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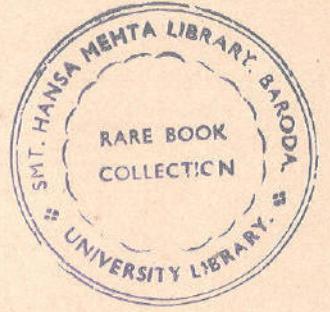
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II	REPORT ON THE ANTIQUITIES OF KATHAWAR AND KACH	Burgess ..	1876
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	DITTO (VOLUME III, PART II)	Hultzsch ..	1903
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X	DITTO KOLAR DISTRICT	Do. ..	Do.
XI	DITTO CHITALDRUG DISTRICT	Do. ..	Do.
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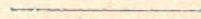


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PART II.

INSCRIPTIONS OF VIRARAJENDRA I., KULOTTUNGA-CHOLA I.,
VIKRAMA-CHOLA AND KULOTTUNGA-CHOLA III.

WITH ONE PLATE.

EDITED AND TRANSLATED

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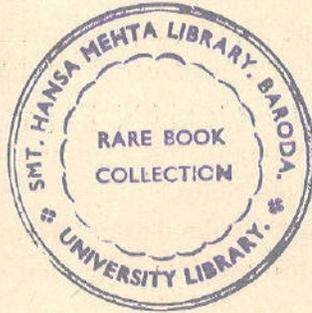
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VI.-- INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Eleven years ago the Châlukya-Chôla king Kulôttunga I. was known only from the Chellûr plates of his grandson Kulôttunga-Chôda II.¹ and from the Chellûr plates of his son Vira-Chôda.² Since then a considerable number of other records has become accessible. Further versions of the pedigree of the last Eastern Châlukya kings are contained in the Pithâpuram plates of Vira-Chôda³ and in two of the Pithâpuram pillar inscriptions.⁴ In his valuable paper on the *Kalînjattu-Parani*⁵ Mr. V. Kanakasabhai Pillai gave an abridged translation of this Tamil poem and identified its hero with the Kulôttunga I. of the Chellûr plates. Dr. Fleet's paper on the chronology of the Eastern Châlukya kings contains an account of the reign of Kulôttunga I.⁶ based on all the materials which were available at the time.

The chief source for the history of Kulôttunga I. are of course his own inscriptions. I subjoin a list of those which have been discovered so far, grouping them under eight heads for the sake of convenience.

- I. Sanskrit and Telugu inscriptions in the Telugu country.⁷
- II. Two inscriptions in the Mysore State.⁸
- III. Three Sanskrit inscriptions at Chidambaram, Tiruvengâdu and Tiruvorriyûr.⁹
- IV. Tamil inscriptions without historical introduction.
 1. 23rd year: Tiruvallam, No. 59 above.
 2. 39th year: Pallâvaram, No. 312 of 1901.
 3. 44th year: Chidambaram, *Ep. Ind.* Vol. V. p. 105 f.
 4. 48th year: Manimañgalam, No. 32 above.
- V. Tamil inscriptions opening with the words திரு மன்னி விளங்கும்.
 1. 2nd year: Tiruvorriyûr, No. 64 below.
 2. 2nd year: Tiruvâlañgâdu, No. 65 below.
 3. 2nd year: Kôlâr, No. 66 below.
 4. 3rd year: Sômañgalam, No. 67 below.
 5. 4th year: Kâvântandalam, No. 77 below.
- VI. A mutilated Tamil inscription of the 6th year at Tirukkôvalûr, which opens with the words பூமலரிகை[வ]யும் (No. 125 of 1900).
- VII. Tamil inscriptions opening with the words புகழ் சூழ்ந்த புணரி.
 1. 5th year: Conjeeveram, No. 68 below.
 2. 6th year: Conjeeveram, No. 1 of 1893.
 3. 11th year: Perumbêr, No. 78 below.
 4. 14th year: Tirukkalukkunram, No. 69 below.
 5. 14th year: Ammuñdi, No. 325 of 1901.
 6. 15th year: Tanjore, above, Vol. II. No. 58.
 7. 18th year: Śrîrañgam, No. 70 below.
 8. 20th year: Kîlappaluvûr, No. 71 below.
 9. 26th year: Tiruvidaimarudûr, No. 72 below.
 10. 30th year: Chôlapuram, No. 73 below.

¹ *Ind. Ant.* Vol. XIV. p. 55 ff. ² Above, Vol. I. p. 49 ff.

⁴ *Ibid.* Vol. IV. p. 36 and p. 227 f.

⁵ *Ibid.* Vol. XX. p. 276 ff.

⁶ *Ibid.* Vol. IV. p. 70, No. 6, and p. 72, No. 9.

³ *Ep. Ind.* Vol. V. p. 70 ff.

⁸ *Ind. Ant.* Vol. XIX. p. 329 ff.

⁷ *Ep. Ind.* Vol. VI. p. 219 ff.

⁹ *Ibid.* Vol. V. No. 13, A, B and D.

11. Date lost : Simhâchalam, No. 363 of 1899.
12. 39th year : Conjeeveram, No. 74 below.
13. 42nd year : Tirukkaḷukkunṅam, No. 75 below.
14. 45th year : Âlaṅgudi, No. 44 of 1891.¹
15. 47th year : Jambukêśvara temple, No. 76 below.

VIII. Tamil inscriptions opening with the words புகழ்மாலு விளங்க.

1. 7th year : Tiruvorriyûr, No. 401 of 1896.
2. 10th year : Tirukkôvalûr, No. 121 of 1900.
3. 15th year : Śrîraṅgam, No. 61 of 1892.
4. 16th year : Tinḍivaṅam, No. 145 of 1900.
5. 20th year : Conjeeveram, above, Vol. II. No. 77.
6. 20th year : the smaller Leyden grant.
7. [2]1st year : Uttaramallûr, No. 66 of 1898.
8. 23rd year : Tirukkaḷukkunṅam, No. 180 of 1894.
9. 25th year : Tiruppulivaṅam, No. 45 of 1898.
10. 26th year : Tiruvallam, No. 58 above.
11. 28th year : Gaṅgaikondân, No. 163 of 1895.
12. 29th year : Kadappêri near Madurântakam, No. 135 of 1896.
13. 31st year : Drâkshârâma, No. 196 of 1893.
14. 31st year : Tirukkôvalûr, No. 122 of 1900.
15. [32]nd year : Tirukkôvalûr, No. 130 of 1900.
16. 34th year : Conjeeveram, above, Vol. II. No. 78.
17. 35th year : Kadappêri near Madurântakam, No. 136 of 1896.
18. 3[6]th year : Takkôlam, No. 18 of 1897.
19. 3[9]th year : Chôlapuram, No. 46 of 1896.
20. 40th year : Drâkshârâma, No. 197 of 1893.
21. 43rd year : Little Conjeeveram, No. 49 of 1893.
22. 45th year : Tirumalavâdi, No. 80 of 1895.
23. 46th year : Conjeeveram, No. 35 of 1888.
24. 48th year : Maṇimaṅgalam, No. 31 above.
25. 48th year : Conjeeveram, No. 36 of 1888.
26. 48th year : Maṇṇârgudi, No. 103 of 1897.
27. 49th year : Gaṅgaikondachôlapuram, No. 80 of 1892.
28. Date lost : Tinnevely, No. 145 of 1894.
29. Date lost : Pallâyaram, No. 316 of 1901.

The parents of the king's father were the Eastern Châlukya king Vimalâditya, who ascended the throne on the 10th May A.D. 1011,² and Kundavâ³ or Kândavâ,⁴ the daughter of the Chôla king Râjarâja I. (whose reign commenced between the 25th June and the 25th July A.D. 985)⁵ and the younger sister of his successor Râjêndra-Chôla I.⁶

¹ This inscription contains a long passage which describes Kulôttuṅga's conquest of Kalinga, but which cannot be published until a second, independent copy of it has been found. The date portion is given in *Ep. Ind.* Vol. IV. p. 70 f.

² This date is calculated by Prof. Kielhorn from the Raṇastipāṇḍi grant, which will be published by Mr. Venkayya in *Ep. Ind.* Vol. VI.

³ *Ibid.* Vol. IV. p. 302.

⁴ *Ep. Ind.* Vol. VI. p. 24.

⁵ *Ind. Ant.* Vol. XIV. p. 50.

⁶ Above, Vol. I. p. 51 f.

(whose reign commenced between the 26th November A.D. 1011 and the 7th July 1012).¹ The parents of the king were the Eastern Chālukya king Rājarāja I., who ascended the throne on the 16th August A.D. 1022,² and Ammaṅgadēvi³ or Ammaṅgayambā,⁴ the daughter of the Chōḷa king Rājēndra-Chōḷa I.⁵ Thus he was a descendant of the lunar race on his father's side and of the solar race on that of his mother and grandmother.⁶ A younger sister of his, named Kundavai after her grandmother, is known from an inscription at Chidambaram.⁷ The *Kaliṅgattu-Parani*, which unfortunately is very averse to mentioning proper names, records at least the name of Kulōttuṅga's maternal grandfather, Gaṅgaikoṇḍa-Chōḷa,⁸ *i.e.* Rājēndra-Chōḷa I.,⁹ and that of his father, the Eastern Chālukya king Rājarāja I. The verse (x. 3) which contains the second reference has been hitherto misunderstood and 'Rājarāja' has been considered a mistake for the Chōḷa king Rājēndra-Chōḷa I.¹⁰ Now Mr. Venkayya has found that Mr. Kanakasabhai's translation of the verse may be modified as follows:—"Vishṇu appeared again in the royal womb of the queen of him of the race of the Moon which dispels all darkness, —Rājarāja's gracious Lakshmi (who was) of the rival race of the Sun." Here both 'the queen' and 'Lakshmi' refer to Ammaṅgadēvi, and her husband is the Eastern Chālukya king Rājarāja I.

The copper-plate grants allot to the Eastern Chālukya king Rājarāja I. a reign of 41 years,¹¹ while the Pithāpuram inscription of Mallapadēva gives him 40 years.¹² Accordingly, his death and the accession of his son Kulōttuṅga I. would *primā facie* fall in A.D. 1061–62 or 1062–63. This date is not borne out by the Telugu inscriptions of Kulōttuṅga I. which contain both a Śaka date and a regnal year, and according to which the accession took place in Śaka-Samvat 991–92 = A.D. 1069–71.¹³ And Professor Kielhorn's calculations of the dates of Tamil and Kanarese inscriptions prove that his reign commenced between the 14th March and the 8th October A.D. 1070.¹⁴

The original name of the king was Rājēndra-Chōḷa,¹⁵ and in the Tamil inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77 below) he is actually called Rājakēsari-varman, *alias* Rājēndra-Chōḷadēva (II.). The account of Kulōttuṅga's birth and youth in the *Kaliṅgattu-Parani*¹⁶ seems to imply that he was adopted by Gaṅgaikoṇḍa-Chōḷa (*i.e.* Rājēndra-Chōḷa I.), who apparently had no son of his own, and that he was nominated the heir-apparent of his grandfather. If the *Kaliṅgattu-Parani* (xiii. verse 62) calls Kulōttuṅga's father Paṇḍita-Chōḷa, this can hardly refer to his real father, the Eastern Chālukya king, but must mean his adoptive father, Rājēndra-Chōḷa I. That the latter had the surname Paṇḍita-Chōḷa may be concluded from two of his Tanjore inscriptions,¹⁷ which mention a regiment entitled Paṇḍita-Chōḷa-terinda-villigal, *i.e.* 'the chosen archers of Paṇḍita-Chōḷa.'

¹ *Ep. Ind.* Vol. VI. p. 24.

² *Ind. Ant.* Vol. XIX. p. 129 f.

³ Above, Vol. I. No. 39, verse 7, and *Ep. Ind.* Vol. V. No. 10, verse 6.

⁴ *Ep. Ind.* Vol. IV. No. 4, verse 20.

⁵ Above, Vol. I. p. 51 f.

⁶ Compare *Kaliṅgattu-Parani*, x. verse 7.

⁷ *Ep. Ind.* Vol. V. p. 105.

⁸ Canto x. verse 5.

⁹ See above, p. 62, note 1.

¹⁰ *Ind. Ant.* Vol. XX. p. 279 f. and Vol. XXI. p. 323.

¹¹ *Ind. Ant.* Vol. XIV. p. 55; above, Vol. I. p. 59; and *Ep. Ind.* Vol. V. No. 10, verse 4.

¹² *Ep. Ind.* Vol. IV. No. 33, verse 21.

¹³ *Ibid.* Vol. VI. p. 220 f.

¹⁴ *Ibid.* Vol. IV. p. 266.

¹⁵ Above, Vol. I. No. 39, verse 8; *Ep. Ind.* Vol. IV. p. 227; and Vol. V. No. 10, verse 7, and p. 105.

¹⁶ Canto x. verses 5 to 7 and 18.

¹⁷ Above, Vol. II. Nos. 12 and 13.

While still heir-apparent,¹ Kulōttuṅga I. distinguished himself by capturing elephants at Vayirāgaram and by defeating the king of Dhārā at Śakkarakōttam.²

According to the copper-plate grants his first charge was the country of Vēngi,³ which had been ruled over by his father and paternal grandfather. Instead of 'the Vēngi country,' Kulōttuṅga's Tamil inscriptions use the expression 'the region of the rising of the sun,'⁴ and the Piṭhāpuram pillar inscriptions employ the term Andhra-maṇḍala or Andhra-vishaya,⁵ i.e. the Telugu country. Kulōttuṅga is stated to have entrusted this province to viceroys, first to his uncle Vijayāditya VII., then to his second son Rājarāja II., next to his third son Vīra-Chōḍa,⁶ who assumed office on the 23rd August A.D. 1078,⁷ and finally to Chōḍa of Velanāṇḍu.⁸ Vijayāditya VII. is said to have governed Vēngi for 15 years and Rājarāja II. for 1 year. If we deduct the sum of these two reigns from A.D. 1078, the year of Vīra-Chōḍa's appointment, the result is A.D. 1062 as the date of Vijayāditya's accession. This year coincides with the end of the reign of the Eastern Chālukya king Rājarāja I., but is 8 years prior to Kulōttuṅga's coronation. This discrepancy may be explained in the following manner. The Chōḷa king Virarājendra I. claims to have conquered the country of Vēngi and to have bestowed it on Vijayāditya.⁹ This expedition may have taken place just after the death of Rājarāja I. who was succeeded in A.D. 1062 by his brother Vijayāditya VII. It looks as if the rightful heir Kulōttuṅga I. had been ousted by the latter with the assistance of Virarājendra I.¹⁰ This would explain the fact noted before, that Kulōttuṅga came to the throne 8 years after his father's death. As noted by Dr. Fleet,¹¹ Vijayāditya VII. had later on to apply to Rājarāja of Kaliṅganagara (A.D. 1071 to 1078) for assistance against the Chōḍa who threatened to absorb his dominions. This Chōḷa enemy was no doubt Kulōttuṅga I. who, after Vijayāditya's death, replaced him by Rājarāja II. and soon after by Vīra-Chōḍa.

The localities in which the inscriptions of Kulōttuṅga's 2nd year¹² (A.D. 1071-72) are found show that he was then in possession of Tiruvorriyūr, Tiruvālaṅgāḍu and Kōlār. An inscription of his 3rd year (No. 67 below) is found at Sōmaṅgalam (near Maṇimaṅgalam), and one of his 4th year (No. 77 below) at Kāvāntaṇḍalam (between Conjeeveram and Uttaramallūr).

The Chellūr plates of Vīra-Chōḍa state that Kulōttuṅga I. conquered the Kērala, Pāndya and Kuntala countries and was anointed to the Chōḍa kingdom under the name Kulōttuṅgadēva.¹³ Instead of 'the Chōḍa kingdom' the Piṭhāpuram inscription of Malla-

¹ See the translations of Nos. 68 and 69 below.

² See the translation of No. 64 below, and *Kaliṅgattu-Parani*, x. verse 23. Rājendra-Chōḷa I., Virarājendra I. and Vikramāditya VI. also claim to have taken Chakrakōṭṭa. See above, p. 70 and note 1.

³ Above, Vol. I. No. 39, verse 9, and *Ep. Ind.* Vol. V. No. 10, verse 8.

⁴ See the translation of No. 64 below.

⁵ *Ep. Ind.* Vol. IV. No. 4, verse 27, and No. 33, verses 18 and 22.

⁶ Above, Vol. I. p. 51, and *Ep. Ind.* Vol. IV. p. 49.

⁷ *Ind. Ant.* Vol. XIX. p. 426.

⁸ *Ep. Ind.* Vol. IV. p. 50.

⁹ Page 65 above. The identification of this Vijayāditya with the Western Chālukya prince Vishṇu-wardhana-Vijayāditya has to be given up.

¹⁰ I suspect besides that Virarājendra I. is identical with the Dramila enemy of Rājarāja of Kaliṅganagara and with Rājendra-Chōḷa, the father of Rājasundari; *Ind. Ant.* Vol. XVIII. p. 169, text line 85, and pp. 164 and 175.

¹¹ *Ind. Ant.* Vol. XX. p. 276.

¹² Nos. 64 to 66 below.

¹³ Above, Vol. I. No. 29, verse 10 f.

padêva uses the expression 'the five Dravīdas.'¹ The first inscription in which he is called Kulôttuṅga-Chôladêva is one of the 5th year of his reign, *i.e.* A.D. 1074-75, at Conjeeveram (No. 68 below). It states that he defeated the king of Kuntala, that he crowned himself as king of the Chôla country, and that he decapitated an unnamed Pândya king. In speaking of 'the prostitution of the Lakshmî of the Southern region,' and 'the loneliness of the goddess of the country on the banks of the Kâvêri,' the inscription suggests that, before Kulôttuṅga's arrival in the South, the Chôla country had lapsed into a state of anarchy and lost its ruler. A similar account of the condition of the Chôla country is given in the *Kalīngattu-Parani*, which states besides that Kulôttuṅga defeated Virudarâja² and that 'the king of kings'³ had met with his death. A third account of the same events is furnished by Bilhana in his *Vikramôṅkadêvacharita*.⁴ During the reign of his elder brother Sômêśvara II. (A.D. 1069 to 1076), Vikramâditya VI. married the daughter of the Chôla king. Shortly after "the news reached him that his father-in-law was dead and that the Chôla kingdom was in a state of anarchy." He immediately started for Kâñchî and Gâṅgakunḍapura⁵ and put his wife's brother on the Chôla throne. A few days after his return from this expedition, "he learnt that his brother-in-law had lost his life in a fresh rebellion and that Râjiga, the lord of Vêṅgî, had taken possession of the throne of Kâñchî." Râjiga found an ally in Sômêśvara II., but Vikramâditya VI. put Râjiga to flight, took Sômêśvara II. prisoner and ascended the throne himself in A.D. 1076. Dr. Fleet was the first to recognise that Râjiga is a familiar form of Râjêndra-Chôḍa, the original name of Kulôttuṅga I.⁶ The Chôla king whose daughter became the wife of Vikramâditya VI. is identical with Virarâjêndra I., one of whose inscriptions proves that he entered into friendly relations with Vikramâditya VI.⁷ The son and successor of Virarâjêndra I. and the brother-in-law of Vikramâditya VI. was Parakêsarivarman, *alias* Adhirâjêndra.⁸ He is probably the 'king of kings,' whose death, according to the *Kalīngattu-Parani*, preceded Kulôttuṅga's arrival in the Chôla country. Finally, the Virudarâja of the *Kalīngattu-Parani*, and the king of Kuntala whom Kulôttuṅga claims to have defeated, is Vikramâditya VI. The war between these two kings must fall before A.D. 1074-75, the date of No. 68 below.

An inscription of the 11th year = A.D. 1080-81 (No. 78 below) adds that Kulôttuṅga I. drove Vikkalaṅ (*i.e.* Vikramâditya VI.) from Naṅgili (in the Kôlâr district) by way of Maṅalûr to the Tuṅgabhadrâ river, and that he conquered the Gaṅga-maṅḍalam and Śiṅgaṇam. A later inscription (No. 73 below) substitutes Alatti for Maṅalûr and 'the country of Koṅkaṇa'⁹ for Śiṅgaṇam. Neither Maṅalûr¹⁰ nor Alatti can be identified.

¹ *Ep. Ind.* Vol. IV. p. 228.

² Canto iv. verse 6, and canto x. verse 25.

³ மன்னர் மன்னவன், canto x. verse 26.

⁴ Professor Bühler's Introduction, pp. 34 to 37.

⁵ *I.e.* Gaṅgaikondachôlapuram. Compare above, pp. 33 and 64 f.

⁶ *Ind. Ant.* Vol. XX. pp. 276 and 282.

⁷ Above, p. 65 and note 1. In an inscription of the 6th year of Virarâjêndra I. at Tiruvallam (No. 16 of 1890) he is stated to have deprived Sômêśvara [II.] of his necklace: செராம்பையர் கடிகை கண்டிகை அவிழ்த்து (l. 6); compare also *Ind. Ant.* Vol. XXI. p. 283.

⁸ Above, page 114 f.

⁹ The conquest of Koṅkaṇa is attributed to Kulôttuṅga I. in the *Vikkirama-Sôlaṅ-ulâ*; *Ind. Ant.* Vol. XXII. p. 142.

¹⁰ The encounters at Maṅalûr and on the Tuṅgabhadrâ are alluded to in the *Kalīngattu-Parani*, xiii. verse 93, and iv. verse 7.

Śiṅgaṇam seems to refer to the dominions of Jayasimha III., Vikramāditya's younger brother, to whom he had given the office of viceroy of Banavāsi.¹ Other inscriptions assert that Vikkalaṅ and Śiṅgaṅgaṅ had to take refuge before Kulōttuṅga in the western ocean.² It may have been in the course of the war against the two brothers that Kulōttuṅga "captured a thousand elephants at Navilai which was guarded by the *Gaṇḍanāyakas*" (read *Danḍanāyakas*?).³ For, Navilai is probably the capital of Navale-nāḍu, a district of Mysore, which is mentioned in inscriptions at Kaṭṭemanuganahalli and Beḷatūru.⁴ In the *Vikramāṅkadēva-charita* we of course look in vain for an account of reverses experienced by Vikramāditya VI., but are told that he "had once more to extinguish the Chōḷa" before entering his capital of Kalyāṇa,⁵ and that after a long period of peace he again put the Chōḷa to flight and took Kāñchī.⁶

No. 69, of the 14th year, adds that Kulōttuṅga I. put 'the five Pāṇḍyas' to flight and subdued the western portion of their country, including the Gulf of Maṅṅār, the Podiyil mountain, Cape Comorin and Kōṭṭāru. He limited the boundary of the Pāṇḍya country and placed garrisons in the strategically important places of the newly acquired territory, e.g. at Kōṭṭāru. Along with the Pāṇḍya country he conquered Kudamalai-nāḍu, i.e. the western hill-country (Malabar), whose warriors, the ancestors of the Nairs of the present day, perished to the last man in defending their independence. Of special places occupied on the western coast, the *Kaliṅattu-Parani* (xi. verse 71) mentions Viḷiṅam⁷ and Śālai, and the *Vikkirama-Śōḷaṅ-ulā* states that at Śālai Kulōttuṅga I. twice destroyed the ships (of the Chēra king).⁸ The defeat of 'the five Pāṇḍyas' and the burning of Kōṭṭāru are referred to also in an inscription at Chidambaram⁹ and in the *Kaliṅattu-Parani*.¹⁰

Before the 26th year of his reign (No. 72 below), i.e. A.D. 1095-96, Kulōttuṅga conquered the country of Kaliṅga. This expedition is described in detail in the *Kaliṅattu-Parani*. It would fall into the reign of Anantavarman, *alias* Chōḍagaṅga, of Kaliṅganagara (A.D. 1078 to about 1142).¹¹

Rājakēsarivarman, *alias* Rājendra-Chōḷadēva II. or Kulōttuṅga-Chōḷadēva I., had various other names. The Chellūr and Piṭhāpuram plates mention his surname Rājanārāyaṇa,¹² from which the designation of a temple at Bhīmavaram was derived.¹³ Hence certain coins with the legend *Chōlanārāyaṇa* have perhaps to be assigned to him.¹⁴ The *Kaliṅattu-Parani* calls him Kulōttuṅga-Chōḷa, Karikāla-Chōḷa, Virudarājabhayaṅkara,¹⁵

¹ Professor Bühler's Introduction to the *Vikramāṅkadēva-charita*, p. 38, and Dr. Fleet's *Dyn. Kan. Distr.* p. 453 f.

² See above, Vol. II. p. 391, note 7, and Vol. III. p. 119.

³ *Kaliṅattu-Parani*, xi. verse 74.

⁴ *Ep. Ind.* Vol. VI. p. 69 and p. 214 f.

⁵ Professor Bühler's Introduction, p. 38.

⁶ *Ibid.* p. 44.

⁷ According to the late Professor P. Sundaram Pillai, Viḷiṅam is about 10 miles to the south of Trivandrum; *Ind. Ant.* Vol. XXIV. p. 254.

⁸ *Ind. Ant.* Vol. XXII. p. 142. The same exploit is attributed to Rājarāja I. and Rājādhirāja; above, Vol. II. p. 241, and Vol. III. p. 52.

⁹ *Ep. Ind.* Vol. V. p. 104.

¹⁰ Canto xi. verse 69, and canto iii. verse 21.

¹¹ *Ep. Ind.* Vol. V. Appendix, p. 51, No. 358, and p. 52, No. 363.

¹² Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹³ *Ep. Ind.* Vol. IV. p. 230.

¹⁴ *Ind. Ant.* Vol. XXV. p. 321.

¹⁵ Canto vi. verse 14, and x. verse 25, where the context suggests that Virudarāja was a *biruda* of Vikramāditya VI.

Abhaya and Jayadhara.¹ The last name is applied to him in two inscriptions at Chidambaram and Tiruvorriyūr.² An inscription at Pallāvaram³ belongs to the 39th year of Śūṅgandavirtta-Kulōttuṅga-Śōḷadēva, *i.e.* 'Kulōttuṅga-Chōladēva who abolished tolls,' and three later inscriptions⁴ mention the name of the same king. As the *Vikkirama-Śōḷaṅ-ulā* states that Kulōttuṅga I. abolished tolls,⁵ it has to be assumed that Śūṅgandavirtta was another of his surnames. A list of those which appear in his inscriptions in the Telugu country I have given elsewhere.⁶ From his Chōḷa predecessors he inherited the title *Uḍaiyār*, 'the lord.' Later on he assumed the titles *Chakravartin*, 'the emperor,' and *Tribhuvana-chakravartin*, 'the emperor of the three worlds,' which occur first in inscriptions of the 14th and 20th years (Nos. 69 and 71 below), respectively.

Kulōttuṅga's capital was Gaṅgāpurī or Gāṅgakunḍapura,⁷ *i.e.* Gaṅgaikōṇḍachōḷapuram, which had been founded by his grandfather Rājēndra-Chōḷa I. *alias* Gaṅgaikōṇḍa-Chōḷa,⁸ and which had been the residence of the latter⁹ and of Vīrarājēndra I.¹⁰ The city second in importance was Kāñchī.¹¹ An inscription of the 30th year of Kulōttuṅga's reign (No. 73 below) is dated from his palace at Kāñchipuram.

The copper-plate grants state that Kulōttuṅga I. married Madhurāntakī, the daughter of Rājēndradēva of the solar race,¹² and had by her seven sons.¹³ The eldest, Vikrama-Chōḷa,¹⁴ was crowned (most probably) on the 18th July A.D. 1108.¹⁵ The second, Rājarāja II., was viceroy of Vēṅgī from 1077 to 1078 and was succeeded by the third brother, Vīra-Chōḷa.

Kulōttuṅga's queen Madhurāntakī is not mentioned by name in his inscriptions. But she is probably intended by 'the mistress of the whole world' or 'the mistress of the whole earth,' to whom many of his inscriptions refer. An inscription of the 26th year (No. 72 below) gives the names of three additional queens:—Dīnachintāmaṇi, Ēḷisai-Vallabhī and Tyāgavallī. In the 30th year (No. 73 below) Dīnachintāmaṇi seems to have been dead and Tyāgavallī to have taken her place. The *Kalīṅgattu-Parani* (x. verse 55) states that Tyāgavallī exercised equal authority with the king himself.

Kulōttuṅga I. is stated to have reigned for 49 years in the Chellūr plates of his grandson,¹⁶ and for 50 years in the Piṭhāpuram inscription of Mallapadēva.¹⁷ This would carry us to A.D. 1118-19 or 1119-20. Hence he must have appointed his son Vikrama-Chōḷa co-regent during his life-time (in A.D. 1108). The latest epigraphical date of Kulōttuṅga I. is the 49th year of his reign in two inscriptions at Gaṅgaikōṇḍachōḷapuram (No. 80 of 1892) and Acheharapākkam (No. 256 of 1901).

¹ Canto xi. verse 68, and *passim*.

² *Ep. Ind.* Vol. V. p. 105 f.

³ No. 312 of 1901; above, Vol. II. p. 111, note 3, and p. 112, note 7.

⁴ No. 5 of 1899, No. 125 of 1896, and No. 84 of 1897.

⁵ *Ind. Ant.* Vol. XXII. p. 142.

⁶ *Ep. Ind.* Vol. VI. p. 220 f.

⁷ See the *Kalīṅgattu-Parani*, xiii. verse 92, and the *Vikramāṅkadēva-charita*, vi. verse 21.

⁸ *Ind. Ant.* Vol. XXI. p. 323.

⁹ Above, Vol. II. p. 105.

¹⁰ Above, pp. 33 and 64 f.

¹¹ *Ind. Ant.* Vol. XIX. p. 333. and *Vikramāṅkadēva-charita*, Introduction, pp. 35 and 44.

¹² This was probably the Chōḷa king Parakēsarivarman, *alias* Rājēndradēva (p. 58 above), whose reign commenced (approximately) on the 28th May A.D. 1052 (*Ep. Ind.* Vol. VI. p. 24).

¹³ Above, Vol. I. No. 39, verse 12 f., and *Ep. Ind.* Vol. V. No. 10, verse 11 f.

¹⁴ *Ind. Ant.* Vol. XIV. p. 55.

¹⁵ *Ep. Ind.* Vol. IV. p. 266.

¹⁶ *Ind. Ant.* Vol. XIV. p. 55.

¹⁷ *Ep. Ind.* Vol. IV. p. 227.

No. 64.—INSCRIPTION AT TIRUVORRIYUR.

This inscription (No. 106 of 1892) is engraved on the west and south walls of the first *prākāra* of the Ādhipurīśvara temple at Tiruvorriyūr in the Saidāpēt tāluka of the Chingleput district.¹ The name of the temple is derived from *Ādhipura*,² i.e. 'the mortgage-village,' which is the Sanskrit equivalent of *Orriy-ūr*. That this Śiva temple is a very ancient one, follows from the fact that Orriyūr is mentioned by each of the three authors of the *Dēvāram*.³

Like the two next following inscriptions (Nos. 65 and 66), this one is dated in the 2nd year of the reign of Rājakēsarivarman, *alias* Rājēndra-Chōladēva (II.). From the Chellūr plates of Vira-Chōda⁴ we know that Rājēndra-Chōda was the original name of Kulōttuṅga I., who is distinguished from his maternal grandfather Parakēsarivarman, *alias* Rājēndra-Chōla I., by the surname Rājakēsarivarman. That the Rājēndra-Chōla of this inscription is identical with Kulōttuṅga-Chōla I. follows from its historical introduction, which mentions the capture of elephants at Vayirāgaram and the conquest of the king of Dhārā at Śakkarakōṭṭam. The first of these two deeds is also referred to in the later inscriptions of Kulōttuṅga I.⁵ And both these and the *Kalīngattu-Parani* report that he conquered Śakkarakōṭṭam when still a *Yuvarāja*.⁶ Further the subjoined inscription says that he took possession of the eastern country, by which his original dominion, the country of Vēṅgi,⁷ may be meant. Perhaps he took Vēṅgi from his uncle Vijayāditya VII., who appears to have received it from the Chōla king Vīrarājēndra I.⁸ The southern limit of the dominions of Rājēndra-Chōla II. in the second year of his reign is perhaps roughly indicated by a line connecting Tiruvorriyūr, Tiruvālaṅgādu and Kōlār, the localities of the inscriptions Nos. 64 to 66. The subjoined inscription implies that he felt himself already at that time as a member of the Chōla family to which his mother and grandmother belonged,⁹ and not as an Eastern Chālukya, because it mentions as his crest the tiger, and not the boar. But he cannot yet have taken possession of the Chōla country on the banks of the Kāvērī. For, his victory over the Kuntala king (Vikramāditya VI.) and his accession to the Chōla throne are referred to only in later inscriptions of his, and in these he bears the new name Kulōttuṅga, which, to judge from verse 11 of the Chellūr plates,¹⁰ he assumed on the very occasion of his coronation as Chōla king and after his victory over Vikramāditya VI.¹¹

The purpose of this inscription is to record that a general, whose name we know already from an inscription of Adhirājēndra,¹² granted 240 *kāṣu*, which the temple authorities employed for purchasing certain land from five villages. Three of these belonged, like Tiruvorriyūr itself, to Pulal-nādu, a subdivision of Pularkōṭṭam; one to a sub-

¹ No. 27 on the *Madras Survey Map* of that tāluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 176, the name is erroneously spelt 'Tiruvattiyūr.'

² This name occurs in a short Sanskrit inscription of Kulōttuṅga I. at Tiruvorriyūr; *Ep. Ind.* Vol., V. p. 106.

³ See above, Vol. II. pp. 152, 252 and note 9; and *Ep. Ind.* Vol. III. p. 277 f.

⁴ Above, Vol. I. p. 52.

⁵ See above, Vol. II. p. 235.

⁶ See *ibid.* p. 230 and note 4.

⁷ See above, Vol. I. p. 51.

⁸ See above, p. 128, note 9. ⁹ See, e.g., the Table in Vol. II. p. 232. ¹⁰ Above, Vol. I. p. 59.

¹¹ This view is supported by the fact that the *Vikramāṅkadēvacharita* does not yet call him Kulōttuṅga, but Rājiga, which is a familiar abbreviation of his original name Rājēndra-Chōla; see above, Vol. II. p. 231.

¹² Above, No. 57, text line 6 f.

division of Puliyûr-kôttam; and the last to Elumûr-nâdu. Both Pulal¹ and Puliyûr² now belong to the Saidâpêt tâluka. Pulal-nâdu must have comprised the north-eastern portion of that tâluka, where we find Tiruvorriyûr and two of the three other villages which the inscription locates in Pulal-nâdu, *viz.* Maṇali³ and Âmbilavâyil.⁴ Elumûr-nâdu owes its name to Elumbûr (Egmore), now a portion of the city of Madras.

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] [கி]ரு மன்னி வி[ள]ங்குமிருகு[வ]டனைய தன் தொ[ளு]ம் வாளு-
 னுணையெ[ன]க்கொளவர் வஞ்சனை [க]டக⁵ வரிசாகரத்துக்கு[ஞ்]சாக்குழாம் பல
 வாரியெஞ்சலில் சக்கரக[ர]ாட்டத்து[ந்]தராவரசனை[த்தி]க்கு நிகழ[த்]திறை கொ-
 ண்ட[ரு]ளி அ[ரு]க்கருதையத்தாசை[யி]வி[ரு]க்குங்கமலப[னை]ய நிலமகந்த[ன்னை]
⁶ முன்[னி]ர்க்கு[ளி]த்தவன்னு[ள்] திருமாலாதிக்க[மு]வாகி⁷ [ய]ர[து]ஞ்சனியா
 வகையின்தெடுத்த[ன்] குடை [நி]ழந்திழ⁸ இன்புறவி[ரு]த்தித்திகிரியாம்⁹ புசி-
 யாந்திசைதொ[று]ம் நடாத்திப்பு[க]ழுந்த[ரு]மமும் புவிதொறும் நிறு[த்]தி¹⁰ வி-
 மு[கி]யாகமு[ம்] மா[னமு]ங்க[ரு]ணையும் உரிமைச்சந்தரமாக[ப்]பிரி[ய]ரத்தலநிகழ
 [ச]ய[மு]காணும்¹¹ [வி]ற்றி[ரு]கு குலமணி[ம]குடமு[றை]மையில் சூடித்த[ன்] கழல்
 [த]ராதிபர் [கு]டச்செங்கொல் நாவலம்புவிதொறும் நடாத்தி[ய] கொ நாஜகெவரி-
 வநூரா[ன] உ[ன]டயார் ஸ்ரீராஜேசு[சொ]ழ[தெ]வர்க்கு யாண்டு இரண்டாவது ஜயந்-
 கொண்டசொழமண்டலத்துப்புழற்கொட்ட[த்து]ப்புழ[ல்]நாட்டு[தெ]த்திரு[வொ]ற்றி[யூ]ர்
 உடையார் கோயிலில் காரா[ணை]விட¹²
 ரகாட[து]க்கு வெ[ண்]டும் நிவ[க]ங்களு[க்கு] வெ[ண]புதி[க]ள் [சொ]ழ[மண்]-
 [ட]லத்து உய்க்கொண்டார்[வ]ளநாட்டுத்திரமுர்நாட்டு¹³ நட[ர்] கிழார்
 நாஜநாஜன் பரகிருபரா[க]வநாரா[ன]¹⁰ விசொழி[ள]ங்கொவெனார் இத்தெவர்
 பண்டாரத்து ஒக்கின அன்றாடு நற்காச இருநாற்று நாற்பது [||*]
 இக்காச இருநாற்று நாற்பதும் இத்தெவர் பண்டாரத்து [||*]க்கி
 இக்காச[க்கு] [இ]க்கெவதா[ன]ம் புழற்கொட்டத்துப்புழல்நாட்டு ம[ண்]வியான
 சிங்கவிஷா[ச்ச]த[வெ]கிமங்கலத்து வவெயொ[மும்] இன்னாட்டு [ஆ]ம்-
 பிலவாயிலும் இகணையுரும் புவிபூர்க்கொட்டத்துத்துடர்மு[ன்]னிராட்டு வெ[ழ]சா-
 [ற்]தும்¹⁴ [எ]ழுமுர்நாட்டுப்பிர[ய]பு[ர]க்க[து]ம்¹⁵ ஊரொம் நி[வ]வியை-
 2 வணக்கைய[யெ]ழுத்து [||*]¹⁶

TRANSLATION,

Hail! Prosperity! With his arms which resembled two mountains, (*and between*) which the goddess of prosperity permanently rested and shone, and with (*his*) sword as (*only*) helps, (*the king*) overcame the treachery of (*his*) enemies; carried off many herds of

¹ See above, p. 76, note 15.

² See above, p. 49, note 9.

³ No. 26 on the *Madras Survey Map* of the Saidâpêt tâluka.

⁴ Now Âmulavâyil, No. 23 on the same map.

⁵ Nos. 65 to 67 read கடகூ.

⁶ Read முன்னிர்.

⁷ Nos. 65 to 67 add எடுத்தன்ன.

⁸ Read கீழ்.

⁹ No. 66 reads திகிரியும் [பு]வியுந்.

¹⁰ Read வீர.

¹¹ Read வீற்றி.

¹² Read விடங்ககெ[த]வர் [கி]ருச்சாகாட as in line 4.

¹³ Read கிராமுர்நாட்டு in accordance with No. 57 above, text line 6. In text line 7 of the same inscription fill up இளங்கொவெனாரும் on the strength of the present inscription.

¹⁴ Read எழுமுர்.

¹⁵ Read பிரயபாக்கத்தும் or பிரையபாக்கத்தும் as in lines 3 and 4.

¹⁶ I consider it unnecessary to publish the remaining three lines, which contain details of the land sold by each of the five villages mentioned at the end of line 1.

elephants at Vayirâgaram (Vajrâkara); and was pleased to levy tribute (*which*) illuminated (*all*) directions from the king of Dhârâ at the rich¹ Śakkarakôṭṭam (Chakrakôṭṭa). (*He*) gently raised, without wearying (*her*) in the least, the lotus-like goddess of the earth residing in the region of the rising of the sun,²—just as (*the god*) Tirumâl (Vishṇu), having assumed the form of the primeval boar, had raised (*the earth*) on the day when (*she*) was submerged in the ocean (*by the demon* Hiranyâksha),—and seated (*her*) under the shade of his parasol, (*where she*) experienced delight. (*He*) made the wheel (*of his authority*) and the tiger(*-banner*) go in every direction and established (*his*) fame and justice in every country. While valour, liberality, pride and compassion, as (*his*) intimate relatives, were resplendent on the undivided³ earth, he took his seat (*on the throne*) with (*the goddess of*) victory and put on by right the jewelled crown of (*his*) family. While the rulers of the earth bore his feet (*on their heads*), (*he*) wielded the sceptre in every (*quarter of the*) beautiful continent of the *nâval* (tree).⁴

In the second year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Śrî-Râjendra-Śôladêva,—the general (*sênâpati*) Râjarâjaṅ-Paranriparâkshasânâr, *alias* Vîra-Śôla-Iṅgôvêlâr, the headman of [Nad]âr in Tiraimûr-nâdu, (*a subdivision*) of Uyyakkondâr-vaṅnâdu, (*a district*) of Śôla-maṅḍalam, deposited — for the expenses required for anointing (*the idol of*) Kârânai-Vidaṅgadêvar in the temple of the god of Tiruvorriyûr in Puḷal-nâdu, (*a subdivision*) of Puḷarkôṭṭam, (*a district*) of Jayaṅgonda-Śôla-maṅḍalam, — in the treasury of this god two hundred and forty good⁵ *kâsu* current at the time. After these two hundred and forty *kâsu* had been deposited in the treasury of this god, (*the following*) deed of sale of land was drawn up in writing against (*the receipt of*) these *kâsu* by us, the assembly of Maṅali, *alias* Simhavishṇu-chaturvêdimangalam,⁶ a *dêvadâna* of this (*temple*) in Puḷal-nâdu, (*a subdivision*) of Puḷarkôṭṭam, and by us, the villagers of Âmbilavâyil and Igaṅaiyûr in the same *nâdu*, of Vêlasârû in Tudarmunṇi-nâdu, (*a subdivision*) of Puliyûr-kôṭṭam, and of Pirayapâkkam in [E]lumûr-nâdu.

No. 65.—INSCRIPTION AT TIRUVALANGADU.

This inscription (No. 14 of 1896) is engraved on the east wall of the second *prâkâra* of the Vaṭâranyêśvara temple at Tiruvâlaṅgâdu, a village in the Kârvêṭnagar Zamîndârî, 3 miles north-north-east of the Chinnamapêt Railway Station. The present name of the temple is derived from *Vaṭ-âranya*, 'the banyan forest,' which is the Sanskrit equivalent of *Âlan-gâdu*. In Tiruñâṅasambandar's *Dêvâram* the place is mentioned by the name Paḷaiyaṅûr-Âlaṅgâdu, *i.e.* 'Âlaṅgâdu (near) Paḷaiyaṅûr.' And the subjoined inscription speaks of it as "Tiruvâlaṅgâdu (near) Paḷaiyaṅûr in Paḷaiyaṅûr-nâdu, (*a subdivision*) of Mênmalai."⁷ Paḷaiyaṅûr is found on the *Madras Survey Map* of the Kârvêṭnagar Zamîndârî; it is close to Tiruvâlaṅgâdu and 3 miles north-east of the Chinnamapêt Railway Station. According to another inscription at Tiruvâlaṅgâdu (No. 16 of 1896), Mênmalai, the district to which Paḷaiyaṅûr-nâdu belonged, was included in Jayaṅgonda Śôlamandalam.

¹ Literally 'not deficient.'

² *I.e.* he conquered the eastern country.

³ *I.e.* not shared in by other kings.

⁴ *I.e.* Jambûdvîpa. *Nâval* is the Tamil equivalent of *jambû*; compare above, Vol. II. p. 253.

⁵ *I.e.* of full weight; compare p. 111 above.

⁶ This surname may go back to the Pallava king Simhavishṇu; see above, Vol. II. p. 344.

⁷ Mênmalai or (with *sandhi*) Mênmalai means 'the Western hills.'

The historical introduction and the date of this inscription are identical with those of No. 64. The inscription records that Râjendra-Chôla II. issued an order to the effect that twenty-five families of Śāṅkarappâḍi should be settled on the land of Tiruvālaṅgâḍu, that the new settlement should be called Râjendra-Śôlappâḍi (after the name of the king), and that the settlers should have the duty of looking after fifteen lamps of the temple.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி விளங்கும் இருகுவடனைய தகொளும் வாளுனூணையெநகெழலர்¹ வருசனை கடனு வயிராகாத்து குஞ்சாகுழாம் பல வாரி² அஞ்சலிச்சகரகொட்டத்து தா[ர]வரைசனைக்கிடு நிகழத்திறை கொண்டருளி அருகதுதையத்தாசையி[வி]ருகும் கமலமனைய³ நிலமகள் தந்னை⁴ [மு]க்கீர்கு[ளி]த்தவன்[னூள் திருமாலா[தி]-
- 2 கெழலாகி எடுத்தந்ந யாதும் சலியா வகை இவ்விதெடுத்து தக் குடை நிழல் இன்புற இ[ரு]த்தி ஓர் தியும்⁵ புன்[யு]கிசைதொறும் செலுத்தி புகழுகருமமும் புவிதொறுநிலுத்தி வீரமும் திய[ர]க[மு]மாந[மு] கருணையும் [உ]ரிமைச்சுற்ற[மு]ரகீப்பியர்த்தவநிகழ⁶ சயமும் தாதும் வீற்ற[ரு*]னூ குலமணி[மு]துடமுறைமையிலச்சுடி தன் கழல் தரா-
- 3 திலர் கு[ட]ச்செ[ங்]கொல் நாவலம்புவிதொறுநடாத்திய கொவிராஜகெசரிவநூராக உடையார் ஸ்ரீநாஜெஜரசொழிவெற்கு யாண்டு இரண்டாவது ஜயங்கொண்ட-சொழமண்டல[த்]து மணையி[ற்]கொய்த்து புரிசைநாட்டு[ச்]சிவபுரத்துப்பகவிருக்கையி[ல்]த்திருவமு[து]⁷ செய்தருள[ாயி]ரு[ந்]து மென்மலைப்பழைய-
- 4⁸ [னு]நாட்டுப்ப[ழைய]னூர்⁹ திருவ[ர]வங்காடுடைய லேறாஜெ[வ]ர்க்கு இவ்வூர் நிலத்திலை [ர]ஜெஜரசொழிப்ப[ர]டிபெ[ன்]னும்⁹ பியரால் இருபத்தை[ஞ்சு] சங்கரப்பாடிக்கு[டி] எ[ந்]றிப்பதிநஞ்சு திரு[ந]காவிளக்குக்கு வெண்டும் எண்ணையட்டி எரிக்கப்பண்ண வெண்டுமெ[ன்]று நம்-
- 5 கன்மிகளில் வீரசொழிப்பல்லவரையன் நமக்குச்சொன்னமை[ம]யில் இருபத்தை[ஞ்சு] சங்கரப்பாடிக்குடியும் இத்தெவர்க்குத்திருவிளக்கெண்ணையட்டக்கடவர்களாக நாடெகுத்தொமெ[ன்]று திருமந்திரவொ-
- 6 லை அருமொழிவிழுப்பரயர் எழுத்திறைப்புகுந திருவாய்க்கெழ்வி[ப்]படி இத்தம்மத்துக்கு அழிவு செய்வார் திருவாணை ம[று]த்தாரொள்[று] கல் வெ[ட்]டுக[வெ]ந்து அகிகாரிகள் நாங்கொற்ற[க்]கடம்பன் எ[வ்] இ[ர]ங்க[ந]ரான வீரசொழிப்-
- 7 பல்லவரையர்க்கு குடிக[ளு]க்கு குடி இ[ரு]க்கையு[ம்] கந்து மெய பா[ழும்] த[ண்]ணி[ற்]கு[ளம்] தடாக[மு]ம் சுடுகா[டு]ம்¹⁰

TRANSLATION.

(Line 3.) Hail! Prosperity! In the second year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Râjendra-Śôlâdêva, who *ŕc.*¹¹— the following royal order

¹ No. 64 reads க்கொளவர் வஞ்சனை.

² No. 64 reads யெஞ்சலில். Probably the reading intended in the present inscription is the same as in No. 67: அஞ்சலில் சக்கரகொட்டத்து, 'at Śakkarakôṭṭam (whose inhabitants were) fearless.'

³ The க of மகள் is engraved below the line.

⁴ Read முன்னீர்.

⁵ No. 66 reads திகிரியும்.

⁶ No. 64 reads மாக[ப்]பிசி[ய]ரத்தல.

⁷ The ப after சிவபுரத்து is engraved above the line.

⁸ Read னூர்.

⁹ Read பாடியென்னும்.

¹⁰ This line and the remaining two lines which are preserved are much damaged.

¹¹ The historical introduction of this inscription is the same as in No. 64.

was received with the signature of the royal secretary (*tiru-mandirav-ôlai*) Arumoli-Vilupparayar:—“While (*we*) were dining in the day-residence (*pagal-irukkai*) at Śivapuram in Purisai-nâdu, (*a subdivision*) of Maṇaiyirkôttam,¹ (*a district*) of Jayaṅgonda-Śôla-maṇḍalam, (*and*) when Vîra-Śôla-Pallavaraiyan, (*one*) among our officials (*kanmi*), submitted to us that twenty-five families of Śaṅkarappâdi should be settled on the land of this village, (*that this settlement should be called*) by the name of Râjêndra-Śôlappâdi, and that (*they*) should supply the oil required for, and keep burning, fifteen perpetual lamps (*in the temple*) of Mahâdêva at Tiruvâlaṅgâdu (*near*) Palaiyaṅûr in Palaiyaṅûr-nâdu, (*a subdivision*) of Mênmalai,— we granted that the twenty-five families of Śaṅkarappâdi should supply lamp-oil to this god.”

(L. 6.) Accordingly, the magistrate (*adhikârin*) Nângorra-Kaḍamban ordered:—“Let it be engraved on stone that those who shall cause injury to this charity will have disobeyed the royal order.”

No. 66.—INSCRIPTION AT KOLAR.

