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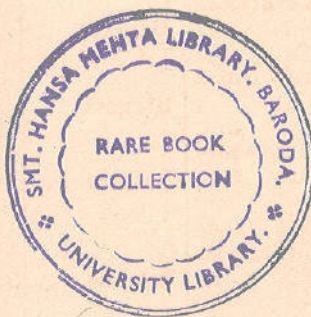
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				Western India.	Southern India.	Northern India.
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II	REPORT ON THE ANTIQUITIES OF KATHIAWAR AND KACH	Burgess ..	1876	II
III	REPORT ON THE ANTIQUITIES OF THE BIDAR AND AURANGABAD DISTRICTS	Burgess ..	1878	III
IV	THE BUDDHIST CAVES AND THEIR INSCRIP- TIONS	Burgess ..	1883	IV
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X	DITTO KOLAR DISTRICT	Do. ..	Do.
XI	DITTO CHITALDRUG DISTRICT	Do. ..	Do.
XII	DITTO TUMKUR DISTRICT	Do. ..	Do.

ARCHÆOLOGICAL SURVEY OF INDIA.

SOUTH-INDIAN INSCRIPTIONS.

TAMIL INSCRIPTIONS

OF

RAJARAJA, RAJENDRA-CHOLA, AND OTHERS

IN THE

RAJARAJESVARA TEMPLE AT TANJAVUR.

EDITED AND TRANSLATED

BY

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥

ॐ नमो भगवते वासुदेवाय ॥ २ ॥

ॐ नमो भगवते वासुदेवाय ॥ ३ ॥

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ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

ॐ नमो भगवते वासुदेवाय ॥ ९ ॥

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PART III.

SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

I.—ADDITIONAL INSCRIPTIONS IN THE TANJAVUR TEMPLE.

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

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

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

TEXT.

[1.] [ஹ்ஷி ஸ்ரீ || திரும[க]ள் பொலப்பெருநிலச்செவ்வி[யு]ந்தனக்[டு]கயுரிமை பூண்ட-
மை ²மனக்கொ[ர]ளக்க[ர]ந்தன[ர]ச்சாலை கலமறுத்தரு[ளி] வெங்கைநாடுங்கங்கபா-
டியுதுளம்பபாடியுந்தடிக்கைபாடியுங்குடமலைநாடுங்கொல்வமுங்கவி[ங்]கமும் எண்டிசை
புழை தா ஈழமண்டலமும் இரட்டபாடி எழரை இலக்கமுந்[தி]ண்டிமல் வென்-
[மி]த்தண்டாற்கொண்ட தன்னெ[ழி]ல் வளநுழியுளெல்லாயா[ன்]டுந்தொழுதக
[வி]ளங்கும் யாண்டெ செழியரைத்[தெ]சு கொள் கொரா[ஜ]கெலரிவழி-
[ஸ்ரீ]ராஜராஜதேவர்க்கு யாண்டு இருபத்[டு]தான்பதாவது வரை [உ]டையார்
ஸ்ரீராஜராஜதேவர்க்கு உடையார்க்குத்[தி]ரு[வி]ளக்கு[க்]கு உடையார் ஸ்ரீராஜராஜ-
தேவர் குடுத்த கால்மாட்டி[யு]ங்குடுத்தார் குடுத்த [க]ர[ம்]மாட்டி[யு]ங்கா-
[சு கு]டுத்த முதலான கால்[மா]ட்டி[யு]மும் [தி]ரு[வி]ளக்குக்கு நெய் அ[ள]க்கக்-
கடவ[ர்]களாக இடை[ய]ர் வழி திரு[வி]ளக்கு ஒன்மீனுக்கு ஆடு தொண்-
னாற்றா[ரு]கவும் பசு [நா]ற்பத்தெட்டாகவும் எருமை ப[தி]நாறாகவும் இவை-
யிற்று-

[2.] க்[கு] ப[சு]வின க[ன்]று[ம்] எருதும் [ப]சுச்சார்த்திக்குடுத்தன ப[சு]வாகவும் ஆட்-
டுக்குட்டியுங்கிடாயும் ஆடு சார்த்திக்குடுத்தன ஆடா[க]வும் எருமைக்கன்[று]ங்கி-

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

² I have now changed the transcription of மனக்கொள from மனக்கொள into மனக்கொள், because the *saṁdhi* after மன shows the whole to be a compound substantive, while the infinitive கொள would require the accusative மனம் before it. An inscription of the 14th year at Mēlpāḍi near Tiruvallam in the North Arcot district adds கருதி after மனக்கொள்; மனக்கொளக்கருதி means "having formed the belief."

டாவும் எருமை சார்த்திக்குத்தன எருமைய[ர]கவும் மாட்டுத்து மாடு கொ-
ண்ட இடையரும் இவர்க[ள்] உறவுமுறையாய் அடைகுடிகளானாரும் இவர்கள்
அடைகுடிகளுந்திருவிளக்கு ஒன்றினுக்கு ஆடவல்லநால் நிசதம் நெய் உழக்கா-
கத்தாங்களுந்தங்கள் வ[ழைத்]தாரும் உந்நாடிகுவத் உடையார் பண்டாரத்தெ
நெய் அள[க்]கக்கடவர்க[ளாக] கல்லில் வெ[டி]டினபடி ||— [க*] உடைய[ர]ர்
ஸ்ரீராமஜநாஜபெவர் குடுத்த கால்மாட்டில் திருவிளக்குக்கு அடுத்தபடி [உ*]
தஞ்சாவூர்[ப்]பு[ற]ம்படி [மாந்]வ[ழைத்]தெருவில் இருக்கும் இடை[ட]யன் [சூ]ற்றி
பாக்கரதுக்கு அடுத்த [பசு நா]ற்பத்தெ[டி]னான் திருவிளக்கு ஒன்றினுக்கு இவன்
[க]ரதும் இவன் [அ]டைகுடி இவன் உடன் பிறந்த [சூ]ற்றி நாம[ண]னும்
சூற்றி [சீரா]ளதும் சிற்றப்பன் ம[க]ன் செ[சா]லை குரவ[தும்] வட[க]னாக்கு-
ன்மக்கூற்றமா[ன] உத்[துங்க]துங்கவளநாட்டு பழு[வூர்] இருக்கும் இடை[ட]-

[3.]

TRANSLATION.

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

¹ See page 241, note 1.

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

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

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

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



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

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

3. From forty-eight cows, which were assigned to the shepherd Śūrri Pâkkaran (*i.e.*, Bhâskara), who resides in the [Gândha]rva Street within the limits¹ of Tañjâvûr,—he himself and his relations, (*viz.*) his uterine brothers [Śūrri] Nâra[n]an (*i.e.*, Nârâyana) and Śūrri [Śîrâ]lan,² and (*his*) uncle's son [Śô]lai Kuravan,³ [the shepherd] who resides at Paṛu[vûr] in Vadakarai-Kunra-kûrram, *alias* Ut[tuṅga]tuṅga-valanâḍu, [have to supply] for one sacred lamp

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

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

TEXT.

[1.] [ஸுவீ ஸ்ரீ] [||*] உடையார் [ஸ்ரீ]ராஜராஜதேவர குடுத்த கால்மாட்டிலுங்குடுத்தார் குடுத்த கால்ம[ர]ட்டிலுங்காகும் அக்கமுங்குடுத்து முதலான கால்மாட்டிலுந்திருவிளக்குக்கு அடுத்தபடி கல்லில் வெட்டின [க*] தஞ்சாவூர்ப்புறம்[ப]டி மாநிலத்தெருவில் இருக்கும் இடைய[ன்] வி [உ]டையார் ஸ்ரீராஜராஜதேவர குடுத்த [க]ால்மாட்டில் அடுத்த

[2.] [ஆடு அ[அ]பத்தொன்பதும் பெருந்தரம் [உத்]தாங்குடையான் கொ[ளவி]கிவிடங்குளை [வி]ல்லவ[மு]வெந்தவெளான் தன்னை உடையார் ஸ்ரீராஜராஜதேவர கொழிப்பொரில் [ஊ]த்தை அட்டாமல் என்று கடவ திருவிளக்குக்கு வைத்த[காகில் குடுத்த காக ஒன்பதினும் க[ாக ஒன்றினுக்கு ஆடு மூன்றாக]⁵ [தொண்ணூற்றினால் கி]-

[3.]

TRANSLATION.

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

¹ See page 124, note 2.

² This person is evidently called after Śîrâḍadêvar, one of the characters of the *Periyapurāṇam*; see page 172, note 2.

³ This is the Tamil form of *gurava*, which occurs in Sanskrit inscriptions instead of *guru*; see *Ind. Ant.*, Vol. XIV, p. 140, note 4, and Vol. XV, p. 304; *Epigraphia Indica*, Vol. II, p. 161. The word *gurava* must be derived from *guravah*, the honorific plural of *guru*, which was popularly mistaken for a singular.

⁴ This number of ewes was required for each lamp according to No. 63, paragraph 1.

⁵ This break may have to be filled up by வந்த ஆடு இருபத்தெழும் ஆக ஆடு.

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

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

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

This inscription records an order of king Rājarājadēva, by which he assigned a daily allowance of paddy to each of forty-eight persons, whom he had appointed before the 29th year of his reign, in order to recite the *Tiruppadiyam* in the temple, and to two persons who had to accompany the others on drums. This statement is of considerable importance for the history of Tamil literature⁷ as an unmistakable proof of the existence of the Śaiva hymns which go by the name of *padigam* or *padiyam*, and which are collected in the *Dēvāram*, in the time of Rājarāja. The names of the fifty incumbents serve to corroborate this identification of the *Tiruppadiyam* with the *Dēvāram*, as part of them are derived from the names of the three authors of the *Dēvāram*,⁸ *viz.*, Tirunāṇaśambandaṇ (paragraph 7) or Śambandaṇ (10, 22, 34, 38, 42), Tirunāvukkaraiyaṇ⁹ (6, 12, 14, 19, 28, 43, 45), and Nambi-Ārūraṇ (41, 44) or Ārūraṇ (19, 22). The name of two other incumbents, Śīrālaṇ (13, 15),¹⁰ is derived from Śīrāladēvar, one of the sixty-three Śaiva devotees, who is referred to in No. 43, paragraph 19. A number of other names pre-supposes the existence of certain Śaiva temples which, without exception, are mentioned in the *Periyapurāṇam*. Among these are the temples at Tiruvāñjiyam (2), Ārūr (8) or Śrī-Ārūr (21),

¹ According to No. 6, paragraphs 15 and 20, and No. 24, paragraph 3, one *akkam* is $\frac{1}{12}$ *kāṣu*.

