die, his younger brother Nūrre[n]mau] shall receive the allowance.
452. To Maṅga[lav]au Māni, (*who belongs*) to the Mū[r]ttavikramābharāṇa-Terinda-Valaṅgai-Vēlaikkāṅgar, three quarters of a share.
453. To Ta[n]ḍau Kambau, (*who belongs*) to the same troop (*paḍai*), three quarters of a share.
454. To Āṅṅr Dēvau, (*who belongs*) to the same troop, three quarters of a share.
455. To Kaṅ[di] Kā[li], (*who belongs*) to the Mummaḍi-Śōṛa-Terinda-Pari-[k]kāṅgar,² three quarters of a share.
456. To Adi[ga]l Śēṭṭi, (*who belongs*) to the Ra[ṇamukha]bhīma-Terinda-Valaṅgai-Vēlaikkāṅgar, three quarters of a share.
457. To [Ka]lari Āchchau, a drummer of Kūnargal-Muṇḍiyārin Ā[vū]r-kūṛram, (*a subdivision*) of Nittaviṇḍa-valanāḍu, three quarters of a share.
458. To Parāntakau Vīmau (*i.e.*, Bhīma), a Vīra-Śōṛa-Āṇukkau of the Tanjai-māmanikkōyil (*temple*) at Tañjāvār, three quarters of a share.
459. To [Su]ndarau Kālakālu, a Vīra-Śōṛa-Āṇukkau of the Jayabhīmatāli (*temple*) in the same city, three quarters of a share.
460. To [Pi]śa[ṅ]au Śīrāḷau, a Vīra-Śōṛa-Āṇukkau of the same temple, three quarters of a share.
461. To Dēvau Śēṅgu[ā]vau, a Vīra-Śōṛa-Āṇukkau of the same temple, three quarters of a share.
462. To Irāmaṅ Kambau, (*who belongs*) to the Vikramābharāṇa-Terinda-Valaṅgai-Vēlaikkāṅgar, three quarters of a share.
463. To Āchchau Ā[da]va[l]lāu, (*who belongs*) to the [Ilai]ya-Rājarāja-Terinda-Valaṅgai-Vēlaikkāṅgar, three quarters of a share.
464. To Uttamaṅ Kūttau, (*who belongs*) to the Rājakaṅṭhīra-Terinda-Valaṅgai-Vēlaikkāṅgar, three quarters of a share.
465. For one person who proclaims the sacred commands (*of the god*),³ to Kumaraṅ Jayamaṅau, *alias* Mummaḍi-Śōṛa-Kaḍigaimāṛāyau,⁴ one share.
466. For another, to Kumaraṅ A[rumo]ṛi, *alias* Rājarāja-Kaḍigaimāṛāyau, one share.
467. For another, to Rājak[ēsa]ri Kōḍandāramau, *alias* Jayankōṇḍa-Śōṛa-Kaḍigaimāṛāyau,⁴ one share.
468. For another, to Āchchau Ma[di]gi[rav]au, *alias* Ara[giya]-Śōṛa-Kaḍigaimāṛāyau, one share.

¹ *I.e.*, "the Koṅga (or Koṅgu) soldiers of Parāntaka."

² *I.e.*, "the chosen horsemen of Mummaḍi-Chōḷa."

³ The expression *tiru-ēḍy-kēṛvi* occurs also in line 31 f. of the text of No. 25.

⁴ Compare p. 125, note 2.

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

469. For another, to Mōgili[y]aṅ Sōmaṅ Parā[nd]e[rum]āṅ of Vaṅgāram, *alias* [Ti]runārāyaṇa-chaturvēdimāṅgalam, in Mi-Śēngili-nāḍu, (*a subdivision*) of Pāṇḍyakulāśani-vaḷanāḍu, one share.

470. For superintending the temple women and the female musicians (*Gāndharvī*), to Śāvūr Parañ [j]ōḍi,¹ two shares.

471. For the same, to [G]ō[vindaṅ] Sōmanāḍaṅ, two shares.

472. To the accountant (*Kanakkū*) [Tauyi]ch[eh]ai Śaduravā[ḍaṅ]gaṅ, a native of Śem[ba]ṅgu[d]ai in [Vira]-Śōra-vaḷanāḍu, (*a subdivision*) of Nittaviṇōḍa-vaḷanāḍu, two shares.

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

474. To Mā[d]ē[vaṅ] Śi[va]lō[ka]su[n]ḍaraṅ, a native of Kaḍai[k]ku[ḍai] in Mi-Śēngili-nāḍu, (*a subdivision*) of Pāṇḍyakulāśani-vaḷanāḍu, two shares.

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

476. To Na[k]kaṅ Perumāṅ, a native of Kīrkkuḍai in Tiruvārṭr-kūṅṅam, (*a subdivision*) of Kshatriyasikhāmani-vaḷanāḍu, two shares.

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

478. To Aiyāraṅ Porchuvāraṅ, a native of Māṅguḍai in Nallūr-nāḍu, (*a subdivision*) of Nittaviṇōḍa-vaḷanāḍu, two shares.

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

480. To eleven men engaged in drumming, who are headed by (?) Ai[y]aṅ Po[y]yili of Nallār, *alias* Pañchavaṅmahādēvi-chaturvēdimāṅgalam, in Nallār-nāḍu, (*a subdivision*) of Nittaviṇōḍa-vaḷanāḍu, five and a half shares, *viz.*, half a share each.

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

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

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

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

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

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

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

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

486. For one man belonging to the persons who hold the sacred parasol (*tiruppallittongal*), one share, and for ten (*other*) men, eight twentieths of a share each; altogether, to [U]daiy[ā]n Tiruviśālūr, *alias* Mummaḍi-Śōra-Tongarpēraiyān,¹ and to Kuppā[di] Vappi, *alias* Kshatriyaśikhāmaṇi-Tongarpēraiyān, five shares.

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

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

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

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

491. For two washermen,² one share each; altogether, to the washermen² of the same street, two shares.

492. For one person who performs the duty of accountant (*Kāvidi*), to Araiyan Ma[na]lilin[ga]n, *alias* Śembiyan-Peruṅāvidi, half a share.

493. For another, to Ācheṇ Tiruvēṅgaḍam, *alias* Rājarāja-Peruṅāvidi, half a share:

494. For two persons who perform the duty of barbers, to [Ś]eya[da]raṇ (*i.e.*, Jayadhara) Nēttāṇaṇ, *alias* Rājarāja-Peru[n]āviśān,³ one share.

495. For one astrologer⁴ and two subordinates, to Tuṇaiyan [Ā]dittān, *alias* Śembiyan-[K]orraperuṅgaṇi, two shares.

496. For another and two subordinates, to Parāntakaṇ [P]āṇḍyakulāśāni, *alias*. Rājarāja-Gaṇi[t]ādhira[ṅ]aṇ, two shares.

497. For two persons who perform the duty of, to Araiyan Pava[r]u[t]tir[ṅ]aṇ (*i.e.*, Bhavarudra), *alias* Pañchavaṇ-Māṅga[lap]pēraiyān,⁵ three shares.

498. To the barber (*Amballaṅ*) Kōṇ Śada[n]gavāḍ (*i.e.*, Shadāṅgavid), *alias* Rājarāja-Prayō[ga]daraiyan, one share.

499. For one tailor (*Tayyaṅ*), to Dēvaṇ Kavāli, *alias* Vira-Śōra-Perundayyān, one share.

500. For another, to Śippaṇ Maṛapāḍi, *alias* Kēralāntaka-Perundayyān,⁶ one share.

501. To the jewel-stitcher⁷ Ācheṇ Karundi[t]ṭai, one and a half share.

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

² *avēṇ* *avēṇ* is the same as *avēṇ* *avēṇ*.

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

⁴ The name of this person probably refers to the *linga* of sand (*maṅga*), which the Śaiva devotee Chaṇḍēvara-Nāyaṅār is reported to have worshipped; compare page 131.

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

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

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

⁸ *Perundayyāṅ* is corrected by the engraver from *Perundayyan*; *tayyaṅ* is synonymous with *tayya*, 'a tailor.'

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

502. For one brazier (*Kaṇṇāḍu*), to Iḍaikkarai [gāri], *alias* Kshatriyaśikhāmani-Peruṅ[ga]ṇṇān, one share.

503. For one master carpenter (*Tachch-āchārya*), one and a half share, and for two (*other*) men, one and a half share; altogether, to Vira-Śōraṇ Kunjaramalla, *alias* Rājarāja-Perundachchan, three shares.

504. For one carpenter, to Gu[ṇa]vaṇ Madurānta[kaṇ], *alias* Nittaviṇḍa-Perundachchan, three quarters of a share.

505. For another, to I[la]tti Śadāiyau, *alias* [Kaṇ]ḍarāditta-Perundachchan, three quarters of a share.

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

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

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

509. To another, Va[ḍuvār] A[ri]ṅgi, one and a half share.

510. For a person who performs the duty of superintending goldsmith (*Kaṅkāni-taṭṭāṇ*) by selecting one man and letting him do the work,— to Kūttan [Kaṇavadi], *alias* Kshatriyaśikhāmani-Perundattān, the superintending goldsmith of the minor treasure¹ of the lord Śrī-Rāja[rājad]ēva, one share.

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

This inscription is dated in the 6th year of the reign of Kō-Parakēsarivarman, *alias* Rājēndradēva, and opens with a short poetical account of the deeds of this king, from which we learn that he invaded Irattapādi, *i.e.*, the Western Chālukya empire, and that he defeated Āhavamalla at Koppam on the bank of the "great river." As I have stated in the introductory remarks of the Tañjāvūr inscription of Kulōttuṅga (*ante*, page 232), the battle of Koppam or Koppai is referred to in the *Kalīngattu-Parani* (viii. 27),² and "Koppam on the bank of the great river" appears to be identical with Koppa on the Tungā river in the Maisūr State. I have further suggested that the Rājēndradēva of the subjoined inscription is identical with the father-in-law of Kulōttuṅga I., and Āhavamalla with the Western Chālukya king Śōmēśvara I. The last identification is supported by two unpublished inscriptions of the 4th year of the reign of Rājēndradēva in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam³ and in the Bilvanāthēśvara temple at Tiruvallam,⁴ where Āhavamalla is expressly called a Chalukya (Śālukki). I defer the publication of the long and difficult historical introduction of the Maṇimaṅgalam and Tiruvallam inscriptions for another opportunity, but subjoin, for comparison, the introductions of seven other inscriptions of Rājēndradēva, which resemble the introduction of his Tañjāvūr inscription. Three of these inscriptions (*A*, *B* and *C*) state that, after the conquest of Irattapādi, Rājēndradēva set up a pillar of victory (*jaya-stambha*) at Kollāpuram, *i.e.*, Kōlhāpur. Another of the same seven inscriptions (*G*) gives the name of the king not as Rājēndradēva, but as Rājēndra-Chōḷadēva, a point which deserves special attention, because those who are not accustomed to distinguish between the numerous Chōḷas, Chālukyas and Gāngas who bore identical or similar

¹ Compare page 298, note 7.

² The battle of Koppam is also mentioned in the *Vikkirama-Śōraṇ-Uḷ*; *Ind. Ant.*, Vol. XXII, p. 142.

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

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

names, might commit the mistake of identifying Rājendra-Chōladēva, *alias* Rājēndradēva, with his predecessor Rājendra-Chōla, who was the son of the great Rājārāja. The dates of the seven subjoined inscriptions are the 3rd (A and B), 5th (C and D) and 9th (E, F and G) years of the reign of Kō-Parakēsarivarman, *alias* Rājēndradēva.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] இரட்டபாடி எழரை இலக்கமுங்கொண்டு கொல்லாபு[சு]த்து ஜய-
லுழலகாட்டி பொரத்தங்கரை
- [2.] கொப்ப[த்]து ஆறவ[வ]மல்லனை அஞ்சலித்தவன் ஆணையுருநினாயும் பெண்டிர்
பண்டாரமுங்கைக்கொண்டு விஜயஅபி-
- [3.] ஷேகம் பண்ணி வி[சு]நிங்காசகத்து விற்றிருநருளிச கொப்பரகேசரிவதூரக உ-
டை[ய]யார் ஸ்ரீராமஜெயுடேவர்க்கு யாண்டு முன்றுவது.²

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] திரு மருதிய செங்கொல் வெ[வ]யன் முன்கொன் செனை பிள்-
கதுவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-
- [2.] நாணையி[வ] மு[க]கனை செல்ல முந்தாத் தவிர்த்து[க்]கொல்லாபுரத்து ஜயலும்பகா-
ட்டி எதிரமர் பெருகு எண்டிசை நிகழ பறையது கறங்க
- [3.] ஆங்கு கெட்டு பொரத்தங்கரைக்கொப்பத்து வகெநிர் பொருத ஆறவமல்லனை-
குளி புக்டிட்டொட⁴ மற்றவகாரையும் குநிரையும் ஓட்ட[சு]த்தொடு பெண்டிர்
பண்டாரமும் கய்க்கொண்டு விடுஜெய[சு]விஷேகம் பண்ணி விரலிந்தாவரத்து
- [4.] விற்றிருநரு[னி]ச கொப்பரகேசரிவதூரக உடைய[சு]* ஸ்ரீராமஜெயுடேவர்க்கு
யாண்டு ௩ [ஆ]வது.

C.—On a stone built into the floor of the court-yard of the Mārgasahāyēsvāra temple at Virūchipuram.⁵

- [1.] ஸ்ரீ ஸ்ரீ [||*] [திருமகன் மரு[விய] வெ[சு]க்*]-
- [2.] [கொல் வெயன் தன் முன்னென் செனை*]
- [3.] [பிள்ள]துவாக முன்னெ[தி]னென்று எதிர் பெ[சு]:
- [4.] குது [எண்]டிசை வ[மி]ற்பறைய[து] கற[க்]-
- [5.] [சு] இரட்டபாடி எழரையிலக்க[ரு]ங்கொண்-
- [6.] [கெ] [கொ]ல்லா[பு]ரத்து* [ஜய]லுழயம் காட்டி [பெ[சு]ர*]-
- [7.] [ம]றங்கரைக்கொப்பத்து ஆறவமல்ல[த]
- [8.] [ம]செனைவெல்லாம் ப[சு]ரது சிவழப்பக[ம்]
- [9.] [பிண்]மாக்கி ஆறவம[ல்*]வன் புக்டிட்டொட⁶ அவ[ன்]
- [10.] [ஆ]ணையுரு[தி]சையும் பெண்டிர் பண்டார[மு]
- [11.] [வி]லகமுன் அடங்க[து]ங்க்கொண்[டு] க்கொ[ஜய*]-
- [12.] [சு]விஷேக[ம்] பண்ணி விசகங்கார[சு] விற்றிரு[த்த*]-
- [13.] [சு]னிய கொப்ப[சு]கேசரிப[சு]ரான உடைய[சு]ர ஸ்ரீராம-
- [14.] [கெ]ஜெயுடேவர்க்கு யாண்டு ௫ [ஆ]வது.

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

² Road முன்றுவது.

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

⁴ Read புறக்கிட்டொட.

⁵ Read சீர.

⁶ Road சிற்றி.

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

⁸ The two syllables புர are entered below the line.

⁹ This letter (Δ) stands below the line.

¹⁰ Read சீரகங்காரத்து சிற்றி.

¹¹ The letter ங of கெ stands below the line.

[3.] யும் பெண்டி[ச*] பண்டாரமும் பெட்டகத்தொடு அக[ப*]ப[ட]ப்பிடித்துத்திசையது
 சிகழ வீரர் அவிடுகைம் பண்ணி வீரலிஃமலாணகத்து ிவீற்றுருந்தருளியி கொப்-
 பரடு[ச]ரிபதூர[ன] உடையார் ஸ்ரீஇராஜேஜு[சொழ]டெவந்-

[4.] கு யாண்டு கூ வது.

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

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

TEXT.

[1.] ல்லலி ஸ்ரீ. [||*] [சிறு] ம[ருவி]ய செக்கொல் வெத்தன்[ன்] முன்னொன் செனை
 பின்னதாக இரட்டபாடி [எ]ழை[ச]வக்கமுக்கொண்டெதிரமர் பெ[ரு]து என்
 [டி]சை சிகழப்பறையது சுறக்கி[ன] வார்த்தை கெட்டுப்பொற்றங்களைக்கொப்ப-
 பகம் வந்தெதிர் பொ[ரு]த ஆகவமல்லன் அடற்செனையெல்லாம் பாரது சிகழப்-
 பகம் பின்மு[ச]க[தி] ஆகசது [ச]ண்ட[ச]வமல்லன். அஞ்சிப்பயி[தி]ட்டெ[ட] [ட]
 அவர்களை கு[தி]றையும் ஓட்டகனையும் பெண்டிர் பண்டாரமு[தி]க்கொண்டு
 விஜய[ச*]விடுகைம் பண்ணி வீரலிஃமலாணகத்து வி[தி]ருந்தருளியி கொப்பா-
 கெஸைலி[தி]ரான உடையார் ஸ்ரீராஜே[சு]டெவந்ரு யாண்டு ஆறவது ||— [த*]
 உடையார் [ஸ்ரீ]ராஜராஜேவாரமுடையார் கொய்[தி]வ் ராஜராஜேவார[ச]டகமட
 தித்தெவல்லுத்தூணியாக சிலந்தஞ்செய்த நம் வாய்க்கெழியிப்படி சாந்திக்கத்தன்
 திருவாலன் திருமுதுகுன்றான விஜயராஜே[சு]ஆவாய[தி]னும் இவ[ன்]
 லு[தி]த்தாரக்கும் காணிபுகக்குடுத்தொமென்று ஸ்ரீகாய[தி]க்கண்காணி செய்த
 வாக்கும் காணத்தார[தி]ருக்கும் [சிறு]யாய் மொழிந்தருளித்திரும்திரவொலை உதா
 ரவிடங்கவிழுப்பறாயர் எழுத்திலுல் யாண்டு காலவது [ச]யுகால் திருமு[கம்]
 லு[ச]சை செய்தருளி வந்த[தி]மையிலும் இவ[ன்] காணி அனு[தி]யி[தி] வ[ரு]
 கி[தி]படி[தி]ய [ஸ்ரீ]ரா[ச]ராஜேவாரமுடையார் கொயி[தி]வெ கல் வெட்டுகித்து-
 க்குபிக்கவென்று தண்டகையகம் பசகெலகிப்பல்லவரை[ய]ற்குத்திருவாய் மொழிந்த-
 [ருளி]த்திருமு[தி]க[தி]சொவொலை எதிரி[தி]சொழ[தி]வெக[தி]வெள[ச]ர் எழுத்திலுல்
 யாண்டு ஆறவது [ச]யுகால்[தி]ருமு[கம்] லு[தி]வா[தி]செய்தருளி வந்த-
 மையிலும் இப்படி[தி]ய

[2.] ராஜராஜே[சு]புலு[தி]ராயர் ஒவ்வ வந்த[தி]மையிலும் கல் வெட்டு[தி]யது [உ*] திருவாலக்
 திருமுதுகுன்றன்கான விஜயராஜே[சு]ஆச[தி]ரியன் உடையார் ஒவ்வகாசிப்பொரிய-
 திருவிழாவில் ராஜராஜே[சு]வாரநாடகமட இவ[தி]னும் இவ[ன்] லு[தி]த்தாரக்-

¹ Read வீத்திரு. ² See Vol. I, p. 52, and Vol. II, p. 232. ³ *Ind. Ant.*, Vol. XXII, p. 142.

கும் காணிய[ர]ப்பக[ரு] ஒன்[று]க்கும் ¹ராஜ[ம]லநியெடெடக்கு[ம்] ஆடவன்-
கென்னும் [ம]ரக்காவன், சித்த[டு]கென்னுத்துணியாக ஊர்யிருபின் கலென்னும்
ஆட்டான்டு தெ[ர]யும் கெவன் பண்ட[ர]த்தெ[ய்], பெறச்ச[ர]நித்தவற்கல்
வெட்டித்த. ||— [ஈ*]

TRANSLATION.

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

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

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

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

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

¹ Read ராஜகௌரி.

² This name is derived from Tirumudukunraṅ, the Tamil equivalent of the Sanskrit name Viddhāchalam, which is now the head-quarters of a tālluk in the South Arcot district; compare Vol. I, p. 123. Mudukunraṅ is already mentioned in the *Periyapāraṅam*.

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

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

तस्मिन्स्वागसमुद्रापरनामनि चोडमंडलं त्रान्तुं [1*]

गतवति वेगीभूमिर्नायकरहिता तदन्तरे जाता [11*]

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

² *Ind. Ant.*, Vol. XIV, p. 55.

³ In Kolani-Kâṭama-Nâyaka (*i.e.*, *kolani* is the Telugu genitive of *kolanu*; see Ardon's *Telugu Grammar*, Madras, 1873, paragraph 659.

⁴ The words வட திசை வரகை சூழ்த்தென்றைத்தெமருகமலப்புகள் பொதுமையும் பொன்னியரடை தன்னிவப்பாவையின் தனிமையுத்தவிர்த்து யனித்ததிருமணிமகுடமுறைமையிற்கூகு. (line 1 f.) are almost identical with lines 4 to 9 of No. 58.

⁵ *Ind. Ant.*, Vol. XIV, p. 55.

⁶ *Ibid.*, Vol. XXII, p. 1-12, note 5.

⁷ *Ante*, Vol. I. p. 32, and *Ind. Ant.*, Vol. XX, p. 232.

⁸ No. 492 of 1893 in my *Annual Report* for 1896-94.

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

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

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

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

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

கொப்பரெ[சு]லரிவழி[லா]ந கிரமுவ[ந]வகுவ[தி-க]ன் ஸ்ரீவிசுவ[செ]வர[செ]வர்க்கு
[ய]ர[ண்]டு ஐஞ்சா[வது] தி[மு]நகாயற்று வகு[தி-க]வகூத்து லவ்ய[தி-க] நச[தி]றறுக்-
கிழமைபுழி அத்தமுநாந நசள் முக்குற்றுநாந[தி]ந[ச]வ்.

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

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

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

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

³ One of the Pallâvaram inscriptions reads கலிங்கமேரிய, while the other Pallâvaram one and the Tiruvattiyûr one read கலிங்கமிரிய.

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

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

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

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] பூமால் மிடைந்[கு] பொன்மால் [சி]கழ்தர[ப்]பாமால் மனி[ந்]த பருமணி[ந்]திரன் புயத்திருச்சுவமடக்கையொடு ஜயம[க]ளிசுப்பத்தந்துணை¹ மா[ர்]-வன் தனதென்ப[டு]பந்துத்திருமகன்னொருத்திரிசுப்பக்கலைமகன் சொற்றிமம் புணர்ந்த கற்பின[ன]ரகி விருப்பொடு [கா]லகத்திருப்பத்திசை தொலும் தி[மி]ரியொடுஞ்செய்கொல் கடப்ப அகிலபுலனமுங்க[வி]ப்பதொருபுதுமதி பொல் வெண்குடை [மி]யிசை சிற்பக்கருங்கலி ஒ[னி]த்த[கு] வன்[டி]வ[ந்]திடைக்கிடப்பக்குணத்தெவிக்கவிமன்² விவக்கல் மிசையெற[வு]ங்கவிக்க[பூ]யிசை[ய]க்க[ண]யெரி [பருகவு]ம் ஐம்ப[டை]ப்ப[ரு]வந்த[கு] . . . [படை³ தாய்கி] வெக்கை[ம]ண[ட]வ[ந்]த[தா]வ்-விசி[ந்]ரு⁴ து⁵ வடநிசை வாகை குடித்தெ⁶
- [2.] மிசைத்தெ[ம]ருக[ம]வ[ப்]பூமகன் பொதுமை[யும்] பொ[னி]சியாடை[ய]ம⁷ கன்னி[வ]ப்பாசை[யு]த்⁸ தரிமையுத்த[வு]ந்து⁹ [பு]சித்தறி¹⁰ம[ணி]ம[ரு]டமு[றை]மயிற்ரு[டி]-த்த[ன்]தனி பரப்பித்தசித்த[ரி] பரந்த[கு] மண் முழுதுங்க[ளி]ப்ப மணி னு[வ]ர[டு]க்க விசையமு¹¹ புகமுமெல்[மெ*] [டு]வாக்கச்செழியர் வெ[ஞ்]சரம் புக செ[ர]வர் கடல் புக [அ]ழிநரு சிங்க[ன]ர[ஞ்]சி நெஞ்சலமாகக்க[க்]ர் திறை-யி[ட]த்க[ன்]கடர்¹² வென்றிடக்க[கா]க்கரொதுங்கக்கொணர்¹³ சாய [ம]ற்றெ-திசை¹⁴ [மண்]நெஞ்சத்த[ம]க்கரணைகத்திருமலைச்செவடி உரிமையில்¹⁵ க்[ந்]ற[ஞ்]-சத்தொல்லியெழுவுகத்தொழுக்கெழத்தொக்[ரி]ய¹⁶ முல்லைவாணக[ய] முக்கொக்கி-ழ[ர]கடி உமையொடு[ஞ்]ச[க்]ரன் இமை[ய]த[தி]ருத்தா[ன]ப்பொ[ர]ருத்தி இனிதிருப்ப[ஆங்கவ[ன்] ¹⁶ ம[ரு]முங்ககையொப்பாடிய தெரிவையர் திவ[ந்]ம் தியாகபதா-
- [3.] [கை பு]ரிமுழல் [ம]டப்ப[டி]டி [பு]னிதருண[வ]னிதை தி[ரி]பு[வ]முழு[து]டை[யா]-னிவன்¹⁶ [தி]ரு[வி]னத்தரு[ன்] முழு[து]டையானென [அ]மை[ந்]தினிதிருப்ப-செ[ம்]பொகின்¹⁷ [வி]ரலிந்தை[ர]ல[ன]த்து வி[ந்]றிரு[ந்]தருளிய [கெ]ரப்பாசெசரி-ப[ந்]ம[ர]ரான திபுலநச்ச[க்]கரவ[ந்]தி[க]ன் [ஸ்ரீ]வி[க]முமசொழதெ[வ]ந்[தி] ய[ர]-ண்[டு] னாவா[கு] [||—] [க*] [உ]டை[யா]ர் ஸ்ரீ[ரா]ஜ[ரா]ஜீயாரமுடை[ய]ர் கொ[வி]தில் கார[ன]க்கும் ரா[ஜ]ரா[ஜ]ப்ப[ல்]வராய[ந்]த[ரு] தன் ப[ர]ட்டன் நிலைய[ர]ய [வ]ருநிற ச[ரணி] கார[ன]வுக்கு [காணிய]ச[க] கு[டு]த்தொ[ம]-

¹ Road தன்றுணை மாப்பத.
² Road. கிமன். Instead of குன two other inscriptions read குனத்திடை.
³ Read வெம்படை.
⁴ Two other inscriptions read correctly மண்டலத்தாங்கி. ⁵ Read தென்.
⁶ Read பொன்னியாடை.
⁷ Read பாலையின்.
⁸ Read தவிர்ந்த. The Tanjāvūr inscription of Kulōttuṅga I. (No. 58, p. 233) reads தவிர்.
⁹ Read புனித்ததிரு.
¹⁰ Read கன்னடர் வெத்திட.
¹¹ Two other inscriptions read கொண்கணர். ¹² Read மன்னடர்.
¹³ The Ālāṅgudi inscription reads திருமலர்ச்செவடிபுரி[க*]மயிச்சை[ரு]ஞ்சு.
¹⁴ Read தென்னிய.
¹⁵ Read மகிழ.
¹⁶ Read திருவுன்.
¹⁷ Read பொன்னின் or பொன்.

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

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

2. The king having ordered :— “ We have given the allowance which was permanently enjoyed by his grandfather, as an allowance for measuring the paddy (*kār*),¹ to Rājarāja-Pallavarayaṇ, who measures the paddy in the temple of the lord Śrī-Rājarājēśvara,”— (*this*) was engraved on stone in accordance with a royal order (*to this effect*), which had reached the manager, the Pañchāchārya,² (*and*) the Pūjārti (*dēvar-kauṁi*) of the temple of the lord Śrī-Rājarājēśvara.

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

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

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

¹ See page 117, note 2.

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

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

⁴ See page 227, note 5.

⁵ See the Index to Vol. I, *s.v.* Toṇḍai-maṇḍalam.

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

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

- [9.] டவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உ௬*] இங்காட்டு வனிவலந்து
[வடுவெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்ய
[உ௬*]
- [10.] [ரிசாரகஞ்செய்யும் மாண் ஒன்று [உ௭*] இங்காட்டு மாலிநூர் வடுவெ-
யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று] [உ௮*]
.
- [11.] [வடுவெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்-
[று] [உ௯*] இங்காட்டு [அ]நிஞ்சி[கைஹகம்ஷெ-¹ஃஜிம்மதூ]
. . . . [ஊ*]
- [12.] [வெ]சய்யும் மாண் ஒன்று [ஊ*] அருமொழிதெவ-
வனகாட்டுப்பூ[விசூ]ர[க]ர[ட்டு] [ஊ௨*]
- [13.] [திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ஊ*]
அருமொழிதெவ[னக]ர[ட்டு] [ஊ௩*]
- [14.] [ட]க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு
[ஊ*] இங்காட்டு இரன்] [ஊ௪*]
- [15.] [கி]ய வாரடுவாரிம்மதூ [வடுவெயார் இடக்கடவ
திருப்பரிசாரகஞ்செ [ஊ௫*]
- [16.] [ரி]மதூ வடுவெயார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு [ஊ௬*] இங்காட்டுச்செ
. . . . [ஊ*]
- [17.] [கூ]திரயஸி[வாணி]வனகாட்டுக்]
. . . . வடுவெயார் இடக்கடவ திருப்பரிசா]
[சு*]
- [18.] இடக்கடவ திருப்] [சு*]
கூதிரயஸிவாமணிவனகாட்டுச்செறிநூ]¹ [சு௨*]
- [19.] [ரு]வாயில் வடுவெயார் இடக்கடவ திருப்பரிசார-
கஞ்செய்யும் மாண் ஒன்று [சு*] இங்காட்டு காலூர்
. . . . [சு௩*]
- [20.] [வ] வடுவெயார் இடக்கடவ [திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [சு*]
கூதிரயஸி[வாணி]வனகாட்டுத்தெ[லூ]ர[காட்டு] [இ-
டக்]கடவ திருப்பரிசாரகஞ்செய்யும் மாண்] [சு*]
- [21.] [சாரகஞ்செய்யும் மாண்] ஒன்று [சு*] [இ-
காட்டு] [ப்பரிசாரகஞ்செய்யும் மாண்]
[சு*]
- [22.] [ட்டுக்கள்ளாராகிய] சன்னரிம்மதூ [வடுவெயார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்] ஒன்று [சு*]
- [23.] [ட்டு] ம[ரு]கல் வடுவெயார் இடக்கடவ திருப்பரி-
சாரகஞ்செய்யும் மாண் ஒன்று [ஓ*] கூதிரயஸி[வா]-

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

- [24.] ஶ்ணீவனகாட்டு வெளா[சு]ர ஸடுவெயார் இட[க்]க-
டவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ஐசு*] சு[சு]ரியபரிவா[ஷ்ணீ]வன-
காட்டு [ட்]டு [ஐ]ராகிய தானதொங்கலு[சு]டு[ஷ்ணீ]வ-
80[ம].
- [25.] ஓது ஸடுவெயார் இடக்கடவ [திருப்பரிசார]கஞ்செய்யும் மாண் இரண்டு
[ஐசு*] சு[சு]ரியபரிவா[ஷ்ணீ]வனகாட்டு முறைமு[சு]ர்நாட்டு[க்]கு[க்]தவைவ[சு]டு[ஷ்ணீ]வ-
[0]ம[ஓது ஸடு]வெய[சு]ர் [இடக்கடவ திரு]ப்பரிசாரகஞ்செய்யும் மாண்
ஒன்று [ஐசு*] உய்க்கொண்டான்வ[ன]நாட்டு.
- [26.] த்திருநறையூர்நாட்டுத்தண்ட[த்]டு[தாட்டு]ம[ன] மும்மடிசொழுகு[சு]டு[ஷ்ணீ]வ[0]ம[ஓது
ஸடு]வெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று கணக்கெழு[சு]ம்-
கா[ணத்தான்] ஒருவன் [இவன்] இடக்கடவ [சு]ழ்க்காணத்தார்க[ள்] இருவர்
[ஓசு*] உய்க்கொண்.
- [27.] டான்வனகாட்டுப்பாம்பு[சு]ரகாட்டு திருக்கு[சு]ழ்க்க[வ] ஸடுவெயார் இடக்க[ட]வ
திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ஐசு*] [உ]ய்க்க[டு]காண்[ட]ான்-
வனகாட்டு அம்ப[சு]ர்நாட்டு அம்புறத்தூர் ஸடுவெயார் இடக்கடவ திருப்பரி-
சாரகஞ்-

Third section.

- [1.] செய்யும் மாண் [ஐசு*] [இ]க்காட்டு அய்வைவல்லூர் ஸடுவெயாரும்
[சு]டு[சு]ரட்டைகுடி. ஸடுவெயாரும் இடக்க[ட]வ திருப்ப[ரி]ச[சு]ரகஞ்செய்யும்
[ம]ர்ண். ஒன்று [ஐசு*] உய்க்கொண்டான்வனகாட்டு வெண்ணுட்டுத்திரும-
[முலை ஸடு]வெய[சு]ர் இட[க்]கடவ திருப்பரி[சு]ரகஞ்செய்யும் மாண் இர-
ண்டு [ஐசு*] இக்காட்டுக்கொ[ன]நத்தலு[சு]டு[ஷ்ணீ]வ[0]ம[ஓது ஸடு]வெயார் இடக்-
கடவ திருப்ப[ரி]சாரகஞ்செய்யும் மாண் இரண்டு கணக்கெழு[சு]ம்[காணத்தான்
ஒருவ[ன்] இ[வன்] இடக்கடவ [சு]ழ்க்காணத்தார்க[ள்] இருவர் [ஐசு*] இக்கா-
ட்டு . க[வ]ய்க்கலா[சு]ய வானவ[ன்]ரி[வா]டு[சு]டு[ஷ்ணீ]வ[0]ம[ஓது ஸடு]வெயார்
இடக்கடவ திருப்ப[ரி]ச[சு]ர[சு].
- [2.] கஞ்செய்யும் மாண் ஒன்று [சு]ய* உய்க்கொண்டான்வனகாட்டுத்திரு[சு]ர-
[சு]ய[சு]ர[சு] [சு] [ஸடு]வெய[சு]ர் [இடக்கட]வ திருப்பரி[சு]ரகஞ்-
[செய்யும்] [ம]ர்ண் [ஒ]ன்று [சு]ய* உய்க்கொண்ட[சு]ர[ன்]வ[ன]சு[சு]ர[சு] திரு-
வழுக்கூர்காட்டு ஸடுவெயார் இடக்கடவ திருப்பரிசா-
ரகஞ்செய்யும் மாண் இரண்டு [சு]ய* இ[சு]ய[சு]டு கல்லூர்பு[சு]க்குடி ஸடுவெ-
யார் இடக்க[ட]வ திருப்பரி[சு]ரகஞ்செய்யும் மாண் இரண்டு [சு]ய* இ-
க்காட்டு வழ[சு]ய[சு] ஸடுவெய[சு]ர் இடக்கட[வ] திருப்பரிசாரகஞ்செய்யும் மாண்
இரண்டு [சு]ய* இக்காட்டு அக்கலூர் ஸடுவெய[சு]ர் இடக்க[ட]வ திருப்-
[ரி]சாரகஞ்செய்யும் ம[சு]ர்ண் ஒன்[சு] [சு]ய* உய்க்கொண்டான்வனக[சு]டு
வி[சு]ய[சு].
- [3.] டு [வி]னைக[சு]ராகிய கித்தகி[சு]தலு[சு]டு[ஷ்ணீ]வ[0]ம[ஓது ஸடு]வெயார் இடக்க[ட]வ
திருப்ப[ரி]ச[சு]ரகஞ்செய்யும் மாண் ஒன்று [சு]ய* இக்காட்டுப்பெருமு[சு]ய
ஸடு]வெயார் இடக்கடவ திருப்பரி[சு]ரகஞ்செய்யும் மாண் ஒன்[சு] [சு]ய*
[இ]க்காட்டுப்பரி[சு]யலூர் ஸடுவெயார் இடக்கடவ [தி]ருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [சு]ய* உய்க்கொண்டான்வ[ன]நாட்டு [சு]யக்காட்டு நாடு[சு]ய
[சு]ய[சு]டு[ஷ்ணீ]வ[0]ம[ஓது ஸடு]வெயார் [இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும்
மாண் இரண்டு [சு]ய* இக்காட்டுத்திருக்கடலூர் ஸடுவெயார் இடக்க[ட]-
கட[வ திரு]ப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [சு]ய* இக்காட்டுத்-
[தலை]ச்சுக்காட்டு [ஸடு]வ[0].

திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [கூஉ*] ராஜெஜூலிம்மவளனகாட்டு
[நல்லாற்றுக்காட்டுக்கதவாய்]மொத்தம் வலெமையார் இடக்கடவ திருப்பரிசா-
ரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஉ*] இந்நாட்டு மெஜூகொட்டு[ர] வலெமையார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும்.

[9.] ம் மாண் . . . [கூச*] [ராஜெஜூலிம்மவளனகாட்டு] . . .
. . . [வமா]ன புலியூர் வலெமையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [கூடு*] இந்நாட்டு மீவிரகார[ரயண]லுதமெஜூகொட்டுமொத்தம்
வலெமையார் இடக்கடவ மீவிரகார[ரயண]லுதமெஜூகொட்டுமொத்தம் திருப்-
பரிசாரகஞ்செய்யும் மாண் [பு]ன்னிரண்டு [கூச*] ராஜெஜூலிம்மவளனகாட்டு-
மெஜூகொட்டுமெஜூகொட்டு வலெமையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
[பு]ம் மாண் ஒன்று [கூச*] [இ]ந்நாட்டுக்காவிரிமொத்தம் வலெமையார்
[இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஅ*] இந்நாட்டு-
மெஜூகொட்டு வலெமையார் [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும்.

[10.] [ய்யும்] மாண் ஒன்று [கூச*] [ராஜெஜூலிம்மவளனகாட்டு]த[திருவாணிகாட்டு]-
மெஜூகொட்டு . . . [வலெமையார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [கூச*] ராஜெஜூலிம்மவளனகாட்டு[சு]ட்டுமெஜூகொட்டு
. . . [சு]ட்டு [வலெமையார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் [ம]ர-
[ண] ஒன்று [கூச*] இந்நாட்டுத்திருவாணியூர் வலெமையார் இடக்கடவ திருப்-
பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஉ*] [இ]ந்நாட்டு மாறபெருமெஜூ-
கொட்டுமொத்தம் வலெமையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் இரண்டு [கூச*] ராஜெஜூலிம்மவளனகாட்டு வெண்ணையூர்காட்டுப்-
பெருமெஜூகொட்டு வலெமையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்
ஒன்று [கூச*] இந்நாட்டுப்பாப்ப[சு]ட்டு.

[11.] [வலெமையார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் . . . [கூடு*]
. . . [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்
ஒன்று [கூச*] ராஜெஜூலிம்மவளனகாட்டு*
[கூடு*]மெஜூகொட்டுமொத்தம் வலெமையார் [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் இரண்டு [கூச*] [இ]ந்நாட்டுத்திருக்கழுமலைத்து [வலெமையார்] இட-
க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [கூஅ*] இந்நாட்டுத்தெனாள்
[வலெமையார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [கூச*]
ராஜெஜூலிம்மவளனகாட்டு [கூச*]ந்நாட்டு கரக்கூர் வலெமையார் [இ]ட-
க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [கூஅ*] இந்நாட்டுத்-
ருவாணியூர் வலெமையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்.

[12.] [கஞ்செய்யும்] மாண் ஒன்று [கூஅ*] இந்நாட்டு* . . .
. . . [மாண்] ஒன்று [கூஅ*] ராஜெஜூலிம்மவளனகாட்டு அகிகை[ம]
. . . [வ] திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு
[கூஅ*] ராஜெஜூலிம்மவளனகாட்டுமெஜூகொட்டுப்பஞ்சவன்மொஜூகொட்டு
கொட்டுமொத்தம் [வலெமையார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் [ம]ர-
[ண] இரண்டு [கூஅ*] ராஜெஜூலிம்மவளனகாட்டு பெருமெஜூகொட்டுமொத்தம்
[கூஅ*]கொட்டுமொத்தம் வலெமையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
[ம]ர[ண] ஒன்று [கூஅ*] ராஜெஜூலிம்மவளனகாட்டுப்பெருமெஜூகொட்டு
கொட்டுமொத்தம் வலெமையார் இடக்கடவ திருப்-

[13.] [பரிசாரகஞ்செய்யும்] மாண் ஒன்று [கூஅ*] . . .
[கூஅ*]மொத்தம் [வலெமையார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் . . .

! Read ஆநிலைமக்ககாட்டு, as in No. 70, paragraph 106.

8[ணி]நூகுவெய்யு[தி]ரெமதது வடுமெய்யார் இடக்கடவ திருப்பரிச[ர]சகஞ்செய்யும்
 மாண் இரண்டு [ராசக*] [இ]ந்நாட்டு [ஆழ]த்தி[ர]வல்லி [வ]டுமெய்யார்
 இடக்கடவ [திருப்ப]ரிச[ர]சகஞ்செய்யும் மாண் இரண்டு [ராசக*] நி[தி]கவி-
 தொவனகாட்டு முடிச்செ[ர]ண்டி ஜகநாயகுவெய்யு[தி]ரெமதது வடுமெ-
 யார் இட-
 [19.] [க]கடவ திருப்பரிச[ர]சகஞ்செய்யும் மாண் இரண்டு [கண]க்கெழுத்துக்கரணத்தான்
 ஒருவன் இவன் இடக்கடவ [கீழ்]க்கரணத் [ராசக*]
 [ப]ரிசாரகஞ்செய்யும் மாண் ஒன்று [ராசக*]
 [தி]த்தவிதொவனகாட்டு வெண்ணிக்க[சு]ற்ற[து]க்கீழ்ப்ப[ு]ண்டியாநிய¹ [ஒ]-
 வெக[ர]க[ர]க[ர]செய்யும் [குவெய்யு[தி]ரெமதது] வடுமெய்யார் இடக்கடவ திரு[ப]-
 [ப]ரிசாரகஞ்செய்யும் மாண் இரண்டு [ராசக*] [இ]ந்நாட்டு[ப]ு[வ]ணாரா-
 கிய அவ[னி]கெவநிநூகுவெய்யு[தி]ரெமதது வடுமெய்யார் இடக்கடவ [தி]ருப்பரி-
 சார[க]ஞ்செய்யும் மாண் ஒன்று ||— [ராசக*]

TRANSLATION.

1. Hail ! Prosperity ! Before the twenty-ninth year (of the reign) of Kō-Rājakēsari-varman, alias Śri-Rājarājadēva, who, &c.,² — the lord Śri-Rājarājadēva was pleased to order that the inhabitants of the *brahmadēyas* in Śōra-maṇḍalam, in Pāṇḍi-nāḍu, alias Rājarāja-maṇḍalam,³ and in Toṇḍai-nāḍu, alias Jayankōṇḍa-Śōra-maṇḍalam, should supply, as long as the moon and the sun endure, to the lord of the Śri-Rājarājēsvara (temple) : (1) as temple treasurers, such Brāhmaṇas in those respective *brahmadēyas* as are rich in land, connexions, or capital ; (2) Brahmachārin (mān) as temple servants ; and (3) accountants for writing the accounts (of the temple). Among the persons who are supplied, to each treasurer should be measured kulam of paddy per year ; to each Brahmachārin who is a temple servant, (one) padakku of paddy per day and four kāsū per year ; among these, to each of ten who had taken permanent vows (?), three kurunai of paddy per day and four kāsū per year ; among the same, to each of twenty , (one) padakku of paddy per day and five kāsū per year ; to each person who writes the accounts, two hundred kalam of paddy per year ; to each under-accountant whom the latter has to supply, seventy-five kalam of paddy per year, i.e., one hundred and fifty kalam of paddy to two (under-accountants). Among these, the Brahmachārin who are temple servants, shall receive (their) allowance of paddy and kāsū at the city treasury of the lord of the Śri-Rājarājēsvara (temple) ; and the treasurers and accountants shall receive (their allowances) at the up-country treasuries of the lord of the Śri-Rājarājēsvara (temple). These allowances were engraved on stone by order of the lord Śri-Rājarājadēva.
2. The members of the assembly of Ma[ṅga]lam in Maṅgala-nāḍu, (a subdivision) of Arumōṇidēva-vaḷanāḍu, have to supply one Brāhmaṇa as temple treasurer (and) one Brahmachārin as temple servant.
3. The members of the assembly of Neḍumaṇal, alias Madanamañjari-chaturvēdimāṅgalam, in Neṅmali-nāḍu, (a subdivision) of Arumōṇidēva-vaḷanāḍu, have to supply two Brahmachārin as temple servants.
4. The members of the assembly of Kuṅṇiyūr in the same nāḍu have to supply one Brahmachārin as temple servant.

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

5. The members of the assembly of [Śu]r[â]u[kuḍi] in the same *nāḍu* have to supply one Brahmachârin as temple servant.
6. The members of the assembly of [Ârâ]r[râr] in the same *nāḍu* have to supply one Brahmachârin as temple servant.
7. The members of the assembly of Pallavaṃmahâdêvi-chaturvêdimangalam in Puṅgarambai-nâḍu, (*a subdivision*) of Arumoriḍêva-vaḷanâḍu, have to supply one Brahmachârin as temple servant.
8. The members of the assembly of Śembiyaṃmahâdêvi-chaturvêdimangalam in the same *nāḍu* have to supply two Brahmachârins as temple servants.
9. The members of the assembly of Perumbalamarudûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.
10. The members of the assembly of Kaḷappâr in the same *nāḍu* have to supply one Brahmachârin as temple servant.
11. The members of the assembly of Śin[gal]ântaka-chaturvêdimangalam in the same *nāḍu* have to supply one Brahmachârin as temple servant.
12. The members of the assembly of [Śaṅga , *alias* Arumori]ḍêva-chaturvêdimangalam, in the same *nāḍu* have to supply two Brahmachârins as temple servants.
13. The members of the assembly of Keṇuvattûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.
14. The members of the assembly of chaturvêdimangalam have to supply one Brahmachârin as temple servant.
15. The members of the assembly of K[ôyilârpuḍu]k[kuḍi], *alias* Kôḍaṇḍarâma-chaturvêdimangalam, in the same *nāḍu* have to supply one Brahmachârin as temple servant.
16. The members of the assembly of Va[ṅga]na[gar] in the same *nāḍu* have to supply one Brahmachârin as temple servant.
17. The members of the assembly of [Vau]korra[ṅ]guḍi in the same *nāḍu*
18. The members of the assembly of have to supply one Brahmachârin as temple servant.
19. The members of the assembly of Pa[ṇai]yûr in the same *nāḍu* have to supply
20. one Brahmachârin as temple servant.
21. Ku[rū]m[ba] in nâ[ra]i-[vê]lûr-kûṅgam, (*a subdivision*) of Arumoriḍêva-vaḷanâḍu,
22. The members of the assembly of Kûrûr have to supply one Brahmachârin as temple servant.
23. The members of the assembly of Konṇûr in the same *nāḍu*
24. The members of the assembly of Ârvalam in Ârvala-kûṅgam have to supply two Brahmachârins as temple servants.
25. [A]ru[moriḍêva] one Brahmachârin as temple servant.
26. The members of the assembly of Vali[va]lam in the same *nāḍu* have to supply as temple servant.

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

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

54. The members of the assembly of Tanḍa[ttôtt]am, alias Mummaḍi-Śôra-chaturvêdimangalam, in Tirunaraiyûr-nâdu, (a subdivision) of Uyyakkonḍâu-valanâdu, have to supply one Brahmachârin as temple servant (and) one accountant who shall write the accounts; the latter has to supply two under-accountants.

55. The members of the assembly of Tiruk[ku]ḍa[mû]kki[1] in Pâm[bu]ra-nâdu, (a subdivision) of Uyyakkonḍâu-valanâdu, have to supply two Brahmachârin as temple servants.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

72. The members of the assembly of Kâ[yâ]kkuḍi in Kurumbûr-nâdu, (*a subdivision*) of Uyyakkonḍâu-vaḷanâdu, have to supply two Brahmachârin as temple servants.

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

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

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

76. The members of the assembly of Chô[ḷa] [sim]ha-chaturvêdimangalam in . . . r[ai]yûr-nâdu, (*a subdivision*) of Uyyakkonḍâu-vaḷanâdu, have to supply two Brahmachârin as temple servants.

77. The members of the assembly of Tiruviḍaikkari, a *dêvadâna* in Kurumbûr-nâdu, (*a subdivision*) of Uyyakkonḍâu-vaḷanâdu, have to supply one accountant who shall write the accounts; the latter has to supply two under-accountants.

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

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

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

81. The members of the assembly of Toṭûr in Aṇ[dâ]ttu-kûrram, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply . . . Brahmachârin as temple servant.

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

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

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

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

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

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

¹ Śêynallûr is perhaps identical with Śeynalûr, the birth-place of the Śaiva saint Chanḍêsvara; see the *Periyapurânam*, Madras edition of 1888, p. 79.

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

89. The members of the assembly of Iḍai[yarna]lî[r] in the same *nâḍu* have to supply one Brahmachârin as temple servant.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

106. have to supply one Brahmachârin as temple servant.

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

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

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

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

110. The members of the assembly of Nâ[ṅṅūr] in Nāṅṅūr-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply two Brahmachârin as temple servants.

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

112. in the same *nāḍu* : one Brahmachârin

113. in Adigai[māṅgai-nāḍu], (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply two Brahmachârin as temple servants.

114. The members of the assembly of Pañchavaṅmahādēvi-chaturvédimaṅgalam in Koṅḍa-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply two Brahmachârin as temple servants.

115. The members of the assembly of Kumarāditya-chaturvédimaṅgalam in Ne[luvūr]-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one Brahmachârin as temple servant.

116. The members of the assembly of Nayadīramāṅgalam in Pidavūr-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one Brahmachârin as temple servant.

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

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

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

120. The members of the assembly of Tiruveḷḷarai in [Vāḍa]va[ri]-nāḍu, (*a subdivision*) of Rājāśraya-vaḷanāḍu, have to supply two Brahmachârin as temple servants.

121. The members of the assembly of Parâkrama-[Ś]ô[ra-chatu]rvédimaṅgalam in Ka[lâra-kūr]am, (*a subdivision*) of Rājāśraya-vaḷanāḍu, have to supply

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

123. The members of the assembly of Śāṅgatti-chaturvédimaṅgalam in kkaṅḍam have to supply one Brahmachârin as temple servant.

124. The members of the assembly of Rājāśraya-chaturvédimaṅgalam in Uṟai-yūr-kūrṅam, (*a subdivision*) of Kēraḷāntaka-vaḷanāḍu, have to supply one Brāhmuṅa as temple treasurer (*and*) two Brahmachârin as temple servants.

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

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

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

127. one Brahmachârin as temple servant.

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

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

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

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

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

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

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

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

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

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

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

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

140. The members of the assembly of I[ru]m[buda], alias Maṇuku[laśūlâ]-
 ma[ni-chaturvê]dimangalam, in Â[vûr]-kâṛṛam, (a subdivision) of Nittaviṇḍa-
 vaḷanâḍu, have to supply two Brahmachârins as temple servants.

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

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

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

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

143. one Brahmachârin as temple servant.

144. The members of the assembly of [Kî]r[p]pû[ṇḍi],¹ *alias* [Olôka]mahâdêvi-chaturvêdimangalam, in Venni-kûrram, (*a subdivision*) of Nittaviṇḍa-vaṇanâḍu, have to supply two Brahmachârin as temple servants.

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

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

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

TEXT.

First section.

- [1.] [நக்கப]ரடி[யுந்]த[டி]கைபா[டி]யும் துளம்[ப]பாடி[யுந்]-
குடமலைகாடு[க்]கொல்லமுன்க[னி]க்கமும் முரட்டு[ழி]ல் [சி]ங்களர் ஈழமண்டல-
மும் இரட்டபாடி எழரை இலக்க[மு]மும் முன்[னி]ர்ப்பழந்[தி]வு ப[ன்]னி[ரா]யி[ரி]-
ரமுந்[தி]ண்டி[றல்] வெ[ன்]றி[த்த]ண[ட]ரற்கொண்ட தன்னெ[ழி]ல் வளகு[ழி]யுளெ-
வ்வாயாண்டி[த்தொ]ழு[தக] வி[ன]ன[க்]ரும் ய[ச]ண்டெ செ[ழி]ய[ரை]த்தெசு[சு] கொ[ள்]
கொ[ள்]ரா[ஜ]கவு[ரி]வ[ழி]ர[ா]ன[ா] ஸ்ரீ[ரா]ஜ[ரா]ஜ[செ]வ[சு] யாண்டு [இரு]ப[த்]-
[தொ]ன்ப[த]ர[வ]து வ[ரை] உ[ட]யார் [ஸ்ரீ]ரா[ஜ]ரா[ஜ]செ[வ]ர் உடையார்
[ஸ்ரீ]ரா[ஜ]ரா[ஜ]செ[வ]ர் [உடைய]ரர்க்கு[சொ]ழமண்டல[த்]து ஸ்ரீ[ரா]ஜ[ரா]ஜ[செ]வ[சு]
- [2.] [வ]ம் இ[ட்]ட [திருமெ]ய்காப்பார்க[ன]ு[க்]குப்பெ-
ரால் [ஆ]ட்டை வட்ட[ன்] தூ[ற]துக்கவெல்ல[த்]திருமெய்க[ா]ப்பார்க[னை] இட்ட
அவ்வவர் ஊர்களில[ா]ரொ அனக்கக்கடவார்களாகவும் இந்நெல் அவ்வ[வ]ர்
ஊர்களிலார்க்கு வ[சு]ர[ா]கி[து]வல் [ஆ]ட்ட[ா]ண்டி கொ[து]ம் [த]ன் கட[ன]மக்-
[கு]ச்செலவு பெறவும் ப[டி]செ[வ]வு[கு] பெறவும் ஆக இப்ப[டி] கீ[வ]ந்த-
மாக உடைய[ா]ர் [ஸ்ரீ]ரா[ஜ]ரா[ஜ]செ[வ]ர் [திருவாய்] மொழிந்தரு[ளி]ன[படி]
[சு]வில்லெ வெட்டிய[து] [சு*] அருமொழிசெவ்வ[ன]காட்டு இ[க்]க[ன]ு[ட்]
[வி]ம[ல]சித்த[ி]ம[ல]து லெமெய[ா]ர் இடக்கடவ [திருமெ]ய்காப்பு ஒன்றும்
[சு*] அ[ரு]மொ-
- [3.] [திருவெள்காட்டு*] [ன]லாகிய² மதனமஞ்சரி[ஆ]க[சு]-
வெ[ல]கி[ரி]ம[ல]து லெமெய[ா]ர் இடக்கடவ திருமெய்காப்பு*] [சு*]
[இ]க்காட்டு[க்]கு[ன்]றியூர் லெமெய[ா]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும்
[சு*] அருமொழி[செ]வ்வனகாட்டுப்புறக்க[ா]ம்பைகாட்டுப்ப[ல]வன்[ரி]ம[ல]ர[செ]-
[வி]ஆக[சு]வெ[ல]கி[ரி]ம[ல]து லெமெய[ா]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும்

¹ On page 229, paragraph 17, read likewise [Kîrpp]ṇḍi.
² Paragraph 5 of No. 9 and paragraph 3 of No. 69 show that before னலாகிய we have to supply அருமொழிசெவ்வனகாட்டு நென்மலிதாட்டு செமெ.

கூ[திரயஸி]வாசுரிணி[வ]ளகாட்டுப்பனையூர் காட்டுப்புறொ[சு]மாணிக்கலு[சு]வெட்டி[சு]ம-
 டு[சு] வடெலையர்[சு] இடக்கடல திருமெய்ய[சு]காப்பு ஒன்றும் [சு௮*]
 [உய்ய]க்[டு]கா[சு]ண்டான்வனகாட்டுத்திரு[சு]காட்டுத்தண்ட[சு]தெ[சு]ரட்டமான
 [சு]ம்மடிசொழுகு[சு]வெட்டி[சு]ம[சு] வடெலையர் இடக்கடல திருமெய்காப்பு
 ஒன்றும் [சு௯*] உய்யக்கொண்ட[சு]ன்வனகாட்டுப்ப[சு]ம்பு[சு]காட்டுப்ப[சு]ம[சு]பு[சு]ர[சு]-
 டு[சு] வடெலையர் இ[சு]டக்க[சு]டல திரு[சு]மெய்காப்பு ஒன்றும் [சு௯*] இந்-
 காட்டுக்கடை[சு]ய்க்[சு]ருடி [வ]டெலையர் இ[சு]டக்க[சு]டல திரு[சு]மெய்காப்பு ஒன்றும்
 [சு௯*] இ[சு]க்க[சு]ர-

Second section.

- [1.] [சு]டெ[சு] கல்[சு]லாஜர் ஊராள் இடக்கடல திருமெய்காப்பு ஒன்றும் [சு௨*] உய்யக்-
 கொண்டான்வனகாட்டு [சு]ம்பர்நாட்டு [சு]திய[சு]காயருமப்பல் ஊராள் இடக்கட[சு]வ
 திருமெய்காப்பு ஒன்றும் [சு௩*] இக்காட்டு[சு] கல்லமுத்தூர் [சு]ரா[சு]ர்
- [2.] [சு]டக்க[சு]டல திருமெய்காப்பு ஒன்றும் [சு௪*] உய்யக்கொண்டான்வனகாட்டு
 ம[சு]ரு[சு]கல்நாட்டு ம[சு]ரு[சு]தூர் ஊராள் இ[சு]டக்க[சு]டல திரு[சு]மெய்கா[சு]ப்பு[சு] ஒன்றும்
 [சு௫*] உய்யக்கொண்ட[சு]ன்வனகாட்டு வெண்ணாட்டுத்திரு[சு]மு[சு]லை ல[சு]-
- [3.] [சு]டெலையர் இடக்கடல [சு]ரு[சு]மெய்காப்பு ஒன்றும் [சு௬*] இக்காட்டு லையகலா-
 [சு]ய[சு] வானவன்[சு]ம[சு]செ[சு]ய்ய[சு]க[சு]வெட்டி[சு]ம[சு] வடெலையர், இ[சு]டக்க[சு]டல
 திரு[சு]மெய்காப்பு ஒன்றும் [சு௭*] இக்காட்டுத்திரு[சு]க[சு]லவந்து வடெலையர் இ[சு]-
 டக்க[சு]ட-
- [4.] ல திருமெய்காப்பு ஒன்றும் [சு௮*] இக்க[சு]ர[சு]ட்டுக்கரு[சு]வி[சு]வி ஊராள் இ[சு]டக்க-
 [சு]டல திரு[சு]மெய்கா[சு]ப்பு இர[சு]ண்ட[சு]ம் [சு௯*] இக்காட்டு வய[சு]லூர் ஊராள்
 இடக்கடல திரு[சு]மெய்க[சு]ப்பு[சு] ஒன்றும் [சு௯*] உய்யக்கொண்ட[சு]ன்வன[சு]-
 காட்டுத்திரு[சு]ம[சு]ர[சு]நாட்டுச்சாத்தலூர் ல[சு]-
- [5.] [சு]டெலையர் இ[சு]டக்க[சு]டல திரு[சு]மெய்காப்பு ஒன்றும் [சு௯*] உய்யக்கொண்டான்-
 வனகாட்டுத்திரு[சு]ம[சு]ர[சு]நாட்டு அக்கரு[சு] வடெலையர் இடக்கடல திரு[சு]மெ-
 ய்கா[சு]ப்பு ஒன்றும் [சு௯*] இக்காட்டு அயிர்காட்டு ஊராள் இடக்கடல திரு-
 மெய்கா[சு]ப்பு ஒன்-
- [6.] தும் [சு௯*] உய்யக்கொண்ட[சு]ன்வனகாட்டு விளைகாட்டு [சு]விளை[சு]கராகிய நீ[சு]த்-
 திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*] இக்காட்டுப்பெருமுனை வ[சு]டெலையர் [சு]டக்கடல திரு[சு]மெய்கா[சு]ப்பு
 ஒன்றும் [சு௯*]
- [7.] [சு]டக்க[சு]டல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*] இக்காட்டுத்திரு[சு]க[சு]லவந்து வடெலையர்
 இ[சு]டக்க[சு]டல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*] இக்காட்டுத்திரு[சு]க[சு]லவந்து வடெலையர்
 இ[சு]டக்க[சு]டல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*]
- [8.] [சு]டக்க[சு]டல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*] இக்காட்டுத்திரு[சு]க[சு]லவந்து வடெலையர்
 இ[சு]டக்க[சு]டல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*] இக்காட்டுத்திரு[சு]க[சு]லவந்து வடெலையர்
 இ[சு]டக்க[சு]டல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*]
- [9.] காட்டுத்தளிர்[சு]சரி[சு]ய[சு]ள வ[சு]ராசு[சு]ரிசொழுகு[சு]வெட்டி[சு]ம[சு] வடெலையர்
 இடக்கடல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*] இக்காட்டு இறையான்செரி
 வ[சு]டெலையர் இடக்கடல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*] இக்காட்டுத்-
 தெவதானத்திரு[சு]வி-
- [10.] கை[சு]டக்க[சு]டி வடெலையர் இடக்கடல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும் [சு௯*]
 இக்காட்டு கெடுக்காட்டு ஊராள் இடக்கடல திரு[சு]மெய்கா[சு]ப்பு ஒன்றும்

TRANSLATION.

1. [Hail! Prosperity!] Before the twenty-ninth year (of the reign) of Kô-Râjakê-sarivarman, *alias* Śrî-Râjarâjadêva, who, &c.,¹— the lord Śrî-Râjarâjadêva [was pleased to order that the inhabitants of the] *brahma[dêyas]* in Śôra-maṇḍalam [should supply temple watchmen] to the lord of the Śrî-Râjarâjêśvara (temple).² To each of the temple watchmen who are supplied, the inhabitants of the respective villages which have supplied the temple watchmen, shall measure one hundred *kalam* of paddy per year. This paddy has to be supplied and daily allowances (*paḍi*) have to be paid every year, as long as the moon and the sun endure, out of the tax due by the inhabitants of the respective villages. These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.
2. The members of the assembly of [Vima]lachittama[ṅgal]am in I[n]ga-[nâ]ḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.
3. [The members of the assembly of Neḍumaṇa], *alias* Madanamañjari-[chaturvêdimāṅgalam, in Neṇmali-nâḍu], (*a subdivision*) of Arumo[r]idêva-vaḷanâḍu, have to supply . . . temple watchman].
4. The members of the assembly of Kuṇṇiyûr [in the same *nâḍu*] have to supply one temple watchman.
5. The members of the assembly of Pallavaṇmahâdêvi-chaturvêdimāṅgalam in Puraṇ[gara]m[bai-nâḍu], (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.
6. The members of the assembly of Śembiyaṇmahâdêvi-chaturvêdimāṅgalam in the same *nâḍu* have to supply one temple watchman.
7. The members of the assembly of Perumbalamarudûr in the same *nâḍu* have to supply one temple watchman.
8. The villagers of . . . ṅgalam in the same [nâḍu] have to supply . . . temple watchman].
9. The villagers of Śirrâmûr in . . . rkkûṛram . . . have to supply one temple watchman.
10. The members of the assembly of Kuṛukkai in I . . . ḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.
11. The members of the assembly of Kîraiyil, *alias* [Pa]ram[ê]śvaramaṅgalam, in Aḷa-nâḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.
12. The members of the assembly of Śembiyaṇmahâdêvi-chaturvêdimāṅgalam in the same *nâḍu* have to supply one temple watchman.
13. The members of the assembly of Tirunaṛaiyûr in Tirunaṛaiyûr-nâḍu, (*a subdivision*) of Kshatriyaśikhâmani-vaḷanâḍu, have to supply one temple watchman.
14. The members of the assembly of [Śi]t[o] . . . m, *alias* Abhimânabhûsha[ṇa-chaturvêdimāṅgalam, in the same *nâḍu* have to supply one temple watchman.

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

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

15. The members of the assembly of âyakudi in the same *nādu* have to supply one temple watchman.

16. The villagers of [Van]dārañjē[ri] in the same *nādu* have to supply one temple watchman.

17. The villagers of Kū[rū]r in the same *nādu* have to supply one temple watchman.

18. The villagers of Karūdi in the same *nādu* have to supply one temple watchman.

19. The members of the assembly of Śerrūr in Śerrūr-kūrram, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

20. The members of the assembly of Kuḍavāyil in the same *nādu* have to supply one temple watchman.

21. The members of the assembly of Nā[lūr] in the same *nādu* have to supply one temple watchman.

22. The members of the assembly of [In]gaṇ in I[ā]ganaḍu, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

23. The members of the assembly of Ālattūr in Tēvūr-nādu, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

24. The members of the assembly of P[e]ruṅgaḍambūr in [Ala-n]ādu, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

25. The members of the assembly of Pāpp[ā]rkudi in the same *nādu* have to supply one temple watchman.

26. The members of the assembly of Porundambo[nda]i in the same *nādu* have to supply one temple watchman.

27. The members of the assembly of Kott[ā]rakkudi in Paṭṭina-kūrram, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

28. The members of the assembly of Tirukka[ṇṇa]ṅgudi in the same *nādu* have to supply one temple watchman.

29. The members of the assembly of Ka[lūr], *alias* [Śa]ṅgamāṅgalaṃ, in the same *nādu* have to supply one temple watchman.

30. The members of the assembly of Ma[ru]gaḷ in Ma[ru]gaḷ-nādu, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

31. The members of the assembly of [I] k[ku]di in the same *nādu* have to supply one temple watchman.

32. The members of the assembly of [Pā]da[ḡ]r in the same *nādu* have to supply one temple watchman.

33. The villagers of Vai[p]pūr in the same *nādu* have to supply one temple watchman.

34. The villagers of [Ta]ñjāvūr in the same *nādu* have to supply one temple watchman.

35. The members of the assembly of [Ā]ṭiyappimāṅgalaṃ in Tiruvārūr-kūrram, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

36. The members of the assembly of Rāja[ma]lla-chaturvēdimāṅgalaṃ in [V]ēḷā-nādu, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

37. The villagers of Pe[ru]m[b]ōr in the same *nādu* have to supply one temple watchman.

38. The members of the assembly of Pugaḷō[ga]māṅkka-chaturvēdimāṅgalaṃ in Paṇaiyūr-nādu, (*a subdivision*) of Kshatriyaśikhāmaṇi-vaḷanādu, have to supply one temple watchman.

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

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

41. The members of the assembly of Ka[d̄]ai[k̄]kud̄i in the same *nâḍu* have to supply one temple watchman.

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

43. The villagers of [Aḍiya]raiyakurumbal in [A]mbar-nâḍu, (*a subdivision*) of Uyyakkonḍâṅ-vaḷanâḍu, have to supply one temple watchman.

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

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

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

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

48. The members of the assembly of Tiru[n̄]ḷillam in the same *nâḍu* have to supply one temple watchman.

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

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

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

52. The members of the assembly of Akkaḷr in Tiruvaru[n̄ḍû]r-nâḍu, (*a subdivision*) of Uyyakkonḍâṅ-vaḷanâḍu, have to supply one temple watchman.

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

54. The members of the assembly of [Vi]ḷai[nagar], *alias* Nittaviḷōḍa-chaturvêdimangalam, in Viḷai-nâḍu, (*a subdivision*) of Uyyakkonḍâṅ-vaḷanâḍu, have to supply one temple watchman.

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

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

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

58. The members of the assembly of Râjêndrasim̄ha-chaturvêdimangalam in Â[kk̄]r-nâḍu, (*a subdivision*) of Uyyakkonḍâṅ-vaḷanâḍu, have to supply one temple watchman.

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

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

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

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

63. The members of the assembly of Ti[rvi]ḍaikkāri, a *dēvadāna* in the same *nāḍu*, have to supply three temple watchmen.

64. The villagers of Neḍuṅṅāḍu in the same *nāḍu* have to supply one temple watchman.

65. The members of the assembly of [Ga]ṅḍarāditya-chaturvēdimāṅgalam in Poygai-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply two temple watchmen.

66. The members of the assembly of Perum[bu]liyār in the same *nāḍu* have to supply one temple watchman.

67. The members of the assembly of Pārthivaśēkha[ra]-chaturvēdimāṅgalam in [Mi]rai-kūṟṟam, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

68. The members of the assembly of Kavaiya[t]talai, *alias* Paṇḍita-Śōra-chaturvēdimāṅgalam, in A[ṅ]ḍāṭṭu-kūṟṟam, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

69. The villagers of Śattimāṅgalam in the same *nāḍu* have to supply one temple watchman.

70. The members of the assembly of Parāiya-Vāṇavanmahādēvi-chaturvēdimāṅgalam in Tuṅambar-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

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

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

73. The inhabitants of Êr, *alias* Mum[ma]ḍi-Śōramaṅgalam, in the same *nāḍu* have to supply one temple watchman.

74. The members of the assembly of [Śri]-Parāntaka-chaturvēdimāṅgalam in the same *nāḍu* have to supply two temple watchmen.

75. The members of the assembly of Ś[ēy]nallūr in [Mir]alai-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

76. The members of the assembly of Emanallūr, *alias* Trailōkyamahādēvi-chaturvēdimāṅgalam, in Maṅṅi-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

77. The members of the assembly of Ve[m]ba[r]rūr, *alias* [A]vaṅinārāyana-chaturvēdimāṅgalam, in the same *nāḍu* have to supply one temple watchman.

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

79. The members of the assembly of Paṇḍā[ḍi] in the same *nāḍu* have to supply one temple watchman.

80. The members of the assembly of Kāṭṭūr in Viḷattūr-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

81. The members of the assembly of O r in Kār-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

82. The members of the assembly of Śri-Vi[ra]nārāyaṇa-chaturvēdimāṅgalam, a free village (? *taṅiyūr*), have to supply six temple watchmen.

83. The members of the assembly of Kurukkai in Kurukkai-nāḍu, (a subdivision) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

84. The members of the assembly of Kāvirimangalam in the same nāḍu have to supply one temple watchman.

85. The members of the assembly of Kāṭṭiyār-brahmadēyam in the same nāḍu have to supply one temple watchman.

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

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

88. The members of the assembly of [Ma]l[likudi] in [Tiruvā]li-nāḍu, (a subdivision) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

89. The members of the assembly of Tiruvāli in the same nāḍu have to supply . . . temple watchman.

90. The members of the assembly of in Tiru[vin]dalār-nāḍu, (a subdivision) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

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

92. The members of the assembly of Māra[pidugudēvi]-chaturvēdimangalam in the same nāḍu have to supply one temple watchman.

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

94. The members of the assembly of Peruṅga[n]būr in Ve[ṅṅai]yār-nāḍu, (a subdivision) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

95. The members of the assembly of Mā[dula]vēlār in the same nāḍu have to supply one temple watchman.

96. The members of the assembly of ttār in the same nāḍu have to supply one temple watchman.

97. The members of the assembly of Veḷlār in the same nāḍu have to supply one temple watchman.

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

99. The members of the assembly of U[d]aiyādi[tya-chaturv]ēdimangalam in Tirukkaruma[la-nāḍu], (a subdivision) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.

100. The members of the assembly of Tirukkarumalam in the same nāḍu have to supply one temple watchman.

101. The members of the assembly of Tēnār in the same nāḍu have to supply one temple watchman.

102. The members of the assembly of Nāṅgūr in Nāṅgūr-nāḍu, (a subdivision) of Rājēndrasimha-vaḷanāḍu, have to supply two temple watchmen.

103. The members of the assembly of Kuṟṟam in the same nāḍu have to supply one temple watchman.

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

105. The members of the assembly of Perundōṭṭam in Adigaimangai-nāḍu, (a subdivision) of Rājēndrasimha-vaḷanāḍu, have to supply two temple watchmen.

106. The members of the assembly of Pañchavaṇmahâdêvi-chaturvêdimangalam in Koṇḍa-nâḍu, (a subdivision) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.