This inscription (No. 131 of 1892) is engraved on the east wall of the Kôlâramma temple at Kôlâr in the Mysore State. In the Chôla inscriptions of the temple the goddess is called Piḍâri,² and Kôlâr itself Kuvalâlam. As the traditional capital of the Gaṅga family it is mentioned under the names of Kuvalâlapura,³ Kôlâlapura and Kôlâhalapura.⁴ According to the subjoined inscription (l. 5) it belonged to Kuvalâla-nâdu, a district of Vijayarâjêndra-maṇḍalam.

The historical introduction and the date of this inscription are identical with those of Nos. 64 and 65. The inscription records that an officer named Vîraśikhâmaṇi-Mûvêndavêlâr inspected the temple and appointed a committee,⁵ which seems to have made allotments to various shrines included in the temple. The temple revenue had been originally paid by the temple villages in gold coins (*mâdai*), but was subsequently converted into supplies of paddy. We learn that one *mâdai* corresponded to two *kâsu* (l. 11) and that one *kâsu* purchased about $2\frac{3}{4}$ *kalam* of paddy (l. 11 f.). In the Tiruvallam inscription of Adhirâjêndra one *kâsu* corresponds to four *kalam* of paddy.⁶ The Tanjore inscriptions of Râjarâja I. and Râjêndra-Chôla I.⁷ fix the interest per *kâsu* at 3 *kuruni* of paddy or one eighth *kâsu*, from which it follows that one *kâsu* corresponded to 24 *kuruni*, i.e. 2 *kalam*. This shows that the prices of grain must have varied considerably either according to the locality or at different times.

The preserved portion of the inscription consists of 28 lines. At the end of each of the lines 1 to 7 a few syllables are lost; at the end of line 8 much more is lost; and from line 9 it is impossible to supply the missing portions of each line. To give a general idea of the contents of the inscription, I am publishing the text as far as line 13, but am quoting also from the unpublished portion in the following list of shrines to which allotments were made:— Vîrabhadradêva (l. 12), Brahmâṇi, Îśvarî (l. 13), Vaishṇavi (l. 14),

¹ This district is the same as Maṇaiyirkôttam or Maṇaviṛkôttam in Vol. I. p. 147.

² Compare above, p. 9 and note 6. Piḍâri is evidently a corruption of Bhaṭṭârikâ, a name of Durgâ.

³ Above, Vol. II. p. 380.

⁴ See *Ep. Ind.* Vol. IV. p. 200, note 1.

⁵ One of the members of this committee is also referred to in the Tiruvallam inscription of Adhirâjêndra; see below, p. 139, note 2.

⁶ See page 117 above.

⁷ Above, Vol. II. No. 9, paragraphs 5 and 6, and No. 26, paragraphs 4 and 5.

Indrānī (l. 15), Gaṇapati (l. 16), Chāmundêśvarī of the chief shrine (*mūlasthāna*) (l. 17), Kshêtrapāladêva, Mahâśâstâ¹ (l. 18), Sūryadêva (l. 19), Yôgini and Yôgêśvara (ll. 24 and 27). At the worship of the two last deities intoxicating drinks (*madya-pāna*) were consumed.²

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திரு மன்னி விளங்குமிருகு[வடனைய] தந் தொளும் வாளுநுணை-
யெனக்கெழ³
- 2 னை க[ட]னு வயிராகரத்துக்குஞ்சாக்குழாம் பல வாரி அஞ்சலி⁴ சக்கரகொட்டத்துத்-
தாராவ[ர]ச[னை]த்திக்கு நிகழத்திறை கொண்டருளி அ[ரு]க்கனுவையத்தாசையி-
விருக்குங்கமலமனைய நிலமகள்தன்னை முன்[னி]⁵
- 3 வந்காள் திருமாலாதிக்கெழலாகியெடுத்த[ன்*]னவியாது[ஞ்சலியா [வ]கையின்தெடுத்து-
த்தன் குடை கிழலிவின்புற இருத்தித்திரியும் [பு]லியுண்சைதொழநடாத்திப்-
புகழுகருமமுமும் புவிதொழும் நிறுத்தி [வீ]ரமுடியாகமுமானமுங்கருணையும்
உரிமைச்⁶
- 4 யாத்தலகிகழ ஜ[ப]முனானும் வீற்றிருநு குலமணிமகு[ட]முறையிற்குடித்தன் கழல்
தராதவர் குடச்செங்க[ெ]கால் நாவலம்புவிதொழும் நடாத்திய கொ னாஜகெவரி-
வநூரான [உடை]யா[ர்*] [ஸ்ரீ]ராஜேசுரசொழுவெவர்க்கு யாண்டு இரண்டாவது
அதிகாரி⁷
- 5 [மு]ண்ட[வ]த்துக்காவியூர்க்கொ[ர]ட்டத்து[ப்]பெ[ரு]ம்புலியூர்க[ர]ட்டுப்பாண்டியம்பாச்சுத்-
து[ப்]பாண்டியம்பாக்கமுடைய[ன்] அப[ப]ல[வ]ந் திருப்[ெ]பாணையாரான வீர-
சிகரமணி[மு]டு[க]வெள[ர]ர் வினையராஜேசுமுண்டலத்துக்குவளாகை⁸
- 6 த்துப்பிடாரியா[ர்] கெ[ர]யிலினுள்ளால் திருச்சுற்றமுண்டபத்துக்கொயிற்[க]ரும[மு]ர-
ராயாவிருநு இத்தெவர் [ெ]வதாநமான [ஊ]ர்களால் வ[க] ம[ர]டை நெல்-
லாக்கி இத்தெவர்க்கும் பகிபாதமுலப்பட்டுடைய⁹
- 7 பலபணி நிவகக்கார[ர்*]க்குமும் நிவ[க]ஞ்செ[ய]த்த படி உண்டொவென்று இத்தெவர்-
க்கு மாடாபத்தியஞ்செ[ய]கிற கன்னாடகபண்டிதரை[யும்] ¹⁰பதி[ப]ரதமுலப்பட்டு-
டைப்ப[ஞ்சா]சாரியத்தெவகநிகையுங்கெட்க உடை[ய]ரர் [ஸ்ரீ]¹¹
- 8 முடிவர்க்கு யாண்டு இரண்டாவது வரை[யும்] நிவகஞ்செ[ய]த்தில்லை[ெ]யன்று
[ெ]சால்ல [ெ]மற்படியாரக்கையும் புரவு[வ]ரி[திணை]களத்து [மு]க[ெ]வ[ட]டி
வை[ய]யூர்க்கொ[ர]ட்டத்து [ஆ]ரணி நிலை மும்முடிசொழ[ந]வ்வூர் இளை¹²
.
- 9 வெளாள் கணபுரமான திருபசிக[ர]மணிவிழு[ப்ப]ரை[ய]னை [ை]ய[ய]த்த[க்கெ]ர் .
னு அதிகாரிகள் வீரசிகாமணிமு[வெ]ள-
வெளா

¹ See above, p. 9 and note 5.

² யொயிதியொமெவாரவ[ெ]ஜெக்கு மத்திய[ப]ாநம் இருகலத்தினால் தெற்கலம் (l. 27), "one *kalam* of paddy for two *kalam* of intoxicating drinks for the worship of Yôgini and Yôgêśvara."

³ See above, p. 135, note 1.

⁴ See above, p. 135, note 2.

⁵ Read முன்னீர்க்குளித்த.

⁶ No. 64 reads உரிமைச்சுற்றமாக[ப்]பிரி.

⁷ Read அதிகாரிகள் ஜயங்கொண்டசொழமுண்டலத்து and compare above, Nos. 4 and 10, where Kāliyūr-
kôṭṭam is mentioned as a district of Jayaṅṅṅa-Chôṭṭa-maṅṅalam.

⁸ Read நாட்டுக்குவளாலத்து in accordance with unpublished inscriptions of the same temple.

⁹ Read மூலப்பட்டுடைப்பஞ்சாசாரிய.

¹⁰ Read மூல.

¹¹ Read ஸ்ரீராஜேசுரசொழ.

¹² See below, p. 139, note 2.

- 10 மாடை தூற்றெண்பத்தெழு முன்று¹ மா |— பாக்கம்பன்[ளி] மாடை இருதூற்ற
இரண்டெ மாகா[ணி] ||— [அ]றையூர் மாடை பத்தையெ ஒருமாவை[ர ||—]
[கீச].
- 11 [சை]ட ஜஞ்[னூற்]றெரு[ப]த்[தெ]ழு மு[ன்று]¹ ம[ரக்காணியின]ல்² மாடை
ஒன்[று]க்கு காச இரண்டாக காச ஆ[யி]ரத்து முப்பத்து நாவெ மும்மா-
வரைக்கு காரொன்[று]க்கு [ர]ர[ஜ]³
- 12 [க*][வ]நெ [தூணி]யினுல் கலங்கலநெ தூணி நானாழி வாசி எற்றி அநமெ[ர]ழி-
தெ[வ]ன் ப[ர]க்காராவ் நெல்லு இரண்டாயிரத்தெண்ணூறறு நார்பத்து முக்-
கலநெய் இற[தூ]ணி மு[க்]குமுணிக்கும் கீவ[சு]ஞ்செ[ய*]த படி |— ⁴வீர-
வ[சு]டு[உ]காக்கு ஸனி⁵
- 13 நாலு[ம்] |— ஸ்ரஹா[ண்]யார்க்கு ஸ[னி]⁵ ஒன்றுக்கு திருவமுதரிசி
நானாழியும் சுநி[ய]முது இரண்டும [அ]டைக்காயமுது இரண்டும இலையமுது
நாலும் |— ார[ஸ]நியார்க்கு [ஸனி]⁵ ஒன்றுக்கு திருவமுதரி[சி]

TRANSLATION.

(Line 4.) Hail ! Prosperity ! In the second year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôladêva, who *etc.*⁶— when the magistrate (*adhikârin*) Ambalavan Tiruppondayâr, *alias* Viraśikhâmani-Mûvendavêlâr, the lord of Pândiyambâkkam⁷ (and a native) of Pândiyambâkkam in Perumbuliyûrnâdu, (a subdivision) of Kâliyûr-kôttam,⁸ (a district) of [Jayangonda-Śôla]-mandalam, was examining the affairs of the temple in the *mandapa* enclosing the temple of Piḍâriyâr at [Kuvaḷâlam] in Kuvaḷâla-nâdu, (a district) of Vijayarâjêndramandalam, (he) asked the *Kaṇṇâḍaya-Pandita*⁹ who was the superintendent of the *matha*¹⁰ of this god,¹¹ the *Pañchâchârya* (who wears) a silk garment (*in honour*) of the feet of the god,¹² and the *Pûjâris* (*kaṇmi*) of the god:— “Have allotments been made to this god, [to the *Pañchâchârya*] (who wears) a silk garment (*in honour*) of the feet of the god, and to the various temple servants,¹³ after the (payments in) gold coins (*mâdat*) accruing from the villages which are *dêvadâmas* of this god were converted into (*supplies of*) paddy ?”

(L. 7.) The answer was:— “No allotments have been made until the second year (of the reign) of the lord [Śrî-Râjêndra-Śô]ladêva.”

¹ Read முன்று.² See below, page 139, note 4.³ Read ராஜகேவலியாரல்.⁴ Read வீர.⁵ Read ஸனி.⁶ The historical introduction of this inscription is the same as in No. 64.⁷ No. 215 on the *Madras Survey Map* of the Arcot tâluka.⁸ The same district is mentioned above, Vol. I. Nos. 84, 85, 147 and 148, and Vol. III. p. 2. One of its subdivisions, Vippêḍu-nâdu (Vol. I. p. 117 and Corrigenda on p. 184; *Ep. Ind.* Vol. VI. p. 228), is named after the modern Vippêḍu, No. 59 on the *Madras Survey Map* of the Conjeeveram tâluka. Another of its subdivisions, Pâgûr-nâḍû (above, Vol. III. p. 2), is probably named after Pâvûr, No. 247 on the *Madras Survey Map* of the Arcot tâluka. Uttarapmêrûr formed a separate subdivision of it; see above, p. 3 and note 6.⁹ As Kôlâr is situated in the Kanarese country, the head of the *matha* was naturally a *Kaṇṇâṭaka Brâhmana*.¹⁰ மாடாபத்தியம் is the same as *mâthâpatya* in Dr. Kittel's *Kannaḍa-English Dictionary*, p. 1232.¹¹ In reality the deity of the temple was not a god, but the goddess Piḍâri.¹² The same term occurs in two Tanjore inscriptions (above, Vol. II. No. 21, paragraph 2, and No. 68, paragraph 2) and in an inscription at Pallâvaram (*ibid.* p. 111, note 3). Regarding *pâdamûla* see *Ep. Ind.* Vol. IV. p. 254, note 4.¹³ For தீவந்தக்காறர் see above, Vol. II. p. 278, note 2.

[தி]க்கு கீகழத்திறை கொண்டருளி அருக்க[ன்] உ[ன]தயத்தாசையிலிருக்கும்
கமலமனைய கீலமகடன்னை மு[ன்னி]ர்க்கு[னி]த்தவன்னை¹ த[ரு]மால் கெழலர்-
பெடுத்தன்ன(ன) யாது சனியா வ[ன]கயினிதெம[த்]துத்[த]ன் குடை² கீழற்க-
ழின்புறவி[ரு]த்தி (|—)

2 திகர்தியும்³ புலியுணிகைதொறு[ந]டாத்தி⁴ விரமுஜியாகமும் மானமுங்கருணைய[முரி]-
மைச்சுற்றமாகப்பிரியாது [நி]கழச்சு[மு*][க]ர[தும்] ⁵வீற்றி[ரு*]கு குலம[ணி]-
மகுடமுறை[கை*]மசில் குடித்தன் கழல் தராதிவர் குட செங்கொல் [ந]ரவ[ல]⁶
. [ந]டாத்தி⁴ விரவி[ரு*]ஹாவனத்து புவனமுழுதுடையாளொடும்
வீற்றிருகுருளி[ன]⁷ கொவிராஜகெசரி[வ*]நூரான உடையார் பூரொஜெகூரசொழி-
பெவற்கு⁸ யாண்டு ந. [ஆ]வது (|—) [ஐ][ய*]ந[கெ]சண்டசொழமண்டலத்து
செங்காட்டுக்கொட்டத்து (|—)

3 ⁹மா[க]ணுர்காட்டு லொமங்கல[மு]ரான ராஜ[ஸ்ரி]வாணீ ஹவெஜிமந்[க*]லத்து¹⁰
மஹாலலையொம்¹¹ எங்களுர்த்திருச்சித்தூகூடத்தாழ்வ[ர]ாக்கு குவபூவத் ஸ்ரீலா-
லெலெவெ செய்த [ப]ரிசா[வ]து [ப*]¹²

TRANSLATION.

Hail! Prosperity!¹³ In the 3rd year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôladêva, who was pleased to take his seat on the throne of heroes together with (*his queen*), the mistress of the whole world,— we, the great assembly of Sômaṅgalam, *alias* Râjaśikhâmani-chaturvêdi-maṅgalam, in Mâgaṇûr-nâdu, (*a subdivision*) of Śêngâtṭu-kôṭṭam, (*a district*) of Jayaṅgonda-Śôla-maṅdalam, drew up the following writing on stone, to last as long as the moon, in favour of the lord of the holy Chitrakûṭa (*temple*) in our village. . . .

No. 68.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 17 of 1893) is engraved on the north wall of the Pândava-Perumâl temple at Conjeeveram. The ancient name of the temple was Tiruppâdagam (I. 3), and it is mentioned under the name of Pâdagam in the *Nâlâjiraprabandham*.

The date is the 5th year of the king, who is now styled Kulôttuṅga-Chôladêva (I.), while in the inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77) he still bears the name Râjêndra-Chôladêva (II.).

The new inscription refers to his early victories at Śakkarakôṭṭam and Vayirâgaram.¹⁴ It then states that he vanquished the king of Kuntala, *i.e.* the Western Châlukya king Vikramâditya VI., that he crowned himself as king of the country on the banks of the Kâvêri, *i.e.* of the Chôla country, and that he decapitated an unnamed Pândya king. An inscription of the 6th year of his reign¹⁵ adds nothing new to these statements.

¹ Read குளித்த.

² Read கீழி.

³ Read திரியும்.

⁴ Read வீர.

⁵ Read வீற்றி.

⁶ Restore நாவலம்புவிதொறும்.

⁷ Read வீற்றிருந்தருளின.

⁸ Read ராஜெகூரசொழி.

⁹ Read மாகணுர்.

¹⁰ Read ஹவெஜிமந்.

¹¹ Read எங்களுர்.

¹² The remainder of line 3 and the following 3 lines mention several pieces of land which were assigned to the temple for its various requirements. I consider it unnecessary to publish this portion of the inscription.

¹³ The historical introduction of this inscription is the same as in No. 64.

¹⁴ See page 132 above.

¹⁵ On the south wall of the Śmasânêśvara shrine in the Êkâmranâtha temple at Conjeeveram (No. 1 of 1893). This inscription is much obliterated and is therefore left unpublished.

The subjoined inscription records that a merchant of Kāñchipuram provided the temple with a flower-garden and purchased from the villagers of Ōrirukkai some land for the benefit of the gardeners. I cannot find Ōrirukkai on the map; but it must be looked for near Uttiramēlūr¹ (L. 4) in the Madurāntakam tāluka of the Chingleput district. As boundaries of the land granted, the inscription mentions also the river Alichchiyāru and apparently the village of Śāttamaṅgalam. A village of this name² I find 8 miles east of Madurāntakam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [4]கழ் சூழ்சு புணரி அகழ் சூழ்சு புவிவில் [ப]ரன்நெமி-
யளவுகள் நெமி நடாத்தி விளங்கு ஜயமனை இளங்கொப்ப[ருவத்து சக்கரகொட்-
டத்து விக்கிரமத்தொழி[லா*]ல் புதுமணம் புணர்ச³ வன்களிற்றிட்ட[ம்*] ⁴வயி-
ராகரத்து வாரி அயில்முனைக்கொணவலாசர் தணயிரி[ய] வாளுறை கழித்து
தொள் வளி காட்டி பொர்ப்பரி நட[ர]த்தி ⁵கீர்த்தியை நிறுத்தி வடதீசை வா-
கை சூடித்தென்றிசை[த்]தெமருகமலப்பூ[ம]கள் ⁶புதுமையும் பொன்நியாடை(யும்)
நன்நிலப்பாவையுணர்மையுணர்விர்த்து ⁷ ⁸புதிதரு[திரு]மணிமகு-
- 2 டமுறை[ம]பில் சூடி தன்[ரு]டியிரண்[டு]ம் தடமுடி[யா]க [டு]தாந்கில[டு]வ[ர்]
[சூட]ப்பொ[ன்]சி மதுவாறு [டு]ப[ரு]க களி[ரா]து வறப்ப செ[ங்]கொல் திசை-
தொறுஞ்செ[ல்]ல வெண்குடை இருகிலவள[ர]க[டு]ம[டு]ங்கணுகளாது திருகில[டு]வெண்-
ணிலாத்கிழ ஓருநி மெருவில் புவி விளையாட [ஆழ்]கடற்[நீ]வாகரத்து பூவர்
திறை வி[டு]த்த கல[ன்] சொ[ரி*] களி[து] முறை நி[ற்]ப விளங்கிய தெந்வந-
ருகலை பருகலைத்துக்கிடப்ப [ந]ன்மணியாரமுணி[ரு]ப்புயத்தலங்கலும் ⁹ தந[து]
¹⁰விரமு[னி]யாகமு[ம்] விளங்க பார்மிசை மெவ[ல]ர் வணங்க ¹¹விரலி[ஹ]லாவத்து
புவநமுழுதடையாளொடும் [வீ]ற்றி-
- 3 குகருளிய [க]ரா [ராஜ[க]லரி[வ]து]ராக உடையார் ஸ்ரீகுலொத்துங்கசொழி[டு]வ-
[ற்]கு யாண்டு அஞ்சாவது [||உ||] ஜயங்கொண்டசொழமண்டலத்துக்காலியூர்க்கொ-
ட்டத்துக்காலியூர்நாட்டு ஓரி[ரு]க்கை ஊரொம் சிலாவெகை செய்து குடுத்த
பரிசாவது [||*] எயிற்கொட்டத்தெயில்நாட்டு நகரங்குராஞ்சிபுரத்து ¹² அருமொழி[டு]-
வப்பெருகெருவில் வியாபாரி குமார[ப்]பெருவாணியன் தெவ[ன்] எயிஞ்சொடியாக
அருளாளலாவன் திருப்பாடகத்தெழுக்கருளியிருக ஆழ்வா[து]க்குச்செய்த திருக்க-
னவரம் கொயிலில் திருப்புறக்குடையில் ¹³
- 4 அரு[ள]ாளலாவனென்றும் திருநகனவ[ன்]முழப்ப[ர்]க்குக்கொற்றுக்கு[ம்] ¹⁴ புடவை
[மு]தலுக்கு[ம்] நிவதூ[டு]ச[ய]ய நாங்கள் இறையிழிச்சி எங்குளில் ¹⁵ விற்து-
க்குடுத்த [நி]லமாவது [||*] ¹⁶ கீழ்பாற்கெல்லை உ[த்]தி[ர]மெலூரார் வதிக்கு மெற்கு-
டென்பாற்கெல்லை அழிச்சியாந்துக்கு வடக்கும் மெல்[ப]ாற்[டு]கல்லை [திரு[டு]வ-
[||*]காலாழ்வ[ர]துக்கு நாங்க[ள்] விற்த நில[த்]துக்கும் சாத்தமங்கலமுடைய[ர்]ன்
கடகன் செலுவுக்கும் கீழ்க்கும் வடபாற்கெல்லை சாத்தமங்கலமுடையான் கடிச்சா-
ஞ்செலுக்குண்டிலுக்குத்தெற்கும் [||*] இந்நான்கெல்லைபு-
- 5 [ள்]ளமகப்பட்ட உண்ணிலமொழிவின்றிப்ப[தி]நதுசாண் கெ[ர]லால் குழியிரண்டாயர-
மு[ம்] ¹⁷ வி[ற்று] இந்நிலத்துக்கு விலை[டு]பாருளியன் பக்கல் கொண்ட பெ[ர்]ன்

¹ This is another form of Uttaramēlūr on page 3 above, note 6.

² No. 491 on the *Madras Survey Map* of the Madurāntakam tāluka.

³ Read புணர்ந்த.

⁴ Read நீட்டம்.

⁵ Read கீர்த்தி.

⁶ Read பொதுமை.

⁷ Read பாவையின் தனிமை.

⁸ Read புனிதத்திரு.

⁹ Other inscriptions add பொல்.

¹⁰ Read வீர.

¹¹ Read காஞ்சி.

¹² Read கண்டயில்.

¹³ Read க்குங்கொத்துக்கும்.

¹⁴ Read னூரில்.

¹⁵ Read கீழ்.

¹⁶ Read யரமுல்.

[ம]துராகுகள் மாடை[ய]ரடொ[க்]க குடி நற்கல்வால் கீறை ப[க]ிவொரு-
[*]மு[ஞ்ச[ம்] அறக்கொண்டு இறை[வி] தேவதாநமாக்கி இந்நிலத்[கு]க்கு [வ]-
விக்காகம ¹ந்[ர]ஷி[ல]ய[ம்] சிலநிறை சொ[று]மாட்டுள்[ள்]ட்டு எப்[ப]ர்ப்பட்ட-
தும் காட்ட[ப்]ப[று]தொமாகவும் [*] இ[ந]ில[ம்]ரணைக்கறுக்கில் அறுத்த ²கல-
த்தால் [வ]க [நெ]ல[லு] ஆழ்வார் பூ[ப]ண்ட[ர]ரத்தெ அளப்பொமாகவும் [*]
[இ]நிலத்தகப்ப-

6 ட்ட கால்வாய் கி[ழ]க்குள்[ள] நிலத்துக்கு [நீ]ர் பாய[ப்]பெறு[வ]தாகவும் [*]
இப்பரிசு இசைனு வநூரதிதவந்தெல்ல [சி]வாலெகை செய்து குடுத்தொம் ஒ-
நி[ரு]கை ஊரொம் [*] இவர்கள் சொல்ல எழுநிறெந் இவ[லு]ர் வெள்ளாளந்
சாத்தமங்கலமுடை[ய]ந் வெனாந் கயிலா[ப]த்தெந் ³[*] இவை எந்நெழுந்து
[||உ||] ஸ்ரீவெண்கவரகெசு ||உ||-

TRANSLATION.

(Line 1.) Hail! Prosperity! Having made the wheel of his (*authority*) to go as far as the golden circle (*i.e.* Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent (*ilangô*), the brilliant goddess of victory at Śakkarakôṭṭam by deeds of valour and seized a herd of strong elephants at Vayirâgaram. (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the king of Kondaḷa (Kuntala), (*whose spear had*) a sharp point, lost his wealth. Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṅṅi (Kâvêri), (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 2.) The sweet river Poṅṅi swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly ⁴ white light of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger(-banner) fluttered unrivalled on the Mêru (*mountain*). (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands of the deep sea. The excellent head of the brilliant king of the South (*i.e.* the Pândya) lay being pecked by kites. While his valour and liberality shone like (*his*) necklace of precious stones and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*), the mistress of the whole world.

(L. 3.) In the fifth year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Śrî-Kulôttunga-Śôladêva,— we, the inhabitants of Ôrirukkai in Kâliyûr-nâdu, (*a subdivision*) of Kâliyûr-kôṭṭam, ⁵ (*a district*) of Jayaṅṅa-Śôla-maṅḍalam, made and gave the following writing on stone:— Kumâra-Peruvâṅiyan ⁶ Dêvaṅ Eriṅjôdi,

¹ Read நீர்.

² Read நில.

³ In modern Tamil this would be கயிலாயத்தானென்.

⁴ திருநிலம் is perhaps used in the sense of 'heaven,' as திருநாடு and the corresponding Telugu form *tirunâṅḷu*; see *Ep. Ind.* Vol. V. p. 73.

⁵ See above, p. 138, note 8.

⁶ This title means 'the great merchant of the heir-apparent.' Compare *Sêramêṅ-lôka-pperuñ-jetti*, *Ep. Ind.* Vol. IV. p. 292 and note 6.

alias Arulâladâsaṅ,¹ a merchant (*residing*) in the great street of Arumolîdêva² at Kâñchipuram, a city in Eyil-nâdu, (*a subdivision*) of Eyirkôṭṭam,³ had made for the god who is pleased to reside in the Tiruppâdagam (*temple*) a flower-garden, called the flower-garden of Arulâladâsaṅ (*and situated*) on the outside of the temple. In order to provide for the cost (*mudal*) of the clothing of those who work (*in this garden*) and of (*their*) families, we sold the following land in our village free from taxes.

(L. 4.) The eastern boundary (*is*) to the west of the road of the inhabitants of Uttiramêlûr; the southern boundary (*is*) to the north of the Alichechiyâṅṅ (*river*); the western boundary (*is*) to the east of the land which we have sold to (*the temple of*) Tiruve[h]kâvâl-vâṅ⁴ and of the field of Śâttamaṅgalam-Uḍaiyâṅ Kadagaṅ; and the northern boundary (*is*) to the south of the small field of Śâttamaṅgalam-Uḍaiyâṅ Kadichehâṅ. Having sold the two thousand *kuli*, (measured) by the rod of sixteen spans,⁵ enclosed in these four boundaries, not excluding the cultivated land, (*we*) received from him⁶ as purchase-money for this land eleven *kaḷañju* of gold, weighed by the true standard of the city (*kudî-nar-kal*) (and) equal (*in fineness*) to the *Madurântakaṅ-mâdai*.⁷ Having received (*this amount*) in full and having made (*the land*) a tax-free *dêvadâna*, we shall not be able to claim on this land *velikkâsu*,⁸ water-cess (*nir-vilai*), petty taxes,⁹ *sôrumâttu*¹⁰ and any other (*tax*).

(L. 5.) We have to measure into the treasury of the temple the paddy which comes from the land harvested in *Âṅaikkarukku*, (a portion of?) this land. It shall be lawful to irrigate the land lying to the east (*of the land sold*), from the channels included in this land.

(L. 6.) Having thus agreed, we, the inhabitants of Ôrirukkai, made and gave (*this*) writing on stone to continue as long as the moon and the sun. At the bidding of these, I, Śâttamaṅgalam-Uḍaiyâṅ Vêlâṅ Kayilâyatt[âṅ], a cultivator of this village, wrote (*this*). This is my writing. (*This is placed under*) the protection of the *Śrî-Vaiṣṇavas*.

No. 69.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 174 of 1894) is engraved on the wall of the strong-room of the Vêdagiriśvara temple at Tirukkalukkunram, a large village in the Chingleput district on the road from Chingleput to the port of Sadras.¹¹ This village is mentioned in Sundaramûrti's *Dêvâram* as Kaḷukkunram, 'the hill of the kites.' The ancient name of the temple was Mâlasthanâ.¹² Tirukkalukkunram itself bore the surname Ulagaḷanda-Śôḷapuram and belonged to Kaḷattûr-nâdu, a subdivision of the district of Kaḷattûr-kôṭṭam. The names of this district and of its subdivision are derived from Kaḷattûr, a village on the south of Chingleput.¹³

¹ This name is derived from Arulâla-Perumâl, the name of the great Vishnu temple in Little Kâñchi. Compare *Ep. Ind.* Vol. III. pp. 71 and 118, Vol. IV. p. 145, and Vol. V. p. 72.

² See above, p. 8, note 3.

³ See above, Vol. II. p. 390.

⁴ According to the *Nâlâgiraprabandhaṅ*, Vêhkâ was one of the Vishnu temples in Kâñchi. Besides, Vêhkâ or Vêgavati is the name of a river which passes Conjeeveram and joins the Pâlâṅṅ near Villivalam; see above Vol. II. p. 345 and note 9.

⁵ See above, p. 106 and note 3, and p. 109.

⁶ *Viz.* from Arulâladâsaṅ (l. 3).

⁷ On *kudî-nar-kal* and *Madurântakaṅ-mâdai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁸ The same term occurs in No. 57 above, text line 9.

⁹ *Śill iṅai* is the same as *sil-vari*, on which see above, p. 122, note 6.

¹⁰ With this obscure term compare *ērochchôṅṅ*, above, No. 24, text line 7, and No. 27, text line 8.

¹¹ See *Ep. Ind.* Vol. III. p. 276, and *Ind. Ant.* Vol. XXI. p. 343.

¹² See line 34 of the present inscription, and the four inscriptions quoted in the preceding note.

¹³ See *Ind. Ant.* Vol. XXI. p. 197, note 1.

The inscription records the grant of two lamps, made in the 14th and 15th years of the reign of Kulōttuṅga I. (ll. 32 and 38). The historical introduction agrees on the whole with that of No. 68 as far as line 11. It then relates that Kulōttuṅga I. drove Vikkalan (*i.e.* Vikramāditya VI.) from Naṅgili (in the Kōlār district)¹ by way of Maṅalūr² to the Tuṅgahadrâ river, and that he conquered the Gaṅga-maṅḍalam and Siṅganam, (by which the dominions of Jayasinha III. seem to be meant.³ Having secured his frontiers in the north, he turned against the Pāṇdyas⁴ and subdued the south-western portion of the peninsula as far as the Gulf of Maṅḡār, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōttāru, the Sahya (*i.e.* the Western Ghāts) and Kudamalai-nāḍu (*i.e.* Malabar). From the statement that he “fixed the boundary of the Southern country” (l. 27), it may be concluded that he limited the territories of the Pāṇdyas king to the Madura district. In order to pacify the newly acquired country, he settled some of his officers on the roads passing through Kōttāru, *etc.* An inscription of the 39th year of his reign at Chōlapuram, a portion of Kōttāru (No. 46 of 1896), actually mentions one of those military settlers.⁵

TEXT.

- 1 ஸ்ரீ[ஸ்தீ] ஸ்ரீ [||*] [புகழ் சூழ்க] பு[ணர்] அகழ் சூழ்*க புவி[யி]ற்பொன்னெ-
மிய[னவு]ம் தந் நெமி⁶ [வி]-
- 2 [ள]ங்கு சயம[னை] இளங்கொப்பருவது சகரகொட்டதில் விக்கரமதெ[ர]⁷ . . .
- 3 [ரி]து மதவரை[யி]ட்டம் வயி[ரா]கரது [வா]ரி அயிருளைக்கொணவரைசர் த⁸ . . .
[ளு]றை சூழ்[து]
- 4 தொழ்⁹ வலிகாட்டி[ப்ப]ப[ர*]ர்ப்பரி நடாதிக்கீர்தியை¹⁰ நீறுதி வட[தி]சை வாகை
சூடிதெ[ன்]நிசை[தெ]ம[ரு]கமல[ப்பூ]-
- 5 மகன் பொது[ம]பும் பொன்றியாடை நன்னிபைப்பாவை[யி*]ககிமையுக்கிந்து¹¹ பு-
[னி]தருதிரும[ணி]-
- 6 மகுட[ம்*] உரிமையி[ற்]சூடித்தன்னடி. [இ]ரண்டுகைமுடியாகதெ[ர]ன்*னிலவேகர்
சூட மு[ன்]னை மதுவ[ர]று பெருக¹² க-
- 7 வியாறு வறுப்ப செ[ந்]கொலினுவல்புகி[தெ]ர[று]ச்செல்ல¹³ [டு]வண்[ரு]டை
- 8¹⁴ இருசிலகிளாக[ம]ங்கணு[க]கது [தி]ருசிழ[ல்] வெ[ண்]ணி[லா]திகழ ஓ-
- 9 ருத[னி] மெருவி[ற்]புவி வி[ள]ய[ரு]ட [வா]ர்கட[ல்]¹⁵ திவா[று]ரது பூவ[ர்] தி[ரை]ற
விதை க[வ]-

¹ See above, Vol. II. p. 235, note 5.

² This place cannot be identified.

³ See above, Vol. II. p. 235, note 7, and p. 391, note 7.

⁴ Here (l. 22 f.), as in the Chidambaram inscription (*Ep. Ind.* Vol. V. p. 104) and in the *Kalīṅgattu-Paranī* (xi. verse 69), ‘five Pāṇdyas’ are spoken of. Mr. Venkayya has drawn attention to the word Pañchavaṇ, ‘one of the five,’ which is used in this inscription (l. 22) and in Tamil literature as a title of the Pāṇdyas kings, and concludes that “very often, if not always, there were five Pāṇdyas princes ruling at the same time” (*Ind. Ant.* Vol. XXII. p. 60 f.). I suspect that this custom may have been due to the desire of imitating the mythical Pāṇḍava brothers, who were five in number.

⁵ L. 3 f. :— கொட்டாற்று நிலைப்படை [காணி]விச்சாதாரத்தறு[த]ம்பில் படையிலாந் தமிழன் மாணிக்கன். Compare *Ind. Ant.* Vol. XXIV. p. 254, note 28.

⁶ Read தன் நெமி தடப்ப.

⁷ Read விக்கிரமத்தொழிலால் புதுமணம் புணர்ந்து.

⁸ Read தன் தளமிரிய வாளுறை.

⁹ Read தொள்.

¹⁰ Read ககீர்த்தியை.

¹¹ Read புனிதத்திரு.

¹² Read பெருக.

¹³ Read தொறுஞ்செல்ல.

¹⁴ Read வளாக.

¹⁵ Read தீவா.

- 10 [ஞ்]சொரி களிது [மு]றை நிற்ப [வி]ல்க[கி]ய தென்[னவந்] சருகலை [ப]நுக்-
[லை]கிட
- 11 தந் பொ[ன்]நகற்புறதிடைகிடப்ப இ[ன்னாட்]பிற்குலப்பி[ரை]ம பெ[ர]ல் நிற்ப்பி[ரை]-
12 மெ[னனும்] சொ[ல்]வெ[திர்] கொடற்றல்[வது]¹ தன் கை வில்வெதிர் கொடா
வி(ய்)[க]-
- 13 லந் க[வ]தர் [நக்கி]சி [து]டங்கி மணலூர் நடுவெ[ன]துங்க[ப]கரையள-²
14 வக[ன்]³ வெங்களிது விட்ட மாந[மும்] கூ[றிய] [வி]ரமுங்கிடப்ப எறிய ம[லை].
[க]ளு-
- 15 [முது]கு நெளிப்பவிழை நதிகளு[ம்*] [சமுன்று]டைந்தொட விழுசு கட[வள்]-⁴
16 [ளு]கலைவிரிதலமா குடதி[ரை]ச[சு]ந்த[ளு]கை தாதையுசா[னும்] ப[ன்]ன[ரை]-
17 [ளி]ட்ட பவபல [முது]கும் பயப்பெ[திர்]⁵ மாறிய ச[ய]ப்ப[ெ]ரு[கி]ரு[வ]ம்
[ப]ழியுகது கு-
- 18 [டு]த புகழின் செ[ல்]வியும் [வான]விட்ட⁶ [ம]ட[ரை]னய[சீ]ட்டமுமிளா[து]⁷
குடுக வெங்-
- 19 [க]ரி நிராயு[ம்*] கக்கழண்டலமும் சி[ங்கண]மெ[ம்]ன்னும் பாணி இரண்[டு][ம்*]
ஒருவிசைக்-
- 20 [கை]க[டு]காண்டிண்டிய புகழொடு பா[ண்]டிமண்டல[மு]ம் கொ[ள்]ளதிரு[வ]ள-
21 தடைது⁸ பொ[றிகரி]தலங்க[ளும்]⁹ தகி[ரவாரி]யும் உடைச்சாய் வடகடல் தெ-
22 ன்கட[ல்] மெ[ல்] (கடல்) வ[சு]து பொல் [தந்] பெரு[ஞ்செனை]யமெ[ய]விப்பஞ்சவ-
23 [ரை]வரும் பொருத பொ[க]ளதஞ்சி வெ[ரு] க[ளி]டுதாடி¹⁰ அரணைந[ப்பு]க
¹¹ காடிநது[ரை]-
- 24 [ட]து னு[ட]டிப்படு[து] மற்ற[வ]ர்தம்மை வநசரர் திரியும் கொற்ற¹² வெ[ஞ்]-
காமெற்றி
- 25 கொற்றவிஜெய[ஜ]ய[வ]ஹும் தி[சை]தொறுகி[று]தி மு[கி]ந் சலா[பமு]ம்
26 மு[தமி]ழ்ப்பொகி[யி]னில்¹³ [சக]வ[ன்கரி] முகன்னி யாவகைக்-
27 கொண்ட[ரு*][ளி] தென்னாடலை¹⁴ காட்டி¹⁵ கடல்ம[லை]நாடுள்[ள] சா[டு]வ[டு]மெல்லா-
கை [வி]-
- 28 க[ம்]பெ[ற] மா[டு]வறிய [தந்]¹⁶ வருக[நி]து[லை]வரை குறு[கலர்]¹⁷ கொட்ட[ர]-
துட்பட நெறி-
- 29 தொறுகி[லை]களிட்டரு[ளி] திறல் [கொள்] சி[ங்காசந]து இருகருளி பொங்-
கொளி-
- 30 [ய]ர[மு]ம் திருப்பய[சு]லங்கலும் [பொல்] வீரமு[ம்] தியாகமு[ம்] விளங்க ப[ர]ர்-
31 மிசை [மெவல்]ர் [வண]ங்க¹⁸ கிறற்றிருகருள்[ய] [கொவிரா]ஜகெசரி[வந்]ராக
சகர[வ]த்தி-

¹ Read கொடிற்றல்வது. ² Read பத்திரை.
³ The Tanjore inscription (above, Vol. II. No. 58) reads வும் வெங்கணும் (read எங்கணும்) பட்ட
 வெங்களிறும் விட்ட தந் ம[ர]ன.
⁴ Read கடல்க. ⁵ Read பயந்தெதிர்.
⁶ Other inscriptions read வாளாரொண்கண். ⁷ Read மீளாது.
⁸ Other inscriptions insert வெள்ளவருபரித்தரங்கமும் or corruptions of it.
⁹ No. 73 reads [பெரு]க[ரி]க்கலங் [க]ளுந். ¹⁰ Read நெளித்தொடி.
¹¹ Read காடற. ¹² Read பொற்றை.
¹³ Read பொதியிலும் மத்தவெங்கரி படும் மையச்சையமுங்கன்னியுக்கைக்.
¹⁴ Read தென்னாட்டெல்லை. ¹⁵ Read குடமலை.
¹⁶ This is probably a corruption of வருகினி. ¹⁷ Other inscriptions insert குலை.
¹⁸ Read வீரறி.

- 32 [க]ள் . . . ஸ்ரீகுலோத்து[ம்]க்சொ[ழ]வெவற்கு [யாண்டு ய]ச ஆவது ஜயங்கொ-
 33 ண்டசொ[ழ]ர[மு]ண்டல[கு]சு[ன]தூர்க்கொ[ட்ட]து களதூர்நாட்டு ச[ன்] கூற்று
 வெவ்வதார[கிருக]மு-
 34 சூ[ன்]மமாந ¹ உலகளக்சொ[ழபு]து ² ஸ்ரீமூலவலூநமுடையழைமாவெவற்கு ³ ஓய்மா-
 னாட்டு செலூர[ந]
 35 சொ[ழ]கொளநல்லூரிருகு . . . ப்பள்ளி செல்வன் பழமடையனா குலொத்து-
 ங்கொழ[ப்]பெ[ரி]-
 36 யாயந் வைக திருநுக[ர]விள[கு] க ஒன்றிருகு அருமொழிதெவநுழகால் நிச-
 தமுழுகு செய்கு]
 37 விட்ட சா[வா]மூ[வா]ப்பொ[ர]டு [தொண்ணூறு [*] இவை சனூரத்திவராய்
 செலு[த்து]வ[ான்] அடி எந் [த]-
 38 லை மெலிந [*] இது [வஜ்ஜா]ஹயாராகெசு [*] மெற்படியான் [ய]ராண்டு
 யிரு ஆவது [வை]வ[க]
 39 திருநுகாவிளகு . . . ட ⁴ [ஆடு] தொண்ணூறும் சரவா [மூ]ர[ப்]பெ-
 ராடு [*] இவை[வ]ய் பநூ[ர]ஹயாராகெசு [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of victory at Śakkarakôṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirâgaram.

(L. 3.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the army of the king of Kondalâ, (*whose spear had*) a sharp point, retreated.

(L. 4.) Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṇṇi, (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the earth bore his two feet (*on their heads*) as a large crown.

(L. 6.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up.

(L. 7.) (*His*) sceptre swayed over every (*quarter of*) this continent of the nâval (*tree*); the white light of the sacred shadow of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger (*-banner*) fluttered unrivalled on the Mêru (*mountain*).

(L. 9.) (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands whose girdle is the sea.

(L. 10.) The excellent head of the refractory king of the South (*i.e.* the Pândya) lay outside his (*viz.* Kulôttunga's) beautiful city, being pecked by kites.

¹ The ள of உலகளக is engraved below the line.

² Read ஸ்ரீமூலவலூந.

³ Read ஓய்மா. The ற is added in order to mark the length of the preceding vowel ஓ; compare above, p. 16, note 2. The ம் is engraved below the line.

⁴ Read க சூ விட்ட.

(L. 11.) Not only did the speech (of Vikkalaṅ):—"After this day a permanent blemish (will attach to Kulōttuṅga), as to the crescent¹ (which is the origin) of (his) family,"²—turn out wrong, but the bow (in) the hand of Vikkalaṅ was not (even) bent against (the enemy).

(L. 13.) Everywhere from Naṅgili of rocky roads— with Maṅalûr in the middle—to the Tuṅgabhadrà, there were lying low the dead (bodies of his) furious elephants, his lost pride and (his) boasted valour.

(L. 14.) The very mountains which (he) ascended bent their backs; the very rivers into which (he) descended eddied and breached (the banks) in their course; (and) the very seas into which (he) plunged became troubled and agitated.

(L. 16.) (The Chōla king) seized simultaneously the two countries (pāni) called Gaṅga-maṅḍalam and Śiṅgaṅam, troops of furious elephants which had been irretrievably abandoned (by the enemy), crowds of women, (the angles of) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (on Vikkalaṅ), and the great goddess of victory, who changed to the opposite (side) and caused (Vikkalaṅ) himself and (his) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days.

(L. 20.) Having resolved in (his) royal mind to conquer also the Pāṇḍi-maṅḍalam (i.e. the Pāṇḍya country) with great fame, (he) despatched his great army,— which possessed [excellent horses (resembling) the waves of the sea], war-elephants (resembling) ships, and troops (resembling) water,— as though the Northern ocean was overflowing the Southern ocean.

(L. 22.) (He) completely destroyed the forest which the five Pañchavas (i.e. Pāṇḍyas) had entered as refuge, when they were routed on a battlefield where (he) fought (with them), and fled cowering with fear.

(L. 24.) (He) subdued (their) country, drove them into hot jungles (in) hills where woodmen roamed about, and planted pillars of victory in every region.

(L. 25.) (He) was pleased to seize the pearl fisheries,³ the Podiyil (mountain) where the three kinds of Tamil (flourished),⁴ [the (very) centre of the (mountain) Śaiyam⁵] where furious rutting elephants were captured, and Kaṅṅi,⁶ and fixed the boundaries of the Southern (i.e. Pāṇḍya) country.

(L. 27.) While all the heroes⁷ in the Western hill-country (Kudamalai-nāḍu)⁸ ascended voluntarily to heaven, (he) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (that which passed) Kōṭṭāru,⁹ in order that the enemies might be scattered, and took his seat on the throne acquired in warfare.

¹ The spot in the moon is alluded to.

² The Eastern Chālukya family, from which Kulōttuṅga I. was descended in the male line, claimed the Moon as its ancestor.

³ This refers to the coast of the Gulf of Maṅṅār.

⁴ See above, Vol. II. p. 236, notes 1 and 2.

⁵ This is the Tamil form of *Sahya*, the Sanskrit name of the Western Ghāts.

⁶ See above, Vol. II. p. 236, note 3.

⁷ In Malayālam, *chāvēṅ* (Tamil *sāvēṅ*) means 'one who has elected to die, *moriturus*.' Interesting details about the *Chāvēṅ* are found in Mr. Logan's *Malabar*, Vol. I. pp. 162 to 169.

⁸ This term does not refer to Coorg as I suggested in Vol. I. p. 63, but is probably identical with the modern Malayālam or Malabar.

⁹ This is the well known town near Cape Comorin; see *Ep. Ind.* Vol. V. p. 104, note 3.

(L. 29.) (*He*) was pleased to be seated (*on it*) while (*his*) valour and liberality shone like (*his*) necklace of great splendour and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 31.) In the [1]4th year (*of the reign*) of this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttunga-Śôladêva, 1— one— perpetual lamp was given to Mahâdêva, the lord of the Śrî-Mûlasthâna (*temple*) at Tirukkalukkuṇṇam, *alias* Ulagaḷanda-Śôlapuram, a *dêradâna* in its own circle (*kûru*)¹ in Kaḷattûr-nâdu, (*a subdivision*) of Kaḷattûr-kôṭṭam, (*a district*) of Jayaṅṅonda-Śôla-maṇḍalam, by . . . ppalli Śelvaṇ Paḷumaḍaiyaṇ, *alias* Kulôttunga-Śôla-periyarayaṇ, who resided at Śêvûr,² *alias* Śôlakêraḷanallûr, in Ôymâṇâdu.³

(L. 36.) In order (*to supply*) to (*this lamp*) one *ulakku* of ghee per day, (*measured*) by the *Arumôḷidêvaṇ-ulakku*,⁴ (*he*) granted ninety full-grown ewes, which must neither die nor grow old.⁵

(L. 37.) The feet of him who will continue this (*grant*) as long as the moon and the sun exist, shall be on my head. This (*is placed under*) the protection of all *Mâhêśvaras*.

(L. 38.) In the 15th year (*of the king's reign*) the above-mentioned person (*also*) granted ninety full-grown ewes, which must neither die nor grow old, for 1 (*other*) perpetual lamp which (*he*) had given. This (*is placed under*) the protection of all *Mâhêśvaras*.

NO. 70.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 62 of 1892) is engraved on the east wall of the third *prâkâra* of the Raṅganâtha temple⁶ on the island of Śrîraṅgam near Trichinopoly. It mentions Śrîraṅgam as Tiruvaṅgam (l. 16) and the temple as Tiruvaṅgadêvar (l. 10).

The date is the 18th year of the reign of Kulôttunga I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscriptions of the 14th and 15th years.⁷ The inscription records that a certain Kâliṅgarâyar granted to the temple $6\frac{1}{4}$ *kâsu* with the condition that the interest should be applied to defraying the cost of offerings on two festival days.

As discovered by Mr. Venkayya,⁸ the subjoined inscription fixes the time before which two of the twelve Vaishnava Âḷvârs, who were the authors of the *Nâlâyiraprabandham*, must have lived. For, (1) it refers to the recital of the text beginning with *Têttarundiṇal* (l. 13), which is the 2nd chapter of the sacred hymns of Kulaśêkhara; and (2) the names of three of the temple officials who are mentioned in the inscription prove that the Vaishnava saint Śaṭhagôpa or Nammaḷvâr was already at that time well known and highly venerated.⁹ As noticed before, his work, the *Tiruvâymôḷi*, is presupposed already in an inscription of Râjarâja I.¹⁰ These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Âḷvârs in the 12th or 13th century.¹¹

¹ See p. 3 above, note 7.

² In accordance with the next following note, this must be Chêvûr near Tiṇḍivaṇam; see Mr. Sewell's *Lista of Antiquities*, Vol. I. p. 207.

³ According to the inscriptions of the Tintriṇîśvara temple at Tiṇḍivaṇam, this place belonged to Ôymâṇâdu.

⁴ See above, p. 8, note 3.

⁵ See above, Vol. II. p. 375, note 3.

⁶ Regarding a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 344; *Ep. Ind.* Vol. III. pp. 7 and 117, and Vol. IV. p. 148.

⁷ See below, p. 151, note 1. ⁸ See above, Vol. II. p. 252, note 7. ⁹ See below, p. 151, notes 3, 5 and 6.