² See page 141, note 1.

³ According to the introduction of the *Periyapurāṇam*, Vi

divi

daṅgaṇ was the name of the son of the mythical Chōla king Manu, to whom reference is made on page 154 of this volume.

⁴ This translation of [செ]ந்த அட்டாமல் is purely tentative.

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

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

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

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

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

¹⁰ Compare page 251, note 2.

Tiruvâymûr (30), Maraikkâdu (41) or Tirumaraikkâ[du] (17), Aiyâru (46), and perhaps Tiruvidaimarudûr (51). The name Venkâdan (16, 27, 29, 36, 40) is derived from Venkâdu or Tiruvenkâdu, after which the mother of the saint Śrīlādēvar was called Tiruvenkâtṭu-Naṅgai.¹ The god at Chidambaram is alluded to by the names Ambalavan (11), Ambalattâdi (4, 47), Ambalakkūttan (18), Kūttan (20, 26, 29, 31, 49), Tillaikkūttan (49), Tillaikkaraisu (33), and Eduttapâdam (9, 24, 32).

The name Tiruvenāval (3) is identical with *tiru-ven-nāval*, “the sacred white *jambū* tree” in the Śaiva temple on the island of Śrīraṅgam near Trichinopoly. This temple is now called Jambukêśvara, Tiruvānaikkāval² or (by the Post Office) Tiruvānaikkōyil. The first of these three names means “(the image of) Īśvara (*i.e.*, Śiva) (under) the *jambū* (tree),” and the two others are corruptions of the ancient name of the locality, *viz.*, Tiruvānaikkā, “the sacred elephant-grove.” The full designation of the god, as used in the Jambukêśvara inscriptions, is “the lord of the sacred elephant-grove (Tiruvānaikkā), *alias* the lord of the three worlds, who is pleased to reside gladly under the shade of the sacred white *jambū* tree (*tiru-ven-nāval*).” This name and the modern name Jambukêśvara refer to an ancient legend, which is thus narrated in the *Periyapurāṇam* (p. 239 of the Madras edition of 1888):—“In a grove near the Chandratīrtha (*i.e.*, the Moon-tank) in the Chōḷa country, a *linga* of Śiva made its appearance under a white *jambū* tree (*ven-nāval*). This was daily worshipped by a white elephant. Therefore the place received the name of “the sacred elephant-grove” (Tiruvānaikkā). Over the *linga*, a spider constructed a canopy, in order to prevent dry leaves from dropping on the *linga*. When the elephant saw the cobwebs, he tore them down, because he considered them out of place. The spider became angry, crawled into the trunk of the elephant and bit it. The animal dashed its trunk on the ground and died. So did the spider. In due course, the spider was reborn as the son of the Chōḷa king Śubhadēva and of his queen Kamalavati. The boy received the name Kô-Śeṅgaṇṇān³ and inherited his father’s kingdom. He possessed the faculty of remembering his former births and constructed a temple of Śiva near the white *jambū* tree in the sacred elephant-grove, where he, as a spider, had formerly worshipped the *linga*.” A distinct allusion to this legend occurs in a Jambukêśvara inscription of the Pāṇḍya king Kô-Māra-varman, *alias* Kulaśêkharadēva, which mentions “the sacred street called after (the god) who transformed a spider into a Chōḷa (king).”⁴ That the legend, and the Jambukêśvara temple itself, was in existence in about A.D. 1000, may be concluded from the subjoined inscription, in which the word *tiruve[n]nāval* forms part of the name of one of the donees.

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

TEXT.

[1.] ஸ்ரீ ஸ்ரீ [||*] திருமகள் பொலப்பருகிலச்செல்வ[யு]த்தனக்கெய[ரி]மை ஸ்ரீ[ண்]-
டமை மனக்கொ[ள்]க்காந்த[னா]ர்ச்சாலை கலமறுத்தரு[ளி] வெங்கை[நா]டு[ந்]கங்க-
பாடியுத்த[டி]கைப[ா]டியும் துள[ம்]ப[ா]டிய[ங்கு]டமலைநாடுக்கொல்லமுங்க[வி]ந்[க]-

¹ See No. 43, paragraph 16. Tiruvenkâdu is in the Śīrāri (Shiyali) tālūqa of the Tanjore district.

² The form Ānaikkāval occurs in the *Vikīrama-Sōpan-Uḷa*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.

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

⁴ சிலத்தியைச்சொழனாக்கி ஆன திருத்தெருவு.

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

- மும் முரட்டெழில் சிங்களர் ஈழம[ண்]டலமு[ம்] இரட்டபாடி எழரை இலக்க-
மும் முன்னீர்ப்பழந்திவு [ப]ன்னீராயிரமுந்தி[ண்]டிம[ல்] வென்றி[த்]த-
- [2.] ண்டாற்கொண்ட [த]ன்னெழில் வள[ரு]ழியுளெல்லாயா[ண்]டுந்தொழுதக விளங்கும்
யாண்டெ செழியரைத்தெசு [கொள்] கொராஜகெஸுரிவ[ஜி-6]ரான ஸ்ரீராஜராஜ-
[உ]வர்க்கு யாண்டு இருபத்தொன்பதாவது வரை உடைய[ய]ர் ஸ்ரீராஜராஜேஸ்வர
உடையார்க்குத்[திருப்பதியம் விண்ணப்]பஞ்செய்ய உடையார் ஸ்ரீராஜராஜேவர்
குடுத்த பிட[ர]ார்கள் நாற்பத்தெண்மரும் இவர்க[ளி]லெ [நி]லையாய் உடுக்கை
வாசிப்பா-
- [3.] ன் [ஒரு]வனும் இவர்களிலெ நிலையாய்க்கொட்டிமுத்த[ன]ம் வாசிப்பான் ஒருவனும்
ஆக ஐம்பதின்மர்க்குப்பெரால் நிசதம் நெல்லு முக்குறு[ணி நில]ந்தமாய் ராஜ-
கெஸுரியொடொக்கும் ஆடவ[ல்லானென்]னும் மாக்கால[ர]ல் உ[டை]யார் உள்-
னார்ப்ப[ண்]டா[ரத்]தெய் பெறவும் இவர்க[ளி]லெ செ[த்]தார்க்கும் அனாதெசம்
பொனார்க்கு[ந்]தலைமாறு அவ்வவர்க்கு அடுத்த முறை கடவார் அந்நெல்லுப்பெ-
ற்று[த்]திருப்பதியம் விண்-
- [4.] [ண]ப்பஞ்செ[ய்]யவும் அவ்வவர்க்கு அடுத்த முறை கடவார் தாந்தாம் யொமுந்
அ[வ்]லாது விடில் யொமுரா[யி]ருப்ப[ா]ரை ஆனிட்டெத்திருப்ப[தி]யம் விண்ணப்-
பஞ்செய்வித்து அந்நெல்லுப்பெறவும் அவ்வவர்க்கு அடுத்த முறை கடவாரின்நி-
யொழி[யி]ல் அந்த [நியா]யத்தாரொ யொமுரா[யி]ருப்பா[ர]ா[த்]திருப்பதியம்
விண்[ண]ப்பஞ்செய்ய இட்டு இட்ட அவனெ அவ்வவர் பெறும்படி நெல்லுப்-
பெ[று]வும் ஆக இப்படி [உ]டையார் ஸ்ரீரா-
- [5.] ஜ[ரா]ஜ[உ]வர் [திருவாய்] மொழிந்தருளினபடி கல்லில் வெட்டியது ||— [க*]
பாலன் திருவாஞ்சி[ய]த்தடிகள[ரான] ராஜராஜப்பிச்சனான ¹வதாஸிவனுக்கு நிசதம்
நெல்லு முக்குறுணி ||— [உ*] திருவெனாவல் செம்பொற்சா[தி]யா[ன] டகதி-
ண[ரெ]ர[வி]டங்க[ப்]பிச்சனான ஞானாஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—
[ந*] பட்டாலகன் [அம்]பலத்தாடியான ²கொடூஸிவனுக்கு நிச[த்]ம் நெல்லு
முக்குறுணி ||— [ச*] பட்டாலகன் சீருடை[க்க]ழலான
- [6.] [ப-ஒ]வ[ஸி]வனுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [ரு*] பொற்சுவான்
திருநாவுக்கரையான ப-ஒவ[ஸி]வனுக்கு நிசதம் நெல்லு முக்குறுணி ||—
[சு*] மா[தெ]வன் திருநானசம்பந்தனான ஞானாஸிவனுக்கு நிச[த்]ம் நெல்லு
முக்குறுணி ||— [எ*] கயிலாயன் ஆரூரான யஜ்ஞ[ஸி]வனுக்கு [நி]சதம் நெ-
ல்லு மு[க்கு]றுணி ||— [அ*] செட்டி எடுத்தப[ர]தமா[ன] ³கவாஸிவனுக்கு
நிசதம் நெல்லு மு[க்கு]றுணி ||— [சு*] இராமன் சம்பந்தனான ஸக்ய[ஸி]வ-
னுக்கு நிசதம் நெல்-
- [7.] லு முக்குறுணி ||— [யெ*] அம்ப[ல]வன் [ப]க்த[ர்]க[ள்] . . . [ட]னான
வாஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யெ*] கம்ப[ன்] திருநாவுக்க-
ரையான ⁴வதாஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யெ*] கக்-
கன் சீரானான வாஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யெ*]
[அ]ப்பி [திருநாவுக்கரையான] நெடூஸிவனுக்கு நிசதம் நெல்லு முக்குறுணி
||— [யெ*] சிவக்கொ[ழு]ந்து சீரானான யஜ்ஞ[ஸி]வனுக்.
- [8.] கு நிசதம் நெல்லு முக்குறுணி ||— [யெ*] ஜஞ்னா[ற்று]வன் வெண்காடனான
ஸக்ய[ஸி]வனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [யெ*] அரையன் அ[ணு]-
க்கனான திருமறைக்க[ர] . . . [னான] யஜ்ஞ[ஸி]வனுக்கு நிசதம் நெல்லு
முக்குறுணி ||— [யெ*] அரையன் அம்ப[ல]க்க[த்]தனான ⁴ஓ[மா]ர[ஸி]வனுக்கு

¹ Read ஸதாஸிவ.³ Read ஸதாஸிவ.² Read கவாஸிவ.⁴ Read ஓகார.