107. The members of the assembly of Kumarâditya-chaturvêdimangalam in Ne[luvû]r-nâḍu, (a subdivision) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

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

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

110. The members of the assembly of Valavaṇmahâdêvichaturvêdimangalam in I[ru]ṅgoḷappâḍi, (a subdivision) of Râjêndrasimha-vaḷanâḍu; have to supply one temple watchman.

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

112. The members of the assembly of Tiruvellarai in Vada[vari]-nâḍu, (a subdivision) of Râjâśraya-vaḷanâḍu, have to supply two temple watchmen.

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

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

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

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

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

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

is there presupposed by the fact that the Tamil term *mā* (𑌨) is used to denote 'one tenth whenever it follows the word *mañjādi* (= ½ *pana-idi* or *panattūkkam*).¹

TEXT.

- [1.] [யரா]ய[வி]பாடநு² [வாடுவெ]க்கு தப்பு[வ ர]ாயர்
[க]ண்டன் முவ்வ[ர]ாயர் கண்ட[ன்] க[ண்]ட நாடு கெ-
- [2.] ர[ன்]³ பூஷ்டி⁴கிண்பயி⁵உதூஉகலமு⁶ராயிபதி⁷
மஜுவெட்டை கண்டருளிய டெவர[ர].
- [3.] [வ]யிராஜு⁸ பண்ணி அருணாசின்ற சகாஷு⁹
தநாசயி¹⁰ இதன் மெல் செல்லாசின்ற கடியலுவல்-
- [4.] ராயகபுணுகாலத்து பூஷ்டி¹¹பகைத்து பனுமியும் வாயப-
வாரமும் பெற்ற பூஷ்டி¹²பகைத்து நஞ்சாஜு[ர்]
- [5.] [௨*]மா¹³கூத்து¹⁴ ௧¹⁵குழிலாயகல¹⁶கூத்து ரொளனூரவர¹⁷
பு¹⁸குறு வல்லவெவர¹⁹ ௨²⁰ சி²¹வீஜு²².
- [6.] யமாக வெணும் என்று கொடுத்த பெரிபு பட்டம் ஒன்று எட்டரை மாறி
பொ[ன்] தூக்கம் ஒன்றுக்கு பணஇடை ப[ந்]காக தூக்கம் இருபது [1*] பட்டம்
- [7.] ஒன்று எட்டு மாறி தூக்கம் பகினைமு பண[இ]டை எட்டு [1*] பட்டம் ஒன்று
எட்டு மாறி தூக்கம் ஆறு பணஇடை இரண்டு [1*] பட்டைக்காறை ஒன்று
எட்டு
- [8.] மாறி தூக்கம் இரண்டு [1*] சத்துபட்டைக்காறை இரண்டு எட்டரை மாறி
தூக்கம் மூன்று [1*] மூக்குத்தி சிறை பணஇடை இரண்டு [1*] திருக்கண்-
மலர் இரண்டு
- [9.] ஒன்பது மாறி . தூக்கம் ஒன்று [1*] பதக்கம் ஒன்று எட்டு மாறி தூக்கம்
கா²³து [1*] கெ²⁴தரபாலனுக்கு வெள்ளி பட்டம் ஒன்று தூக்கம் ஒன்று பண-
இடை [1*]

TRANSLATION.

(On the day) of the *nakshatra* Pārva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of in the Kshaya *samvat[sava]* which was current after the Śāka year 1368, while the destroyer of [hostile] kings, the disgracer⁹ of those kings who break their word, the disgracer of the three kings (of the South), he [who takes] every country which he sees, [but never gives back a country which he has taken], the lord of the four oceans, (*viz.*) the eastern, southern, western and northern (oceans), who was pleased to witness the elephant hunt,¹⁰ Dēvar[āya] was graciously ruling the earth, — Vallabhadēvar, the son of Śaundarasar of the *gotra* (and) of the *Aśvalāyana-sūtra*, gave [to the god at] Tanjāvūr (the following presents), with the desire

¹ Compare page 36, note 1, and page 66, note 1.
² Read அரி(ய)ராய, as in Vol. I, No. 81, text line 2.
³ Read கண்ட நாடு கொண்ட கொண்ட நாடு குடாநான், as in Vol. I, No. 81, text line 5 f.
⁴ Read வயிரோதூஉகலமு⁵ராயிபதி. ⁵ Read குலவராயக.
⁶ After this word is a blank space which might have contained about nine syllables.
⁷ Read சி⁸வீஜு.
⁸ The syllables ரயத which are preserved before புணுகாலத்து, show that either *Uttarāyana* or *Dakṣiṇāyana* has to be supplied.
⁹ See *Ep. Ind.*, Vol. III, p. 40, note 3.
¹⁰ This *biruda* appears to imply that *khēdā* operations were carried on in the time of the Vijayanagara kings.

to accomplish the conquest of the world (*dig-vijaya*):— One large diadem (*paṭṭa*), (*containing*) twenty *tūkkam* of gold of eight and a half (*degrees*) fineness,¹— at the rate of ten *pana-īdai* to one *tūkkam*; one diadem, (*containing*) seventeen *tūkkam* and eight *pana-īdai* (*of gold*) of eight (*degrees*) fineness; one diadem, (*containing*) six *tūkkam* and two *pana-īdai* (*of gold*) of eight (*degrees*) fineness; one neck-ring (*paṭṭaikkārai*), (*containing*) two *tūkkam* (*of gold*) of eight (*degrees*) fineness; two joined neek-rings, (*containing*) three *tūkkam* (*of gold*) of eight and a half (*degrees*) fineness; (*one*) nose-ornament (*mūkkutti*), weighing two *pana-īdai*; two eyes for the idol (*tirukkanmalar*), (*containing*) one *tūkkam* (*of gold*) of nine (*degrees*) fineness; one breast-ornament (*padakkam*), (*containing*) four *tūkkam* (*of gold*) of eight (*degrees*) fineness. To (*the god*) Kshêtrapāla² (*he gave*) one silver diadem, (*weighing*) one *tūkkam* and (*one*) *pana-īdai*.

II.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

No. 72. CAVE INSCRIPTION AT VALLAM.

The rock-cut Śaiva shrine at Vallam near Chingleput³ bears two Tamil inscriptions. One of them, which belongs to the 13th century A.D., is engraved on the lower portion of the right door-pillar.⁴ It records the gift of a lamp in the 14th year of Sakalabhuvana-chakravartin Kōpperuñjīngadēva⁵ (*i.e.*, Kō-Perum-Simhadēva) to the temple of Vayandīvara (*i.e.*, Vasantēśvara) at Vallam in Valla-nāḍu, (a subdivision) of Kaḷattūr-kōttam.⁶ The second, very archaic inscription is engraved on the upper portions of both door-pillars and records that the temple was built by Skandasēna, the son of Vasantapriyarāja, who was a vassal of Mahēndrapōtarāja. From the later inscription of Kōpperuñjīngadēva, it follows further that Skandasēna called the temple Vasantēśvara after

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

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

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

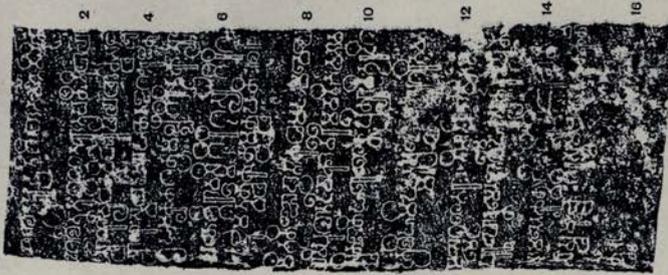
⁴ This inscription (No. 186 of 1892), opens as follows:—

- [1.] சகலபு[வ]னச்ச[க்]கர-
- [2.] வந்திகள் [ஸ்ரீ]கெ[ர*]-
- [3.] ப்பெருஞ்சிங்க-
- [4.] தெவர்க்கு யாண்டு
- [5.] யெ[ஜுவகு] க[ள]த்தூர்-
- [6.] க்கொ[ட்ட]டத்தா வல்லகாட்டு வல்ல-
- [7.] [த்]து உடைய[ர*]ர் திருவயங்கிரமு[டை]-
- [8.] [ய] காயலாற்கு

⁵ This king ascended the throne about Śaka 1165-66, as may be concluded from an inscription on the east wall of the Abhishekamanāpā in the Aruñā-Perumāḷ temple at Little Kāñchi (No. 38 of 1890), which begins thus:— ஸ்ரீ ஸகாஸ்தி ஆயிரத்தொருதான்று என்பத்திரண்டின் மெல் செல்லாநின்ற சகலபுனச்சக்கரவந்திகள் ஸ்ரீகொப்பெருஞ்சிங்க[கெ]தவற்கு யாண்டு யெ[ஜுவகு] ஸ்ரீயைக-காயற்று சைவபக்தா டுஸதியும் கா[யி]ந்துக்கிழமைய[ம்] : "Hail! Prosperity! On Sunday, the tenth *tithi* of the second fortnight of the month of Vṛiśohika in the 18th year (*of the reign*) of Sakalabhuvana-chakravartin Śrī-Kōpperuñjīngadēva, which was current after the Śaka year 1182." The remainder of the date is built in. Other inscriptions of Kōpperuñjīngadēva are found at Chidambaram (Madras G.O., 27th July 1888, No. 745, Public, p. 5), at Tiruvīdaimarudūr (No. 135 of 1895), and at Drākshārāma (No. 419 of 1893).

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

Trichinopoly Cave Inscription.
(Vol. I, No. 34.)

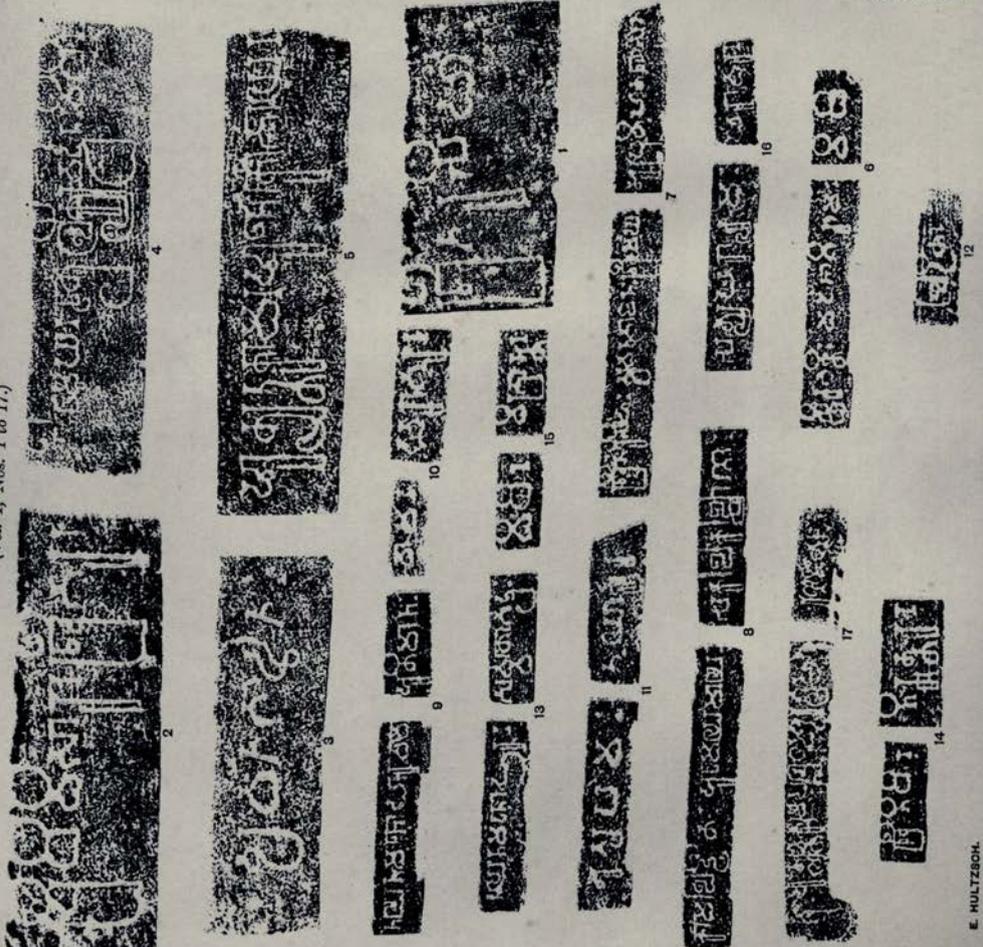


Vallam Cave Inscription.
(Vol. II, No. 72.)



Photo. S. I. O. Calcutta.

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



SCALE '00.

E. MULTZSCH.

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

TEXT.

A. On the left pillar.

[1.] பகாப்படுகு வளிதாக்குரன்

B. On the right pillar.

- [2.] சத்திரும்மல்லன் குணபரன்
 [3.] மயெந்திரப்பொத்தொச்சு அடியான்
 [4.] வயந்தப்பிரி அபொசரு மகன் கந்தசென்-
 [5.] ன் செயிவித்த தெவகுலம் [!]

TRANSLATION.

Kandaśēyan (Skandasēna), the son of Vayandappiriāresaru (Vasantapriyārāja), the servant of Paḡāppidugu⁵ Lalidānguraṅ (Lalitānkura) Śatturummallaṅ (Śatrumalla) Kuṇabaraṅ (Guṇabhara) Mayēndirappōttāresaru (Mahēndrapōtarāja), caused (this) temple (*dēvakula*) to be made.

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

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

³ Compare Nandipōtavarman and Narasimhapōtavarman in the Vakkaḷēri plates, Vol. I, p. 146. Mr. Venkayya has published a Kāñēhl inscription of the 18th year of Nandipōttaraiyar (*Madras Christian College Magazine* for August 1890), and a Chōla inscription at Tirukkarukkuṅṅum, which refers to Vātāpi-koyḍa Narasiṅgappōttaraiyar, *i. e.*, Narasimhavarman I., the conqueror of Vātāpi (*Ep. Ind.*, Vol. III, p. 277).

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

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

No. 73. KASĀKĀDI PLATES OF NANDIVARMAN PALLAVAMALLA.

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

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

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

Brahmā (v. 10).
 |
 Aṅgiras (11).
 |
 Brihaspati (12).
 |
 Śamyu (13).
 |
 Bharadvāja (14).
 |
 Drōṇa (15).
 |
 Aśvatthāman (16).
 |
 Pallava (17).
 |
 Aśōkavarman (19).

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

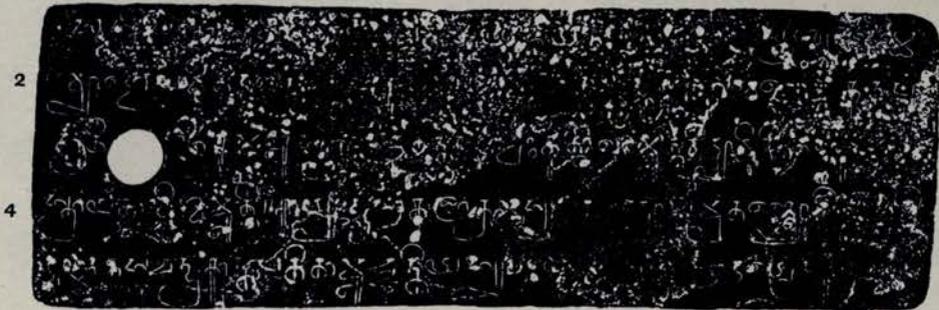
¹ The pages are numbered 433 to 469.

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

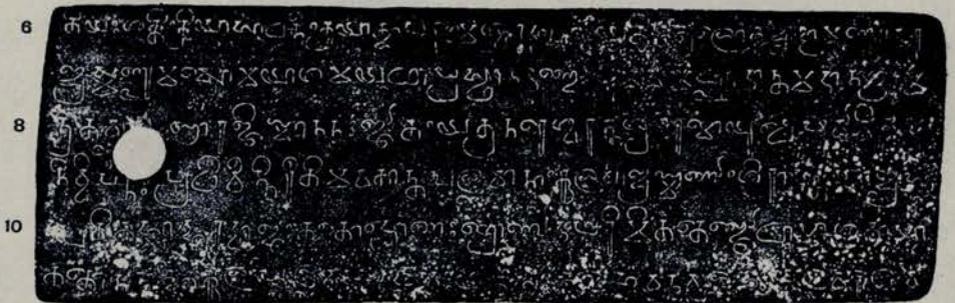
³ See verses 9 and 24 of this inscription, and Vol. I, p. 23, note 2.

⁴ See verse 24, and Vol. I, p. 146.

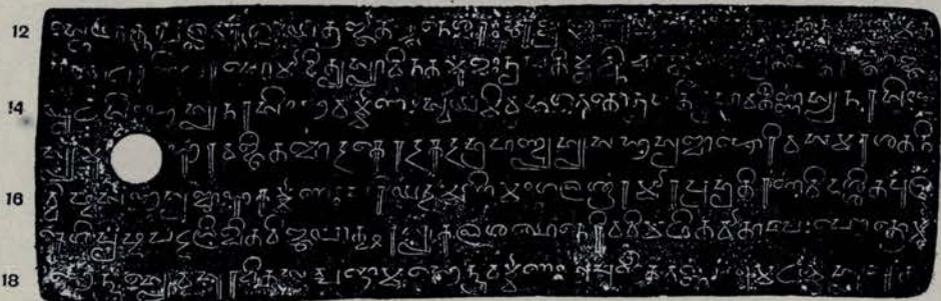
i.



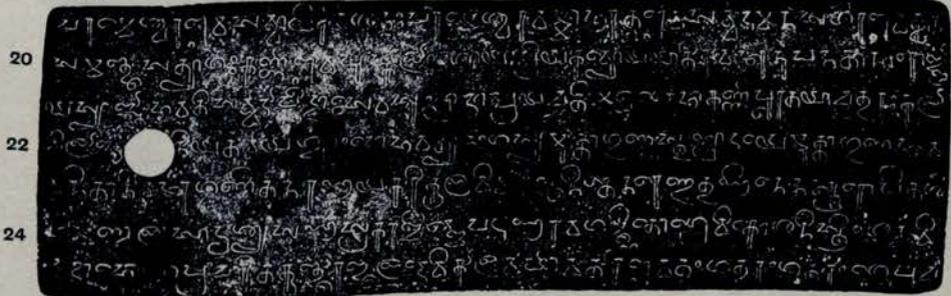
ii.



iiib.



iiia.



iii.b.

26
28
30
32

Handwritten text in an ancient script, likely Tamil, on a dark rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the plate, between the 28 and 30 line markers.

iva.

34
36
38
40

Handwritten text in an ancient script on a dark rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the plate, between the 36 and 38 line markers.

iv.b.

42
44
46
48

Handwritten text in an ancient script on a dark rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the plate, between the 44 and 46 line markers.

va.

50
52
54
56

Handwritten text in an ancient script on a dark rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the plate, between the 52 and 54 line markers.

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

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

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

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

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

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

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

⁶ See Vol. I, p. 145.

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

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

No details are given about the reign of Narasimhavarman's son Mahēndravarmān II. The latter was succeeded by his son Paramēśvarapōtavarman I. who, as we know from the Kūram and Udayēndiram plates, defeated the Western Chalukya king Vikramāditya I. at Peravalanallār. The Kasākūḍi plates do not contain any historical information about him, nor about his son Narasimhavarman II. and his grandson Paramēśvarapōtavarman II.

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

Unnamed ancestor.

1. Simhaviṣṇu.	Bhīmavarman.
2. Mahēndravarmān I.	Buddhavarman.
3. Narasimhavarman I.	Ādityavarman.
4. Mahēndravarmān II.	Gōvindavarman.
5. Paramēśvarapōtavarman or Paramēśvaravarman I.	Hiranya.
6. Narasimhavarman II.	8. Nandivarman.
7. Paramēśvarapōtavarman or Paramēśvaravarman II.	

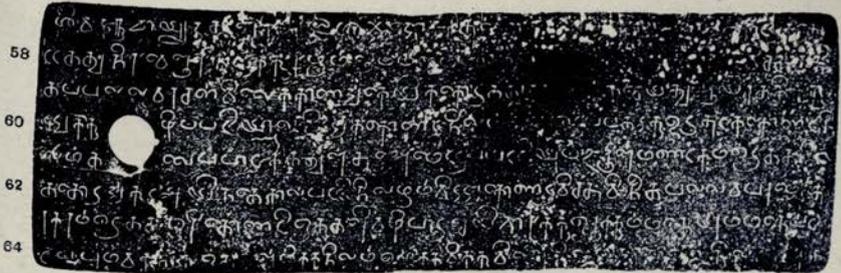
¹ *Ep. Ind.*, Vol. III, p. 2, Table.

² In my *Annual Report for 1891-92*, p. 5, footnote, I have noted a similar error of about half a century in the Singhalesse chronology for the period between Rājendra-Chōla I. and Kulōttunga-Chōla I.

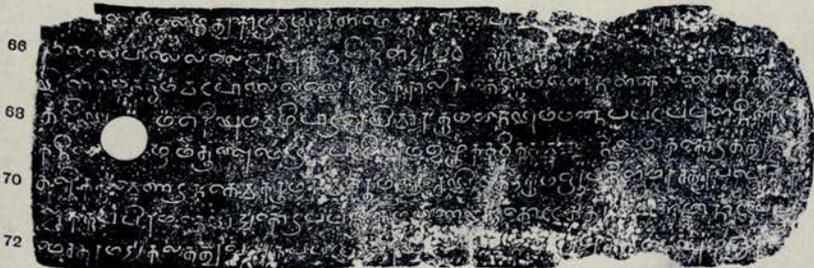
³ This fragment contains the date 2-18 மகாபாரதர்க்கு யாண்டு பதினெழுவது, and refers immediately after to a golden vessel given to the temple by Danti[va]rma-Mahārāja. One of the Vaishṇava hymns of the *Nāḷāyiraprabandham* glorifies the temple of Paramēśvara-Viṣṇugaram at Kāncī (i.e., Kāncī), by which the Vaikuṇṭha-Perumāḷ temple must be meant.

(Vol. I, No. 151.)

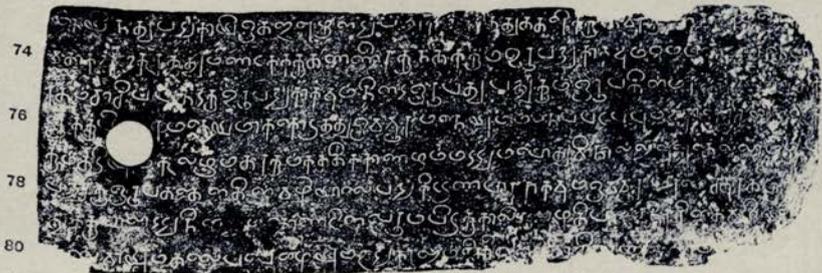
vb.



via.



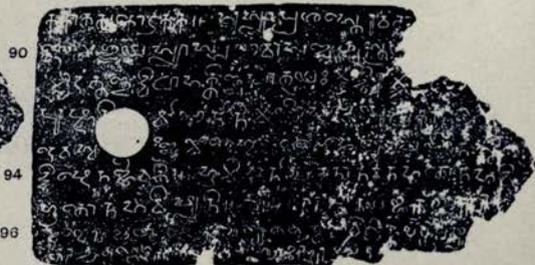
vib.



vii.



viii.



Other forms of the name Nandivarman are Nandipōtarāja (l. 90) and simply Nandin (l. 88). The form Nandipōtavarman occurs in the Vakkalēri plates,¹ which refer to the defeat of the Pallava king by the Western Chalukya king Vikramāditya II., and the form Nandippōttaraiyar in an inscription of his 18th year in the Ulagalanda-Perumāḷ temple at Kāñchīpuram.² He bore the sovereign titles *Mahārāja* and *Rājādhirāja-paramēśvara* and the *birudas* Kshatriyamalla, Pallavamalla (l. 78), and Śrīdhara (verse 29). According to verse 30, he was a devotee of Vishṇu. At the request of his prime-minister (l. 89), Brahmaśrīrāja (l. 91) or Brahmayuvārāja (ll. 103 and 106), the king gave the village of Koḍukolli (ll. 99, 105 f.) to the Brāhmaṇa Jyēsthapāda-Sōmayājin (l. 93) or (in Tamil) Śēttireṅga-Sōmayājin (l. 108 f.), who belonged to the Bharadvāja (l. 94) or Bhāradvāja (l. 108) *gōtra*, followed the *Chhandogasaūtra* (ll. 94 and 108), and resided at Pāniya (l. 95) or Pāni (l. 108), a village in the Toṇḍāka-rāshṭra (l. 95). The village of Koḍukolli, on becoming a *brahmadāya*, received the new name Ēkadhiramaṅgalam (l. 100). It belonged to Ūrukkāṭṭu-kōṭṭam (l. 105) or (in Sanskrit) Undivana-kōshṭhaka (l. 98), a subdivision of Toṇḍāka-rāshṭra, and was bounded in the east and south by Pālaiyūr, in the west by Maṇarpākkam and Koḷlipākkam, and in the north by Veḷimānallūr (ll. 98 f. and 111 ff.). Connected with the gift of the village was the right to dig channels from the Śēyāru or (in Sanskrit) Dārasarī, the Vēḷkā or Vēgavati, and the tank of Tiraiyaṇ or Tiralaya (ll. 101 f. and 115 ff.).

Of these geographical names, the following can be identified. Toṇḍāka-rāshṭra is, — like Toṇḍira-maṇḍala, Tuṇḍira-maṇḍala and Tuṇḍāka-vishaya,³ — a Sanskritised form of the Tamil term Toṇḍai-maṇḍalam. One of the 24 ancient divisions (*kōṭṭam*) of the latter was Ūrukkāṭṭu-kōṭṭam, which owed its name to Ūrukkāṭṭu, a village in the present Conjeeveram tālluqa.⁴ This *kōṭṭam* was divided into four subdivisions (*nāḍu*), one of which was Pālaiyūr-nāḍu.⁵ The head-village of this subdivision, Pālaiyūr, appears to be identical with the village of Pālaiyūr, which formed the south-eastern boundary of the granted village, and perhaps with the modern Pālūr at the north-western extremity of the Chingleput tālluqa.⁶ The western boundary of the granted village, Maṇarpākkam, would then be represented by the modern Mēlamanappākkam.⁷ For the granted village, Koḍukolli, itself and for the two remaining villages which formed its boundaries, no equivalents are found on the maps at my disposal. The village at which the donee resided, Pāni, may be the modern Pāṇḍi, which belongs to the Conjeeveram tālluqa,⁸ but is in close proximity of Pālūr and Mēlamanappākkam in the Chingleput tālluqa. The proposed identification of these three villages is made more probable by the reference, made in the Kasākūḍi plates, to two rivers near which the granted village of Koḍukolli was situated. Of these, the Vēgavati or Vēḷkā passes Conjeeveram and falls into the Pālāru near Villivalam.⁹ The Śēyāru forms the southern boundary of the modern Conjeeveram tālluqa and joins the Pālāru opposite Mēlamanappākkam, which I have identified with Maṇarpākkam, the western boundary of Koḍukolli.

The executor (*āṅṅapṭi*) of the grant was Ghōraśarman (ll. 103 and 106), and the author of the Sanskrit portion, which, as in the Kūram plates (l. 89) and the Udayēdiram plates (ll. 101 and 105), is called a *praśasti* or eulogy, was a certain Trivikrama (verse 31).

¹ Vol. I, p. 145 f.

² No. 112 on the Conjeeveram Taluk Map.

³ No. 71 on the Chingleput Taluk Map.

⁴ No. 341 on the Conjeeveram Taluk Map.

⁵ See p. 341, note 3.

⁶ See Mr. Crule's Chingleput District Manual, p. 438.

⁷ No. 72 on the same map.

⁸ No. 93 on the same map.

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

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

TEXT.

Plate I.

- [1.] स्वस्ति [11*] जयति 1ज[ग]त्रयजन्म[स्थि]तिसंहतिकारणम्परब्रह्म 2[1*] सत्यमनन्तमनादि ज्ञाना-
 [2.] त्मकमेकममृतपदम् ॥ [1*] मायावि[ना] येन पदत्रयास्थिना सद्यः प्रवृद्धेन पुनर्व-
 [3.] लेर्मन्वे [1*] विचक्रमे त्रिजगतस्त्वसात्कृतो 3 स वोस्तु भूत्यै 4भगवान्स्त्रिविक्रमः[1*] ॥ [2*]
 मौलावि-
 [4.] न्दुधरः फण[1]धरधरः[1*] स्कन्धे भवानीधरो वामे कामधरः प्रणा[म*]निरते गंगाधरो
 [5.] मूर्द्धनि [1*] मूर्त्तो 5धूलिधरो गले गरधरः केशेषु वेणीधरः पाणो 6शूलधरो हरः
 [6.] पुरहरः पुष्पातु वो मङ्गलम् ॥ [2*] कण्ठे कौस्तुभकालिकाप्रणयोऽश्याम्पराश्विभ्र- 7
 [7.] ती दैत्यद्वंसनचक्रपट्टसधरो श्यामावदती रुचा [1*] श्रीगौरीविलसत्कटाक्षविशिख-

Plate IIa.

- [8.] व्यायामरोमाशितो 8 पायास्त्राम्भवतस्त्रिविक्रमहरो 9 सम्पृक्तदेहान्तरो ॥ [3*] पत्मा 10 पत्मा[1]-
 [9.] सीनम पत्मोज्ज्वलपाणिपत्मयुगळ 11 वः [1*] श्रीत्या पश्यतु करिणा 12 करभृतकनकघटसुलाना
 ॥ [4*]
 [10.] [इ]ष्ट्या लल[1*]टे नयनभ्रिभ्रयेव 13 कामो न(1) यामीश्वर [इ]त्युपास्ते [1*] विष्णोः[1*] स्वप्ता सा
 भगव-
 [11.] त्यलक्ष्मीमाश्या कदाश्या 14 क्षिणुता[1*] क्षणेन ॥ [5*] कैलासगौरः 15 पूडुनागकश्यः
 [12.] मोहृत्तकण्णो बृहदेकदन्तः [1*] मातङ्गवक्रो मदनिग्म(ने)नेत्रो भूयादविग्नाय विन[1]-
 [13.] यको वः ॥ [6*] ये देवा दिवि दानयागत[प]तां काले फलन्तन्वते ये देवा भुवि पद[सु]
 [14.] कर्मसु रतास्तस्याशिपस्तयनास्ते 16 देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः पा-

Plate IIb.

- [15.] यामुः परमेश्वराश्विरतरं श्रीपञ्चानां कु[ल*]म् ॥ [7*] हिरण्यगर्भो जयति प्रजापतिः[1*]
 श्रियः

1 Road जगत्रय°.

4 Road भगवांश्व°.

4 Road भ्रगयो°.

10 Road पत्मा पत्मा°.

13 Read नयन भियेव.

14 The श of क्षिणुता is the only instance in the whole inscription, in which that group looks like *isha*. In all other cases it resembles *tsha*.

15 Read पूडु°.

2 Road °संहति°.

2 Road मूर्त्तो.

2 Road °माशितो.

11 Read पत्मोज्ज्वलपाणिपत्मयुगळ.

16 Separato संयताः । ते.

3 Read °कृतो.

6 Read पाणो.

6 Read °हरी.

12 Read करिणी°.

- [16.] पतिश्शाकरकेतनः सिनिम् [1*] सहेलकछोलसमुद्रवारणा¹ बलन्विषा यस्य सपत्न्यावा-
 [17.] रणाः ॥ [१९*] स्वस्ति ॥ नमः श्रियै ॥ प्रथममजनि वेधाः) ब्रह्मयोनिः स्वयम्भूर्ब्रह्मकिननयन-
 नाभेरुछ-
 [18.] सत्पुण्डरीकान् [1*] अकृतकवचनानान्तत्वतो² द्रष्टवर्था सकलभुवनसर्गव्यापृति-
 [19.] व्यग्रकर्मो ॥ [१०*] तस्मात्संगरितान्तगामिचरितो यज्ञेगिरा जज्ञिवान्दीतागिरहुनाशनादु-³
 [20.] रितो⁴ प्राणाशनः पाप्मनां [1*] सतपित्वमवाप्तवानृषिद्वेषः⁵ काश्चानपः प्राप्तवान् पुत्रो
 [21.] मानस हाप⁶ तामसतरुच्छेदार्यटंकोत्तमः ॥ [११*] तस्माद्गिरसो गिरा¹⁰ (॥) रसनित्त्रि-
 तिप्रजा-¹¹

Plate IIIa.

- [22.] नास्पतिश्रुते यं गुरुमात्मतात्पुरुकतिनाम्भर्ता त्रिधामाग्रजः [1*] यत्प्रज्ञाबलसंश्रयेण
 [23.] सुरतक्रीडां सुरस्त्रीजनो चते¹² स्वैरमसंस्मरन्दिनकृतस्तम्पद्विपद्यद्यतिम् ॥ [१२*] शंयुशुभं[पु]-
 [24.] रनहंयुरजायतास्मादेहोविघातकदहृर्प्यनितुल्यतेजाः [1*] अन्तर्हिते शिरवित् द्वै-
 [25.] वनहव्यवाहो भूत्वा व्यधत् शिरविकल्पमपि स्ववीर्यान्¹³ ॥ [१३*] गोत्रस्य कर्ता गुणगौर-
 [26.] वेण श्रीपछवानाम्मुनिरस्य सुतुः [1*] जातो भरद्वाज इति त्रिवेदी या¹⁴ पश्यति स्माद्रिनिभा-
 न्तवो-
 [27.] जिः¹⁵ ॥ [१४*] द्रोणोभवदुहिण¹⁶ ह्यव ततः कुरुणान्द्रोणाभिधानकलशाभुजलब्धजन्मा
 [1*] [ए]ण-
 [28.] जिनोपहितन्त्रित्वरवेदिकेनुर्बाणाखवेदचतुरर्णवपारदृश्वा ॥ [१५*] तस्माद्यस्मिन्कुञ्जयनि¹⁷ कृष्णा-

Plate IIIb.

- [29.] जुनभीमाशास्त्रत्यागश्चकुरविघ्नभयनिघ्न[1*] [1] ¹⁸ विश्वस्तानाद्द्विध्वस्तनीयो मुनिरासीदश्वत्थामा
 [30.] मन्मथशस्त्रेरवतारः ॥ [१६*] जावस्ततः स्वपदशंकितम्भान्तेन शक्रेण तम्प्रति विसर्जि-
 [31.] ¹⁹ तवेनकायामापछवैरनभिमृष्टसमुद्रनेमिः श्रीपछवस्तपदि पछव*संस्तरेषु ॥ [१७*]
 [32.] तेजः परम्बाह्यमनूर्धितोपि²⁰ स²¹ शस्त्रमुञ्चैरभजत्स्वभावि [1*] अम्बोधरादधुपुल*ब्धज-
 [33.] न्मा दाहात्मको नन्वशनिः प्रकृत्य ॥ [१८*] अशोकयन्त्रानमतः²² सिनीशात्सशोकयन्संयति स-
 [34.] म्मुरखीनान् [1*] ²³ [य]शोकलंकन्दधसिन्दुदासोप्यशोकवर्मा तत आविरासीन्²⁴ ॥ [१९*]
 ततः प्रभृत्यस-
 [35.] षडकलभुवनमण्डलान्मसात्करणारवण्डितविक्रमपर[१*]²⁵ परिपालितसकलवर्णाश्रमव्यवस्था-

¹ Read 'वारणां बलद्विषा.

² Read सपत्न्य.

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

⁴ Read 'रीकाव.

⁵ Read 'नां तत्वतो दृष्ट.

⁶ Read दीप्तगिनः स हुताश.

⁷ Read 'रितः.

⁸ Read काश्चा.

⁹ Read एव.

¹⁰ Read गिरा.

¹¹ Read 'निधिर्नाति.

¹² Read चते.

¹³ Read 'वीर्यात्.

¹⁴ Read यः.

¹⁵ Read 'निमां तपोभिः.

¹⁶ Read 'भवद्दुहिण एव.

¹⁷ Read 'कुञ्जयति.

¹⁸ Read विश्वस्तानां वि.

¹⁹ Separate 'मेनकायाम् आप.

²⁰ Read 'ब्राह्मकुलोत्थितोपि ?

²¹ Read 'मुणैर्.

²² Read 'क्षितिशान्त.