¹⁰ See page 2 above.

¹¹ *Comparative Grammar*, p. 143 of the Introduction.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||] பு[க]ம் சூழ்ஊ புணரி [அ]கழ் சூழ்ந்த [பு]¹ . . . [அ]ப[ான்]-
நெ[மி]ய[ளவு]ந் நெமி நடப்ப வி[ள]ங்கு ஜயமகளை இளங்கொப்பருவத்து ச[க]-
காகொட்டத்து வி[க]ரமத்தொ[ழ்]லால் புதுமணம் புணர்[ந்*]து² ம[து]வ[ரை]-
[யீ]ட்டம் வயிரா[கரத்]து வாரி அயிர்மு[னை]க்கொ[ந்]தளவரசர் தந் தளமிரி[ய]
வ[ர]ளுறை கழித்துத்தொள் வலி காட்டி[டி]ப்பொ[ர்ப்]பரி நடாத்தி[க]ர்[த்]தியை³
- 2 [நி]துத்தி வடதீசை வாகை சூடித்தெ⁴ ம[ருக]ம[வ]ப்பூமகள் பொது-
மையும் பொன்சியாடை ந[ன்]சிலப்பாவை தநிமையுந்தவிர வந்து⁵ புநிதற்கிருமணி-
மகுடம் உ[ரி]மைசிறுடித்த[ன்]நடி இரண்டும் தடமுடியாகத்தொந்நிலவெந்தர்
[சூ]ட முந்னை [ம]துவ[ர]று பெருக கலியா-
- 3 து வறு[ப்ப]ச்சென்கொல் திசை[டு]காது[ஞ்]⁶ [கு]டை [இ]ரு[நி]வ-
வளாகம் எங்கணு[சு]ராது திருசிழல் வெ[ண்]ணிலாத்திகழ ஒருதநி மெருவிப்புளி
வி[ளை]யா[ட] ⁷வார்கடற்றவாஊரத்துப்பூபாலர் திடுற விடுதகை கலஞ்சொரி
களிறு முறை நி[ற்]ப விலங்க[ய] தெந்[நவ]ந் கரு[சு]லை பரு[சு]லை-
- 4 த்திடத்தந் பொந்[கர்] புறத்திடை[க்]கிடப்ப இந்⁸ . . . [ற்]கு[லப்]பிறை
பொல் நி[ற்]பிடைமுயெந்துஞ்சொல்லெகிர் கொடிற்றல்லது தந் கை வில்லெகிர்
கொடா விக்கலந் தாநங்கிவி [து]டங்கி ம[ண்]னூர் நடுவெ[டு]த்துங்கபத்திசை-
[ய]ன[வு]ந்தூ[த்]தி வெங்கணும்⁹
- 5 பட்ட வெங்களிமும் விட்ட[ட] தந் மா[ந]முந்[சு]றி¹⁰ விரமுந்[கி]ட[ப்ப] எ[றி]ந
மலைகளுமுதுகு நெ[ளி]ப்ப இழிஊ நத[க]ளு¹¹ . . . ந்றுடைந்தொட [வி]ழந்த
கடல்களுந்தலைவிரித்தவமா[க்]குடகிசைத்த[ந்]ரா[ளு]க[னு] தாது[ம்] த[ர]னையும்] பந்-
நாளிட்ட பல[பல] மு[து]கு ப[ய]ந்தெ[கி]ர் மாற¹² ஜ-
- 6 யப்பெருந்திருவும் [ப]ழியுகனு குடுத்த புகழிக் செவ்வியும் வாளாமொ[ரண்]கண்
மட[னா*]யயரிட்டமு[மி]ளாது¹³ விட்ட வெங்க[ரி] கிரையும் கங்கமண்டலமும்
சிங்கணமொனும் பாணி இரண்டும் ஒரு[விசை]க்கை[க்]கொண்டிண்டிய¹⁴ புகழொடு
பா¹⁵ [டு]காளளத்திருவு-
- 7 ளளத்தடைத்து வெள்ள[வ]ருபரித்தாங்களும்¹⁶ பொரு . . . க்குலங்க . . தசிர-
வாரியும் உடைத்தாய் வஞா வடகடல் தெந்கடல் பட[ர்]வது பொலத்தந் பெரு-
ஞ்செனை எவிப்பஞ்சவர் ஐய்வரும் [பெ]ரூத மொய்க்களத்தஞ்சி வெரு நொளித்-
தெ¹⁷ த்து-
- 8 டைத்து¹⁸ நாநடிப்ப[டு]த்து மற்றவர்தம்மை வரசரர் திரியும் பொற்[னா*]ற [வெ]-
ஞ்சாமெற்றிக்கொற்றவிஜெயவூ[ம்]பம் திசை[டு]தா¹⁹ . . . த்தி முத்தி[ந்]
சலாபமுமுத்தமிட்பொதிவிலுமத்தவெங்க[ரி] ப[டு]மைய்யச்சய்யமுங்கந்[யு]ங்கைக்-
கொ[ண்]
- 9 ²⁰கடல்மலை[ந்]ர[ட்]தி[ள்]ள சாவெறெ[ல்]லாம் தநி [வி]சும்[பெ]ற மாவெறிய [த]ந்
²¹வ[ருக]நி[ற்]றலை[வ]க[ரா] . . . கலர்²² குலையக்கொட்டாறுட்பட நெ[றி]தொறு-

¹ Read புவியில்.	² Read மதவரை.
³ Read கீர்த்தியை.	⁴ Read தென்றிசைத்தெமரு.
⁵ Read புனிதத்திரு.	⁶ Read தொறுஞ்செல்ல வெண்குடை.
⁷ Read கடற்றீவா.	⁸ Read இந்நாள் பிற்.
⁹ Read எங்கணும்.	¹⁰ Read வீர.
¹¹ Read களும் சூழன்று.	¹² Read மாறிய.
¹³ Read ரீட்டமுமீளாது.	¹⁴ Read டண்டிய.
¹⁵ Read பாண்டிமண்டலமும்.	¹⁵ Read தாங்கமும் பொருகரிக்கலங்களும்.
¹⁷ Read நெளித்தொடி அரணை அப்புக்க காடற.	¹⁸ Read நாட்டி.
¹⁹ Read திசைதொறுநிறுத்தி.	²⁰ Read குடமலை.
²¹ Read வருகிணித்தலை.	²² Read குறுகலர்.

- [நி]லைக[ளி]ட்டரு[ளி]க்[கி]றை கொள் [வி]ரலிஹா[வ]சுசீரிய விட்டருளிப்-
 டெ[பா]ங்[கொ]ளி[யா]ரமுனி[ரு]ப்[பு]ய[த]ரங்க[ளு]ம்¹ பொலிய [வி]ரமு[னிய]மும்
 [வி]ளங்கப்பார்மிசை மெவலர் வ . . . க² [வி]ம்[மி]ருசுரு[ளி]ய
- 10 கொளிராஜகெவசிபம்மராச [வ]குரவத்தி[ள்] ஸீகொலொத்தங்கசொ[மு]டிவெவர்கு
 யா[ண்]³ நடடாவது [வ] ஆழ்வார் [கி]ருவரங்கதெவர்க்கு ஸீகாரி-
 யஞ்செய்தற அதி[கா]ரிகள நிஷ[த]ராஜர் எவல் படிபும் ஸீவ[யி]ஜ[வ*]வாரியம்
 [கி]ருவெழு[கி]நாடொல[ரு]ம் வடமதுரப்பிறகாரம்பியும் இராயூரா[ளி]யம்[சியும்]
 . . . [ர்] காராய[ண]நம்⁴-
- 11 யும் பெரும்[ப]ற்றப்புவிழர் ஸீசடகொபலாரும் மார்க்கமங்கலத்த⁴ அரிகு[வ]வாரண-
 நம்பியும் ஸீ[ப]ண்டாரவாரியம் ஆரிதந் குருகைகாவலன் ஆராவமுதம் ஆரி[த]ந்
 [கி]ருவாய்க்குமுடையாந்⁵ சிராகவதும்⁶ ஆரி[த]ந் கெசவந் த[நி]இள[த்]சிங்க-
 மும் பாரதாயந் கெசவந் அறிவரியாதும்⁷ பாரதாயந் திரு[வ]ரங்காராயண-
- 12 ந் ஸீ[சு]ஜ[த]மும்⁸ பாரிதந்⁷ [ஆ]ராவமு[து] சிராமதும் வலெகைக்கணக்கு⁹ அராயந்
 அம்பல ாற்றுவப்பிரியதும் ஸீவயிஜ[வ]கணக்கு திருவெங்-
 கடவந் சொமநாந [ப]திநெட்டுநாடுகிழவதும் உள்ளிட்ட ஆழ்[வ]⁸ ந்மிக-
 னொம் [அ]ர[ய]ந் [மரு]ப[வ]ரஹநாந காலிங்கராயர்க்கு நாங்கள் ஸம்ம[தி]க்து-
 த்திட்டுக்கு⁹ பரி[ச]ராவது [*)
- 13 [அ]ப்பி[கை] [டு]தர்த்திருநா[ளி]லும் பங்க[நி]த்திருநா[ளி]லும் [தி]ர்த்தம் பிர[வ]ர-
 தித்தரு[ளி]ந [அ]ம்[மி]ரா [கி]ருப்புந்[ரை]க்கிழ¹⁰ எழுந்தருளி இருந்து தெட்டரு-
 சிறல் கெட்ட[ரு]ளும் [டு]பாது [இ]ற்றை நாளால் திருநாள் ஒற்றுக்கு அமுதி
 செய்தருளும் அப்பமுது னாறு[க்]து வெண்டு[ம்] பழவரிசி பதக்கும் பருப்பு
 முநாழியும் நெய் முந்நா[ழி]யும்¹¹ சர்க-
- 14 ன[ா] தூற்ற[ப்]பலமும் மிளகு முழாக்கும் ச[ர]கம்¹¹ உழ[ர]கும் உப்பு முழாக்-
 கும் வாரை[ப்]பழம் [ஐ]ம்பதும் தென்காய் ஐஞ்சும் இளகிரமுது¹² பத்தம்
 அடைகாயமுது னூற்றிருபதும் கழ்பூரதபிலம்¹³ ஒருசெவிடரையும் தெரிஇ[லை]ப்-
 பற்று பதி[ரண்]டும் கழ[பூ]ரம்¹⁴ இரண்டு மஞ்சாடியும் அப்பமுதுக்கு மாவி-
 டிப்பார்க்குரிடவொர்-¹⁴
- 15 ஃ[கு]ம் வி[நி]டுவார்க்கும்¹⁵ அப்பமுது சு[டு]வா[ர்]க்கும்¹⁵ கு . [க]வத்துக்கும் உள்-
 ளிட்டு மற்றும் வெண்டு[வ]நவையிற்றுக்கு¹⁶ . . . சிராதி[ந்]தவல் செவல் இவர்
 ஒடுக்கிந் காச ஆறெ கால் [*) இக்காச ஆறெ காலுங்கொண்டு பொலிசைடால்
 இரண்டு திருநா[ளி]லும் இப்படியெய் சசிராதித்தவல் அமுதி செய்[வி]க்கக்-
 கடவொமராக-
- 16 வும் [*) இப்படி கல் வெட்டி[வி]த்துக்கொள்ளப்பெ [வ]ம் [*)
 இப்படி இசைனு¹⁷ ஸம்மாதத்தி[ட்]டுக்குத்தெ[தா]ம் [ஆ]ழ்வார் கம்பிகளொம்
 [*) இது சசிராதித்தவல் [டு]ச[அ]த்து[வி]க்க [க]டபொமாரொம்¹⁸ திருவரங்-
 கத்[து] மஹால[டு]யொம் [*) இது ஸீவயிஜ[வ]கெஷ [||—]

1 Read த்தலங்கலம்.

2 Read யாண்டு பதினெட்டாவது.

3 Read சீ.

4 This is perhaps a mistake for ஆரிதந் or ஹாரிதந்.

5 Read ஆழ்வார் கல்ய.

6 Read சீழ்.

7 Read தீரமுது.

8 Read தீரட்டு.

9 Read க்குஞ்சந்திரா.

10 Read கடவொமாரெனும்.

2 Read வணங்க.

4 An erased ர seems to stand after அரி.

6 A few indistinct letters are here entered below the line.

9 Read தீட்டுக்குடுத்த.

11 Read சீரகம்.

12 Read தயிலம்.

13 Read குசக்கல.

17 Read ஸம்மாதத்தீட்டு.

TRANSLATION.

(Line 10.) In the [eighteenth] year (of the reign) of king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôladêva, who *etc.*¹— by order of the magistrate (*udhikârin*) Nisha[dha]râjâr, the manager of the temple of the god Tiruvaraṅgadêvar, the following was agreed on and given in writing to Arayaṅ [Garu]da[v]âhaṅ, *alias* Kâliṅgarâyar, by us, the *Pâjâris* (*kaṇṇi*) of the god, such as (1) the members of the committee² of the *Śrî-Vaiṣṇavas*: Tiruveḷu[di]nâḍu-Dâsar,³ Vaḍamadurappiṅgandâ[ṅ]-⁴Nambi, Irâyûrâ[li]-Nambi, r Nârâyana-Nambi, Śrîśaḍa-gôpa-Dâsar⁵ of Perum[ba]rappuliyûr, and Arikulavâraṅga-Nambi of Mârkkamaṅgalam; (2) the members of the committee of the temple treasury: Kurugaikâvalaṅ⁶ Ârâvamudu of the Hârîta (*gôtra*), Tiruvâykkulam-Uḍaiyâṅ⁷ Śrîrâghavaṅ of the Hârîta (*gôtra*), Kêśuvaṅ (Kêśava) [Ta]ni-Iḷa[ñ]jîṅgam of the Hârîta (*gôtra*), Kêśuvaṅ Arivariyâṅ of the Bhâradvâja (*gôtra*), [Tiru]va[raṅ]ga-Nârâyanaṅ Śrîkrîṣṇaṅ of the Bhâradvâja (*gôtra*), and Ârâvamudu Śrîrâmaṅ of the [H]ârîta (*gôtra*); (3) the accountants of the assembly: Arayaṅ Ambala and ârûvappiriyaṅ; and (4) the accountant of the *Śrî-Vaiṣṇavas*: Tiruvêṅgaḍavaṅ⁸ Sômaṅ, *alias* Padinettunâḍu-Kiḷavaṅ.⁹

(L. 13.) During the ear festival in (the month of) *Appigai* (Aippaṣi) and during the festival in *Paṅṅuni* (Paṅguṇi), on the night of that day on which the bathing-water (of the idol) is distributed, at the time when (the idol) has been placed under the sacred *puṅṅai* (tree) and is listening to (the recital of the hymn) *Têttarundiḷal*, (the following requirements have to be supplied) on this day of either festival:— For one hundred cakes to be offered (to the god) are required one *padakku* of old rice, three *nâḷi* of pulse (*paruppu*), three *nâḷi* of ghee, one hundred *palam* of sugar, three *ulâkku* of pepper, one *ulâkku* of eumin, three *ulâkku* of salt, fifty plantains, five cocoa-nuts, ten young cocoa-nuts, one hundred and twenty areca-nuts, one *seviḍu* and a half of camphor-oil, twelve bundles of *teri*¹⁰ leaves, and two *maṅjâdi* of camphor. (For all this), for those who pound (the rice into) flour for the cakes, for those who carry water, for those who fetch firewood, for those who fry the cakes, for pots, and for other requirements, he¹¹ deposited six and a quarter *kâśu*, to continue as long as the moon and the sun.

(L. 15.) Having received these six and a quarter *kâśu*, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun

¹ The historical introduction of this inscription is the same as in No. 69 and in the Tanjore inscription of the 15th year (above, Vol. II. No. 58).

² *Vâriyam* is probably connected with *vâra*, on which see Professor Kielhorn's remarks in *Ep. Ind.* Vol. V. p. 138, note 7. It occurs also in the Ukkal inscriptions, where I have translated it by 'elected for' or 'in charge of'; see p. 2 above.

³ This person was named after the Vaiṣṇava saint Śaṭhaḡôpa, who, according to the *Nâlâyiraprabandham*, came from Tiruvaludi-nâḍu.

⁴ *I.e.* 'he who was born in the northern Mathurâ,' *viz.* Kṛishṇa.

⁵ See note 3 above.

⁶ *I.e.* 'the protector of Kurugai.' The saint Śaṭhaḡôpa was the son of Kârî, the *adhikârin* of the city of Kurugai.

⁷ This title is perhaps derived from Tiruvâykkulam, one of the names of the Râjagôpâla-Perumâl temple at Maṅgamaṅgalam; see p. 49 above, and *Ep. Ind.* Vol. V. p. 72.

⁸ This person was called after the god of Tirupati.

⁹ *I.e.* 'the chief of eighteen districts.'

¹⁰ This word is not found in the dictionary. Probably betel-leaves are meant.

¹¹ This refers to Kâliṅgarâyar (l. 12).



shall exist. Thus [it should be] caused to be engraved on stone. Having agreed thus, we, the *Pājāris* of the god, gave a written agreement.

(L. 16.) We, the great assembly of Tiruvarāṅgam, shall be bound to continue this as long as the moon and the sun exist. This (*is placed under*) the protection of the *Śrī-Vaiṣṇavas*.

No. 71.—INSCRIPTION AT KILAPPALUVUR.

This inscription (No. 105 of 1895) is engraved on the west wall of the second *prākāra* of the Vaṭamūlēsvara temple at Kīlappaluvūr in the Udaiyārpālaiyam tāluka of the Trichinopoly district.¹ This village is mentioned under the name of Paḷuvūr in Tiruñāṅga-sambandar's *Dēvāram*. The subjoined inscription calls it both Śīrupaluvūr (ll. 18, 23, 25) and simply Paḷuvūr (ll. 26, 27). It belonged to Kuṅṅra-kūṅṅam, a subdivision of the district of Uttoṅgatoṅga-vaḷanāḍu (l. 18). According to other inscriptions at Kīlappaluvūr, the name of the Śiva temple was Tiruvālanduṅṅai-Mahādēva, in which *āl*, 'the banyan,' is the Tamil equivalent of *vaṭa*, the first member of Vaṭamūlēsvara, the Sanskrit designation of the temple. A Vishṇu temple at the same village, which was named Vīra-Śōḷa-Viṅṅa-gar, is mentioned in line 28 of the subjoined inscription.

The date is the 20th year of the reign of Kulōttuṅga I., when the assembly of Śīrupaluvūr sold one twentieth *vēḷi* of land for one *kōṣu* to the mother of a certain Virudarājabhayaṅkara-Vāṅakōvaraiyar. This may have been the chief of Vāṅakōppāḍi, a district which is mentioned in an inscription at Tirukkōvalūr (No. 126 of 1900). That he received his title from Kulōttuṅga I., follows from the first portion of his name, Virudarājabhayaṅkara, which, according to the *Kalīṅgattu-Parani* (x. verse 25), was a surname of Kulōttuṅga I. Another derivative of the same surname is the district of Virudarājabhayaṅkara-vaḷanāḍu; Gaṅgaikondachōlapuram and Tirumudukuṅṅam (*i.e.* Vriddhāchalam in the South Arcot district) belonged to Mērkā-nāḍu, a subdivision of this district.² A Telugu inscription of Kulōttuṅga I. mentions Manni-nāḍu as another subdivision of the same district.³

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புகழ் சூழ்ந பு[ண]ரி அசுழ் சூ[ழ்*]ந[த] பு[னி]யில் பொந்-
நெரியளவும் தந் நெயி நட(ர)[ப்]ப வி[ளங்]கு டெ[ஜ]யமக[ளை] இளங்கொப்பரு-
வத்[து]ச்சக்க-
- 2 ரகொட்டத்து விக்கிர[ம]த்தொழிலால் பு[து]ம[ண]ம் புணர்ந்து *மதவ[ரை]யீட்-
டம் வயிராகரத்[து] வ[ரி] அ[யி]நு[ந]க[க்]கொ[ந்]உ[ள]வ[ரை]ர[ச]ர் த[ந்] தளமி-
ரிய வானுறை கழி[த்]-
- 3 துத்தொள் வளி காட்டிப்பொர்ப்பரி நடாத்தி ⁵கிர்த்தியை நிறுத்தி வட[தி]சை
வ[ர]கை சூடி தெந்திகை[ச] தெமருகமலப்பூம[கள்] பொ[து]மையும் பொந்நி-
யா[டை]யும்
- 4 நன்னிலப்பாவை த[நி]மை[யும்] தவர வனூ ⁶புனிதந்த்[ரும]ணிமகுடம் [உ]ரிமையிற்ச-
சூடி தன்னடி இரண்டும் தடமுடியாகத்தொந்நிலவெகர் சூட [மு][ன்*][ளை] மநுவ-
- 5 து⁷ பெருங்க[வி]யாறு [வ]றுப்ப செங்கொல் திசைதொறும் செல்வ வெண்கு[டை]
⁸இருநிலவிளாகம்மெங்கணுந்தனது திருநிலல் (வெண்குடை) வெ[ண்ணி]லா[த்]தி-

¹ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 265.

² See No. 78 of 1892 and No. 137 of 1900.

³ *Er. Ind.* Vol. VI. p. 223.

⁴ Read மதவரை.

⁵ Read கிர்த்தி.

⁶ Read புனிதத்திரு.

⁷ Read மனுவாறு டெருக கலியாறு.

⁸ Read வளாக.

- 20 டாம் சதூரத்[து] நி[வ]ம் நா[லும]ரவில் வடக்கடைய் நிலம் ஒருமாவில் ¹கி[ழ]்க்-
கடைய் நிலம் அ[னா]ர[ம]ரவும் இவ்வதிக்துக்கிழக்கு இ[வ்வா]ய[*]காலுக்கு
வடக்கு [இ]ர[ண்]டா[வ]க-
- 21 ண்[ண]ரந்து இரண்டாஞ்சதிரம் நி[வ]ம் நா[லும]ரவில் வடக்க[டை]ய் நி[வ]ம்
ஒருமாவில். வெ[ம]ற்க்கடைய் நிலம் அரைமாவும் ஆக நிலம் ஒருமா [*] இந்-
ந்[வ]ம் ஒருமாவும் இவரு-
- 22 க்கு விற்றுக்கொள்வதாக எம்மிவ்வி[ன]ைஞ்ச விலைப்பொருள் அந்[ரு]ர[ா]டு என்க்-
காசு [ஒ]ந்[து] [*] இக்காசு ஒத்தும் ஆவணக்களியெ கைச்செல்வறக்கொண்டு
[வி]ந்து விவையா-
- 23 வண[ம்] செயி[து] குமெ[டு]தாம் ஸ்ரஹதெ[யம்] சிறுபழுஜர் வகையொம் [*]
இந்நிலம் ஒரு[ம]ரவுக்கும் இதவெ விவையொலை ஆவதாகவும் இது[வெ] ²பொ-
ரு[ய]ரவறு-
- 24 [கி]ப்பொருள்செவ்வ[ர]ணைய[ர]வதாகவும் இதுவ[வ்*]வது வெ[று] ²பொருமாவ-
றுதிப்பொருள்ச்செவ்வெ[று]ரலை காட்டக்கடவர் அல்லாதாராகவும் [*] இப்படி இ-
ரைஞ்-
- 25 ச இக்காசு ஒத்தும் கொண்டு இந்நிலம் [ஒ]ருமாவும் விலைக்கற விற்று பொரு-
ளரக்கொண்டொம் சிறுபழுஜர் வகையொம் [*] இவர்கள் பணிக்க இப்பி-
ரமாணம் எழுதினெ-
- 26 ந் [ஐ]யு[வ]ுந்³ ப[மு]ஜு[ரு]டையாக ஆ[யி]ரத்திருநூற்றுவந் முடிக்கொண்டாரெந் இ-
வை[வ] எந்நெழுத்து [*] இப்படிக்கு ச[ர]த[ம]ங்க[வ]த்து பாலாசிரிய[ந்]
[இ]வ[ந்]குவண[ன்]-
- 27 [கூ]த்தப்ப[ந்]டுநெந் இவை எந்நெழுத்து [*] இப்படிக்கு டமுஜு[ந்*] ச[வ]ர[கி]
நாராயணநெந் இவை எந்நெழுத்து [*] இது சாந்தி பாலாசிரியந் ⁴விநா-
ரா[ண]நது [*] இது சா[வா]ந்தி நாராயணந் மாறந் [*]
- 28 யிப்படி அறிவெந் இவ்வூர் வீரசொழிவிண்ணக(ர்)ராழ்வார் கையில் திரு[வ]ரா-
த[ன]ந ப[ண்]ணும் நாராயணந் திருவா[யி]க்குவமுடையாரெந் [*] [இ]ப்படி
அறிவெந்
- 29 இவ்வூர் கருமாத்⁵ [*] இது வ[ந்]ர[வெ]று[ர]ர[ா]டுகெடு வ

TRANSLATION.

(Line 17.) In the twentieth year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, Śrī-Kulōttuṅga-Śōladēva, who *etc.*⁶— we, the assembly of Śirupaḷuvūr, a *brahmadēya* in Kuṅṅra-kūṅṅam, (a subdivision) of Uttoṅgatoṅga-vala-
nādu, sold the following land at a price (settled by) the assembly to Śōlakulasundaraṅ-
Vichchādiri Āḷvār, the mother of Vi[ru]darājabhayamkara-Vāṅakō[va]raiyar.

(L. 19.) One fortieth (*velī*) of land on the eastern side of the one twentieth (*velī*) of land on the northern side of the four twentieths (*velī*) of land of the second square of the first *kannāru*⁷ to the north of the Rājendra-Śōla channel (and) to the east of the Pavitti-
[ram]ānikka road.

¹ Read கிழ்.

² Other, unpublished inscriptions read பொருள் மாவறுதி.

³ Read ஐந்.

⁴ Read வீர.

⁵ After this word the characters +[தவ]டு[டு] are entered above the line.

⁶ The historical introduction of this inscription is the same as in No. 69.

⁷ See p. 73 above, note 6.

(L. 20.) And one fortieth (*velī*) of land on the western side of the one twentieth (*velī*) of land on the northern side of the four twentieths (*velī*) of land (*of*) the second square of the second *kannāru* to the east of this road (*and*) to the north of this channel.

(L. 21.) Altogether, one twentieth (*velī*) of land. The price which we have to receive from her for this one twentieth (*velī*) of land, (*and*) on which we have agreed, (*is*) one good *kāsu* current at the time.¹

(L. 22.) Having received this one *kāsu* in full into the hand² we, the assembly of the *brahmadēya* of Śirupaḷuvūr, sold (*the land*) and made and gave a deed of sale. For this one twentieth (*velī*) of land this alone shall be the record of sale, and this alone shall be the record of the final payment of the money,³ and they (*viz.* the purchasers) shall not be bound to produce another record of the final payment of the money besides this.

(L. 24.) Having thus agreed, having received this one *kāsu*, and having sold this one twentieth (*velī*) of land at the full price, we, the assembly of Śirupaḷuvūr, have received the money in full.

(L. 25.) By their order, I, the *Madhyastha*⁴ Pa[ḷuvūr-U]ḍaiyāṅ Ḍayirattirunḍirruvaṅ Mudikonḍāṅ, wrote this document (*pramāna*); this is my writing. I, Pālāśiriyaṅ [Ila]kkuvaṅ (Lakshmaṅ) [Kū]ttappaṅ of [Ś]ān[da]maṅgalam, (*know*) this; this is my writing. I, Śa[v]āṅdi Nārāṅ (i.e. Nārāyaṅ) of Paḷuvūr, (*know*) this; this is my writing. This (*is the writing*) of Śāṅdi Pālāśiriyaṅ Vīranārāyaṅ. This (*is the writing of*) Śā[vā]ṅdi Nārāyaṅ Māraṅ. Thus do I know, Nārāyaṅ Tiruvā[yi]kkulam-Uḍaiyāṅ,⁵ who performs the worship of the temple of Vīra-Śōḷa-Viṅṅagar-Āḷvār in this village. Thus do I know, the blacksmith of this village. This (*is placed under*) the protection of all *Māhēśvaras*.

No. 72.—INSCRIPTION AT TIRUVIDAIMARUDUR.

This inscription (No. 132 of 1895) is engraved on the east wall of the second *prākāra* of the Mahālingasvāmin temple at Tiruvidaimarudūr⁶ in the Kumbhakōṅam tāluka of the Tanjore district. This village is mentioned in Tiruñāṅasambandar's *Dēvāraṅ* as Idaimarudu. The Sanskrit equivalent of this name is *Madhyārjuna*,⁷ in which *madhya* corresponds to *idai*, 'the middle,' and *arjuna* to *marudu*, 'Terminalia alata.' In the subjoined inscription the village is called Tiruvidaimarudil⁸ and its temple Tiruvidaimarud-Uḍaiyār (i.e. the lord of Tiruvidaimarudu). It belonged to Tiraimūr-nādu, a subdivision of Ulaguyyakkōṅda-Śōḷa-vaḷanādu.⁹ The inscription records a grant of 120 sheep for two lamps. The *Pūjāris* of the temple and the inhabitants of Tiruvidaimarudil and Tiraimūr were appointed trustees of the grant. Tiraimūr I do not find on the

¹ See above, p. 134 and note 5.

² The meaning of ஆவணக் களரி பெய், which occurs also in other unpublished inscriptions, is not apparent.

³ This seems to be the meaning of the term *poru[?]-mā-aruḍi-pporuḷ-echchilai-ḷai*.

⁴ Compare page 2 above.

⁵ See above, p. 151, note 7.

⁶ No. 160 on the *Madras Survey Map* of the Kumbhakōṅam tāluka.

⁷ Compare the *Madhyārjuna-Māhātmya*, No. 1079 in my *Reports on Sanskrit Manuscripts in Southern India*, No. II.

⁸ The same form of the name occurs in the Tanjore inscriptions; e.g. above, Vol. II. p. 279 and note 7.

⁹ In No. 64 above this district is called Uyyakkōṅḍār-vaḷanādu, which in a Tanjore inscription (above, Vol. II. p. 52) is stated to be situated between the Ariśil and Kāvēri rivers.

map; but, as its inhabitants seem to have had a share in the management of the temple at Tiruvidaimarudûr, it was probably not far distant from the latter.

The date is the 172nd day of the 26th year of the reign of Kulôttunga I. The historical introduction agrees with that of the 20th year (No. 71 above), but adds that the king conquered the Kalinga-mandalam (l. 4). Other inscriptions refer to a single queen, who is styled 'the mistress of the whole world,'¹ 'the mistress of the whole earth,'² or 'the mistress of the world,'³ and who is perhaps identical with Madhurântakî, the daughter of Râjêndradêva.⁴ In addition to this queen,⁵ the subjoined inscription mentions three other queens, *viz.* Dînachintâmani, Êlisai-Vallabhî,⁶ and Tyâgavallî. Of the last of these the *Kalingattu-Parani* (x. verse 55) states that "she had the right to issue orders together with the orders of the Senni (*i.e.* the Chôla king)."

TEXT.

- 1 —|| லுலு ஸீ ||— புகழ் [சூ][ழ்*]ந்த புணரி அகழ் சூழ்ந்த [பு]வியில் பொன்செயி அளவும் தந் [டு]ந்மி நடப்ப வி[ள]ங்கு ஜயம்களை இளங்[டு]ராப்பருவத்துச்சகக்-கரகொட்டத்து விக்கிரமத்தொழிவாற்புதுமணம் புணர்ந்து மதுவ[ரை] 7 நட்பம் [வயி]ராகரத்து வாரி அ[யி]ல்மு[ளை] கொ[ந்தவ]ரைசர் தந் தளம்[ரி]ய வாளுரை கழித்து தொ[ள்] வனி காட்டி பொர்ப்பரி நடா[த்]தி 8 கீர[த்]தையை [நி]றுத்தி வடதிசை வாகை [சூ]டி[த்]டு[தன்]ந்சைத்தெமரு[கமலப்பூமச]ள் [பொ]துசு[ம]யும் [பொ]ரன்ந[ய]ர[டை] நன்நிலப்பாவை தன்[மை]யும் [த]விர-த்து 9 பு[னி]த[ந்]திருமணிமகுடம் உரிமைசிற்குடி தன்நடி இரண்டுத்தடமுடியாக-த்தொர்நிலவெந்தர் சூ[டி] மு[ன்னை] மறுவாறு பெருக கலியாறு வ[று]ப்ப செங்கொல் திசை-
- 2 [தொ]றுஞ்செல்ல வெண்[குடை] 10 [இ]ருநில[வி]ள[ரகம்மெச்சணுந்தனது திருநில-வெண்ணில[ர]த்தி[ழ]வொருதனி மெருவிற்புலி வீளையாட 11 வாரகடற்றீவாந்தர-த்துப்பூபாலர் திறை விதெந்த [கல]ஞ்சொ[ரி] ச[னா]று 12 முறை நிற்ப[வி]ல-ந்சிய 13 பிற்குலப்பிறை பொல் [நி]ற்கிழைமென்னுஞ்சொல்லெதிர்க்கொடியாறல்வது தன் கை விடு[ல]திற்க்கொடா [வி]க்கலந் சவ்வ[கர்] 14 நங்கி[வி] துடங்கி [ம]-ண[லூர்] நடுவெந துங்கடத்தி[ரை] [பு]கத்தூத்தி வெங்கணும் 15 பட்ட[வி] வெங்களி[று]ம் விட்ட [த]ந் [ம]ரமுங்க[க]நிய 16 விரமுங்கிடப்ப எந்ந [ம]லை-களு[மு]தகு நெளிப்ப இழிந்த நெதிகளுஞ்சமு[ன்று]டைந்தொட விழுந்த கடல்களுந்த[லை]விரித்தவ[ம]ர-
- 3 க்குட[தி]செத்தன்ன[ளு]கந்து தானுந்தா[டு]செயும் ப[ன்]னூளிட்ட பவபல மு[த]-கு[ம்] பயத்தெ[ரி] 17 ம[ர]திய ஜயப்பெரு[தி]றவும் ப[ழி]ய[க]ந்[கு] குந்த

¹ புலனமுமுதுடையாள், above, No. 58, l. 1, No. 67, l. 2, and No. 68, l. 2; Vol. II. No. 77, l. 2, and No. 78, l. 2.

² அவதிமுமுதுடையாள், above, No. 71, l. 16 f., and No. 74, l. 2.

³ உலகுடையாள், above, No. 31, l. 3.

⁴ See verse 12 of the Chellûr plates of Vira-Chôla, above, Vol. I. p. 59, and verse 11 of the Pillîpuram plates of the same prince, *Ep. Ind.* Vol. V, p. 77.

⁵ புலனமுமுதுடையாள், l. 5.

⁶ The first part of this name, *Êlîsai*, means 'the seven principal notes.'

⁷ Read மதுவரை.

⁸ Read கீர்த்தி.

⁹ Read புனிதத்திரு.

¹⁰ Read வளாக.

¹¹ Read கடற்றீவா.

¹² Read களிறு.

¹³ Here the engraver has omitted a long passage.

¹⁴ Read கல்லதர்.

¹⁵ Read எங்கணும்.

¹⁶ Read வீர.

¹⁷ Read பயந்தெதிர்.

¹ புழுஞ்செவ்வியும் வாளாரொண்கண் மடந்தையரிட்டமும்² மீளாது குடுத்த வெங்கரி னி[ன]ரயும் கங்கய[ண்]டல[மு]ஞ்சிங்க[ண்]மெ[ன்]னும் பாணியிரண்டு-
மெ[ர]ருவிசை கைக்கொ[ண்]டி[ண்]டிய³ புகழொடும் பாண்டி[மு]ண்டவெ[ங்]-
கொள்ளத்திருவு[ள்]ளத்தடைத்து வெள்ள[வ]ருபரித்த[ர]ங்கமும் பொருகரித்தரங்-
கமும்⁴ [த]ன் திரவாரியமுடைத்தாய் வந்து வடகடல் தெக்கடல் பாய்[வ*]து
பொலத்தன் பெருஞ்செ[னை]யமெலிப்பஞ்சவர் ஐய்வரும் பொருத பொர்-

4 க்களத்தஞ்சி வெரு வெளித்தொடி அரணைப்புக்க காட[ற]த்தடைத்து நாட்டடிப்-
படுத்து [ம]ற்றவர்தம்மை வகசரர் திரியும் பொ[ற]றை வெஞ்சரமெற்றி [கெ]ர-
ற்றநி[ஜ]ய[வ்]லு[வ]ய[கி]ச[தெ]ர[ற]ம் நிறுத்தி மு[த்]தின் சலாபமு[மு]த்தயிட்ட-
பொகிய[லு]மத்த[வெ]ங்கரி⁵ படுமையச்சசைய(வ)மும் கநியுங்ககைக்கொண்டு தெந-
நாட்டெல்லை [க]ராட்டி குடமலை[ராட்டு]ள்ள சாவெறெல்லாம் தநி வித[ம்]பெற⁶
மாவெறிய ⁷ வருதநித்த[ல]ைவரைக்குறுகலர் குலைக்கொட்டாறுட[ப]ட நெ[ற]ம்-
தொறும் நிலைகளிட்டருளி மற்புநல் கவி[நக]மண்டலக்[ரை]கப்படு[த்த]ருளி திற[ல்]
கொளாரும்⁸ திரு-

5 ப்புய[த்]தலங்கலும் பொ[ல்] ⁹ வி[ர]மும் தியாக[மு]ம் விளக்க[ு] பார் தொழச்சிவ-
நிடத்தமை(ய்)மெ[ய]நத்தி[ன]சிந்தாமணி¹⁰ புவனமுழுதுடைய[ர]ளி[ரு]ப்ப[ப] அவளுடன்
கங்கை ¹¹ விற்றிருந்தென [மங்][கை*]கயர் திலதம் எழிசைவ[ல்]வழி எழுசை[மு]-
டையான் வாழி அமர்[ன்]திகிதிருப்ப ஊழிய[ம்]¹² திருமாலாசத்து பிரியா[டு]த-
ந்த ¹³ திருமகள் திகழெகத்தியாச[வல்]வித்த[ம்] உளகுடையா[ளி]ருப்ப மாவி[னி]ல்
[பு]வநமுழுது[டைய]னொடும் ¹⁴ விற்றிருந்தருளிய கொவிராஜகெலரி[பு]ராண
சக்கிரவத்திகள் ஸ்ரீகுலொத்துங்கசெ[ர]முதெவர்க்கு யா[ண்]டு உயசு ஆவது [க]ல்
வெட்டும் ப[டி] ய[ர]ண்டி உயசு ஆவது நான் ஈயெஉனல் உளெய்ய[க்]-

6 [கெ]ரண்டசொழவளநாட்டுத்திரைமுர்க[ராட்டு]¹⁴ உடையார் திருவிடைமருதுடைய[ர]-
க்குத்திரு[நெ]ரந்தாவிளக்குக்கு [ப]ட்டியூர் உ[டை]யா[ன்] நம்ப[ன்] ம[து]ராந-
த[க]தெ[வ]நான குலொத்துங்கசொழ[வி]ய[நாட்டு] ¹⁵ முவெந்தவெளா[ன்]
வை[த்]த திருநெ[ந்]தாவிளக்குக்கல் வெட்டுவிக்கவென்று திருவிடைமருதுடையார்
[ஸ்ரீ]பாதமுலப[பட்டு]டை¹⁶ பஞ்சாசாரிய[த்]தெ[வ]ரகந்திகள் [தி]ரைமுர்¹⁴ ல-
லெயார்க்கு[ம்] திருவிடைமருதில் நகரத்தார்க்கு[ம்] திரைமுர்¹⁴ ஊரா[ர*]ர்க்கும்
ஸ்ரீகாரியம் வடசாத்தமங்கலமுடையான் கூத்தன் சொமதெவநா[ன] கன்ன[தி]*
தரபாணி ¹⁵ முவெந்தவெளா[ன]ு[க்கு]ம் ஸ்ரீ[ர]ஹையாக்கண்-

7 காணி ப[ர]தாயன் [எ]டுத்தபாதம் இ[ன்]புற்றிருந்தாகான [பெ]ற்கொயில் நம்ப[ன்]-
[க்]கும் [கா]ணத்தா[னு]க்கு[ம்] ஸ்ரீ[மு]கம் பிரலாதஞ்செய்தருளி வரத்தலை மெல்
[டு]காண்டு பிரலாதப்பட்டு பட்டியூரு[ன]ட[ய]ான் நம்பன் மதுராந்தகதெவநான
குலொத்துங்கசொழ[வி]றைநாட்டு ¹⁵ [மு]வெந்தவெளான் வைத்த [தி]ருநெ[ந்]தா-
விளக்கு இரண்டினுக்கு வைத்த ஆடு ஈயெ [] [இ]வ்வாடு நூற்றிரு[ப]தம்
கொ[ண்]டு எகநாயகநால் [நி]த்த[ம்] உ[ரி]ய் நெய்ய[ய]ட்டுவதா[க]க்கெ[க]ரண்ட
ம[ன்]ராடி தாமொ[கிர]ன் வெண்க[ர]டலும் தெவன் இடங்கெ[க]ரண்டானும்
[மு]ரு[த்]ன் தெ[வ]னும் பட்ட[ன்] பெர்[ர]னும் இந்த ஆடு

¹ Read புகழின்.

² Read உண்டிய.

³ Read பொதியிலு.

⁴ Read வருகினி.

⁵ Read வீர.

⁶ Read வீற்றி.

⁷ No. 76 reads [பிரிய]ாதெற்று; read தென்ற.

⁸ Read முவெந்த.

² Read ரீட்டமும் மீளாது.

⁴ Read கரிக்கலங்களும்.

⁵ Read விசம்பெற.

⁶ Read கொளாரமும்.

¹⁰ Read தீன.

¹² Read ஊழியும்.

¹⁴ Read திரைமுர்.

¹⁵ Read மூல.

8 தூற்றிருப[து]ங்[க]ர[ண்]டு கீத்தம் எனா[ய]கநால் உரிய் கெய் ஸந்திராதித்[த]வல்
இன்கெய் த[ண்]டி இ[த்த]ிருநெந்தாவினக்கு இரண்டும் எ[ரி]ப்பிக்க கடவொமா-
னெய் தெவர் கந்[தி]களுந்திராமூர்¹ ஸவெலையாரும் திருவிடைமருதில் ந[க]ர-
த்தாரும் திராமூர்¹ [ண]ராரு[ம்] [||*] இ[வை ஸ்ரீ]கொயில் [க]ணக்கு கொ-
ற்ற[ம.ந்]வமுடையான் அருமொழி பொற்காரி எழுத்து [||*] இது பந்[ர]ஹெ-
யார[ரு]கெ[த] ||வ

TRANSLATION.

(Line 4.)² (*He*) was pleased to seize the Kalinga-maṇḍalam, whose rivers were checked (*by dams*), and was pleased to take his seat (*on the throne*) with the mistress of the whole world who remained (*his*) chief consort,³ while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole world, Dīnachintāmaṇi, was present, as Umā near Śiva; while the mistress of the seven worlds, Ēlīśai-Vallabhī,—may she prosper!—the ornament of women, was calmly and joyfully seated, as Gaṅgā takes her seat with her (*viz.* Umā); (*and*) while his (*i.e.* the king's favourite) mistress of the world, Tyāgavallī, possessing the splendour of Lakshmi who is inseparably clinging⁴ to the bosom of Tirumāl (Vishṇu) to the end of the world, was present.

(L. 5.) In the 26th year (*of the reign*) of this king Rājakēsarivarman, *alias* the emperor Śrī-Kulōttuṅga-Śōladēva,—the *Pañchāchārya* (who wears) a silk garment (*in honour of*) the feet of the god⁵ Tiruviḍaimarud-Uḍaiyār, and the *Pūjāris* of the god were pleased to send a letter (*śrīmugam*) to the members of the assembly of Tiraimūr, to the citizens of Tiruviḍaimarudil, to the villagers of Tiraimūr, to the temple-manager Vada-Śāttamaṅgalam-Uḍaiyāṅ Kūttan⁶ Sōmadēvaṅ, *alias* Kaṅṅa[gi]darapāṇi-Mūvēndavēlāṅ, to the overseer of the Śrī-Māhēśvaras, [Eḍu]ttapādam⁷ I[ṅ]burri-rundāṅ, *alias* Porūkōyil-Nambi,⁸ of the Bhāradvāja (*gōtra*), and to the accountant—to the effect that it should be engraved on stone⁹ that, on the 172nd day of the 26th year (*of the king's reign*), Paṭṭiyūr-Uḍaiyāṅ Nambaṅ Madurāntakadēvaṅ, *alias* Kulōttuṅga-Śōla-[Vi]raināṭṭu Mūvēndavēlāṅ, had given a perpetual lamp¹⁰ to (*the temple of*) Tiruviḍaimarud-Uḍaiyār, the lord of Tiraimūr-nāḍu, (*a subdivision*) of Ulaguyya[k k]oṇḍa-Śōla-vaḷanāḍu.

(L. 7.) When (*this letter*) arrived, (*the addressees*) placed (*it*) on (*their*) heads and felt honoured. Paṭṭiyūr-Uḍaiyāṅ Nambaṅ Madurāntakadēvaṅ, *alias* Kulōttuṅga-Śōla-[Vi]raināṭṭu Mūvēndavēlāṅ, had assigned 120 sheep for the two perpetual lamps given (*by him*), in order to supply one *uri* of ghee per day by the *Ēkanōyakan* (measure). These one hundred and twenty sheep were taken over by Maṅṅrāḍi Tāmōdiraṅ (Dāmōdara)

¹ Read திராமூர்.

² The introduction of this inscription is the same as in No. 69 as far as the words "in order that the enemies might be scattered" (p. 147 above).

³ மாவின்னில் may be dissolved into மா + இல் + தில்.

⁴ என்ற is derived from the root என்.

⁵ See above, p. 138 and note 12.

⁶ See above, Vol. II. p. 257, note 5.

⁷ See *ibid.* note 1.

⁸ The first part of this name refers to the 'Golden Temple' at Chidambaram; compare above, Vol. II. No. 66, paragraph 294.

⁹ This order is expressed twice, *viz.* by கல் வெட்டும் படி in line 5, and by கல் வெட்டுவிக்க in line 6.

¹⁰ The word திருநெந்தாவினக்கு is repeated in a clumsy manner; it occurs before and after the name of the donor in line 6. From lines 7 and 8 it appears that not one, but two lamps were actually granted.

Vengādan,¹ Dēvaṅ Idāṅgondān, Marudaṅ² Dēvaṅ and Paṭṭaṅ Perrān. We, the *Pūjāris* of the god, the members of the assembly of Tiraimūr, the citizens of Tiruvidaimarudil, and the villagers of Tiraimūr, shall be bound to levy, as long as the moon and the sun exist, this one *uri* of ghee per day by the *Ēkanāyakaṅ* (measure) from (*the recipients of*) these one hundred and twenty sheep and to keep these two perpetual lamps burning.

(L. 8.) This (*is*) the writing of the accountant of the temple, Korraṃaṅgalam-Uḍaiyāṅ Arumoli Poṅkāri. This (*is placed under*) the protection of all *Māhēśvaras*.

No. 73.—INSCRIPTION AT CHOLAPURAM.

The inscriptions of Kulōttuṅga I. inform us that he conquered and colonized Kōṭṭāru.³ This ancient town now belongs to the Travancore State and is situated about 10 miles north of Cape Comorin and near the British Post Office "Nagercoil." A temple named Chōlēsvara is now included in a quarter of Nagercoil which bears the name Chōlapuram, while according to the subjoined inscription it belonged to Kōṭṭāru itself. The inscription (No. 31 of 1896) is engraved on the north, west and south walls of the first *prākāra* of this temple.

The date is the 180th day of the [30]th year of the reign of Kulōttuṅga I. The historical introduction agrees on the whole with that of No. 72. But, among the queens, Dīnachintāmaṇi is omitted and Tyāgavallī mentioned in the first place. Hence it may be concluded that Dīnachintāmaṇi died between the 26th and 30th years of the king's reign.⁴

The inscription records that Kulōttuṅga I. himself, while staying in his palace at Kāñchipuram, granted to the temple the village of Āndāyakkudi, which received the new name Rājēndra-Śōḷa-nallūr. The temple itself, we are told, was built by one of the king's officers and named Rājēndra-Śōḷa-Īśvara. Both this name and the new name of the village granted must have been chosen with reference either to Rājēndra-Chōḷa II,⁵ the name which Kulōttuṅga I. bore during the first few years of his reign, or to Rājēndra-Chōḷa I., the name of his maternal grandfather. Kōṭṭāru had the surname Mummudi-Śōḷa-nallūr⁶ and belonged to Nāñji-nāḍu,⁷ a subdivision of Uttama-Śōḷa-vaḷanāḍu, a district of Rājarāja-Pāṇḍi-nāḍu.⁸

The inscription is incomplete at the end, and lines 5 and 6 are so much damaged that they cannot be published. They contain a detailed description of the boundaries of the village granted and mention the villages of Aḷagiya-Pāṇḍiyapuram (ll. 4 and 6), Śivīndiram,⁹ Tarumapuram, Irāśak[ka]maṅgalam (l. 5), Śillūr, and the temple of Maṇivaṅniśvara (l. 6).

¹ See above, Vol. II. p. 253 and note 1.

² See *ibid.* p. 259, note 4.

³ See page 141 above.

⁴ A mutilated inscription in the Lakshminarasimhasvāmin temple at Siñhāchalam in the Vizagapatam tālukā (No. 363 of 1899) opens with the same introduction as No. 73. The name of the king and the year of his reign are lost. The first line of the inscription contains a Śūka date, the first two figures of which are 1000 and 20, while the unit is obliterated.

⁵ See page 132 above.

⁶ This designation is derived from a surname of the Chōḷa king Rājarāja I.; see p. 29 above.

⁷ Śūchīndram near Cape Comorin was included in the same *nāḍu*; *Ep. Ind.* Vol. V. pp. 43, 44, 45 and 46.

⁸ This is an abridged form of "Pāṇḍi-nāḍu, *alias* Rājarāja-maṇḍalam," on which see above, Vol. II. p. 149 and note 7.