- நிசதம் நெல்லு முக்குறுணி ||— [ய௮*] ஆரூரன் திருநாவுக்கரை[ய]னான
 ஞானசரிவனுக்கு நிசதம் நெ-
- [9.] ல்லு முக்குறுணி ||— [ய௯*] கூத்தன் மழலைச்சிலம்ப[ா]ன வ-ஓஸ்ரிவனுக்கு
 நிசதம் நெல்லு முக்குறுணி ||— [௨௦*] ஐஞ்ஞாற்றுவன் சீய[ா]ரூரான த[தூ]-
 [ரா*]ஷ[ரி]வனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [௨௧*] [சம்ப]ந[த]ன்
 ஆரூரான வாரீசரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [௨௨*]
 அரையன் பிச்சு[ன] யஜ்ஞேசரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—
 [௨௩*] கா[ஸ்ய]வ[த] எடுத்த[பா]தப்பிச்சுன உரூ[ர]சரிவனுக்கு [நி]சதம்
- [10.] நெல்லு முக்குறுணி ||— [௨௪*] ஸு[ஸ]வ[ஸ]ண[த] [ஆ]ச்சுன யஜ்ஞேசரிவனுக்கு
 நிசதம் நெல்லு முக்குறுணி ||— [௨௫*] கூத்தன் அமரஹஜ[த] ஆன
 ஸத்ய[ரி]வனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [௨௬*] . . . வெண்-
 [க]ர[ட]னான கடு[வ]ர[ா]சரி[வ]னுக்கு நிசதம் நெல்லு முக்குறுணி ||— [௨௭*]
 மாதெவன் திருநாவுக்கரை[ய]னான விஜயநகர[ரி]வனுக்கு நிசதம் நெல்லு முக்குறு-
 ணி ||— [௨௮*] கூத்த[ன்] வெண்காட[ன]ன உரூ[ர]சரிவனுக்கு நிசதம்
- [11.] நெல்லு முக்குறுணி ||— [௨௯*] ஐஞ்ஞாற்றுவன் திரு[வா]ய[மு]ரான கடு[வா]-
 [ர]சரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [௩௦*] திருமலை கூத்த[ன]-
 ன வாரீசரிவனுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [௩௧*] ஐஞ்ஞாற்றுவன்
 எடுத்தபாதமான யஜ்ஞேசரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—
 [௩௨*] அரையன் தில்லைக்கரைசான வ-ஓஸ்ரி[வ]னுக்கு நிசதம் நெல்லு முக்-
 குறுணி ||— [௩௩*] கா[னி] சம்ப[ந]த[ன]ன யஜ்ஞேசரி[வ]னுக்கு நிசதம் நெல்-
 லு முக்குறுணி ||— [௩௪*] கா[ப]ர-
- [12.] விகவாஸியான ஞா[ந]சரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [௩௫*] வெ[வ]-
 ண்காடன் நெய்[ரி]வ[ா]ய[மா]ன உரூ[ர]சரிவனுக்கு நிசதம் நெல்லு முக்குறுணி
 ||— [௩௬*] சிவனனந்த[ன]ன யோம[ரி]வனுக்கு நிசதம் நெல்லு முக்குறுணி
 ||— [௩௭*] சிவ[க்]கா[மு]ந்[து] சம்பந்த[ன]ன கடு[வா]ர[ரி]வனுக்கு நிசதம்
 நெல்லு முக்குறுணி ||— [௩௮*] இராமன் கணவ[தி]யான ஞானசரிவனுக்கு
 நிசதம் நெல்லு முக்குறுணி ||— [௩௯*] பிச்சன் வெ[ண்]காட[ன]ன
 கடு[வ]ர[ரி]-
- [13.] வனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [௪௦*] மறைக்காடன் நம்பி ஆரூ-
 னான ஞான[ரி]வனுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [௪௧*] சொ-
 [ம]ன் சம்பந்த[ன]ன ஞா[ந]சரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||— [௪௨*]
 சத்தி திருநாவுக்கரையான [ா]ஸ[ரி]வனுக்கு [நி]சதம் நெல்லு முக்-
 குறுணி ||— [௪௩*] பெ[ர]ந்[சுவா]ன் நம்பி[யா]ரூரான யஜ்ஞேசரிவனுக்கு நிச-
 தம் நெல்லு முக்குறுணி ||— [௪௪*] ஆச்சன் திருநாவுக்[ரைய]னான
 நெய்[ரி]வனுக்கு நிசதம்
- [14.] நெல்லு முக்குறுணி ||— [௪௫*] ஐயாறன் பெண்ணொர்பாகனான துடி[ய]சரி[வ]-
 னுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [௪௬*] ராஜாதி[த] அம்பலத்தா-
 டியான சரிவா[ரி]வனுக்கு [நி]சதம் நெல்லு முக்குறுணி ||— [௪௭*] செ[ல்வ]-
 ன் க[ண்]வதி தெ[ம்]ப[ன]ன யஜ்ஞேசரிவனுக்கு நிசதம் நெல்லு முக்குறுணி ||—
 [௪௮*] கூத்த[ன்] தில்லைக்கரைசான ஞானசரிவனுக்கு நிசதம் நெல்லு முக்-
 குறுணி ||— [௪௯*] உடுக்கை வாசிக்கும் [ெ]தைகொம்புறத்து [த]த்ய[ரி]வி-
- [15.] து[த] மகன் ஸு[ஸ]வ[ஸ]ண[த] [ஆ] . ஸவிடங்கஉடுக்கைவிஜயநகர[ரி]வனுக்கு
 நிசதம் நெல்லு முக்குறுணி ||— [௫௦*] கொட்டிமத்த[ன்]ம்
 வாசிக்குங்குணப்புக[ம்] மருதனான சரிவா[ரி]வனுக்கு நிசதம் நெல்லு முக்-
 குறுணி ||— [௫௧*]

TRANSLATION.

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

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

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

4. To Paṭṭâlagan⁶ [Am]balattâdi,⁷ *alias* Manôtma-Śivan,⁸ three *kurunî* of paddy per day.

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

6. To Porchuvaran Tirunâvukkaraiyan, *alias* Pârva-Śivan, three *kurunî* of paddy per day.

¹ உடுக்கை corresponds to the Sanskrit *hudakkâ*.

² மத்தளம் is derived from the Sanskrit *mardala*.

³ அனுதேசம் is evidently a vulgar corruption of the Sanskrit *anyadêśa*.

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

⁵ *I.e.*, "the devotee of Tiruvâñjiyam." This Śaiva shrine is mentioned in the *Periyapurâṇam* as Vâñjiyam, and is now called Śrîvâñchiyam. It is situated in the Nannilam tālluqa of the Tanjore district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 276.

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

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

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

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

7. To Mâdêvan (*i.e.*, Mahâdêva) Tirunânaśambandan, *alias* Nâna-Śivan, three *kuruni* of paddy per day.

8. To Kayilâyan (*i.e.*, Kailâsa) Ârûr, *alias* Dharma-Śivan, three *kuruni* of paddy per day.

9. To [Śet]ti Eduttap[âdam],¹ *alias* Kavacha-Śivan, three *kuruni* of paddy per day.

10. To Irâman (*i.e.*, Râma) Śambandan, *alias* Satya-Śivan, three *kuruni* of paddy per day.

11. To Amba[la]van-[Pa]t[ta]rga[l]² *alias* Vâma-Śivan, three *kuruni* of paddy per day.

12. To Kam[b]an Tirunâvukkaraiyan, *alias* Sadâśivan, three *kuruni* of paddy per day.

13. To Nakkan (*i.e.*, Nagna) Śirâlan, *alias* Vâma-Śivan, three *kuruni* of paddy per day.

14. To [A]ppi Tirunâvukkaraiyan, *alias* Nêtra-Śivan, three *kuruni* of paddy per day.

15. To Śivakko[ru]ndu³ Śirâlan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.

16. To Aiññûrruvan Venkâdan, *alias* Satya-Śivan, three *kuruni* of paddy per day.

17. To Araiyan A[nu]kkan, *alias* Tirumaraikkâ [*alias* Dharma-Śi]van, three *kuruni* of paddy per day.

18. To Araiyan Am[bala]kkûttan,⁴ *alias* Ôm[kâ]ra-Śivan, three *kuruni* of paddy per day.

19. To Ârûran Tirunâvukkaraiyan, *alias* Nâna-Śivan, three *kuruni* of paddy per day.

20. To Kûttan⁵ Maralaichchilam[b]u, *alias* Pârva-Śivan, three *kuruni* of paddy per day.

21. To Aiññûrruvan Śiy[â]rûr,⁶ *alias* Ta[tpâru]sha-Śivan, three *kuruni* of paddy per day.

22. To [Śamba]ndan Ârûran, *alias* Vâma-Śivan, three *kuruni* of paddy per day.

23. To Araiyan Pich[chan], *alias* Dharma-Śivan, three *kuruni* of paddy per day.

24. To Kâ[śyap]an Edutta[pâ]da-Pichchan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.

25. To Subrahmanyam [Â]chchan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.

26. To Kûttan Amarabhujamgan, *alias* Satya-Śivan, three *kuruni* of paddy per day.

27. To Venkâdan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.

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

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

³ *I.e.*, "the sprout of Śiva."