²³ Read यतो ऽकलङ्क दधदिन्दुमासो ऽप्य.

²⁴ Read 'रासीन्.

²⁵ Read 'मण्डलात्मसा.

Plate IVa.

- [36.] विशेषः*] प्र(ब)भविष्णुः¹ विष्णोरंशावनार हाव² वंशावनारः*] पञ्चवानात्रिविलभुवनपाव-
 [37.] नतया गंगावतार इव च निर्मलस्समवेत्त [।*] यत्रोद्गताः*] सर्वेषु सर्वत्राविहतशक्तयो³
 [38.] महासेनाः पावकजन्मानः 'पम्पोइवारमुग्रहाण्याः कुमारा इव ये 'गुजबलविपुलम-
 [39.] तापानलशोषिताशेषद्विषदवार्य्य(1)वीर्याणवार्णतः⁴ प्रकीर्णनिर्मलकीर्तिचिन्दि-
 [40.] कानिष्कालितसकलकलिकालकलकालुष्याः⁵ समुन्नतचरितातिशयाश्लोद-
 [41.] यत्संवर्द्धितमित्रमण्डलानुरागा युवतिजनहृदयहरिणव]मुरायमाणव]पुः⁶
 [42.] सौन्दर्याश्रन्दनतरव इव] दक्षि]णा]शाविवर्द्धमानसौरभास्तुरनरव*] इवानन्यतेजोविलं⁷

Plate IVb.

- [43.] "वितान्मच्छायाः*] पृषण इव परहितकरा [भा]स्वन्तश्च शब्दागमा¹ इव प्रकृतिप्रत्ययागम्भे-
 पेत
 [44.] निरपवादात्रिद्विगुणे² नन्दना "अव्यपारिजाता घनागमा "अव्यजलाश्रकवाळपुर्णुत्तमर्धन्तः³"
 [45.] सप्तद्वीपसप्तसागरारंभुतां "सकलान्दिवमिव दिवपेतिः⁴ गुणभुवस्वतयो मुखते⁵ [।*] [ये]-
 [46.] पाथ "सप्तस्तशस्त्रशस्त्रनिर्जिवोक्तिसमितयः⁶ अमितधिक्रमाः क्रमाश्लितधर्मक-
 [47.] र्मणा⁷ स्वण्डितकलयः षण्डितमनयः⁸ लसितपूर्वयो रक्षितकीर्तपस्तमस्तवमुन्धरो⁹
 [48.] इहवधुरन्धरस्कन्धाः "कन्दव]र्मकलन्दवर्धकाणगोपविष्णुगोपवीरकूञ्जवीरसिंहसिंह¹⁰
 [49:] वर्ध्मविष्णुसिंहमभुवयशशत्रुधूम(केम)केतवो¹¹ मित्रमानहेतवः सर्वमर्यादसैनवः¹²

Plate Va.

- [50.] [केतवो¹³ व्यवैशुरवनिपत्*]यः [।*] तदनु क]द]नकर्मव्याहृतशतत्रवाणा¹⁴ (।।) अमव-
 दवनि]सि]-

¹ Read प्रभविष्णुर्विष्णोः.

² Read इव.

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

⁴ Read पथी.

⁵ Read मुखं.

⁶ The षण of वीर्याण is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line; read 'वीर्याणवार्णतः.

⁷ Read 'निष्कालित' and 'कलकालुष्याः.

⁸ The व of वपुः is corrected from उ.

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

¹⁰ The *anusvara* of लं is found at the commencement of plate IVb. ¹¹ Read 'तासो.

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

¹³ Read निरपवादशत्रुधुमाथ.

¹⁴ Read अयं.

¹⁵ Read अयं.

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

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

¹⁸ Read दिवस्पतिभुवं मुं.

¹⁹ Read भुवते.

²⁰ Read समस्तशत्रुशस्त्रं.

²¹ Read 'समितया'मित.

²² Read 'क्रमाणः.

²³ Read 'मनयो.

²⁴ Read 'कीर्तयः सं.

²⁵ Read स्कन्दवर्मकलिनन्दवर्मं.

²⁶ Read 'वीरकूर्शं.

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

²⁸ Read 'सेदयः.

²⁹ Read काले गते (!) व्यतीथुं.

³⁰ Read 'व्याप्तः शत्रवाणामभयं.

i.

1. *[Illegible inscription]*
 2. *[Illegible inscription]*
 4. *[Illegible inscription]*
 6. *[Illegible inscription]*

ii.

8. *[Illegible inscription]*
 10. *[Illegible inscription]*
 12. *[Illegible inscription]*
 14. *[Illegible inscription]*

ii.

16. *[Illegible inscription]*
 18. *[Illegible inscription]*
 20. *[Illegible inscription]*

iii.

22. *[Illegible inscription]*
 24. *[Illegible inscription]*
 26. *[Illegible inscription]*
 28. *[Illegible inscription]*

30 30 31 32 33 34
 30 31 32 33 34
 30 31 32 33 34

36 37 38 39 40 42
 36 37 38 39 40 42
 36 37 38 39 40 42

44 46 48
 44 46 48
 44 46 48

50 52 54 56
 50 52 54 56
 50 52 54 56

- [51.] हः सिहविजिष्णुः¹ [1*] मां² लवमय³ कळभूर्माळवथोळपाण्यौ निजगुञ्जवल्गुत्तन्⁴ सिंह[ळं]
 [52.] केरळांश्र ॥ [२०*] ततो महीषन्वशिवन्महीन्द्रो महेंद्रवर्म्मोति महेंद्रकीर्त्तिः [1*] अशे-
 पयामा-
 [53.] स विशेषिताज्ञो या⁵ पुळ्ळलूरे द्विपतां विशेषान् ॥ [२१*] लेंकाजयाधरितसमपर[1]-
 [54.] क्रमश्रीरुद्रुत्तश्रनुकुलसंसयधूमकेतुः⁶ [1*] वातामिनिज्ययमिळस्थितकुम्भजन्म⁷ वीरस्त्रवो-
 [55.] जनि जयि⁸ नरसिंहवर्म्मा ॥ [२२*] तस्माद्जयत निज्जयतवाहुद⁹ श्र-
 [56.] हेन्द्रवर्म्मा [1*] धरमात्प्रप्रत्यलमवर्द्धत¹⁰ धर्म्मकर्म देवद्विजन्मविषयं घटिकच¹¹ दानुः¹² ॥ [२२*]
 इच्छम-

Plate Vb.

- [57.] "धेयसकलावनिपाललोकः[*] पश्चाद्भूव परमेश्वरपेक्षवर्म्मा [1*] भूति¹³ परां वहति
 [58.] भूतपतिर्वृष्¹⁴को¹⁵ स्वट्टागकेतुरचलस्थितिरहुतो यः ॥ [२४*] देवब्राह्मण[त्]तरुतसमविभ[1]वो
 [59.] यः¹⁶ सत्रचूळामणिवनुवैद्यमवीवीधन्¹⁷ स्वसटिकाम्¹⁸ भूदेवताम्भक्तितः [1*] [स]म्प्राप्ते¹⁹ नरसि-
 [60.] ह[त्] स्ववपुषा नाम्ना च²⁰ दिग्व्यापिना जातः[*] श्रीपरमेश्वरस्य सकलस्याप्रा²¹वर्त्तरस्ततः
 [॥ २९*]
 [61.] एता धनानि दैतानि²² यशोधनसनि जेता कलेर्विलसितानि वभूव तस्मात् [1*] नेता नयस्य ध-²³
 [62.] षणाधिकृतस्य मार्ग²⁴ पाता जयति²⁵ परमेश्वरषोडशवर्म्मा [॥ २६*] तस्य प्रशास्ति पदमृद्धिमदा
 समुद्रा²⁶]-
 [63.] दाज्ञावलेव जितशत्रु एतः प्रजाभिः [1*] मान्यो वधेन मनु तं प्रति²⁷ नन्दिवर्म्मा विस्ती-
 ष्णपल्लवकु]-

Plate VIa.

- [64.] लार्णवपूर्णचन्द्रः[*] ॥ [२७*] षष्ठः[*] श्रीसिंहविष्णोरनु पविरनुजः प्राभवद्भिमवर्म्मा देवः[*]
 श्रीबुद्धव-
 [65.] र्म्मा बुधजनमहितः पशमः पल्लवेन्द्रः [1*] तुस्येश्रादित्यवर्म्मा तुलितकुलि शमूद्यस्य गोविन्द-
 [66.] र्म्मा तात्तिमीको²⁸ द्वितीयः सितिभूद[सु]भृतां श्रीहिरण्यशरण्यः ॥ [२८*] संग्रामे विजयः
 कलाप-
 [67.] रिचये कर्ष्णासुतः कर्म्मके रामो वारणतन्ववास्त्रविषये वल्लेश्वरः[*] श्रीधरः [1*] कामो

¹ Read सिंहविष्णुवाजिष्णुः.² Read लवमय कळभं मालवं चोळं.³ Read निजगुञ्जवल्गुत्तन्.⁴ Read यः.⁵ Read अनु.⁶ Read विश्वित.⁷ Read जयि.⁸ Read देवचन्द्रासनी.⁹ Read स्वभूय.¹⁰ Read घटिक च.¹¹ The *o* of धेय appears to be corrected from वि; read विधेय.¹² Read भूति.¹³ The engraver appears to have altered पांको into पांकः; read पांकुः लुदाक.¹⁴ Read भणिधातुवैद्यमवीविशत.¹⁵ Read स्ववपुषां ?¹⁶ Read संग्रामे नरसिंहता.¹⁷ The syllable रि is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.¹⁸ Read दधितामि.¹⁹ Read नयस्य धि.²⁰ Read मार्ग.²¹ Read जयति.²² Read मनु संग्रामि.²³ Read तानांयिको.

- [68.] वामविलोचनासु कवितावद्धे¹ स [आ]द्यः कविस्तन्वावापविधौ² स्वयन्नयमरो धर्मः प्रजा-
[69.] रञ्जने ॥ [२९*] स्वामी नः पञ्चवानां कुलभरणपटुरसात्विकरसावृभौमो द्रव्यो³ व्यायामविद्या-
[70.] विनयगुणगुरुवृद्धते तादृन्नद्धचा⁴ [1*] हैरण्यो भीमवर्म्यो हरिचरणपरशुर्दमात्रन्ववा⁵

Plate VII.

- [71.] यो लक्षयो रोहिणीजः[*] [स्वल]अमुचरिक्ते नन्दिवर्मा नरेन्द्रः ॥ [२०*] तेन राजमधिराज-
परमे-
[72.] श्वरेण परमेश्वरपोवराजपदप्रशस्त[न]परेण⁷ परमपदविषकव्यापृतोस्त्रिद्वचे-
[73.] त[सा] परमेष्ठिपदंपकरुहयुगळविगळितधूळिधूसरशिरसा⁸ बुवररक्तदेवम्[1]-
[74.] ह्यणपूजनासनेन तिररक्तकलिकालकलिकापिठनाव्यसनेन⁹ विवर्द्धमानप्रता-
[75.] पानलपरिशोपितामित्रमण्डलेन विवर्द्धमानानुराघरसपरितोपितमित्रमण्डले-
[76.] न [स]कलभुवनसाम्राज्यदीक्षा[द]सदक्षिणकरणे सवृष्टिभ्रन्मकुटमाणिक्येणशाण-¹⁰
[77.] ममृणितचरणयुगळेन पञ्चकुकुलनन्दनवनलक्ष्मीलबालकितवेष्टनकल्पदृष्टे-

Plate VIIa.

- [78.] ण क्षत्रियमण्डेन पञ्चवमण्डेन बप्पभट्टारकपादानुद्धचानवर्द्धमानमहिम्ना
[79.] नन्दिवर्धनाम्ना महागुणसलिलनिधिसलिल[स]म्बर्द्धनसोमराजेन¹¹ महाराजेन सा-
[80.] म्नाज्यसंवत्सरे¹² द्वाविंशे [व]त्तमाने छन्दःपारावारधारागाय स्वरसमपुरसाप्रग्याय छन्दःकल्प-
[81.] व्याकरणज्योतिषानिरुक्तशिक्षाच्छन्दोविचतिपडंगसंशितस्वाद्धचायाद्धचय¹³-
[82.] नाय¹⁴ पदममवाक्चयधर्मवस्त्वधर्मवित्साय¹⁵ श्रुतिस्मृतिरसायनपनाय कर्मकाण्डज्ञ-
[83.] नकाण्डपण्डिताय लोकयुक्तिकलारकोशलापेशलाय¹⁶ काव्यनाटकाख्यायके-¹⁷
[84.] तिहासपुराणपरिणताय रिकम्बहुना सर्वज्ञानविज्ञाननिष्णाताय¹⁸ सर्वकर्मनिपुष्ठाननिष्ठि-

Plate VIIb.

- [85.] ताय सुवृत्ताय भुवनभवनदीपाय मानाभिजन(1)मुजनाय निराकृतसमप्रतमस्तया¹⁹ म-
[86.] ङ्चमलोकैकमित्राय लोकमित्रेण सर्वगुण[*]सारसन्दोहसागरगम्भीरेण श्रीम-
[87.] ता हीमता वपुष्मतायुष्मता परुषेवरभाषेण पुरुषविशेषेण ब्रह्मपति-²⁰
[88.] नेव दिवरपतेर्भुवस्पतेर्जननयनवदयनन्दिनो नन्दिनः पञ्चवपतेर्निस-²¹
[89.] र्शनीतीतिविनीतेन विद्वन्मुख्येन मुख्यमन्विण[*] धीरेण वीरेण ब्रह्मसत्रमर्षि²² श्रीयमवि-

¹ Read °धन्धे.² Read °स्तन्वालाप°.³ Read भव्यो.⁴ Read °मृद्धग.⁵ Read °परः शुद्ध°.⁶ Read सुलभ°.⁷ राज is corrected from वर्म by the engraver.⁸ Read पुरस्कृत°.⁹ Read °कलिकालकलिकपीडनव्यसनेन ?¹⁰ Read °ध्रन्मकुटमाणिक्य°.¹¹ Read °संवर्धन°.¹² The word संवत्सरे is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.¹³ Read °छन्दोविचिति°.¹⁴ Read पदधर्म°.¹⁵ Read °वस्तुधर्मविदे.¹⁶ Read °कलारकोशलापेशलाय.¹⁷ Read °ख्यायिके°.¹⁸ Read °निष्णाताय.¹⁹ Read °समस्त°.²⁰ Read °ब्रह्मपति°.²¹ Read °पतिनिसमेविति°.²² Read °रथी श्रिय°.

- [90.] कलामविचलाय श्रीमन्दिपोतराज्ञः(न)प्रकि(सम)माचन्द्रमस्तारकत्रिभ्राणेन विभ्र]।-
 [91.] णेन कुलं कुलज्येष्ठेन ज्येष्ठपुत्रेण ब्रह्मश्रीराजेन शीलतस्तासास्तोम-

Plate VIIa.

- [92.] राजेन तथैव^१ सर्वगुणज्योष्ठेन^२ ज्येष्ठेन पोत्रेण पुत्रिणांपोत्रिणाथ^३ धुरमा-
 [93.] रोषित्राय सुजन्मपुण्याय द्विजन्मगण्याय^४ ब्रह्मवेदिने ज्येष्ठपादसोमयाजिने ङ-
 [94.] न्व[१४]न्दानुवर्तनाय छन्दोगसूत्राय भरद्वाजपेयादिकतुंगोत्राय भरद्वाजगोत्राय
 [95.] तौण्डाकराष्ट्रब्रह्मलोकायमान्मूनियवास्तव्याय दोषदरिद्राय वेपविशिष्टा-
 [96.] यैकपुरुषाय द्विलोकचिन्तनोय^५ त्रिवर्गसाधकाय चतुर्वेदाय पथमहाभूतपरा-
 [97.] र्थाय षडंगाय सप्तसप्ततिप्रतिभाय सुगुणाय सुब्राह्मणाय स्वयमेव प्रसादा-
 [98.] दुम्बिवनकोष्ठके तस्मिन्नेव राष्ट्रे [1*] प्रास्पलयूर^६ [1*] दक्षिणश्च स एव [1*] प्रत्यङ् म-
 णत्पाकः को-

Plate VIIb.

- [99.] क्लिक्पाकश्च^७ [1*] उदङ् वेळिमानहूर् [1*] एतदवधिचतुष्टयान्तम्भूतः^{१०} कोटुकोक्लिरिति
 प्रथमनामा ब्रह्मदे-
 [100.] यिभाव^{११} एकधीरमंगलमिति चरमनाम्ना ग्रामस्तामान्यनिवर्तनद्वयमर्थ्याद्या निरस्तपुरा-
 [101.] ^{१२} तन्देशदानब्रह्मदेव्यन्निरस्तकुटुम्बिच सर्वपरिहाराम्भ्यन्तरीकरणेन दूरसरितो वेगवत्याश्च तिर-^{१३}
 [102.] ल्यतटाकाच्च यथोपपादं रुक्मा च^{१४} उदक[भो]गो ग्रह^{१५} क्षेत्रमारामो निष्कुटश्च-^{१६}
 [103.] खेतदम्भ्यन्तरं सर्वौ ब्रह्मदेयन्दत्त इति विज्ञप्तिर्ब्रह्मयुवराजस्य [11*] आज्ञप्तिर्गौरशर्मा^{१७} [11*]
 स्वस्ति
 [104.] सिद्धिरस्तुः(ः) [11*] अकृत्रिमस्त्रियिधिकमकतुप्रवर्त्तिकः^{१८} [1*] समस्तशास्त्रतत्ववित्प्रशस्तिर्कृत*]
 त्रियिक्रमः ॥ [३१*] कोर-
 [105.] ^{१९} ^{२०} ^{२१} ^{२२} ^{२३} ^{२४} ^{२५} ^{२६} ^{२७} ^{२८} ^{२९} ^{३०} ^{३१} ^{३२} ^{३३} ^{३४} ^{३५} ^{३६} ^{३७} ^{३८} ^{३९} ^{४०} ^{४१} ^{४२} ^{४३} ^{४४} ^{४५} ^{४६} ^{४७} ^{४८} ^{४९} ^{५०} ^{५१} ^{५२} ^{५३} ^{५४} ^{५५} ^{५६} ^{५७} ^{५८} ^{५९} ^{६०} ^{६१} ^{६२} ^{६३} ^{६४} ^{६५} ^{६६} ^{६७} ^{६८} ^{६९} ^{७०} ^{७१} ^{७२} ^{७३} ^{७४} ^{७५} ^{७६} ^{७७} ^{७८} ^{७९} ^{८०} ^{८१} ^{८२} ^{८३} ^{८४} ^{८५} ^{८६} ^{८७} ^{८८} ^{८९} ^{९०} ^{९१} ^{९२} ^{९३} ^{९४} ^{९५} ^{९६} ^{९७} ^{९८} ^{९९} ^{१००} ^{१०१} ^{१०२} ^{१०३} ^{१०४} ^{१०५} ^{१०६} ^{१०७} ^{१०८} ^{१०९} ^{११०} ^{१११} ^{११२} ^{११३} ^{११४} ^{११५} ^{११६} ^{११७} ^{११८} ^{११९} ^{१२०} ^{१२१} ^{१२२} ^{१२३} ^{१२४} ^{१२५} ^{१२६} ^{१२७} ^{१२८} ^{१२९} ^{१३०} ^{१३१} ^{१३२} ^{१३३} ^{१३४} ^{१३५} ^{१३६} ^{१३७} ^{१३८} ^{१३९} ^{१४०} ^{१४१} ^{१४२} ^{१४३} ^{१४४} ^{१४५} ^{१४६} ^{१४७} ^{१४८} ^{१४९} ^{१५०} ^{१५१} ^{१५२} ^{१५३} ^{१५४} ^{१५५} ^{१५६} ^{१५७} ^{१५८} ^{१५९} ^{१६०} ^{१६१} ^{१६२} ^{१६३} ^{१६४} ^{१६५} ^{१६६} ^{१६७} ^{१६८} ^{१६९} ^{१७०} ^{१७१} ^{१७२} ^{१७३} ^{१७४} ^{१७५} ^{१७६} ^{१७७} ^{१७८} ^{१७९} ^{१८०} ^{१८१} ^{१८२} ^{१८३} ^{१८४} ^{१८५} ^{१८६} ^{१८७} ^{१८८} ^{१८९} ^{१९०} ^{१९१} ^{१९२} ^{१९३} ^{१९४} ^{१९५} ^{१९६} ^{१९७} ^{१९८} ^{१९९} ^{२००} ^{२०१} ^{२०२} ^{२०३} ^{२०४} ^{२०५} ^{२०६} ^{२०७} ^{२०८} ^{२०९} ^{२१०} ^{२११} ^{२१२} ^{२१३} ^{२१४} ^{२१५} ^{२१६} ^{२१७} ^{२१८} ^{२१९} ^{२२०} ^{२२१} ^{२२२} ^{२२३} ^{२२४} ^{२२५} ^{२२६} ^{२२७} ^{२२८} ^{२२९} ^{२३०} ^{२३१} ^{२३२} ^{२३३} ^{२३४} ^{२३५} ^{२३६} ^{२३७} ^{२३८} ^{२३९} ^{२४०} ^{२४१} ^{२४२} ^{२४३} ^{२४४} ^{२४५} ^{२४६} ^{२४७} ^{२४८} ^{२४९} ^{२५०} ^{२५१} ^{२५२} ^{२५३} ^{२५४} ^{२५५} ^{२५६} ^{२५७} ^{२५८} ^{२५९} ^{२६०} ^{२६१} ^{२६२} ^{२६३} ^{२६४} ^{२६५} ^{२६६} ^{२६७} ^{२६८} ^{२६९} ^{२७०} ^{२७१} ^{२७२} ^{२७३} ^{२७४} ^{२७५} ^{२७६} ^{२७७} ^{२७८} ^{२७९} ^{२८०} ^{२८१} ^{२८२} ^{२८३} ^{२८४} ^{२८५} ^{२८६} ^{२८७} ^{२८८} ^{२८९} ^{२९०} ^{२९१} ^{२९२} ^{२९३} ^{२९४} ^{२९५} ^{२९६} ^{२९७} ^{२९८} ^{२९९} ^{३००} ^{३०१} ^{३०२} ^{३०३} ^{३०४} ^{३०५} ^{३०६} ^{३०७} ^{३०८} ^{३०९} ^{३१०} ^{३११} ^{३१२} ^{३१३} ^{३१४} 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- [128.] [ஞ]ம் கெடெம்புறெயும்¹ பணம்பா(க்)கும் இராமயியும்² காணத்தண்டமும் அநி-
காணத்த-
[129.] ண்டமும் பத்தூர்ச்சாற்றும் உழையவயப்பன்னிவத்துவும் இரு[ஐ*]மயும்³ குவ-
னெகெவெ-
[130.] சி[யு*]க்கு[வெ]ளக்காணமும்⁴ கமுரும் தெங்கும் உள்ளிட்ட பல்லூருவில்⁵ *பவய-
மரமு-
[131.] ம் இட்டன கால்கொ[ட்டி]ராமயியும்⁵ கொயினுமுத[ல்]படி[ய]ால் இருசு
இவர் நாமெ உண்-
[132.] ணப்பெழுவாராகவும் [||*] *நிலைக்களத்தாரும் அநிகாரும் [வா]யிக்கெடப்பாரும்
உள்ளி-
[133.] ருத்து பரத்தி செ[ச]ன்றை [||*] மூமிதானாபரந்நானந் பூதந்ந பவி[ப்ய]தி [I*] தச்யே
ஹரணாஸ்ப[ரி]-

Plate XI.

- [134.] पन्न भूतन्न भविष्यति ॥ [३२*] बहुमिषुमुक्ता⁷ दत्ता बहुमिश्रानुपालिता [I*] यस्य यस्य
यथा
[135.] भूमितस्य⁸ तस्य तथा फलम् ॥ [३३*] *स्वतत्ताम्परदत्ता वा यो हरेतु¹⁰ वसुन्धराम्
[I*] षष्टि¹¹ वर्ष-
[136.] सहस्राणि विष्टायाञ्जायते किमि[ः*] ॥ [३४*] स्वस्ति श्रीपरमेश्वरमहाकाष्ठकारिणा¹² लिखित-
[137.] म् [||*] இ[வ]ன் பெறும[டு]னயும்¹³ மணைப்பட்பும் இரண்டெ பட்டி நிலனும்
[||*] स्वस्ति
[138.] सिद्धिरस्तु नमः ॥ ० ॥—

TRANSLATION.

Hail! (*Verse 1.*) Victorious is the supreme Brahman, which is the cause of the production, stability and destruction of the three worlds; which is true, without end (*and*) without beginning; which consists of knowledge (*alone*); which is *one*; (*and*) which is the abode of immortality!

(2.) May that blessed Trivikrama (Vishnu) grant you prosperity, who, at the sacrifice of Bali, deceitfully asked (*only*) for three steps (*of land*), but suddenly expanded (*and*) strode thrice, (*thereby*) appropriating the world!

(3.) May Hara (Siva), the destroyer of Pura, increase your happiness, who bears the moon on his crest, who wears a serpent on his shoulder, who holds Bhavāni on his left, who bears affection to his worshipper, who bears Gaṅgā on his head, who wears ashes¹⁴ on his body, who bears poison on his neck, who wears a braid in his hair, (*and*) who holds a spear in his hand!

(4.) May Trivikrama and Hara protect you, whose distinct (*but*) united bodies (*respectively*) bear on the neck the supreme splendour of two ornaments,— the *kaustubha* (jewel)

¹ Read புறையும்.

⁴ Read பழய.

⁷ Read ுபா.

¹⁰ Read றேத.

¹³ Read மனையும் மனை.

² Read இராமையும்.

³ Read குமையும்.

⁵ Read மூமிதச்ய.

¹¹ Read ஷ்டி.

¹⁴ Dhūli seems to be used in the sense of bhūti.

⁵ Read குவனை.

⁸ Read தலை.

⁹ Read சுவதந் தர.

¹² Read ுஷ்டாமாரிணா.

and the black (*poison*),¹ hold a discus and a spear² for the destruction of the Daityas, are of black and white colour, (*and*) thrill with joy at the expansion (*of the eyes*) of Śrī and Gauri, (*which emit*) eloquent glances (*resembling*) arrows !

(5.) May Padmā (Lakshmī) regard you with fondness, who is seated on a lotus ; whose pair of lotus hands is resplendent with a lotus ; (*and*) whose excellent bath (*is poured from*) golden jars which are held by the trunks of (*two*) female elephants !

(6.) May that blessed Āryā (Pārvatī), the sister of Vishṇu, instantly remove dire adversity,— whom Cupid does not approach, out of fear, it seems, because he has observed the (*third*) eye on (*her*) forehead (*and therefore takes her*) for Īvara !

(7.) May Vināyaka (Gaṇeśa) grant you freedom from obstacles, who is as white as the Kailāsa (*mountain*), whose girdle consists of a huge serpent, who has the face of an elephant, whose ears are large, who has a single big tusk, (*and*) whose eyes are (*half closed as if he were*) under the influence of rut !

(8.) May the race of the glorious Pallavas be protected for a long time by the supreme lords, those twofold³ gods whom (*they, viz., the Pallavas*) have worshipped with traditional devotion,— (*viz.*) the gods in heaven who timely reward gifts, sacrifices and austerities, (*and*) the gods on earth⁴ who are engaged in the six duties, whose blessings are true, (*and*) who practise self-control !

(9.) The earth, surrounded by the rolling ocean, is conquered by the lord of men, who is the son of Hiranya (*and*) the lord of prosperity, whose crest is the bull, (*and*) the elephants of whose army ward off enemies.⁵

Hail ! Adoration to Śrī ! (10.) First, from the lotus which rose from the navel of Vishṇu, was born the Creator, whose origin is the (*supreme*) Brahman ; who is self-existent ; who fully knows the meaning of the sacred texts ; (*and*) who has performed the creation of the whole world.

(11.) From him was born at the sacrifice a son of the mind alone,⁶ Aṅgiras, who fully carried out his promises ; who was more brilliant than fire ; who, being sinless, put an end to sin ; who, being the chief of seers, obtained a place among the Seven Seers ; who reached (*the highest degree of*) austerities that can be desired ; (*and*) who was the best axe for cutting the tree of ignorance.

(12.) From this Aṅgiras (*came* Brihaspati), who was an ocean of speeches (*and*) the father of politics ; whom (Indra) the lord of the gods⁷ (*and*) elder brother of Tridhāman

¹ The word *klīka*, 'blackness,' refers to the *klīkaśa* poison.

² According to Dr. Gundert's *Malayalam Dictionary*, *paṭṭā* is another form of the Sanskrit *paṭṭā*, the Tamil forms of which are *paṭṭayam* or *paṭṭaiyam*.

³ The plural *dvitayā* is used in the same sense in the *Raghuvamśa*, viii. 89, as quoted in Bāhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. *dvitaya*:— द्युसप्तनुमता किमन्तरं यदि वारी द्वितयेषु ते स्वराः. Mallinātha explains द्वितयेषु by द्विपञ्चम आदि.

⁴ I.e., the Brāhmanas (*bhādēra*).

⁵ This verse refers, without mentioning the name itself, to king Nandivarman, whose father was Hiranya ; see verses 28 and 30. The epithets which the king receives in the first half of the verse, are at the same time surnames of Brahmā, Viṣṇu and Śiva, and thus hint a comparison of the king to each of these three gods. As the *Sāhityadarsana* (pp. 103 and 107 of the Calcutta edition) expresses it, 'the ornament of simile is suggested' (उपमासंज्ञादौ संशयः); in another place (p. 109) the term *upamā-dhvani*, 'suggestion of a simile,' is used for this figure.

⁶ Compare Vol. I, No. 24, verse 2, where Aṅgiras is called the son of the mind of Brahmā.

⁷ *Sukṛitin* appears to be used for *sumana*, 'a god.'

(Vishṇu), made his preceptor (*guru*); (*and*) relying on the power of whose intellect, the celestial women enjoy at ease amorous pleasures, without thinking of the rising and setting of the sun.

(13.) From him was born the fortunate (*and*) modest Śarṇyu, who destroyed sin (*and*) resembled the sun in brilliancy. When Fire had disappeared, (*he*) became the fire of the gods and performed even the action of fire through his own power.

(14.) His son was a sage called Bharadvāja, who became the founder of the race (*gōtra*) of the glorious Pallavas by the power of (*his*) virtues, (*and*) who mastered the three Vēdas, which resemble mountains, by (*his*) austerities.

(15.) From him came Drōṇa, the preceptor¹ of the Kurus, who was produced from the semen² (of Bharadvāja) in a pitcher called *drōṇa*; whose victorious banner was an altar painted on the skin of a black-buck; (*and*) who completely mastered (*the four branches of*) the science of archery,³ which resemble the four oceans.

(16.) From him came the sage Aśvatthāman, who was an incarnation of (Śiva) the enemy of Cupid; who deserved the confidence of the inhabitants of the world; (*and*) at the rising of whose anger, Kṛiṣṇa, Arjuna and Bhīma became terrified (*and*) threw down (*their*) weapons without any opposition.

(17.) The glorious Pallava, (*during whose rule*) the earth was untouched (*even*) by the smallest calamity,⁴ was suddenly born to him on a litter of sprouts (*pallava*)⁵ by (*the nymph*) Mēnakā,⁶ that had been sent to him by Śakra (Indra), who was afraid of (*losing*) his position (*on account of the sage's austerities*).

(18.) Though born from a race of Brāhmanas, he possessed in the highest degree the valour of the Kshatriyas, which was inherent in him. Does not the thunderbolt possess by nature the quality of burning, though it springs from the cloud?

—(19.) From him was produced Aśōkavarman, who removed the distress of suppliant kings, (*but*) who distressed those who faced (*him*) in battle, (*and*) who, though bright as the moon, possessed a spotless fame (*while the moon has a spot*).

(Line 34.) From him descended the powerful, spotless race of the Pallavas, which resembled a partial incarnation of Vishṇu, as it displayed unbroken courage in conquering the circle of the world with all its parts, (*and*) as it enforced the special rules of all castes and orders, and which resembled the descent of the Gaṅgā (*on earth*), as it purified the whole world.

(Line 37.) All (*the kings*) sprung from this (*race*) possessed power that was everywhere irresistible, large armies, pure descent, birth from a lotus,⁷ (*and*) great piety, (*and therefore*) resembled Kumāra, whose spear is everywhere irresistible, (*who is also called*) Mahāsēna, who is the son of Fire, who invented (*the array of the army in the form of*) a lotus,

¹ This meaning of *druhiṇa* is not found in the dictionaries. In Vol. I, No. 24, verse 3, the corresponding word is *guru*.

² The dictionaries do not contain this meaning of *ambuja*.

³ *Bṛhadra-veda* is synonymous with *dhanur-veda*.

⁴ The same play on *Pallava* and *Apal-lava* occurs in the Kūram plates (line 11). The Udayēdiram plates (ll. 7 and 11) have *vipal-lava* instead of *Apal-lava*.

⁵ The same popular etymology of the name *Pallava* is alluded to in Vol. I, No. 32, verse 8.

⁶ According to Vol. I, No. 32, verse 5, the mother of *Pallava* was the nymph *Madanī*.

⁷ See verse 10.

(and who is also called) Subrahmanya. The great fierceness,— that resembled fire,— of the power of their arms dried up,— like the water of the ocean,— the irresistible valour of all enemies. The spreading moonshine of their spotless fame removed the impurity of all the sins of the Kali age. Their extremely noble conduct and constant prosperity increased the affection of the crowd of their friends.¹ The beauty of their forms became the snare, in which,— like deer,— the hearts of young women (were caught). Their fame, like the fragrance of sandal trees, was pervading the southern region. The shadow of their (royal parasol) could not be crossed by the power of other (kings), just as the beauty of the celestial trees cannot be surpassed by the splendour of other (trees). They were full of splendour and kind to others, (and therefore) resembled the sun whose rays are beneficial to men. They experienced an increase (ágama) of the affection (pratyaya) of (their) subjects (prakṛiti), and possessed blameless riches (vridhhi) and virtues (guna), (and therefore) resembled the science of grammar, in which crude forms (prakṛiti), affixes (pratyaya) and augments (ágama) are treated, (but) in which (the rules on) guna and vridhhi are (not) without exceptions (apaváda).² They gave delight (nandana), but were without enemies (apa-ari-játa); while the Nandana (garden) contains the párijáta (trees). Though full of learning (ghanágama), they were not dull (jáda); while the rainy season (ghanágama) brings water (jala). As Indra the heaven, (these) lords of the earth enjoyed the whole earth, which is bounded by the Chakravála mountain (and) adorned by the seven continents and seven oceans.

(Line 45.) Among these have passed away in bygone times [S] kanda-varman, Ka-l[i]ndavarman, Kāṇa gōpa, Vishṇu gōpa, Virakū[r]cha, Virasimha, Simhavarman, Vishṇusimha and other kings, who won great battles by (a knowledge of) the science of all weapons, whose valour was immeasurable, who had received by inheritance (the practice of) meritorious acts, who destroyed (the sins of) the Kali (age), whose minds were learned, whose bodies bore auspicious marks, who preserved (their) fame (free from blemishes), whose shoulders were fit to bear the whole earth, who were (evil) comets to (their) enemies, who conferred honours on (their) friends, (and) who were the barriers of all good conduct.

(Verse 20.) Thereafter came Simha[vishṇu], the lion of the earth (Avanisimha), who was engaged in the destruction of enemies, (and) who vanquished the Malaya, Kalabhra, Málava, Chōla and Pāṇḍya (kings), the Siṁhala (king) who was proud of the strength of his arms, and the Kēralas.

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

(22.) From him was born the victorious hero Narasimhavarman, who surpassed the glory of the valour of Rāma by (his) conquest of Laṅkā, who was a comet (that foreboded) destruction to the crowd of proud enemies, (and) who imitated the pitcher-born (Agastya) by (his) conquest of Vātāpi.³

¹ This sentence has a second meaning, which refers to the sun (mītra), but which it is useless to reproduce in the translation.

² A similar *śloka* occurs in the description of the Valabhi king Dhruvasēna II.; *Ep. Ind.*, Vol. I, p. 91, note 28. See also *Situpālavāda*, xix. 75; *Sthityadarpaṇa*, paragraph 686; and Mr. S. P. Pandit's Preface to his edition of the *Rāghavavāśa*, p. 46, note 1.