⁹ This is the ancient name of the present Śūchīndram between Kōṭṭāru and Cape Comorin; *Ep. Ind.* Vol. V. p. 41 ff.

TEXT.

1 ஷ்ஷி ஸீ [||*] புகழ் சூழ்ந்த புணரி அகழ் சூழ்நக புவியிபுப்பொன்னை-
 மியளவுந்தன்னெயி நடப்ப விளங்கு [ஜயமனை இளங்கொப்பருவத்தசசக-
 கரகொட்டத்து விக்கிரமத்தொழிலாம்புதுமணம் புணர்ந்து¹ ²மதவ[வை]யி-
 ட்டம் [வயிராகரத்து [விரரி அயில்மு[னை*]க்குந்தளவ]ரைச[ர்] தந் திளமி³.
 [ரிதுத்தி] வட[தி]சை வாகை [சூடி[த்]தெ[ன்]ந்சை[த்]-
 தெமருகமலப்பூமகள்⁴ பனாமையு[ம்] பொன்னியாடை நன்ன[வப்பா]வைவ தனி-
 மையு[த்]விரு⁵ வந்து⁶ புனித[தி]ருமணி[மகு]ட[ம்] உரிமையிற்குடி[த்தன்]ள-
 டி[யிர]ண்டுந்தமுடியாகத்தொந்நிலவெ[சு]ர் [சூட] மு[ன்]னை [மனுவாறு பெ]ரு-
 சக்கலிய[ாறு] [வறுப்பச்]செக்கொல் திரை[த]ரா[று]ஞ்செவ் [வெ]ண்குடை
 இருசிலவளாக[ம்] ⁷[வெண்கணுந்தனது திருநிழ]வ்(ர) வெண்ணி[வா]ந்[தி]கழ
 ஒருகனி மெருவிற்புவி விளையாட வா[ர்க]ட[ம்]நீ[பா]ந்[தர]த்[து]ப்பூபர் [தி]றை
 [வி]தெந்த கலஞ்சொ[ரி] களி[று] மு[றை]⁸ [வங்கிய] தென்னவன்
 கருத்தலை [ப]ருந்தலைத்திடத்தன் பெ[ர]ன்னக[ர்] புறத்திடைக்க[ட]ப்ப [இ]ள-
 ன[ள்] [பி]ந்[சூல]ப்பிறை பெ[ர]ல்⁹ நிற[சூ]ழ[பா]ம[னுவ]ஞ்சொல்[வெ]கி[ர்]
 [வெ]காடி[ந்]தல[து] தன் கை வில்லெதிர் கொ[ட]ரா வென்பு[த]காச ஆளத்-
 தியிவிட்ட களிற்றள[த்]திட்ட[மு]ம்¹⁰ பட்ட [வெ]ம்[பரி]யும் விட்ட[தன்]
 மானமுக்கறின¹¹ வி[ர]மு[ங்கிட]ப்ப எறின மலை[கருமுது] நெ[ளி]ப்ப [இ]-
 ழிந்த [ந]கி[க]ளுஞ்சூழ்ந்துடைந்தொ.¹²

2 ட விழுந்த கடல்களுந்[தி]லைவிரித்தலமர்க்குடதிசை[த்தன்ன]ளுகந்த தா[னு]ந்[த]ர[னை]-
 யும் பன்னளிப்ட [ப]ல[ப]ல மு[து]கும் பய[த்]தெ[தி]ர் ம[ர]நி[ய] [ஜ]யப்பெரு-
 [ந]கிருவும் ட[ழி]யுகத்து குடுத்த¹³ புகழுஞ்செவ்வியும் வாளாரொண்[கண்]
 ம[ட]ந்தையரிட்ட[மு]ம்¹⁴ மிளாது [கு]டுத்த வெங்க[ரி] நிராயுங்கக்கமண்டலமு-
 [ந்]கொங்கணதெசமும் [ப]ரணிய[ர]ண்டும் ஒருவி[சை]ச[க்]கைக்கொண்[டண்*]டிய
 புக[னொ]டு¹⁵ பாண்டிமண்டலமுங்கொள்ளத்திருவுள்ளத்தடைத்து வெள்ளவருபரி-
 த்த[ர]ங்க[மு]ம் பெ[ர]ா[கு]ரிக்கலங்க[ளு]ந்தத்திர[வா]ரி[யு]மு[டை]த்தாய் வந்து வ-
 டகடல் தென்கடல் [ப]ட[ர்]வ[து] பொ[வ]த்த[ன்] பெ[ரு]ஞ்செ[னை] எளிப்பஞ்ச-
 வரை[வ]ர் பெ[ர]ா[ரு]த [ம]ர[ய]க[ள]த்[கஞ்சி] வெரு நெளித்தெ[ர]டி [அ]-
 ர[ண]னப்புக்க காட[ர]த்[து]தெ[து] நாட்டடிபடு[து] மற்ற[வா]தம்[மை]
 னைசா[ர்] திரியும் [பெ]ர்[வெ]ச வெஞ்ச[ர]ம[ம]ந்கொற்றவிஜெயலம்பம்
¹⁶[அ]த்திசைதொ[று]ம் நிறுத்த முத்தி[ன்] சிலா[ப]மும் முத்தமிட்ட[பதி]யி[னும்]¹⁷
 ம [ப]டும் மைய[ய]ச்சை[சய]முங்க[ன்]னி[யு]ங்க[க்]தெ[க்]க[ர]ண்-
 டருளித்தென[து]ட்டலை¹⁸ காட்டி[ய] கடல்[மலை]நட்டு[னா] ¹⁹சாவெறெல்லா[ந்]-
 த[னி] வி[சு]ம்பெற ம[ர]வெ[ற]ய [த]ன்²⁰ வருகனி[த்தலை]வரை[க்]குறுகவர் குலை-
 யக்[டு]காட்டாறுபட [ந]ந்[டு]தா[று]கிலை[ளி]ட்டரு[ளி]த்திறல் கொளாரமு[ந்]தி-

¹ The two letters வல் (?) are engraved below னர்ந். Many other indistinct letters are written below the subsequent portion of the same line.

² Read மதவரை.

³ Here a number of letters seem to have been omitted by the engraver. There is no break in the corresponding portion of the second line.

⁴ Read பொதுமை.

⁵ Read தவிர.

⁶ Read புனிதத்திரு.

⁷ Read எங்கணு.

⁸ Read முறை திற்ப விலங்கிய.

⁹ Read பிழையென்னுஞ்.

¹⁰ Read களிற்றின தீட்டமும்.

¹¹ Read வீர.

¹² Read சூழன்று.

¹³ Read புகழின்.

¹⁴ Read நீட்டமும் மீளாது.

¹⁵ Read புகழொடு.

¹⁶ Read எத்திசை.

¹⁷ Read பொதியிலும் மத்தவெக்கரி.

¹⁸ Read ட்டெல்லை.

¹⁹ Read சூடமலைநாட்டுள்ள.

²⁰ Read வருகினி.

(L. 16 of No. 69.) “(The Chôla king) seized simultaneously the two countries (called) Gaṅga-maṅḍalam and Koṅgaṇa-dêśam,¹ troops of furious elephants,” &c.

[Instead of the passage in line 4 f. of No. 72, which was translated on page 158 above, No. 73 reads:] “(He) was pleased to take his seat on the throne of heroes for life-time with the mistress of the whole earth, while (his) valour and liberality shone like (his) necklace acquired in warfare and (like) the flower-garland on (his) royal shoulders; while (all men on) earth worshipped (him); while the mistress of the whole earth, Tyâgavallî, was present, as Umâ near Śiva; (and) while the mistress of the seven worlds, Êlîśai-Vallabhî,— may she prosper!— the ornament of women, was pleasantly and joyfully seated, as Gaṅgâ takes her seat with him (*viz.* Śiva).”

(L. 3.) While this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôladêva, was graciously seated on the *śottai* (?) in the white (?) *mandapa* (called after) Râjêndra-Śôlaṅ in the west of the octangular (court?) within the royal palace at Kâñchipuram,² he was pleased to order as follows:—“To (the god) Mahâdêva (of the temple) of Râjêndra-Śôla-Îśvara, which Araiyaṅ Madurântakaṅ, *alias* Kulôttuṅga-Śôla-Kêrajarâjaṅ, the lord of Muḷaiyûr in Manṇi-nâdu,³ (a district) of Śôla-maṅḍalam, had caused to be built at Kôttâru, *alias* Mummudi-Śôla-nallûr, in Nâñji-nâdu, (a subdivision) of Uttama-Śôla-valanâdu, (a district) of Râjarâja-Pâñdi-nâdu, shall be paid, for the expenses required by this god, from the [30]th year (of my reign) forty-five and a half, three twentieths and one fortieth *mâdai*⁴ by (the village of) Ândâyakkudi in the same *nâdu*. According to (the settlement of) payments (that had taken place) in the seventh year after the accession of Râjêndra-Śôladêva,⁵ (this) tax was paid instead of the (original) land-tax of seventy-nine *kâśu* and three hundred and twenty-four *kalam* of paddy. The previous name of this village having been cancelled and the name of Râjêndra-Śôla-nallûr (having been substituted), let it be entered in the revenue-register (*vari*)⁶ as a tax-free *dêvadâna* from the thirtieth year (of my reign), including rents, internal revenue,⁷ and small rights, such as *ûr-kalañju*, *kumara-kachchânam*, the fishing-rent,⁸ the tax on looms,⁹ the rent of the goldsmiths,¹⁰ *mâdai-kûli*, *dasavandam*¹¹ and *kâl-alavû-kûli*.”

(L. 4.) In accordance with this royal order, received with the signature of the royal secretary, Kêraḷântaka-Pallavarayaṅ, it was entered in the revenue-register as a tax-free *dêvadâna* on the one-hundred-and-eightieth day of the th year (of the king's reign) in the presence of the *Puravaritinaikkala-nâyagam*¹² Pañchanedi Tirukkannapuram-Udaiyâṅ, the lord of Nâgangu[di] in Arumolîdêva-valanâdu;

¹ Instead of this and other inscriptions, both earlier and later ones, read *Śiṅgaṇam*.

² Similar detailed descriptions of the place in which the Chôla king was seated at the time of a grant occur in Vol. II. No. 1, l. 5 f.; No. 20, l. 12 f.; Vol. III. No. 9, l. 3 f.; No. 20, l. 11 f.; No. 65, l. 3; in the large Leyden grant, l. 116 f.; and in the small Leyden grant, l. 4 f.

³ In the time of Râjarâja I. Manṇi-nâdu formed a subdivision of the district of Râjêndrasimha-valanâdu; above, Vol. II. pp. 125, 324 and 336. A Telugu inscription of Kulôttuṅga I. refers to Manṇi-nâdu as a subdivision of Birudarâjabhayamkara-valanâdu; *Ep. Ind.* Vol. VI. p. 223.

⁴ See page 136 above

⁵ This statement seems to refer to the reign of Râjêndra-Chôla I.

⁶ Compare page 38 above.

⁷ For *antarâya* see above, No. 57, l. 10; p. 121, note 3; and No. 61, l. 5.

⁸ The same three terms occur in No. 57 above, l. 8 f.

⁹ The same term occurs in Vol. I. No. 59, l. 6; No. 61, l. 4; No. 62, l. 16; and No. 78, l. 2.

¹⁰ See *Ep. Ind.* Vol. V. p. 53, note 6.

¹¹ This term is used in Kanarese and Telugu and means ‘one tenth of the produce.’

¹² Compare above, p. 117, note 10.

பண்ணும் [வ]ராஜாஜி¹ நின்றநாராயணப்பட்டநெதும் உரு[உ]கரி திருவர[ங்]கம[ர]-
 ணிப்பட்டநெ[று]ம் சிலா[வெ*][டு]க ப[ண்*]ணிக்குத்த பரிசுவது [*] இந்-
 க[ர]த்து² ராஜாபுரியப்பெ[ரு]கெருவில் இருக்கும் வாணியன் தொட்டங்கழா-
 நாதந் சொமந் [ப]க்கல் [ந]ரக்க[ள்] கெக்கொண்ட[ட] மது[ர]ரணகமாதெ-
 4 யொடொக்கும் பொன் குடிநெருக்கல் நெருமை இருகழஞ்செ இ[ர]ண்டு மஞ்சா-
 டிக்கும் பெ[ர]ளிசெயால் இவ்வாழ்வா*குக்கு நித்தப்படிக்கு [நி]ந்தாநூல்³
 [இ]ருநாழி தெயி[ர]முது செய்[டு]கெ[க்*]கு செலுத்தக்க[ட]வொமராகவுமாடடொ-
 மாகில செலுத்துவார் பக்கவிப்பொன் [கு]க்க கடவொமராகவும் [*] இக்கொரில்
 காணி தவி[ர*]கு பெ[ர]கில்விப்பொ[ர]ன் ஒடுக்கிப்பெ[ர]கக்க[ட]வொமரொளம்
 இவ்வ[ரு]வெ[ர]ம் ||—

TRANSLATION.

(Line 3.) In the thirty-ninth year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Kulôttunga-Śôladêva, who *etc.*⁴ — the following writing on stone was made and given by me, Niṅṅanârâyana-Bhaṭṭan of the Bhâradvâja (*gôtra*) and by me, Dâ[da]kari⁵ Tiruvaraṅgamâni-Bhaṭṭan, who are performing the worship in the temple of Tiruppâdagatt-Âlvân at Kâñchipuram, a city in Eyirkôṭṭam,⁶ (a district) of Jayaṅṅonda-Śôla-maṅḍalam. From Tôṭṭaṅgilânâdaṅ Sômaṅ, a merchant who resides in the great street of Râjâśraya⁷ in this city, we have received two *kalañju* and two *mañjâdi* of gold, weighed by the standard of the city (*kudîñai-kal*) (and) equal (in fineness) to the *Madurântaka-mâdai*.⁸

(L. 4.) Out of the interest from (*this*) we shall be bound to pay for supplying daily to this god two *nâli* of curds by the *Niṅṅan* (? measure). If we are not able (*to pay it*), we shall be bound to make over this gold to those who will pay (*it*). If (*our*) right (*to serve*) in this temple should cease, we two shall be bound to refund this money before leaving.

No. 75.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 179 of 1894) is engraved on the south wall of the second *prâkâra* of the Vêdagirîśvara temple at Tirukkalukkunram.⁹ It has been published before in a tentative manner by Mr. V. Kanakasabhai Pillai in the *Indian Antiquary*, Vol. XXI. p. 281 ff.¹⁰ The date is the 42nd year of the reign of Kulôttunga I. (L. 11).

The inscription records that an inhabitant of Râjarâjapuram (l. 17) made over 10 *kâsu* (l. 14) to the temple authorities, who purchased for this sum from the villagers of Vâṅṅavanmahâdêvi-chaturvêdimâṅgalam (l. 11) some land for maintaining the

¹ Read வாராஜாஜி.

² Read ராஜாபுரிய.

³ Read நின்றநூல்.

⁴ The introduction of this inscription is the same as in No. 68 above.

⁵ This is the Tamil spelling of *Dâta-Hari*, i.e. 'Krishna as messenger (of the Pândavas).' With it may be connected Pândavadâta-Perumâl, which is given by Mr. Kanakasabhai Pillai (*Ind. Ant.* Vol. XXI p. 281) as the name of the Pândava-Perumâl temple.

⁶ See above, Vol. II. p. 390.

⁷ This was one of the surnames of Râjarâja I.; see above, Vol. II. p. 260, note 5.

⁸ On *kudîñai-kal* and *Madurântaka-mâdai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

⁹ See page 143 above.

¹⁰ Of the numerous misreadings in the transcript I need only note four, because they are connected with proper names. In line 35 of Mr. Kanakasabhai's text, the original does not read *Vilîna*, but *vilûnda*; in l. 42, not *Koñku*, but *Guṅga*; and in l. 43, not *Sinkalam*, but *Sîṅṅanam*. The passage from *Vikkilan* (l. 24) to *venka-ṭirum* (l. 31) is taken from the Kîlappaluvûr and Tiruviḍaimarudûr inscriptions (Nos. 71 and 72 above), which read however *Vikkalan* instead of *Vikkilan*.

Matha of Naminandi-Adigaḷ at Tirukkalukkunram (l. 14). As stated by Mr. Kanakasubhai,¹ the person after whom this *Matha* was named is one of the sixty-three devotees of Śiva, whose lives are described in the *Periyapurānam*.

Vāṇavaṇmahādēvi-chaturvédimaṅgalam belonged to Kumili-nāḍu, a subdivision of the district of Āmūr-kōttam (l. 11). The land purchased was situated in Kīraippākkam, a hamlet in the west of that village (l. 12), and was bounded in the east by Uroḍagam, in the south by Tālavēḍu, in the west by Uragambākkam, and in the north by Taṇḍurai (l. 13). Kīraippākkam is the modern Kīrappākkam² in the Chingleput tāluka. East of it the map shows Oragaḍam (No. 228), south of it Tālabēḍu (No. 266), and north of it Taṇḍurai (No. 233). The *nāḍu* to which these villages belonged is named after Kumili³ in the same tāluka. The district of Āmūr-kōttam owes its name to the village of Āmūr⁴ near Māmallapuram,⁵ which belonged to the subdivision Āmūr-nāḍu.⁶ From the Kōṇḍyāta grant of Venkaṭa II.⁷ it appears that there was another district which also bore the name of Āmūr-kōttam, but which, was named after the town of Āmūr or Āmbūr in the Vēlūr tāluka of the North Arcot district.⁸

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [பு]சம் கு[ழ்*]ன புணரி அகழ் சூழ்க புயில் பொன்மேயி அ[ள]வுணன் [மெ]யி நடப்ப வி[ள]ங்கு ஜயமகளிளங்கொப்ப[ருவ]த்துச்சக்கரகொட்டத்து விக்க[ர]மத்தொழிரால் புதுமணம் புண[ர்*]னூ ⁹ம[து]வரையீட்டம் வயிராகரத்து வாரி அயிர்மு
- 2 சர் ¹⁰ எனளமிரிய வாளுறை கழித்து தொன் வலி காட்டிப்பொர்ப்பரி நடாத்திக்-கீர்த்த[யை] நின்றுதி வடகிசை வாகை சூடி தென் திசை தெமருகமலப்பூமகள் பொதுமையும் பொன்னிஆடை(யும்) நன்னிலப்பாவையும்¹¹ [த]னிமையும் தவி-ர்த்து¹² புனி[த]ருகிருமணிமகுட[ம்]
- 3 ன்ளடியிரண்டுத்தமுடியாகத்தொன்னிலவெணர் சூட முன்னை மதுவாறு [ப]ருகக்-கன்[யா]று [வ]று[ப்ப]ச்செங்கொல் திசைசெ[ர]முஞ்செவ்வ வெண்குடையிருநீ-வ்[னா]சம்மெ[ம்]ங்கணுனனூது¹³ [க]ருகிலவெண்ணிலாத்தி(லாத்தி)கழ ஒருதனி மெ[ம்]-ருவிம்புவி வி[ளை]
- 4 வாஹாது பூபாவர் திறை விவிற[சு] கலஞ்சொரி களி[று] முறை நிற்ப விலங்கிய தென்னை[வ]ன் க[ரு]க[லை]ப்ப[ரு]கலைத்திட தன் பொன்னார் புறத்திடைக்கிடப்பு இன்னு[ள்] பிர்கூப்பிறை பொல் நிற்பிறை என்னு[ம்] சொல்லெகிர் கொடிற்-றவ்வது தன் கை வில்லெகிர் கொடா வெழுவலத்தா¹⁴
- 5 டமுட்ட[ட] வெழ்ப[ரி]யும் கெட்ட தன் ம[ரா]னமும் [கூ]மின விரமுங்கிடப்ப எறின மலைகளுமுதுகு வெளிப்ப இழிகை எனகளுஞ்சமுன்[று]டைகொட

¹ *Ind. Ant.* Vol. XXI. p. 284.
² No. 264 on the *Madras Survey Map* of the Chingleput tāluka.
³ No. 19 on the same map. Compare *Ep. Ind.* Vol. III. p. 149.
⁴ No. 133 on the same map.
⁵ No. 162 on the same map. ⁶ Above, Vol. I. p. 68.
⁷ *Ind. Ant.* Vol. XIII. p. 132, plate iv. b, line 1, and *Ep. Ind.* Vol. IV. p. 271, note 5.
⁸ *Ep. Ind.* Vol. IV. p. 180. The statement that Āmūr-nāḍu and the *kōttam* to which it belonged were named after the town of Āmbūr (above, Vol. I. p. 126, note 2, and *Ep. Ind.* Vol. III. p. 149) is due to an error.
⁹ Read மதவணர். ¹⁰ Read தன் தளர். ¹¹ Read பாவையின்.
¹² Read புனிதத்திரு. ¹³ Read வளாக.
¹⁴ Read தரசு அளத்தியிலிட்ட களிற்றிசுத்திட்டமும் பட்ட வெம்பரியும்.

- விழுத கட[ல்]களுக்கலைவிரித்தலமரக்குடகிசைக்காடு [உ]கக் தானுசாரதையும் பன்-
னூரிட்ட பலபல மு[சு*]கும் [பய]த்தெதி¹
- 6 டெருசீரவும் பழியுகளு குடுத்த புகழின் செல்வியும் வாளாரொண[க]ண் மட-
[சை*]கயரீட்டமுயீனாது குடுத்த வெங்கரி நிராயுங்கங்கமண்டலமுஞ்சிங்கணமெ-
ன்னும் பாணியிரண்டும் ஓ[ருயி]சை கைச[டு]காண்மண்டிய புகழொடு பாண்டி-
மண்டல²
- 7 ள்ளத்தன[ட]த்து வெழ்பரித்தலங்களும்³ [பெ]ரூபரித்தலங்களுக்க[சிரவா]ரியமுடைத்-
தாய்ப்பா[சு] வடகிசை⁴ தென்கடல் பாய்வ[சு] பொலத்தன் பெருஞ்செனை-
யையெவிப்பஞ்சவரைவரும் பொருத (பொருத) [பெ]ரர்க்களத்தஞ்சி பெரு நெ-
ளித்தொடி அரணைப்⁵
- 8 து னூட்டடிப்படுத்து மற்றவர்தம்மை வனசாராக்கிக்கொற்றவெஞ்சரம் பற்றி⁶ கொ-
ற்றவிஜயவழம்மெழி[ல்*] [பெ]ற நிறுத்தி முத்தின் சலா[ப]மும் முத்த[ம்]ட்-
பொதியலும்⁷ மத்தவெம்பரி மய்ச்சயமுங்கன்நியுங்கைக்கொ[ண்]டருளித்தென்னு-
ட்டெல்லை காட்டிக்கு[ட]⁸
- 9 வெறெல்லாகனி வி[சு]ம்பெற எறிய⁹ தன்¹⁰ மருகுலத்தலைவரைக்குறுகலர் குலையக்-
கொட்டாறுட்ட நெறிதொழும் நிலைகளிட்டருளி¹¹ அப்புலத்தலங்கமுங்கங்கம[ண-
ட]லங்கைப்படுத்தருளி திறை கொள்ளாமுசீருப்புயத்தலங்கமும்¹² பெல் வீரமுசீ-
யாகமும் [வி]
- 10 க சிவ[னி]டத்துமையெனத்தியாகவல்லி [அ]வனிமுழுதுடெயாளுடனிருப்ப அவளு-
டன் கங்கை வீற்றிருக்கென மங்[சை*]கயர் திலதம் எழிசைவல்லவி எழுவகமு-
டை[ய]ரள் [வா]ழிரும் பொன்னிவிதிருப்ப ஊழி[யு]மவனிமுழுதுடையாளொடும் வீர-
விஹாலவனத்து வீற்றிருக்கருளிய
- 11 ககரவர்த்திகள் ஸ்ரீநெலாத்துங்கசொழுவெவர்க்கு யாண்டு நாற்பத்திரண்டாவது ஜய-
ங்கொண்டசொழமண்டலத்து¹³ ஆழர்க[டு]காட்டத்துக்குமிழிநாட்டு வான[வந்-
மஹா]ஷெவிசதுஷ்டிமங்கவத்து மஹாவெஷெயொம் நிலவிலையால[ண]க்கையெழு-
த்து [சு] களத்தூர்க்கு¹⁴
- 12 நாட்டு உலகனகசொழபுரமான செம்பியந்திருக்கழுக்குன்றத்து உடையார் திருக்கழு-
க்குன்றமுடையஹைவெவர் கொயிலில் கு[திடி]ரவ[ர்] உண்டெயவ[ர்]வெவர்க்கு நா-
ங்க[ள்] மடப்புறமாக வி[ற்]றுக்குடுத்த நிலமாவது [சு] எங்களுர்¹⁵ மெல்பிடாகை
[கி]ரைப்பாக்கம் காடு கொளா
- 13 டு வெட்டிக்கட்டை பறித்துத்திரு[த்]திக்கொள்வதாகக்குடுத்த நிலத்துக்கு¹⁶ கிழ்பார்க்கெ-
ல்லையுரொடச[த்]தெல்லையுறவும் தென்பாற்கெல்லை தாழைவெட்டெல்லையுறவும் மெற்-
பார்க்கெல்லை உ[ர]கம்ப[ர][க்க*]த்தெல்லை [உ]றவும் [வடப]ரற்கெல்லை [த]ண்டுறை
எல்லை உற[வு]ம் [சு] நா
- 14 [வு] பட்ட நீர்[ரி]லமு[ம்] புஞ்சைசிலமுமெனொ[க்]கிள மரமுங்[கி]ணாக்கிள¹⁷ கிண-
றும் இவ்வூர் மடைவிளாகத்திருக்கும் நமிநனி அ[டி]கள் மடத்துக்கு மட[ப்]புற-

¹ Read பயத்தெதிர் மாறிய ஜயப்பெரு.

² Read வெம்பரித்தலங்களும் பொருகரிக்கலங்களு.

³ Read ப்புக்க காடறத்துடைத்து.

⁴ Read பொதியிலும் மத்தவெங்கரி.

⁵ Read மாவெறிய.

⁶ Read வங்கலும்.

⁷ Read ஆழர்.

⁸ Read களத்தூர்க்கொட்டத்து களத்தூர்நாட்டு in accordance with No. 69 above, text line 33.

⁹ Read எங்களுர்.

¹⁰ Read கிழ்.

² Read மண்டலமும் கொள்ளத்திருவுள்ள.

⁴ Read வடகடல்.

⁶ Read எற்தி.

⁵ Read குடமலைநாட்டுள்ள சாலெ.

¹⁰ Read வஞ்சிகரித்தலை.

¹² Read வங்கலும்.

¹⁷ Read கிணைக்கிண.

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- மாக நா[ங்]னீறை இழி[ச்]சி விறறுக்குத்து விலையாக¹ ந[ர]ங்க[ள்] கைக்-
கொண்ட அ[ன்]ராடு ந[ம்]காசு பத்துங்கை
- 15 த விறறு பெருள[ற]்கொண்டு விலையாவ[ண]ஞ்செய்து குறித்தொம் 2[ஊ]ர[ஸ]-
லெ[ல]யொம் []* இன்னிலத்துக்கு வகை சி[ல்]வரி பெருவ[ரி] மற்று எப்-
பெ[ர்]ப்பட்டதும் நாங்க[ள்] இறுக்க கடவொமாக வ[ம்]மதி[த்தி]நை[ற] இழி[ச்]சி
விறறுக்குத்தொம் []* ஸலெ[ல](க)[ஈ] சமைக [கரா]ம்[பி]வெட்டு [ஸலு-]டி-
த்தன் பணியால்
- 16 [பட்]டனும்[ழ]ப்பிராற்[கு] மாரலாமிக்கிரம[வி]த்தனும் ² உ[து]ப்புட்டுருளாளப்பட்ட-
[னும்] பசும்புறத்து ஸீரங்கநாதப்பட்டனும்³ உ[து]ப்புடிடு⁴ ச[ங்கு]ரநாராயணபட்-
டனும் சூர[வ][ெ*]சரித்திலை[கூ]த்த[க]க்கிரமகித்தனும்⁵ க[ர]ர்[ஞ்சி]த்தொண-
சூரக்கிரமவித்தனும் இவ்வனைவெ[ர]ம் [வநு]ரா[தி]த்
- 17 [லெ]லெக பண்ணிக்குறித்தொழைவாவ[ன]வெ[ய]ரம் []* இப்படிக்கு இவை வானவ-
ன்மஹாடெவி உடையான் செ[ல்]வன் குழைநான் எழுத்து ||— இத்த[த]ம்*
செய்தாக் எயிற்கொட்டத்து ராஜராஜபுரத்து தெவெகைகாதன் அருளாள[ந]ரன்
குலொத்துக்கசொழமாபொதிபரா[ர]ன்⁶ ||— இ[த்*]க[ரு]ம

TRANSLATION.

(Line 11.) In the forty-second year (of the reign) of the emperor Śri-Kulōttunga-Śōladēva, who etc.⁷—we, the great assembly of Vāṇavaṇ-mahādēvi-chaturvēdimāṅgalam in Kumili-nāḍu, (a subdivision) of Âmūr-kōṭṭam, (a district) of Jayanṅṅa-Śōla-maṅṅalam, (drew up) a written deed of sale of land. We sold the following land, for maintaining⁸ a *Matha*, to Âdidāsa [Chandēsvara]dēva⁹ in the temple of Tirukkalukkunṅram-uḍaiya-Mahādēvar, the lord of Ulagaḷanda-Śōlapuram, alias Śembiyaṅ-Tirukkalukkunṅram,¹⁰ in [Kaḷattūr]-nāḍu, (a subdivision) of Kaḷattūr-[kōṭṭam].

(L. 12.) The land sold (at) [Ki]raippākkam, a western hamlet of our village, has to be reclaimed by cutting down the jungle and removing the stumps.

(L. 13.) The eastern boundary of (this land) adjoins the boundary of Uroḍagām; the southern boundary adjoins the boundary of Tālaivēḍu; the western boundary adjoins the boundary of U[ra]gamb[ākka]m; and the northern boundary adjoins the boundary of [Ta]ṇḍurai.

(L. 14.) Having freed from taxes the wet land and the dry land, the trees above and the wells below, [enclosed within these four boundaries], and sold (it) for maintaining the *Matha* of Naminandi-Aḍigal, which is situated in the *Maḍaivilāgam*¹¹ of this village, we received as price ten good *kōḷu* current at the time.¹²

¹ Read விலையாக. ² Read புட்டுர. ³ The ம் seems to be engraved below the line.
⁴ Read புட்டீர். ⁵ Read க்கூத்தக்கிரம. ⁶ Read ராயசென்.
⁷ The historical introduction of this inscription is the same as in No. 73. But it agrees with No. 72 in inserting a short passage after the words “in order that the enemies might be scattered.” This passage runs here: “(He) was pleased to seize the garland of that region, and the Gaṅga-maṅṅalam.”
⁸ On *puram* see above, p. 6, note 9.
⁹ See above, Vol. I. p. 92 and note 6, and Vol. II. p. 134.
¹⁰ *I.e.* ‘Tirukkalukkunṅram (belonging to) the Chōla king.’
¹¹ *I.e.* the environs of the temple; see above, p. 24 and note 3.
¹² See above, p. 134 and note 5.

(L. 15.) Having sold and having received the money in full, we, the great-assembly, made and gave a deed of sale. Having agreed that we alone should be bound to pay the small taxes, the big taxes,¹ and any other (*tax*) due on this land, we sold (*it*) free from taxes. By order of [Karâ]mbiechettu² [Sarv]âdittan, who belonged (?) to the *sabhâ*, we, Bhattan, Ma[la]ppirân Kumârasâmi-Kramavittan, Arulâla-Bhattan³ of Uruputtûr,⁴ Śrîrânga-nâtha-Bhattan of Paśumburam, Śamkaranârâyana-Bhattan of Uruputtûr, Tillaikkâtta-Kramavittan⁵ of Kura[va]ś[ê]ri, and Dôṇasûra-Kramavittan⁶ of Kirânji,⁷ — all these members of the great assembly made and gave (*this*) writing [on stone, to last as long as] the moon and the sun.

(L. 17.) This is the writing of Vâṇavanmahâdêvi-Udaiyan Selvan Kulainân. This charity was made by me, Dêvandainâdan Arulâlan, *alias* Kulottunga-Śôla-Mâpodiyarâyan,⁸ of Râjarâjapuram in Eyirkôttam. This charity

No. 76.—INSCRIPTION IN THE JAMBUKESVARA TEMPLE.

This inscription (No. 31 of 1891) is engraved on the east wall of the second *prâkâra* of the Jambukêśvara temple⁹ on the island of Śrîrângam near Trichinopoly. As stated in Vol. II. p. 253, the ancient name of the locality is Tiruvâṇaikkâ, *i.e.* 'the sacred elephant-grove,' and the name of the temple is derived from 'the sacred white *jambû* tree' (*tiru-ven-nâval* in Tamil). At the time of the inscription, Tiruvâṇaikkâ belonged to Mîgôlai, a subdivision of the district of Pândikulâśa ni-vaṇanâdu.¹⁰

The date is the 47th year of the reign of Kulottunga I. A certain Villavarâyan had set up in the temple images of Rishabhavâhana, *i.e.* Śiva riding on the bull, and of Pârvatî. To provide for the requirements of these two images, he purchased from the temple authorities some land, whose crop of paddy had to be made over to the temple.

TEXT.

1 லுஷி ஸ்ரீ [] பு[க]ழ் சூழ்ந்த பு[ணரி]லகழ்¹¹ சூழ்ந்த புவியில் பொந்[ெ]நியள-
வுந்த[ந்] செ[ம்] நடப்ப வினங்கு சய[மக]னையினங்கொப்பருவத்து சக்[க]ரொ
ட்டத்து விக்கிரமத்தொழிலால் புருமணம் புணர்ந்து¹² மதுவரையிட்ட[ம்*] வயி-
ராகரத்து வாரி [அ]யிர-

2 [முனை]தகச[ந்]தளவரசா¹³ தந் தளமிரிய வாளுறை கழித்து தொள் வ[வி]
காட்டிப்பொர[ப்ப]ரி [ந்]டரத்திகீர்த்தியை [சி]றுத்தி வடதிகை வாகை சூழித்

¹ The two terms *sil-vari* and *peru-vari* occur also in Vol. I. p. 87, text line 6.

² Compare above, p. 73 and note 7.

³ See above, p. 143, note 1.

⁴ The same village is mentioned on page 4 above.

⁵ See above, Vol. II. p. 253, and p. 258, note 6.

⁶ Dôṇa is a Prâkrit form of Drôṇa. Compare Dôṇasârman, Dônaya, Dôniya, *etc.* in *Ep. Ind.* Vol. V.

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⁷ The same village is mentioned in an inscription at Śevilimêḍa near Conjeeveram; *Ep. Ind.* Vol. VI. p. 230.

⁸ The last member of this title means 'the great king of the Podiyam (mountain).' On Podiyam see above, Vol. II. p. 236, note 1.

⁹ For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 121, and *Ep. Ind.* Vol. III. pp. 9, 10 and 72.

¹⁰ The city of Tañjâvûr belonged to Tañjâvûr-kûṛram, a subdivision of the district of Pândyakulâśani vaṇanâdu; above, Vol. II. No. 1, paragraph 2.

¹¹ Read புணரியகழ்.

¹² Read மதுவரை.

¹³ Read முனைக்கொத்தளவரசர்.

- தெந்கிசைத்தெமருகமலப்பூமக[ள்] பொதுமையும் பொங்கியாடை ¹நன்நில[ப்]பா-
வையுந்தனிமை[யுத்த]விரப்-
- 3 புலித[த்]திருமணிமருடம் உரிமையிற்[கு]டித்தந்[ரு]டியிர[ண்]டுத்தமுடியாகத்தொந்நில-
வெ[ந்]கர் குட முந்[னை] ம[னு]வாறு பெருக கலியாறு வறுப்ப செ[ந்]கொல்
திசைதொறுஞ்செல்ல வெ[ண்]குடையிருநில[வி]ளாகம்² வெ[ண்]க[னு]ந்[த]ன[து]
திருநிலுல் வி[ண்]ணி[ல]ரத்திகழ
- 4 ஒருத[ரி] மெருவில் புலி விளையாட ³வார்கடற்றிவாந்தாத்துப்பூபாலர் திறை விடு-
தந்த கல[ஞ்]செ[ர*][ரி] களிறு முறை நிற்ப விலங்கிய மெ[தந்]னவந் [க]ரு-
ந்தலை பருந்தலைத்திடத்தந் மெ[ப]ரந்[னக]ர்ப்பு[றத்]திடைக்கிடப்பந்[ந]ர[ள்] பிற[கு]-
லப்பி[ற]ை பொல் நிற்பிழை [எ]ந்[னு]ஞ்செ[ர]ல்வெகி[ர்] கொடி.ந்[த]ல்-
- 5 லது [த]ந் கை வில்லது கொடா ⁴வெ[ந்]குலத்தர[சு]ர் [அ]க[தி]யிற்பட்ட ⁵கன-
ந்த[நி]ல் பட்டமு[ம்] பரியும் வி[ட்]ட [த]ந் மாகமும் கூறிக வி[ர]மும் [நி]-
டப்ப எறின ம[லை]க[ளு]மு[து]கு நெளிப்ப யிழிந்த நதிகளு[ஞ்]குமுன்னுடை-
ந்தொட⁶ விழுசு [க]டல்[களு]ந்[த]லை[வி]ரிதலமரக்குட[தி]சைத்தந்[ரு]ர[ளு]க[து]
தா[னு]ம் தா-
6 ந[யும்] பங்காளிட்ட பலபல முதுகும் பயந்தெகி[ர்] [ம]ரறின ஜயப்பெரு[ந்]திருவும்
பழி[யு]க[து] குடுத்த புகழி[ந்] செல்வியும் வாளா[டு]ராண்கண் மட[வ*][க]யரி-
ட்டமும்⁷ மிளாது குடுத்த வெங்கரி நிரையும் கங்கமண்டவ[மும்] சிக்கணமெந்-
தும் பா[ணி]யிர[ண்]டும் ஒருவிசை[க்க]கக்கொ[ண்]-
- 7 டிண்டி[ய] ⁸புகழொடு பாண்டிமண்டலங்கொள்ளத்திருவிளத்தடைத்து⁹ வெள்ளவரு-
பரித்தரங்களு¹⁰ பொருபரித்தளங்களு¹⁰ பொலத்த[வி]ரவா[ரி]யுமுடைத்தா[ய்]
வனு [வ]டகடல் தெ[ந்]கட[ல்] படர்[வ]து பொலத்த[ந்] மெ[ரு]ஞ்செ[னை]-
யையெவிப்பஞ்சவர் ஐவ[ரும்] பொருத [மெ]பார்க்களத்-
- 8 [த]ஞ்சி மெரு நெளித்தொடி அரணெகப்புக்க காடற[த்]துடை[த்]து நாட்டடிப்-
படு[த்]து மற்ற[வ]ர்[த]ம்மை வன[சு]ர் திரியும் பொச்சை வெஞ்சு[ர]மெற்றி
கொற்றவிஜ[ய]ஹம்பகிசை[மெ]த[ர]றுநிறுத்தி முத்திந் சல[ர]பமு[ம்] முத்தமிட்பொ-
[தி]யிலும[த்த]மெ[வ]ந்[க]ரி [ப]டு[ம]ய்-
- 9 யச்ச[ய]யமுங்கந்நியுங்கைக்கொ[ண்]டு பு[நி]தத்தெந்நாட்டெல்லை காட்டி[க்கு]டமலை[ந்]ர-
ட்ட[டு]ள்ள சா[வெ]மெ[ல்]வ[ர]ந்தி விசும்பெற [மா]வெயிய தந் ¹¹வருத[நி]த்த-
லை[வகை]க்குறுகவர் [கு]லைக்கொட்டாறு[ப*]ட நெறி[டு]தாறும் ந்[லை]களிட்-
டருளித்த[தி]ந[த*]ல் [கொள் வி].¹²
- 10 [ர]லி[ஃ]ஹாவனந்[தி]ரிய விட்டரு[ளி]ப்பொங்கொ[ளி]பாரமுனி[ரு]ப்புயத்த[ல]ங்கலும்
பொல் ¹³வீ[ர]முந்தியாகமும் வினங்க[ப்ப]பார்¹⁴ மிசைச்சிவநிடத்துமையெந்தியாக-
வல்[வி] உலகுடையாளிருப்ப அவளுடன் [க]ங்கை ¹⁵விற்றிருகெ[ந] ம[ந்]கை[ந்]க-
11 [ய]ர் திலத[ம்] எழிசைவல்லபி எழு[வக]முடைய[ர]ள் வாழி மல[ந்*]ந்தி[தி]திரு-
[ப்ப] ணழியுணிருமாலா[க]த்துப்பிரியாதென்று திருமகளிருந்தென ¹⁶விரலி[ஃ]ஹா-
வ[ன]த்து உலகுமுடைய[ர]னொடும் ¹⁷விற்றிருகரு[ளிய] கொவிர[ர]ஜ[க]லநி-
வதூரந திரிபுவந்ச[சக்கர]-

¹ Read பாவையின்.

⁴ Read வெழுதல் (?).

⁶ Read சுழன்று.

⁹ Read திருவுள.

¹¹ Read வருதினி.

¹⁴ Read பார் தொழ்ச்சிவ.

¹⁷ Read வீற்றி.

² Read வளாகம் எங்கணு.

⁵ Read அளத்தியிவிட்ட (?) களிற்றினதீட்டமும் பட்ட வெம்பரியும்.

⁷ Read ஈட்டமும் மீளாது.

¹⁰ Read தரங்கமும் பொருபரிக்கலங்களு¹⁰ தந்திர.

¹² Read வீ.

¹⁵ Read வீற்றி.

³ Read கடற்றிவா.

⁸ Read டிண்டிய.

¹³ Read வீர.

¹⁶ Read வீர.

¹⁸ Read வீர.

- 12 வதீ[க்]ன் ஸ்ரீகுலொத்துங்க[க்]சொழுவெவர்க்கு யா[ண்]டு சயௌ ஆவது பாண்டிகுலா-
சரிவளந[ர]ட்டு ¹ம்கொழை வெவதாநவ்யுதெயம் திருவா[ணை]க்க[க்]ராவில் திருவெ-
ண்[ண]வல் ²கீழிநிதம[ர்*]த்தருளிய [கி]ய[வ]வன[ப]கிக்கு ³முலலுத்துநாகிய [ஸ்]-⁴
- 13 வெண்ணையாந் ஆ[டு]உசம் ஜயசிங்ககுல[க்]ராலவளநாட்டு ⁵மிசெந்கிளி[க்]ராட்டு வளம்பகுடி
அரயமகந் மு[ணை]யந் அருமொழிதெவநா[ன] வில்லவராய[னு]ச்சு நா[ம்] விற்றுக்-
குடுத்த நிலமாவது [*] உடையார் திருவாணைக்காவுடைய [எம்]பெருமா[ந்] தெ-
14 வதாநம் தெக்கரை [ண]ர்களில் ப[ர]ண்டிகுலாசந்[வ]ளநாட்டு ம்கொழை ஆளிகுடி-
யில் இவ[னு]க்கு விற்று[க்]குடுத்த நிலத்துக்கிசை ⁶கீழ்பார்க்கெல்லை பிள்ளை-
கொள்ளிவாய்க்காலுக்கு மெற்கும் தெந்ப[ர]ர்க்கெல்லை களத்தில் [வ]டக்கிவகை-
யவா-
- 15 யக்காலுக்கு வடக்கும் மீபார்க்கெல்லை ⁷உத்தமசிவிச்ச[ரு]ப்பெதிமங்கலத்து தெந்-
[பி]டாகை புதுக்குடி எல்லைக்கு கீழ்க்கும் வடபார்க்கெல்லை தெந்நாற்றங்கரைப்-
பெருவழிக்கு தெற்கு ஆக இவ்[வி]சை பெருநா[ந்]கெல்லை[யுள்]பட்ட நிலம்
- 16 ச ங [*] இந்நிலம் நாவெ முக்காலும் இத்தெவர்க்கு யா[ண்]டு நாற்பத்தெ-
ழாவது வரை [ப]யிவி புந்செய்யாய்க்குட்டமு[ம]ண்ணுமிட்டுக்கிட[ண]மையிலந்நிலம்
மு[ணை]யந் [அ]ருமொழிதெவநா[ன] வில்ல[வ]ராய[னு]க்கு விற்று[க்]குடுத்த[து]-
- 17 க்கொள்வதாக எம்பிவிசை[ண] வி[லை]ப்பொருள் அந்ருடு நற்காச ச பி [*]
[இ]க்காச நாவெ மாகா[ணி]யுக்கை[க்]கொண்ட திருவா[ணை]க்காவுடைய எம்-
பெருமா[ந்] ஸ்ரீபண்டாரத்து ஒடுக்கி மு[ணை]யந் அருமொழிதெவநா[ன] வில்ல-
வராயனுக்கு விற்று[க்]குடுத்த[*]-
- 18 து இவந் உடையார் திருவாணைக்காவுடைய எம்பெ[ரு]மாந் [க்]ராயிலில் இடங்-
[கை]நாயகொந்து ⁸ எழுநூறுவித்த இஷலவ[ர]ஹனவெ[வ]ர்க்கும் நம்பிராட்டி-
யார்க்கு திருமஞ்சள[ந்]களை[க்]கு திருவமிர்துப[டி]க்கு இரண்டு திருநாளிலும்
இ[ர]ண்டு நாள் திருவிழா எழுநூறுகைக்கு உள்[ளி]ட்டு[*]
- 19 வெண்டும் நிமண்களைக்கு இந்நில ச ங கல்வித்திருத்தி ஸ்ரீவண்டாரத்து புந்செய்
வரிசைய[ர]ல் வெளி ஒன்றுக்கு நெல் ஐங்கலமாக ராஜகெவ[ரி]மர[க்]காலால்
இந்நிலம் நாவெ முக்காலு[க்]கும் அளப்பத[ர]ந் ⁹உயநக ஓடு ந [*] இந்-
நெல் இருபத்துமுக்கலநெ இருது[ணி]க்குறு[*]-
- 20 ணியும் அளக்குமடத்தில் ¹⁰கார் ப[ர]கி [பசாநம்] பாதி அளப்பதாகவும் [*]
[இ]தி[ல்] மிதி ¹¹கொண்டு [இ]வந் இடங்கைநாயக[ொந்]து எழு[ண]நூ-
வித்த இஷலவாஹனவெவர்க்கும் நம்பிராட்டி[யா]ர்க்கும் திருமஞ்சளபடிக[ளு]க்-
[கு]ம் திருவமு[து]படிக்கும் இரண்டு திருநாளிலும் [இ]ரண்டு நா[ள்]மு-
[ள]ன[ரு]க[கு]*
- 21 உள்ளிட்டு வெண்டு[வி]மந்தங்களுக்கு நிமந்தஞ்செய்து [கு]த்தொம் [*] மு[ணை]யந்
[அ]ருமொழி[தெ]வநா[ன] வில்லவராய[னு]க்கு திருவாணைக்காவு[டை]ய எம்-
பெருமா[ந்]ருக்கு ¹²முலலுத்துநாகிய ¹³ஸ்ரீவண்ணையாந் [உ]ள்ளிட்ட[ட] க[ந்]மி[க்]ளொம்
[*] இது பநூஹையாநகெடு [*]

¹ Read மீ.² Read கீழி.³ Read முல.⁴ Read உ.⁵ Read மீ.⁶ Read கீழ்.⁷ Read உத்தமசிவி.⁸ The க of நாயக had been originally omitted and was subsequently entered.⁹ This is the usual abbreviation for நெல், 'paddy'; the following symbols represent the quantities and measures which are repeated in words in the next sentence.¹⁰ Read மிடத்தில்.¹¹ This seems to be corrected by the engraver from மிகுதி which is, however, more correct.¹² Read முல.¹³ Read ஸ்ரீவண்ணை.

TRANSLATION.

(Line 11.) In the 47th year (*of the reign*) of king Râjakêsarivarman, *alias* the emperor of the three worlds, Śrî-Kulôttuᅅga-Śôladêva, who *etc.*¹ — (*at*) the order of Chaᅅdêśvara,² who is the chief servant of the lord of the three worlds who is pleased to reside under the sacred white *jambû* tree (*tiru-ven-nâval*) at Tiruvâᅅaikkâ, a *dêvadâna* (and) *brahmadêya* in Mîgôlai, (*a subdivision*) of Pâᅅdikulâśani-vaᅅanâᅅu, we sold the following land to Muᅅaiyaᅅ Arumolîdêvaᅅ, *alias* Villavarâyaᅅ, the son of Arayaᅅ of Vaᅅambagudî in Mîsēᅅgili-nâᅅu, (*a subdivision*) of Jayasiᅅha-kulakâlavalanâᅅu.³

(L. 13.) The eastern boundary agreed on of the land which (*we*) sold to him at Âᅅigudî in Mîgôlai, (*a subdivision*) of Pâᅅdikulâśani-vaᅅanâᅅu, (*one*) among the villages on the southern bank (*of the Kâvêrî*) (*and*) a *dêvadâna* of the lord Emberumâᅅ of Tiruvâᅅaikkâ, (*is*) to the west of the *Pillaiᅅoᅅᅅi* channel; the southern boundary (*is*) to the north of the *Agai* channel on the north of the thrashing-floor; the western boundary (*is*) to the east of the boundary of Pudukkuᅅdî, a hamlet on the south of Uttamaśîlichaturvêdimāᅅgalam;⁴ (*and*) the northern boundary (*is*) to the south of the high road on the southern bank of the river. Altogether, $4\frac{3}{4}$ (*vêᅅi*) of land, enclosed within these four great boundaries agreed on.

(L. 16.) As these four and three quarters (*vêᅅi*) of land had been lying full of holes and sand as uncultivated dry land until the forty-seventh year (*of the reign*) of this king, we agreed to sell that land to Muᅅaiyaᅅ Arumolîdêvaᅅ, *alias* Villavarâyaᅅ, for a purchase-money of $4, \frac{1}{2}, \frac{1}{8}$ good *kâśu* current at the time.