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

⁵ This is the same as Ambalakkûttan in paragraph 18.

⁶ This and Śrîyârûr (in the first verse quoted on p. 153) are Tamil forms of Śrî-Ârûr, *i.e.*, Ârûr (paragraph 8 of the present inscription) or Tiruvârûr in the Negapatam tâlluqa of the Tanjore district.

28. To Mâdêvan Tirunâvukkaraiyan, *alias* Vijñâna-Śivan, three *kuruni* of paddy per day.
29. To Kûttan Venkâḍan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
30. To Aiññâruvan Tiru[vâ]y[mû]r,¹ *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
31. To Tirumalai Kûttan, *alias* Vâma-Śivan, three *kuruni* of paddy per day.
32. To Aiññâruvan Eduttapâdam, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
33. To Araiyan Tillaikkaraiśu,² *alias* Pârva-Śivan, three *kuruni* of paddy per day.
34. To Kâ[li] Śambandan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
35. To Kâ[p]âlika-Vâli, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
36. To Venkâḍan Namaśśivâ[yam], *alias* Rudra-Śivan, three *kuruni* of paddy per day.
37. To Śivan Anantan, *alias* Yôga-Śivan, three *kuruni* of paddy per day.
38. To Śivakkoṟu[ndu] Śambandan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
39. To [Irâman Kaṇava]di (*i.e.*, Gaṇapati), *alias* Nâna-Śivan, three *kuruni* of paddy per day.
40. To [Pi]chchan Venkâḍan, *alias* Aghôra-Śivan, three *kuruni* of paddy per day.
41. To Maraikkâḍan³ Nambi-Ârûran, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
42. To Śô[m]an (*i.e.*, Sôma) Śambandan, *alias* Nâna-Śivan, three *kuruni* of paddy per day.
43. To Śatti (*i.e.*, Śakti) Tirunâvukkaraiyan, *alias* [Î]śâna-Śivan, three *kuruni* of paddy per day.
44. To Porchuvaran Nambi-Â[rûran], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
45. To Âchchan Tirunâvukkaraiyan, *alias* Nêtra-Śivan, three *kuruni* of paddy per day.
46. To Aiyâran⁴ Penñôrbâgan,⁵ *alias* Hṛida[ya-Śi]van, three *kuruni* of paddy per day.
47. To Râjâdi[tt]an Ambalattâdi, *alias* Śikhâ-Śivan, three *kuruni* of paddy per day.
48. To [Ś]elvan Ka[ṇa]vadi Te[m]ban, *alias* [Dharma-Śi]van, three *kuruni* of paddy per day.
49. To Kûttan Tillaikkûttan,⁶ *alias* Nâna-Śivan, three *kuruni* of paddy per day.

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

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

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

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

⁵ This is the Tamil equivalent of the Sanskrit Ardhanârîśvara.

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

50. For beating the small drum, to Sâryadêva-Kramavittan,¹ *alias* Viṇṇaṅga-Uḍukkai-Vijjâdiran,² *alias* Sôma-Śivan, the son of [Ta]ttaya-Kramavittan of [Dv]êdaigômapuram,³ three *kuruni* of paddy per day.

51. For beating the big drum, to Gunappu[ga]r Marudan,⁴ *alias* Śikhâ-Śivan, three *kuruni* of paddy per day.

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

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

Paragraphs 3 to 402 contain a list of the names of the dancing-girls whom Râjarâja had imported and settled in the neighbourhood of the Tañjâvûr temple. The names of some of these women are of historical interest, as they refer to the designations of sacred places and of royal personages. Of the latter kind are:—Râjarâji (paragraphs 65 and 268), Râjakêśari (10), and Arumori⁵ (236, 369), which are derived from different names of the reigning king. The name Kundavai (215) is identical with that of Râjarâja's elder sister,⁶ and the name Ariñji (400) appears to be connected with Arimjaya, the Sanskrit name of his grandfather.⁷ The name Śeyya-Śôram (280) may be connected with the Chôla king Śengan,⁸ and the name Kannaradêvi (244) reminds of king Kannaradêva, whom Mr. Venkayya has satisfactorily identified with the Râshtrakûṭa king Kṛishṇa III.⁹ To the name of each woman is prefixed the name of the temple or village, to which she had been attached before her final transfer to the Râjarâjêśvara temple. On the basis of these references, and of the names of part of the women themselves, which allude to temples and villages, we can draw up a list of temples which were already in existence

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

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

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

⁴ This name is perhaps connected with Tiruviḍaimarudûr, a sacred place in the Kumbhakôṇam tâlluqa, which is referred to in the *Periyapurânam*.

⁵ This surname of Râjarâja occurs in the inscription No. 66 of Vol. I, and forms part of the territorial term Arumoridêva-vaṇaṇḍu (Vol. II, No. 4, paragraph 2, and *passim*) or Aruḷmoridêva-vaṇaṇḍu (No. 12, paragraph 1) and of the village names Arumoridêva-chaturvêdimaṅgalam (No. 11, paragraph 1) and Aruḷmoridêvarpuram (Vol. I, No. 71).

⁶ See Nos. 6, 7 and 8 of this volume.

⁷ Compare p. 228, note 2.

⁸ See p. 152 f. and p. 253.

⁹ *Madras Christian College Magazine* for April 1892. Four Tamil inscriptions of Kannaradêva are known: an unpublished one of the 16th year at Ukkal near Mâmaṇḍûr (in which the king's name is spelled Kannaradêva), two inscriptions of the 17th and 19th years at Tirukkarukkuṇṇam (*i.e.*), and one of the 26th year near Vêlûr (Vol. I, No. 51). In the three first of these inscriptions, the king receives the attribute கச்சிந்தஞ்சையிந்தகரண்ட, "who took Kachchi (Conjeeveram) and Tañjai (Tanjore)." Kṛishṇa III. was a contemporary of the Chôla king Râjâditya; see p. 253, note 5.

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

Tiruvaraneri or Araneri (Araneri) at Tiruvârûr; Tirumaṇḍali (Paravaiyūṇ-Maṇḍali) at Tiruvârûr; Tirumûlattāṇam (Mûlattāṇam at Tiruvârûr); Tirumâgâlam (Mâgâlam) at Ambar; Tirukkârôṇam or Kârôṇam at Nâgapattāṇam (Nâgai); Tiruvâchechirāmam (Âchechirāmam) at Pâchehil; Tiruppādāli-Îśvara (Pādālieh-charam) at Pâmbuṇi; Vaḍataḷi at Paraiyâru (Paraiyârai); Ambalam, Ponnambalam, Tillai, Poṅkôyil-Tillai, or Maṇṇam (Śidambaram); Âmattûr; Kaḍambûr; Kaṇḍiyûr; Kârâyil (Kârâyil); Karuvûr; Kôttûr; Nallûr; Nannilam; Niyamam (Parudi-Niyamam); Orriyûr (Tiruvorriyûr); Pandanallûr; Paruvûr (Tirupparuvûr); Talaiyâlaṅgâḍu; Tiruehchôrrutturai (Śôrrutturai); Tiruk-kollambûdûr (Kollambûdûr); Tirumaraikkâḍu or Maraikkâḍu (Vêdârāṇiyam); Tirunettāṇam (Neyttāṇam); Tirupparaṇam; Tiruppâvaṇam or Pâvaṇam; Tirut-tēngûr (Tēngûr); Tiruvaiyâru or Aiyâru; Tiruvâlaṅgâḍu; Tiruvânaikkâ;¹ Tiruvêdiguḍi (Vêdiguḍi); Tiruviḍaimarudil (Tiruviḍaimarudûr); Tūṅgānai (Tūṅgānai-Mâdam); Vaḍavâyil (Vaḍamullaivâyil); Vayalûr (Viyalûr); and Ven-kâḍu (Tiruvenkâḍu).

A few of the women are called after Vaishṇava shrines which are mentioned in the *Nâlâjiraprabandham*, viz., Arāṅgam (Śrīarāṅgam), Tiruvēṅgaḍam (Tirumalai), Âli (Tiruvâli), and Śikurugûr (Tirukkurugûr). Others were transferred to Tañjâvûr from temples which, to judge from the second part of their names,² belong to the Vaishṇava sect, viz., Avaninârâyana-Viṇṇagar at Ambar, Śrītâri-Viṇṇagar at Arapuram, and Śrîpûdi-Viṇṇagar at Pâmbuṇi.

The second part of the inscription (paragraphs 403 to 510) consists of a list of male temple servants, viz., dancing-masters, musicians, drummers, singers, accountants, parasol-bearers, lamp-lighters, watermen, potters, washermen, barbers, astrologers, tailors, a brazier, carpenters, a goldsmith, and others the reading or meaning of whose designations remains doubtful. Some of these persons are called after king Râjarâja (paragraphs 424, 425, 447, 466, 493, 494, 496, 498, 503) and after his surnames Arumori (406, 466), Mummaḍi-Chôla³ (403, 404, 423, 436, 455, 465, 486), Nityavinôḍa⁴ (413, 504), Râjakêsarīn (467), and Râjâśraya⁵ (413); others after his father Parântaka (448, 458, 496) and after his grandfather Arimjaya (416, 507, 509). The two names Kaṇḍarâditta (505) and Madurântaka (504) probably refer to the two Chôla kings Gaṇḍarâditya and Madhurântaka.⁶ The name Taila (435) reminds of the Western Châlukya king Taila II. Other names are derived from the following Śaiva shrines which are mentioned in the

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

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

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

⁴ According to the large Leyden grant (l. 70 f., where the original plates read नीत्या नित्यविनोद°, while the printed text reads नित्यानित्यविनोद°), Nityavinôḍa was a surname of Râjarâja. It forms part of the territorial term Nittavinôḍa-vaḷanâḍu, which is frequently referred to in the Tañjâvûr inscriptions.