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

(23.) From him was born Mahêndravarmān, whose long arms were fierce thunderbolts to the crowd of enemies, (*and*) beginning with whom, meritorious acts for the benefit of temples and Brâhmanas and (*the use of*) the vessel of the donor¹ have highly prospered.

(24.) Then came Paramêśvarapôtavarman, to whose desires the crowd of all kings was subject. This wonderful (*king*) possessed high prosperity (*bhûti*), was the lord of men (*bhûta*), had a bull for (*his*) crest (*and*) a club on (*his*) banner, (*and*) possessed immovable firmness, [thus resembling Śiva, who wears sacred ashes (*bhûti*), is the lord of goblins (*Bhûta*), has a bull for his emblem and a club on his banner, and resides on the mountain].²

(25.) From him was born a complete incarnation of the blessed Paramêśvara, who equalled Narasimha both by (*the strength of*) his body and by (*his*) name (Narasimhavarman) that spread over the world. This crest-jewel of the Kshatriyas bestowed his wealth on temples and Brâhmanas (*and*) devoutly caused the goddess of the earth, who was in his possession, to be enjoyed by those familiar with the four Vêdas.³

(26.) From him came Paramêśvarapôtavarman, who obtained desired treasures, (*viz.*) treasures of fame; who conquered the coquettish ways of the Kâli (*age*); who led the way of policy, which had been prescribed by Dhishana (Brihaspati); (*and*) who protected the worlds.

(27.) At present his prosperous kingdom, in which enemies are subdued by the power of (*mere*) commands, is ruled as far as the ocean by Nandivarman, who was chosen by the subjects, who is worthy of honour on account of (*his*) wisdom, (*and*) who is the full-moon of the race of the Pallavas, which is as extensive as the ocean.

(28.) His sixth (*ancestor*) was the lord Bhîmavarman, who was the younger brother of, (*and*) reigned after, the glorious Simhavishnu; the fifth Pallava ruler (*was*) the glorious king Buddhavarman, praised by wise men; the fourth (*was*) Âdityavarman, who resembled (Indra) the bearer of the thunderbolt; the third (*was*) Gôvindavarman; (*and*) the second lord of the earth (*was*) the glorious Hiranya, the refuge of men.

(29.) This Śrîdhara⁴ resembles Vijaya (Arjuna) in battle, Karnîsuta⁵ in acquaintance with the arts, Râma in archery, the king of Vatsa⁶ with respect to the science of elephants and to music, Kâma in (*the opinion of*) women, the first poet (Vâlmiki) in the composition of poetry, the master of policy (Brihaspati) himself in suggesting expedients, (*and*) Dharma (Yudhishthira) in delighting the subjects.

(30.) Increasing in prosperity is our lord, king Nandivarman, who is able to support the race of the Pallavas; who is a born emperor; who is handsome; who is a master both in the art of gymnastics and in the virtue of modesty; who is the son of Hiranya; who belongs to the branch (*varga*) of Bhîma; who worships the feet of Hari (Vishnu);

¹ *I.e.*, the vessel from which libations of water are poured out at donations. Compare the frontispiece of General Sir A. Cunningham's *Coins of Ancient India*, where such a vessel is figured in the hand of Anâthapîpîka.

² This is another case of *upamâ-dhara*; see p. 354, note 5. The comparison with Śiva is based on the name of the king, Paramêśvara, which is at the same time one of the names of Śiva.

³ *I.e.*, he made grants of land to learned Brâhmanas.

⁴ This was evidently a *viruda* of Nandivarman.

⁵ According to a quotation of the commentator on the *Kâdambarî* (Bombay edition of 1890, p. 40), Karnîsuta or Karatâka was the author of a treatise on the art of thieving, and was, along with his two friends Vipula and Achala and his minister Śîsa, mentioned in the *Brihatkathâ*. He is also referred to in the *Lakṣmînârâyaṇa* (Bombay edition of 1863, p. 48).

⁶ Compare Vol. I, No. 25, paragraph 29.

who is descended from a pure mother ; who bears auspicious marks ; who is the son of Rôhita ; (and) whose good deeds are numerous.

(Line 71.) While the twenty-second year of (his) reign was current, this *Rājādhirāja-paramêśvara*, the *Mahārāja* called Nandivarman, who is engaged in ruling the kingdom of Paramêśvara-pôtarāja ; whose mind is clinging to, engaged in, and restless in (the desire for) supreme bliss ; whose head is covered with dust that has dropped from the pair of lotus feet of the Lord (*Paramêśhvan*) ;¹ who worships the gods, the Brâhmanas, and (others) who are worthy of respect ; who avoids the passions that oppress the people of the Kali age ; who dries up (his) enemies by the fire of (his) growing valour ; who refreshes (his) friends by the water of (his) growing affection ; whose right hand is able (to fulfil) the vow of ruling the whole world ; whose pair of feet is rubbed smooth (as it serves as) whetstones to the edges of the rubies in the diadems of all kings ; who is gracefully embraced by the fortune of the Pallava race, (and who therefore resembles) the celestial tree, which is gracefully entwined by the creeper of the Nandana garden ; the wrestler of warriors (*Kshatriyamalla*) ; the wrestler of the Pallavas (*Pallavamalla*) ; whose might is increasing in consequence of (his) meditations on the feet of the lord, (his) father ;² (and) who is a moon that causes to rise the water of the ocean of great virtues,— was himself pleased to give as a *brahmadêya*,³ — [as requested] by Brahmasrîrâja,⁴ who is a friend of men ; who is filled with all virtues, as the ocean with a heap of gems ; who is famous (but) modest, handsome (and) long-lived, of soft speech (and) the best of men ; who, just as Brihaspati (is the minister) of (Indra) the lord of heaven, is the chief minister of the handsome Nandin, the lord of the earth (and) chief of the Pallavas ; who is refined both by nature and through education ;⁵ who is the first of the wise, firm (and) brave ; who possesses the full splendour of the Brâhmana and Kshatriya castes, and a loyalty to the glorious Nandipôtarāja, which does not cease as long as the moon and the stars endure ; who supports (his) family ; who is the chief of (his) family ; who is an eldest son ; who resembles the moon in beauty ; who excels in all virtues ; (and) who is an eldest grandson,— to Jyêshthapâda-Sômayâjina, who has mastered the ocean-like Vêdas ; who chants the *Sâman* (hymns) which are pleasant on account of their melodies (*rasa*) ; who has completed the rehearsal and the study of the six auxiliary works, (*viz.*) the ritual of the Vêda, grammar, astronomy, etymology, phonetics and metrics ;⁶ who knows the properties of words, sentences and subjects ; who has drunk the elixir of the *Śruti* and *Smṛiti* ; who is learned in the portion referring to rites (*karma-kāṇḍa*) and the portion referring to knowledge (*ġnāna-kāṇḍa*) ; who is skilled in the ways of the world and in the knowledge of the arts ; who is versed in poems, dramas, stories, epics and legends ; in short, who is skilled in all (branches of) holy and profane knowledge ; who is expert in the performance of all rites ; who is of good

¹ This expression seems to refer to Viṣṇu, whose devotee Nandivarman was according to verse 30.

² With *bappa-bhaṭṭāraka-pâd-anudhyana* compare the similar expressions which Dr. Fleet quotes from three other Pallava inscriptions ; *Ind. Ant.*, Vol. XV, p. 274, 2nd column. In the Prâkrit grant of Śivaskandavarman occurs the instrumental plural *mahârāja-bappa-samāhi* ; *Ep. Ind.*, Vol. I, p. 6, text line 11. The nominative plural *bappa-bhaṭṭāraka* occurs in line 88 of the Kûram plates.

³ The words *ब्रह्मदेयं दत्तः* are found in line 97, and the words *ब्रह्मदेयं दत्तः* in line 103.

⁴ The occurrence of the words *vijāpti* and *vināpam* in lines 103 and 106 and the analogy of the Kûram and Udayêndiram plates make it probable that the word *vijāptina* has to be supplied in connection with the instrumental *Brahmasrîrâjêna* in line 91.

⁵ With *niarga-niti-vinlta* compare *niarga-samskṛta-vinlta*, *Raghuvamśa*, iii. 35 ; and *ibid.*, x. 79.

⁶ This enumeration of the six *Ângas* of the Vêda agrees literally with Āpastamba's *Dharmasūtra*, ii. 4, 8, 11.

conduct ; (*who illumines*) the world, as a lamp (*does*) a house ; who is courteous (*in spite of*) the honour (*paid to him*) and of noble birth ; who is the only sun of the middle world (*i.e.*, the earth), because he has dispelled all ignorance (*or darkness*) ;¹ who is considered the best of fathers and grand-fathers ; whose good deeds (*in former births are the reason of his present*) noble birth ; who ranks first among the twice-born ; who knows the Vēdas ; who conforms to the precepts of the Vēda ; who follows the *Chhandōgasūtra* ; who has performed the *Vāja-pāya* and a number of other sacrifices ; who belongs to the Bharadvāja *gōtra* ; who resides at Pāniya, an excellent settlement of Brāhmanas² in the Toṇḍāka-rāshtra ; who is poor in sins ; who is distinguished by (*his*) dress (?) ;³ who is a unique person ; who cares for both worlds ;⁴ who accomplishes the three objects of human life (*trivarga*) ; who knows the four Vēdas ; whose chief objects are the five primary elements (*pañcha-mahābhūta*) ;⁵ who knows the six auxiliary works ;⁶ who resembles the sun ; who possesses good qualities ; (*and*) who is an excellent Brāhmana, — a whole village, the original name of which was Koḍukolli, (*but*) which, on becoming a *brahmadēya*, (*received*) the new name Ēkadhīramāṅgalam,⁷ in Undivana-kōshṭhaka,⁸ (*a subdivision*) of the same rāshtra,⁹ enclosed by the following four boundaries : — in the east,¹⁰ Pālaiyūr ; in the south, the same ; in the west, Maṇat-pākka¹⁰ and Koḷḷipākka ; (*and*) in the north, Veḷimānallūr,¹¹ — to the extent of altogether two *nivartanas* ;¹² excluding previous grants to temples and grants to Brāhmanas ; excluding (*the houses of*) the ryots ;¹³ with all exemptions (*parihāra*) ; (*and*) including¹⁴ the use of the water by digging channels at convenience from the Dūrasarit, the Vēgavati, and the tank of Tīralaya,¹⁵ houses, fields, gardens and groves.

¹ In the original, the description of the donee is here (l. 86) interrupted by that of the minister, and is continued in line 92.

² The literal meaning of *brahmadēya* is 'the world or heaven of Brahman.'

³ In the Sanskrit original, the next seven epithets begin successively with the numbers *one, two, three, four, five, six and seven*.

⁴ *I.e.*, for heavenly as well as earthly prosperity. ⁵ This appears to mean that he studied philosophy.

⁶ This accomplishment of the donee was already stated in full in line 80 f.

⁷ The word *Ēkadhīra*, from which the new name of the village is derived, must be taken as a *biruda* either of the king or of his minister. Thus the village of Paramēśvaramaṅgalam, which is the object of the Kūram grant, received its name from king Paramēśvaravarman I. ; and in the Udayēndiram plates, the village granted was named after Udayachandra, the king's general.

⁸ This is a Sanskrit rendering of the Tamil name *கொடுகுல்லம்*, which occurs in line 105. *Kōshṭhaka* corresponds to *kōṣṭam* ; *vana* is the Sanskrit equivalent of *kaḍu* ; and *undi*, which appears to be formed from the root *und*, 'to spring,' is intended for an equivalent of *ūru*, 'a spring.'

⁹ This refers to the Toṇḍāka-rāshtra in line 95.

¹⁰ In this word, the letter *t* represents the letter *ṣ*, which is unknown to Sanskrit, of the Tamil name Maṇatpākkaṁ, line 112.

¹¹ In the Tamil portion (line 113), this name is spelt with the Tamil *er* instead of the *na*.

¹² *सामान्यनितराना* (= 40,000 square *haatas*) and the Tamil *paṭṭi* ('a measure of land sufficient for a sheep-fold') are synonymous. *Nivartana* occurs in line 38 of the grant of Śivaskandavarman, and *paṭṭi* in the Kūram plates.

¹³ *निरस्तकुत्रमि* corresponds to *குடி தீக்கி* in line 107.

¹⁴ The substantives from *उदकभोगः* to *विष्कुटं च* depend on *इत्येतदभ्यन्तरम्*.

¹⁵ These three topographical names are again mentioned in line 115 f. *दूरसरिव* is a Sanskrit translation of *செய்யாறு*, the name of the river which forms the southern boundary of the Conjeeveram tālluga. *वेगवता* is the Sanskrit name of the river *வெங்கா* or *கெங்கா*, which passes Conjeeveram on the south. The tank of Tīralaya is identical with the tank of Tiraiyāṅ in line 116.

(Line 103.) This (*grant was made at*) the request (*viññapti*) of Brahmayuvarāja. The executor of the grant (*āññapti*) (*was*) Ghōraśarman. Hail! Let there be success!

(Verse 31.) The author of the (above) *praśasti* (*was*) the honest Trivikrama, who knew the truth of all sciences (*and*) performed sacrifices according to the rules of the three Vēdas.

(Line 104.) (*The above is*) an order of the king (*kōṅ-ōlai*), (*dated in*) the twenty-second year (*of his reign*). Let the inhabitants of Ūrrukkāṭṭu-kōṭṭam see (*it*)!

(L. 105.) Having seen the order (*tirumugam*), which was issued after (*the king*) had been pleased to give Koḍukōṭṭi, (*a village*) of our country,—having expropriated the former owners, at the request of Brahmayuvarāja, (*having appointed*) Ghōraśarman as *āññapti* (*āññatti*), having excluded (*previous*) grants to temples and grants to Brāhmaṇas, having excluded the houses (*of the ryots*), to the extent of altogether two *paṭṭi*,—as a *brahmadēya* to Śēṭṭireṅga-Sōmayājin, who belongs to the Bhāradvāja *gōtra*, follows the *Chhandōgasūtra* and resides at Pāni,—we, the inhabitants, went to the boundaries which the headman (*vijayan*) of the district (*nāḍu*) pointed out, circumambulated the village (*paḍāgai*) from right to left, and planted stones and milk-bush (*round it*).

(L. 111.) The boundaries of (*this village are*):—The eastern boundary (*is*) to the west of the boundary of Pālaiyūr; the southern boundary (*is*) to the north of the boundary of Pālaiyūr; the western boundary (*is*) to the east of the boundary of Maṇṇapākkam and of the boundary of Kōllipākkam; and the northern boundary (*is*) to the south of the boundary of Velimāyalār.

(L. 114.) (*The donee*) shall enjoy the wet land and the dry land included within these four boundaries, wherever the iguana runs and the tortoise crawls,¹ (*and shall be permitted*) to dig river channels and inundation channels for conducting water from the Śēyāra, the Vehkā, and the tank of Tiraiyaṅ. (*He*) shall obtain² for these channels. Those who take and use (*the water*) in these channels by pouring out baskets, by cutting branch channels (?),³ or by employing small levers,⁴ shall pay a fine to be taken by the king. He and his descendants shall enjoy the houses, house gardens and so forth (*and shall have the right*) to build houses and halls of burnt tiles. (*The land*) included within these (*boundaries*) we have endowed with all exemptions.⁵ He himself shall enjoy the exemptions obtaining in this village without paying for the oil-mills and looms, the hire of the well-diggers (*ulliyar*), the share (*kānam*) of the Brāhmaṇas and of the king, the share of *śēṅgōdi*,⁶ the share of *kallūl*,⁷ the share of *kanniṭṭu* (?), the share of corn ears (*kādir*), the share of the headman, the share of the potter,⁸ the sifting of paddy, the price of ghee, the price of

¹ A similar phrase is used in line 305 of the large Leyden grant.

² Here two technical terms are omitted. One of them, டுடிபுளகு, occurs in line 79 of the Kūram plates.

³ குழைகுழை occurs in No. 8, paragraph 14.

⁴ The same implement is mentioned in line 81 of the Kūram plates. Each of the three terms குழைகு, குழைகுழை and கூலை occurs in line 310 f. of the large Leyden grant. On the irrigation basket and lever see Dr. Grierson's *Bihar Peasant Life*, paragraph 949, and Dr. Buchanan's *Journey through Mysore*, Madras reprint, Vol. I, p. 183.

⁵ Here and in the next sentence, பரிசாரம் appears to be used for பரிசாரம் (*paridra*). Compare सर्वपरिवाराभ्यन्तरीकरणेन in line 101.

⁶ According to Winslow, செங்கோலை is 'a running plant whose root is a powerful caustic, rose coloured lead-wort, *Plumbago Zeylanica*, L.'

⁷ According to the *Dictionnaire Tamoul-Français*, this is the tree *Ficus Mysorensis*.

⁸ வீசகாரம் and குசகாரம் are derived from வீசவர், another form of வீசவர் (Vol. I, p. 116, note 7), and குசவர்.

cloth (*puṭṭagam*), the share of the cloth (*paṭṭigai*), the hunters (?), messengers, dancing-girls,¹ the grass, the best cow and the best bull, the share of the district (*nāḍṭu-vagai*), cotton threads (*paṭṭān-gari*), servants, *nedumburai*, palmyra molasses, the fine to the accountant (*karanam*) and the fine to the minister,² *pattūr-sārru*,³ the tax (*vari*) on planting water-lilies, the share of the water-lilies, the fourth part of the trunks, which is given of old trees of various kinds,⁴ including areca palms and cocoanut trees

(L. 132.) The grant (*para-datti*) was made in the presence of the local authorities (?), of the ministers,⁵ and of the secretaries.⁶

(L. 133.) [Three of the usual imprecatory verses.]

(L. 136.) Hail! Written by His Majesty's great treasurer (*Śrī-Paramōvara-mahā-kōshṭhāgārin*).

(L. 137.) He (*viz.*, the donee) shall obtain the houses, the house-gardens, and two *paṭṭi* of land.⁷

Hail! Let there be success! Adoration!

No. 74. UDAYENDIRAM PLATES OF NANDIVARMAN PALLAVAMALLA.

This inscription has been already published by the Rev. T. Foulkes in the *Indian Antiquary* (Vol. VIII, p. 273 ff.) and in the *Manual of the Salem District* (Vol. II, p. 355 ff.). The original plates, together with the originals of four other copper-plate inscriptions⁸ which were also edited by Mr. Foulkes, are preserved at Udayēndiram,⁹ a village at the south-western extremity of the Gudiyātam tālluqa of the North Arcot district, and were kindly borrowed for me from their present owner by Mr. F. A. Nicholson, I.C.S., Acting Collector of North Arcot. The present whereabouts of two other copper-plate inscriptions from Udayēndiram,¹⁰ of which Mr. Foulkes obtained transcripts in the Telugu character, I was unable to ascertain. According to Mr. Foulkes, these two inscriptions formed part of a find of "five, or, by another account, seven sets of copper-plate inscriptions," which was made in 1850 in a subterranean chamber in the Brāhmana street at Udayēndiram. Mr. Foulkes then believed that the remaining three or five sets of the find were lost. As, however, Mr. Foulkes' other grants (I, II, III, IV and V) are now preserved at Udayēndiram:

¹ The two obscure terms which are here omitted, contain the words பண்ணு (which may be connected with பண்ணுவர், 'riders on horses or on elephants,') and குதிரை, 'a horse,' and may therefore correspond to the terms குதிரைக்கூடம் ('elephant-stalls') and குதிரைப்பந்தி ('horse-stables') on page 115, text line 11.

² அதிகாரம் appears to be used for *adhikarin*, as அதிகாரர் in line 132 and அதிகாரம் in Vol. I, p. 91. Compare *pradhani-jōḷi*, Vol. II, p. 119.

³ The obscure term உழையவயப்பன்ளிவந்தி contains the words உழையர், 'a servant,' and பன்ளி, 'a temple.'

⁴ Compare பல்ஊருகிலிப் பழமரங்கள், 'old trees of various kinds,' in Vol. I, No. 40, text line 38.

⁵ See note 2.

⁶ Literally, 'those who hear (the words of) the mouth (of the king).' The term *kr-ady-kkēppāy*, 'an under-secretary,' occurs at the end of the Cochin plates of Bhāskara Ravivarman; *Ep. Ind.*, Vol. III, p. 69.

⁷ Compare line 107.

⁸ Nos. I, III, IV and V of the grants published in the Appendix to Vol. II of the *Salem Manual*. Nos. I, III and V have been lately re-edited by Professor Kielhorn in the *Epigraphia Indica*, Vol. III, Nos. 23, 14 and 13.

⁹ No. 174 on the *Gudiyatam Taluk Map*.

¹⁰ Grants B and C, *Salem Manual*, Vol. II, p. 380 ff.

and are five in number, I think that they must be identical with the apparently missing five of the seven sets discovered at Udayéndiram in 1850.

The copper-plates which bear the subjoined inscription, are five in number. When they reached my hands, they were strung on a ring, which is cut and bears a circular seal. This contains, in high relief, on a counter-sunk surface, a recumbent bull, which faces the proper right and is placed on a pedestal between two lamps. Over the bull is a seated figure on a pedestal, and between two symbols which I cannot make out. The diameter of the seal is $3\frac{1}{4}$ inches, and that of the ring $4\frac{1}{2}$ to $4\frac{7}{8}$ inches. The ring is about $\frac{3}{8}$ inch thick. A comparison of this description of the ring and seal with that given by Mr. Foulkes in the first paragraph of his edition of the plates, suggests that, when he examined the plates, they were accompanied by a different ring and seal. Besides, the seal which is now attached to the plates, does not resemble the seals of other Pallava grants, but is closely allied to the seal of the Udayéndiram plates of the Bāṇa king Vikramāditya II. (Mr. Foulkes' No. V) and of the Gāṅga-Bāṇa king Pṛithivīpati II. Hastimalla (No. 76 below).¹ I therefore believe that it may have originally belonged to one of the two Udayéndiram grants of the Bāṇa dynasty, which are now missing (Mr. Foulkes' grants B and C), and that the original seal-ring of the Pallava plates may have been attached by mistake to one of these two grants and lost along with the latter.

The inscription consists of two distinct portions,— a grant of the Pallava king Nandivarman Pallavamalla in the Sanskrit language and the Grantha character (ll. 1 to 105), and a short inscription of the time of the Chōḷa king Madirai-koṇḍa Kō-Parakēsarivarman in the Tamil language and character (ll. 105 to 109), which, however, looks as if it had been written by the same hand as the first or Pallava part of the inscription. Further, the Grantha and Tamil alphabet of both portions of the inscription is considerably more modern than that of other Pallava grants; and even than that of two other copper-plate inscriptions of Madirai-koṇḍa Kō-Parakēsarivarman.² Consequently, the plates are either a forgery, or they are a copy, made at a later date, of two inscriptions, one of Nandivarman Pallavamalla, and one Madirai-koṇḍa Kō-Parakēsarivarman, the originals of which are not within our reach.

The Sanskrit portion of the inscription records that, in the twenty-first year of his reign (l. 33), the Pallava king Nandivarman (v. 4, ll. 36 f. and 37 f.), surnamed Pallavamalla (ll. 36, 46 and 47), granted a village to one hundred and eight Brāhmanas (l. 64 f.). This grant was made at the request of one of his military officers or vassals, named Udayachandra (v. 1 and l. 61), who belonged to the race of Pūchān (v. 2, l. 45 f. and v. 7), that had been in the hereditary service of the Pallava race, and who resided at the city of Vilvala (v. 2 and l. 44) on the river Vēgavati (l. 41). This river passes Conjeeveram, and falls into the Palāru near the village of Villivalam,³ which accordingly must be the Tamil original of Vilvala, the Sanskrit name of the capital of Udayachandra. The three opening verses refer to the god Sadāsiva, the chief Udayachandra, and the race of the Pallavas, respectively. Then follows, in prose, a genealogy of the reigning Pallava king, the mythical portion of which (l. 8 ff.) contains the following names :—

¹ See No. 4 of the Plate opposite page 104 of *Ep. Ind.*, Vol. III.

² These are No. 76 below, and the Tamil endorsement of Mr. Foulkes' No. I. (*Ep. Ind.*, Vol. III, No. 23).

³ See p. 345, note 9.

Brahmā.
|
Aṅgiras.
|
Brihaspati.
|
Śamīyu.
|
Bharadvāja.
|
Drōna.
|
Aśvatthāman.
|
Pallava.

The list of the historical descendants of Pallava from Simhavishṇu to Paramēśvaravarman II. (l. 11 ff.) need not be repeated here, because it agrees with the list in the Kaśākūḍi plates (p. 344), and because the battles which Narasimhavarman I. and Paramēśvaravarman I. are reported to have won,¹ were noticed in the introduction to the Kāram plates (Vol. I, p. 145). A long prose passage (l. 19 ff.) opens with the words: "The son of this Paramēśvaravarman (II.) (was);" is interrupted by verses 4 to 6, which refer to the Pallava king Nandivarman; and appears to be taken up again by the words: "His son was Nandivarman Pallavamalla" (l. 36 f.). Mr. Foulkes concludes from this, that there were two successive Pallava kings of the name Nandivarman, the second of whom was the son of the first and bore the distinctive surname Pallavamalla.² I do not think it probable that verses 4 to 6 are to be considered as forming one sentence with the first prose passage (l. 19 ff.), but would prefer to treat these verses as a parenthesis, and the second prose passage (l. 36 f.) as the end of the same sentence which begins with the first prose passage. In this way we obtain only *one* Pallava king named Nandivarman, who bore the surname Pallavamalla and was the son of Paramēśvaravarman II. This statement is at variance with the Kaśākūḍi plates, according to which Nandivarman Pallavamalla was not the son of his predecessor, but belonged to an entirely different branch of the Pallavas. Here is another point which might induce us to stamp the Udayendiram plates as a forgery. For, it is difficult to understand how one and the same king could call himself the son of his predecessor in an inscription of his 21st year, and the son of somebody else in an inscription of his 22nd year. Two explanations might, however, be attempted. Nandivarman may have thought it political to give himself out for the *adopted* son of his predecessor; or, it may be assumed that, through mere carelessness, the scribe who drafted the inscription, used the word *putra*, 'son' (ll. 19 and 37), while he wanted to represent Nandivarman only as a successor, and not as the son, of Paramēśvaravarman II.

The most interesting portion of the inscription is the account of the services which Udayachandra rendered to his royal master. When Pallavamalla was besieged in Nandīpura by the Dramiḷa princes, Udayachandra came to his rescue and killed with his own hand the Pallava king Chitramāya and others (l. 46 ff.). The name Chitramāya sounds more like a *biruda* than a real name. Thus the ancient Pallava king Narasimha

¹ Maṇimaṅgala, where Narasimhavarman I. defeated Pulikēśin II, is probably identical with the village of Maṇimaṅgalam in the Chingleput district, on which see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 167, and my *Annual Report* for 1891-92, p. 11.

² *Ind. Ant.*, Vol. VIII, p. 280.

had the *biruda* Amēyamāya,¹ and Rājasimha that of Māyāchāra.² It is not improbable that the Dramiṇa princes whose leader was Chitramāya, were the relations and followers of Nandivarman's predecessor Paramēśvaravarman II. and that they had to be overcome by force, before Nandivarman could establish himself on the throne. Further, Udayachandra is said to have bestowed the kingdom many times on Nandivarman by his victories at Nimba[vana], Chūtavana, Śaṅkaragrāma, Nellūr, Nelvēli, Śūrāvāṇḍūr, &c. (l. 48 ff.). Of these localities, Nellūr is the head-quarter station of the present Nellore district. Another of them, Nelvēli, is mentioned a second time immediately after, as the place near which Udayachandra killed the Śabara king Udayana (l. 52). The Śabaras are generally identified with the modern Sauras, a hill-tribe in the Gañjām and Vizagapatam districts. As, however, the different names of savage tribes are often treated as synonyms by Sanskrit writers, and as the Tamil name Nelvēli cannot possibly be located in the Telugu districts, it may be that the author of the inscription is referring to one of the hill-tribes of the Tamil country, and that Nelvēli is meant for the modern Tinnevely.³ An additional argument in favour of this view is that, immediately after the description of the war with the Śabaras, the author refers to Udayachandra's achievements "in the Northern region also." He there pursued and defeated the Nishāda chief Prithivivyāghra, who was performing an *Āvamēlha*, and drove him out of the district of Vishṇurāja, which he subjected to the Pallava king (l. 55 ff.). Nishāda is, like Śabara, one of the words by which Sanskrit writers designate savage tribes. The district of Vishṇurāja, which was situated to the north of the Pallava country, can be identified with certainty. As Nandivarman was a contemporary of the Western Chalukya king Vikramāditya II. who reigned from A.D. 733-34 to 746-47,⁴ he was also a contemporary of the Eastern Chalukya king Vishṇuvardhana III. whose reign is placed by Dr. Fleet between A.D. 709 and 746.⁵ He is evidently the Vishṇurāja of the Udayēndiram plates,⁶ and his district (*vishaya*) is the country of Vēṅgi, over which the Eastern Chalukyas ruled. The last two items in the list of Udayachandra's deeds are, that he destroyed the fort of Kālidurga,⁷ and that he defeated the Pāṇḍya army at the village of Maṅṅaikūḍi (l. 59 ff.).

The grant which was made by Nandivarman Pallavamalla at the request of Udayachandra, consisted of the village of Kumāraṅgala-Veḷḷaṭṭūr, which belonged to the district called Paśchimāśrayanadi-vishaya, and of two water-levers (*jala-yantra*) in the neighbouring village of Korragrāma, which appear to have been added in order to supply the former village with means of irrigation. As in the case of other grants, the original name of the village was changed into Udayachandramāṅgalam in commemoration of Udayachandra, at whose instance the donation was made (l. 62 ff.). The description of the boundaries of Udayachandramāṅgalam is given in great detail (l. 65 ff.).

¹ Vol. I, p. 3, No. 8.

² Vol. I, No. 25, paragraph 24.

³ Tirunelvēli, 'the sacred paddy-hedge,' is the Tamil original of the Anglo-Indian Tinnevely, the name of the head-quarters of the southernmost district of India. An inscription of Sundara-Pāṇḍya at Tinnevely calls the deity of the temple Vrihivṛtiśvara, i.e., 'the lord of the paddy-hedge,' and Vēḷuvanēśvara, i.e., 'the lord of the bamboo-jungle;' see my *Annual Report* for 1893-94, p. 7.

⁴ See *Ep. Ind.*, Vol. III, p. 2, Table.

⁵ *Ind. Ant.*, Vol. XX, pp. 99 and 288.

⁶ This identification was already made by Mr. Venkayya in the *Madras Christian College Magazine* for August 1890.

⁷ Mr. Foulkes (*Ind. Ant.*, Vol. VIII, p. 283) proposed to identify this place with the modern Calicut; but the Tamil form of this name is not Kāḷikkōṭṭai, but Kaḷikkōṭṭai, and its Malayālam name is Kōrikkōḍu or Kōrikkōḍu.

Among the boundaries we find, in the east, a small river; in the south, the temple of Korrāgrāma, the same village, a portion of which had been included in the granted village; in the north, the village of Kāñchidvāra, which, in its Tamil form Kāñchivāyil, is referred to in line 107 of the present inscription, and in another copper-plate grant from Udayēndiram;¹ and in the north-east, the river Kshīranadī, the Tamil name of which is Pālāru. As the modern village of Udayēndiram is situated on the Pālāru river; as the original of the present inscription is preserved, and was most probably discovered, at Udayēndiram; and as the Tamil name Udayēndiram bears a close resemblance to the Sanskrit name Udayachandramāṅgalam, and still more so to the forms Udayēnduchaturvédimāṅgalam and Udayēndumāṅgalam, which occur in two other Udayēndiram grants,²—there is no doubt that Mr. Le Fanu is correct in identifying the granted village of Udayachandramāṅgalam with the modern Udayēndiram.³ This village is now situated on the northern bank of the Pālāru, while Udayachandramāṅgalam is said to have been bounded by the Kshīranadī on the north-east, and by an unnamed small river on the east. It must be therefore assumed that either, as Mr. Le Fanu suggests, the Pālāru has changed its bed, or that the name Udayēndiram has travelled across the river in the course of the past eleven centuries. Paśchim-āśrayanadī-vishaya, the name of the district to which the granted village belonged, is a literal Sanskrit translation of the Tamil territorial term Mēl-Aḍaiyāru-nādu, which, according to another Udayēndiram grant (No. 76 below), was a subdivision of the district of Paḍuvār-kōṭṭam.

The remainder of the prose portion enumerates the Brāhmaṇa donees (l. 75 ff.), who, according to line 64, were one hundred and eight in number. The actual number of the donees is, however, sixty-three, and that of the shares one hundred and thirty-three. This discrepancy is a third point which suggests that the inscription may be a forgery.

Of the two concluding verses, the first (v. 7) refers to the race of Pāchān, and the second (v. 8) informs us that the inscription,—which, like the Kūram and Kañakūdi inscriptions,⁴ is styled a eulogy (*praśasti*, ll. 101 and 105),—was composed by the poet Paramēśvara, who also received one of the shares of the granted village (l. 101 f.).

The Tamil endorsement (l. 105 ff.) is dated in the 26th year of the reign of Madirai-koṅḍa Kō-Parakēsarivarman, *i.e.*, of the Chōla king Parāntaka I.,⁵ and records that the villagers of Udayachandramāṅgalam agreed with those of the neighbouring village of Kāñchivāyil,⁶ which was also called Igaṇmaraimāṅgalam, to form one village of the two. Another copy of the Tamil endorsement has been added on the first, originally blank side of the first plate of another Udayēndiram grant.⁷

TEXT.

Plate I.

- [1.] प्रि^१ स्वस्ति [H*] सुमेरुगि[रि*]मूर्द्धनि प्रवरयोगबन्धासनं^२
 [2.]^३ जगत्रयविभूतये रविशशांकनेत्रद्वयमुमासहितमादरा-^४

¹ *Ep. Ind.*, Vol. III, p. 144 f. See also *Ind. Ant.*, Vol. XXII, p. 67, note 63.

² No. 76 below, verse 26; and *Ep. Ind.*, Vol. III, p. 75.

³ Preface to the *Salem Manual*, Vol. I, p. iv. ⁴ See the two last lines of page 345.

⁵ See Vol. I, p. 112; *Ep. Ind.*, Vol. III, p. 280; and the introductions to Nos. 75 and 76 below.

⁶ See the first three lines of this page.

⁷ *Ep. Ind.*, Vol. III, p. 147.

⁸ Read श्री.

⁹ The *anusūtra* stands at the beginning of the next line.

¹⁰ Read जगत्त्रयं.

¹¹ Separate °द्वयम् । उमा°.

- [3.] दुदयचन्द्रलम्पीप्रदम्¹ सदाशिवमहन्नमामि शिरसा जटाधा-
 [4.] रिणम् ॥ [१*] श्रीमाननेकरणभुविषु² पञ्चवाय रञ्जप्रदः पर-
 [5.] हितः*] परशक्रदण्डी [1*] पूषाङ्कुलस्य तिलकः प्रथितः प्रथिव्यां³ स्थे-
 [6.] यास्त विस्वलपुराक्षिपनिशिराय [॥ २*] भूपालवन्दितपदद्वयपञ्चवाना-
 [7.] [न्द]स्वामुभारविन्मन्करपञ्चवानाम्⁴ [१*] सम्यग्गुणाच्चयनीरस्तविपञ्च-⁵
 [8.] 'वानामंशशिररञ्जति निष्ठन्तु पञ्चवानाम् ॥ [३*] अथ्यकात्त्वहा⁶ अजाय-
 [9.] त ब्रह्मणोगिरा अंगिरतो बृहस्पतिः⁷ ब्रह्स्पतेः*] शंयुः शं-
 [10.] येभेरद्वाजः⁸ भरद्वाजाद्राणः⁹ द्रोणादपरिमिततेजधामा¹⁰
 [11.] अथत्थामा ततो निसकृत(1)कुलेविपञ्चवः पञ्चवः [१*] एवमनु-

Plate IIa.