(L. 17.) Having received these four, one twentieth and one eightieth *kâśu* and having deposited (*them*) in the treasury of the temple of Emberumâᅅ of Tiruvâᅅaikkâ, (*we*) sold (*the land*) to Muᅅaiyaᅅ Arumolîdêvaᅅ, *alias* Villavarâyaᅅ.

(L. 18.) Having dug and reclaimed these $4\frac{3}{4}$ (*vêᅅi*) of land, (*he*) has to supply for these four and three quarters (*vêᅅi*) of land to the temple treasury 23 *kalam*, 2 *tûᅅi* and 1 *kuᅅuᅅi* of paddy by the *marakkâl* (called after) Râjakêsarîᅅ,⁵ (*viz.*) five *kalam* for each *vêᅅi* at the rate for dry land, for the expenses required by the god Rîshabhavâhana—whom he had set up under the name Iᅅaᅅgainâyaᅅar⁶ in the temple of the lord Emberumâᅅ of Tiruvâᅅaikkâ— and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

(L. 19.) If these twenty-three *kalam*, two *tûᅅi* and one *kuᅅuᅅi* of paddy are supplied, half has to be supplied in *kâr* (and) half in *paśâᅅam*.⁷

(L. 20.) Having received this in full, we made provision for the expenses required by the god Rîshabhavâhana whom he had set up under the name Iᅅaᅅgainâyaᅅar, and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, &c.

¹ The historical introduction of this inscription is the same as in No. 73.

² See above, p. 167, note 9.

³ According to Vol. II. No. 66, paragraphs 469 and 474, Mîsēᅅgili-nâᅅu was a subdivision of the district of Pâᅅdyakulâśani-vaᅅanâᅅu.

⁴ A village of the same name is mentioned in Vol. II. No. 57, paragraph 7.

⁵ On this measure see above, Vol. II. p. 42.

⁶ *I.e.* 'the lord on the left hand (of Pârvatî).'

⁷ *Kâr* and *paśâᅅam* are two different kinds of paddy.

(L. 21.) (*This is an agreement made by*) us, the *Pūjāris*, including *Chañḍēsvara*, who is the chief servant of *Emberumāṇ* of *Tiruvāṇaikkā*, with *Muṇaiyaṇ Arumōḷi-dēvaṇ*, *alias Villavarāyaṇ*. This (*is placed under*) the protection of all *Māhēśvaras*.

No. 77.—INSCRIPTION AT KAVANTANDALAM.

In chronological order this inscription follows immediately after No. 67 above, and No. 78 after No. 68 above. It was found impossible to insert them in their proper places, because Nos. 64 to 76 had been already set up in pages when Nos. 77 and 78 were copied. Besides these two records, the following inscriptions commencing with *புகழ்மாது வினங்க* were copied in 1901, in addition to those noted under clause VIII. on page 126 above:—

30. 36th year: Tenṇēri, No. 195 of 1901.
 31. 41st year: do. No. 197 of 1901.
 32. 42nd year: Acheharapākkam, No. 254 of 1901.
 33. 43rd year: do. No. 259 of 1901.
 34. 49th year: do. No. 256 of 1901.

The subjoined inscription (No. 206 of 1901) is engraved on the south wall of the *Lakshminārāyaṇa* temple at *Kāvāntandalam*. The same temple contains three earlier inscriptions (Nos. 207 to 209 of 1901), according to which it was built in the time of the *Gaṅga-Pallava* king *Kampavarman*¹ by a certain *Mānasarpa* from *Kuḷaṇūr*² in *Vēṅgai-nāḍu*.

The inscription, which is incomplete, is dated in the 4th year of the reign of *Rājēndra-Chōḷa II.*, but omits the reference to his queen which occurs in the *Sōmaṅgalam* inscription of the 3rd year (No. 67 above). It records the proceedings of a meeting of the assembly of *Kāvāntandalam* (l. 3) in *Tamaṇūr-nāḍu*, a subdivision of the district of *Ūṟṟukkāṭṭu-kōṭṭam*. *Kāvāntandalam*, *Tamaṇūr*³ and *Ūṟṟukkāḍu*⁴ are all included in the modern *Conjeeveram tāluka*.⁵

TEXT.

1 ஸ்ரீ ஸ்ரீ [||*] திரு ம[ன்றி] வினங்க இ[ரு]குவடனைய தன் தொளும் வா-
 ளுந்து[ணை]யெகச்செழலர்⁶ வஞ்சனை கட[னா] வயி[ராகா]த்துக்கு[ஞ்]சரக்குழாம் பல
 வாரி⁷ ஐஞ்சவிச்[ச]க்கரகொட்டத்தாராவரைசனைத்திக்கு நிகழ்த்திறை கொண்டருளி
 அருக்கநுதையத்த[ை]ர[சை]யி[லிருக்கும்] கமலனைய நி[ல]மகடன்னை முன்னாள்⁸
 குளித்த[வ*]ன்னாள்⁹ திருமாலாகிக்கெழலாகியெடுத்தன¹⁰ யாதுஞ்சவியா வகையிநி-
 தெடுத்த தன் குை-

2 ட நிகழவில் இ[ன்]புறவிருத்தித்திகிர்தியும்¹¹ புனி[யு]ன் திசைதொறுநடாத்திப்புகழு[க]ரு-
 மமும் புவிதொறுசிறுத்தி வீரமுந்தியாகமுமாநமுங்கருணையும் உரிமைச்சற்ற[மு]-
 மாகப்பிரியாத்த[வ*]நிகழ ஜ[ய*]மு[ம்*] தாரும் வீற்றிருந்து குலமணி[மகுடமு-

¹ See page 8 above.

² This is evidently another form of *Kuḷam* or *Kolanu*, the modern *Ellore*; see above, Vol. II. p. 308.

³ See above, Vol. I. p. 180 and note 1.

⁴ See *ibid.* p. 181 and note 1; Vol. II. p. 345; Vol. III. p. 118 and note 2.

⁵ Nos. 404, 395 and 112 of the *Madras Survey Map*.

⁶ See above, p. 135, note 1. *Kēḷalar* would mean 'he of the boar(-crest)', i.e. the (Eastern) *Chālukya* (*Vijayāditya VII.*); see p. 128 above.

⁷ See above, p. 135, note 2.

⁸ Read முன்னர்.

⁹ Read வந்நாள் திருமாலாகி.

¹⁰ Read த்தன்ன.

¹¹ Read திகிரியும்.

ஹைமை[யி]ற்கு(ட்)டி தன் க[ழ]ல் தராசிவர் சூட்ச்செங்கொல் காவலம்புவி-
 டெ[த]ராயு[ட]ர[ா*]க்கி[ய] கொவிராஜகேசரிவதூரான உடையார் ஸ்ரீ[ர]ரதேபு[ர]சொழ-
 டெவறக்கு யாண்டு ச ஆவது ஜயங்.

3 கொண்டசொழமண்டல[த்து ஊற]றுக்காட்டுக்கொட்டத்[து] தமதூர்நாட்டு ஸ்ரஹகே-
 [யங்]காய்வாந்தண்டலமாகிய உ[தரு]வெ[ட]கிமங்கலத்து ஶீஹாவலெயொயாம் இவ்-
 வாட்டை ¹ ஶ்ரீஸூரிகாயற்று வகுவு[ட]வகூத்தரு ² ஷஷியுத்திருவொணமும் பெற்ற
 வி[ய]ரமுக்கிழமை நா[ன்]று நம்மு[ர்] ³ நடு[வில்] ஸ்ரீகொயில் வீற்ற[ந]த்தா[ழ்]-
 வார் ⁴ [கி]ருமு[ற்ற]த்தெ அகிகா[ர்] [க]ள் ⁵ சொழமு[வெ] [க்]தவெளா[ர்]ரு[ம்] நடவி-
 ருக்கக்கூட்டக்குறைவறக்கூடிய[ரு]-

4 [ந்]து [பணி]ப்ப பணியாற்பணி[ய] [த்த] எ[ழுத்து] [I*] இக்[டு]
 பு உள்ளாரும் நாங்கரும் செலுத்த[த*] ம[ர*]ட்டாது கிடன்தமையில்
 ஶீஹ[ர]வலெயொயாம் கடவொயாந [கித்திரா திருவொணத்]கிருவிழ[ர*]

TRANSLATION.

(Line 2.) Hail ! Prosperity ! In the 4th year (of the reign) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôladêva, who *etc.*⁶— we, the great assembly of Kâyvân-
 taṇḍalam, *alias* Chaturvêdimangalam, a *brahmudêya* in Tamaṇûr-nâdu, (a sub-
 division) of Ūrrukâṭṭu-kôṭṭam, (a district) of Jayaṅḡonda-Śôla-maṇḍalam, being
 assembled, without a vacancy in the assembly,⁷ in the court (*murram*) of the sacred temple of
 Vîrṅirund-Âlîvâr in the middle of our village on a Thursday which corresponded to (the
 day of) Tiruvôṇam (Śravaṇa) and to the sixth *tithi* of the first fortnight of the month of
 Vriśchika in this year,⁸ ordered (the following) writing, while the magistrate (*adhikârin*)
 Śôla-Mûvêndavêlâr⁹ also was walking about.

(L. 4.) Whereas and ourselves had been unable to
 pay which was due from us, the great assembly, [at] the
 festivals (*on the days*) of Śittirai (*and*) Tiruvôṇam

No. 78.—INSCRIPTION AT PERUMBER.

This inscription (No. 264 of 1901) is engraved on the west wall of a *mandapa* in front
 of the Tândônṅîśvara temple at Perumbêr in the Madurântakam tâluka of the
 Chingleput district. The ancient name of the temple was Śrikaraṅîśvara (l. 22),
 and that of the village was Perumbêṅûr (ll. 22 and 23). From this and other
 inscriptions we learn that Śrî-Madurântaka-chaturvêdimangalam, which is the
 modern Madurântakam, formed a separate division of the district of Kalattûr-kôṭṭam¹⁰
 (l. 21); that Achcharapâkkam (9 miles south-south-west of Madurântakam) was a
 quarter of it; and that Perumbêṅûr (3 miles south-west of Achcharapâkkam) was a
 hamlet on the south of it (l. 22).

¹ Read ஶ்ரீஸூரிக.
² Read ஷஷியுக்.
³ Read முர்.
⁴ Read ருத்தாழ்வார்.
⁵ Read ஸுவெந்த.
⁶ The historical introduction of this inscription is the same as in No. 64.
⁷ See above, p. 57, note 8.
⁸ This date regularly corresponds to Thursday, the 7th November A.D. 1073. See the continuation of
 Professor Kielhorn's paper on "Dates of Chôla kings," which will appear in *Ep. Ind.* Vol. VII., date No. 56.
⁹ This seems to have been an officer delegated to attend the meeting of the assembly.
¹⁰ See above, p. 148 and note 13.

The date is the 11th year of the reign of Kulōttunga I. (l. 20 f.). As stated in the introductory remarks to this chapter (p. 129 f.), the inscription carries the account of the king's achievements as far as the defeat of Vikkalan and the conquest of Gaṅga-maṇḍalam and Siṅgaṇam. It records that the assembly of Madurāntakam remitted the taxes on certain land at Perumbēṅṅūr in favour of the temple, and breaks off with the signatures of a number of citizens in charge of different portions (*sēri*) of the city, which were named after Chōla kings.

To the list of inscriptions opening with புகழ் சூழ்ந்த புணரி on p. 125 f. the following one, which I had overlooked, must be added:—

16. 15th year : Kadappēri near Madurāntakam, No. 138 of 1896.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] புகழ் சூழ்ந்த [பு]ண[ரி] அகழ் [சூ]ழ்ந்த புலியில்ப்பொன்[நெ]மி-
- 2 யளவும் தந் நெமி நடப்ப விள[ந்]கு ஜயமகளை இ[ளந்]கெ[ரப்]பருவத்[து]-
- 3 ச்சக்கரகொட்டத்து விக்கிரமத்தொழிலால்புதுமணம் புணர்நூ ¹[ம]துவ-
- 4 [ந]ரயிட[ம்]² வயிராகரது வாரி அயில்மு[னைக்]குளவரை[சர்] தளமிரிய வா-
நூறை கழி[து]
- 5 தொள் வ[வி] காயுக்கி[ர்]தியை³ நிறுதிப்பொர்ப்பரி நடாதி வடதி[சை] வா-
கை சூடித்தெ[ன்]-
- 6 திசைத்தெமருகமவ[பு]ழமகள் பொது[ம]யும் பொ[ன்னி]யாடை [நன்னிலப்பா]வ
த[னிமை]-
- 7 யுளவிர வனூ பு[னி]தருதிருமணிமகுட[மு]ரி[சை]மயிற்[சூ]டி [தன்ன]டி யிரண்டுகைட-
மு[டியா]கத்தொ[சை]-
- 8 [ன்னி]வவெகர் சூட [மு]ன்னை மனு[வாறு] பெருக⁵ கலியாறு வறுப்ப செ-
[ந்கொ]ல் தி[சை]-
- 9 [நெ]தாறுஞ்செல்ல வெண்குடை இருநிலவளாகமெங்க[ணுகு]து திருநில[நெ]வண்ணி-
- 10 [வ]ர[தி]கழ ஒருத[னி] மெருவிற்புலி விளையாட வாரகடல் ⁶திவாக்கரதுப்பூபதி-
யர் [வி]கெ⁷ கலஞ்செ[ர*]-
- 11 ரி களிறு [மு]றை நி[ற்]ப [வி]வ[ந்]கிய [நெ]தன்னவன் கருக[லை] ப[ரு]கலைகிட
தன் பொன்னக[ர்]ப்ப[பு]றகிடைகிட[ப்ப]-
- 12 வீன்னான்பிற்[சூ]வப்பிறை⁸ பொல் ⁹தீம்பிழையெனெனு[ஞ்]சொல்லெதிர் கெ[ரடி]ற்ற-
ல்லது தன் கை[க]
- 13 [வி]ச்சல்லெ[திர்]¹⁰ கொடா விக்கலன் க[ல்]லநர்¹¹ நங்கிலி [து]ட[ந்]கி மண[னூ]ர்¹²
நடுவென[துங்க]ப[தி]ராய[ள]-
- 14 [வ]யம் எங்கனும் பட வெங்களனும்¹³ விட [த]ன் [ம]ரான[மு]ங்குறிய ¹⁴விரமுங்-
கிடப்ப [எ]றின ம[லை]களு[மு]-
- 15 [து]கு நெளிப்பவிழிகை நதிக[நு]ஞ்சுழன்[று]டை[நெ]காட விழுணை கடலுணைவிரி[சு]-
வமாக்குடகி[சை]-
- 16 தன்ன[நு]க[று] த[ர]னூ[சை]யும் ப[ன்]னூ[ரி]ட [ப]வபல முதகுப்பயத்த[நெ]த-
[தி]ர்¹⁵ மாறிய ஜய[ப்]-

¹ Read மத.

² Read யிட்டம்.

³ Read கீர்த்தியை.

⁴ Read புனிதத்திரு.

⁵ Read பெருக.

⁶ Read தீவா.

⁷ Read கெத்த.

⁸ Read சூவப்பிறை.

⁹ Read யென்னுஞ்.

¹⁰ Read வில்லெதிர்.

¹¹ Read கல்லதர்.

¹² Read மணனூர்.

¹³ Read களிறும்.

¹⁴ Read வீசா.

¹⁵ Read முதரும் பயந்தெதிர்.

- 17 பெருகி[ரு]வு[ம்] பழி[யு]கது குடுக புகழி[ன்] செ[வ்]வியும் வா[ன]ரமிட¹ மட-
கையரிடமுமிளா[து]² கு[டு]-
- 18 க வெ[ங்கரி கி]ரையு[ங்]கங்கமண்டலமுஞ்சிங்க[ணன்]வெ[ன்]னும்³ பாணியிரண்-
டெ[ம்] ஒருகி[ச]கை[க்]-
- 19 கொண்[டா]ரமு[கி]ருப்புயகலங்க[லு]ம் பொல்⁴ விரமுஜியாகமும் விளங்கப்பார்[மி]-
சை[ச] மெவல[ர்] வ[ர்]-
- 20 [ண]ங்க⁵ [வீ]ற்றி[ரு]க[ரு]ளிய கொவிராஜகேசரிவநூரா[க] உ[டை]யார் ஸீகு[வெ]ரா-
துங்கசொழுவெற்கு [ய]ரண்டு பதிநொன்ற[ு]-
- 21 வது ||— ஜயம்கொண்டசொழமண்டலத்து உ[ன]த்தூர்க்கொட்டத்து தநியுர்⁶ ஸீம-
துராகக[ச]துஷ்ட[ர்]கிமங்க[ல]து பெ[ச*]-
- 22 ருங்குறிவ[ன]வயொம் எழுத்து [*]⁷ நமுர்த்தென்பிடாகை பெ[ரு]மபெறுரிவ்
⁸ ஸீகர[ணி]யாரமுடை[ய] லொவெவர் கா[ணி]ய[ான*]
- 23 [இ]ற[நி]வம் பெரும்பெ[று]ர் ஸீகூஷ்புரவாய்காலு[கு] வ[ட]க[ரு] முத[ர்க]-
ன[று] மதுராகக[வ]கி[ரு] கிழ[கு] ⁹ [மு]ன்றும் [ச]திரம் ட[ச]ட[க] [ம்] எ[*]-
- 24 [ட்]டும் நாலாஞ்ச[தி]ர[து] க . [மு] . . [ம்]¹⁰ [*] இரண்டாங்க[ண]ற்று
[இ]வ்வகி[ரு] கிழ[கு] ⁹ முன்றஞ்சதிரம்] பாடகம் எட்டும் நாலாஞ்சதிரம் பாட-
கம் எழு[ம்]
- 25 [ஐ]ஞ்சாஞ்ச[தி]ர[ம்] பாடகமெலையில வடக[டை]ய் பாடகமுன்றும்⁹ [*] ⁹ முன்-
ற[ந]க[ண] [ம்] இவ்வகி[ரு] கிழ[கு] நாலாஞ்சதிரத்து வடக[டை]ய்ப்பா[ட]-
- 26 [க]ம் இரண்டெ காலும் [*] ஆகப்பாடகம் முப்பத்திரண்டெ க[ரா]கிநாற்பொ[ன்]
பதிநொருகழஞ்செ மு[சு]ரவே மஞ்சாடியுயிரண்டு [ம]ரவும் [*] கொயிலில்
தெ[த]-¹¹
- 27 [ந்]கு எழுமாவ[ரை] எ[ந்]றி பொந் ப[ன்]னி[ரு]க[மு]ஞ்ச[ம்] இ[ச*]வெவற்கு
இ[ற]யி[விய]ாக அ[ரு]கித்தவ[ரை] இ[ற]யி[விய]ாகக[ல்]ன்[னும்] செம்ப[லு]ம்
வெட்டுவி[து] வெ[டு]-
- 28 காணகூடவர்களா[க]வு[ம்*] அகராயமகண்மை கொளாதொமாகவும் குடுத்தொம் பெ-
ருங்குறிவ[ன]வயொ[ம்] [*] ப[ணி]த்தார் ஸீமதுராககச்செரி இர-
- 29 [ர]யூர் சொட்டை கொவிசப்பட்டரும்¹² சி[ப]ராக்கச்செரி உறுப்புட்டுரு¹³ குந்த-
கா[ளி] லொ[ச]யாஜியாரும் ஸீஇருமுடி[சொ]ழச்செரி நம்பூர் காட்டுகை நா-
ராய[ண]கூமவி-
- 30 [த்த]ரும் ஸீசிக்களாக[ச]ச்செரி அரணைப்புறத்து ஸீகூஷ்பட்டரும்⁴ ஸீகிரசொழ-
ச்செரி பிப்பிரை நார[ா] [ண]பட்டலவு[கு]வாஜபெ[ய*]யாஜியாரும் ஸீ-
கொ[த]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mèru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of Victory at Śakkarakôṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirāgaram.

¹ Read வாளாரொண்கண்.
⁴ Read வீர.
⁷ Read நம்பூர்.
¹⁰ Read சீழைநாலும் (?).
¹³ Read ஓர்.

² Read நீட்டமுமிளாது.
⁵ Read வீற்றி.
⁸ Read காணியார.
¹¹ Read இதற்கு.

³ Read சிங்கணமென்னும்.
⁶ Read தனியூர்.
⁹ Read ழன்.
¹² Read சீ.

(L. 4.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, established (*his*) fame, and spurred (*his*) war-steed, so that the army of the king of Kuntala, (*whose spear had*) a sharp point, retreated.

(L. 5.) Having put on the garland of (*the victory over*) the Northern region, (*he*) came to put a stop to the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmi) of the Southern region and to the loneliness of the goddess of the good country whose garment is the Poṅṅi, and put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 8.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly white light of (*his*) white parasol shone everywhere (*on*) the circle of the great earth; (*and his*) tiger-(*banner*) fluttered unrivalled on the Mēru (*mountain*).

(L. 10.) (*Before him*) stood a row of elephants showering jewels, which were presented by the kings of remote islands whose girdle is the sea.

(L. 11.) The excellent head of the refractory king of the South (*i.e.* the Pāṇḍya) lay outside his (*viz.* Kulōttuṅga's) beautiful city, being pecked by kites.

(L. 12.) Not only did the speech (*of Vikkalaṅ*):—“After this day a permanent blemish (*will attach to* Kulōttuṅga), as (*to*) the crescent (*which is the origin*) of (*his*) family,”¹—turn out wrong, but the bow (*in*) the hand of Vikkalaṅ was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads— with Maṅalūr in the middle— to the Tuṅgabhadra, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very sea into which (*he*) plunged became troubled and agitated.

(L. 15.) (*The Chōla king*) seized simultaneously the two countries called Gaṅga-maṅḍalam and Śiṅgaṅam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of Fame, who gladly brought disgrace (*on* Vikkalaṅ), and the great goddess of Victory, who changed to the opposite (*side*) and caused (*Vikkalaṅ*) himself, who was desirous of the rule over the Western region, and (*his*) army to turn their backs again and again on many days.

(L. 19.) (*He*) was pleased to be seated (*on the throne*), while (*his*) valour and liberality shone like (*his*) necklace and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 20.) In the eleventh year (*of the reign*) of this king Rājakēsarivarman, *alias* the lord Śrī-Kulōttuṅga-Śōḷadēva.

(L. 21.) The writing of us, the great assembly² of Śrī-Madurāntaka-chaturvêḍi-maṅgalam, an independent village³ in Kaḷattūr-kōṭṭam, (*a district*) of Jayaṅḡḍa-Śōḷa-maṅḍalam.

(L. 22.) We, the great assembly, have granted that (*the following*) tax-paying land, which is the property (*kāni*) of (*the god*) Mahādēva of the Śrīkaraṅiśvara (*temple*)

¹ See above, p. 147, notes 1 and 2.

² The two terms *kuri* and *sabhai* appear to be synonymous; see above, p. 17, note 3.

³ On *taniyūr* see above, p. 3, note 7.

in Perumbêrûr, a hamlet in the south of our village, shall be caused to be engraved on stone and on copper (*as belonging*) to this god (*and*) as free from taxes as long as the moon and the sun shall last, and that we shall not levy (on it the taxes called) *antarâya*¹ (*and*) *maganmai*:² — Eight *pâdagam*³ (of) the third square to the east of the *Madurântaka* road in the first *kanârû*⁴ to the north [of the *Śrīkrishnapura* channel] (*at*) Perumbêrûr, [and four (*pâdagam*) on the east] of the fourth square. Eight *pâdagam* (of) [the third square to the east of the same road] in the second *kanârû*, seven *pâdagam* (of) the fourth square, and three *pâdagam* on the northern side of the four *pâdagam* on the west (*of*) the fifth square. Two and a quarter *pâdagam* on the northern side of the fourth square to the east of the same road in the third *kanârû*. Altogether, thirty-two and a quarter *pâdagam* (*The tax due*) on (*this land is*) eleven and three quarters *kalâñju* and one and two tenths⁵ *mañjâdi* of gold.⁶ Having added to this (*sum*) from the temple (*funds*) seven tenths and one twentieth (*mañjâdi*), (*the total is*) twelve *kalâñju* of gold.⁷

(L. 28.) (*The above*) was ordered by Śoṭṭai⁸ Gôvindabhaṭṭar of Irâyûr,⁹ (*in charge of*) Śrī-Madurântakachêri; Kuṅṅakâli Sômayâjiiyâr of Urupputtûr,¹⁰ (*in charge of*) Śrī-Parântakachêri; Kâṭṭugai Nârâyana-Kramavittar of Nambûr, (*in charge of*) Śrī-Irumuḍi-Śôlachchêri; Śrīkrishnabhaṭṭar of Aranaippuṅam,¹¹ (*in charge of*) Śrī-Simhalântakachêri; Nârâyana-bhaṭṭa-Sarvakratuvâjapê[ya]yâjiiyâr of Pippirai, (*in charge of*) Śrī-Vîra-Śôlachchêri

POSTSCRIPT.

Before concluding this chapter on the inscriptions of Kulôttuṅga I. I have to make some additional remarks on the names of his queens.¹² In the introduction to the inscriptions of his son Vikrama-Chôla (page 182 below) it will be shown that the official title of the chief queen is often mentioned twice—first in connection with her proper name, and a second time immediately before the name of the king himself, with whom she is stated to be seated on the throne. If we re-examine the inscriptions of Kulôttuṅga I. in the light of this observation, we find that, in an inscription of his 26th year (No. 72 above), there are mentioned (1) Dînachintâmani with the title Bhuvanamuḷududaiyâl, (2) Êlisai-Vallabhî with the title Êlulagamudaiyâl, (3) Tyâgavallî with the title Ulaguḍaiyâl, and (4) once more Bhuvanamuḷududaiyâl (*i. e.* Dînachintâmani) as seated on the throne with the king. In two inscriptions of the 30th and 42nd years (Nos. 73 and 75 above) the order is (1) Tyâgavallî Avanimuḷududaiyâl, (2) Êlisai-Vallabhî Êlulagamudaiyâl or Êlulagamudaiyâl, and

¹ See above, p. 162, note 7.

² With *maganmai*, 'the daughtership,' compare the similar term *maganmai*, 'the sonship,' in No. 57 above, text line 9.

³ This is evidently the name of a land measure.

⁴ For *sadîram*, 'a square,' and *kanârû* or *kanârû* see above, p. 154 and note 7.

⁵ See above, Vol. II. p. 36, note 1.

⁶ This sum must have been paid to the assembly by a person whose name does not occur in the preserved portion of the inscription.

⁷ This total is wrong and seems to have been arrived at by adding further $3\frac{1}{5}$ *mañjâdi* for rounding.

⁸ According to the *Guruparamparâprabhâva* this was the name of the family of the Vaishṇava *âchârya* Nâdamuṇi.

⁹ The same place is mentioned in Nos. 29, 31, 32, 35 and 38 above.

¹⁰ See above, p. 168 and note 4.

¹¹ The same place is mentioned in Nos. 30, 31, 32, 35 and 36 above.

¹² See above, pp. 131, 156 and 159.

(3) again Avanimulududaiyâl (*i.e.* Tyâgavallî). In two inscriptions of the 45th and 47th years¹ we have (1) Tyâgavallî Ulagudaiyâl and (2) Êlisai-Vallabhî Êlulagamudaiyâl, and No. 76 adds Ulagumudaiyâl (*i.e.* Tyâgavallî) a second time. It follows from these references that in A.D. 1095-96 Dînachintâmani occupied the place of chief queen, while Êlisai-Vallabhî and Tyâgavallî were the second and third queens. In A.D. 1099-1100 Dînachintâmani had died, Tyâgavallî had been made chief queen, and Êlisai-Vallabhî remained second queen. This arrangement was still in force in A.D. 1116-17 (No. 76 above). It follows further that the title Ulagudaiyâl, which occurs in inscriptions of A.D. 1114-15 to 1117-18,² must be referred to Tyâgavallî. The title Bhuvanamulududaiyâl or Avanimulududaiyâl, which is found in numerous inscriptions between A.D. 1072-73 (No. 67 above) and A.D. 1118-19,³ was first borne by Dînachintâmani (No. 72 above) and afterwards, besides the title Ulagudaiyâl, by Tyâgavallî (Nos. 73 and 75 above). Dînachintâmani is perhaps identical with the Madhurântakî of the Chellûr and Pithâpuram plates of Vira-Chôda,⁴ which are dated in A.D. 1090-91 and 1092-93, respectively.⁵ It may be noted in passing that the Tamil poem *Kalîngattu-Parani* must have been composed later than A.D. 1095-96, because in this year Dînachintâmani was still alive, while the poem already mentions Tyâgavallî as chief queen.⁶

VII.—INSCRIPTIONS OF VIKRAMA-CHOLA.

The following is a list of the inscriptions of Vikrama-Chôla, the son and successor of Kulôttunga I., which have been copied so far.

I. Tamil inscriptions opening with the words பூமாலை மிகைடந்து.

1. 4th year : Tanjore, above, Vol. II. No. 68.
2. Do. Mañimañgalam, No. 33 above.
3. Do. Tiruvidaimarudûr, No. 138 of 1895.⁷
4. 5th year : Tiruvengâdu, No. 121 of 1896.⁸
5. Do. Tiruvârûr, No. 164 of 1894.⁹
6. 7th year : Tiruvidaimarudûr, No. 139 of 1895.
7. 8th year : Tiruvottûr, No. 88 of 1900.
8. 11th year : Âlañgudi, No. 165 of 1894.
9. 15th year : Tirumalavâdi, No. 79 below.

II. Tamil inscriptions opening with the words பூமாது புணர்.

1. 5th year : Tiruvidaimarudûr, No. 130 of 1895.
2. 6th year : Madurântakam, No. 128 of 1896.
3. Do. Achcharapâkkam, No. 257 of 1901.
4. 7th year : Tiruvottûr, No. 87 of 1900.
5. Do. Achcharapâkkam, No. 258 of 1901.
6. 9th year : Conjeeveram, No. 80 below.

¹ The unpublished Âlañgudi inscription (No. 44 of 1891) and No. 76 above.

² Above, p. 126, clause VIII. Nos. 22, 23, 24 and 26.

³ An inscription at Achcharapâkkam, No. 34 of the list on page 172 above.

⁴ See above, p. 131, note 13.

⁵ See *Ep. Ind.* Vol. VI p. 335.

⁶ *Kalîngattu-Parani*, x. 55; *Ind. Ant.* Vol. XIX. p. 333.

⁷ *Ep. Ind.* Vol. IV. p. 263, No. 21, and Vol. VII. p. 3.

⁸ *Ep. Ind.* Vol. IV. p. 263, No. 22, and Vol. VII. p. 3.

⁹ Above, Vol. II. p. 309; *Ep. Ind.* Vol. IV. p. 73, No. 10, and Vol. VII. p. 3 f.

7. 9th year : Pallāvaram, No. 314 of 1901.
8. Date lost : Pallāvaram, No. 324 of 1901.
9. [9]th year : Madurāntakam, No. 263 of 1901.
10. 14th year : Pallāvaram, No. 318 of 1901.
11. 15th year : Uttaramallūr, No. 68 of 1898.
12. [1]xth year : Tillasthānam, No. 30 of 1895.

III. A Tamil inscription without introduction.

11th year : Kôviladi, No. 276 of 1901.¹

IV. Two Telugu inscriptions.

1. Śaka-Samvat 1049 : Chêbrôlu.²
2. Śaka-Samvat 1054 : Nidubrôlu.³

V. A Sanskrit inscription at Śevilimêdu : 16th year.⁴

The Chellūr plates of Kulôttuṅga-Chôḍa II.⁵ and the Piṭhāpuram inscription of Mallapadêva⁶ state that Vikrama-Chôḍa was the son and successor of the Eastern Chālukya king Kulôttuṅga-Chôḍa I. or Rājêndra-Chôḍa (II.). The Piṭhāpuram inscription adds that he bore the surname Tyāgasamudra, that he went to govern the Chôḍa country, and that after his departure the country of Vêṅgî became devoid of a ruler. On the strength of these statements I have identified Vikrama-Chôḍa with the hero of the *Vikkirama-Śôlaṅ-Ulā*, in which his surname Tyāgasamudra occurs, and with the Chôḷa king Parakêsarivarman, *alias* Vikrama-Chôḷadêva, whose inscriptions inform us that he originally resided in the Vêṅgai country and that he left it to ascend the Chôḷa throne.⁷ The newly discovered Têki plates show that Vikrama-Chôḍa was not, as was hitherto believed,⁸ the eldest son of Kulôttuṅga I., but a younger brother of Vîra-Chôḍa, the third son of Kulôttuṅga I.⁹ As the two copper-plate grants which mention Madhurāntakî¹⁰ do not contain the name of Vikrama-Chôḍa, it remains doubtful whether his mother was Madhurāntakî or another of the queens of Kulôttuṅga I.¹¹ and, if the former should be the case, whether he came next to Vîra-Chôḍa in seniority or was another of the four younger sons of Madhurāntakî.¹²

The Tamil inscriptions of Vikrama-Chôḷa state that he left the North for the South and was crowned as Chôḷa king.¹³ Professor Kielhorn's calculations of the dates of his inscriptions in the Tamil and Telugu countries show that his coronation took place on (approximately) the 29th June A.D. 1118.¹⁴ Guided by his Tamil inscriptions, we can distinguish three periods in the career of Vikrama-Chôḷa. The first of these was his expedition into the Kalinga country, which is mentioned in the first place in his Tamil inscriptions. On this

¹ *Ep. Ind.* Vol. VII. p. 4, No. 58.

² *Ep. Ind.* Vol. VI. p. 223 ff. and p. 280, No. 42.

³ *Ibid.* p. 281, No. 43, and Vol. VII. p. 5.

⁴ *Ep. Ind.* Vol. VI. p. 227 ff. and p. 279, No. 41; and Vol. VII. p. 3.

⁵ *Ind. Ant.* Vol. XIV. p. 55.

⁶ *Ep. Ind.* Vol. IV. p. 241.

⁷ Above, Vol. II. p. 308 f.

⁸ Above, Vol. I. p. 32, Vol. III. p. 131, and *Ind. Ant.* Vol. XX. p. 282 f.

⁹ *Ep. Ind.* Vol. VI. p. 335.

¹⁰ Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

¹¹ See p. 177 above, and *Ep. Ind.* Vol. VI. p. 344, verse 11.

¹² Above, Vol. I. No. 39, verse 13, and *Ep. Ind.* Vol. V. No. 10, verse 12.

¹³ Above, Vol. II. p. 308, and below, No. 79, ll. 9-12.

¹⁴ *Ep. Ind.* Vol. VII. p. 5.

occasion he defeated the Teliṅga or Teluṅga Bhîma of Kuḷam,¹ who was apparently one of the Nāyakas of Ellore.² The Kalinga war is also referred to in the inscriptions beginning with *புமரது புணர்*³ and in the *Vikkirama-Śōḷaṅ-Uḍā*.⁴ The *Kulōttuṅga-Śōḷaṅ-Uḷā*, an unpublished poem in honour of Kulōttuṅga II., states that Akalaṅkaṅ (*i.e.* Vikrama-Chōḷa), the son of Śuṅgandavirttōṅ⁵ (*i.e.* Kulōttuṅga I.), "accepted (from the author) the great poem (*parani*) about Kalinga."⁶ This is a distinct reference to the historical poem *Kaliṅgattu-Parani*, which describes the conquest of Kalinga by Kulōttuṅga I. As Vikrama-Chōḷa's inscriptions place the Kalinga war not only before his coronation in A.D. 1118, but before his stay in Vēṅgī, it must have taken place before the end of the reign of his father Kulōttuṅga I.⁷ and is perhaps identical with that expedition into Kalinga, which is ascribed to Kulōttuṅga I. himself in his inscriptions and in the *Kaliṅgattu-Parani*. This expedition seems to have taken place before the 26th year of the reign of Kulōttuṅga I., *i.e.* A.D. 1095-96.⁸

The second period in Vikrama-Chōḷa's career is marked in his inscriptions by the statement that he stayed for some time in the Vēṅgai-maṅḍalam and conquered the Northern region. The Piṭhāpuram inscription of Mallapadēva alludes to the same event in stating that he ruled over Vēṅgī before he went to govern the Chōḷa country. Dr. Fleet has already concluded from this that he must have held the office of viceroy of Vēṅgī in succession of his brother Vīra-Chōḷa.¹⁰ On the strength of the new materials which are now available, it may be added that the period of his viceroyalty probably extended to the date of his coronation in A.D. 1118, and that it cannot have commenced before A.D. 1092-93, the latest known date of his elder brother Vīra-Chōḷa.¹¹ The statement of the Piṭhāpuram inscription of Mallapadēva that, after the departure of Vikrama-Chōḷa to the Chōḷa country, the country of Vēṅgī became devoid of a ruler suggests that his absence resulted in political troubles. The Piṭhāpuram inscription of Prithvīśvara reports that Kulōttuṅga I. bestowed the Vēṅgī sixteen-thousand on "his adopted son" Chōḷa of Velanāṅḍu.¹² An inscription of this chief at Drākshārāma shows that in A.D. 1120-21 he was a vassal of the Western Chālukya king Vikramāditya VI.¹³ It may be concluded from these two statements that, when Vikrama-Chōḷa went to the South, Kulōttuṅga I. entrusted Vēṅgī to Chōḷa of Velanāṅḍu, but that the latter became a dependent of Vikramāditya VI. who took advantage of Vikrama-Chōḷa's absence in the Chōḷa country as co-regent of his father and of the subsequent death of Kulōttuṅga I. for conquering the Vēṅgī province. The inscriptions of Vikramāditya VI. at Drākshārāma range from A.D. 1120-21¹⁴ to 1123-24.¹⁵ Shortly after, Vikrama-Chōḷa must have re-conquered his northern dominions. For, two inscriptions of his reign at Chêbrōlu and Niḍubrōlu are dated in A.D. 1127 and 1135.¹⁶

¹ Above, Vol. II. p. 311; Vol. III. No. 33, l. 5, and No. 79, l. 8.

² See above, Vol. II. p. 308.

³ No. 80 below, l. 1.

⁴ I owe this reference to Mr. Venkayya, who in his MS. copy of the poem found the passage *சலிங்கங்க-களை முழையும் போய்க்கொண்ட தானைத்தியாகசமுத்திரமே*; "Tyāgasamudra whose army went and conquered the seven Kalingas."

⁵ On this surname see p. 131 above.

⁶ In Mr. Venkayya's MS. copy this passage runs *சலிங்கம்பெரும்பரணி கொண்ட பெருமான்*.

⁷ See p. 131 above.

⁸ See p. 130 above, and *Ind. Ant.* Vol. XIX. p. 338.

⁹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹⁰ *Ind. Ant.* Vol. XX. p. 282.

¹¹ See *Ep. Ind.* Vol. VI. p. 335.

¹² *Ep. Ind.* Vol. IV. p. 50.

¹³ *Ibid.* p. 37 f.

¹⁴ Nos. 345 and 393 of 1893.

¹⁵ No. 359 of 1893.

¹⁶ See above, p. 179, notes 2 and 3.

The third important point in Vikrama-Chôla's life is the date of his coronation as Chôla king or, apparently, as co-regent of his father Kulôttuᅅga I., which according to Professor Kielhorn took place on (approximately) the 29th June A.D. 1118.¹ In the Pithâpuram inscription of Mallapadêva this event is referred to by the statement that "he went to protect the Chôda-mandala."² The Tanjore inscription of his 4th year uses in this connection a passage which is taken over from the inscriptions of Kulôttuᅅga I.³ Other inscriptions say that he went from the Northern to the Southern region, adopted the crest of the tiger, and put on the hereditary crown.⁴ In the introductory remarks to the inscriptions of Kulôttuᅅga I. I stated that his reign must have ended about A.D. 1119. Hence he appears to have died shortly after the date of Vikrama-Chôla's coronation.

The Chellûr plates of Kulôttuᅅga II. assign only 15 years to the reign of Vikrama-Chôla.⁵ But an inscription at Ševilimêdu belongs to his 16th year,⁶ and one of the 17th year at Nidubrôlu, as calculated by Professor Kielhorn, is dated on the 18th April A.D. 1135.⁷ The Chellûr plates of Vikrama-Chôla's successor Kulôttuᅅga-Chôda II. are dated at an equinox in Śaka-Samvat 1056, which would *primâ facie* correspond to A.D. 1133 or 1134; but Professor Kielhorn has shown that Śaka-Samvat 1056 is an error of the composer of the inscription for Śaka-Samvat 1065, and that the date corresponds to the 24th March A.D. 1143.⁸

Parakêsarivarman, *alias* Vikrama-Chôladêva, had the surname Tyâgasamudra, 'the ocean of liberality,' which occurs in the Pithâpuram inscription of Mallapadêva⁹ and in the *Vikkirama-Šôlan-Ulâ*.¹⁰ The Ševilimêdu inscription of the 16th April A.D. 1134¹¹ contains the synonymous surname Tyâgavârâkara and another, *viz.* Akalaᅅka, 'the spotless one.'¹² The latter is employed for Vikrama-Chôla in the *Kulôttuᅅga-Šôlan-Ulâ*.¹³ As Mr. Venkayya informs me, it also occurs twice in the *Kaliᅅgattu-Parani* (ix. verses 7 and 16), where it is doubtful whether Kulôttuᅅga I. or Vikrama-Chôla is meant by it. In a Telugu inscription at Chêbrôlu, Vikrama-Chôla assumes the same *birudas* which had been borne by his father.¹⁴ He also inherited from the latter the title *Tribhuvana-chakravartin*,¹⁵ which is prefixed to his name in all his Telugu and Tamil inscriptions, with the exception of an inscription of the 5th year (No. 130 of 1895), where he is called *Udaiyâr*, and of two inscriptions of the 7th and 14th years (Nos. 258 and 318 of 1901), where he is styled *Chakravartin*.

Of the inscriptions opening with *புமரது புணர* those of the 5th to 9th years¹⁶ mention as Vikrama-Chôla's queen Mukkôkkilânadigal, and those of the 9th to 15th years¹⁷ *Tribhuvanamuᅅududaiyâl*. Hence Mukkôkkilânadigal must have died in the course of the 9th year, *i.e.* A.D. 1126-27. The inscriptions beginning with *புமரலை மிடைந்து* corroborate this fact. For, those of the 4th to 8th years¹⁸ mention as his chief queen Mukkôkkilânadi

¹ See above, p. 179, note 14.

² See above, Vol. II. p. 308 and note 4.

³ *Ind. Ant.* Vol. XIV. p. 55.

⁴ See above, p. 179, note 3.

⁵ *Ep. Ind.* Vol. IV. No. 33, verse 24.

⁶ Above, Vol. II. p. 309 and note 1; and Vol. III. p. 180, note 4.

⁷ See above, p. 179, note 4.

⁸ See page 180 above.

⁹ See p. 131 above.

¹⁰ Nos. 9-12 on p. 179 above.

¹¹ *Ep. Ind.* Vol. IV. No. 33, verse 24.

¹² Below, No. 79, ll. 9-12.

¹³ See above, p. 179 and note 4.

¹⁴ *Ep. Ind.* Vol. VII. p. 9 f.

¹⁵ *Ep. Ind.* Vol. VI. p. 229, verse 1.

¹⁶ *Ep. Ind.* Vol. VI. pp. 224 and 227.

¹⁷ Nos. 1-8 of clause II. on p. 178 f. above.

¹⁸ Nos. 1-7 of clause I. on p. 178 above.

and as his favourite¹ Tyâgapatâkâ, surnamed Tribhuvanamuḷududaiyâl, and five of them (Nos. 3-7) state besides that Mukkôkkiḷânadigaḷ shared his throne. In those of the 11th and 15th years² she is not named any more, but Tyâgapatâkâ, surnamed Tribhuvanamuḷududaiyâl, is mentioned in the first place, next to her Dharaṇimuḷududaiyâl, and at the end Tribhuvanamuḷududaiyâl (*i.e.* Tyâgapatâkâ) is stated to have shared his throne. This shows that she succeeded the defunct Mukkôkkiḷânadigaḷ as chief queen, while for herself a fresh substitute was appointed in Dharaṇimuḷududaiyâl.

No. 79.—INSCRIPTION AT TIRUMALAVADI.

This inscription (No. 82 of 1895) is engraved on the south wall of the second *prākāra* of the Vaidyanātha temple at Tirumalavādi in the Udaiyārpālaiyam tāluka of the Trichinopoly district.³ The village is mentioned as Maḷapāḍi in Tiruñāṇasambandar's *Dēvāram* and as Tirumaluḷvādi in the subjoined inscription (l. 38 f.).

The inscription is dated in the 15th year of the reign of Parakēsarivarman, *alias* Vikrama-Chōḷadēva (l. 36 f.). The introduction, like that of the Tanjore inscription,⁴ records that the king defeated the Teluṅga Bhīma at Kuḷam and burnt the country of Kalinga (l. 8), stayed in Vēṅgai-maṇḍalam (l. 9), conquered the North, and then proceeded to the South, where he crowned himself (as Chōḷa king).⁵

In the tenth year of his reign (l. 15) he made valuable gifts to the temple of his family god at Chidambaram. At the end of the passage describing these gifts mention is made of the very day of these donations:—Sunday, the day of Hasta and the thirteenth *tilhi* of the bright fortnight of Śittirai in the tenth year of his reign (l. 24 f.). According to Professor Kielhorn's calculation this date corresponds to Sunday, the 15th April A.D. 1128, on which day, however, the *nakshatra* was Chitrâ, not Hasta.⁶

The end of the historical introduction gives the names of two queens, *viz.* Tyâgapatâkâ (l. 31), surnamed Tribhuvanamuḷududaiyâl (ll. 32 and 36), and Dharaṇimuḷududaiyâl (l. 35).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [||*] மாலை [மிடெ]ந்து பொம்மா-
- 2 லை திகழ்ப்ப[ர][||*]லை மலிந்த பருமணித்திரள் புயத்திரு-
- 3 நிலமடந்தெயொடு ஜெயமகன்ருப்பதகவறொ⁷
- 4 மார்வந்த[த]நதெநப்ப[ெ]பற்றுத்திருமகனொருதகியிருப்ப[க்]-
- 5 கலைமக[ள்] சொற்றிறம் புணர்ந்த சற்மி[னா]ரகி விருப்பொடு ந[ர]-
- 6 வகத்த[தி]ருப்ப[தி]செசெ[த]ரூந்தி[க]ரியொடு செங்கொல் நடப்ப அகிலபுலகமுங்க-
[வி][||*]-
- 7 பதொ[ர்]புதுமதி [ெ]பால் வெண்குடெடு மிமிசெ⁸ கீழற்ற கருக்கனியொளித்து
வந்திலத்தெடெ[க்]-
- 8 [கி]டப்பக்கு[ள]த்தெடெத்தெலுங்கவிமல் விலங்கம்மிசெயெழவுக்கலிக்பூமியெச்ச[ந]
ெவ-

¹ Compare above, Vol. II. p. 309.

² Nos. 8 and 9 of clause I. on p. 178 above.

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 266.

⁴ Above, Vol. II. No. 68.

⁵ The Clōḷa kingdom is here alluded to by the mention of the tiger-crest (l. 11), and in the Tanjore inscription by that of the Kāvērī.

⁶ *Ep. Ind.* Vol. VII. p. 5, No. 59.

⁷ Three other inscriptions read க்கனவரை.

⁸ Read மீமசை.

- 9 ரி பருக[வு]ம் [ஐ]ம்படுடெ[ப்]பருவத்து வெம்படுடெ [த]ரந்[கி](யு[ம்]) வெங்கெ-
மண்டலத்தா[ங்கிநிதி]ரு[க]து [வ]ட-
- 10 திசெ[வடி]ப்படுத்தருளி தெந்நெசெத்தருமு[ந்]தக[மு]ந்தானமுந்தெழெப்ப வெத-
[மு]ம் மெ[ய்]-
- 11 மெயு[மா]தியுதம் பொலத்தலைத்தலைச்சிறப்ப [வ]ந்[த]ரு[ளி] வெற்ற[ரு]ம்¹ பொற்-
புலியாணை பார்த்திவ[ர்] சூட ந்[டு]-
- 12 நமணி ம[கு]டம் முறெறெமெயிற்சூடி² மந்துயிற்செல்லாமிந்து[யி]ந்தாய்³ பொலத்-
தன்னுளி⁴ பரப்பித்த[ந]த[தி]நி⁵ ப[ரா]-
- 13 ர்த்து ம[ண்] முழுதுங்களிப்ப மது நெயி வளர்த்து தந் கெ[ரா]யிற்கொற்றவா-
சல் புறத்து மணி நாவொடுங்க முர[சு]-
- 14 [கன்] முழங்க விசெயமும் புகழும் மென்மெலொக[க] வாழி வாழி இம்-
[ம]ரிலங்காக்கத்திருமணிப்பொற்[டு]-
- 15 [ட்]டு[மு]து பத்தாண்டு [வ]ருகிறெ⁶ முந்நெ மந்நவர் சுமந்து [கி]றெ [சி]-
வெத்துச்சொரிந்த செ-
- 16 ம்பொற்குவெயால் [தந் குவ]நாயகந் தாண்டலம் பயிலுஞ்செம்பொற்கம்பலஞ்-
சூழ் திருமா-
- 17 னிகெயும் கொபுரவாசல் கூடசாலைகளும் உலகு வலங்கொண்டொளி விளங்கு
கெமிக்கு-
- 18 வல[டு]றெ உகெயகுன்றமொடு நின்றெனப்பசும்பொந் மெ[ய்*]ந்து [ப]ளி வளர்
[டி]டமும் விசும்பொ[ளி]
- 19 தடு[ழ]ப்ப விளங்கு பொந் மெ[ய்*]ந்து இருசிலந்தெழெப்ப இ[டு]ம[ய]வர் க-
[ளி]ப்ப பெரிய திருநாள் பெரும்
- 20 பி[ய]ர் [வி]ழாநெ[து]ம் உயர் [பு]ரட்டாதி உத்திரட்டாதிபில் அம்பலசிறெ[ந்]த
அற்பு[த]க்கத்தர் இந்-
- 21 [பர்] வாழ எழுந்தருளுவ[ச]ற்குத்திருத்தெற்கொயில்⁷ செம்பொந் மெ[ய்*]ந்து [ப]-
ருந்[தி]ர[ள்] முத்[தி]ந்
- 22 பயில் வடம் பரப்பி நிறெமணி மாணிகெ நெடுந்திருவீதி தந் திருவளர் பி-
ரால்ச்செ-
- 23 ம்[து ச]டு[டு]மத்தருளி [சை*]பம்பொற்குழித்த பரிகலமுதலால் செம்பொற்கற்பகத்-
சொடு பரிச்சி[ந்]-
- 24 [ந]மு[ம்] அளவிலாதடு[வ]ரளி பெறவெமெத்துப்பத்தமரண்டில் [சித்]கிறெத்திங்-
க[ள்] அத்த-
- 25 ம் பெற்ற ஆகித்தவாரத்து[த்]திருவளர் மதியிந் துயொலிப்பக்கத்[து] இந்ந பல-
வ[ம்] இ[ரி]து
- 26 [ச]டுமெத்தருளி ஒருகடுடெ [சி]ழக்கீழ்⁸ [த]லமுழுதுங்கவிப்பச்செழிய[ர்] வெஞ்சரம்
புக [டு]சரலர் [க]-
- 27 டல் [புக அழிதரு சிங்க]ண[ர்]⁹ அ[ஞ்]சி நெ[ஞ்]சலம[ர க]ங்கர் தி[டு]ர[யி]-
ட[க்கந்]டர் வெந்நிட கொங்-
- 28 கரொதுங்க கொங்கனர் சாய [மற்]றத்திசெ மந்ந-
- 29 ருந்தத்த[ம]க்கரணென திருமலற்செ[வடி]¹⁰ உரிமெ-

¹ Two other inscriptions read வெலற்கரும் ; read பொர்ப்புவி.