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

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

Periyapurāṇam :— Aiyāru (Tiruvaiyāru), Ambalam (Śidambaram), Ārūr (Tiruvārūr), Karugāvār, Maṇañjēri or Tirumaṇañjēri, Maraikkādu (Vēdārāṇiyam), Maṇapādi (Tirumaṇapādi), Nettānam (Neyttānam), Orriyūr (Tiruvorriyūr), and Vadaṇāyil (Vadamullaivāyil). Finally, three men are called after the Vaiṣṇava shrines at Araṅgam (Śrīraṅgam), Tiruvellārai, and Tiruvēṅgaḍam (Tirumalai), which are mentioned in the *Nāḷayiraprabandham*.

TEXT.

First section.

- [1.] [வ்வுலி] ஸ்ரீ [||*]. [திருமகள் பொலப்]பெருகிசச்செல்[வி]யுந்தனக்கெயுரிமை பூண்-
டமை மனக்கொள்காந்த[ரு]நர்ச்சாலை கல[மு]றுத்தருளி வெங்கைநாடுக்கங்கபாடியுந்-
த[டி]கைபாடி-
- [2.] [யும் து]ளம்[பப]ர[டி]யுங்குடமலைநாடுக்கொல்ல[மு]ங்கலிங்கமும் முரட்டெழில்
சிங்கனார் [சுழம்]ண்டலமும் இ[ரட்]டபாடி [எ]ழை இலக்கமும் முன்னீர்ப்ப-
ழந்திவு பன்னீராயி[ரமுந்திண்]-
- [3.] டிற[ல் வெ]ன்றித்தண்டாற்கொண்ட[] தன்னெழில் வளநுழியு[டு]ளல்லாயாண்டுந்-
[தொ]ழுதக விளங்கும் யாண்டெ செழியனாததெக .கொள் கொராஜகெ[ஸு]ரி-
வஜீரான ஸ்ரீராஜராஜதே[வர்]க்கு யா-
- [4.] [ண்]டு இருபத்தொன்பதாவது [வரை] உடை[ய]ரர் ஸ்ரீராஜராஜஜீ[ஸ்வா] உடையா-
ர்க்கு நிவந்தக்கா[ற]ராக உடையார் ஸ்ரீராஜராஜதே[வர்] குடுத்த நிவந்தக்கா[ற]-
[ர்*]க்கும் உடை[ய]ரர் ஸ்ரீராஜராஜஜீ[ஸ்வா] உடை-
- [5.] [யார்] த[ளி]ச்செரிப்பெண்டு[கன]ரகச்சொழமண்டலத்துத்தனிச்செரிகளில் நின்[று]ந்-
[கொண்டு] வந்து எற்றின தனிச்செரிப்பெண்டுகளுக்கும் ¹நிவந்தமாக[ப்ப]ங்கு
செய்தபடி பங்கு வழி [ப]ங்கு ஓ-
- [6.] [ன்]றினால் [நீ]லன் [டு]வலியினால் ராஜகெஸுரியோ[டு]ரக்கும் ஆடவல்லானென்-
[னு]ம் மரக்காலால் நெல்லு தூற்றுக்கல[மா]க[வு]ம் இப்படி பங்கு பெற்ற
இவர்களில் செத்தா[ர்]க்கும் அனாதெச-
- [7.] [ம்] [பொ]னர்க்குந்தலைமாறு இல்[வி]வர்க்கு அடுத்த[] முறை கடவார் இக்காணி
[பெ]ற்ற[ப்]பணி செய்யவும் அடுத்த முறை கடவார் தாந்தாம் யொ[மு]ந்
அல்லாது வி[டி]ல் யொ[மு]ராய் இருப்பாரா ஆ-
- [8.] னிட்டு[ப்பணி] செய்வித்துக்கொள்ள[ப்பெ]றவும் அ[டு]த்த முறை [கட]வார்
இல்[வ]ரது விடில் அவ்வவர் நியாயங்களுக்குத்த[க்கவரில்] அவ்வவர் நியாயங்க[ளி]-
வாரொ யொ[மு]ராய் இருப்பா[ரை] ஆனிட்டி இட்ட [அ]வனெ காணி
பெற[வு]-
- [9.] ம் [ஆக இப்படி] உ[டை]யார் ஸ்ரீரா[ஜ]ரா[ஜதே]வர் [திருவாய்] மொழி[ந்த]ருளி-
னபடி கல்லில் வெ[ட்டி]யது ||— [க*] தனிச்செரிப்பெண்டு[கள்] ||— [உ*] தெ-
ற்குத்த[ளி]ச்செ[ரித்தென்சிறகு] தலைவிடு திருவையாற்று ஒலொகிஹா[தே]வ[ர்] ||—
- [10.] ஸ்ரீராத நக்கன் [செ]மங்க[கை]க்குப்பங்கு ஒன்றும் ||— [ந*] [இ]ரண்டாம்
விடு இ[த்]த[ளி] நக்கன் இ[ர]ணமுகரா[மி]க்குப்பங்கு ஒன்றும் ||— [ச*]
[மு]ன்றும் [வி]டு இத்தனி ந[க்க]ன் உதாரத்துக்குப்பங்கு ஒன்றும் ||— [ந*]
நாலாம் விடு இ[த்]த[ளி]-
- [11.] [ளி] நக்கன் ப[ட்ட]லிக்குப்பங்கு ஒன்றும் ||— [ச*] அஞ்சாம் விடு இத்த[ளி]
நக்கன் எடுத்த[பாதத்து]க்குப்பங்கு ஒன்றும் ||— [எ*] ஆளும் விடு இத்த-
ளி நக்கன் சொழகுலசந்தரிக்குப்பங்கு ஒன்றும் ||— [அ*] எழாம் விடு
இத்த[ளி]

¹ Read நிவந்த.

- [12.] [நக்]க[ன்] எகவீரிக்குப்பங்கு ஒன்றும் ||— [கூ*] எட்டாம் வீடு நாகபட்ட[ன்]த்-
துத்திரு[க்காரொண]த்து நக்கன் ராச[கெ]சரிக்குப்பங்கு ஒன்றும் ||— [ய*]
ஒன்பதாம் [வீ]டு இவ்வூர்க்கொயில்தளி நக்கன் தெசி-
- [13.] [சு]சிக்குப்பங்கு ஒன்றும் ||— [யக*] பத்தாம் [வீ]டு இத்தளி நக்கன் பெரி-
யதெசிச்சிக்குப்பங்கு ஒன்றும் ||— [யஉ*] பதினொன்றாம் வீடு இவ்வூர்த்-
திருக்காரொணத்து நக்கன் விச்சாதிரிக்குப்பங்கு ஒன்-
- [14.] [யும்] ||— [யந*] [ப]ள்ளிரண்டாம் வீடு இத்தளி நக்கன் மறைக்காட்டுக்குப்-
பங்கு ஒன்றும் ||— [யச*] பதினமூன்றாம் வீடு இவ்வூர் நடுவில்தளி நக்கன்
அம்மாறிக்குப்பங்கு ஒன்றும் ||— [யரு*] பதினாலாம் வீடு ராச[கெ]-
- [15.] ச[ரி]நல்லூர் நக்கன் திருவையாற்றுக்குப்பங்கு ஒன்றும் ||— [யகூ*] பதினேஞ்-
சாம் வீடு ஜநநாயுரத்து விசுவஜயம்மாநாயுரத்து நக்கன் தில்லைஅழகிக்குப்பங்கு
ஒன்றும் ||— [யஎ*] பதினாராம் வீடு
- [16.] [இ]த்தளி நக்கன் எச்ச[ம்]ண்டைக்குப்பங்கு ஒன்றும் ||— [யஅ*] பதினெ-
ழாம் வீடு இவ்வூர்ப்பக[வ]கிசெரி நக்கன் பரமிக்குப்பங்கு ஒன்றும் ||—
[யகூ*] [பதி]னெட்டாம் வீடு திருவிடைமருதில் நக்க-
- [17.] ன் [தில்லைக்கை]ராக[க்]குப்பங்கு ஒன்றும் ||— [யஉ*] பத்தொன்பதாம் வீடு
இவ்வூர் நக்கன் அழகிக்குப்பங்கு ஒன்றும் ||— [யக*] இருபதாம் வீடு
[இ]வ்வூர் நக்கன் சதுரிக்குப்பங்கு ஒன்றும் ||— [யஉ*] இருபத்-
- [18.] தொன்றாம் வீடு [இ]வ்வூர் [ந]க்கன் மதுரவாசகிக்குப்பங்கு ஒன்றும் ||— [யந*]
[இரு]பத்திரண்டாம் வீடு [இ]வ்வூர் நக்கன் மா[தெவடி]களுக்குப்பங்கு ஒன்-
றும் ||— [யச*] இருபத்தமூன்றாம் வீடு இவ்வூர் [ந]-
- [19.] [க்]க[ன்] [மணிக்குப்பங்கு ஒன்றும் ||— [யரு*] இருபத்து-
நாலாம் வீடு கொமாக்கம்[யு]ரத்து நக்கன் [இ]ரவிசுலமாணிக்கத்துக்குப்பங்கு
ஒன்றும் ||— [யகூ*] இருபத்தைஞ்சாம் வீடு பழையாற்று முள்ளு-
- [20.] [ந]நக்கன்தளி நக்கன் ஆளு[ர்க்குப்பங்கு ஒன்றும் ||— [யஎ*] இருபத்தாராம்
வீடு இவ்வூர் வட்ட[ளி] நக்கன் வீ[ரா]ணிக்குப்பங்கு ஒன்றும் ||— [யஅ*]
[இரு]பத்தொன்றாம் வீடு இத்தளி நக்கன் தென்னவன்மாதெவிக்குப்பங்கு [ஒ]ன்-
[றும்] [யகூ*]
- [21.] இருபத்தெட்டாம் வீடு [இ]வ்வூர் அவனிராராயணபுரத்து நக்கன் திருவையாற்றுக்-
குப்பங்கு ஒன்றும் ||— [யஉ*] இருபத்தொன்பதாம் வீடு பழையாற்று
தென்தளி நக்கன் ம[ா]தெவடி[க]ளுக்குப்பங்கு ஒன்றும் ||— [யகூ*] முப்பத[ா]-
- [22.] ம் [வீ]டு [அரபு]ரத்து ஸ்ரீ[தா]ழிவிண்ணக[ர்] நக்கன் [புக]ழிக்குப்பங்கு ஒன்-
றும் ||— [யஉ*] முப்பத்தொன்றாம் வீடு இவ்வூர்த்திகை[க]ப்ப[ரா]ட்டி-
யம்மா[யு]ரத்து நக்கன் [பா]ஞ்சாடிக்குப்பங்கு ஒன்றும் ||— [யந*] முப்-
பத்திரண்டாம் வீடு [இ]த்த-
- [23.] [ளி] நக்கன் கரணவிச்சாதிரிக்குப்பங்கு ஒன்றும் ||— [யச*] முப்பத்தமூன்றாம்
வீடு தஞ்சாவூர் எரியூர்நாட்டுத்தளி நக்கன் சங்கிக்குப்பங்கு ஒன்றும் [யரு*]
- [24.] முப்பத்திரண்டாம் வீடு இத்தளி நக்கன் த[ர]ணிக்குப்பங்கு [ஒ]ன்றும் ||—
[யகூ*] முப்பத்தைஞ்சாம் வீடு இத்தளி நக்கன் [மெ]சட்டிக்குப்பங்கு ஒன்றும்
||— [யஎ*] முப்ப-
- [25.] த்தா[ர]ம் வீடு இத்தளி நக்கன் [அ]ரவத்துக்குப்பங்கு ஒன்றும் ||— [யஅ*]
முப்பத்தொன்றாம் வீடு இத்தளி நக்கன் நக்கத்து[க்]குப்பங்கு ஒன்றும் ||—
[யகூ*] முப்பத்தெ-
- [26.] ட்டாம் வீடு திருவாரூர்ப்பெரிய[தளி]ச்செரி நக்கன் சீருடை[யா]ளுக்குப்பங்கு
ஒன்றும் ||— [யய*] முப்பத்தொன்பதாம் வீடு [இ]வ்வூர் [ஸ்ரீ]வீர[யு]ரத்து
நக்கன் ப[ர]-