- [12.] क्रमेण सन्तविपरम्परयाजिवर्द्धमाने पञ्चवकुले अकथ्यराधि-
 [13.] तैविष्णुः सिंहविष्णुः [१*] सिंहविष्णोरपि महेन्द्रसद्रशविक्रमो¹²
 [14.] महेन्द्रवर्मा [१*] तस्मात्¹³ अगस्त्य इव विमथितवाक्त्राभिः परियंळमणिमं-¹⁴
 [15.] गलगूरमारमभ्रतिषु¹⁵ जेता नहुशो वङ्गभराजस्य नरसिं-
 [16.] ह्वर्मा [१*] तस्य पुत्रः पुनरेव महेन्द्रवर्मा [१*] ततः पेरुवळनळ्ळूर्युद्धे वि-
 [17.] श्रितः(ः)वङ्गप्रवळः परमेश्वरवर्मा [१*] तस्मात्परममहेश्वरः परमब्रह्म-
 [18.] ण्यो नरसिंहवर्मा [१*] तस्य परमेश्वर*] इवाधिकदर्शनः परमधार्मिकः
 [19.] परमेश्वरवर्मा [१*] तस्य परमेश्वरवर्माणः पुत्रो भरत इव सर्व्वदम-
 [20.] नो मेरुरिवाचलः¹⁶ दिवसकर इव स्वकरैरेव रिपुतमसाश्रितो-
 [21.] धमेदकः शाश्वर इव सकलकलापरिणतः¹⁷ न्यकृतत्रगनळनिपथन-
 [22.] हृषनभ्रभागभगीरयाधमानः*]¹⁸ परनरपतिगण्डस्थलविगणितम-
 [23.] दनळः(1)धाराइदिनकरमापिकेतवायेतरवाहुद-¹⁹

Plate IIb.

- [24.] षडः²⁰ दिग(र)न्तविज्रमप्रमाणकुमुदवन्मविपुलकितिः²¹ प्रणतावनिपतिम-
 [25.] कुटमालिकालीडचरणारविन्दः कुमुमचाप इव वपुःपि वत्तर[१]-
 [26.] ज इव कुञ्जरेषु नकुल इव तुरंगमेषु²² अर्जुन इव काम्मुके द्रोण इ-
 [27.] व धनुर्वेदे काव्यनटकाख्यायिकामु प्रविणः²³ विन्दुमतीगूढचनु-
 [28.]²⁴ त्थप्रणेत्तरक्षरच्युतकमात्र[१*]च्युतकादिषु निपुणः²⁵ नयनिधिर्द्धन-

¹ Read 'लक्ष्मीप्रदं.² Read 'भूमिषु.³ Read 'प्रथिव्यां.⁴ Read 'नमस्तदं.⁵ Read 'भोचयानिस्तं.⁶ Read 'वानां वंशं'; the missing व appears to be entered above the line by the engraver himself.⁷ Read 'स्वामुभारवायत.⁸ Read 'स्वयतिर्षुहं.⁹ Read 'द्वाम्जे.¹⁰ Read 'जाद्रोणे.¹¹ Read 'तेजोधामायं.¹² Read 'सद्रुशं.¹³ Read 'तस्मादमास्त्य.¹⁴ The *anusvāra* stands at the beginning of the next line.¹⁵ Read 'अभ्रतिषु.¹⁶ Read 'चलो.¹⁷ Read 'पती न्यकृतमृगं.¹⁸ Read 'धायमानः.¹⁹ Read 'कल्मषीकृतं.²⁰ Read 'षडो.²¹ Read 'विज्रमं.²² Read 'कीर्तिः.²³ Read 'मेवर्जुन.²⁴ Read 'प्रधीणे.²⁵ Read 'धेमादप्रेहीलकाक्षरं?²⁶ Read 'निपुणे.

- [29.] भाजनः कलंकरहितः कलिषलमर्दनः कल्पकव्रतः [1*] कृतास्तो रिपूणामनं-
 [30.] गो वधुनामलंघ्यो बलानामनूनो गुणानां [1*] शरण्यः प्रजानां
 [31.] सतां कल्पव्रतसः¹ कृती नन्दिवर्मा पतिः पञ्चवा²न³ [4*] तीक्ष्णैर्वाणिव्यो न-
 [32.] रनाथः⁴ करितैन्यम् भिन्दन्नानौ⁵ रञ्जति राजा रणशूरः [1*] मन्दम् भिन्दन्गु-
 [33.] न्तसमूहं करजालैश्चन्द्रद्वौ पंकजवन्धुस्संवितेव [11 ९*] जैत्र-
 [34.] न्धनुः करविभूषणमंगरागस्तेनामुखेषु रिपुवारणदानवारि [1*] आ-
 [35.] कल्पम⁶त्तु⁷ परमेतद्दुदारकित्तैर्व्यस्य⁸ प्र⁹मोर्षवति पञ्च-

Plate IIIa.

- [36.] वकेतनस्य । [६*] नरपतिरधिपतिरवनेर्नयभरः पञ्चवमञ्जो न-
 [37.] न्दिवर्मा तस्य पुत्रो बभूव । तस्मिन्महि¹⁰ शासति नरपती तस्यैव न-
 [38.] न्दिवर्मणो¹¹ एकविंशतितंस्याम् पूरयति संवत्सरे क्रमुकना-
 [39.] ठिकेरसहकारताल्हिनतालनमालनागपुत्रागरकाशोककुर-
 [40.] स्कमाधवीकण्णीकारप्रभूतितरुभवनोपशोभिततीरयाः¹² मद-
 [41.] विद्यूष्णीतमानसमनीनिकुचमुखोद्भातकुकुमगन्ध¹³या वेगवला
 [42.] नद्याः¹⁴ पतिर्जलद्वयमजलमेररसरसासितजलदोपमप-¹⁵
 [43.] रवारणकुलपुष्करविबरान्तरपरिनिर्गतसलिलो¹⁶स्व¹⁷ण¹⁸क¹⁹णिका-²⁰
 [44.] शितविप²¹णौ²²पयस्य सकलभुवनत²³ल²⁴ल्लामभूतस्य विस्वला-
 [45.] धिधानस्य नगरस्थाधिपतिः पञ्चवकुलः²⁵परम्परागते पूषा-
 [46.] न्कुले प्रवृत्तो द्रमिलनरपतिभिरुपरुद्धम् पञ्चवम²⁶ञ्ज²⁷न्नदिपुरे²⁸ द्रष्टु²⁹ तद-
 [47.] क्षमया कु³⁰ब³¹लयदलद्युति³²व³³ निशितेन रूपाणेन पञ्चवमञ्जशत्रु³⁴वृन्द³⁵

Plate IIIb.

- [48.] स्य कृतान्त¹ इव² विजयममाणश्रित्रमायप³ञ्चव⁴राजमुस्वाग्निहस्य सकल-
 [49.] मेव राज्य⁵ प्रयच्छन्निम्ब⁶वन⁷भूतवनशंकरग्रामनेल्लूरनेस्वेलिशु⁸लग⁹-
 [50.] छारप्रभूतिषु रणभुविषु¹⁰ पञ्चवाय बहुशः परबलम्¹¹ विजेता
 [51.] प्र¹²कृतजनदुर्षिमाहो भैरनेन¹³ (तवाहुदण्डः प्रतिपसमुदयना)-

¹ Read 'पृक्षः'.² जी appears to be corrected from जी.³ Read 'कल्पव्रत'.⁴ Read 'कोर्ते'.⁵ व appears to be corrected from वि.⁶ Read 'मही'.⁷ Read 'वर्मण'.⁸ Read 'कुरवक'.⁹ Read 'काणकारप्रभूति'.¹⁰ Read 'विद्यूष्णीतमानसमनीनिकुचमुखोद्भात'.¹¹ A second, obliterated ल stands below the ल of जलद.¹² Read 'गमकालमेलरसासित'?¹³ Read 'लोत्पथ'.¹⁴ Corrected from पूरे by the engraver.¹⁵ Read 'दृष्टु'.¹⁶ Read 'वृन्द'.¹⁷ Read 'विजयम्'.¹⁸ Read 'राज्यं प्रयच्छन्निम्ब'.¹⁹ The e and the second l of मेहू are doubtful; on the facsimile published in the *Ind. Ant.*, the e looks like ra, which must be due to retouching.²⁰ Read 'भूमिषु'.²¹ Read 'चल'.²² Read 'भैरवे'.²³ The bracketted words which follow, were entered by mistake and subsequently cancelled by the engraver himself; they occur in their proper place in line 54.

- [76.] गोत्राय 'प्रवचनसूत्राय' रुद्रशर्मणे ज्ञानद्वयम् [1*] 'तत्गोत्रसूत्राय गणदिष्ट-
 [77.] शर्मणे 'तत्गोत्रसूत्राय गणमातशर्मणे' 'तत्गोत्रसूत्राय दामशर्म-
 [78.] णे' 'तत्गोत्रसूत्राय अग्निशर्मणे' 'तत्गोत्रसूत्राय मण्टशर्मणे तत्गोत्रभाष-'
 [79.] स्तमसूत्राय माधवशर्मणे' 'तत्गोत्रसूत्राय' 'मण्टशर्मणे' 'तत्गोत्रसूत्राय नरि-
 [80.] यणशर्मणे पूर्ववद्रोणशर्मणे¹⁰ पूर्ववत् अग्निशर्मणे¹¹ [का]श्यपगोत्राय आ-
 [81.] पस्तमसूत्राय भवमातभट्टाय भाग्ययन्तद्वन्मणिशर्मणे भाग्ययन्तद्वत्काळशर्मणे¹²
 [82.] णे तद्वत्¹³ तिष्ठशर्मणे¹⁴ तद्वद्विरमण्टाय तद्वत्कूलाय भारद्वाजगोत्र¹⁵ आश्वत्थिमसूत्र[य*] रु-
 [83.] द्रकुमाराय तद्वत्सुन्दाय¹⁶ तद्वत्नारायणाय तद्वत्[1]शर्मणे तद्वत्सेवशर्मणे तत्गो-¹⁶
 [84.] त्र[य*] प्रवचनसूत्राय शूलमण्टाय तद्वत्कन्ताय¹⁷ तद्वद्रोणरुद्राय 'जातुगणगोत्र[य*] प्रवच-'¹⁸
 [85.] नसूत्राय पोष्कलकेयाय वस्तगोत्राय 'आवस्तमसूत्र[य*] [अ]मुण्डिनोत्रिन्द-'
 [86.] शर्मणे पूर्ववत्¹⁹ [मा]धवशर्मणे 'पूर्ववत्भद्रकाळाय²⁰

Plate Va.

- [87.] पूर्ववत्[1]शर्मणे पूर्ववत्²¹ शीलकण्ठ[श]र्मणे²² 'पूर्ववत् रामशर्मणे²³ अग्नि-
 [88.] वैश्यगोत्रे²⁴ अपस्तमसूत्राय द्रोणशर्मणे वाधूलगोत्र[य*] अपस्तम-
 [89.] सूत्राय नारायणाय आश्वेयगोत्राय आपस्तम[प]सूत्राय षड्विपुरनन्दिने²⁵
 [90.] 'विष्णुभद्रगोत्राय बहुवच²⁶ निम्बदासिशर्मणे²⁷ पूर्ववत्शीलक-
 [91.] ष्टाय पूर्ववत्पिष्टशर्मणे²⁸ पूर्ववत्शीलकण्ठाय²⁹ लेहितगोत्राय आप-
 [92.] स्तमसूत्राय कारामपिनन्तिशर्मणे³⁰ वसिष्ठगोत्राय प्रवचनसूत्राय काव-
 [93.] र्णमण्टशर्मणे³¹ पूर्ववत् द्रोणशर्मणे गौतमगोत्र[य*] आपस्तमसूत्रा-
 [94.] य 'निम्बशर्मणे पूर्ववत्³² अत्रिशर्मणे तत्गोत्र[य*] प्रवचनसूत्राय रुद्रमण्टाय भा-
 [95.] गद्वयम् [1*] पराशरगोत्र[य*] प्रवचनसूत्राय गणमातशर्मणे पूर्ववन्माधवशर्मणे
 [96.] 'तत्गोत्र[य*] आपस्तमसूत्राय 'नाकशर्मणे हरितगोत्राय³³पस्तमसूत्राय विना-
 [97.] यकशर्मणे तद्वत्³⁴ स्कन्दाय तद्वत्कोण्टाय³⁵ तद्वत्[म]शर्मणे तद्वत्सेवशर्मणे³⁶ मु-
 [98.] 'त्पलगोत्राय³⁷पस्तमसूत्राय चन्द्रकाळिने पूर्ववद्रोणाय³⁸ कौशिकगो-
 [99.] त्र[य*]पस्तमसूत्राय कुमारमण्टाय³⁹ तद्वच्चक्र[कु]माराय⁴⁰ 'तत्गोत्र[य*] प्रवचनसूत्राय

1 Read प्रवचन.	2 Read रुद्र.	3 Read तद्रोत्र.	4 Read 'शर्मणे तद्रोत्र.
5 Read तद्रोत्र.	6 Read तद्रोत्राय.	7 Read 'शर्मणे तद्रोत्र.	8 Read मण्ट.
9 Read तद्रोत्र.	10 Read 'वद्रोणशर्मणे.	11 Read 'शर्मणे.	12 Read 'शर्म.
13 Read 'शर्मणे तद्वद्विर.	14 Read 'मोत्राय.	15 Read तद्वत्स्कन्दाय.	16 Read तद्रो.
17 Read तद्वत्स्कन्दाय तद्वद्रोण.	18 Read जातुकर्ण.	19 Read प्रवच.	20 Read भाष.
21 Read 'वत्.	22 Read 'वत्.		

This line appears to have originally ended with the letter प, which was erased by the engraver, because he had repeated it at the beginning of line 87.

23 Read 'कण्ठ.	24 Read 'शर्मणे.	25 Read आश्विश्यगोत्राय.	26 Read विष्णुवत्.
27 Read बहुवच.	28 Read 'शर्मणे.	29 Read 'वत्शीलक.	30 Read लोहित.
31 Read 'कारामपिनन्दिशर्मणे.	32 Read 'मण्ट.	33 Read विष्णु.	34 Read 'वत्प्रशर्मणे तद्रो.
35 Read तद्रो.	36 Read नाम.	37 Read तद्वद्दाम.	38 Read तद्वद्देवशर्मणे.
39 Read मुद्रक.	40 Read 'वद्रोणाय.	41 Read तद्वच्चक्र.	42 Read तद्वे.

Plate Vb.

- [100.] 'तिणटदोणशर्म्मणे जागद्वयम् [1*] ² तत्गोत्रा[या*] पस्तमश्रुसूत्राय कूळशर्मणे [1*]
 [101.] कटुकुचत्तिपालपोचन^१ ³ ॐत्थीसुर^४ [1*] प्रशासिकत्रे^५ परमेश्वराय उत्तरकाकुलो-
 [102.] ⁶ स्मवायैको जागः [1*] ⁷ वैज्यजागश्र [1*] गंगपुरवासि[न]⁷ द्रोणश्रेष्ठिरणपुत्रस्य रे-
 [103.] वतिनाश्रः परममाहेश्वरस्य द्वौ भागी । यावच्चरति स्वे भानुस्यैवसिष्ठ-
 [104.] ति^१ पर्वताः [1*] पूचान्कुलथ वै तावत्^२ स्वेयादाचन्द्रतारकम् [॥ ७*] पुत्रः^३ ⁴ श्रिचन्द्र-
 देवस्य कवि-
 [105.] त्व^{१०} परमेश्वरः [1*] प्रशस्तेः कविताश्रके त मेधाविकुलोत्पवः^{११} ॥^{१२} [<*] ००२ मत्तिश
 [106.] கொண்ட கொப்பரகலையிபதீதக்கு யாண்டு இருபத்தாராவது உதய[ய*]சந்திரமங்கல-
 [107.] தது ஸலெலையொழும் க[ர]ஞ்சிவாபிலாபிய இகம்மைறமங்கலத்தது ஸலெலையொழும் [1*]
 [108.] ¹இவ்விரண்டுரொழும்கடி.யொக்குகமையில் இகக் மெ[ல்]ப்பட்டது ஒருராய்^{१६} வ[ர]-
 [109.] ம்லொமரகொரம் ००२-

TRANSLATION.

A.—Sanskrit portion.

Hail! Prosperity!

(Verse 1.) I bow my head devoutly to Sadāśiva, who is seated in the position of profound meditation on the peak of the Sumēru mountain for the welfare of the three worlds; whose two eyes are the sun and the moon; who is united with Umā; who has conferred splendour on Udayachandra; (and) who wears matted hair.

(V. 2.) Let him remain for a long time, the glorious lord of Vilvalapura, the ornament of the race of Pūchān, who has conferred the kingdom on the Pallava (*king*) on many battle-fields, who is benevolent, who is a chastiser of hostile armies, (and) who is renowned on earth!

(V. 3.) Let it remain in the world for a long time, the race of the Pallavas, whose feet, (*tender*) as sprouts, are worshipped by kings; whose hands, (*tender*) as sprouts, are bending under the weight of the water (*poured out*) at donations; (and) who have driven away (*even*) the slightest calamity by the multitude of (*their*) excellent virtues!

(Line 8.) From the supreme soul was produced Brahmā; from Brahmā, Āngiras; from Āngiras, Bṛihaspati; from Bṛihaspati, Śaṁyu; from Śaṁyu, Bharadvāja; from Bharadvāja, Drōṇa; from Drōṇa, Aśvatthāman, the splendour of whose power was immeasurable; (and) from him, Pallava, who drove away (*even*) the smallest calamity from (*his*) race.

(L. 11.) In the race of Pallava, which thus flourished in an uninterrupted line of regular descent, (*was born*) Siṁhavishṇu, a devout worshipper of Viṣṇu; from Siṁhavishṇu, Mahēndravarman, whose valour equalled (*that of*) Mahēndra; from him, Narasiṁhavarman, who destroyed (*the city of*) Vātāpi, just as Agastya destroyed (*the demon*) Vātāpi, (and) who frequently conquered Vallabharāja at Pariyaḷa, Maṇimaṅgala, Śāramāra and other (*places*). His son (*was*) another Mahēndravarman. From him (*came*) Paramēśvaravarman, who defeated the army of Vallabha in the battle

¹ Read तिणटोण°.

² Read तद्रो°.

³ Read पोचन.

⁴ Read प्रशासिकत्रे°.

⁵ Read °द्रत्रा°.

⁶ Read वैव°.

⁷ Read °वासिनो.

⁸ Read °न्ति.

⁹ Read श्री°.

¹⁰ Read कविस्तु.

¹¹ Read °लोद्भवः.

¹² Read सं ७.

¹³ Read ஒருராய்.

of Peruvālanallūr; from him, Narasimhavarman, who was a devout worshipper of Mahēśvara (and) a great patron of Brāhmanas. His (son was) the very pious Paramēśvaravarman, whose beauty (*darśana*) surpassed (*that of all others*), just as Paramēśvara (Śiva) has (*one*) eye (*darśana*) more (*than all others*).

(L. 19.) The son of this Paramēśvaravarman (was) he who was a conqueror of all, like Bharata; who was immovable, like (*Mount*) Mēru; who broke the opposing (*forces of his*) enemies by his own hands, as the sun breaks the opposing (*masses of*) darkness by his own rays; who was versed in all the fine arts (*kalā*), just as the (*full-*) moon possesses all digits (*kalā*); who lowered the pride of Nṛiga, Nala (*of*) Nishadba, Nahusha, Nābhāga, Bhagiratha and other (*kinge*); whose powerful right arm had become spotted by showers of streams of rutting-juice, which oozed from the temples (*of the elephants*) of hostile kings; whose great fame, (*which resembled*) a group of white water-lilies, filled (*all*) quarters; whose lotus feet were rubbed by the multitude of the diadems of prostrate kings; who resembled Cupid in beauty, the king of Vatsa¹ in (*the knowledge of*) elephants, Nakula in (*the management of*) horses, Arjuna in (*the use of*) the bow, (and) Drōna in archery; who was versed in poems, dramas and stories; who was skilled in the *bindumati*, *gūdhachaturthapāda*, *prahēlikā*, *aksharachyutaka*, *mātrāchyutaka* and similar (*verses*);² who was a treasury of policy, a vessel of wealth, free from spots, a destroyer of the power of the *Kali* (*age*), (and) devoted (*to liberality*) as the *Kalpaka* (*tree*);—³

(V. 4.) The virtuous Nandivarman, the lord of the Pallavas, (*is*) the death of enemies, a Cupid to women, unconquerable by armies, rich in virtues, the refuge of subjects, (and) a *Kalpa* tree to good men.

(V. 5.) Breaking in battle an army of elephants by sharp arrows, this king, the lord of men (and) hero in war, shines like the sun, the friend of the lotus, who gradually breaks the mass of darkness by the bundles of (*his*) rays (and) rises over the mountain.

(V. 6.) Until the end of the world, the favourite (*ornaments*) on earth of this renowned lord, the banner of the Pallavas, are the following:— the victorious bow (*which is*) the ornament of (*his*) hand, (and) the rutting-juice of hostile elephants at the head of battles, (*which is*) the unguent of (*his*) body.

(L. 36.) His son⁴ was Nandivarman, the lord of men, the lord of the earth, the statesman,⁵ the wrestler of the Pallavas (*Pallavamalla*).

(L. 37.) While this lord of men was ruling the earth, in the year which was completing the number twenty-one (*of the years of the reign*) of this same Nandivarman, a request⁶ was made to the lord (*viz.*, Nandivarman) by the chastiser of hostile armies,⁷ the excellent hero, called Udayachandra, who was the lord of the river Vēgavati, the banks of which are adorned with bowers of areca-palms, cocconut-trees, mango-trees, palmyras, *hintāla*, *tamāla*, *nāga*, *pūmāga*, red *asōka*, *kuravaka*, *mādhavi*, *karnikāra* and other trees, (and) which smells of saffron that has come off from the tips of the breasts of proud women, whose minds are intoxicated with passion; who was the lord of the city called Vilvala, which is the

¹ See p. 357, note 6.

² These terms are explained in the commentary on the *Kādambarī*, p. 14 f. of the Bombay edition of 1890.

³ This sentence is interrupted by verses 4 to 6, but is again taken up in line 36.

⁴ The words *पुत्रः पुत्रः* are here repeated for the sake of clearness, though they had already occurred in line 19, at the beginning of the prose passage which was interrupted in line 29 by verses 4 to 6.

⁵ With the epithet *Nayabhara* compare *Bahunaya* and *Nayadudrin*, two epithets of Rājāsinha; Vol. I, No. 25, paragraphs 3 and 42.

⁶ This request, which refers to a grant of land, is specified in l. 62 ff.

⁷ The same epithet occurs in verse 2.

ornament of the whole world, (and) the *bâzâr* roads of which are covered with copious drops of water, that has trickled out of the nostrils of the trunks of troops of hostile elephants, which resemble clouds, black like ink, in the rainy season; who was born in the race of Pâchân, which had been handed down by (*i.e.*, had been in the hereditary service of) the uninterrupted succession of the Pallava race; who, when he perceived that Pallavamalla was besieged in Nandipura by the Dramiḷa princes, unable to bear this, like the visible death of the crowd of the enemies of Pallavamalla, slew with (*his*) sharp sword, which glittered like the petal of a water-lily, the Pallava king Chitramāya and others; who defeated the hostile army on the battle-fields of Nimba[ṽana], Chûtavana, Śamkara-grâma, Nellâr, Nelvêli, Śârâvaṽundâr and so forth, and (*thus*) bestowed the whole kingdom many times on the Pallava; who, while his strong arm became adorned with the copious rutting-juice¹ which oozed out at (*his*) collision with the pair of tusks of the elephant on which the leader of the Śabara army was mounted, split (*the head of*) the opposing Śabara king, called Udayana, in the terrible battle of Nelvêli, which could hardly be entered by a common man, and seized (*his*) mirror-banner made of a peacock's tail; who, in the Northern region also, pursued the Nishâda chief, called Pṛithivivyâghra, who, desiring to become very powerful, was running after the horse of the *Aṽvamêdha*, defeated (*him*), ordered (*him*) out of the district (*vishaya*) of Viṣṇurâja, (*which*) he subjected to the Pallava, and seized faultless pearl necklaces of excellent lustre, an immeasurable heap of gold, and elephants; (and) who destroyed (*the fort of*) Kâlidurga, which was protected by the goddess Kâlâ, and defeated the Pândya army at the village of Maṽṽaikudi.

(L. 62.) At his (Udayachandra's) request, (*king* Nandivarman) gave, in order to reward (*the deeds of*) the edge of the sword of him who had bestowed the whole kingdom (*on his lord*),² to one hundred and eight Brâhmanas the village of Kumâramangala-Vellattâr in the Paśchimâśrayanadî-vishaya, and two water-levers (*jala-yantra*) in (*the village of*) Korragrâma, having conferred (*on the granted village*) the (*new*) name of Udayachandramangalam.

(L. 65.) The eastern boundary of this (*village is*) a small river. The southern boundary (*is*) on the north of (*the village called*) Samudradatta-chaturvêdimangalam, (and) on the north of (*the tank called*) Chakratîrtha; (*going*) to the west from this, on the north of the temple (*dêvagrîha*) of Korragrâma; (*going*) to the west from this, on the north of the north-western boundary of the previously (*mentioned village of*) Samudradatta-chaturvêdimangalam (and) of (*the tank called*) Uragahrada; (and *going*) to the west from this, the southern side of (*the hill called*) Anadutpâlâchala. Its western boundary (*is the hill called*) Lôhitagiri; going north from this, (*the western boundary is*) on the east of (*the hill called*) Velâlaśîkharâ; (and) on the west of (*the hill called*) Kṛishnâśîla-silôchchaya, (*the cave called*) Rauhiṽaguhâ. The north-western boundary (*is the tank called*) Sindhuvârahada. The northern boundary (*is*) on the south of the southern boundary of the village called Kâñchidvâra. The north-eastern boundary (*is*) the (*river*) Kṣhîranadî.

(L. 74.) (*The king*) gave the land included within these four boundaries, with the use of the water of the rivers and canals, with all exemptions, having expropriated others (*viz.*, Jaina heretics?),³ whose observances were not in accordance with the law.

¹ Compare line 23 and verse 6.

² Compare the words सकलमेव राज्यं प्रयच्छन् रणभूमिषु पङ्क्तयाम् in l. 48 ff. and अनेकरणभूमिषु पङ्क्तयाम् राज्यप्रदः in verse 2.

³ Compare No. 76 below, verse 27 f. and line 97 f.

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- XX. Additional Notes.

(L. 73a) LIST OF DONEES.

No.	Gōtra.	Sātra.	Residence.	Name of donee.	Number of shores.
1.	Kaundinya	Pravachana .. ..	.....	Rudrasarman	2
2.	Do.	Do. ....	.....	Gajadīndrasarman	3
3.	Do.	Do. ....	.....	Gaṇasātasarman	3
4.	Do.	Do. ....	.....	Dāmasarman	3
5.	Do.	Do. ....	.....	Agnīsarman	3
6.	Do.	Do. ....	.....	Mauṭasarman	3
7.	Do.	Āpastambha .. ..	.....	Mādhaṭasarman	3
8.	Do.	Do. ....	.....	Mauṭasarman	3
9.	Do.	Do. ....	.....	Nārāyaṇasarman	3
10.	Do.	Do. ....	.....	Drōṇasarman	3
11.	Do.	Do. ....	.....	Agnīsarman	3
12.	Kāśyapa.	Āpastamba ¹ .. ..	.....	Bhavanātibhaṭṭa	3
13.	Do.	Do. ....	.....	Manīsarman	2
14.	Do.	Do. ....	.....	Kājuṭsarman	2
15.	Do.	Do. ....	.....	Tiptasarman	2
16.	Do.	Do. ....	.....	Vīramauṭa	2
17.	Do.	Do. ....	.....	Kūla	2
18.	Bhāradvāja	Āpastambha .. ..	.....	Rudrakumāra	2
19.	Do.	Do. ....	.....	Skanda	2
20.	Do.	Do. ....	.....	Nārāyaṇa	2
21.	Do.	Do. ....	.....	Tārīsarman	2
22.	Do.	Do. ....	.....	Chēṭṭasarman ²	2
23.	Do.	Pravachana .. ..	.....	Sōlamauṭa	2
24.	Do.	Do. ....	.....	Skanda	2
25.	Do.	Do. ....	.....	Drōṇarudra	2
26.	Jātākaraṇa	Do. ....	.....	Porakūlukēya	2
27.	Vatsa.	Āpastambha	Abhuṇḍi	Gōvīndasarman	2
28.	Do.	Do. ....	.....	Mādhaṭasarman	2
29.	Do.	Do. ....	.....	Bhadrakūla	2
30.	Do.	Do. ....	.....	Tārīsarman	2
31.	Do.	Do. ....	.....	Nīlakauṭhasarman	2
32.	Do.	Do. ....	.....	Rāntasarman	2
33.	Agnivēśya	Do. ....	.....	Drōṇasarman	2
34.	Vādhūla	Do. ....	.....	Nārāyaṇa	2
35.	Atrēya	Do.	Chattipura	Nandin	2
36.	Vishuvridha	Bahvriha ³ .. ..	.....	Nimbakīsarman	2
37.	Do.	Do. ....	.....	Nīlakūṭha	2
38.	Do.	Do. ....	.....	Pīṭṭasarman	2
39.	Do.	Do. ....	.....	Nīlakūṭha	2
40.	Lōhita	Āpastambha	Kārambi	Kandīsarman	2
41.	Vasishṭha	Pravachana	Kāvandī	Mauṭasarman	2
42.	Do.	Do. ....	.....	Drōṇasarman	2
43.	Gōtama	Āpastambha .. ..	.....	Nimbasarman	2
44.	Do.	Do. ....	.....	Agnīsarman	2
45.	Do.	Pravachana .. ..	.....	Rudramauṭa	2
46.	Parāsara	Do. ....	.....	Gaṇasātasarman	2
47.	Do.	Do. ....	.....	Mādhaṭasarman	2
48.	Do.	Āpastambha .. ..	.....	Bāgasarman	2
49.	Harita	Do. ....	.....	Vīṅkavakasarman	2
50.	Do.	Do. ....	.....	Skanda	2
51.	Do.	Do. ....	.....	Koṭa	2
52.	Do.	Do. ....	.....	Dāmasarman	2
53.	Do.	Do. ....	.....	Dēvasarman	2
54.	Mudgala	Do. ....	.....	Channakūlin	2
55.	Do.	Do. ....	.....	Drōṇa	2
56.	Kausika	Do. ....	.....	Kumāramauṭa	2
57.	Do.	Do. ....	.....	Channakumāra	2
58.	Do.	Pravachana .. ..	.....	Tiptadrōṇasarman	2
59.	Do.	Āpastambha .. ..	.....	Kōlasarman	1
60.	.....	.....	Orriyūr ⁴	Katakachatti-Pālpōchan ⁵	1
61.	.....	.....	Uttarakākūla ⁶	"To the author of the (eōse) eulogy (praisē), Paramēśvara."	1
62.	.....	.....	.....	"To the (village) physician."	1
63.	.....	.....	Gaṅgapura	"To the devout worshipper of Mahēśvara, called Rēvatī, who was the son of Drōṇaśrēṣṭhīraṇa."	2
Total ..					133

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

² This would be Jyēṣṭhasarman in Sanskrit.

³ This is not the name of a sātra, but that of a śākhā; the sātra is not mentioned in this case.

⁴ This is Tiruvorriyūr near Madras; see p. 290, note 1.

⁵ This is the Tamil spelling of the Sanskrit *Edā-Nhija*.

⁶ I.e., 'the northern Kākūla.' This appears to refer to Chieoole in the Gaṅjām district, as distinguished from the more southern Śrīkākūlam in the Kistna district.

⁷ With *vaidya-bhāga* compare *maruttva-pēru* in No. 4, paragraph 3, and *vaidya-vṛitti* in Vol. I, p. 91.

(V. 7.) As long as the sun moves in the sky, as long as the mountains stand, (and) as long as the moon and the stars (*endure*), so long let the race of Pūchān remain!

(V. 8.) The poet Paramēśvara, who was the son of the illustrious Chandradēva (and) was born from the race of Mēdhāvin, made the poetry of the (*above*) eulogy (*praśasti*).

B.—Tamil portion.

(L. 105.) In the twenty-sixth year (*of the reign*) of Madirai-konḍa Kō-Parakēsari-varman, we, (*the members of*) the assembly (*sabhā*) of Uda[ya]chandramaṅgalam, and we, (*the members of*) the assembly of Kāñchivāyil, *alias* Igaṇmaraimaṅgalam, (*have agreed as follows*):—

(L. 108.) We, (*the inhabitants of*) these two villages, having joined (*and*) having become one, shall prosper as one village from this (*date*).

III.—INSCRIPTIONS OF THE CHOLA DYNASTY.

No. 75. ON A PILLAR AT UYYAKKONḌAN-TIRUMALAI.

This short inscription is engraved on a pillar in the south-east corner of the veranda which surrounds the shrine of the Ujjīvanātha temple at Uyyakkonḍan-Tirumalai, a village 3 miles west of Trichinopoly. It records the gift of a perpetual lamp in the 34th year of the reign of Madirai-konḍa Kō-Parakēsari-varman, *i.e.*, of the Chōla king Parāntaka I.¹ The donor was Pirāntakaṅ-Mādēvaḍigalār, a queen of Pirāntakaṅ-Kaṇḍarādittadēvar. The only king with a similar name, of whom we know, is Gaṇḍarādityavarman, the second son of Parāntaka I.² As the inscription belongs to the time of Parāntaka I. himself, and as it prefixes the word *Pirāntakaṅ* to the name of Kaṇḍarādittadēvar,³ it is evident that Gaṇḍarādityavarman, the son of Parāntaka I., is actually meant here. The name Parāntaka also forms the first member of the name of the queen of Kaṇḍarādittadēvar; Pirāntakaṅ-Mādēvaḍigalār probably means 'the devotee (of the temple) of Mahādēva, (founded by) Parāntaka (I.).'

The hitherto published inscriptions of Parāntaka I. are dated in the 13th,⁴ 15th,⁵ 24th⁶ and 26th⁷ years of his reign. The latest sure date hitherto found is the 40th year in an inscription of the Pañchanadēvara temple at Tiruvaiyāru.⁸

The large Leyden grant (l. 48 ff.) states that Gaṇḍarādityavarman, the second son of Parāntaka I., "founded, for the sake (of bliss) in another (world), a large village, (called) by his own name, in the country on the northern bank of Kavēra's daughter (*i.e.*, the Kāvēri river)."⁹ This village appears to be identical with Gaṇḍarāditya-chaturvēdimāṅgalam, which is mentioned in several Tanjore inscriptions⁹ as belonging to a district on the northern bank (of the Kāvēri), and with the modern Kaṇḍarādityam in the Uḍaiyārpilaiyam tālluqa.¹⁰ The fifth of the nine Śaiva hymns known as *Tiruvaiṣippā* was composed by Kaṇḍarādittai, who calls himself 'king of the people of Tañjai,' *i.e.*, Tanjore, and

¹ See p. 365, note 5.

² See lines 38, 48 and 60 of the large Leyden grant.

³ Compare *Parāntakaṅ-Kundavaiḍr*, *i.e.*, 'Kundavai, (the daughter of) Parāntaka (II.),' in No. 6, p. 68.

⁴ *Ep. Ind.*, Vol. III, p. 230 f.

⁵ Vol. I, Nos. 82 and 83, and Vol. II, No. 76.

⁶ *Madras Christian College Magazine*, Vol. VIII, p. 104 ff.

⁷ *Ep. Ind.*, Vol. III, p. 147, and the endorsement of No. 74 above.

⁸ No. 232 of 1894 in my *Annual Report* for 1894-95.

⁹ No. 6, paragraph 14; No. 69, 78; and No. 70, 65. . . ¹⁰ See Vol. I, p. 112, note 6.

must be accordingly identified with the Chôla king Gaṇḍarādityavarman.¹ The carpenter Kuṇḍarāditta-Perundachchan in No. 66; paragraph 505, is apparently named after Gaṇḍarādityavarman, the grand-uncle of the then reigning king Rājarājadēva.

According to the subjoined inscription, the ancient name of Uyyakkondū-Tirumalai was Nandipānmaṅgalam, which suggests that the place may have been founded by one of the Pallava kings named Nandiyarman. The temple was called Tirukkarkuḍi-Paramēśvara. This enables us to identify it with Karkuḍi, a shrine which is referred to in the *Periyapurāṇam* as situated in the Chôla country to the south of the Kāvēri river.

TEXT.