² Read மன்னுயிர்.

³ Read மின்னூயிர்ந்தாய.

⁴ Five other inscriptions read தண்ணளி or தன்னளி.

⁵ Read தனித்தனி.

⁶ The Ālaṅguṭi inscription reads வருமுறை.

⁷ The Ālaṅguṭi inscription reads தெர்க்கொயில்.

⁸ Read திழக்கீழ்.

⁹ Three other inscriptions read சிங்களர்.

¹⁰ Read மலர்ச்செவடி.

- 30 யிவி[சை*]றஞ்ச ஆங்கவந் [ம]கிழு[ங்]க[ங்]கெயெயாப்பாகிய
 31 தெரிவெயர் திலதந்த்ராகபதாக்கெ புரிமுழல் மடப்[ரி]-
 32 டி புதிதகுணவகிதெ திரிபுவ[ன]மு[மு]து[து]தெ[ட]யாள் அவந் தி-
 33 ருவுளத்தரு[ள்] முழுதுமுதெயாளென[வு]டகிருப்ப ¹ ஊழி அந்நெடுமாவாக[த்]துப்-
 34 பிரியா[த]ன் றுந்திருமகளிருந்ததென மாதர் மட[ம]யில் பூதலத்தருந்ததி அரணிய
 35 கற்பித்தரணிமுழுதுதெயாளி[வ]ந் திரு[ம]ராவத்தருளொடு[மி]ருப்பச்செம்பொந் [வீ]-
 ர[லி]-
 36 ஂஹாவநத்து திரிபுவ[ன]முழுது[டு]டயா[ன]ராம ² விற்றிருந்த[ரு*]ளிய கொப்பர-
 கெசரிவழி[ன]
 37 திரிபுவநச்சுவர்த்திகள் ³ [ஸ்ரீ]வி[க]ர[க]ரமசெ[ர]முடி[வ]ற்கு யாண்டு யிரு ஆவது
 38 திரிபுவநமுழுதுதெவனநாட்டுப்பெரய்கெநாட்டு உதெயா[ர்] திருமமு-
 39 வாடி உதெயார் கொயிலில் ஆடிசணைவாரடிவர் ஆடிசமம் அரு[ள]ரால் இ-
 40 [க்]கொயிலில் ஸ்ரீமாஹேசுவாரொழும் ஸ்ரீகாரியஞ்செய்வாரும் இக்கொயில் [க்]னக்கு
 41 நெல்குப்பெயுதெயாதும் உள்ளிட்ட ஸ்ரீநந்தொம் எழுத்து [||*] இக்கொ[ர]யிலில்
 42 [ஸ்ரீ]நதிக்கெவாரெவொ எழுந்தருளுவித்த ⁴ அள்ளியுருதெயாந் எச[க]ில் மண் ⁵

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) chest, (*which resembled*) a solid mountain, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue.

(L. 6.) (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol cast its shade on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

(L. 8.) In the season of Cupid ⁶(*i.e.* in spring) ⁷(*he*) grasped the cruel weapon, so that at Kulam the Teluṅga Vīmaṇ (*i.e.* Bhīma) ascended the mountains (*as refuge*), and so that hot fire consumed the country (*bhūmi*) of Kalinga. (*He*) joyfully stayed (*a while*) in the Vēṅgai-maṇḍalam and was pleased to subdue the Northern region.

(L. 10.) (*He*) was pleased to arrive (*in*) the Southern region, in order that charities, austerities and gifts might prosper (*and*) that the Vēdas and truth might flourish (*in*) every place as (*in*) the first age.

(L. 11.) While (*all other*) kings bore (*on their heads*) the orders (*sealed with the crest*) of the warlike tiger which is hard to conquer, (*he*) put on by right the crown set with jewels.

(L. 12.) Like a sweet dear mother, (*he*) extended his kindness to all living beings and took care of each (*of them*). (*He*) cultivated the path of Manu, so that the whole earth rejoiced.

¹ Read ஊழியுந்; compare above, p. 157, note 12.

³ Read விக்கிரம.

⁵ The remainder of the inscription is lost.

⁷ This explanation is more probable than the one I gave on p. 311 of Vol. II.

² Read வீற்றி.

⁴ ளு seems to be corrected from ளி.

⁶ See above, Vol. II. p. 311, note 1.

(L. 13.) In front of the victorious gate of his palace the tongue of the bell became silent;¹ the drums were sounding; (*and his*) victory and fame rose higher and higher.

(L. 14.) Out of the heap of pure gold which had been brought, piled up (*as*) tribute, and poured out by kings, before there came in due course the year ten (*after the time*) when a gold leaf (*set with*) royal gems was engraved (*with the words*); “May (*the king*) live long (*and*) protect this great earth!”²—(*he*) covered (*with*) fine gold the enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold³ where his family-god (*viz.* Naṭêṣa) practises the *tāṇḍava* (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain; covered (*with*) splendid gold the altar on which offerings abound, so that the light of heaven was reflected (*by it*); covered (*with*) pure gold and adorned with numerous strings of large round pearls the sacred ear-temple,⁴ in order that, conferring long life on the delighted people, the miraculous dancer (*viz.* Naṭêṣa) who occupies the (*golden*) hall might be drawn in procession (*at*) the great festival called ‘the festival of the great name’ (*perum-piyar-vilāi*) on the great (*days of*) Purattādi (*and*) Uttirat-tādi, so as to cause prosperity (*on*) the great earth (*and*) joy to the gods; was pleased to build a long temple street of mansions covered with jewels (1) and called (*it*) after his royal prosperous name; and made numberless splendid *insignia*, beginning with dishes cut of fine gold, together with a Kalpa (*tree*) of pure gold.

(L. 24.) Having been pleased to make gladly many such (*gifts*) in the tenth year (*of his reign*), (*in*) the month Śittirai, on a Sunday which corresponded to Hasta, (*on*) the thirteenth *tithi* of the fortnight of the auspicious waxing moon, (*he*) covered the whole earth under the shade of a single parasol.

(L. 26.) The Śēliyas (*i.e.* Pāṇdyas) entered hot jungles (*as refuge*); the Śēralas (*i.e.* Chêras) entered the sea; the Śingalas (*i.e.* Simhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned their backs; the Koṅgas retreated; the Koṅkanas fled; the kings of all other regions duly worshipped (*his*) royal red lotus-feet as their protection.

(L. 30.) Tyâgapadâgai (*i.e.* Tyâgapatâkâ), the ornament of women, (*who had*) curly hair, (*who possessed the gait of*) a female elephant, a lady of pure virtues, the mistress of all the three worlds (Tribhuvanamuḷududaiyâl), dwelt with (*him*) as mistress of the full favour of his royal heart, resembling Gaṅgâ at whom he⁵ rejoices.

(L. 33.) Dharanimuḷududaiyâl (*i.e.* the mistress of the whole earth), the peacock among women, an Arundhati on earth, a wife adorned with chastity, enjoyed the favour of his royal heart, just as Lakshmi is inseparably clinging to the bosom of Nodumâl (Vishnu) to the end of the world.⁶

¹ See above, Vol. II. p. 311, note 3.

² This benediction was apparently engraved on a gold leaf at the time of the king's coronation. Another reference to this custom is found in a rock-inscription at Tanjûlam near Arkôṇam (*Ep. Ind.* Vol. VII. p. 26), which is dated in the tenth year “(from) the year when (the name of) Śatti, the king of the Kâḍavas, was entered on a gold leaf (குட்டிச் சாலை விட்ட.)”

³ *Ponṇambalam* is the Tamil equivalent of the Sanskrit *Kanakasabha*, “the golden hall,” in the Chidambaram temple; see above, Vol. II. p. 379 f.

⁴ By this expression the ear itself seems to be meant.

⁵ This pronoun refers to the word Śankara (Śiva) occurring in a passage of the earlier inscriptions, which compares the queen Mukkôkkilânâḍi with Umâ (see *e.g.* above, Vol. II. p. 311), and which has been omitted in the present inscription because this queen had then died; see above, p. 181 f.

⁶ This simile is copied from the inscriptions of Kulôttuṅga I.; see above, No. 72, text line 5, and No. 76, text line 11.

(L. 35.) In the 15th year (of the reign) of this king Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôladêva, who was pleased to take his seat with Tribhuvanamuḷududaiyâl on the throne of heroes, (which consisted of) pure gold, —(at) the order (and) by the favour of the god Âdi-Chaṇḍêśvara¹ in the temple of the lord of Tirumaḷuvâdi in Poygai-nâdu, (a subdivision) of Tribhuvanamuḷududai-vaḷanâdu, (the following) was written by us, the temple authorities, *viz.* the Śrî-Mâhêśvaras, the temple managers, the accountant of this temple: Nelkuppai-Uḍaiyân, *etc.*

(L. 41.) Alliyâr-Uḍaiyân, who had set up (the image of) the god Śrî-Nandikêśvara in this temple

No. 80.—INSCRIPTION IN THE ARULALA-PERUMAL TEMPLE.

This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (*malai*) in the Arulâla-Perumâl temple at Little Conjeeveram.² As in the inscription of Ravivarman,³ the temple is here stated to be situated in Tiruvattiyâr, which belonged to Eyil-nâdu, a subdivision of Eyirkôttam⁴ (l. 2).

The inscription is dated in the 9th year of the reign of Parakêsarivarman, *alias* Vikrama-Chôladêva. The short poetical introduction mentions nothing of historical importance besides the conquest of Kaliṅga and the name of Vikrama-Chôla's queen, Mukkôkkilânadigal. These two points are, however, sufficient to enable us to identify the king with the Vikrama-Chôla of the inscriptions opening with the words *ஹிரண்குமரன்*, who claims to have burnt the country of Kaliṅga,⁵ and one of whose queens was named Mukkôkkilânadi.⁶

The inscription records that a private person made over to the temple 780 *kalam* of paddy, with the stipulation that the interest, which amounts here to 50 *per cent.*, should be applied for the requirements of the worship on 13 days of every year, *viz.* on the days of the *nakshatra* Jyêsthâ. In this *nakshatra*, we are told, were born the two Vaishṇava saints Pûdattâlvar and Poygaiyâlvar,⁷ "who were pleased to compose hymns in praise of the god (*Âlvâr*) of Tiruvattiyâr" (l. 2). That portion of the *Nâlâyiraprabandham*, which is entitled *Iyarpâ*, opens with two hymns of 100 stanzas each, the first of which is ascribed to Poygaiyâlvar and the second to Pûdattâlvar. In the first (verse 77) reference is made to Vehkâ, and in the second (verse 95 f.) to Attiyâr. The second name has to be referred to the temple at Tiruvattiyâr, *i.e.* the Arulâla-Perumâl temple, and the first may be connected with the same temple, because Vehkâ is the Tamil name of the river Vêgavattî,⁸ which flows past the temple of Arulâla-Perumâl. At any rate the mention of the two *Âlvârs* as recognized saints in the subjoined inscription proves that they must have lived a long time before the 12th century of the Christian era. As stated before (p. 148), two other *Âlvârs*, Kulaśêkhara and Śathagôpa, are presupposed by an inscription of

¹ Compare above, p. 171 and note 2.

² For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 122, Nos. I. and III.; *Ep. Ind.* Vol. III. pp. 71 and 118, and Vol. IV. p. 145.

³ *Ep. Ind.* Vol. IV. p. 145 and note 3.

⁴ See above, p. 143 and note 3.

⁵ Above, Vol. II. p. 311, and Vol. III. p. 184.

⁶ Above, Vol. II. p. 311, and Vol. III. p. 75, No. 33, text line 14.

⁷ According to the *Guruvaramparâprabhâva* the former was born at Tirukkaṇṇamallai (Mâmallapuram) in Avittam (Śravishthâ), and the latter at Kachchi (Conjeeveram) in Tiruvôṇam (Śravaṇa), during the Dvâpara-yuga (l.).

⁸ Compare above, p. 143, note 4.

Kulōttuṅga I. at Śrīraṅgam. In the *Annual Report* for 1899-1900 (p. 10) Mr. Venkayya states that an inscription of Śōla-Kēraladēva, whom he places in the 11th century of the Christian era, quotes the hymn *Tirunedundāṅḍagam*. This is the name of the last hymn of the *Periyatirumohi*, that portion of the *Nāḷāyiraprabandham* which was composed by Tīrumaṅgaiyālvār. The upper limit of this *Ālvār* is the beginning of the 8th century A.D.; for he celebrates in one of his hymns the temple of Paramēśvara-Viṅṅagaram at Kaḥchi, i.e. the Vaikunṭha-Perumāḷ temple at Conjeeveram, which seems to have been founded by the Pallava king Paramēśvaravarman II.¹

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] பூமாத புணர[ப்]புவிமாத வ[ளர] நா[ம]ராத வி[ள]ங்க ஜய-
மாத விரும்பத்தன்நிருப[த]ம[ல]ர் ம[ன்]னவர் குட மன்நி[ய] உரிமையால்
மணிமுடி சூடிச்செங்கொல் சென்று திசைதொறு[ம்*] வளர்[ப்ப] வெங்கலி
[ஈ]க்கி மெய்யற[கை]ழப்பக்கலிங்கமிரியக்கடமலை கடாத்தி வல[ங்கொள]ரழிவரை-
யாழி திரிய ² இரிசுடர[ள]வுமொருகுடை கிழற்ற ³ விஜை[ஜ]கவிஷைகம் ப[ண்]ணி
[வி]ரலிஹாலநத்து முக்கொக்கிழாநடிகளொடும் [வி]ம்-
- 2 த்[ருக்]ருளிய கொப்பாகெசரிபநூந த்[ரு]வநவநகுவதிகள் ⁴ ஸ்ரீவிக்கிரமசொழதெவ-
ர்க்கு யாண்டு ஒன்பதாவது ஜயங்கொண்டசொழ[ம]ண்டலத்து எயிற்கொட்டத்து
எயிலநாட்டுத்திரு[வ]த்தியூராழ்வாரைப்பாடியருளிக ஸ்ரீ[பூ]த[த்]தாழ்வ[ர]ரும் ஸ்ரீபொ-
ய[ரை]கயாழ்வாரும் [பி]றக திருக்கெ[ட்ட]ட நாள் அருளாள[ப்]பெருமாள் புற-
[ப்]பட்ட[ரு]ளி னகாஸீதி திரு[ம]ஞ்ச[ந]மு[ம்] பெருநிருவமுதுஞ்செய்தரு[ள]த்-
திரு[ம]ஞ்சநத்துக்குத்திருமுனைச்சார்[த்]த திருமு-
- 3 னைப்பாலிகை முப்பத்தாறுக்குப்பாலிகை ஒன்றுக்கடிக்கிழட்ட ⁵ நெல்லு உரியாக நெல்-
லுப்பதக்கிருநாழியும் திருமு[னை]ப்பீதங்கொள்ள ⁶ அரிசி னாநாழியும் ⁷ புணு[ம]உ-
கூ[ரை]ணக்கு [அ]ரிசி அறுநா[ழி] உ[மு]க்கும் [வ]லிசூ[வு]து[க்கு] அரிசி இரு-
நாழி உரியும் திருமு[னை]க்குத்திரு[ந]காவிளக்குக்கு நா[ள]ர[ன்]றுக்கு எண்ணை
உழக்காக நாளைஞ்சுக்கு எண்ணை நாழி உழ[க்]குங்கூதஹாரொஹணத்துக்கு
நெய் [மு]வுழக்காழாக்கும் திருமஞ்-
- 4 சநத்துக்குக்[க]வசம் எண்பத்தொன்றுக்கு அடிக்கி[ழ] நெல்லு [ஐ]ங்குறுணி உரியும்
கு[ம்]ப[ல]லுக்கு நெல்லு நாநாழியும் திருச்சுண்ணக்கவசமொ[ன்]றுக்கடிக்கிழரி[சி] ⁸
இருநா[ழி]யுக்கவசஞ்சுழக்காணவிலை[யின்] பு[ட]வை[வ] ப[தி]முன் றுக்கவசஞ்சுற்ற ⁹
தூல[ரை]ப்பலமும் திருமஞ்சநத்துக்கு நெய் முன்னாழியும் தெநாழியும் பால்
முன்-
- 5 னாழியும் தயிர் [முன்]னா[ழி]யும் ¹⁰ ஸ்ரீநகரவூங்கள் வெண்வெ[ந]வும் பஞ்சவொ-
க[மு]ம் பஞ்சாஹமும் ¹¹ திருச்சுண்ணத்துக்கு நாட[ன்]மஞ்சள் நாற்பதிக் பல-
மு[ம்] திருவிளக்கெண்ணை உரியும் ஹோ[தி]த்துக்கு நெ[ய]யுரியும் சாத்தி ¹² அரு-
[ள]ச்ச[சு]நமுக்க[சும்] கற்பூரமாறு [ம]ரவும் அகில[ரை]க்க[மு]ஞ்சுக்கவூரி
ம[ஞ்ச]ாடியுமிரண்டு மாவும் புழுகு[நெ]ய்யிரண்டு மஞ்சாடியுநாறு மா[வு]ம[ர]த்-
திரைக்கர்சி நாநாழியும் [பெ]-
- 6 ருந்திருவமுதுக்கு அ[ரி]சி முக்கலனெ குறுணியும் பருப்புப்பதக்கிருநாழி உரியும்
பலவநகத்துக்கறி கிறை எண்ணாற்றிருபத்தைம்பலமு[ம்] கறியமுதுக்கு உப்பு

¹ See above, Vol. II. p. 344.

⁴ Read உகுவதிக்.

⁷ Read வ-புணு[ம]உகூ[ரை]ணெ.

¹⁰ Read ஸ்வந.

² Read இரு.

⁶ Read கிழட்ட.

⁸ Read கிழ்ச்சி.

¹¹ Read நதமும.

³ Read விஜயாவி.

⁶ Read பீசங்.

⁹ Read முன் று.

¹² Read சார்த்தி.

நாநாழியுமிளகு உரியும் கடுகு ஆழாக்கெ இருசெவிடனாயும் ¹சிரமாமுக்குஞ்சு
சங்கரை இருபுகின் பலமும் நெய்யுரியும் அமுதில் படைக்க சற்கரை
முப்பத்திருபலவனாயும் நெய் பதிகொருநாழி ஆழக்கும் வா-

7 [கை]மு[ப்]பழமைப்பத்தஞ்சும் தயிர் தூணியும் கண்டசங்கரை முக்ககம் திருக்க-
ண[ண]ம[டை]க்கரிசி இருநாழியுநெய்யுழக்கும் சற்கரை இருபுகின் பல[மு]ம் வா-
மைப்பழம் பத்தும் அ[ப்]ப[அ]முதுக்கரிசி பதக்கும் நெய்யுரிநாழி உரியும் சற்-
கரை என்பதிக் பலமுமிளகு[ச]மு[க்]கு[ம்] ¹சிர[+][மி]ரு[+][வி]டனாயும் விற்றகு
கட்டு மு[ள்]னும் ²குசக[க்]வஉருவுக்கு நெல்லுக்கலமு[ம்] ³தண்ணிரமு[து]க்கெல்-
ம[ை]ருசெவிடனாயும் அ-

8 டைக்காய் அமுதுக்கு பாக்கு நாநாழி[ந]ம[ப]து வெள்ளிப்பற்றொப்பதும் திரு-
விளக்கெண்ணை நாழி உரியும் திருவிளக்குடையாசன் குழாய் பங்கிரண்டுக்கெ-
ண்ணை முந்நாழியும் பாலைவிளக்குக்கெண்ணை இருநாழியும் ஆக இடையிறுக்-
கு கீமகமா[க்]சசெ[ல்]வ[த]ராக இட்ட [ச]மவிப்படியாலிக்கொயில் [சி]வ[வ]-
ளக்குமருமொழிநங்கை[ம]ர[க்]காலால் திருக்கெட்டை நானொன்று-

9 க்கு நெல்லு மு[ப்]பதிக் கலமாக ஓராட்டை நானைக்கு வெண்டுவதான நெல்லு
மு[ள்]னாற்றுத்தொண்ணூற்றுக்கலத்துக்கும் சொழமண்டலத்து விரா[த]ராஜல-
யங்கரவளநாட்டு ம[ண்]ணிராட்டு வங்கமுழையூர் மு[ழ]யுருடையார் வெண்-
காடந் ஆகித்தெவநான வங்கத்தையாய் இத்தெவா பண்டா[ர]க்குச்சிலவ-
ளக்கு[ம]ரு[ம]ர[ழி]நங்கைமரக்காலாலான நெல்லு

10 எழுதாற்ற[ம]ன்பதிக் கலமிநெல்லெழுதாற்றென்பதிக் கலத்துக்கு மாவத்தொழும்
நெல்லு முடபத்திருகலநெ தூணிப்பதகாக யாண்டு வரை ¹அரெப்பொலிசையால்
பலிசை பொலிவதான நெல்லு மு[ள்]னாற்றுத்தொண்ணூற்றுக்கலமிநெல்லு மு[ந்]-
நூற்றுத்தொண்ணூற்றுக்கலத்துக்கும் அருளாளப்பெருமா[ள்] மாவதொழும் தி-
ருக்கெட்டை நான் புறப்பட்டரு[ளி]

11 திருமஞ்சரமும் பெருந்திருவமுதும் செய்தரு[ள்] வெண்ணிலைநைவிறுக்கு இக்கி-
மகப்படியெ ப[ண்]டாரத்திலெ விட்டுஆரஜிதவத் நிமகமாகச்செய்யக்கடவதாகச்சி-
வாவெகை செய்யிக்கத்துக்கெதொம் இக்கொயிலில் பூக்கொயில் வாரியம் பு[ன்]ட[ல]-
கத்து ராஜராஜகு[ம]விதும் தாதலறி நின்றநாராயணக்கிரமவித்தரும் பூ[வ]ஸு-
உதும்

12 ப[ர]ண்டவதாதக்கிரமவிதும் புண்டவத[ந]க்து இளையொக்கிரமவித்தரும் தாதலறி
[வெ]ண்ணைக்கடத்தக்கிரம[வி]த்தரும் தாதலறி இளையருளா[ள்]கிரமவித்தரும்
கொயிற்கணக்கு உக்கிரமெலூருடையான எட்டி திருக்கா[ள்]த்தி உடையானும்
இவ்வகைவொம் [||*] இப்படிக்கு இ[வை]வ உத்திரமெ[வா]ருடைய[ன்] எட்டி
திருக்காளத்தியுடையான் எழுத்து || [வ]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess with the lotus (*i.e.* Lakshmi) wedded (*the king*), while the goddess of the Earth prospered, while the goddess of Speech was resplendent, while the goddess of Victory loved (*him*), (*and*) while (*all other*) kings bore (*on their heads*) his two lotus-feet, (*he*) put on the jewelled crown by established right. While (*his*) sceptre went and made all regions prosper, the cruel Kali (*age*) was driven away, and true righteousness flourished. (*He*) despatched mountains of rut (*i.e.* elephants) to subdue Kalinga. (*His*) discus wandered (*as far as*) the circular mountain surrounding (*the earth*),

¹ Read சிரக.

² Read முன்றும்.

³ Read தண்ணீர்.

⁴ This is the abbreviation for கலம்; compare above, p. 7, note 10.

(and his) single parasol cast its shade up to the two luminaries (*i.e.* the sun and the moon). Having performed the anointment of victory, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*) Mukkôkkilânadigal.

(L. 2.) In the ninth year (*of the reign*) of this king Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôladêva.

When on the day of Tirukkêttai (Jyêsthâ), on which were born the saint Pâdattâlvar and the saint Poygaiyâlvar, who were pleased to compose hymns in praise of the god (Ālvâr) of Tiruvattiyûr in Eyil-nâdu, (*a subdivision*) of Eyirkôttam, (*a district*) of Jayaṅṅonda-Śôla-maṅḍalam, (*the god*) Arulâla-Perumâl is carried out, is bathed eighty-one times, and receives great offerings,—one *padakku* and two *nâli* of paddy (*are required*) for thirty-six pots of sprouts¹ to be offered at the bath, *viz.* one *uri* of paddy to be spread underneath each pot; four *nâli* of rice to purchase seeds for sprouting; six *nâli* and one *ulakku* of rice as fee (*for wishing*) an auspicious day (*punyâha*); two *nâli* and one *uri* of rice for offerings (*balidraṅya*); one *nâli* and one *ulakku* of oil for a perpetual lamp (*burning*) near the sprouts on five days, *viz.* one *ulakku* of oil on each day; three *ulakku* and one *âlakku* of ghee for the *kritahârôhanam*;² five *kuruni* and one *uri* of paddy (*to be spread*) underneath eighty-one water-pots (*kalaśa*) for the bath; four *nâli* of paddy for four large pots (*kumbha*); two *nâli* of rice (*to be spread*) underneath one water-pot (*coated with*) chunnam; thirteen pieces of cloth costing one *kānam* (of gold), to wrap round the water-pot; half a *palam* of thread, to tie round the water-pot; for the bath, three *nâli* of ghee, one *nâli* of honey, three *nâli* of milk, three *nâli* of curds, the necessary ingredients for the bath, five metals and five gems; forty *palam* of saffron (*nādaṅ-maṅḍal*), (*to be mixed*) with the chunnam; one *uri* of lamp-oil; one *uri* of ghee for burnt oblations (*hōma*); three *kaśu*³ of sandal, six twentieths of camphor, half a *kalaiṅṅu* of agallochum, one and two twentieths *maṅḍadi* of musk, and two and four twentieths *maṅḍadi* of civet-fat, to be rubbed on (*the image*); four *nâli* of rice for *mâttirai* (?); for the great offerings, three *kalam* and one *kuruni* of rice, one *padakku*, two *nâli* and one *uri* of pulse, and eight hundred and twenty-five *palam* in weight of vegetables of various kinds; for the vegetables, four *nâli* of salt, one *uri* of pepper, one *âlakku* and two and a half *sevidu* of mustard, one *âlakku* of cumin, twenty *palam* of sugar, and one *uri* of ghee; to offer with the rice, thirty-two and a half *palam* of sugar, eleven *nâli* and one *âlakku* of ghee, fifty-five plantains, one *tûni* of curds, and three *kaśu* of sugar-candy; for *tirukkannâmadai* (?), two *nâli* of rice, one *ulakku* of ghee, twenty *palam* of sugar, and ten plantains; for cakes, one *padakku* of rice, two *nâli* and one *uri* of ghee, eighty *palam* of sugar, one *âlakku* of pepper, two *sevidu* and a half of cumin, and three bundles of fire-wood; for pots, one *kalam* of paddy; one and a half *sevidu* of cardamoms, (*to be mixed*) with water; four hundred and fifty areca-nuts and nine bundles of betel-leaves; one *nâli* and one *uri* of lamp-oil; three *nâli* of oil for twelve torches (?) of the lamp-lighters; and two *nâli* of oil for lamps (*held by*) images.

(L. 8.) Altogether, for each day of Tirukkêttai, thirty *kalam* of paddy calculated by the average price (*and measured*) by the *marakkâl* of Arumolīnaṅgai,⁴ with which the

¹ *Mulaippâligai* are pots with earth in which seeds are made to sprout at the *ankurârpanam*, a ceremony preliminary to a religious or nuptial feast (Winslow).

² Mr. H. Krishna Sastri suggests that this corrupt term may be meant for *Krittikârôhanam*, the name of a ceremony which is still observed in the temples of the Mysore State.

³ On *kaśu* or *kaiśu* see above, Vol. II. p. 75, note 2, and p. 130, note 1.

⁴ This had been the name of the queen of the Chôla king Virarâjêndradêva I.; see above, Vol. II. p. 233.

requirements of this temple are measured, were given in order to defray these (*requirements*). Consequently, for (*thirteen*) days in one year three hundred and ninety *kalam* of paddy are required.

(L. 9.) For (*this purpose*) seven hundred and eighty *kalam* of paddy were measured into the treasury of this god with the *marakkāl* of Arumolināngai, with which the requirements are measured, by Muḷaiyūr-Uḍaiyāṅ Vengāḍaṅ¹ Ādittadēvaṅ, *alias* Vaṅgattaraiyaṅ, of Vaṅga-Muḷaiyūr in Maṅṅi-nāḍu,² (*a subdivision*) of Virudarājabhayamkara-valanāḍu,³ (*a district*) of Śōḷa-maṅḍalam. The interest on these seven hundred and eighty *kalam* of paddy — at the rate of thirty-two *kalam*, one *tūni* and one *padakku* of paddy per month — amounts to three hundred and ninety *kalam* of paddy per year — the rate of interest being one half *kalam* (per *kalam*).

(L. 10.) We, all the members of the temple committee⁴ of this temple:—Rājarāja-Kramavittaṅ of Puṇḍavattanam (*i.e.* Puṇḍravardhana); Dūtahari-Niṅṅanārāyaṅa-Kramavittaṅ;⁵ Pāṇḍavadūta-Kramavittaṅ⁵ of Mṛihasthalam (*i.e.* Bṛihatsthala?); Iḷaiyakō-Kramavittaṅ⁶ of Puṇḍavattanam; Dūtahari-Veṅṅaikkūta-Kramavittaṅ;⁷ Dūtahari-Iḷaiyarulāḷa-Kramavittaṅ; and the accountant of the temple, Uttiramēlūr-Uḍaiyāṅ,⁸ *alias* Eṭṭi Tirukkālatti-Uḍaiyāṅ,⁹ caused to be engraved on stone that, as long as the moon and the sun shall last, provision shall be made out of these three hundred and ninety *kalam* of paddy — (*the required principal*) having been deposited in the treasury in accordance with this provision — for the requirements of (*the god*) Arulāḷa-Perumāl when, on the day of Tirukkēṭṭai in each month, (*he*) is carried out, is bathed, and receives great offerings.

(L. 12.) This (*is*) the writing of Uttiramēlūr-Uḍaiyāṅ, (*alias*) Eṭṭi Tirukkālatti-Uḍaiyāṅ.

VIII.—INSCRIPTIONS OF VIRARAJENDRA I.

In an earlier part of this volume, it was shown that Rājakēsarivarman *alias* Vīrarājēndradēva I., the victor at Kūdalsāngamam, must have reigned in the period intervening between the reigns of Rājēndradēva and of Kulōttuṅga I.,¹⁰ and that, apparently, his immediate predecessor was Rājakēsarivarman *alias* Rājamahēndradēva,¹¹ and his immediate successor Parakēsarivarman *alias* Adhirājēndradēva.¹² Since then, Professor Kielhorn's calculations of the dates of an inscription at Belatūru¹³ and of another at Maṅṅamaṅgalam (No. 29 above) have established the fact that Rājēndradēva ascended the throne (approximately) on the 28th May A.D. 1052,¹⁴ while the reign of Kulōttuṅga I.

¹ Compare above, p. 159 and note 1.

² Muḷaiyūr in Maṅṅi-nāḍu is mentioned in an inscription of Kulōttuṅga I.; see above, p. 162 and note 3.

³ On this district see p. 152 above.

⁴ See above, p. 151, note 2.

⁵ On Dūtahari and Pāṇḍavadūta see above, p. 164, note 5.

⁶ The word Iḷaiyakō may refer either to the Chōḷa heir-apparent or to Lakshmana; see *Ep. Ind.* Vol. V. p. 72.

⁷ Veṅṅeykkūttan is one of the names of Kṛishṇa; see *loc. cit.*

⁸ On Uttiramēlūr see above, p. 141 and note 1.

⁹ Tirukkālatti is the Tamil form of Kālahasti in the North Arcot district.

¹⁰ See p. 32 above.

¹¹ See p. 113 above.

¹² See above, p. 114 f.

¹³ This important record was first published by Mr. Rice, and again by Dr. Kittel in *Ep. Ind.* Vol. VI. p. 213 ff.

¹⁴ *Ep. Ind.* Vol. VI. p. 24.

commenced (approximately) on the 9th June A.D. 1070.¹ Further, Professor Kielhorn has shown that the date of the Manimaṅgalam inscription of the 5th year of Virarājendra I. (No. 30 above) probably corresponds to Monday, the 10th September A.D. 1067, and that, consequently, this king ascended the throne in A.D. 1062-63.²

That Rājamahendra reigned between Rājēndradēva and Kulōttuṅga I., may be concluded from an Ālaṅgudi inscription of the 6th year of Parakēsarivarman *alias Tribhuvana-chakravartin* Rājarājadēva (II.),³ which quotes successively the three following earlier dates:—

(a) Line 22.— கல்லியாணபுரமுங்கொல்லாபுரமுங்கொண்டருளி ஆனை மெந்துஞ்சி அருளிந பெருமாள் விஜயராஜேந்திரதேவற்கு யாண்டு மூன்றாவது; “the third year of the lord Vijaya-Rājēndradēva, who was pleased to conquer Kalyāṅpuram and Kollāpuram and to fall asleep (*i.e.* to die⁴ in battle) on an elephant.” This statement must refer to Parakēsarivarman *alias* Rājēndradēva, who is known to have set up a pillar of victory at Kollāpuram.⁵

(b) L. 55.— மனு நீதி முறை வளர மாநிலத்தைப்பொது நீக்கிச்செங்கொல் கருங்கனி கடிந்து செங்குடை சிழந்தீழ் வீரவிஹாஸநத்து வீற்றிருந்தருளிய கொவிராஜகேசரிபந்மர் உடையார் ஸ்ரீராஜேந்திரதேவற்கு யாண்டு மூன்றாவது; “the third year of king Rājākēsarivarman (*alias*) the lord Śrī-Rājamahēndradēva, who, while the law of Manu⁶ flourished (as) of old, rescued the great earth from being the common property (of other kings), dispelled (with his) sceptre the dark Kali (age), and was pleased to be seated on the throne of heroes under the shade of a red parasol.”

(c) L. 63.— சுங்கநதவிர்த்தாண்டருளிந ஸ்ரீகுலொத்துங்கசொழிதேவற்கு யாண்டு முப்பத்தைஞ்சாவது; “the thirty-fifth year of the glorious Kulōttuṅga-Chōḷadēva, who was pleased to rule after having abolished tolls.” This refers to Kulōttuṅga I., who bore the surname Śuṅgandavirttōṅ,⁷ *i.e.* ‘the abolisher of tolls.’

A lately discovered inscription of the 3rd year of “king Rājākēsarivarman *alias* the lord Śrī-Rājamahēndradēva” at Tirupāpuliūr (No. 119 of 1902) opens with a short historical introduction, at the beginning of which it is stated that the king “by a war-elephant caused Āhavamalla to turn his back on (the bank of) the winding river.”⁸ The mention of Āhavamalla as an opponent of Rājamahendra corroborates the conclusion derived from the Ālaṅgudi inscription of Rājarāja II., that Rājamahendra must have reigned in the period between Rājēndradēva and Kulōttuṅga I. Among the kings who ruled in this interval according to the *Vikkirama-Śōḷaṅ-Uḷā*, there are only two whose identification is not self-evident, *viz.* the predecessor and the successor of Virarājendra I.⁹ The latter must have been Adhirājendra, whose published inscription quotes the 8th year of Virarājendra (I.).¹⁰ Consequently, Rājamahendra, the enemy of Āhavamalla, must be identical with the unnamed king who is alluded to in the *Kaliṅgattu-Parani* and the *Vikkirama-Śōḷaṅ-*

¹ *Ep. Ind.* Vol. VII. p. 7, note 5.

² *Ibid.* p. 9.

³ No. 5 of 1899. This inscription opens with the same historical introduction as No. 35 above.

⁴ Compare above, p. 24 and note 1.

⁵ See above, Vol. II. p. 303, and Vol. III. p. 111.

⁶ Compare the *Kaliṅgattu-Parani* (viii. 28) and No. 56 above (p. 113).

⁷ See above, pp. 131 and 180.

⁸ அடற்கனிற்றால் ஆஹவமல்லனை முட[ம்]காற்றில் (read முடக்காற்றில்) முதுகி[டு]வி[த்து].

⁹ See p. 32 above.

¹⁰ See p. 114 above.

Uta as the predecessor of Virarājendra I. The subjoined table shows the reigns of Rājendra-dēva and his successors according to the present state of our knowledge.

Name of king.	Date of accession.	Latest known date.
Rājendradēva ¹ Parakēsarivarman ²	28th May A.D. 1052	12th year. ³
Rājamahendra Rājakēsarivarman	3rd ..
Virarājendra I. Rājakēsarivarman ⁴	A.D. 1062-63	8th .. ⁵
Adhirājendra Parakēsarivarman	3rd ..
Kulōttunga I. Rājakēsarivarman ⁶	9th June A.D. 1070	49th ..

If the years given in the third column are added to the initial dates preceding them in the second column, it becomes evident that the reigns of these kings must have overlapped each other. The same had been the case with their predecessors Rājarāja I., Rājendra-Chōla I. and Rājādhirāja I. As regards Rājamahendra, his reign seems to be covered altogether by those of Rājendradēva and Virarājendra I. Perhaps he was a son and temporary co-regent of Rājendradēva. This was suggested already by an inscription of the 9th year of Rājendradēva, which mentions among the boundaries of a village 'the road of Rājamahendra.'⁷ A further confirmation is furnished by the fact that his successor Virarājendra I. adopted the surname Rājakēsarivarman. If this king had recognized Rājamahendra Rājakēsarivarman as his rightful predecessor, he would, in accordance with all precedents, have assumed the title Parakēsarivarman.

I subjoin a list of the inscriptions of Virarājendra I. which have been copied up to date.

I. Inscriptions opening with the words கிரு வளர.

1. 2nd year: Tiruvengādu, No. 113a of 1896.
2. 4th year: Karuvūr, No. 20 above.
3. Date lost: Kaḍambarkōyil, No. 226 of 1901.
4. Undated: Takkōlam, No. 19 of 1897.
5. 5th year: Maṇimaṅgalam, No. 30 above.
6. Do. : Gaṅgaikōṇḍachōlapuram, No. 82a of 1892.

II. Inscriptions opening with the words வீரமெ குணைபாகயம்.

1. 2nd year: Tiruvengādu, No. 113b of 1896.⁸
2. 4th year: Tirunāmanallūr, No. 81 below.
3. Do. Tennēri, No. 198 of 1901.
4. 5th year: Uyyakkōṇḍān-Tirumalai, No. 98 of 1892.
5. Do. Tirupāpuliūr, No. 132 of 1902.

¹ Rājendra-Chōladēva in No. 22 above, and in No. 21 of 1899.

² Rājakēsarivarman in *Ep. Ind.* Vol. VI. p. 23, No. 37.

³ According to Professor Kielhorn, this is perhaps a mistake for the 11th year; see *Ep. Ind.* Vol. VI. p. 24.

⁴ Parakēsarivarman in No. 259 of 1902.

⁵ See above, p. 191 and note 10.

⁶ Parakēsarivarman in No. 268 of 1901 and No. 425 of 1902.

⁷ Above, p. 113 and note 6.

⁸ This inscription is engraved in continuation of No. 113a of 1896 (No. 1 of clause I.) and is dated, like the latter, on the 233rd day of the 2nd year.

6. 5th year: Tirupāpuliūr, No. 133 of 1902.
7. Do. Kilūr, No. 82 below.
8. Do. Vinnaṅgālam, No. 22 of 1899.
9. Do. Achecharapākkam, No. 253 of 1901.
10. Do. Śeyyūr, No. 430 of 1902.
11. Do. Gaṅgaikondachōlapuram, No. 82*b* of 1892.¹
12. 6th year: Tindivaṅgam, No. 83 below.
13. Do. Tiruvallam, No. 16 of 1890.
14. 7th year: Perumbêr, No. 84 below.
15. Do. Kilūr, No. 259 of 1902.
16. Do. Tirukkalukkuṅgam, No. 175 of 1894.

The earliest form of the longer historical introduction, which opens with கிரு வளர, is found in an inscription of the 2nd year at Tiruvengādu.² Three battles with the Chālukyas are referred to:— (1) Vikramāditya VI. was driven from Gaṅgapādi over the Tuṅgabhadrā; (2) an army which he had sent into Vēṅgai-nādu was defeated; and (3) Âhavamalla with his two sons Vikramāditya VI. and Jayasimha III. was put to flight at Kûdalsāṅgamam. The Karuvūr inscription of the 4th year (No. 20 above, l. 9 f.) adds that Virarājendra I. killed the king of Pottappi, the Kêrala, the Pāndya and others. The Maniṅgālam inscription of the 5th year (No. 30 above) notices further victories over the Kêralas, Chālukyas and Pāndyas; a battle which had been appointed on the bank of an unspecified river; the burning of Raṭṭapādi and the planting of a pillar of victory on the Tuṅgabhadrā; the appointment (of Vikramāditya VI.) as heir-apparent of the Chālukya king (Âhavamalla); the conquest of Vēṅgai-nādu, Kalingam and Chakra-kôṭṭam; and the bestowal of Vēṅgai-nādu on Vijayāditya VII.³

Of the shorter historical introduction, which opens with வீரமே அணையாகவும், I publish below four different redactions. Several inscriptions of the 2nd to 5th years⁴ state that Virarājendra I. defeated Âhavamalla and (his two sons) Vikramāditya VI. and Jayasimha III. at Kûdalsāṅgamam and seized Âhavamalla's queen, treasures and vehicles. This brief statement corresponds to the long description of the battle at Kûdalsāṅgamam, which appears first in the Tiruvengādu inscription of the 2nd year,⁵ and a translation of which was given from the Karuvūr inscription on page 37 above. In perfect accordance with the longer redaction of the introduction, in which the battle of Kûdalsāṅgamam is stated to have been the *third* encounter with the Chālukyas, the Tiru-nāmanallūr inscription of the 4th year (No. 81 below, l. 2) attributes to Virarājendra I. the *biruda* 'who saw the back of Âhavamalla three times.'

No. 82 below and four other inscriptions of the 5th year⁶ add that Virarājendra I. "terrified Âhavamalla yet a second time on the appointed battle-field, fulfilled the vow of his own elder brother, and seized Vēṅgai-nādu." The 'battle which had been appointed near the river' and the conquest of Vēṅgai-nādu are referred to also in the Maniṅgālam inscription of the 5th year.⁷ The elder brother, who is mentioned in No. 82 below, is perhaps

¹ This inscription is engraved in continuation of No. 82*a* of 1892 (No. 6 of clause I.) and contains three incomplete copies of the shorter introduction, the second of which is dated on the 270th day of the 5th year, when the king was staying in his palace at Kāñchipuram.

² No. 1 of clause I.

³ Nos. 1 to 6 of clause II.

⁴ Nos. 8 to 11 on this page.

⁵ See now above, p. 128 and note 9.

⁶ No. 1 of clause I. on p. 192 above.

⁷ See the translation on pp. 68 and 69 above.

identical with Âlavandân, surnamed Râjarâja or Râjâdhirâja.¹ The vow which he is said to have made seems to have had the conquest of Vêngî for its object. As Vîrarâjendra I. undertook the fulfilment of this vow of his elder brother, it may be concluded that the latter died between the 4th and 5th years, the dates of No. 20 above and No. 82 below.

In two inscriptions of the 6th year,² several fresh details are recorded. 'On a third occasion,' *i.e.* at the next opportunity after the two encounters at Kûdalsângamam and near the river, Vîrarâjendra I. "burnt (the city of) Kampili³ before Sômêśvara could untie the necklace which (he) had put on, and set up a pillar of victory at Kaṛadikal." In the Manimaṅgalam inscription of the 5th year (l. 25 f.), the same expedition is referred to by the statement that Vîrarâjendra I. conquered Raṭṭapâdi, "kindled crackling fires," and set up a pillar of victory on the bank of the Tuṅgabhadrâ. Kampili is the modern Kampli, a town on the southern bank of the Tuṅgabhadrâ in the Hospêt tâluka of the Bellary district. Kaṛadikal, the site of the pillar of victory, must be looked for in the same neighbourhood, perhaps on the opposite bank of the Tuṅgabhadrâ, which is included in the Nizam's Dominions.⁴ The Sômêśvara from whom Kampili was taken can be no other than Sômêśvara II., the eldest son of Âhavamalla and elder brother of Vikramâditya VI. and Jayasimha III. The necklace which he is stated to have worn is the well-known emblem of the dignity of *Yuvarâja*, and we know from the *Vikramânkadêvacharita* (iii. 55 and 59) that Âhavamalla actually appointed Sômêśvara II. his heir-apparent. As No. 83 below implies that Sômêśvara II. was still heir-apparent in the 6th year of Vîrarâjendra I., it follows that at this time Âhavamalla was still alive. Finally, Vîrarâjendra I. is stated to have expelled Dêvanâtha and other chiefs from Chakra-kôṭṭam and to have 'recovered' Kanyakubja, *i.e.* Kanauj. Both Dêvanâtha and the expedition into Chakra-kôṭṭam are referred to in the Manimaṅgalam inscription of the 5th year.⁵

The introduction of the inscriptions of the 7th year⁶ differs considerably from that of the preceding years. It first states that Vîrarâjendra I. defeated the Pândya, Chêra and Simhala kings, but does not mention their names. Âhavamalla is said to have been put to flight in battle five times. As the earlier inscriptions show, these five occasions were:— (1) the battle on the Tuṅgabhadrâ in Gaṅgapâdi; (2) the first expedition into Vêngai-nâdu; (3) the battle at Kûdalsângamam; (4) the battle near the river; and (5) the burning of Kampili. No. 84 below next mentions the reconquest of Vêngai-nâdu, which, according to No. 83 below, fell between the fourth and fifth encounters with Âhavamalla. According to one of the three inscriptions of the 7th year,⁷ Vîrarâjendra I. bestowed the Vêngai-maṅḍalam on the Chalukya Vijayâditya. The same fact is noticed in the Manimaṅgalam inscription of the 5th year.⁸ As I have shown since this inscription was published, the Eastern Châlukya Vijayâditya VII. is meant here.⁹ No. 84 below then asserts that Vîrarâjendra I. conquered the country of Kadâram. In Vol. II. p. 106, Kadâram was wrongly identified with a place in the Madura district. The fact that Râjendra-Chôla I. despatched an expedition to it on ships by sea, suggests that it was situated out of the Indian

¹ See above, p. 36 and note 10.

² No. 83 below, and No. 13 of the list on p. 193 above.

³ Râjâdhirâja I. claims to have destroyed the palace of the Chalukya king in the city of Kampili; see p. 57 above.

⁴ The *Postal Directory of the Madras Circle* (p. 544) mentions a village named 'Karadikallu' near Nittûr in the Gubbi tâluka of the Tumkûr district. This village cannot be meant here, because it is too far south from Kampli.

⁵ Above, No. 30, ll. 25 and 29.

⁶ No. 84 below, and Nos. 15 and 16 on p. 193 above.

⁷ See below, p. 202, note 6.

⁸ Above, No. 30, line 30 f.

⁹ Above, pp. 128 and 132.

peninsula. Of the numerous places which are mentioned in connection with this expedition, Mr. Venkayya has identified two, *viz.* Nakkavâram and Pappâlam.¹ The former is the Tamil name of the Nicobar Islands, and according to the *Mahāvamsa* (lxxvi. 63) Papphâla was a port in Râmañña,² *i.e.* the 'Talaing country of Burma.'³ Hence Kadâram will have to be looked for in Farther India. Finally, Vîrarâjendra I. drove Sômêśvara II. out of the Kaṇṇara country, invested (his younger brother) Vikramâditya VI. with the necklace—the emblem of the dignity of heir-apparent—and made Raṭṭapâḍi over to him. The same transaction is alluded to in the Maṇimaṅgalam inscription of the 5th year (ll. 26 to 28) by the statement that Vîrarâjendra I. tied the necklace on 'the liar's' neck and appointed him to the dignity of Vallabha or Chalukya. A comparison of the inscriptions of the 6th year⁴ suggests that the necklace bestowed on Vikramâditya VI. was taken away from his elder brother Sômêśvara II., and that Vîrarâjendra I. appointed the former as heir-apparent of Âhavamalla in the place of the second.