- [27.] வை[வ]க்கு[ப்ப]ங்கு [ஒ]ன்றும் ||— [சக*] [ந]ாற்பதாம் வீடு இவ்[வ]ு[ர்ப்பெ]ரியத-
னிச்செ[ரி ந]க்கன் ம[ழ]லே[ச்சிலம்புக்குப்பங்கு] ஒன்றும் ||— [சஉ*] நாற்-
பத்தொன்றும் வீடு இ-
- [28.] [வ்[வ]ு[ர்த்தி]ரு[வ]ர[நெ]றி நக்கன் ஆர[அ]முதுக்கு[ப்பங்கு] ஒன்றும் ||— [சந*]
நாற்பத்திர[ண்ட]ரம் வீடு இவ்[வ]ு[ர] [அரு]மொழி[ர]ா[ஸ]ர[த]ு நக்கன் சீ[க]-
ண்டிக்கு[ப்பங்கு] ஒன்றும் [சச*]

Second section.

- [1.] நாற்பத்துமூன்றும் வீடு இவ்[வ]ு[ர] உலகீ[ஸ]ர[த]ு நக்கன் ப[ராந்தெ]ருமானுக்-
குப்பங்கு ஒன்றும் ||— [சந*] நாற்பத்துநாலாம் வீடு [இ]வ்[வ]ு[ர்த்தி]ருவா-
நெ[றி ந]க்கன் [நாராயணி]க்குப்பங்கு ஒன்றும் [சச*] [நாற்பத்தைஞ்சாம்]
வீடு இத்தளி நக்கன் அரவத்துக்குப்பங்கு ஒன்றும் ||— [சஎ*] நாற்பத்தா-
றும் வீடு திருவா[ரு]ர் ஸுஷீ[ஸ]ர[த]ு நக்கன் சொதி[விள]க்குக்குப்பங்கு
ஒன்றும் ||— [சஅ*] நாற்பத்தெழாம் வீடு [இ]வ்[வ]ு[ர] உலகீ[ஸ]ர[த]ு நக்-
கன் திகை[ச]கடருக்குப்பங்கு ஒன்றும் [சசு*] [நாற்பத்தெட்டாம் வீடு
இவ்[வ]ு[ர] ஸுஷீ[ஸ]ர[த]ு [ந]க்கன் ஆ[வி]க்குப்பங்கு ஒன்றும் ||— [நுய*]
நாற்பத்தொன்பதாம் வீடு மட்டு[டை] [தெ]ன[த]ளி நக்கன் சீகண்டிக்குப்பங்கு
ஒன்றும் ||— [நக*] [ஐம்பதாம் வீடு இவ்[வ]ு[ர] நக்கன் பெற்றதிருவுக்குப்ப-
ங்கு ஒன்றும் ||— [நஉ*] ஐம்பத்தொன்றும் வீடு தஞ்சாவூர்த்தஞ்சைமா-
ம[ணி]க்கொயில் நக்க-
- [2.] ன் [விரசொ]ழிக்குப்பங்கு ஒன்றும் ||— [நந*] ஐம்பத்திரண்டாம் வீடு
[சீகண்டபு]ர்த்து நக்கன் திருவ[ா]ல[ங்கா]டிக்குப்பங்கு ஒன்றும் ||—
[நசு*] ஐம்பத்துமூன்றும் வீடு ப[ராந்தெ]ருமானுக்கு நக்கன் பெ[ரி]
[க்குப்பங்கு] ஒன்றும் ||— [நநு*] ஐம்பத்துநாலாம் வீடு இவ்[வ]ு[ர] நக்கன்
உத்த[ம]தானிக்குப்பங்கு ஒன்றும் ||— [நசு*] ஐம்பத்தைஞ்சாம் வீடு
நி[ய]ம[த்து] அரிகுலகெசரி[ர]ா[ஸ]ர[த]ு நக்கன் . . [த்த]க[க்குப்பங்கு] ஒன்-
றும் ||— [நஎ*] ஐம்பத்தா[ற]ும் வீடு இத்தளி நக்கன் வெ[ண்]கா-
[ட்டு]க்குப்பங்கு ஒன்றும் [நஅ*] [ஐம்பத்தெழாம் வீடு இத்தளி நக்கன்
[கூத்தா]டிக்குப்பங்கு ஒன்றும் [நக*] [ஐம்பத்தெட்டாம் வீடு இத்தளி
நக்கன் சொழகுளாம[ணி]க்குப்பங்கு ஒன்றும் ||— [சுய*] ஐம்பத்தொ-
ன்பதா[ற]ம் வீடு இவ்[வ]ு[ர] ஆயிரத்தளி நக்கன் [கூ]ந[க]ர[வி]க்குப்பங்கு ஒன்-
றும் ||— [சுக*] அறுபதாம் வீடு இவ்[வ]ு[ர] அரிகுலகெசரி[ர]ா[ஸ]ர[த]ு நக்கன்
[நாஞ்சு]ரிக்குப்பங்கு ஒன்றும் [சுஉ*]
- [3.] அ[றுபத்]தொன்றும் வீடு [நியம]த்து ஆ[யிர]த்தளி நக்கன் தெ[வி]க்குப்பங்கு
ஒன்றும் ||— [சுந*] [அறுபத்திரண்டாம் வீடு அம்பர்த்திருமாகாளத்து
நக்கன் நங்கு[ரி]க்குப்பங்கு ஒன்றும் ||— [சுச*] [அறுபத்துமூன்றும்
வீடு இத்தளி நக்கன் ராஜராஜிக்குப்பங்கு ஒன்றும் ||— [சுநு*] அறுபத்-
து[ந]ாலாம் வீடு இத்தளி நக்கன் அகிமா[னி]க்குப்பங்கு ஒன்றும் ||—
[சுசு*] [அறுபத்தைஞ்சாம் வீடு இவ்[வ]ு[ர] அவ[னி]நாராயணவிண்[ணகர்]¹
நக்கன் உ[தையத்துக்குப்பங்கு] ஒன்றும் ||— [சுஎ*] அறுபத்தா[ற]ம் வீடு
இவ்[வ]ு[ர்த்தி]ருமாகாளத்து நக்கன் க[ரா]மக்கெ[ரா]டிக்குப்பங்கு ஒன்றும் ||—
[சுஅ*] [அறுபத்தெழாம் வீடு இவ்[வ]ு[ர] மு[துப]கவ[ர்த்தளி] நக்கன் நிச்ச-
லுக்குப்பங்கு ஒன்றும் ||— [சுக*] அறுபத்தெட்டாம் வீடு கடம்பூர்த்-
[திருவிளங்கொயில் நக்கன் கு[ப்பை]க்குப்பங்கு ஒன்றும் [சுய*]