- [1.] மதிரா கொண்ட கொப்பர-
- [2.] கொச்சி[வ] தூர்க்கு யாண்டு மு-
- [3.] [ப்]பத்துகளாவது தெந்-
- [4.] கரை ஸு[ழா]தெயம் நனிபதும்-
- [5.] க்கலத்து திருக்கற்குடிவா-
- [6.] செல்லுதற்கு பிராந்தகம் கண்-
- [7.] டராதித்தெவர் தெவியார்
- [8.] மழபெருமான் மனார் பிரா-
- [9.] ந்தகன்மா தெவடி களார்
- [10.] ஸுருதிருகொத்தாவினக்கு இ-
- [11.] ரவும் பகலும் எரிவதாக சீச-
- [12.] தம் சூலஉழக்கால் உழக்கு
- [13.] செயடடி சந்திராதித்தவ-
- [14.] ல் எரிப்[ப்]தாந வைத்த காலா
- [15.] முவாப்பொராமு தொண்ணா-
- [16.] ஸ [||*] [வதூ]செழ்வா[ஸ*]செழு [||*]

TRANSLATION.

In the thirty-fourth year (of the reign) of Madarai-konda Kō-Parakēsarivarman, — Pirāntakay-Mādēvadigalār, the daughter of Mara-Perumā (and) queen of Pirāntakay-Kaṇḍarādittadēvar, gave ninety full-grown ewes, which must neither die nor grow old,² to (the temple of) Tirukkarkuḍi-Paramēśvara at Nandipānmaṅgalam, a brahmadēya on the southern bank (of the Kāvēri river), for supplying, every day as long as the moon and the sun endure, (one) *urakku* of ghee (measured) by the *urakku* (stamped with) a trident,³ in order to feed one sacred perpetual lamp which shall burn day and night. (This charity is placed under) the protection of all *Māhēśvaras*.

No. 76. UDAYENDIRAM PLATES OF PRITHIVIPATI II. HASTIMALLA.

The subjoined inscription was first made known by the Rev. T. Foulkes in the *Manual of the Salem District*, Vol. II, p. 369 ff. It is engraved on one of the five sets of copper-plates, which appear to have been discovered at Udayendiram in A. D. 1850 and are now in the

¹ See Mr. P. Sundaram Pillai's valuable article on the Age of Tiruñānsambandar in the *Madras Christian College Magazine*, Vol. IX, pp. 344 and 311; and *Ep. Ind.* Vol. III, p. 280 f.

² Read முவா.

³ *I. e.*, which have to be replaced by fresh ones when they die or grow old; see Vol. I, p. 114, note 1.

⁴ *Sūla* is used for *trivāla*.

possession of the Dharmakartâ of the Saundararâja-Perumâl temple at Udayêndiram.¹ I owe the opportunity of using the original plates to the courtesy of Mr. F. A. Nicholson, i.c.s.

The copper-plates are seven in number. They measure about $8\frac{3}{4}$ to $8\frac{7}{8}$ by $3\frac{1}{4}$ inches. The edges of each plate are raised into rims for the protection of the writing, which is in very good preservation. The plates are strung on a copper ring, which had been already cut when Mr. Foulkes examined the plates. The ring is about $\frac{1}{2}$ inch thick and measures about $5\frac{1}{4}$ inches in diameter. Its ends are soldered into the lower portion of a flower, which bears on its expanded petals a circular seal of about $2\frac{1}{8}$ inches in diameter. This seal, which I have figured in the *Epigraphia Indica* (Vol. III, p. 104, No. 4 of the Plate), bears, in relief, a bull couchant which faces the proper right and is flanked by two ornamented lamp-stands. Above the bull are an indistinct figure (perhaps a squatting male person) and a crescent, and above these a parasol between two *chauris*. Below the bull is the Grantha legend *Prabhumêru*. From the Udayêndiram plates of the Bâna king Vikramâditya II.² we learn that his great-grandfather had the name or surname Prabhumêru. The occurrence of this name on the seal of the subjoined grant suggests that the Gaṅga king Prithivîpati II. adopted a Bâna *biruda* and placed it on his seal when the Bâna kingdom was bestowed on him by the Chôla king Parântaka I. As, however, the seal-ring had been already cut when Mr. Foulkes examined the plates, the possibility remains that, as in the case of the inscription No. 71,³ the present seal may have originally belonged to another set of plates, perhaps to those of Vikramâditya II.⁴

The first five plates bear 28 Sanskrit verses in the Grantha alphabet. The alphabet and language of the two last plates (and of a portion of the last line of plate *Vb*) is Tamil. A few Tamil letters are used in the middle of the Sanskrit portion, *viz.*, *ç* of *Vaimbalguri* in line 42, *pi* of *Śrîpurambiya* in line 45, and *ç* of *Parivi* in line 62. A few words in Sanskrit prose and Grantha characters occur at the beginning of plate *I* and at the end of plate *VII* (*svastî śrî*, l. 1, and *ôṅ namô Nârâyanâya*, l. 101).

The Sanskrit portion opens with invocations of Vishṇu and Śiva (verses 1 and 2). The next few verses (3 to 11) contain a genealogy of the Chôla king Parântaka I. Then follows a genealogy of the Gaṅga-Bâna king Prithivîpati II. surnamed Hastimalla (vv. 12 to 23), and the information that, with the permission of his sovereign Parakêśarin or Parântaka I., he granted the village of Kâḍaikkôṭṭâr to the village of Udayênduchaturvêdimangalam (vv. 24 to 26). Excluded from the grant was certain land which belonged to the Digambara Jainas (v. 27 f. and l. 97 f.). The Tamil portion contains a minute description of the boundaries of Kâḍaikkôṭṭâr and adds that the grant was made by Śembiyau-Mâvalivânarâya (*i.e.*, the Gaṅga-Bâna king Prithivîpati II.) in the 15th year of the reign of Madirai-koṇḍa Kô-Parakêśarivarman (*i.e.*, the Chôla king Parântaka I.), and that the granted village was clubbed together with Udayasandiramaṅgalam into *one* village, called Viranârâyanachchêri in commemoration of Parântaka's surname Viranârâyaṇa.

The Chôla genealogy (vv. 3 to 11) may be subdivided into three portions, *viz.*, mythical ancestors, ancient Chôla kings, and direct predecessors of Parântaka I. The mythical ancestors (v. 3) are Brahmâ, Marichi, Kâśyapa, the Sun, Rudrajit, Chandrajit and Śibi. The four first of these are named in the same order in the Udayêndiram plates of Vtra-Chôla⁵

¹ See above, p. 361 f.

² *Ep. Ind.*, Vol. III, p. 75.

³ See page 362 above.

⁴ *Ep. Ind.*, Vol. III, p. 74.

⁵ *Ep. Ind.*, Vol. III, p. 81.

and in the *Kalingattu-Parani*;¹ in the *Vikkirama-Sōraṅ-Ulā*,² Marichi is placed after Kāśyapa. Śibi is mentioned by name in the large Leyden grant (l. 13) and alluded to in the *Kalingattu-Parani* (viii. 13) and in the *Vikkirama-Sōraṅ-Ulā* (ll. 20 to 22).

The ancient Chōla kings to whom the subjoined inscription refers (v. 4), are Kōkkilli, Chōla, Karikāla and Kōchcheṅgaṅ.³ The Leyden grant mentions the same persons in different order, viz., Chōla (l. 17), Karikāla (l. 24), Kōchcheṅgaṅ (l. 25) and Kōkkilli (l. 26). The *Kalingattu-Parani* alludes first to Kōkkilli as having wedded a Nāga princess (viii. 18), then to Kōchcheṅgaṅ as contemporaneous of the poet Poygai (*ibid.*), and last to Karikāla as having built embankments along the Kāvēra river (viii. 20), while the *Vikkirama-Sōraṅ-Ulā* alludes first to Kōkkilli (l. 19 f.), then to Karikāla (l. 26), and last to Kōchcheṅgaṅ (l. 27 f.). It will be observed that each of the four documents which record the names and achievements of these ancient Chōla kings, enumerates them in different order. One of the four kings, Kōkkilli, can hardly be considered a historical person, as he is credited with having entered a subterranean cave and there to have contracted marriage with a serpent princess,⁴ and as the *Vikkirama-Sōraṅ-Ulā* places him before the two mythical kings Śibi and Kavēra; and the king Chōla of the Udayēndiram plates and of the Leyden grant is nothing more than a personification of the Chōla dynasty,— just as Pallava, the supposed son of the hero Aśvatthāman and founder of the Pallava race.⁵

The two remaining kings, Kōchcheṅgaṅ and Karikāla, are the heroes of two Tamil poems, the *Kaḷavari* by Poygaiyār and the *Pattinappalai* by Rudraḡaṅṅaṅār. These two poems must be considerably more ancient than the *Kalingattu-Parani*, which belongs to the time of Kulōttuṅga I. (A.D. 1063 to 1112), because the author of this poem (viii. 18 and 21) believed them to be actually composed before the time of Parāntaka I. and during the very reigns of Kōchcheṅgaṅ and Karikāla. While the *Kalingattu-Parani* places Kōchcheṅgaṅ before Karikāla, who is represented as having inscribed on Mount Mēru the history of his predecessors, and among them of Kōchcheṅgaṅ (viii. 19), the Leyden grant calls Kōchcheṅgaṅ a descendant of Karikāla, and the *Vikkirama-Sōraṅ-Ulā* refers to the two kings in the same order. The Leyden grant even represents the mythical king Kōkkilli as a descendant of Kōchcheṅgaṅ. A comparison of these conflicting statements shows that, at the time of the composition of the three documents referred to, no tradition remained regarding the order in which Kōchcheṅgaṅ and Karikāla succeeded each other. Probably their names were only known from ancient Tamil panegyrics of the same type as the *Kaḷavari* and the *Pattinappalai*. It would be a mistake to treat them as actual ancestors of that Chōla dynasty whose epigraphical records have come down to us. They must rather be considered as two

¹ Canto viii. verse 9; *Ind. Ant.*, Vol. XIX, p. 330.

² *Ind. Ant.*, Vol. XXII, p. 147.

³ This is a Sanskritised form of the Tamil *Kōchcheṅgaṅ*.

⁴ This represents the Tamil *Kōchcheṅgaṅṅāy*.

⁵ According to the *Perumbōdātruppālai*, a poem by Rudraḡaṅṅaṅār (see Pandit Śāminādayar's edition of the *Pattinappāttu*, Preface, p. 3), a Chōla king of Nāgaṅpaṭṭaṅam (Nogapatam), who is clearly a reminiscence of Kōkkilli, entered the Nāga world through a cavern, married a Nāga princess, and became by her the father of Iṅṅairaiyaṅ, a Toṅṅaimāṅ, i.e., king of Kāñchei. In certain apocryphal works, this mythical being is called Aḍḍḍai and represented as the son of Kulōttuṅga-Chōla (!); see Wilson's *Mackenzie Collection*, Madras reprint, p. 209, Taylor's *Catalogue*, Vol. III, p. 426 f., and Mr. Sewell's *Lists of Antiquities*, Vol. II, pp. 156, 159 and 213. The Kaśākūḍi plates (No. 73. ll. 101 f. and 116) mention 'the tank of Tiralaya or Tiraiyaṅ.' The name of this tank is perhaps connected with Iṅṅairaiyaṅ. If this were the case, it would prove the antiquity of the legend of Aḍḍḍai.

⁶ See Vol. I, Nos. 24, 32 and 151, and Vol. II, Nos. 73 and 74.

representatives of extinct dynasties of the Chôla country, whose names had survived in Tamil literature either by chance or on account of their specially marked achievements.

To Karikâla the Leyden grant (l. 24 f.) attributes the building of embankments along the Kâvêri river. The same act is alluded to in the *Kalîngattu-Parani* and the *Vikkirama-Sôraṅ-Ulâ*. The *Kalîngattu-Parani* (viii. 2†) adds that he paid 1,600,000 gold pieces to the author of the *Pattûppâḍai*. According to the *Ponunarârûppadai*, a poem by Mudattâmakkanniâr,¹ the name of the king's father was Iḷaṅjêṭcheṇṇi. 'The king himself is there called Karigâl, i.e., 'Black-leg' or 'Elephant-leg,' while the Sanskritised form of his name, Karikâla, would mean 'the death to elephants.' He is said to have defeated the Chêra and Pândya kings in a battle fought at Venni.² According to the *Śilappadigâram*,³ his capital was Kâvârippûmbaṭṭiṇṇam.⁴ In one of his interesting contributions to the history of ancient Tamil literature,⁵ the Honourable P. Coomaraswamy allots Karikâla to the first century A.D. This opinion is based on the fact that the commentaries on the *Śilappadigâram* represent Karikâla as the maternal grandfather of the Chêra king Śenguṭṭuvau, a contemporary of Gajabâhu of Ceylon. Mr. Coomaraswamy identifies the latter with Gajabâhu I., who, according to the *Mahāvamsa*, reigned from A.D. 113 to 135. With due respect to Mr. Coomaraswamy's sagacity, I am not prepared to accept this view, unless the identity of the two Gajabâhus is not only supported by the mere identity of the name, but proved by internal reasons, and until the chronology of the earlier history of Ceylon has been subjected to a critical examination.

The last of the four ancient Chôla kings to whom the subjoined inscription refers, is Kôcheheṅgar, i.e., 'king Red-eye.' Poygaiyâr's poem *Kalavari*, which has been translated into English by Mr. Kanakasabhai Pillai,⁷ describes the battle of Kaṛumalam, in which Śeṅgaṅ defeated and captured a Chêra king. The *Kalîngattu-Parani* and the *Vikkirama-Sôraṅ-Ulâ* state that the prisoner was set at liberty by the king, after the *Kalavari* had been recited in the presence of the latter. The Leyden grant (l. 26) calls him "a bee at the lotus feet of Śambhu (Śiva)."⁸ By this it alludes to the fact that Śeṅgaṅ was considered as one of the sixty-three devotees of Śiva.⁹ The *Periyapûrâṇam* calls him the son of the Chôla king Śubhadêva by Kamalavati, and attributes to him the foundation of the Jambukêśvara temple.¹⁰ His name is mentioned by two of the authors of the *Dêvâram*: Sundaramûrti invokes him in the *Tiruttonḍattogai*,¹¹ and refers to a temple which Kôcheheṅgaṅ

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

² In support of the first of these two renderings it is alleged that he was accidentally burnt by fire in his youth; see Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Puṇandâṅuru*. Compare the similar name Pulikâla, which Dr. Fleet derives from *puli*, 'a tiger,' and *kâlû*, 'foot' or 'leg'; *Ep. Ind.*, Vol. III, p. 231, note 2.

³ *Pattûppâḍai*, p. 58; compare *Kalîngattu-Parani*, viii. 19.

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

⁵ 'A half-hour with two ancient Tamil poets,' *J. R. A. S., Ceylon Branch*, 1894.

⁶ *Ind. Ant.*, Vol. XVIII, p. 259 ff.

⁷ The published translation of the Leyden grant erroneously connects this epithet with Kôkkilli, to whom the second half of the verse refers. It also connects Karikâla's epithet *arikâla*, i.e., 'the death to enemies,' with the preceding verse, and thus obtains a Chôla king Arikâla, while the actual name of Karikâla's ancestor was Rañchapa, i.e., 'the protector of the five (Pândavas);' the same mythical king is alluded to in the *Kalîngattu-Parani*, viii. 17, as having assisted the army of Dharma (Yudhishtîra) in the Bhûrata war.

⁸ See page 152 above.

⁹ See page 253 above.

¹⁰ See p. 152, note 5, and *Ind. Ant.*, Vol. XXII, p. 64, note 49.

had built at Naṅṅilam;¹ and Tiruñāpaśambandar mentions two other temples which the Chōla king Śeyyagaṅ² had built at Ambar³ and at Vaigaṭ.⁴ The last two references prove that Śeṅgaṅ must have lived before the 7th century, to which, as shown by Mr. Venkayya,⁵ Tiruñāpaśambandar belongs. Finally, Mr. Venkayya⁶ has found that the *Nāḷāyira-prabandham* speaks of a visit of the Chōla king Kōcheṅgaṅaṅ to the Viṣṇu temple at Tirunaraiyūr.⁷

Verses 4 and 5 of the Udayēndiram plates and lines 28 to 31 of the large Leyden grant mention the names of the grandfather and father of Parāntaka I., Vijayālaya and Āditya I. Both kings are described in general terms, and no special deeds or events are noticed in connection with them. It may be concluded from this that they were insignificant princes, and that Parāntaka I. was the actual founder of the Chōla power. The king during whose reign the present grant was issued, bore various names. The Leyden grant (ll. 32 and 40) calls him Parāntaka. The same name occurs in verses 21 and 25 of the Udayēndiram plates. He was also called Vīranārāyaṇa, a name which occurs in verse 6, and which is presupposed by Vīranārāyaṇachēri, as the granted village was termed after the name of "His Majesty" (l. 73 f.). Another name of his was Parakēsarīn (v. 24), which forms part of his Tamil designation Madirai-konḍa Kō-Parakēsarivarman (l. 71), i.e., 'king Parakēsarivarman who took Madirai (Madhurā).' The conquest of Madhurā and the defeat of its ruler, the Pāṇḍya king Rājasiṃha, is referred to in verses 9 and 11. Parāntaka I. is also reported to have repulsed an army of the king of Lanḱā (Ceylon) and to have earned by this feat the surname Saṅgrāmarāghava (v. 10). Hence he calls himself 'Kō-Parakēsarivarman who took Madirai (i.e., Madhurā) and Īram (i.e., Ceylon)' in some of his inscriptions.⁸ He defeated, among others, the Vaidumba king,⁹ "uprooted by force two lords of the Bāna kings" (v. 9), and conferred the dignity of "lord of the Bānas" on the Gaṅga king Prithivipati II. (v. 21). His queen was the daughter of a king of Kēraḷa (v. 8). The Leyden grant (l. 35 f.) reports that "(this) banner of the race of the Sun covered the temple of Śiva at Vyāghrahāra with pure gold, brought from all regions, subdued by the power of his own arm." As stated before,¹⁰ this verse refers to the gilding of the *Kanakasabhā* or 'Golden Hall' at Chidambaram. Mr. P. Sundaram Pillai has pointed out that the expression 'Golden Hall' (*Ponṅambalam*) occurs already in the *Dēvāram* of Appar (*alias* Tirunāvukkaraiyar), the elder contemporary of Tiruñāpaśambandar.¹¹ Consequently, it seems that Parāntaka I. did not gild the Chidambaram temple for the first time, but that he only re-gilded it. Mr. Sundaram adds that "Umāpati Śivāchārya, to whose statements we are bound to accord some consideration, ascribes, in the 14th century, the building of the Golden Hall and the town (Chidambaram) itself to a certain Hiranyavarman of immemorial antiquity." Though the name Hiranyavarman actually

¹ See p. 284, note 3.

² செம்புளிச் செய்யகாண்டிரை or செய்யகாண்டிரைவர்.

³ *Ind. Ant.*, Vol. XXII, p. 64, note 51.

⁴ *Madras Christian College Magazine*, Vol. IX, p. 682.

⁵ *Ep. Ind.*, Vol. III, p. 277 f.

⁶ See his notes at the end of Paṅḍit Śāminādayar's edition of the *Puzandāyūru*.

⁷ Tirumaṅgaimaṅṅaṅ's *Periyatirumōri*, verses 554 to 560.

⁸ மதராசுபுலம் ஈழநாடுகாண்டிரை; No. 88 of 1892, Nos. 232 and 233 of 1894, and No. 15 of 1895. The Madras Museum plates of Kō-Parakēsarivarman *alias* Uttama-Chōladēva refer to the 18th year of "Parakēsarivarman who took Madhurā and Ceylon;" see my *Progress Report* for October 1890 to March 1891, p. 5.

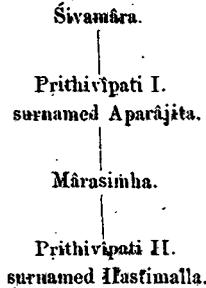
⁹ See the Index to Vol. I, s.v. Vaidumba.

¹⁰ See Vol. I, p. 112, note 2.

¹¹ *Madras Christian College Magazine*, Vol. IX, p. 513.

occurs among the Pallava kings of Kāśchi,¹ it looks as if his alleged connection with the Golden Hall were only due to the circumstance that the word *hiranya*, 'gold,' happens to be a portion of his name. The gilding, or rather re-gilding, of the Chidambaram temple by Parāntaka I. is alluded to in the *Vikkirama-Sōray-Ulā* (ll. 30 to 32). The *Kalingattu-Parani* (viii. 23) mentions his conquest of Ceylon and Madhurā. The same two conquests and the gilding of the Chidambaram temple are referred to in a hymn by Gaṇḍarāditya, the second son of Parāntaka I.² According to this hymn, the capital of Parāntaka I. was Kōṇṇi,³ i.e., Uṇṇiyār, now a suburb of Trichinopoly.⁴ The present inscription is dated in the 15th year of his reign (l. 71 f.). A list of other inscriptions of his was given on page 374 above.

The genealogy of the Chōla king Parāntaka I. is followed by an account of the ancestors of his feudatory Prithivīpati II. surnamed Hastimalla (vv. 12 to 23). This passage opens with a verse (12) glorifying the Gaṅga family, which is said to have had for its ancestor the sage Kaṇva of the race of Kāśyapa⁵ and to have "obtained increase through the might of Siṃhanandin."⁶ As in the copper-plate grants of the Western Gaṅgas, the first king of the Gaṅga dynasty is stated to have been Koṅkaṇi, who resided at Kuvaḷāḷapura, the modern Kōlār,⁷ "who was anointed to the conquest of the Bāṇa country,"⁸ and who, in his youth, accomplished the feat of splitting in two a huge stone pillar with a single stroke of his sword.* The device on his banner is said to have been a swan (*śitapiñchha*, v. 14). To the period between this mythical ancestor and the great-grandfather of Prithivīpati II. the inscription (v. 15) allots the reigns of Vishṇugōpa, Hari, Mādhaba, Durvīṇita, Bhūvikrama, and "other kings" of Koṅkaṇi's lineage. The remainder of the genealogical portion of the inscription supplies the following pedigree of the Gaṅga kings :



¹ See page 341 above.

² *Madras Christian College Magazine*, Vol. IX, p. 511, and page 374 above.

³ *Ep. Ind.*, Vol. III, p. 281.

⁴ Compare above, p. 252, note 5, and *Ep. Ind.*, Vol. III, p. 72, note 4.

⁵ In the copper-plate grants of the Western Gaṅgas and in verse 13 of the present inscription, the *gōtra* to which the first Gaṅga king, Koṅgaṇivarman, belonged, is called Kāṇvāyana.

⁶ On Siṃhanandin see my remarks in the *Ep. Ind.*, Vol. III, p. 186.

⁷ The identity of both names is proved by the inscriptions of the Kōlāramma temple at Kōlār, in which Kōlār is called Kuvaḷāḷapura. The Harihaṅ grant seems to style Mādhaba II. 'the lord of Kōlāḷapura,' see *Ep. Ind.*, Vol. III, p. 166, and *Ind. Ant.*, Vol. VII, p. 173.

⁸ The Malloheḷli grant seems to call Koṅgaṇivarman 'a jungle-fire in burning the extremely dense grass—the Bāṇas,' see *Ep. Ind.*, Vol. III, p. 164, and Mr. Rico's *Mysoore Inscriptions*, p. 289.

^{*} The same performance of Koṅgaṇivarman is alluded to in most of the Western Gaṅga copper-plate grants. Dr. Fleet suggests that the stone-pillar may be meant for a *jayastambha*; see *Ep. Ind.*, Vol. III, p. 165, note 4.

Prithivipati I. fought a battle at Vaimbalguṛi (v. 17) and lost his life in a battle with the Pāṇḍya king Varaguṇa at Śrīpurambiyā (v. 18). Śrīpurambiyā has to be identified with the village of Tiruppirambiyam near Kumbhakōṇam.¹ Mr. Venkayya has shown that this place is mentioned in the *Dēvāram* of Tiruṇāpaśambandar and Sundaramūrti, and that king Varaguṇa-Pāṇḍya is referred to in the *Tiruvilaiyāḍalpurānam*.²

Prithivipati II. was a dependent of Parāntaka I. and received from him the dignity of 'lord of the Bāṇas' (v. 21), who had been conquered by the Chōla king (v. 9). He defeated the Hill-chiefs (*Girtndra*)³ and the Pallavas (v. 23) and bore the titles 'lord of Paṛivipuri' and 'lord of Nandi,' i.e., of the Nandidurga hill near Bangalore. His banner bore the device of a black-buck, his crest was a bull, and his drum was called *Paiśācha* (v. 24). In the Tamil portion of the inscription, Prithivipati II. is referred to under the title Śembiyaṇ-Māvalivāṇarāya (ll. 72 and 101). The second part of this name consists of Māvali, the Tamil form of Mahābali, i.e., 'the great Bali,' who is considered as the ancestor of the Bāṇa kings,⁴ and Vāṇarāya, i.e., Bāṇarāja or 'king of the Bāṇas.' The first part of the name, Śembiyaṇ, is one of the titles of the Chōla kings. The whole surname appears to mean: '(he who was appointed) Mahābali-Bāṇarāja (by) the Chōla king.'

According to verse 16, the Gaṅga king Prithivipati I. rendered assistance to two chiefs named Iriga and Nāgadanta, the sons of king Diṇḍi, and defended the former of these two against king Amōghavarsha. This king can be safely identified in the following manner. The Chōla king Rājarāja ascended the throne in A.D. 984-85; ⁵ Rājarāja's grand-uncle Rājāditya was slain by the Gaṅga king Bātuga, who was a feudatory of the Rāshṭrakūṭa king Kṛishna III., before A.D. 949-50; ⁶ Rājāditya's father Parāntaka I., who reigned at least 40 years,⁷ may accordingly be placed about A.D. 900 to 940. As Parāntaka I. was a contemporary of the Gaṅga king Prithivipati II.,—Amōghavarsha, the contemporary of Prithivipati I., must be identical with the Rāshṭrakūṭa king Amōghavarsha I., who reigned from A.D. 814-15 to 876-78.⁸ Accordingly Mārasimha, the son of Prithivipati I., must have reigned about A.D. 878 to 900, and must be distinct from another Mārasimha, who reigned from A.D. 963-64 to 974-75.⁹

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

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

² *Ind. Ant.*, Vol. XXII, p. 62 f. Varaguṇa-Mahārāja is mentioned in an inscription of the Pāṇḍya king Kō-Mārañjadaiyaṅ at Tillasthānam; No. 51 of 1895 in my *Annual Report* for 1894-95.

³ The Malapas or Hill-chiefs are mentioned among the enemies conquered by the Hoysala kings; see *Ind. Ant.*, Vol. XX, p. 304, note 8.

⁴ See p. 388, note 3.

⁵ See *Ind. Ant.*, Vol. XXIII, p. 297, and *Ep. Ind.*, Vol. IV, p. 68.

⁶ *Ep. Ind.*, Vol. II, p. 168 f.

⁷ See p. 374, note 8.

⁸ See Dr. Fleet's *Table*, *Ep. Ind.*, Vol. III, p. 54.

⁹ *Ep. Ind.*, Vol. III, p. 172; *Ind. Ant.*, Vol. XII, pp. 255 and 270 f.; Mr. Rice's *Inscriptions at Śraavana-Belgola*, Introduction, p. 18; and his *Inscriptions in the Mysore District*, Part I, Introduction, p. 6 f.

¹⁰ Compare page 365 above.

of the general Udayachandra.¹ The village granted, Kāḍaikkōṭṭūr, must have been situated close to Udayēndiram, because it was clubbed together with the latter into one village, called Vīranārāyaṇachehēri. Kāḍaikkōṭṭūr was bounded on the south-east and north by the Pālāru river (ll. 78 and 96), which passed through the village near the eastern boundary of the latter (l. 75). The village belonged to Mēl-Adaiyāru-nāḍu, a subdivision of the district of Paḍuvār-kōṭṭam (l. 73 f.).² As I have already stated on page 365, Mēl-Adaiyāru-nāḍu³ is the Tamil equivalent of Paśchimāśrayanādī-vishaya, the Sanskrit name of the district to which Udayēndiram belonged in the time of Nandivarman Pallavamalla.

TEXT.

Plate I.

- [1.] स्वस्ति श्रि⁴ [1*] यस्याष्टभूतिरभवत्⁵ स्वयमर्द्धभूतिव्यवहारिणं⁶
 [2.] कञ्चभूवो⁷ जयतमम् प्रभूतिः [1*] यस्यानिशम् प्रथमवाचिविद्व-
 [3.] णोक्ति त्वत् स श्रियरो⁸ दिशन्तु इवश्वपतिः⁹ श्रियम् वः¹⁰ ॥ [1*] भार-
 [4.] वै(यि)रि मधुराशुशेखरस्त्रीरवाहलवनल्लिकन्ध-
 [5.] रम् [1*]¹⁰ हारमनकपिलेक्षणं वपुर्हूरतो हरतु हुण्कनमनि वः¹¹ । [2*]
 [6.] आसीदयजुञ्जनाग्रनाभिकमलात्¹² ब्रह्मा मरीचिस्ततस्तस्मान्नोत्र-
 [7.] करो दितेः पतिरतः सूर्य¹² सुरेन्द्राच्छितः¹³ [1*] *स्तस्माद्ब्रजिदुग्रवीर्यवि-

Plate IIa.

- [8.] [भ]वः "श्रिमानतश्चन्द्रचित्तदंशे शिविरुत्तमोवनिभूतान्वा-
 [9.] ता कपोतस्य यः¹⁴ ॥ [2*] कोक्किळ्ळिचोळकरिकालयशःप्रकाशे को-
 [10.] श्चकणादिकुलभूपतिचन्द्रभूमौ [1*] श्रिमान्¹⁵ बभूव विजयिः¹⁶ विज-
 [11.] यालयोस्य वंशो¹⁷ नृपः(ः)प्रवरस्तेवितपाद्पीठः¹⁸ ॥ [3*] अस्यादित्य-
 [12.] स्तुतोभूदखिलमधरयन् भूभूताम्¹⁹ वृन्दमुच्चैर्ज्ञानदेशावगा-
 [13.] *ह्रमहत्तरुचिहत्तारतिवग्गीन्धकारः [1*] तत्त्वाद्योस्ति²⁰ स्वचारद्मन-
 [14.] वरतरयावतिसच्चक्रविची²¹ यस्यै नित्योदयाय प्रमुदि²²तः-

Plate IIb.

- [15.] मनसो नेमुराशाश्रतत्तः²³ ॥ [4*] अस्माच्चक्रधरश्रियम् प्रकटयन्प्रत्यस-
 [16.] *भारम्भयलमान्दक्षशत्रुदेवानलस्तमजनि²⁴ श्रिवीरनारायणः²⁵ ॥ बाहा-

¹ See page 364 above.

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

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

⁴ Read श्री.

⁵ Read °भूति°.

⁶ Read °भूतिर्व्यापि°.

⁷ Read °भञ्ज.

⁸ Read श्रीधरे.

⁹ Read धिये.

¹⁰ Read भार°.

¹¹ Read °कमलाद्ब्रह्मा.

¹² Read सूर्ये.

¹³ Read °भ्राञ्चितः.

¹⁴ Read तस्मा°.

¹⁵ Read श्रीमान्°.

¹⁶ Read श्रीमान्.

¹⁷ Read विजयी.

¹⁸ Read वंशे.

¹⁹ Read भूभूतां वृन्दमुच्चैर्ज्ञानं.

²⁰ Read °प्रोदत्°.

²¹ Read तरयावेशी.

²² Read °वितसच्चक्रवर्ती; in the original this word is followed by an erased letter.

²³ Read °व्यलं देवः.

²⁴ Read श्री°.

- [17.] दृण्डगतम् विप्रसि¹ सुचिरम् विश्वम्पुरामण्डलम्² सप्तद्वीपसमुद्रशैलम्-
 [18.] धुन[६] केयूरबुद्धचैव चाः³ ॥ [६*] हेमगर्भनुलाभारब्रह्मदेयपुरा-
 [19.] लयाः [1*] येन⁴ प्रवृत्तित⁵ धम्मास्तथा दानान्यनेकशः⁶ ॥ [७*] कः सुलोमत-
 [20.] नयामिव शक्रः पशुतेन्द्रतनुजामिव शर्वः [1*] कैटभास्तिरिव सागरक-
 [21.] न्यां केरळेश्वरमुतामुपयेमे ॥ [८*] समुत्पवाती वाणसिधिर-⁷
 [22.] पती येन सहसा जिता वैकुण्ठाद्या⁸ दिशि दिशि नरेन्द्राश्र

Plate IIIa.

- [23.] बहुशः [1*] मथित्वा पाण्ड्वेन्द्रं करितुरगविरांगसहितं⁹ रणा-
 [24.] श्रे दृढण्डस्समपुरमिभद्रातमहरत् ॥ [९*] लंकेश्वरप्रहित-
 [25.] मप्रभितम् बलीभम्¹⁰ वीरेपवृंहितमिभ्राश्वघटास्त्रकैर्णम्¹¹ [1*] ह-
 [26.] त्वा क्षणेन रणमूर्द्धनि द्योर्धथुकं संत्रामराधव-
 [27.] पदम् भुवने विप्रसि ॥ [१०*] पाण्ड्वे जिते [येन हि राजसिंहे द्वयो-
 [28.] स्तेमासीत् सममेव भीतिः [1*] त्वमिन्नयातेन¹² धनातिभर्तुरनन्तरं¹³ त्वे-
 [29.] न विश्विषणस्य¹⁴ ॥ [११*] यस्याभवत्प्रवरकाश्यपवंशजोऽग्रे क-
 [30.] ष्वो¹⁵ महायुक्तेरनल्पतपःप्रभवः [1*] यः¹⁶ सिंहनन्दिमहिः¹⁷ म-
 [31.] तिलम्भविस्त्रिर्गन्धर्वी¹⁸ विजयताश्च¹⁹ जयताम् वरस्तः ॥ [१२*]

Plate IIIb.

- [32.] श्रीवासधात्रि कुवकालपुरे विशाले क[1]ष्वायनस्तकल-
 [33.] गंगकुलातिभूतः²⁰ [1*] राजा बभूव भुवि²¹ कौकणीनामधे-
 [34.] यो यो वाणमण्डलजयाय कृताभिषेकः²² ॥ [१३*] श्वास्त-
 [35.] म्भोनल्पः करतळगृहीतासिलतया²³ द्विधा चक्रे येन प्र-
 [36.] बलशिशुमल्लेन²⁴ शिशुन्मः [1*] महारेणैकेन प्रवदसि-
 [37.] तपिष्वध्वजवरं²⁵ यद्वियन्द्वेषोच्चै रणशिरसि विम्यत्यारि-
 [38.] गण्वाः²⁶ ॥ [१४*] श्रिविष्णुगोपहरिमाधवदुविनीतभूविक्रमप्रभृतिः²⁷
 [39.] भूपतिजन्ममान्ये²⁸ [1*] तस्यान्वये पृथुयशसिशवमारसूनुः²⁹ श्रिः³⁰

1 Read विभातं सुचिरं.

2 Read मण्डलं.

3 This word is engraved on an erasure.

4 Read प्रवृत्तित धर्मा.

5 Read श्रितिधरं.

6 Read वैदुम्यायां.

7 Read चौराङ्गं.

8 Read बलीभं.

9 Read यशोभम्.

10 Read धनाधिभर्तुं.

11 Read विश्विषणस्य.

12 Read मुनिं.

13 Read लम्भशुद्धिं.

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

15 Read कुलादिभूतं.

16 Read कौकणीं.

17 Read शिलां.

18 The syllables कृष्टहीतासिले are engraved on an erasure.

19 Read शीलं.

20 Read पिण्डं ध्वजवरं यदीये दृष्टं चै.

21 Read यथाः.

22 Read श्रिं.

23 Read दुर्विनीतं.

24 Read जन्मं.

25 Read श्रिं.

Plate IVa.