Two inscriptions of the 7th year⁵ contain a short panegyric passage, which does not form part of the historical introduction, but occurs at the beginning of the grant portion, and which glorifies Vîrarâjendra I. for having put the Chalukya or Raṭṭa king to flight in a battle which had been appointed 'on (the bank of) the winding river.'⁶ This statement refers to the fourth encounter with Âhavamalla, which took place between the battle at Kûdalśaṅgamam and the burning of Kampili.⁷

The Tîrunâmanallûr inscription of the 4th year (No. 81 below) attributes to Vîrarâjendra I. a long string of titles, the three first of which—Sakalabhuvanâśraya, Śrîmêdivallabha and *Mahârâjâdhirâja*—must have been taken over from his Western Châlukya enemies. Another, Râjâśraya, had been borne by his ancestor Râjarâja I.⁸ The next two surnames, Vîra-Chôla and Karikâla-Chôla, suggest that Vîrarâjendra I. may have been one of the younger brothers of Râjêndradêva; for, the latter is stated to have conferred the title Karikâla-Chôla on his younger brother Vîra-Chôla.⁹ If Vîrarâjendra I. really was a younger brother of Râjêndradêva, he would also have been a younger brother of Râjâdhirâja I., who was the elder brother of Râjêndradêva.¹⁰ In a mutilated inscription of his 5th year at Gaṅgaikoṇḍachôlapuram (No. 82b of 1892), Vîrarâjendra I. quotes "the twenty-third year of (my) father, who was pleased to conquer the Eastern country, the Gaṅgâ and Kadâram."¹¹ This can refer to no other of his predecessors but Râjêndra-Chôla I., whose conquests are summed up in the same words in an inscription at Suttûru,¹² and who bore the surname Gaṅgaikoṇḍa-Chôla.¹³ Consequently, Vîrarâjendra I. and his two elder brothers Râjêndradêva and Râjâdhirâja I. seem to have been the sons of Râjêndra-Chôla I. I do not consider this result as absolutely final, because the South-Indian languages employ the words of relationship in a very loose manner. Thus the word 'younger

¹ Above, Vol. II. p. 109, 'the great Pappâlam' and 'the great Nakkavâram' must be read instead of 'Mâppappâlam' and 'Mânakkavâram.'

² See Mr. Venkayya's *Annual Report* for 1898-99, p. 17.

³ See *Ind. Ant.* Vol. XXI. p. 377, and Vol. XXII. p. 327.

⁴ See below, p. 201 and note 10.

⁵ See below, p. 204 and note 4.

⁶ Râjamahendra also claims to have put Âhavamalla to flight 'on (the bank of) the winding river;' see above, p. 191 and note 8.

⁷ See above, pp. 193 and 194.

⁸ See above, Vol. II. p. 260 and note 5.

⁹ See page 62 above.

¹⁰ See page 39 above.

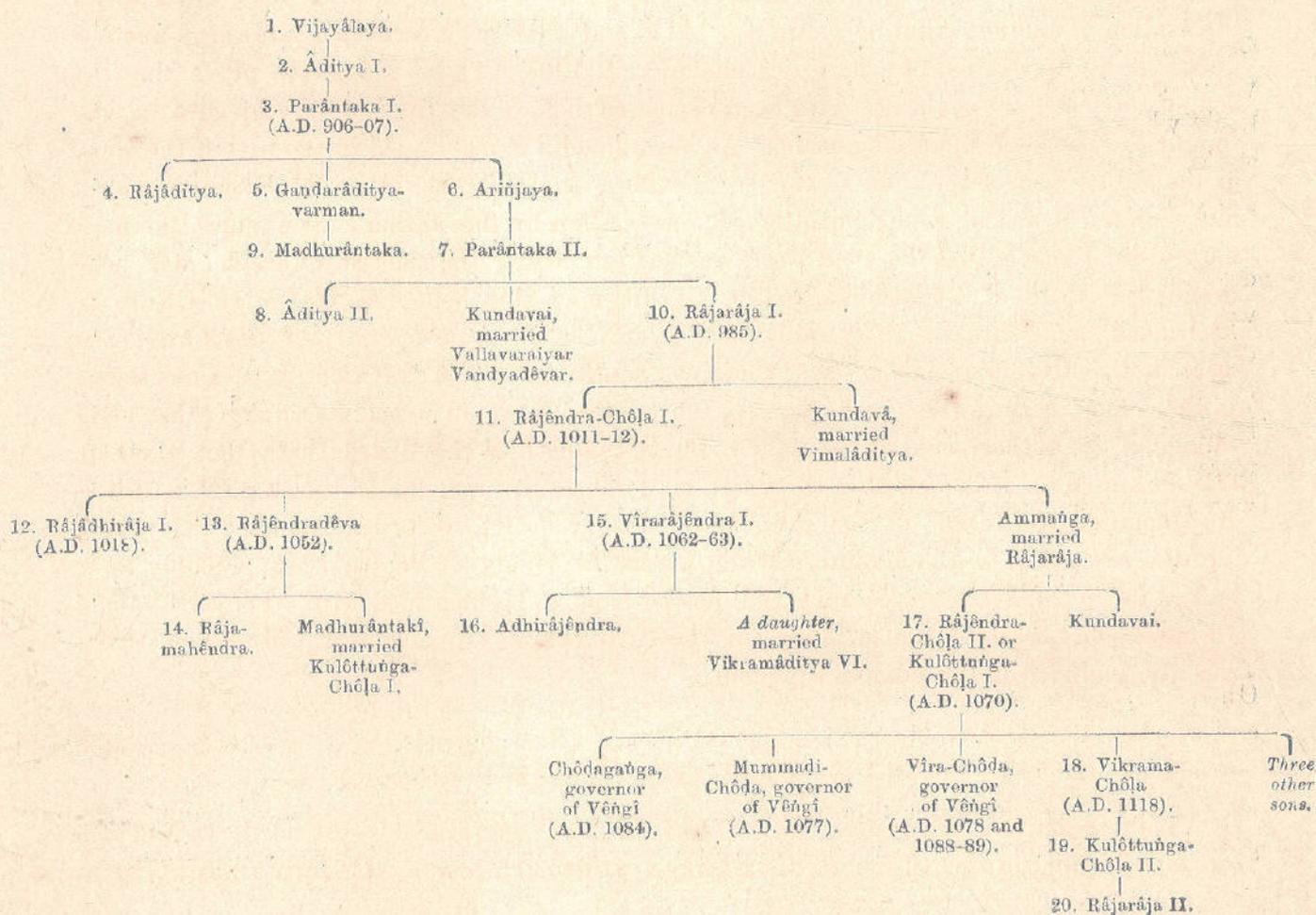
¹¹ பூர்வ்வதெசமு[ங்கம்]கையுங்கடாரமுங்கொண்டருளிந ஐயயர்க்கு யாண்டு இருபத்துமூன்றாவது.

¹² *Ep. Ind.* Vol. IV. p. 69.

¹³ See page 127 above.

brother' (*tambi*) in No. 29 above (l. 2) might also mean 'a cousin,' and the word 'father' (*aiyar*) in No. 82b of 1892 might designate 'an elder brother.' If it is granted that Virarājendra I. was the son of Rājendra-Chōla I., it would follow that the story of the adoption of Kulōttuṅga I. by the latter¹ is a pure invention, which was started for political reasons in order to give an apparent *locus standi* to this usurper. With the help of the fresh materials which are now available, I venture to publish a revised pedigree of the earlier Chōlas, in which I have included the pedigree given in Vol. I. p. 112, and the details supplied by the Tēki plates of Chōdagaṅga.² The figures in brackets after the names of kings denote the year of accession to the throne.

PEDIGREE OF THE CHŌLA DYNASTY.



¹ See page 127 above.

² *Ep. Ind.* Vol. VI. p. 335. The name of Kundavai, the younger sister of Kulōttuṅga I., is taken from an inscription at Chidambaram; *ibid.* Vol. V. p. 105. That Rājarāja II. was the son of Kulōttuṅga II., appears from Mr. Venkayya's MS. copy of the *Rājarāja-Ulā*.

The Tanjore inscription of Kulôttuṅga I. supplies the name of Arumôḷi-Naṅgai, the queen of Vīrarājēndra I.¹ As I have shown elsewhere,² his daughter was given in marriage to the Western Chālukya king Vikramāditya VI.; his son and successor was Parakēsarivarman *alias* Adhirājēndradēva; and the latter was succeeded by Rājēndra-Chōla II. *alias* Kulôttuṅga-Chōla I.

Dr. Burnell was the first to draw attention to the Tamil grammar *Vīrasōḷiyam* by Buddhamitra and to its commentary, which was written by Perundēvaṅār, a pupil of the author, and which quotes a large number of Tamil works.³ Both the grammar and its commentary have been edited by the late C. W. Damodaram Pillai in 1895. In the *Annual Report* for 1898-99 (p. 18), Mr. Venkayya remarks on this work as follows:—"The text (p. 6) refers to a Chōla king Vīrarājēndra as the author's patron. In the commentary, which was admittedly written by a pupil of the author himself, the first few words of the historical introduction of the inscriptions of Rājēndra-Chōla I. are quoted as an illustration of a particular kind of metre.⁴ The battle of Koppam⁵ is mentioned in a verse cited as an illustration of another kind of metre (p. 141), and that of Kūḍalśaṅgamam in another quoted as an illustration of a figure of rhetoric (p. 196). These references prove that the commentary at least could not have been composed before the time of Vīrarājēndra I., who fought the battle of Kūḍalśaṅgamam. As Vīrarājēndra is mentioned in the text of the work as the author's sovereign, and as the commentary, in which the battle of Kūḍalśaṅgamam and no later historical event is mentioned, was written by the author's own pupil, the most natural inference is that the work itself was written during the time of Vīrarājēndra I., who fought the battle of Kūḍalśaṅgamam." To this may now be added that Vīra-Chōla is mentioned as a surname of Vīrarājēndra I. in No. 81 below, and that the *Vīrasōḷiyam* owes its title to this surname. Mr. Venkayya continues:—"Malaikkūṅgam is mentioned in the commentary to the *Vīrasōḷiyam* (p. 196) as the district in which Poṅpaṅṅi, the native village of the author, was situated. Dr. Burnell identified this district with the Malakūṭa (Mo-lo-kiu-ch'a) of Hiuen-Tsiang, which he located in the delta of the Kāvêri.⁶ But as Buddhamitra, the author of the *Vīrasōḷiyam*, was, according to its commentary, the lord of Tondi, a sea-port in the Madura district, his native village of Poṅpaṅṅi has probably to be looked for in the Pāṇḍya country and has perhaps to be identified with 'Ponpetti,' about 10 miles south-west of Manamēlkudi (in the Paṭṭukkōṭṭai tāluka) which, in ancient times, was also included in the Pāṇḍya kingdom."

No. 81.—INSCRIPTION AT TIRUNAMANALLUR.

This incomplete inscription (No. 371 of 1902) is engraved on the north wall of the *mandapa* in front of the shrine in the Bhaktajanēśvara temple at Tirunāmanallūr in

¹ Above, Vol. II. p. 232. Most of the inscriptions of Vīrarājēndra I. mention his queen by her title Ulagamūḷudaiyāl, *i.e.* 'the mistress of the whole world,' and state that she was seated with him on the throne.

² See page 129 above.

³ *South Indian Palæography*, second edition, p. 127, note 2.

⁴ Page 122:—*திரு மன்னி வளருமிருநிலமடந்தையும் போர்ச்செய்யபாவையுஞ்சீர்த்தனிச்செவ்வியும்.*

⁵ See page 58 above.

⁶ *Ind. Ant.* Vol. VII. p. 39 f. I have shown that this location is based on nothing but a misreading of certain inscriptions at Tanjore; see *ibid.* Vol. XVIII. p. 239 f. and above, Vol. II pp. 74, 95, 229 and 327.

the Tirukoilur (Tirukkôvalûr) tâluka¹ of the South Arcot district. It records an order which Vîrarâjêndra I. issued in the 4th year of his reign. As in other inscriptions, Tirunâmanallûr is here called Tirunâvalûr *alias* Râjâdittapuram,² and its Sîva temple Tiruttondiśvara, which is the Tamil equivalent of the modern name Bhaktajanêśvara.³ The village is stated to have been included in Mêlûr-nâdu, a subdivision of Tirumunaiippâdi, a district of Râjêndra-Chôla-valanâdu, while, according to an inscription of Râjêndra-Chôla I., Tirumunaiippâdi was a district of Jayangonda-Chôla-maṇḍalam.⁴ The end of the published portion refers to the village of Perumbâkkam in Mêlûr-nâdu, which belonged to the temple and was surnamed Vîrarâjêndra-chaturvêdimangalam after the king.⁵ Perumbâkkam⁶ is situated 4 miles west-north-west of Tirunâmanallûr.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] வீரமே துணையாகவுணிய[ாக]மெயணியாகவு[ம்] செங்கொலொச்சிக்-
கருங்கலி கடினூ கூ[டல்]சங்கமத்து [ஆ]தமவமவ்வனை அஞ்சவித்து விக்கலனையும்⁷
[உ]ட புற[ங்கண்டு மந்தவன் மாதெவிய]ரரொ[ர*][டு]ம் வலுவாவாஹ[ந*]ங்கைய-
[க*]கொண்டு⁸ வீரவிமரானது⁹ உலகமுழுதுடையா(ள்)ளொடும் வீற்றிருந்தரு-
ளிய¹⁰ கொவராஜகெசரிவநூரான உடையார் ஸ்ரீவீரராஜெந்திரதெவர்க்கு]
- 2 யாண்டு ச ஆவது [||*] ஸ்ரீ ஸ்ரீ [||*] ஸகலவாவநாய[ய*] ஸ்ரீமேலிசிலலூவ
உமாராஜாயிராஜ வெவகாவஸநார [வா]ணுகூடாநக சூழவலிணுகூடகாவ சூழ-
[வ*]லிணுகெ நெடி¹¹ லின் கண்ட நாராஜாயிர விநவொவ க[ரி]கா[வ]வொவ
ஸ்ரீவீரராஜெந்திரதெவ நாராஜகெவரிவநூபெருமாதிகள் கொகெரினமைகொண்டான்
நாராஜெந்திரசொழவளநாட்டுத்திருமுனைப்பாடி மெ[வா]ர்நாட்டுத்திருநா[வ]வாராந ராஜா-
லித்தபுரத்து நகரத்த[ர*]ரக்கு [||*] அவ்வூர் திருத்தொண்[ட]ரைமு[டைய]
- 3 உமாதெவர் தெவநானம் இந்நாட்டு பெரு[ம்]பாக்கம் வீரராஜெந்திரசுருப்பெதிமங்க-
லத்து¹²

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûdalsangamam, saw the retreating back of (*i.e.* put to flight) Vikkalan [and Singanan], and seized riches and vehicles¹³ along with his (*viz.* Âhavamalla's) great queen. In the 4th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêndradêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâl.

(L. 2.) Hail! Prosperity! Sakalabhuvanâśraya Śrîmêdinivallabha¹⁴ Mahârâjâdhirâja Chôlakula-Sundara Pândyakulântaka Âhavamallakula-Kâla Âhava-

¹ No. 320 on the Madras Survey Map of this tâluka. ² *Ep. Ind.* Vol. VII. p. 133 and note 2.
³ See *ibid.* p. 132. ⁴ See *ibid.* p. 138.
⁵ Among the fragments of the concluding portion of this inscription occurs the statement that a village, which may be identical with Perumbâkkam, received the new name Vira-Śôlanallôr. This name is evidently derived from Vira-Chôla, one of the titles of Vîrarâjêndra I.
⁶ No. 251 on the Madras Survey Map of the Tirukoilur tâluka.
⁷ Nos. 1, 3, 4, 5 and 6 of clause II. on p. 192 f. above add சிங்கலனையும்.
⁸ Nos. 5 and 6 add விஜையபிஷேகம் பண்ணி. ⁹ Read விமரானத்து.
¹⁰ Read கொவிராஜ. ¹¹ Read மும்மடி வென் கண்ட.
¹² From here the stones bearing the inscription are out of order.
¹³ *I.e.* horses, elephants, camels and chariots.
¹⁴ *I.e.* 'the asylum of the whole world, the favourite of Fortune and of the Earth.'

mallanai-mummadi-ven-kanda Râjâśraya¹ Vîra-Chôla Karikâla-Chôla Śrî-Vîrarâjêndradêva Râjakêsarivarma-Perumânadiga² Kônêriṇmai-kondân³ (*addresses the following order*) to the citizens of Tirunâvalûr *alias* Râjâdittapuram in Mêlûr-nâdu, (*a subdivision*) of Tirumunaiippâdi, (*a district*) of Râjêndra-Śôla-valanâdu:— of Perumbâkkam (*alias*) Vîrarâjêndra-chaturvêdimangalam in this *nâdu*, a *dêvadâna* of (*the god*) Mahâdêva of the Tiruttondiśvara (*temple*) in that village

No. 82.—INSCRIPTION AT KILUR.

This inscription (No. 273 of 1902) is engraved on the north wall of the *mandapa* in front of the shrine in the Vîratṭânêśvara temple at Kîlûr³ near Tirukoilur (Tirukkôvalûr). As in other inscriptions, the temple is here called Tiruvîratṭânâṁ and is stated to be situated at Tirukkôvalûr in Kuṟukkai-kûṟṟam, a subdivision of Jananâtha-valanâdu.⁴

The inscription is dated in the 5th year of Vîrarâjêndra I. and records the gift of a lamp by a native of Kûriyûr in Śeṅgunṟa-nâdu, a subdivision of Râjêndra-Chôla-valanâdu. Kûriyûr is stated to have been a hamlet in the west of Vîrarâjêndra-chaturvêdimangalam. According to No. 81 above, this was a surname of Perumbâkkam, which belonged to another subdivision of Râjêndra-Chôla-valanâdu; but the map does not show any village named Kûriyûr on the west of Perumbâkkam.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [[*] [வீ]ரமெ துணையாகவும் [தி]யாகமெய[ணி]யா[கவு]ம் செங்கொ-
வொச்சி கருங்கவி [க]டினூ ⁵ ஓடல்சங்கத்து ஆகவம[ல்]-
- 2 லனை அஞ்சவித்து விக்க[வ]னை யுஞ்சிங்கணையமுடை [பு]றங்க[ண்]டு மற்றவ[ன்]
மறாதெவியரொடும் வலுவாஹநங்கை[க]-
- 3 கொண்டு இருகாலாவதும் குறித்த களத்து ஆஹவ[ம*]ல்வனை அஞ்சவித்து
தன்னுடன் [பு]றக முன்னவர் [வி]ரதமு[டி]த்து வெ[ந*]கை[ந]ர-
- 4 [டு]ங்கைக்கொண்டு⁶ விசைய[ய][ர*]ஹ்ஷெகம் பண்ணிய[ல]க[முழு]துடைய[ர]னொ-
டும் ⁷ விசலிஹால[நத்]து ⁸ விற்றிருகரு[ளிய] கொ-
- 5 விராஜகெசரிவநாரக உடையார் ⁹ ஸ்ரீவிராஜேசுரேவற்கு யாண்டு டு சாவது
ஐ[ந]காதவளநாட்டு [குறு]க்கைக்கூற்றத்து திருக்-
- 6 [டு]காவல்லூர்¹⁰ [தி]ருவிரட்டாநமுடைய [பி]றாஹேவற்கு நாஜேசு[செ]ரமுள்ள-
நாட்டு¹¹ தகியூர் ¹² விராஜேசு[செ]ரமுள்ளுதிமங்க[லத்]து

¹ *I.e.* 'the god of Love of the Chôla family, the destroyer of the Pândya family, the god of Death to the family of Âhavamalla, who saw the back of (*i.e.* who put to flight) Âhavamalla three times, the asylum of kings.'

² See above, p. 44, note 8.

³ This village is entered as Kîlaiyûr (No. 116) on the *Madras Survey Map* of the Tirukoilur tâluka of the South Arcot district.

⁴ See *Ep. Ind.* Vol. VII. p. 138.

⁵ Read கூடல்.

⁶ Nos. 9 and 11 of the list on p. 193 above read வெங்கைநாடு மீட்டுக்கொண்டு and place these words before தன்னுடன் பிரந்த.

⁷ Read வீர.

⁸ Read வீற்றி.

⁹ Read ஸ்ரீவீர.

¹⁰ Read கொவல்லூர் திருவீர.

¹¹ The two syllables டு are entered above the line.

¹² Read வீர.

- 7 மெல்பிடாசை செங்குன்[ற]நாட்டு கூரியூர் [இரு]க்கு[மன்]ரூடி உலகக் மொடநென்
என் மக[ன்] மெ[ரடன்] சூ[ற்ற]-
- 8 மைச்சாத்தி வை[த்த*] [து]நூவிளக்கு கறுக்கு விட்ட பெர் ஆ[டு] சய[அ]
[*] [இ]வை சாவா [மூவ]ர [ப]ரா[டு] [*] இவை கை[க்]கா[ண்]டு[*]
- 9 [ஸ]ரர[டு]கை [*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûdalśaṅgam, saw the retreating back of Vikkalaṅ and Śiṅgaṅga, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 3.) (*He*) terrified Âhavamalla yet a second time on the appointed battle-field, fulfilled the vow of the elder brother who was born with him,¹ seized Vêṅgai-nâḍu, and performed the anointment of victors.

(L. 4.) In the 5th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêṅdradêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamulududaiyâl,— I, the *Manrâḍi* Ulagaṅ Mōḍaṅ, residing at Kâriyûr in Śeṅguṅga-nâḍu, a hamlet in the west of Vîrarâjêṅdra-chaturvêdimaṅgalam, an independent village² in Râjêṅdra-Śôla-vaṅaṅga, gave 1 perpetual lamp for the merit of³ my son Mōḍaṅ Śûṅgi to (*the god*) Mahâdêva of the Tiruvîraṅṅam (*temple*) at Tirukkôvalûr in Kurukkai-kûṅgam, (*a subdivision*) of Jananâtha-vaṅaṅga. For (*this lamp I*) gave 48 big sheep. These big sheep (*shall*) neither die nor grow old.⁴ Having received these (*sheep*), [This gift is placed under] the protection of [all *Mâhê*]śvaras.

No. 83.—INSCRIPTION AT TINDIVANAM.

This inscription (No. 207 of 1902) is engraved on the south wall of the *mandapa* in front of the shrine in the Tintriṅṅîśvara temple at Tindivanam, the head-quarters of a tâluka of the South Arcot district. The end of most lines (including the date in line 11) is covered by a brick wall, which was temporarily removed for preparing an inked estampage.

The inscription is dated in the 6th year of Vîrarâjêṅdra I. and records the gift of 12 cows to the Tiruttinḍîśvara temple at Gidaṅgil in Ôymâ-nâḍu.⁵ Gidaṅgil is now the name of a suburb of Tindivanam.

TEXT.

- 1 ஸ்[வதி] ஸ்ரீ [*] [வி]ரமெ துணையாகவந்தியாகமெயணியாகவு[ண்டு][சக்*]-
- 2 காலொச்சிக்கருங்கலி கடினூ கூடல்சங்கமத்தாழ்வமல்லணையஞ்-
- 3 சவித்து விக்கலணையஞ்சிகணைய[மு*]டை புறங்கண்டு மற்றவன் 8ஹாடி[வி]-
- 4 யரொடு வஸூ[வ]ரஹநங்கைக்கொண்டு இரண்டாம் விசையிலுக்குறித்த
- 5 களத்தாழ[வ]மல்லணை அஞ்சுவித்தை வெங்-
- 6 கைநாடு 6மிட்டுக்கொண்டு தன்னுடன் பிறந்த முன்னவர் கிரதமுடித்து முன்றும் 7
வி-

¹ *I.e.* from the same mother.

² See *Ep. Ind.* Vol. VII. p. 135, note 1.

³ See above, p. 148 and note 3.

⁴ On *taniyûr* see above, p. 3, note 7.

⁵ Compare *ibid.* p. 134, note 2.

⁶ Read மீட்டு.

⁷ Read முன்றும்.

- 7 சையிலும் ¹ சொமியாரந் கட்டிய கண்டிகை அவிழ்ப்பதன் [மு]ந்[ம்] கம்பிளி
சட்டு [க]-
- 8 [மடி]கல்லில் ஜயவழுவநாட்டி தெவநாதந் முதல் ² மாசா[ம]சுநாச்ச[ச]க்க[ர]-
- 9 க்கொட்டத்துத்துத்திவலர்களுரிய தாரம் பிடித்துக்கொண்ட[டு]
- 10 குச்சி ³ மிட்டு ⁴ எல்லை கடனூ நினைபிட்டு விடுவெயலிஹாஸனத்து உலகமுழுது-
[ன]டயானொ-
- 11 மெ [வி]ந்நிருசுருளிய கொ நாஜகெஸெரிவநூரான உடையார் ⁵ ஸ்ரீவிராராஜேசு-
உலவற்கு யாண்டு ⁶ ச. வது
- 12 ⁷ ஓ[ய]மாநாட்டுக்கிட ⁸ க்கெல்திருத்திண்புறா(ம்)முடைய ⁹ ஹாடெவர்க்குத்-
- 13 [தி]ருநாயத்து-
- 14 க்குழமை புறம்-
- 15 பு ஸ்ரீவலி எழுசுரு-
- 16 னாமந்நைக்கு அ[மு]து
- 17 செய்தருளத்த[தி]-
- 18 ர் நாழியும் நெய்
- 19 அழாக்கும் நெற[ர]-
- 20 மத்துக்க[ரு] அழா-
- 21 க்கும் ஸ்ரீவலிக்கு நெய் உரியும் ஆக நெய் முவுழக்குக்கும் விட்ட பசு பங்கிரண்-
மெ விட்டென் ாரஹாரந்
- 22 சிங்கமாணியான தொண்டைமாத் [டு]சாழப்பெரியரையநெக் [*] இப்பசுப்பங்கி-
ரண்டுக்கொண்டு இ-
- 23 ந்நித்தஞ்சந்தூரதி[*]தவற்ச்செ[லு]த்தக்கடவொமாமெம் இக்கொயிலித்திருவனுழி-
சைஸ-
- 24 வெயெயாம் [*] இது பநாநெற[ஸ]ரர் நடுகெந் [*] ⁹:

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*).

(L. 2.) (*He*) terrified Âhavamalla at Kûdalâṅgamam, saw the retreating back of Vikkalan and Śiṅgaṇaṇ, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 4.) (*He*) terrified Âhavamalla yet a second time on the (*previously*) appointed battle-field, recovered Vēṅgai-nâḍu, and fulfilled the vow of the elder brother who was born with him.

(L. 6.) On a third occasion (*he*) burnt (*the city of*) Kampili before Sômêśvara could untie the necklace which (*he*) had put on, ¹⁰ and set up a pillar of victory at Karadikal.

¹ Read சொநீ.

² There is an erasure between ம and ச.

³ Before குச்சி the writer seems to have omitted கன்ன; compare above, No. 28, ll. 1 and 4, and No. 29, l. 5. No 13 on p. 193 above has a break and after it ச்சியமிட்டு.

⁴ Read மீட்டு.

⁵ Read ஸ்ரீவீர.

⁶ Read யாண்டு.

⁷ See above, p. 146 and note 3.

⁸ The ட is entered below the line.

⁹ Here follows a passage which is mutilated at the end, and which records that the same தொண்டைமாத் சொழப்பெரியரையன் gave 30 *kôṣu* for offerings of rice on Sundays.

¹⁰ From the next following inscription (No. 84, l. 5 f.) it appears that Sômêśvara II. had to give up the necklace, which was the sign of his dignity of heir-apparent, in favour of his younger brother Vikramâditya VI., who had made his peace with Virarâjendra I.

(L. 8.) (*He*) expelled the great *Sāmantas* beginning with *Dēvanātha* from *Śakkara-kōṭṭam* and seized their wives.

(L. 10.) (*He*) recovered [*Kaṇṇa*] *kuechehi* (*i.e.* *Kanyakubja*), crossed the boundaries and fixed (*them*). In the 6th year of (*this*) king *Rājakēsarivarman* *alias* the lord *Śrī-Vīrarājēndradēva*, who was pleased to be seated on the throne of victory together with (*his queen*) *Ulagamuḷududaiyāl*,— I, *Īśvaraṅ Śīngamāṇi* *alias* *Toṇḍaimāṅ Śōḷapperiyaraiyaṅ*, granted twelve cows to (*the god*) *Mahādēva* of the *Tiruttiṅdiśvara* (*temple*) at *Giḍaṅgil* in *Ōymā-nāḍu*. (*These cows were*) granted in order to (*supply*) three *ulakku* of ghee, *viz.*¹ one *uri* of ghee for the *śrībali*, one *alākku* (of ghee) for the *hōma*, and one *alākku* of ghee and one *nāli* of curds for offerings on those holy Sundays on which (*the god*) is carried outside (*for*) the *śrībali*.

(L. 22.) Having received these twelve cows, we, the members of the assembly (*in charge*) of the store-room² of this temple, shall have to supply these requirements as long as the moon and the sun shall last.

(L. 24.) This (*gift is placed under*) the protection of all *Māhēśvaras*.

No. 84.—INSCRIPTION AT PERUMBER.

This inscription (No. 266 of 1901) is engraved on the east wall of the *mandapa* in front of the shrine in the *Tāndōṅṅīśvara* temple at *Perumbēr* and is dated in the 7th year of *Vīrarājēndra* I. It records a grant of land to the *Tiruttaṅṅōṅṅī-Mahāśrīkaraṇa-Īśvara* temple at *Perumbēṅṅūr* *alias* *Tribhuvanānallūr*. As in another *Perumbēr* inscription (No. 78 above), *Perumbēṅṅūr* is here called a hamlet of *Śrī-Madurāntaka-chaturvēdimāṅgalam*, the modern *Madurāntakam*. Line 16, which is incomplete, mentions *Vīra-Śōḷaśēri*, a portion of the city which is also referred to at the end of No. 78 above.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] [ஸ்ரீ]ரமெய் துணையாகவுணியாகமெயனியாகவும் செங்கொலொச்சிக்-
கருங்கலி கடினூ தென்-
- 2 கணைத்தலை கொண்டு செரலனைத்திறை கொண்டு சிங்களதெசம்³ வழிப்படுத்து
வெங்களைத்தா ஹவம[ல்]-
- 3 வனை ஐய்மடி⁴ மென்⁵ கொண்டு வெங்கைகாடு மீட்டுக்கொண்டு தன்னுட[ன்]
பிறை முன்னவர் விரதமுடி-
- 4 த்து வ[சு]டி ப[ணி]சு சளுக்கி வினெஜயாதித்தர்க்கு மண்டலம்⁶ அருளிக்கமுலடி
பணிகு ம[ன்]னர்க்குக்கடாரம் ஏறினூ குடு[த்]த-
- 5 ரு[ளி]⁷ சொம்[ஸ்ர]ரன் கன்[ஸ்ர]ரதெசம் .கைவிடத்[து]ரத்தி வகடி வணங்கிய
சளுக்கி விக்கிரயாதித்தனை⁸ எண்டிசை
- 6 நிகழ் கண்[டி]கை குட்டி இரட்டபாடி எழரை இலக்கமும் ஏறி[சு] குடுத்தருளி
[வி]னெஜயவிங்காசனத்துலகமுழுதுடையா-
- 7 ளொடும்⁹ விற்றிருசுருளிய¹⁰ கொவிரராஜகெசரிவநூராக உடையார்¹¹ ஸ்ரீவிரராஜெசு-
கெவற்கு யாண்டு எழாவது [||*]

¹ In accordance with Vol. II. p. 48, note 5, 1 *uri* + 1 *alākku* + 1 *alākku* are equal to 3 *ulakku*.

² See above, p. 20, note 5.

³ Read அடி.

⁴ Read ஐம்மடி.

⁵ No. 15 of the list on p. 193 above reads வென் கண்டு.

⁶ No. 15 reads வெங்கைமண்டலம்.

⁷ Read சொம்.

⁸ No. 15 reads தித்தற்கு.

⁹ Read வீற்றி.

¹⁰ Read ரவிரராஜ.

¹¹ Read ஸ்ரீவீர.

- 8 முரசுநுக்கையு முடக்காற்றில் முதகு கண்டு முநிவாழி இரட்டராஜகுல[க]ர-
வன்¹ [இ*]ல் வீரராஜேசுன் புயங்கொண்டு பொது நி-²
- 9 க்கி ஆன்நிற ஜயங்கொண்டசொழமண்டலத்து³ களத்தூர்கொட்டத்து தநியூர் ஸ்ரீ-
மதுராக்கசருப்பெதிமங்கலத்-
- 10 து பெருங்குறிவெலையொம் எழுத்து — கம்முர்⁴ பி[ட]ரகை பெரும்பெனாரான
திரிபுவநல்லூ[ர்] திருத்தான்தொன்றி-⁵
- 11 ஹாஸ்ரீகரணசுவாமுடைய[ர*]ர்க்கு இறையியாக விட்ட நிலம் பெரும்பெனார்
[எ]ரி கரைக்கு தெற்கும் இவ்வெரிநி[ந்]-
- 12 தும் அம்பலத்து தூம்பின்நின்றும் தென்மெற்கு கொக்கி பொந வாய்க்காலுக்கு
மெற்கு இவ்வாய்க்கால்[நி]-
- 13 ன்றும் இத்தெவர் கெ[ச]யிலெ ஈற பொந வழி வரம்புக்கு வடக்கும் இத்தெவர்
கொயிலில் கிழக்கில் சதுரவறுதிக்கு
- 14 கிழக்கும் [ந]வென் ப[ர]ப்பும தாழ்வும் இன்றி மஞ்சிக்கமாக கிடக நிலத்தில்
முந்து⁶ பாடகம் திருத்தி இத்-
- 15 தவற்கு திரு[ச]சென்[ெ*]ந[ல்]நடைக்கும் திருவாராதனை செய்வ[ர*]ர்க்குமாக இறை-
யியாக குடுத்தொம் பெருங்குறிவ-
- 16 வெலையொம் [ர*] பணித்தார்⁷ விசொழசெரி வெ[வ]ற்புமத்து
. . . . த பணியால் [ச]ருடை

TRANSLATION.

(L. 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) took the head of the king of the South (*i.e.* the Pāṇḍya),⁷ levied tribute from the Śéralaṅ (*i.e.* the Chêra king), and subdued the Śiṅgala (*i.e.* Śiṃhala) country.

(L. 2.) (*He*) saw the back of (*i.e.* put to flight) Âhavamalla five times in hot battles, recovered Vêṅgai-nâḍu, fulfilled the vow of the elder brother who was born with him, and bestowed the [Vêṅgai]-maṇḍalam on the Śaḷukki (*i.e.* Chalukya) Vijayâ-ditya who came and worshipped (*his*) feet.

(L. 4.) Having conquered (*the country of*) Kaḍâram, (*he*) was pleased to give (*it*) (*back*) to (*its*) king who worshipped (*his*) feet (*which bore*) ankle-rings.

(L. 5.) (*He*) chased Sômêśvara (*and forced him*) to abandon the Kaṇṇara country, invested the Śaḷukki Vikramâditya, who came and bowed to (*his*) feet, with the necklace which illumined the eight directions, and was pleased to conquer and to grant (*to him*) the seven and a half *lakshas* of Raṭṭapâḍi.⁸

(L. 6.) In the seventh year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêndradêva, who was pleased to be seated on the throne of victory together with (*his queen*) Ulagamulududaiyâl.

¹ The ல is entered below the following ன்.

² Read நீக்கி.

³ Instead of the passage beginning with line 8 and ending here, No. 16 has the following:— வெ[நி] கு-
[நி]த்[த] களந்நிலில் பொர்க்களத்து புறங்கொண்டு இரட்ட[ட]கொனை புர[ட்ட]டக்கி இகல் வீரரா-
ஜேசு[ன்*] [நி]லங்கொண்டு பொது நீ[க்கி] ஆழ்தின்ற ஜயங்கொண்டசொழமண்டலத்து.

⁴ Read முர்.

⁵ Read மூன்று.

⁶ Read வீர.

⁷ As will appear from No. 88 below, the 'taking of the head of the Pāṇḍya' means that the king, being seated on his throne, placed his foot on the head of the latter.

⁸ This passage was already quoted above, p. 65, note 1, from No. 175 of 1894 (No. 16 on p. 193 above).

(L. 8.) The writing of us, the great assembly¹ of Śrī-Madurântaka-chaturvêdi-maṅgalam, an independent village² in Kaḷattūr-kôṭṭam, (*a district*) of Jayaṅgonda-Śōḷa-maṅḍalam, which is ruled over—having conquered (*it by the strength of his*) arm and having made it his exclusive property³—by the warlike Virarājendra, the god of Death to the family of the Raṭṭa king, (*whose*) anger abated (*only*) after seeing the back of the obstinate Śaḷukki (*i.e.* Chalukya) on (*the bank of*) the winding river.⁴

(L. 10.) (*The following*) land was granted, free of taxes, to the god of the Tiruttāntōṅṅri-Mahāśrīkaraṇa-Īśvara (*temple*) at Perumbêṅṅr̄ alias Tribhuvanallūr, a hamlet of our village.

(L. 11.) Three *pāḍagam*⁵ in the land which had been lying as *mañjikkam*,⁶ without being levelled and dug up, within (*the following boundaries*): to the south of the bank of the tank at Perumbêṅṅr̄; to the west of the channel running towards the south-west from the (sluice called) *Ambalattu-tūmbu* of this tank; to the north of the margin of the road leading from this channel up to the temple of this god; and to the east of the end of the square (*field*) on the east of the temple of this god.

(L. 14.) Having reclaimed (*this land*), we, the great assembly, gave (*it*) to this god, free of taxes, for (*supplying*) paddy of the red kind to the temple⁷ and for (*supporting*) those who perform the worship in the temple.

(L. 16.) (*This*) was ordered by of Vêṅṅpuram, (*in charge of*) Vira-Śōḷaśēri

IX.—INSCRIPTIONS OF KULOTTUNGA-CHOLA III.

As I have stated on page 43 above, the time of Kulōttuṅga-Chōḷa III., the immediate predecessor of Rājarāja III., is settled by an inscription at Nellore, which couples Śaka-Samvat 1119 with the 19th year of his reign. Professor Kielhorn's calculations of the dates of twenty inscriptions of this king have shown that his reign commenced between the 8th June and 8th July A.D. 1178.⁸

The records of the reign of Kulōttuṅga III. are so numerous that a complete list of them would occupy too much space. I subjoin a list of those opening with a historical introduction, the first word of which is *முன்*.

1. 3rd year : Tirumānikuḷi, No. 85 below.
2. 5th year : Chidambaram, No. 121 of 1887-88.
3. Do. do. No. 122 of 1887-88.
4. 8th year : Tiruvēṅṅāḍu, No. 118 of 1896.⁹
5. 9th year : Chidambaram, No. 86 below.

¹ See above, p. 176, note 2.

² On *tanjūr* see above, p. 3, note 7.

³ Literally, 'having stopped its being the common property (of other kings).' The same phrase (குரது நீச்சு) occurs in a description of the reign of Rājamahēndra; see p. 191 above, clause *b*.

⁴ Compare above, p. 191 and note 8. In No. 16 of the list on p. 193 above, the whole passage runs as follows (see above, p. 203, note 3):—"Jayaṅgonda-Śōḷa-maṅḍalam, which is ruled over—having conquered the earth and having made it his exclusive property—by the warlike Virarājendra, (who) put a stop to the deceit of the Raṭṭa king after seeing (his) back in an encounter on the battle-field which (the enemy) had appointed (in his) fury."

⁵ See above, p. 177 and note 3.

⁶ Compare above, p. 30 and note 4.

⁷ இருச்செந்நெல்நடை is evidently the same as இருச்செந்நடைநெல், which occurs in Vol. I. p. 117, line 5.

⁸ See *Ep. Ind.* Vol. VII. p. 8 and p. 169.

⁹ *Ep. Ind.* Vol. IV. p. 264, No. 23.

6. Undated¹: Tirukkollambûdûr, No. 1 of 1899.
7. 11th year: Chidambaram, No. 87 below.
8. 19th year: Tiruvorriyûr, No. 404 of 1896.
9. Do. Śrīraṅgam, No. 88 below.
10. 21st year: Tirumānikuḷi, No. 170 of 1902.²
11. 34th year: Tirumalavâdi, No. 74 of 1895.³

In the majority of these inscriptions (Nos. 1, 4, 5, 7 to 10) the king is called Parakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôladêva. Two inscriptions (Nos. 2 and 3) substitute Vîrarâjêndradêva (II.) for Kulôttuṅga-Chôladêva, and the two remaining inscriptions (Nos. 6 and 11) have instead of it Kônêrimêṅkondâṅ⁴ and Tribhuvanavîradêva, respectively. In his inscriptions without historical introduction, the king is called either Kulôttuṅga-Chôladêva or Tribhuvanavîradêva. The second name occurs in records of the 27th to 37th years.⁵ In a single inscription the king bears the name Vîrarâjêndra-Chôladêva.⁶

Two inscriptions of the 9th year⁷ prefix to the name of the king the relative sentence மதுரை கொண்டருளின, 'who was pleased to take Madurai.' In records of the 10th to 31st years, this sentence is amplified into மதுரை கொண்டு பாண்டியன் முடித்தலை கொண்டருளிய,⁸ 'who, having taken Madurai, was pleased to take the crowned head of the Pândya.'⁹ Other inscriptions, of the 12th to 29th years, read மதுரையுமீழமுங்கொண்டு பாண்டியன் முடித்தலையுங்கொண்டருளின,¹⁰ 'who, having taken Madurai and Îlam, was pleased to take also the crowned head of the Pândya.' An inscription of the 14th year¹¹ has மதுரையுமீழமுங்கொண்டருளின, 'who was pleased to take Madurai and Îlam.' In inscriptions of the 23rd to 31st years, we find ஈழமும் மதுரையும் பாண்டியன் முடித்தலையுங்கருளுகும் கொண்டருளின,¹² 'who was pleased to take Îlam, Madurai, the crowned head of the Pândya, and Karuvûr.' Finally, certain inscriptions of the 31st to 37th years add to the king's conquests, that he 'was pleased to perform the anointment of heroes and the anointment of victors:— மதுரையுமீழமுங்கருளுகும் பாண்டியன் முடித்தலையுங்கொண்டு வீரரலிஷைமும் விஜயரலிஷைமும் பண்ணியருளிய.¹³

The introductions of the inscriptions of the 3rd, 5th and 8th years¹⁴ do not contain any statement of historical interest. An inscription of the 9th year (No. 86 below) relates that Kulôttuṅga III. assisted Vikrama-Pândya against the son of Vîra-Pândya, defeated the

¹ The fourth year is referred to in line 14 f.

² *Ep. Ind.* Vol. VII. p. 174, No. 74.

³ *Ibid.* Vol. IV. p. 220, No. 18.

⁴ The grant portion of No. 6 shows that this was a title of Kulôttuṅga-Chôla III. For, according to line 15, the village granted received the name Kulôttuṅga-Śôḷaṅ-Kalattûr.

⁵ No. 93 of 1900 is dated in the 39th year of *Tribhuvanachakravartin* Tribhuvanavîradêva. As it omits the usual epithets of the king, it need not necessarily belong to Kulôttuṅga III.

⁶ See *Ep. Ind.* Vol. VII. p. 172, No. 68.

⁷ No. 86 below, and No. 125 of 1896.

⁸ See Nos. 87 and 88 below; and *Ep. Ind.* Vol. VII. p. 172, No. 69, and p. 173, No. 72. In No. 37 above, and *Ep. Ind.* Vol. V. p. 199, No. 31, Vol. VI. p. 281, No. 44, Vol. VII. p. 172, No. 70, and p. 173, No. 71, the first கொண்ட is omitted.

⁹ *I.e.* 'who placed his feet on the crown of the Pândya king.' See below, p. 215, note 4.

¹⁰ See *e.g.* *Ep. Ind.* Vol. IV. p. 219, No. 16, and Vol. VII. p. 174, No. 74. In No. 36 above, and *Ep. Ind.* Vol. V. p. 198, No. 29, and Vol. VII. p. 174, No. 73, the first கொண்ட is omitted.

¹¹ *Ep. Ind.* Vol. VII. p. 6, No. 60.

¹² See *e.g.* above, Nos. 23 and 24.

¹³ See *e.g.* *Ep. Ind.* Vol. IV. p. 220, No. 18, and Vol. V. p. 199, No. 30.

¹⁴ Nos. 1 to 4 of the list on p. 204 above.

Mara (*i.e.* Marava?) army,¹ drove the Sinhala army into the sea, took Madurai (*i.e.* Madhurâ) from Vîra-Pâṇḍya and bestowed it on (Vikrama-) Pâṇḍya. An inscription of the 11th year (No. 87 below) also refers to the defeat of the son of Vîra-Pâṇḍya and to the bestowal of Kûḍal (*i.e.* Madhurâ) on Vikrama-Pâṇḍya, and adds that Vîra-Pâṇḍya revolted again, but that Kulôttuṅga III. 'took his crowned head,' *i.e.* that, while seated on the throne, he placed his feet on the crown of the Pâṇḍya king. An inscription of the 19th year (No. 88 below) first notices an expedition into the North, at the end of which the king entered Kachchi, *i.e.* Conjeeveram. As in the inscription of the 11th year, it is then stated that he defeated the son of (Vîra-)Pâṇḍya, took Madurai and bestowed it on Vikrama-Pâṇḍya, and that he 'took the crowned head' of Vîra-Pâṇḍya, who had revolted again and given him battle at Nettûr.² The next-following passage relates that he pardoned the Pâṇḍya king, *i.e.* apparently Vîra-Pâṇḍya, and the Chêra king, who seems to be identical with the person who is subsequently called Vîra-Kêraḷa.³ Finally, an unnamed Pâṇḍya king who bore the surname 'chief of the family of the Sun' received valuable presents. An inscription of the 21st year adds that Kulôttuṅga III. placed his feet on the crown of the king of Îlam, *i.e.* Ceylon.⁴

In his *Annual Report* for 1898-99, Mr. Venkayya has shown that the invasion of the Pâṇḍya country during the reign of the Ceylon king Parâkramabâhu, which is related in chapters 76 and 77 of the *Mahâvamsa*, fell into the reign of the Chôla king Râjâdhirâja II. During this war there were two claimants for the throne of Madhurâ. One of them, Vîra-Pâṇḍya, the son of Parâkrama-Pâṇḍya, was supported by the Singhalese, and the other, Kulaśêkhara, by the Chôlas. The former is probably the same person as the Vîra-Pâṇḍya who was defeated and humiliated by Kulôttuṅga III., while, as Mr. Venkayya suggests, Vikrama-Pâṇḍya, the protégé of Kulôttuṅga III., may have been the successor of Kulaśêkhara, the claimant to the Pâṇḍya throne whose part had been taken by Râjâdhirâja II.

If the foregoing inferences are accepted, it would follow that Râjâdhirâja II. was either the immediate predecessor or one of the predecessors of Kulôttuṅga III. on the Chôla throne. That these two kings were intimately connected, may be concluded also from the fact that an inscription of the 17th year of Kulôttuṅga III.⁵ opens with the first sentence of a historical introduction⁶ which is given in full at the beginning of an inscription of the 5th year of Râjakêsarivarman *alias Tribhuvanachakravartin* Râjâdhirâjadêva (No. 262 of 1902). Another point which connects these two kings is, that an inscription of the 11th year of Râjakêsarivarman *alias Tribhuvanachakravartin* Râjâdhirâjadêva (No. 3 of 1899), which opens with the words கடல் சூழ்ந்த பார்மாதரும், prefixes to the king's name the epithet மதிராயும் சமுழும் கொண்டருளின, which was later on borne by Kulôttuṅga III.,

¹ The Maravas are a tribe in the Madura and Tinnevely districts. They are referred to in the *Mahâvamsa*, chapter 76, verses 132, 250 and 263.

² A village of this name is situated in the Śivagaṅgâ Zamîndâri, 5 miles west of Îlayaṅgudi. Nettûr is also mentioned in the *Mahâvamsa*, chapter 76, verses 192, 216, 222, 289, 298, 299, 307, 309 and 313.

³ This king must be different from, and earlier than, Jayasîmha Vîra-Kêraḷavarman, on whom see *Ep. Ind.* Vol. IV. p. 146, note 2, and p. 293.

⁴ See below, p. 218, note 8.

⁵ மருவிய தீசமுடித்தொற்படைத்த பெரும் பிவி வினங்க.

⁶ *Ep. Ind.* Vol. VII. p. 172, No. 70.

⁷ See above, p. 205 and note 11.

In four of the six inscriptions of Rājādhirāja II, which open with கடல் சூழ்ந்த பார்மாதரும், the king is not called Rājakēsarivarman, but Parakēsarivarman. One of these four inscriptions¹ shows that the 8th year of Rājādhirāja II. was about 15 years later than the 19th year of Rājarāja II., as will appear from the following extract.

- 1 ஸ்ரீ ஸ்ரீ [||*] கட[ல்] சூழ்ந்த பார்மாத[ரு]ம்
கொப்பாகெலரிபதூரா[ன சூ]லுவனச்சகுவதிகன் ஸ்ரீராஜாயிராஜேவர்க்கு யாண்டு
அ ஆவது காத்திகைமாவத்து முதந்தியதிநாள் உடையார்
- 2 ராஜராஜ[ெ]வர்க்கு யாண்டு டி[சு] ஆவது தைமாவமுதல் திரலுவநகூரவதிகன்
ஸ்ரீராஜாயிராஜேவர்க்கு யாண்டு அ ஆவது ஐப்பசியா[ஸ]ம் [வ]ரை யாண்டு
பதிகைஞ்சில்.

“On the first solar day of the month Kāttigai in the 8th year of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Rājādhirājadēva,—in the fifteen years from the month Tai in the 19th year of the lord Rājarājadēva to the month Aippaṣi in the 8th year of the emperor of the three worlds, the glorious Rājādhirājadēva.”

Consequently Rājarāja II. must have been either the immediate predecessor or one of the predecessors of Rājādhirāja II.

In eight inscriptions of Rājarāja II. which open with பூ மருவிய திருமாதம்,² the king bears the epithet Parakēsarivarman. Besides, there are two inscriptions of his which have the same introduction as those of Rājādhirāja II. (கடல் சூழ்ந்த பார் *etc.*). In one of these (No. 219 of 1901) Rājarāja II. is called Parakēsarivarman, and in the second (No. 375 of 1902) Rājakēsarivarman.