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

- [4.] அறுபத்தொன்பதாம் வீடு இத்தளி நக்கன் . . . வி . . . [க்கு]¹ப்பங்-
[கு] ஒன்றும் ||— [எக*] எழுபதாம் வீடு இத்தளிச்சிறியநக்கன் [நக்-
கத்துக்குப்பங்கு] ஒன்றும் ||— [எஉ*] எழுபத்தொன்றாம் வீடு இத்த-
ளிப்பெரியநக்கன் [நக்கத்துக்குப்பங்கு] ஒன்றும் ||— [எங*] எழுபத்திர-
[ண்]டாம் வீடு இவ்வூர் இட்டாச்சி஁ர஁யர஁து நக்கன் த[ரணி]வ[ர]ர-
஁மிக்குப்பங்கு ஒன்றும் ||— [எச*] எழுபத்தமூன்றாம் வீடு திருமறைக்கா-
[ட்டு] நக்கன் மாதெவிக்குப்பங்கு ஒன்றும் ||— [எடு*] எழுபத்துநா-
லாம் வீடு விடையு[பு]ரத்து நக்கன் அம்ம[ரி]யிக்குப்பங்கு ஒன்றும் ||—
[எசு*] எழுபத்தைஞ்சாம் வீடு வெளூர் நக்கன் . . . தாப்பகைக்குப்பங்கு
ஒன்றும் ||— [எஎ*] எழுபத்தாராம் வீடு நயதீரபுரத்து நக்கன் திருநீலகண்-
டிக்குப்பங்கு ஒன்றும் ||— [எஅ*]
- [5.] எழுபத்தெழாம் வீடு வீரபுரத்து நக்கன் ம[ர]னாப[ர]ணிக்குப்பங்கு ஒன்-
தும் ||— [எக*] எழுபத்தெட்டாம் வீடு பாச்சில் திருமெற்றளி நக்கன்
பெற்றதிருவ[ு]க்குப்பங்கு ஒன்றும் ||— [அய*] எழுபத்தொன்பதாம் வீடு
இவ்வூர்த்திருவா[ர]ச்சிராமத்து நக்கன் சொழத்துக்குப்பங்கு ஒன்றும்
||— [அக*] எண்பத்திராம் வீடு [இ]வ்வூர்த்திருமெற்றளி நக்கன் செங்கு-
ளத்துக்குப்பங்கு ஒன்றும் ||— [அஉ*] எண்பத்தொன்றாம் வீடு வீரபு-
ரத்து நக்கன் . . . [க்கு]ப்பங்கு ஒன்றும் ||— [அங*] எண்பத்திரண்டாம்
வீடு திருக்கொள்ளம்பூதூர் நக்கன் பொற்கெசிக்குப்பங்கு ஒன்றும் ||—
[அச*] எண்பத்தமூன்றாம் வீடு [இ]வ்வூர் நக்கன் ஆர[ய]ரத்துக்குப்பங்கு
ஒன்றும் ||— [அடு*] எண்பத்துநாலாம் வீடு கற்பகதானிபுரத்து நக்கன்
தில்லைக்கூத்திக்குப்பங்கு ஒன்றும் ||— [அசு*] எண்பத்தைஞ்சா-
- [6.] ம் வீடு இவ்வூர் நக்கன் ஆரர்க்குப்பங்கு ஒன்றும் ||— [அஎ*] எண்-
பத்தாராம் வீடு இவ்வூர் நக்கன் சாமுண்டிக்குப்பங்கு ஒன்றும் ||—
[அஅ*] எண்பத்தெழாம் வீடு [த]ளிச்சாத்தங்குடி நக்கன் [அப]யத்-
[துக்குப்பங்கு] ஒன்றும் ||— [அசு*] எண்பத்தெட்டாம் வீடு தஞ்சா-
வூர்ப்பிரமகுட்டத்து நக்கன் திருமாகாளத்துக்குப்பங்கு ஒன்றும் ||— [சுய*]
[எண்]பத்தொன்பதாம் வீடு இத்தளி நக்கன் பிச்சிக்குப்பங்கு ஒன்றும் ||—
[சுக*] தொண்ணூறாம் வீடு பல்லவநா[ர]ணபுரத்து நக்கன் திருவடிக[ரு-
க்குப்பங்கு] ஒன்றும் ||— [சுஉ*] தொண்ணூற்றொன்றாம் வீடு திருமறைக்-
காட்டு நக்கன் சாத்தித்துக்குப்பங்கு ஒன்றும் ||— [சுங*] தொண்ணூற்றிர-
[ண்டாம்] வீடு இவ்வூர் நக்கன் திருமலைக்குப்பங்கு ஒன்றும் ||— [சுச*]
இத்தளிச்செரி வடகிழகு தலைவீடு திருவை[ய]யாற்று ஒலொ[க]஁஁஁஁஁஁஁஁஁஁஁-
[ர]஁து நக்கன் விக்கிர[ம]தொங்கிக்குப்பங்கு ஒன்றும் ||— [சுடு*] இ[ர]-
- [7.] [ண்]டாம் வீடு இத்தளி நக்கன் புகழிக்குப்பங்கு ஒன்றும் ||—
[சுசு*] மூன்றாம் வீடு மிறையில் நக்கன் ம[ர]ணிக்கத்துக்குப்பங்கு ஒன்-
தும் ||— [சுஎ*] நாலாம் வீடு திருவாரூர்ப்பெரிய[த]ளிச்செரி நக்கன்
[மாதெவி]க்குப்பங்கு ஒன்றும் ||— [சுஅ*] [அ]ஞ்சாம் வீடு [இத்தளி] நக்-
கன் திருமூலட்டானத்துக்குப்பங்கு ஒன்றும் ||— [சுசு*] [ஆ]றாம் வீடு
[இ]வ்வூர் ஸ்ர஁஁஁஁஁஁஁ [நக்கன்] ஆரர்க்குப்பங்கு ஒன்றும் ||— [ர*]
எழாம் வீடு இவ்வூர்ப்பெரிய[த]ளிச்செரி நக்கன் கண்டிபூர்க்குப்பங்கு
ஒன்றும் ||— [ரக*] எட்டாம் வீடு இவ்வூர் உல[க]஁஁஁஁஁஁஁஁஁஁஁ நக்கன்
ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [ரஉ*] ஒன்பதாம் வீடு இவ்வூர்த்திரு-
வார[ெ]நி நக்கன் அரவத்துக்குப்பங்கு ஒன்றும் ||— [ரங*] பத்தாம் வீடு

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

இத்தளி நக்கன் க[ர]ம்பியத்துக்குப்பங்கு ஒன்றும் ||— [ரகசு*] பதினொன்றும் வீடு இவ்வூர்ப்பெரியதளிச்செரி நக்கன் கண்டிபூர்க்குப்ப-

- [8.] ந்கு ஒன்றும் ||— [ரகசு*] [ப]ன்னிராண்டாம் வீடு இத்தளி நக்கன் [வீ]தி[வி]-
டங்குக்குப்பங்கு ஒன்றும் ||— [ரகசு*] பதின்மூன்றும் வீடு அம்பர் அவனிகா-
ராய[ண]விண்ண[க]ர் நக்க[ன்] இன்னினவஞ்சிக்குப்பங்கு ஒன்றும் ||—
[ரகசு*] பதினொன்றும் வீடு இத்தளி நக்க[ன்] மழலைச்சிலம்புக்குப்பங்கு ஒன்-
றும் ||— [ரகசு*] [பதி]னஞ்சா[ம்] வீடு [இவ்வூர்[த்தி]நமகாளத்து நக்க[ன்]
செம்[பொ]ன்னுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] [ப]கிறாரும் வீடு திரு-
[வை]யாற்று நக்க[ன்] . . . [க்குப்பங்கு ஒன்றும் ||— [ரகசு*] [ப]கிறென்-
ழாம் [வீ]டு இவ்வூர் நக்க[ன்] ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [ரகசு*]
பதினொன்றாம் வீடு இவ்வூர் நக்க[ன்] [திரு]வெ[ண்]ண[வ]லுக்குப்பங்கு
ஒன்றும் ||— [ரகசு*] பத்தொன்பதாம் வீடு பாச்சில் திருவாச்சிராமத்து நக்-
கன் உடை[ம்]க்குப்பங்கு ஒன்றும் ||— [ரகசு*] இருபதாம் வீடு பழையா[ற்]-
று[த்தெ]-

- [9.] னத்தளி நக்கன் பெற்ற[திரு]வுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] இருபத்-
தொன்றாம் வீடு [கிள்]ளி[கு]டிச்சிறியநக்க[ன்] சீருடையா[ளு]க்குப்பங்கு
ஒன்றும் ||— [ரகசு*] இருபத்திரண்டாம் வீடு இவ்வூர்ப்பெரிய[ந]க-
[க]ன் சீருடையா[ளு]க்குப்பங்கு ஒன்றும் ||— [ரகசு*] இருபத்துமூன்றாம்
வீடு தளிச்சா[த்தங்குடி நக்க[ன்] ஒலொகமாதாவுக்குப்பங்கு ஒன்றும் ||—
[ரகசு*] இருபத்துநாலாம் வீடு ஐநகர[பு]ரத்து[ப்ப]கவதி[செரி நக்க[ன்] தி-
ரு[வுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] இருபத்தெட்டு[ஞ்சாம் வீடு தஞ்-
சாஜர்த்தஞ்சைமாமணிக்கொயில் நக்க[ன்] மாதெவிக்குப்பங்கு ஒன்றும் ||—
[ரகசு*] இருபத்தாராம் வீடு தலையாலங்காட்டு நக்க[ன்] கவிக்குப்பங்கு ஒன்-
றும் ||— [ரகசு*] இருபத்தெழாம் வீடு அரபுரத்து ஸ்ரீ[த]ாழி[வி]ண்ண[க]ர்
நக்க[ன்] திருப்பூவ[ண]த்துக்குப்பங்கு ஒன்றும் ||— [ரகசு*]