- [40.] मान् बभूव पृथिवीपतिरेकवीरः* ॥ [१५*] यो दिण्डिकोजेरिगनाग-
 [41.] दन्दी^१ ररस भीतावभैवप्रदानात्^२ [१*] क्षोणीपतेरेकममो-
 [42.] चवर्षीप्रत्योःमुखादन्यमनन्यनुत्पः* ॥ [१६*] येन वैम्वल्गु^३ना-
 [43.] त्री^४ रणाग्रे स्वङ्गयष्टिनिहवारिकलेन [१*] गांगममु
 [44.] ममितं शिनशस्त्रैतत्त्वानमस्थिशकलं^५ स्वशरीरालं ॥ [१७*]
 [45.] यः* श्रीमु^६नियमहहहवमून्नि^७ धीरः* पाण्ड्येश्वरम्^८ वरगुणं
 [46.] सहजा^९ विनित्य [१*] कृत्वात्ययुक्तमपरामितशब्दभात्मप्राण-
 [47.] व्ययेन^{१०} सुहृदस्त्रीदिवङ्गगाम ॥ [१८*] श्रीमारांसहस्तवयोस्य

Plate IVb.

- [48.] नञ्जे नरेश्वरो गंगकुलप्रदीपः [१*] मानैकघामारिकु-
 [49.] लान्यकारविध्वंसने चण्डकरप्रभाजः* ॥ [१९*] अस्यासित्तनयः
 [50.] प्रसाददुमुत्सस्समावितो जन्मना विभ्रत् कल्पतरुव्रतम् प्रणयि-
 [51.] न्नां कालानलो विद्विषाम् [१*] अस्थानः "पृथिविपतिः* तितिभृता(म)-
 [52.] मयेत्तरः केसरी यश्चाभारपते^{११} विभक्ति रिपुभि-
 [53.] इत्तान्^{१२} प्रहार[१*]न्युधि ॥ [२०*] तस्माञ्चूपोलभत पट्टमयम् प्रसादम्
 [54.] नाणधिराजपदलमयनेसाधने यः [१*] आक्रामणे युधि परान्त-
 [55.] कतो नरेन्द्रान् "गंगान्वपायेतलिलालाधराजसिंहः* ॥ [२१*]

Plate Va.

- [56.] "शौर्व्योदार्य्यकृतञ्जृतामधुरताद्दासिण्यधेधासमाप्र-
 [57.] शाशौचशमानुभावकरुणाक्षान्तिप्रधानो नयः [१*] आक्रान्त-
 [58.] : पृथिवीपतिं स कलिना शोक[१*]वसादी विनय स्थानुद्भागवलि-
 [59.] वंशजोयधिति यम् भेजे गुणानां गणः ॥ [२२*] विदा-
 [60.] रयन् पञ्चवत्^{१३} गिरिन्द्रान् वृषप्रियो दासवहाप्रहस्तः [१*]
 [61.] वदन्महि^{१४} श्रीतहंजो यथार्थं यो हस्तिमञ्जापरनामधेयः [॥ २३*]
 [62.] कृष्णधुजः पञ्चविष्वर्धधिपो वृषाकः पैशाचदुन्दुभिरय्युधि^{१५} नदिदन्त-
 [63.] यः [१*] अ[१]पितः* स्वयमभूपदि^{१६} हस्तिमञ्जो वि[१]पयन् स परकेसरी^{१७}

* Read 'दन्दी.

* Read 'वमय'.

* Read 'वर्गान्मृत्योर्मुखा'.

* Read 'त्रि.

* Read 'सन्नोस्तात'.

* Read 'शरीरात्.

* Read 'मूनि.

* Read 'श्वर.

* Read सहसा.

* Read सुहृदाभादे'.

* Read अस्यासित्त'.

* Read पृथिवी'.

* Read यश्चाभारपदं विभक्तिं.

* Read 'इत्तान्.

* Read गङ्गान्वपाय'.

* Read 'स प्रहसः in accordance with the preceding लिलालाधय.

* Read शौर्व्योदार्यकृतञ्जृता'.

* Read पञ्चवत्'द्विरान्द्रान्'; न्दान् is corrected by the engraver from न्दा.

* Read वदन्महि'.

* Read 'भिरवीर्युधि.

* Read 'भूपदि.

* Read 'केसरी'.

ILLUSTRATIONS

Frontispiece. Praying-Wheel at Sooknum.

1. Praying-Wheels Powered by Water power.
2. Dorj or Vajra, a Trisula.
3. Praying-Wheels at Katsi, on the Indus.
4. Praying-Wheel driven by water-wheel, at Ghia. } Row of Praying Cylinders, in the Upper Necropolis, on the Indus
5. Home with Praying-Wheel driven by water, Ghia.
6. Book-Wheel, Buddhist Temple, Awa Kusa, Japan.
7. Small Hand Praying-Wheel.
8. Wheel on Pillar, Sculpture, Sanchi.
9. Worshipping a Wheel, Sculpture, Sanchi.
10. Throne and Wheel, Sculpture, Amaravati.
11. Foot of Buddha, with wheel, sculptures. Amaravati.
12. Buddha on Lotus Throne, with wheel. Sculpture, Ajanta.
13. Plan of Sanchi Stupa.
14. Plan of Buddhist Chaitya Temple.
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16. Hindu Circumambulating the Tulsi plant.
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28. Figure with Wheel, France.
29. Wheel, France.
30. Bronze Figure with Wheel; Gizelet, France.
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38. Sculpture from the Upper Necropolis at Netteh, Euxo-zai.
39. Throne of Fath Ali Shah, Teheran.
40. The Buddhist Wheel of life.

ii.

1
2
3
4
5
6

Handwritten Tamil script on a rectangular plate, featuring a circular hole on the left side. The text is arranged in approximately 10 horizontal lines.

iii.

16
18
20
22

Handwritten Tamil script on a rectangular plate, featuring a circular hole on the left side. The text is arranged in approximately 10 horizontal lines.

iiib.

32
34
36
38

Handwritten Tamil script on a rectangular plate, featuring a circular hole on the left side. The text is arranged in approximately 10 horizontal lines.

iii.

8
10
12
14

Handwritten Tamil script on a rectangular plate, featuring a circular hole on the left side. The text is arranged in approximately 10 horizontal lines.

iiia.

24
26
28
30

Handwritten Tamil script on a rectangular plate, featuring a circular hole on the left side. The text is arranged in approximately 10 horizontal lines.

iiic.

40
42
44
46

Handwritten Tamil script on a rectangular plate, featuring a circular hole on the left side. The text is arranged in approximately 10 horizontal lines.

va.

56
 58
 60
 62

vib.

72
 74
 76
 78
 80

vii.

92
 94
 96
 98
 100

vib.

48
 50
 52
 54

vib.

84
 86
 88
 90

vii.

92
 94
 96
 98
 100

ch

Plate Vb.

- [64.] णा नृपेण ॥ [२४*] पुण्यं समं कृतवताम् परिसताम त-
 [65.] द्रक्षतेति स परान्तक एकवीरः [1*] आगामिनः [1*] क्षिपितान् [1*]
 [66.] श्रेणमत्यञ्जसम् द्वां स्म(1)तरिचरणाम् शुभशोखरेण ॥ [२५*]
 [67.] भूमिं स दत्तवात्स्यै 'कटैकोद्दूरिति श्रुताम् [1*] उदयेन्दुचक्रुर्वे-
 [68.] दिमंगलाय च पार्थिवः [1*] ॥ [२६*] अत्र विद्याधिरिपट्टिदेवपट्टिरिति [1*]
 [69.] श्रुतम् [1*] एतत्पट्टिद्वयं पुत्रं भुज्यमानन्दिगम्परीः [1*] ॥ [२७*] ह्यमेतत् [1*]
 [70.] विश्वात्र दत्तञ्च स पार्थिवः [1*] एतत् [1*] ह्यं प्रतिदं हि वृत् [1*]
 [71.] क्षणकन्वितम् ॥ [२८*] மறினா கொண்ட கொப்பரகௌரிவழி-தற்கு யாண்டு

Plate VIa.

- [72.] பறினத்தாவதற்கு செம்பியன் மாவளிவாணராயர் விண்ணப்பத்தா-
 [73.] ந்பெருமானடியுடன் தம் பெராந்தசெய்த ஹ்யூஷ்டெயம் பஜெய்க்கொட்டத்த மெலடை-
 [74.] யாநகாட்டுக்கடைக்கொட்டுகோ உடியசந்திரமங்கலத்தொடைய் கூட வீரகராயண-
 செசரி-
 [75.] யென்று ஹ்யூஷ்டெயஞ்செய்தமையிலிதற்குக்கீழ்பாற்கெல்லை யாலாந்தின் றி-
 [76.] முக்கிலிடையாந்துக்கொல்லியின் கையாலமும்மிதன் தெற்கு கொக்கிச்செ-
 [77.] ல்ல மருதும்மிதன் தெற்கு கொக்கிச்செல்ல விண்ணமங்கலத்தாரொரி-
 [78.] குப்பாய்க்க வயிரக்காலுத்தென் கீழ்பாற்கெல்லை பாலாதுத்தென்பாற்கெல்-
 [79.] லை எட்டியுப்புஞ்சியும்மிதன் மெற்கு கொக்கியெறிச்சிற்றரிசூர்ப்பாழின் வட-
 [80.] க்கிற்பள்ளமும்மிதன் [1*] மெற்கு கொக்கியெற விண்ணப்புலியனெரிசின் கீழ்-
 [81.] கடைக்கொம்பிழைமும்மிதன் மெற்கு கொக்கியெற கெடுக்கள் முடவெம்ப[1*]

Plate VIIb.

- [82.] ம்மிதன் மெற்கெற்புனற்செயும்மிதன் மெற்கெற இண்டக்குறுக்கியின்
 [83.] தெற்கிற்[1*]தலும்மிதன் [1*] மெற்கெற பெரியமலையளவும் மெல்பாற்கெ-
 [84.] ல்லை ஒலிக்கும் பாறையும்மிதன் வடக்கு கொக்கிச்சென்று முப்பெண்-
 [85.] டிர்குறுக்கியும்மிதன் வடக்கு கொக்கிச்சென்று குதிரைவடியும்மி-
 [86.] தன் வடபாற்கெல்லையறுமான்முண்டையும்மிதன் கீழக்கு
 [87.] கொக்கியிழியப்பிடாம்புழையும்மிதன் கீழக்கு கொக்கியிழிய-
 [88.] க்குராக்குட்டையும்மிதன் கீழக்கு கொக்கியிழியவொருமைச்சரியும்மி-
 [89.] தன் கீழக்கு கொக்கியிழிய கக்காயனெரி வடக்கிலாலத்தொடடை மெடும்பி-
 [90.] தன் கீழக்கு கொக்கியிழிய பெரிய கண்ணாம்பும்மிதன் கீழக்கு கொக்கியிழியக்-
 [91.] கல்லாவினொடடைப்படர் பர்றையும்மிதன் கீழக்கு கொக்கியிழிய பெரிய துரி-

Plate VII.

- [92.] ஞ்சிலும்மிதன் கீழக்கு கொக்கியிழியப்படர் பாறையும்மிதன் கீழக்கு கொக்கி-
 [93.] யிழிய துரிஞ்சிலொடடைக்கற்குறும்பும்மிதன் கீழக்கு கொக்கியிழிய மொட்டை-

* Read 'पतीर'.

* Read 'कृ'.

* Read 'विद्याधिरिपट्टिदेव'.

* Read 'शुभशोखरे'.

* Read 'तद्वि'.

* Read 'एतद्द्वयं'.

* The letters 'er' வட are engraved on an erasure.

* Read புதலும்.

* The first 'er' of பள்ள is engraved on an erasure.

* The 'யு' of வடியும் is engraved on an erasure.

- [94.] க்ருஹக்கிழிள் வடமெழ்திற்றணக்கொடடைக்குட்டையும் மொட்டைக்குஹக்கிழிள்
 [95.] மத்தகந்தூப்படர் பாறையுழிதன் கிழக்கு கொக்கிழியக்காரை கடஹும்பித-
 [96.] ன் கிழக்கு கொக்கிழியப்பாலாற்றனவும் [1*] இப்பரிசு நாட்டைக்கூட்டி கில-
 [97.] கட்ப்பித்தூக்கல்லுங்கன்னியுகாட்டி பழம் பள்ளிச்சந்தமான விச்சா-
 [98.] திரிபட்டியுந்தெவர்பட்டியுமான இவ்விரண்டு பட்டியுபீக்கி இந்நாற்பாலெல்-
 [99.] லையுள்ளும் உண்ணிலமொழிவின் தி ஆயிரப்புரவினால் உதய[ச*]த்திரமக்க-
 [100.] லத்தாற்கெய் கூட இப்பரிசெய் அறையொலைப்படி ஸாலனஞ்செய்வித்தூக்-
 [101.] குடுத்தென் செம்பியன் மாவலிவாணராயனென் [1*] ஒஹொ நாரசயணராய ||

TRANSLATION.

A.—Sanskrit portion.

Hail! Prosperity!

{Verse 1.) May he (*viz.*, Viṣṇu) incessantly grant you prosperity, the lord of Prosperity (*and*) master of the Universe, of whom the eight-bodied (Śiva) himself became one half of the body;¹ from the lotus on whose navel the creator of the worlds was produced; (*and*) whose true nature the primeval speech (*i.e.*, the Vêda) reveals!

(V. 2.) Let it far remove your sins, the being (*viz.*, Śiva) which is the enemy of Cupid; whose diadem is the moon; the dark (*spot*) on whose throat resembles a particle of a cloud; (*and*) in whose forehead is sunk a (*third*) reddish eye!

(V. 3.) From the lotus on the navel of Viṣṇu was produced Brahmâ; from him Marichi; from him (Kâśyapa) the founder of a *gôtra* (*and*) husband of Diti; from him the Sun, who is praised by (Indra) the lord of gods; from him Rudrajit, who was full of terrible power; from him the glorious Chandrajit; (*and*) in his race Śibi, the best of kings, who saved a pigeon (*by offering his own flesh to a hawk*).

(V. 4.) In his race, which was resplendent with the fame of Kôkkiṭi, Chôla and Karikâṭa, (*and*) which was the birth-place of Kôchchanṅga and other noble kings, was born the glorious (*and*) victorious Vijayâlaya, whose foot-stool was worshipped by the best of kings.

(V. 5.) His son was Âditya, who overcame the whole crowd of exalted kings; whose splendour, being emitted to enter various countries, dispelled the darkness (*which were*) troops of enemies; who learned the true state (*of the affairs of his enemies*) from his spies; who made the excellent wheel (*of his authority*) roll with incessant speed; (*and*) to whom, the continually rising, joyfully bowed the four regions.²

(V. 6.) From him was born the glorious king Vîranârâyana, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,³ (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 7.) He practised many meritorious acts and gifts, (*as*) the *hëmagarbha* (gift), the *tuḷâbhâra* (gift), gifts (*of land*) to Brâhmanas, and (*the building of*) temples.

(V. 8.) As Śakra (Indra) the daughter of Pulôman, as Śarva (Śiva) the daughter of the lord of mountains, (*and*) as (Viṣṇu) the enemy of Kaiṭabha the daughter of the ocean, he married the daughter of the lord of Kêraḷa.

¹ *Viz.*, in the form of Harihara, which consists of Viṣṇu and Śiva joined in one. Compare No. 73, verse 4.

² Every word in this verse also applies to the sun (*âditya*), whose name the king bore.

³ This word has to be taken in two ways, *viz.*, as a synonym of *chakravartin*, 'an emperor,' and as an epithet of Viṣṇu, one of whose names (Nârâyana) forms part of the king's name.

(V. 9.) He uprooted by force two lords of the Bâṇa kings and defeated the Vaidumba and many other kings in various regions. His army, having crushed at the head of a battle the Pândya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with (*the city of*) Madhurâ.

(V. 10.) Having slain in an instant, at the head of a battle, an immense army, despatched by the lord of Lanikâ, which teemed with brave soldiers (*and*) was interspersed with troops of elephants and horses, he bears in the world the title Saṅgrâmarâghava, which is full of meaning.¹

(V. 11.) When he had defeated the Pândya (*king*) Râjasinha, two persons experienced the same fear at the same time: (Kubêra) the lord of wealth on account of the death of his own friend,² (*and*) Vibhishana³ on account of the proximity (*of the Chôla dominions to Ceylon*).

(V. 12.) May it be victorious, the Gaṅga family, at the beginning of which was the great sage Kaṇva, who was born in the excellent race of Kâśyapa, (*and*) the power of whose austerities was very great; which obtained increase through the might of Simha-nandin; (*and which is*) the best of victorious (*dynasties*)!

(V. 13.) In the great (*city of*) Kuvalâlapura, which was the dwelling-place of Prosperity, resided a king whose name Konkaṇi (*was well known*) on earth; who was a descendant of Kaṇva (*Kânvyana*); who became the first of the whole Gaṅga race; (*and*) who was anointed to the conquest of the Bâṇa country (*mandala*).

(V. 14.) (*While still*) a youth, he who resembled the powerful Śîsu (Kumâra)⁴ in gracefulness, split in two a huge stone pillar with the sword held in (*his*) hand at a single stroke. The crowds of enemies became afraid when they perceived at the head of the battle his lofty, excellent banner which bore a beautiful swan.⁵

(V. 15.) In his lineage, which deserves respect because there were born (*in it*) the glorious Vishṇugôpa, Hari, Mâdhava, Durvinita, Bhûvikrama and other kings, was born Śivamâra's son, the glorious Prithivipati (I.), a matchless hero of wide fame.⁶

(V. 16.) By the promise of security, he who was unequalled by others, saved Iriga and Nâgadanta, the sons of king (*kô*) Diṇḍi, who were afraid,— the one from king Amôghavarsha, (*and*) the other from the jaws of death.

(V. 17.) At the head of a battle called (*after*) Vaimbalturi, he who had slain the army of the enemy with (*his*) sword, caused a piece of bone, which had been cut from his own body by the sharp sword, to enter the water of the Gaṅgâ.⁷

(V. 18.) Having defeated by force the Pândya lord Varaguna at the head of the great battle of Śripurambiya, and having (*thus*) made (*his*) title Aparâjita (*i.e.*, 'the

¹ The name *Saṅgrâmarâghava*, *i.e.*, '(resembling) Râma in battle,' was appropriate in his case, because he defeated an army of the king of Ceylon, just as Râma had killed Râvana, the fabulous ruler of Lanikâ.

² This seems to imply that the Pândya king Râjasinha possessed great wealth, which was seized by the conquering Chôla king.

³ This is the name of Râvana's younger brother, who was raised to the throne by Râma.

⁴ This god is supposed to have split the mountain Krauñcha.

⁵ *Sitapîñcha* is the same as *svêtagarut*, which the *Amarakôśa* (ii. 5, 23) gives as a synonym of *hansa*.

⁶ It is difficult to say which of the three words *prithuyatas*, *prithivipati* and *êkavira* is the actual name of the king. I select *Prithivipati*, because the same name is borne by another king in verses 20 and 22.

⁷ It is not clear if the bone was cut out by one of the enemies or by himself, nor why it was subsequently immersed in the Gaṅgâ.

Unconquered') significant, this hero entered the heaven of (*his*) friend (*viz.*, Indra) by sacrificing his own life.

(V. 19.) His son was the glorious king Mârasinha, the light of the Gaṅga family (*and*) the only abode of honour, who possessed the power of the sun in dispelling darkness,— a crowd of enemies.

(V. 20.) His son was called Prithivîpati (II.), the foremost lion among kings, whose face beamed with kindness, who was exalted by birth, who kept the vow of (*resembling*) the *Kalpa* tree towards friends, who was the fire of death to enemies, and who bore, from the forehead to the feet, wounds received from the enemies in battle.

(V. 21.) This prince, a flamingo in the tank of the Gaṅga family, received from that¹ Parântakar, who attacked kings in battle, a grant (*prasâda*) in the shape of a (*copper*) plate (*paṭṭa*),² which was the instrument of the attainment of the dignity (*pada*) of lord of the Bâṇas (*Bâṇâhîrâja*).

(V. 22.) Oppressed by the Kali (*age*), the political crowd of virtues, *viz.*, courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, forbearance, *etc.*, forthwith joined, in order to rest without grief and fatigue, this Prithivîpati (II.), because they thought that he was born of the race of Bali.³

(V. 23.) He deservedly bore the other name Hastimalla,⁴ as he tore up the Hill-chiefs (*Girindra*) together with the Pallavas, as he was devoted to virtue, as his fingers (*always*) carried gifts, as he bore the earth, (*and*) as he was prosperous from birth;— [just as the divine elephant Airâvata tears up large hills like sprouts, is beloved by Indra, carries rut on the tip of his trunk, bears the earth, and was born (*from the milk ocean*) together with the goddess of Prosperity].

(V. 24.) He whose banner bore (*the emblem of*) a black-buck, who was the lord (*of the city*) of Paṅvîpurî, whose crest (*aṅka*) was a bull, whose drum (*was called*) *Paiśâcha*, who was fearless in battle, (*and*) who was the lord of Nandi,— though himself (*called*) Hastimalla,⁵ on submitting a request, was commanded (*accordingly*) by king Parakêsarin.⁶

(V. 25.) "The religious merit of those who perform (*grants*), and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)": (*Speaking*) thus, the matchless hero Parântaka incessantly bows (*his*) head, whose diadem are the lotus feet of Cupid's enemy (*Śiva*),⁷ to future kings.

(V. 26.) This king granted the land called Kaḍaikkôṭṭâr, on his (*viz.*, Hastimalla's) behalf, to (*the village of*) Udayêṇḍu-chaturvêdimâṅgalam.

(V. 27.) The two *paṭṭis*⁸ called *Vidyâdhurtpaṭṭi* (*and*) *Dêvapattî* in this (*village*) had been formerly enjoyed by the Digambaras.

¹ This pronoun refers to the Chôla king whose reign was described in verses 6 to 11.

² With *paṭṭamayaḥ prasâdaḥ* compare *prasâda-paṭṭaka*, *Ep. Ind.*, Vol. III, p. 312.

³ In reality, Prithivîpati II. was not a descendant of Bali, the mythical ancestor of the Bâṇa kings (*Ep. Ind.*, Vol. III, p. 74), but the Bâṇa kingdom had been conferred on him, a Gaṅga, by Parântaka I.

⁴ *I.e.*, 'the wrestler with elephants' or 'the best of elephants.'

⁵ The lion and the elephant are considered as natural enemies. Hastimalla means 'the best of elephants,' and Parakêsarin 'the lion to enemies;' hence the *vîrâda*.

⁶ This seems to mean that Hastimalla received Parakêsarin's permission to make the present grant.

⁷ *I.e.*, who is a devotee of Śiva. Compare Vol. I, p. 5, notes 3 and 10; Vol. II, p. 11, note 3; and *Ep. Ind.*, Vol. IV, p. 83, note 3.

⁸ Regarding *paṭṭi* see p. 359, note 12.

(V. 28.) The king made the gift excluding these two (*paṭṭis*) of that (*village*); for, these two were known to have formerly belonged to the Kshapaṇakas.¹

B.—Tamil portion.

(Line 71.) In the fifteenth year (*of the reign*) of Madirai-koṇḍa Kô-Parakésarivarman,— His Majesty (*perumāṇ-aḍigal*) had, at the request of Sembiaṇ-Māvalivānarāyar, converted (*the village of*) Kadaikkōṭṭūr in Mēl-Adaiyāru-nāḍu, (*a subdivision*) of Paḍuvār-kōṭṭam, together with Udayasāndiramangalam, into a *brahmadēya*, called Vīranārāyaṇachchēri after his own name.

(L. 75.) The eastern-boundary of this (*village is*) a banyan tree (*ālam*) on the east of (*the land called*) Iḍaiyārukollai on the east of the Pālāru (*river*); going to the south of this, a *marudu* (tree);² and going to the south of this, the (*channel called*) Vayirakkāl, which feeds the (*tank called*) Viṇṇamaṅgalattāṟēri.

(L. 78.) The south-eastern boundary (*is*) the Pālāru (*river*).

(L. 79.) The southern boundary (*is*) a group of *nux vomica* trees (*eṭṭi*); ascending to the west of this, a pit on the north of the waste land (*of the village*) of Śirriariyār; ascending to the west of this, a banyan tree at the outlet on the eastern side of the (*tank called*) Viṇṇapuliyaṇēri; ascending to the west of this, a crooked neem tree (*vēmbu*) on a large (*piece of*) barren ground; ascending to the west of this, an expanse of water; ascending to the west of this, a bush on the south of a cross-road³ with *iṇḍu* (creepers);⁴ and ascending to the west of this, the foot of a high hill.

(L. 83.) The western boundary (*is*) a resounding boulder; going to the north of this, the “cross-road of the three women;” and going to the north of this, the “horse’s halter.”

(L. 86.) Its northern boundary (*is*) Adiyamāy-muṇḍai;⁵ descending to the east of this, Piḍāmbuṟai (?); descending to the east of this, a pond with *kurd* (shrubs);⁶ descending to the east of this, a path (*of the breadth*) of one buffalo; descending to the east of this, a hillock near a banyan tree on the north of the (*tank called*) Kaṅgāyaṇēri; descending to the east of this, a large vein (?) of stone; descending to the east of this, a large boulder near a *kallāli*;⁷ descending to the east of this, a large *turiñjil* (tree);⁸ descending to the east of this, a large boulder; descending to the east of this, a stone wall (?) near a *turiñjil* (tree); descending to the east of this, a pond near a *tanakku* (tree)⁹ on the north-west of a bare cross-road, and a large boulder on the bare cross-road; descending to the east of this, a thicket of *kārai* (shrubs);¹⁰ and descending to the east of this, the bank of the Pālāru (*river*).

(L. 96.) Having assembled accordingly (*the inhabitants of*) the district (*nāḍu*), having caused (*them*) to walk over (*the boundaries of*) the (*granted*) land, having planted stones and milk-bush (*on the boundaries*), having excluded the two *paṭṭis* called *Vichchādiripaṭṭi* and

¹ The Kshapaṇakas are the same as the Digambaras in verse 27.

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

³ குறுச்சி is perhaps the same as குறுக்குப்பாதை and குறுக்குவழி.

⁴ According to the Tamil dictionaries, this is a thorny creeper, *Mimosa rubicaulis*.

⁵ அடியமான் is probably the same as Adigaimān, ‘the king of Adigai,’ and குச்சுரை means ‘a shaven widow.’ Perhaps this fanciful name designated a bare rock which resembled a human head in shape.

⁶ *Webera corymbosa*.

⁷ This may be the same as அச்சுரை, *Ficus virens*.

⁸ *Mimosa amara*.

⁹ *Morinda umbellata*.

¹⁰ *Webera tetrandra*.

Dēvarpatti,¹ which had been formerly a *pallichchandam*,² (*but*) having included³ the cultivated land situated within the above four boundaries, and having caused an edict (*sāsana*) to be drawn up in accordance with the order of the king,—I, Śembiyau-Māvalivānarāyau, gave (*the above land*), together with a gift of one thousand (*gold coins*), to all the inhabitants of Udayasandiramangalam.

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

NO. 77. ON THE WEST BASE OF THE ANEKATAṄĀPADAM TEMPLE AT KANCHIPURAM.

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

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

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

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

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

³ Literally, 'not having excluded.'

⁴ See Vol. I, p. 118.

⁵ See Vol. I, p. 118, note 7.

⁶ This inscription (No. 23 of 1890) appears to be dated in the Nāḷa *samvatsara*, and records that the authorities (*śaṅṅattār*) of the Anēpatangā (thus) temple assigned 1400 *kuris* of the temple land to certain weavers (? *kaikkōḷar*) who were connected with the temple.

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

⁸ See page 230 above.

⁹ See below, p. 391, note 7.

¹⁰ See page 231 above.

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

¹² Vol. I, p. 123.

¹³ See page 312 above.

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ: [!]* புகழ்மாது வினக்க ஜயமாது விரும்ப நி[வ]மகள் நிலவ மலர்-
மகள் புணர் உரிமை[யி]ந்[தி]றந்த ம[ணி]முடி சூடி [மீ]ன[வ]ர் நி[வ]லை கெட
[வி]ல்வவர் சூலநர எனை ம[ன்ன]வ[ரி]யலு[ந்]நி[தி]நர¹ த்திக்கனை த்துந்தன் சக்-
காநடாத்தி விஜயாவிஷேகம் பண்[ணி] ² விரலிந்தமாவனத்து
- [2.] புலனமுமுதுடையாளொடும் வீற்றிருந்தருளிய ஸ்ரீகுலொத்துக்கொழுவெவற்கு யாண்டு
இரு[ப]தாவது திருவாய் மொழிந்தருள ஜபக்கொண்டசொழமண்டலத்து எயிற்-
கொட்டத்து காரம் காஞ்சி[பு]ரத்து ஆளுடையார் திருவனெகதக்காபதமுடைய
மறவாவெவற்-
- [3.] கு நித்த[தி]மந்தஞ்செலுத்துகைக்கு அந்தராயமுட்பட இறைவி தெவதானம் வி-
ட்ட தாமர்க்கொட்டத்துத்தாமர்காட்டு[ந்]நாமர[ாக] நித்தவினொதால்லார் ஊர்க்கு
மெற்கு [!]* வடபா[ந்]கெல்லை கண[ப]தியார் கொயிலுக்கு தெக்கும்³ [!]*
⁴ கிழ்பா[ந்]கெல்லை குமாரகொட்டத்து-
- [4.] த்ருழியையுற்று இதன் தெற்குக்காளிகொட்டத்தையுற்று இதன் தெற்குத்தம்-
படியையுற்று [!]* தென்பாற்கெல்லை திருவிடையாட்டமான னாம்படிச்செறு-
வுக்கு வடக்கும் [!]* மெல்பாற்கெல்லை கரி கரை மண்பாட்டுக்குக்கிழ[க்]கும்
[!]* நடுவு உட்பட்ட உள்ளூர் வீயியை-
- [5.] ரமுடைய நாயனார் தெவதாநமான பு[வ]ம் ஒன்றும் [நீ]க்கி நடுஉட்பட்ட⁵ [நீ]ர்-
நி[வ]ம் முவ்வெ[வி] [மு] செம்[தி]லு[ம்]⁶ வெ-
ட்டி [கா]ள்கவெ[ன்]து திருவாய் மலர்க்தருள குலொத்துக்கொழுவாரசாயன்
- [6.] கல்லு வெட்டுவித்த படி [!]*

TRANSLATION.

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

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

² Read வீர. ³ Read தெற்கும். ⁴ Read கிழ்.

⁵ Read தடுவுட்பட்ட.

⁶ Before செம்பிலும், கல்விலும் must be supplied.

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

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

⁹ *Nimandam* is another form of *nivandam*, the Sanskrit *nibandha*; see p. 73, note 1, and p. 278, note 2.

¹⁰ See the Index to Vol. I, s.v.

free of taxes, as a *dēvadāna*, excluding one field (*pulam*) which is situated within (*the land granted, and*) which is a *dēvadāna* of the temple of Bhimēśvara within the village,—to (*the god*) Mahādēva of the holy Aṅketaṅgāpādam (*temple*), who is the lord of Kāñchipuram, a city in Eyiṅ-kōttam, (*a district*) of Jayankonda-Śōra-maṅḍalam.

(*The land granted*) is situated to the west of the village of Tāmar, *alias* Nittaviṇḍanallūr, in Tāmar-nāḍu, (*a subdivision*) of Tāmar-kōttam. The northern boundary (*is*) to the south of the temple of Gaṇapati. The eastern boundary touches the *kuṟi*¹ (*belonging*) to the temple (*Kōttam*) of Kumāra, on the south of this the temple of Kāli, and on the south of this the bottom of a sluice (*tūmb-aḍi*). The southern boundary (*is*) to the north of a field (*seruvu*), which is a *tiruvīḍaiyāttam*,² at the bottom of the sluice. The western boundary is to the east of the causeway (? *manpādu*) on the bank of the tank.

The king having ordered thus, Kulōttuṅga-Śōra-Brahmārāyaṅ³ caused (*the above*) to be engraved on stone.

No. 78. ON THE SOUTH BASE OF THE ANEKATANGAPADAM TEMPLE AT KANCHIPURAM.

Like No. 77, this inscription belongs to the time of Kulōttuṅga-Chōḷadēva I. It is dated in the 34th year of his reign, and records that the king granted 2 *vēlis* of land to the Aṅketaṅgāpādam temple at Kāñchipuram. The land granted was situated in the southern portion of Kāñchipuram, to the north of the temple of Tirukkaraḷi-Mahādēva, *i.e.*, of the Rājasimhavarṁśvara (now Kailāsanātha) temple,⁴ to the east of the hamlet of Puttēri,⁵ to the west of 'the royal wall of Rājēndra-Chōḷa,'⁶ and to the south of the hamlet of Kīṟ-Puttēri, *i.e.*, 'Eastern Puttēri.'

As the land granted bordered on the Kailāsanātha temple, it is not impossible that it formed part of those gifts of Kulōttuṅga-Chōḷadēva, which were declared to be unlawful and were restored to the Kailāsanātha temple in the time of Kambaṅa-Uḍaiyar.⁷

TEXT.

- [1.] லூவீ ஸ்ரீ [||*] புகழ்மாதா வினங்க ஜயமாதா விரும்ப நிலமகள் நிலவ மலர்-
மகள் புணர உரிமைபிற்றிந்த மணிமுடி ருடி யினவர்⁸ நிலை கெட வில்லவர்
குலே[த]ர எனை மன்னவர் இரிய[லு]ந்நி[ழித]ரத்திக்கனைத்துந்தந் சக்-
- [2.] கரண்டாத்தி விஜயகவிஷெகம் பண்ணி வீரலிஹொலனத்துப்புலனமுழுமுடையா-
னொடும் வீற்றிருந்தருளிய ஸ்ரீகுலொத்துக்கொழுவெவர்க்கு யாண்டு முப்பத்து-
குலாவது திருவாய் மெ[ழிந்தருள] ஜயங்கொண்டசொழமண்ட-
- [3.] வத்து எயிற்கொட்டத்து ககரங்காஞ்சிபுரத்து ஆளுடையார் திருவனெகதங்காபநமு-
டைய தேவாபெவர்க்கு கித்தகிமந்தஞ்செலுத்துகெகக்கு அந்தராயமுட்பட இறை-
யினி தெ[வ]த[ர]னமிட்ட⁹ கிர்நிலம் காஞ்சிபுரத்துத்துண்ணி[வ]த்து¹⁰ திருக்கற்றளி-
தேவாபெவர் கொடியு-

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

² This term is probably synonymous with *dēvadāna*; see the Index to Vol. I, *s.v.* tiruvīḍaiyāttam, and *Ind. Ant.*, Vol. XXIV, p. 258, note 48.

³ On similar surnames or titles see p. 139, note 1.

⁴ See Vol. I, p. 118.

⁵ *Puttēri-seruvu* is still the name of the street which leads from Conjeevoram to the Kailāsanātha temple.

⁶ It appears from this that Rājēndra-Chōḷa had built a fortification wall round Kāñchipuram.

⁷ See Vol. I, p. 118.

⁸ Read மினவர்.

⁹ Read தீர்.

¹⁰ Read புரத்துண்ணிலத்து.

[4.] க்கு வடக்கும் புத்தெரிக்குக்கிழக்கும் ராஜெந்திரசோழக் திருமகுளக்கு¹ மெற்கும்² யிழ்புத்தெரிக்குத்தெற்கும் கடுவுட்பட்ட வடநாழம்பள்ளத்தடைப்புட்டா[டாத்த]தெநகடைய இட்ட நிலம் இருவெணியும் கல்லு வெட்டிக்கொள்கவென்று திருவாய் மொழிந்த.

[5:] [கு]ளப்பல்வவதராயர் கல் வெட்டிவித்த படி. #—

TRANSLATION.

Hail! Prosperity! In the thirty-fourth year (of the reign) of Śri-Kulōttunga-Śō rā-dēva, who, &c.,³— the king was pleased to order that it should be engraved on stone that two *vēṭis* of wet land on the southern side of the land belonging to Kāñchipuram were given,— for defraying the daily expenses, including the *antaryāyam*, free of taxes, as a *dēva-dāna*, including the breach (*uḍaiyyu*) in the pit on the north where pandanus trees grow (*vada-tāram-pallam*),⁴ (and) which is situated within (the land granted),— to (the god) Mahādēva of the holy Aṅkātangūpādam (temple), who is the lord of Kāñchipuram, a city in Eyir-kōttam, (a district) of Jayankonda-Śōra-maṇḍalam.

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

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

¹ Read மதினக்கு.

² Read கிழ.

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

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



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