To return to Kulōttunga III., an inscription of his 19th year asserts that he undertook an expedition into the North and entered Conjeeveram.³ This statement is borne out by the fact that three inscriptions of his reign are found at Conjeeveram⁴ and five others as far north as Nellore.⁵

The following vassals of Kulōttunga III. are mentioned in epigraphical records :—

1.—Madhurāntaka-Pottappi-Chōḷa *alias* Tammusiddhi-araiśaṅ⁶ made a grant to the Vishṇu temple at Nellore *alias* Vikramasimhapuram⁷ in the 26th year of Kulōttunga III.(=A.D. 1203-4). Another Nellore inscription of the [3]1st year (=A.D. 1208-9) refers to Madhurāntaka-Pottappi-Chōḷa *alias* Nallasiddhi-arasar.⁸ Other inscriptions of Tammusiddhi are dated in Śaka-Saṃvat 1127 and 1129 (=A.D. 1205-6 and 1207-8),⁹ and Nallasiddhi was the name of an uncle of his.¹⁰

2.—An inscription of the 5th May A.D. 1205 in the Ēkāmranātha temple at Conjeeveram¹¹ records the gift of a lamp by the Gaṅga chief Śīyagaṅga Amarābharana

¹ No. 7 of 1893, in the Ēkāmranātha temple at Conjeeveram.

² See p. 79 above.

³ See p. 206 above.

⁴ Nos. 36 and 38 of 1893, and *Ep. Ind.* Vol. VI. p. 281, No. 44.

⁵ For the date of one of them, see *Ep. Ind.* Vol. IV. p. 219, No. 16.

⁶ No. 195 of 1894 :— மதுராந்தகப்பொ[த்]தப்பிச்சொமுநான த [ம்மு]வியையரசன்.

⁷ செயற்கொண்டசொழமண்டலத்துச்செதிசுவமாணிக்கவளநாட்டுப்பெடைநாட்டு நெல்லூரான விக்-
ரமசிங்கபுரத்துத்த[தி]ருப்பாற்கடற்சித்திரமெழிவிண்ணகரிந்பள்ளிகொண்ட[பெருமானுக்கு. Nellore is
mentioned under the name Vikramasimhapuram in the Bīṭṭagaṅga grant of Saṅgama II.; *Ep. Ind.* Vol. III.
p. 24.

⁸ No. 205 of 1894 :— ம[து]ராந்தகப்பொத்தப்பிச்சொமுநான நல்லவிஜரஸர்.

⁹ See *Ep. Ind.* Vol. VII. Nos. 17 and 21.

¹⁰ See *ibid.* p. 122, and compare p. 129.

¹¹ *Ep. Ind.* Vol. VI. p. 281, No. 44.

alias Tiruvégāmbam-udaiyāṇ, in whose time the Tamil grammar *Nannūl* was composed, and his queen Ariyapillai gave two lamps to the temple at Tiruvallam in the [3]4th year of Kulōttuṅga (III.).¹

3.—Two inscriptions of the 27th and 33rd years of Kulōttuṅga III. record grants of land by Chōla-Pillai *alias* Alagiya-Chōla *alias* Edirili-Chōla-Śambuvarāyaṇ, the son of Śeṅgēṇi Ammaiyaṇ.² This chief is already known from the Poygai inscriptions of Rājarāja III., the successor of Kulōttuṅga III.³ Two inscriptions of *Tribhuvana-chakravartin* Kōnêrimêlkonda-Kulōttuṅga-Chōladêva record grants by Śeṅgēṇi Ammaiyaṇ Kaṇṇudaipperumāṇ *alias* Vikrama-Chōla-Śambuvarāyaṇ.⁴ As this Śeṅgēṇi Ammaiyaṇ must have been the father of the above-mentioned Alagiya-Chōla, the two inscriptions may be safely allotted to Kulōttuṅga III. Another inscription of Kulōttuṅga-Chōladêva (III.?) introduces a member of the same family, named Śeṅgēṇi Miṇḍaṇ Attimallaṇ Śambuvarāyaṇ.⁵

4.—The chief noted under No. 2 and one of the last-mentioned chiefs seem to be referred to in two inscriptions of the 20th and 21st years at Śeṅgama, which I have accordingly allotted to Kulōttuṅga III.⁶ The same two inscriptions contain the names of two other feudatories of Kulōttuṅga III., *viz.* Viḍugādalagiya-Perumāl, a chief of Dharmapuri in the Salem district,⁷ and Malaiyaṇ Viṇaiyai-venṇāṇ *alias* Karikāla-Chōla-Ādaiyārnād-Ālvāṇ.⁸

5.—The Śeṅgama inscription of the 21st year refers to a certain Yādavarāya. This title was borne by two chiefs, *viz.* Tirukkālattidêva⁹ and his son Vîra-Nârasimhadêva. The former is mentioned in inscriptions of the 16th and 17th years of Kulōttuṅga III.,¹⁰ and the other in inscriptions of the 36th and 37th years of the same king¹¹ and in an inscription of the 8th year of Rājarājadêva (III.), the successor of Kulōttuṅga III.¹² In an inscription of the 15th year of Kulōttuṅga (III.), this chief calls himself 'prince Simhā *alias* Vîrarākshasa-Yādavarāja, the son of Yādavarāja *alias* Tirukkālattidêva.'¹³ Both Tirukkālattidêva and his son claimed descent from the Eastern Chālukya family; for, they bore the *birudas* Vēṅgivalabha and Śāsikula-Chālukki. The Venkaṭêsa-Perumāl temple on the Tirupati hill contains an inscription of the 34th year of *Tribhuvana-chakravartin* Vîra[n]ârasimhadêva Yādavarāya (No. 71 of 1888-89). In the 40th year of Vîranârasimhadêva-Yādavarāya the same temple was rebuilt.¹⁴ Another Tirupati

¹ See p. 122 above.

² No. 36 of 1893, in the Arulāla-Perumāl temple at Conjeeveram:— அம்மைஅப்பன் மகந் சொழப்பின்[ன] ஆன அழகியசொழச்சம்புவராயந், and No. 94 of 1900, at Tiruvottūr:— செங்கெணி அம்மையப்பன் அழகியசொழனான எதிரிலிசொழச்சம்புவராயன்.

³ Above, Vol. I. p. 87.

⁴ Above, Vol. I. No. 132, and Vol. III. No. 61.

⁵ See above, p. 120 f.

⁶ See *Ep. Ind.* Vol. VI, p. 333.

⁷ See *ibid.* p. 331.

⁸ மலையன் வினையைவென்றான கரிகாலசொழஆடையுந்நாடாழ்வான்.

⁹ This name is derived from Kālatti, the Tamil name of Kālahasti in the North Arcot district.

¹⁰ No. 38 of 1893, in the Arulāla-Perumāl temple at Conjeeveram, and No. 16 of 1897, at Takkōlam near Arkōṇam.

¹¹ No. 406 of 1896, at Tiruppâsūr, and No. 182 of 1894, at Tirukkālukkunṇam.

¹² No. 200 of 1892, at Kālahasti.

¹³ No. 197 of 1892, at Kālahasti:— யாதவராஜரான திருக்க[ா]ளத்திதெவர் மகனார் சிங்கபிள்ளையாரான வீரநாகபுதயாதவராஜந்.

¹⁴ See *Ep. Ind.* Vol. VII. p. 25.

inscription (No. 58 of 1888-89) is dated in the [8]th year of *Tribhuvanachakravartin* Tiruvēṅgaṇātha-Yādavarāya, who may have belonged to the same family.

No. 85.—INSCRIPTION AT TIRUMANIKULI.

This inscription (No. 165 of 1902) is engraved on the right of the entrance into the east-wall of the *prākāra* of the Vāmanapurīśvara temple at Tirumānikuli in the Cuddalore tāluka¹ of the South Arcot district. This village is called Udavi-Mānikuli by Tiruñānasambandar, and Udavi-Tirumānikuli in some of its inscriptions. According to the subjoined record (l. 3 f.) it belonged to the district of Rājarāja-valanāḍu, and according to other inscriptions to Mēlkkāl-nāḍu, Mērkānāḍu or Mērkā-nāḍu, a subdivision of Vaḍakarai-Rājendra-Chōla-valanāḍu, Virudarājabhayamkara-valanāḍu,² or Rājarāja-valanāḍu.

The inscription is dated in the 3rd year of Kulōttuṅga-Chōla III. on a day which corresponds to the 12th August A.D. 1180.³ It records the gift of 32 cows for a lamp. The donor was a native of Kūḍal, which was situated in the same district as Tirumānikuli and seems to be identical with the modern Kūḍalūr (Cuddalore).⁴

TEXT.

- 1 ஸூஹி ஸ்ரீ [||*] புயல் பெருக வளம் பெருக்கப்பொய்யாத நான்மறையின் செ[யல்
வாய்ப்ப]த்[திருமகளும] டெஜயமகளுஞ்[சி]மந்து வாழ வெண்மதி பொற்குடை
[விள]ங்க வெல்[வெ]ந்தரடி வணங்க மண்மடந்தை மனமகு[ழ]
- 2 மனுவின் நெறி தழைத்தொங்கச்சகமுஞ்செங்கொலுந்தனித்தனைத்துஞ்செல⁵ நடக்கக்-
க[ற்]பக்கால⁶ புவி காப்ப பொற்பமைந்த முடி சூடிச்செம்பொந்⁷ விரவிலுறா-
ஸனத்துப்பவ்வனமுமுதுடையாளொடும்⁸ விற்றிருன்-
- 3 தருளிய கொப்பாகெசரிபற்றான⁹ திரவ்வனசகுவ[வ]த்தீகள் ஸ்ரீகூலொத்துங்க-
சொழுவெவற்க்கு ய[ர]ண்டு மு[ந்]றாவது¹⁰ வலிஹநாயற்று சுவரவகூத்து¹¹ பஞ்-
சரியயு திங்கள்கிழமையம்¹² பெற்ற கல்கிராள் ஹராஜராஜவள-
- 4 னாட்டு உடையார் திருமாணிகுழியாளுடையநாயனற்கு இன்னாட்டுக்கூடலாசநாராய-
ணன் எழிசைம[ம]ரகனான ஜனனாதக்கச்சியராயன் வைத்த திருநுன்தாவிளசகு
ஹன்றுக்கு விட்ட சாவா மூவாப்பசு ஈயெ [||*] இ[ப்]பசு முப்பத்திரண்-
- 5 மும் கைக்கொண்டு இத்திருநுந்தாவிளக்கு ஒந்து[ம்]¹³ ஸந்தூரஜித்தவரை செலுத்தக்-
கடவொம் இக்கெ[ர]யிலில்¹⁴ திருமுண்ணாழிகைசெய்யெயா [||*] இப்படி
ஸம்மதித்து இவ்வ[வ]லெயங்கொண்டொம் [||*] இது பன்மாறெயஸாரநகெ¹⁵
||[உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant (*and*) increased the

¹ No. 154 on the *Madras Survey Map* of this tāluka, where the name is spelt 'Tirumankuli.'

² Compare page 152 above.

³ See *Ep. Ind.* Vol. VII. p. 171, No. 66.

⁴ Compare Kōval for Kōvalūr in *Ep. Ind.* Vol. VII. p. 146. In Tamil literature Kūḍal is used as a synonym of Madurai (Madhurā). In an inscription of Virarājendra I. Kūḍal occurs as a shorter form of Kūḍalāṅgamam; see page 64 above.

⁵ Other inscriptions read திக்கனைத்துஞ்.

⁶ Other inscriptions read கற்பகாலம்.

⁷ Read வீர.

⁸ Read வீற்றி.

⁹ Read திரவ்வன.

¹⁰ Read மூன்றாவது.

¹¹ Read பகூத்து.

¹² Read மையம்.

¹³ Read ஸந்தூரஜிக்.

¹⁴ Read திருவுண்.

¹⁵ Read ஶாறெயஸார.

fertility (*of his country*); while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) In the third year of (*this*) king Parakêsarivarman *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâl on the throne of heroes (*which consisted of*) pure gold,—on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month Simha,—one perpetual lamp was given to Âḷudaiyanâyaṅâr of Tirumânikuli, the god of Râjarâja-vaḷanâdu, by Araśanârâyaṅaṅ Êḷisaimôgaṅ, *alias* Jananâtha-Kachehiyarâyaṅ, of Kûdal in the same *nâdu*. For (*this lamp he*) granted 32 undying and unaging cows.¹

(L. 4.) Having received these thirty-two cows, we, the members of the assembly (*in charge*) of the store-room² of this temple, shall have to maintain this perpetual lamp as long as the moon and the sun shall last.

(L. 5.) Having agreed thus, we took charge of this gift. This (*gift is placed under*) the protection of all *Mâhêsvaras*.

No. 86.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 457 of 1902) is engraved on the west wall of the second *prâkâra* of the great Śaiva temple of Naṭarâja at Chidambaram³ in the South Arcot district. It is dated on the 88th day of the 9th year of Kulôttuṅga-Chôḷa III. and records that the king sanctioned a grant of land to the temple by a certain Kêraḷarâjaṅ (ll. 6 and 10). The land granted was situated in two hamlets of Chidambaram, the first of which bore the name Kaḍavâchehêri *alias* Tillainâyaganallûr (l. 6). Kaḍavâchehêri is found on the map about 2 miles south of Chidambaram,⁴ and Tillainâyaganallûr survives as the name of a neighbouring village which has now been joined to Uṣuppûr.⁵ The second hamlet, Śâttaṅguḍi *alias* Mahîpâlakulakâlanallûr⁶ (l. 7), I am unable to identify.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ || ௨ புயல் வாய்த்து வளம் பெருகப்பொய்யாத நான்மறையின் செயல்
வாய்ப் பத்திருமகளுஞ்ஜயமகளுஞ்சிறந்து வாழ வெண்மதி பொற்குடை விளங்க
வெவ்வெந்தரடி வணங்க மண்மடந்தை மனங்களிப்ப மனுரீதி தழைத்.
- 2 தொங்கச்சக்கரமுஞ்செங்கொலுந்திக்கனைத்துஞ்செல நடப்பக்கற்பகாலம் புவி காக்கப்-
பொற்பமைந்த முடி புனைந்[து] விசுமபாண்டியன் வெண்ட விட்ட தண்டால்
வீரபாண்டியன் மகன்⁷ பட எழகம்⁸ பட மறப்படை படச்சிங்களப்படை
⁹ முக்கறுப்புண்டு அலைகடல்

¹ Compare *Ep. Ind.* Vol. VII, p. 134, note 2.

² See above, p. 20, note 5.

³ Two inscriptions from the same temple have been published in *Ep. Ind.* Vol. V, pp. 103 f. and 105 f.

⁴ No. 103 on the *Madras Survey Map* of the Chidambaram taluka.

⁵ No. 107 on the same map.

⁶ This surname seems to be derived from one of the titles of Râjendra-Chôḷa I., who is stated to have defeated a certain Mahîpâla; see above, Vol. II, p. 109.

⁷ No. 1 of 1899 reads மகன்.

⁸ The same inscription reads எழகத்தார்.

⁹ Read முக்க.

3. புக வீரபாண்டியனை முதுகிடும் படி தாக்கி மதுரையும் அரசங்கொண்டு ஜய-
வல்லுநட்டு அம்மதுரையும் அரசும் நாடும் அடைந்த பாண்டியநகரித்தருளி
மெய்மலர்ந்த வீரக்கொடியுடன் தியாகக்கொடி எடுத்துச்செம்பொன் [வீ]ரவிந்-
தவாலனத்துப்புவனமுழுதுடை-
4. யானொடும் வீரநிருந்தருளிய கொப்பரகெசரிபற்றமான திருவ-வனச்சகரவர்த்திகள்
மதுரை கொண்டருளின ஸ்ரீகுலொத்துக்கொழுவெவர்க்கு யாண்டு ஒன்பதாவது
நாள் எண்ப[த்]தெட்டினால் பரலாஜனஞ்செய்தருளி வந்த செய்யுமபடிப்படி [*]
ஆளுடையாற்குச்சாத் தியருளத்திருப்பள்ளித்தாமத்-
5. திருந்தவனஞ்செய்யவும் [இ]த்திருந்தவனஞ்செய்கிற திருந்தவனக்குடிகள் பெர்
இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் திருந்தவனப்புயிறை[யி]கியாகவும் ராஜ-
ராஜவளநாட்டுக்கீழ்வெங்கைநாட்டுப்பெருகல்லூருடையான் திருவெகம்பமுடையான்
திருவனந்தி[ஸ்]ரமுடையா-¹
6. ஞன் கொ[ர]ராஜன் பெரும்பற்றப்புவியூர் உழைச்சாணன் வடுகள் [தி]ருநட்ட-
மாடி பெரில் அநுநாமகரணத்தால் பலர் பக்கலும் விலைகொண்ட நிலம் [*]
இவ்வூர்ப்பிடாகை கடவாய்ச்செரியான தில்லைநாயகநல்லூரில் சுந்தரசொழுவதிக்கு
மெற்கு உத்தமசொழுவாய்க்காலுக்குத்தெற்கு முதற்-
7. கண்ணாற்று இரண்டாஞ்சதிரத்துக்கொல்லிலம் ஒருமாவும் [*] பிடாகை அச்செ-
ரிச்சாத்தங்குடியான மஹிபாகுவ[க]ரவநல்லூரில் குத்தவைவதிக்கு மெற்கு உத்-
தமசொழுவாய்க்காலுக்குத்தெற்கு நாலாங்கண்ணாற்று முதற்சதிரத்து யிகுதிக்கு-
றைவு உள்ளடங்கத்தாம் பெற்ற நிலம் அரையெ முன்று² மா
8. முக்காணி அரைக்காணி முந்திரிகைக்கீழ்³ முக்காலெ நாலு மா அரைக்காணி
முந்திரிகையும் [*] ஆக்கொல்லை [உ]ட்பட ஊர்ப்படி நிலம் அரையெ
நாலு மா முக்காணி அரைக்காணி முந்திரிகைக்கீழ்³ முக்காலெ நாலு மா
அரைக்காணி முந்திரிகையினால் மடக்குநிலம் அரைக்காணி முந்திரிகைக்கீழ்³ ஒன்-
பது மா முக்-
9. காணிக்கீழ் முக்காலெ முக்காணியும் [*] திருந்தவனமும் திருந்தவனப்புறஇறை-
யிலியுமாக ஆளுடையார் தெவதானம் இவ்வூரில் பல வரவையெடுங்கூட்டவும்
[*] இந்நிலத்துக்கு இவ்வூர் தண்ட நிச்சயிதத காசில் மடக்கொபாதியால்
வந்த காசு ஊரில் கழிக்கவும் [*] இப்படிக்குகொயிலில் திருப்-
10. பூமண்டபத்துக்கு⁴ ஸமிபத்திலெ திருமாளிகையிலெ கல் வெட்டவும் [*] திருந்த-
வனக்குடிகள் பெர் இருவற்குந்திருந்தவனக்குடிகள் செய்து வருங்குடிமை உள்-
ளிட்டன கொள்ளாதொழியவும் [*] பெற வெணுமென்று கொளராஜன் நம-
க்குச்சொன்னமையில் இப்படி செய்-
11. யக்கடவதாகச்சொல்லி இப்படி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்-
கூறு செய்வார்களுக்குஞ்சொன்னொம் [*] இந்[நி]வம் ஒன்பதாவது முதல பல
வரவையெடுங்கூட்டி[த்தி]ருந்தவனமும் திருந்தவனக்குடிகள் பெர் இருவற்கும்
இலக்கைக்குங்கொற்றுக்குந்திருந்தவனப்-
12. புறஇறையிலியுமாய்⁵ நீற்கவும் இப்படிக்குக்கொயிலிலெ கல் வெட்டவும் பண்ணி
இத்திருந்தவனக்குடிகள் அளக்கக்கடவ திருப்பள்ளித்தாமம் பெர் ஒன்றுக்கு
நாளொன்றுக்குக்குறுணி நானாழியாக வந்த திருப்பள்ளித்தாமம் திருப்பூமண்டபத்-
[து]க்கு முதலாக அளக்கவும் இவர்களைத்திரு-
13. நந்தவனக்குடிகள் செய்து வருங்குடிமையுள்ளிட்டன கொள்ளாதொழியவும் பண்ணு-
வது [*] எழுகினர் திருமந்திரஜலை ராஜநாராயணமு வெந்தவெளான்⁶ [*]

¹ Read திஸ்ர.² Read முன்று.³ Read கீழ்.⁴ Read ஸமிப.⁵ Read திற்க.⁶ Read முவெந்த.

எழுதி விழுப்பாயிராஜரும் துளம்பாயிராஜரும் பாண்டியராஜரும் களப்பாளராஜ-
ரும் கந்தியராஜரும் இராஜவல்லவப்-

14 பல்லவா[ர]யரும் வயிராயிராஜரும் எழுத்திட்டுப்புகுத்த செய்யும்படிப்படி எழுதியது ||உ

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant and (*hence*) the fertility (*of his country*) increased; while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) While, by an army despatched at the request of Vikrama-Pâṇḍya, the son of Vîra-Pâṇḍya was subdued; while Êlagam¹ was subdued; while the Maṛa army² was subdued; while the Śīngala soldiers had (*their*) noses cut off and rushed into the rolling sea,— (*he*) attacked Vîra-Pâṇḍya, (*forcing him*) to turn (*his*) back, took Madurai and the throne, set up a pillar of victory, was pleased to bestow that (*city of*) Madurai, the throne and the country on the Pâṇḍya who had taken refuge (*with him*), and raised the banner of liberality, together with the banner of heroism which displayed the body (*of the tiger?*).

(L. 3.) On the eighty-eighth day of the ninth year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḷududaiyâl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, who was pleased to take Madurai,— the following order was issued (*by the king*) and received.

(L. 4.) In order to lay out a flower-garden (*which shall furnish*) the garlands to be placed on (*the image of*) Âḷudaiyâr, and in order to (*provide*) tax-free (*land*) for the maintenance³ of the flower-garden, (*viz.*) for (*supplying*) clothing⁴ and food⁵ to the two attendants who work in this flower-garden,— Tiruvêgambam-udaiyân⁶ Tiruvanantîśvaram-udaiyân *alias* Kêralarâjan, a native of Perunallûr in Kîl-Vêṅgai-nâḍu, (*a subdivision*) of Râjarâja-valanâḍu,⁷ purchased (*the following*) land from several persons in the name of another, (*viz.*) in the name of Uḷaichecharaṇaṇ Vaḍugaṇ Tirunaṭṭamâdi⁸ of Perumbarrappuliyûr.⁹

(L. 6.) In Kadavâychehêri *alias* Tillainâyaganallûr, a hamlet of this village, one twentieth (*velî*) of dry land in the second square of the first *kannûru* to the west of the road of Sundara-Śôla (*and*) to the south of the channel of Uttama-Śôla; and in Śâttaṅguḍi *alias* Mahîpâlakulakâlanallûr (*near*) that *sêri* (*i.e.* Kadavâychehêri), a hamlet (*of this*

¹ This place is probably identical with Tiruvêḍagam near Koḍimaṅgalam in the Madura tâluka, which is referred to as 'Êḍagam' by Tiruñâṇasambandar.

² *I.e.*, perhaps, the army of the Maṛavas.

³ On *puram* see above, p. 6, note 9.

⁴ With *itakkai* compare *itakkar* in the Tamil dictionaries, and its synonym *puḷavai* in No. 68 above, text line 4.

⁵ On p. 141 above, note 13, *korru* was unnecessarily corrected into *kottu*. According to Dr. Gundert's *Malayâlam Dictionary* it means 'food, victuals, rice.'

⁶ This name is derived from the Tamil designation of the Ekâmranâtha temple at Conjeeveram.

⁷ See page 209 above.

⁸ This is a Tamil synonym of Natarâja, the name of the god of the Chidambaram temple.

⁹ This is one of the Tamil names of Chidambaram; see page 214 below.

village), one half (*vēli*), three twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{3\frac{1}{2}0}$ of ¹ three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth—more or less—of classified land² in the first square of the fourth *kannāru* to the west of the road of Kundavai (*and*) to the south of the channel of Uttama-Śōla,—altogether, including the dry land, according to the village (*accounts*), one half (*vēli*), four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{3\frac{1}{2}0}$ of three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth of land.

(L. 8.) Of (*this*), one hundred-and-sixtieth (*vēli*) and one three-hundred-and-twentieth; $\frac{1}{3\frac{1}{2}0}$ of nine twentieths and three eightieths; and $(\frac{1}{3\frac{1}{2}0})^2$ of three quarters and three eightieths (*is*) second-crop land.

(L. 9.) (*This land*) has to be added to the various plots in this village (*which are*) the temple property of (*the god*) Âḷudaiyâr, as a flower-garden, and as tax-free (*land*) for the maintenance of the flower-garden. Out of the money which this village has decided to levy from this land, the money which accrues from the second-crop assessment (?) has to be deducted from (*the amount due by*) the village. This has to be engraved (*on*) stone on the wall near the *Tiruppāmandapam*³ in the temple. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from the two attendants of (*this*) flower-garden.

(L. 10.)⁴ “Kêralarâjaṅ having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers⁵ to enter (*that land*) as such in the account (*book*).”

(L. 11.)⁶ “From the ninth (*year of the king's reign*) forward, this land has to be added to the various (*other*) plots (*of this village*) and has to be considered as a flower-garden and as tax-free (*land*) for the maintenance of the flower-garden, (*viz.*) for (*supplying*) clothing and food to the two attendants of the flower-garden. This has to be engraved (*on*) stone in the temple. The garlands to be supplied by the attendants of this flower-garden, (*and*) amounting to one *kuruni* and four *nāli* (of flowers) per day for each person, have to be supplied in advance to the *Tiruppāmandapam*. The services &c. which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from these (*attendants*).” Written by the royal secretary, Râjanârâyaṅa-Mûvêndavêlâṅ.

(L. 13.) (*The above*) was copied from the order received, which was written (*by the royal secretary*) and signed by Viḷuppâdhirâjar, Nuḷambâdhirâjar, Pândiyarâjar, Kaḷappâlarâjar, Nandiyarâjar, Râjavallabha-Pallavarâyar and Vayirâdhirâjar.

No. 87.—INSCRIPTION AT CHIDAMBARAM.

This inscription (No. 458 of 1902) is engraved on the same wall as the preceding one

¹ Here and in the next paragraph, $\frac{1}{3\frac{1}{2}0}$ is substituted for the arithmetical term *kil*, and $(\frac{1}{3\frac{1}{2}0})^2$ for the second *kil*. Compare above, Vol. II. p. 48, notes 2 and 3.

² *I.e.* land assessed according to the quality of the soil.

³ *I.e.* the building in which the flowers for the use of the temple were kept.

⁴ The following passage contains the order of the king on Kêralarâjaṅ's request.

⁵ Compare above, p. 44, note 10.

⁶ The following passage is an endorsement of the royal secretary. I have omitted the two words *panni*, ‘having caused’ (l. 12), and *panṇuvadu*, ‘it shall be caused’ (l. 13), which would make the translation unintelligible.

(No. 86). It is dated on the 118th day of the 11th year of Kulōttunga-Chōla III. and records that the king sanctioned a grant of land to the temple by a certain Vāluvarāyaṇ (ll. 5 and 12). The land granted was situated in the same two hamlets of Chidambaram which were mentioned in No. 86, *viz.* Mahīpālakulakālanallūr (l. 6) and Kaḍavāychehēri *ahias* Tillaināyaganallūr (l. 8). Chidambaram itself is referred to as Perumbarrappuliyūr in Rājādhirāja-valānādu (l. 5), and its Śiva temple as Tiruchchirram-balam-udaiyār (l. 9.).

TEXT.

- 1 ஸ்ரீ ஸ்ரீ ||[உ] புயல் வாய்த்து வள[ம்] பெருகப்பொய்யாத நானமறையின் செயல் வாய்ப்பத்திருமகளும் ஜயமகளும் சிறந்து வாழ வெண்மதி பொற்குடை விளங்க வெல்வெந்தாடி வணங்க மண்மடந்தை மனங்களிப்ப மனு[ரீதி] தழைத்தொங்கச்சக்கரமுஞ்செ-
- 2 ந்கொலுந்திக்கனை த்துஞ்செல நடக்க கற்பகாலம் புனி காக்க பொற்பமைந்த முடி புனைந்து தண்டொன்றால் வீரபாண்டியன்மன் மகனை மூக்கரிந்து கொண்டு விசுரீ-பாண்டியற்கு கூடல்மாநகர் குடுத்து மீண்டதற்பின் எடுத்து வந்து பரிபவத்தால் எகிர்த்த வீரபாண்-
- 3 டியனை முடித்தலை கொண்டமர் முடிவில் ஜயவ்யூஷ நட்ட பின் வாகைப்பெரு-விரக்கொடி¹ தியாகக்கொடி உடன் எடுத்து செம்பொன் வீரலிஹாலனத்து உவனமுழுதுடையாளொடும் வீற்றிருந்தருளிய கொப்பரகெவிரிபதூரான தீர்வ-வ-னச்சகுவத்திகள் மது-
- 4 ரை கொண்டு பாண்டியனை முடித்தலை கொண்டருளிய ஸ்ரீகுலொத்துங்கசொழ்தெ-வர்க்கு யாண்டு பதினென்றாவது நாள் தூற்றொரு[பு]த்தெட்டினால் லுலாஉஞ்செ-ய்தருளி வந்த செய்யும்[பு]டிப்படி [*] ஆளுடையார்க்குச்சார்த்தி அருளத்திருப்-ப[ள்*]ளித்தாமத்திருந்தவனமாகச்சுத்தமலி-
- 5 வளநாட்டுப்பாம்புணிக்கூற்றத்துத்தெவங்குடையான் திருப்புறம்பியமுடையான் க[யி]-லாயதெவனான வானுவராயன் செயலிக்கிற கயிலாயதெ[வ]ன் திருந்தவனத்து குடிகள் பெர் இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் உடலாக ராஜாயிராஜ-வளநாட்டுப்பெரும்[பு]ற்றப்புவிழர் மூலபருஷை-
- 6 யாரில் உழைச்சாணன் திருச்சிறம்பலமுடையான் பொன்னம்பலக்கூத்தனும் வார்-க்கியன் தெவன் பொன்னம்பலக்கூத்தனும் பக்கல் இவ்வூர் மெல்பிடாகை² மயி-ர்பாலகுலகாலநல்லூர்ப்பால் ஸ்ரீசுந்தரசொழுவதிக்கு மெற்கு ஸ்ரீசொழுவகந்தரிவா-யக்காலுக்குத்தெற்கு ஐஞ்சாங்க[ண்]ணற்று நாலாஞ்சதிரத்து இவர்க-
- 7 ள் பக்கல் விலைகொண்ட நிலத்தினுக்கெல்லை விற்பானிலத்தினுக்குக்கிழக்கும் ஒடை-க்குத்தெற்கும் புளியம்பூண்டி உடையான் அந்நியநாமகரணத்தால் விலைகொண்ட-னுபவிக்கிற நிலத்தினுக்கு மெற்கும் கண்ணாற்றுவாயக்காலுக்கு உடக்கும் [*] இவ்விசைத்த இந்நான்கெல்லையிலும் உட்பட வந்த விளைநிலம் [அ]ரை-
- 8 யெ ஒருமா முக்காணியும் வடக்கில் ஒடைநிலங்காணியும் ஆக விளைநிலம் அரை-யெ இரண்டு மாவும் [*] கடவா[ய்*]ச்செரி ஆன தில்லைநாயகநல்லூர்ப்பால் ஸ்ரீசுந்தரசொழுவதிக்கு மெ[ம]ற்கு உத்தமசொழுவாயக்காலுக்குத்தெற்கு முதற்கண்-ணற்று³ முன்றாஞ்சதிரத்துத்திருந்தவனமாகக்கொண்ட கொல்லைநிலத்தினுக்கு எல்லை உடையார் தி-
- 9 ருச்சிறம்பலமுடையார் தெவதானம் எதிரிவிசொழந் [தி]ருந்தவனத்துக்கிழை⁴த்தி-ரும[டை]விளாகத்து மனை வானீளத்துக்கு கிழக்கும் உத்தமசொழுவாயக்காலுக்குத்-தெற்கும் விற்பான் கொல்லைக்கு மெற்கும் உடையார் திருச்சிறம்பலமுடை-

¹ Read வீர,² Read மஹீபால,³ Read மூன்.⁴ Read கீழை.

- யார் தெவதானம் நிச்சயவாசகன் திருநந்தவனத்துக்கு வடக்கும் [*] ஊர்ப்படி [நி]லம் இரண்டு மா-
- 10 வும் [*] வாச்சியன் மஹேஸ்வரன் திரண்டவான் குறங்கனா நாதவ-குரியப்பிரமமாராயன் பெரில் அன்னியநாமகரணத்தால் விலைகொண்ட விளைநிலம் அனாயெ இரண்டு மாவும் கொல்லேநிலம் இரண்டு மாவும் ஆக இவ்வூர்ப்படி நிலம் அனாயெ நாலு மாவும் [*] முன்னுடையாரைத்தவிர்ந்து¹ இறையினி ஆக ஆளுடையார் தெ[வ]தானம் பல
- 11 வரவையொடுக்கட்டி இந்நிலத்துக்குத்தண்ட நீபயித்த நிலஓபாதி தரஓபாதி மடக்கால் வந்த காசு ஊரிற்கழிக்கவும் [*] இந்நிலம் விலைகொண்ட வுரோணங்கள் கொயிலிலே ஒடுக்கவும் [*] திருநந்தவனக்குடிக[ள்] பெர் ஒன்றுக்கு நானொன்றுக்கு குறுணி நானாழி ஆக வந்த திருப்பள்ளித்தாமந்திருப்பூமண்ட[ப]த்துக்கு முதலாக அளக்கவும் [*]
- 12 இவர்கள் மற்றுள்ள திருநந்தவனக்குடிகள் செய்யற்குடிமைகள் செய்யாதொழியவும் [*] இப்படிக்கு திருமாளிகையிலே கல் வெட்டவும் [*] பெற வெணுமென்று வாளுவராயன் தான் நமக்குச்சொன்னமையில் இப்படி செய்யக்கடவதாகச்சொல்லி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்கூறு செய்வார்களக்குஞ்சொ[ன்]னெனும் [*] இப்ப-
- 13 டி செய்ய[ப்]பண்ணுவது [*] எழுதினன் திருமந்திரஜலை மீளவன்முலுவெந்தவெளான்² [*] இப்படி திருவாய் [டு]மாழிந்தருளிஊர் [*] இவை குருகுலராயன் எழுத்து [*] இவை களப்பாளராயன் எழுத்து [*] இவை [வ]யிராதராயன்³ எழுத்து [*] இவை மழவராயன் எழுத்து [*] இவை நக்[தி]யராய[ன்] எழுத்து [*] இவை அமரகொன் எழுத்து [*] இவை காடு[வெ]ட்டியெழுத்து [*] இவை பாண்டியராய[னெ]ழுத்து [*] இவை அனக[ர]ராயன் எழுத்து [||*]

TRANSLATION.

[The first sentence is identical with the beginning of No. 86 above.]

(Line 2.) By a single army (*he*) had the nose of the son of Vîra-Pândya cut off, gave the great city of Kûdal (*i.e.* Madhurâ) to Vikrama-Pândya, and returned. After this, (*he*) took the crowned head of Vîra-Pândya,⁴ who had started and faced (*him*) because (*he felt his*) disgrace.

(L. 3.) After having set up a pillar of victory at the end of the war, (*he*) raised the banner of victory and great heroism, together with the banner of liberality. On the one-hundred-and-eighteenth day of the eleventh year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamulududaiyâl on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttunga-Śôladêva, who, having taken Madurai, was pleased to take the crowned head of the Pândya,⁵—the following order was issued (*by the king*) and received.

(L. 4.) In order to supply clothing and food to the two attendants of the flower-garden of Kayilâyadêvan,—which Tiruppurambiyam-udaiyân⁶ Kayilâyadêvan⁷ *alias*

¹ Read தவிர்ந்து.

² Read முலுவெந்த.

³ Read வயிராதிராயன் in accordance with No. 86 above, text line 14, where we have வயிராயிராஜர்.

⁴ From No. 88 below, text line 4 f., it appears that this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pândya king, who thus publicly acknowledged his defeat. On previous occasions I explained the words *talai konda* by 'who cut off the head;' see above, pp. 21 and 43, and *Ep. Ind.* Vol. IV. p. 219.

⁵ See the preceding note.

⁶ Tiruppurambiyam is a village near Kumbhakôpam; see above, Vol. II. p. 381.

⁷ *I.e.* Kailâsadêva.

Vāluvarāyaṇ, a native of Dēvaṅgu[di] in Pāmbuṇi-kūṛṅgam, (a subdivision) of Śuttamali-vaḷanādu, had caused to be laid out as a flower-garden (which should furnish) the garlands to be placed on (the image of) Âḷudaiyâr,—(he) purchased from Uḷaiçeharāṇ Tiruchchirrambalam-udaiyân Poṇṇambalakkūttan¹ and Vārkkiaṇ Dēvaṇ Poṇṇambalakkūttan, (two) among the chief members of the assembly² of Perumbarrappuliyûr in Râjâdhirâja-vaḷanādu, land in the fourth square of the fifth *kannâru* to the west of the road of Śrî-Sundara-Śôḷa (and) to the south of the channel of Śrî-Śôḷakulasundarî in Mahîpâlakulakâlanallûr, a hamlet in the west of the village. The boundary of (this land is) to the east of the land of the seller, to the south of a water-course, to the west of the land purchased in the name of another³ and enjoyed by Puliyambūṇḍi-udaiyân, and to the north of the *Kannârru*-channel. One half (*vēli*), one twentieth and three eightieths of wet land enclosed in these four boundaries thus described, and one eighth of land (occupied by) the water-course in the north,—altogether, one half (*vēli*) and two twentieths of wet land.

(L. 8.) For the flower-garden (itself he) purchased dry land in the third square of the first *kannâru* to the west of the road of Śrî-Sundara-Śôḷa (and) to the south of the channel of Uttama-Śôḷa in Kaḍavâ[y]chchêri alias Tillainâyaganallûr. The boundary of (this land is) to the east of the side⁴ of the houses of the *Virumadaivilôgam*⁵ on the east of the flower-garden of Eḍirili-Śôḷaṇ, (which is) the temple property of the god Tiruchchirrambalam-udaiyâr, to the south of the channel of Uttama-Śôḷa, to the west of the dry land of the seller, and to the north of the flower-garden of Niechayavâsagaṇ, (which is) the temple property of the god Tiruchchirrambalam-udaiyâr. According to the village (accounts), two twentieths (*vēli*) of land.

(L. 10.) In the name of another, (*viz.*) in the name of Vâchchiyaṇ Mahêśvaraṇ Tirandavân Kuṛaṅgaṇ alias Râjasûrya-Brahmamârâyaṇ, (he) purchased (these) one half (*vēli*) and two twentieths of wet land⁶ and two twentieths (*vēli*) of dry land,⁷—altogether, according to (the accounts of) this village, one half (*vēli*) and four twentieths of land.

Having bought out the former owners and having added (this land) to the various plots (which are) the temple property of (the god) Âḷudaiyâr as tax-free (land),—the money that accrues from the second crop (according to) the land assessment (?) (and) the class assessment⁸ which (this village) has decided to levy from this land, has to be deducted from (the amount due by) the village. The documents of the sale of this land have to be deposited in the temple. The garlands amounting to one *kuruni* and four *nâli* (of flowers) per day for each of the attendants of the flower-garden have to be supplied in advance to the *Tiruppūmandupam*.⁹ These (attendants) shall not be bound to render the services rendered by the attendants of other flower-gardens. This has to be engraved (on) stone on the wall of the temple.

¹ This name means 'the dancer in the golden hall' and is synonymous with Naṭarâja, the deity of the Chidambaram temple; compare above, Vol. II. p. 253.

² *Parushai* is a corruption of the Sanskrit *parishad*; compare *Ep. Ind.* Vol. V. p. 43, note 2.

³ Compare No. 86 above, text line 6.

⁴ *Vaṅḷam* is perhaps the same as *vâl-vichehu*, 'the length of a house from the front to the back-door.'

⁵ See above, p. 24 and note 3.

⁶ According to text line 6, these $\frac{1}{2}$ and $\frac{3}{80}$ *vēli* of wet land were situated in Mahîpâlakulakâlanallûr.

⁷ These $\frac{2}{20}$ *vēli* of dry land were situated in Kaḍavâyachchêri; see text line 8.

⁸ Compare above, p. 213, note 2.

⁹ See *ibid.* note 3.

(L. 12.) "Vāluvarāyaṇ himself having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers to enter (*that land*) in the account (*book*)."¹

"Thus it should be caused to be done." Written by the royal secretary, Miṇavaṇ-Māvēndavēlāṇ.²

(L. 13.) "Thus (*the king*) was pleased to order by word of mouth." This (*is*) the signature of Kurukularāyaṇ. This (*is*) the signature of Kaḷappālarāyaṇ. This (*is*) the signature of Vayirādh[i]rāyaṇ. This (*is*) the signature of Maḷavarāyaṇ. This (*is*) the signature of Nandiyarāyaṇ. This (*is*) the signature of Amarakōṇ. This (*is*) the signature of Kāḍuvetti. This (*is*) the signature of Pāṇdiyarāyaṇ. This (*is*) the signature of Anagharāyaṇ.

No. 88.—INSCRIPTION AT SRIRANGAM.

This inscription (No. 66 of 1892) is engraved on the left of the entrance to the north wall of the fourth *prākāra* of the Rāṅganātha temple on the island of Śrīraṅgam near Trichinopoly. It is dated in the 19th year of Kulōttuṅga-Chōla III. on a day which corresponds to Tuesday, the 12th November A.D. 1196,³ and recorded an order of the king, the contents of which are lost.

TEXT.

- 1 ||—ஹஸி [உ] ஹஸி ஸ்ரீ[||*] புயல் வாய்த்து மண் வளர புலியாணையும் சக்-
கரமுஞ்செயல் வா[ய்]ந்த மதுதூலுஞ்செங்கொலுந்திசை நட[க்]க[க்]கொ[ற]மவ-
[து]ட[ன்] திரு மகிழக்கொடுங்கலி [டு]கட-
- 2 க்குளிர் வெண்குடைக்கற்பகாலம் படி கவிக்கக்கிரவந் குலமுடி கவித்து[த்]தரி யானை
விட்டாண்மை செய்[து] வடமன்ன[ரை]த்தறைப்படுத்தி [மு]ரிவாறக்கச்சி பு]-
க்[கு] மு[ழு]த[ரா]-
- 3 சையுந்திறை [க]வாந்து தண்டொ[ன்]றால் வழுகி மைந்தரை ⁴முக்க[ரி]ந்து ⁵தமிழ்-
மது[ரை]ர [டு]காண்டு வி[சு]மபாண்டியற்க்குக்கொடுத்து யிண்ட ⁶பீர் பரிபலத்தா-
லெடுத்து வனா டெட்டு-⁷
- 4 [ரி]லெதிரந்த ⁸விராபாண்டியரை முடித்தலை கொண்டமர் முடித்தவன் மடக்கொ-
டியை வெ[ளம்] எற்றித்திருவிழந்த தென்ன[வ]துஞ்சொலதும் ⁹வகைறஞ்சியரிய-
[ணையின்] ¹⁰கீழிருக்க அவ[ன்] முடி மெல-
- 5 டி வைத்துப்ப[டி] வழங்கி மு[டி] வழங்கி பா[ண்டி]யற்க்கு விடை கு[டு]த்து
கொடி வழங்கு வி[வ்வ]ற்க்கு கொ[ற்ற]வ[ர்] பெறு திரு வழங்கி [வி]ர-
கொளன் வி[ர]ல் தறித்து வெ[ணை] கொண்டு ¹¹வன்[கி]றஞ்ச[ப்ப]ராறிய
வாழ்வருளி-
- 6 [ப்பரி]கலத்திலமு[த]னித்துப்பருகி[வ]பதியென்னுந்திருநா[ம்]ம் ப[ரி]த்த பாண்டியற்-
[டு]ருடு[நதி]யமும் ப[ரி]சட்டமுமிலங்கும[ணி]க்கலனும் [க்]ல[கி] ¹²தியாகவீரக்கொடி-
யெடுத்து [வ]ர[ரை]க வீரக்கழல் கட்டித்திக்[டு]கெட்டுமெ-

¹ Compare above, p. 213, note 4.

² See *Ep. Ind.* Vol. IV. p. 219, No. 17.

³ No. 170 of 1902 reads தமிழ்.

⁴ Read தெட்டு.

⁵ Read வீர.

⁶ Read கீழி.

⁷ Compare *ibid.* note 6.

⁸ Read மூக்க.

⁹ Read மீண்ட.

¹⁰ No. 170 of 1902 reads வந்திறைஞ்சி.

¹¹ Read கண்டு.

¹² Instead of the passage beginning with தியாக and ending with புகழெறிப்ப, No. 170 of 1902 reads:—
ஈழத்தாந் முடி வாழ வாழத்தாளிணை சூட்டி.

- 7 வல் கெட்ப்ப சக்கரவெற்றில் புகழெழிற்பச்செம்பொந் வீர[வி]ஓ ஹாஸனத்துப்புலன-
முழுதுடையாரொடும் ¹ வீற்றிருந்தருளிய கொப்பரகெசரிபன்மரான திரமுவைச்-
சக்கரவர்த்திக[ள் மதுரை] கொண்-
- 8 0 பாண்டியன் முடித்தலை கொண்டருளிய[ய] ஸ்ரீகுலொத்து[ங்]கசொழிவெற்கு யா-
ண்டு யிக ஆவது வுழிகநாயற்று அபரபகூத்து பஞ்சமியஞ்செவ்வாய்க்கிழமைபும்
பெற்ற பூசத்து [நா]ள் வுலா-
- 9 ஐஞ்செய்தருளின திருமுசு[ப்]படி ||— ணதக் கெசுரொகுகிழ்-ராணதூணவஹார-
காரண[²] ஸ்ரீஹி³ரஹகாயலு³ ஸாஸக³ ஸாஸக³ வா³ ||— நம் வறியிவாற்க்கு
நம் குறைபற்றில் பூ³

TRANSLATION.

(Line 1.) (*Obeisance to*) Hari (*i.e.* Vishnu) ! Hail ! Prosperity ! (*The king*) put on the crown of the race of the Sun, while clouds were abundant and (*hence*) the land was fertile ; while the commands (*sealed with the crest*) of the tiger, the discus, the rules of Manu, (*by*) which (*good*) conduct prospered, and the sceptre ruled (*every*) region ; while the goddess of Fortune rejoiced (*to be united*) with the king ; while the cruel Kali (*age*) perished ; (*and*) while the cool white parasol (*of the king*) overshadowed the earth to the end of the world.

(L. 2.) (*He*) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Ka che hi when (*his*) anger abated, and levied tribute from the whole (*northern*) region.

(L. 3.) By a single army (*he*) cut off the nose of the son of the Valudi (*i.e.* the Pândya king), took the Madurai of the Tamil (*country*) and gave (*it*) to Vikrama-Pândya. (*He*) took the crowned head of Vîra-Pândya,⁴ who, after (*the Chôla king*) had returned, started because (*he felt his*) disgrace and faced (*him*) at Nettiûr. (*He*) put an end to the war and caused his (*viz.* the Pândya's) young wife to enter (*his*) harem (?).⁵

(L. 4.) When the Tennavan (*i.e.* the Pândya king), who had lost (*his*) fortune, and the Sêralan (*i.e.* the Chêra king) came (*to the Chôla king*), bowed (*to him*) and sat down at the foot of (*his*) throne, (*he*) placed (*his*) feet on the crown of the former, granted (*him*) land, granted (*him*) a crown, and gave the Pândya permission (*to go*) ; and to the Villavan (*i.e.* the Chêra king), who (*formerly had*) distributed crores, (*he*) granted a fortune which (*other*) kings could not obtain.

(L. 5.) (*He*) cut off a finger of Vîra-Kêraja and saw (*his*) back (*i.e.* put him to flight) ; (*but*), when (*the latter*) came and bowed (*to him*), (*he*) bestowed riches (*on him*) in public⁶ and gave (*him*) to eat from the (*royal*) plates.

(L. 6.) To the Pândya who bore the glorious name of ' chief of the family of the Sun ' (*he*) granted great treasures, robes, and vessels (*set with*) brilliant jewels. (*He*) raised the banner of liberality and heroism and put on the *vâgar*⁷ (garland) (*and*) the ankle-rings of heroes. The eight quarters obeyed (*his*) orders, (*and his*) fame shone on the mountain surrounding (*the earth*).⁸

¹ Read வீற்றி.

² Read ஸாஸகம்.

³ The remainder of the inscription is lost.

⁴ See above, p. 215, note 4.

⁵ The word *vêlam* is not found in the dictionaries. It is perhaps connected with *vêl*, ' Kâma, desire, lust.'

⁶ Literally, ' so that the (whole) earth knew (it).

⁷ The tree *Mimosa flexuosa*. Garlands of the flowers of this tree are worn by conquerors.

⁸ Instead of the two last sentences, No. 170 of 1902 has :—“(He) placed (his) pair of feet—may (they) prosper long !—(on) the crown of the king of Îlam.”

(L. 7.) In the 19th year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḍudaiyâr on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôladêva, who, having taken Madurai, was pleased to take the crowned head of the Pândya,¹— on the day of Pushya, which corresponded to a Tuesday and to the fifth *tîthi* of the second fortnight of the month Vriśchika,— the following order was issued (*by the king*).

(L. 9.) This (*is*) the everlasting great order of the holy Śrîraṅganâtha (*who is*) the cause² of the creation, protection and destruction of the three worlds.³

To our revenue officers⁴

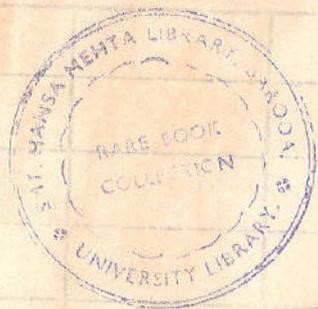
¹ See above, p. 215, note 4.

² *Kâraṇam* is meant for *kâraṇasya*, which would, however, offend against the metre.

³ In this Sanskrit verse the king's order is represented as emanating from the god of Śrîraṅgam himself.

⁴ See above, p. 44, note 10.

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