- [10.] இருபத்தெட்டாம் வீடு கற்பக[தானிபுரத்து நக்க[ன்] மருதமாணிக்கத்துக்கு-
ப்பங்கு ஒன்றும் ||— [ரகசு*] இருபத்தொன்பதாம் வீடு இவ்வூர் நக்-
க[ன்] கற்ப[க]மாணிக[தத்துக்குப்பங்கு ஒன்றும் ||— [ரகசு*] முப்ப-
தாம் வீடு ந[ன்]நில[த்]துத்திருஅமலி[ஹ]ர[தூ] நக்க[ன்] கயிலாயத்துக்கு-
ப்பங்கு ஒன்றும் ||— [ரகசு*] முப்பத்தெட்டு[தாராம் வீடு [நிய]மத்து
ஆ[யிரத்தளி நக்க[ன்] ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [ரகசு*] முப்-
பத்திரண்டாம் வீடு ப[ாச்சில் திரு]மெ[ற்]ம[ளி] நக்க[ன்] பரா[ந்தெ]-
ரு[ம]ரா[னுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] முப்பத்துமூன்றாம் வீடு
பழையாற்று வடதளி நக்க[ன்] சொழுவ[சுந்தரி]க்குப்பங்கு ஒன்றும் ||—
[ரகசு*] முப்பத்துநாலாம் வீடு பழுவூர்ப்ப[வை]கவிடை[ஹ]ர[தூ] நக்க[ன்]
ஆடவல்லாளுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] முப்பத்தைஞ்சாம் வீடு [கட-
ம்]பூர்

- [11.] ந[வி]ஹ[ர]தூ நக்க[ன்] இ[ள]ங்கொயிலுக்குப்பங்கு ஒன்றும் ||— [ரகசு*]
[மு]ப்பத்தாராம் வீடு மாதெவிஹ[ர]தூ நக்க[ன்] [அ]யிவாட்டிக்குப்பங்கு
ஒன்றும் ||— [ரகசு*] முப்பத்தெழாம் வீடு தஞ்சாஜர் எரி[பூ]ர்நாட்டு-
[த்தளி நக்க[ன்] மாடு[த]வடிகளுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] முப்பத்-
தெட்டாம் வீடு ஐநகர[பு]ரத்து வி[சு]ர[வி]ஜய[ஹ]ர[தூ] நக்க[ன்] [பொ]-
ன்ன[ல]ம[ந்தாளுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] முப்பத்தொன்பதாம்
வீடு பா[ம்]பு[ணி ஸ்ரீ]பூகிண்ண[க]ர் நக்க[ன்] காறாபு[லுக்குப்பங்கு ஒன்றும்]
[ரகசு*] நாற்பதாம் வீடு [நக்க[ன்] [திரு]வை-
யாற்றுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] நாற்பத்தொன்றாம் வீடு [ஆ]யி[ர]-
த்தளி நக்க[ன்] ஐ[ய]ாற்றுக்குப்பங்கு ஒன்றும் ||— [ரகசு*] நாற்பத்திரண்-

- [டா]ம் வீடு [நி]ஹைமதிஃரஃஸ்யரதூ நக்[க]ன் பெம்[ற]மக்குப்பங்கு ஒன்றும்
 ||— [நாகு*] நாற்பத்துமூன்றும் வீடு திருமறைக்க[ாட்டு] நக்க[—]
 [12.] ன் [ம]ரதிக்குப்பங்கு ஒன்றும் ||— [நாகு*] [ந]ாற்பத்து[ந]ாலாம் வீடு ஜ[ந]-
 நாயபுரத்து விசுவஜயஃரஃஸ்யரதூ நக்கன் திருவுக்குப்பங்கு ஒன்றும் ||—
 [நாகு*] நாற்பத்தைஞ்சாம் வீடு இத்த[னி] [ந]க்கன் ந[கி]ளரு[ம]ர[னு]க்குப்-
 பங்கு ஒன்றும் ||— [நாகு*] நாற்பத்தாரும் வீடு பாச்சில் [திரு]வ[ீ]யை-
 ரதூ நக்கன் [தில்லைக்கை]ர[சு]க்குப்பங்கு ஒன்றும் ||— [நாகு*] நாற்பத்தெ-
 ழாம் வீடு இவ்வூர்த்திருவாச்சி[ராம]த்து நக்[க]ன் [உ]மைக்குப்ப[ங்]கு ஒன்-
 றும் ||— [நாகு*] [ந]ாற்பத்தெ[ட்ட]டாம் வீடு [ம]ரதெவி[ஃ]ரஃஸ்யரதூ நக்கன்
 சிமிய[ர]னுக்குப்ப[ங்]கு ஒன்றும் ||— [நாகு*] நாற்பத்தொன்பதாம் வீடு திரு-
 விடை[மரு]தில் [ந]க்கன் ஆச்சத்துக்குப்பங்கு ஒன்றும் ||— [நாகு*] ஐம்ப-
 தாம் வீடு இவ்வூர் [ந]க்கன் காகாளுக்குப்பங்கு ஒன்றும் ||— [நாகு*]
 ஐம்பத்தொன்றும் வீடு இவ்வூர் நக்கன் பஞ்ச[சு]வன்மாதெவிக்குப்பங்கு ஒன்-
 றும் [நாகு*]
 [13.] ஐம்பத்திரண்டாம் வீடு இவ்வூர் நக்[க]ன் சிக[ண்]டிக்குப்பங்கு ஒன்றும் ||—
 [நாகு*] ஐம்பத்துமூன்றும் வீடு இவ்வூர் நக்[க]ன் [க]ல்லறைக்குப்ப[ங்]கு ஒன்-
 றும் ||— [நாகு*] ஐம்பத்து[ந]ாலாம் வீடு [அ]புரத்து ஸ்ரீதாழிவிண்ணக[ர்]¹
 நக்[க]ன் சித்திராவல்லிக்குப்ப[ங்]கு ஒன்றும் ||— [நாகு*] ஐம்பத்தைஞ்சாம்
 வீடு [இ]வ்வூர் நிகளங்கி[ஃ]ரஃஸ்யரதூ நக்[க]ன் நல்லூ[ர்]க்குப்ப[ங்]கு ஒன்-
 றும் ||— [நாகு*] ஐம்பத்தாரும் வீடு இத்தனி [நக்க]ன் [பெருவழிக்]-
 குப்ப[ங்]கு ஒன்றும் ||— [நாகு*] [ஐம்பத்தெ]தழாம் வீடு கடம்பூர்த்-
 திருவிளங்கொயில் நக்கன் செமானிக்குப்பங்கு ஒன்றும் ||— [நாகு*] ஐம்பத்-
 [தெ]ட்டாம் வீடு இத்தனி நக்கன் [க]ரனடி[க்]குப்பங்கு ஒன்றும் ||—
 [நாகு*] ஐம்பத்தொன்பதாம் வீடு [திருவ]ரூர்த்திருவரெநி[ஃ]ரஃஸ்யரதூ நக்-
 கன் [நம்]புகரிக்குப்ப[ங்]கு ஒன்-
 [14.] [று]ம் ||— [நாகு*] அறுபதாம் வீடு இவ்வூர்ப்பெரியதனிச்செரி நக்கன் திரு-
 மூல[ட்ட]ட[ா]னத்துக்குப்பங்கு ஒன்றும் ||— [நாகு*] [அ]றுபத்தொன்றும் வீடு
 இவ்வூர் ஸ்ரீஜயரதூ நக்கன் [சா]ம[நா]திக்குப்ப[ங்]கு ஒன்றும் ||—
 [நாகு*] அறுபத்திரண்டாம் வீடு இவ்வூர்ப்பெரியதனிச்செரி [ந]க்கன்
 இ[ராமி]க்குப்பங்கு ஒன்றும் ||— [நாகு*] அறுபத்துமூன்றும் வீடு இவ்-
 [வூர்] ஸ்ரீஜயரதூ நக்கன் [எ]ச்சு[ம]ண[ை]ட[க்]குப்பங்கு ஒன்றும் ||—
 [நாகு*] [அ]றுபத்து[ந]ாலாம் வீடு [இ]வ்வூர்த்திருமண்டனி நக்கன் சுந்த[ர]-
 சொழிக்குப்பங்கு ஒன்றும் ||— [நாகு*] அறுபத்தைஞ்சாம் வீடு இவ்வூர்
 உலகி[ர]தூ நக்கன் பத்தலுக்குப்பங்கு ஒன்றும் ||— [நாகு*] அறுபத்தா-
 றும் வீடு அ[ம்]பர் [அ]வனி[ந]ர[ா]யணவி[ண்]ணகர் நக்கன் கா[மி]க்குப்பங்கு
 ஒன்றும் ||— [நாகு*]
 [15.] அறுபத்தெழாம் வீடு இத்தனி நக்கன் ஆச[ர]பஞ்ச[ரி]க்குப்ப[ங்]கு ஒன்றும்
 ||— [நாகு*] அ[று]பத்தெட்டாம் வீடு இவ்வூர் முதுப[க]வர்த[னி] நக்கன்
 [எ]க[வீரி]க்குப்ப[ங்]கு ஒன்றும் ||— [நாகு*] அ[று]பத்தொன்பதாம் வீடு
 [இ]த்தனி நக்கன் [க்]குப்ப[ங்]கு ஒன்றும் ||— [நாகு*]
 எழுபதாம் வீடு இத்தனி நக்கன் சங்கத்துக்குப்ப[ங்]கு ஒன்றும் ||—
 [நாகு*] [எ]ழுபத்தொன்றும் வீடு திருவை[ய]யா[ற்]று நக்கன் [கண்டத்]-
 து[க்]குப்ப[ங்]கு ஒன்றும் ||— [நாகு*] எழுபத்திரண்டாம் வீடு இவ்வூர்
 நக்கன் [பா]வைக்குப்பங்கு ஒன்றும் ||— [நாகு*] எழுபத்துமூன்றும் வீடு
 பழுவூர் அவசிய[மதம்]ப[பு]ரத்து நக்கன் துட்டிக்குப்பங்கு ஒன்றும் ||—

¹ Read விண்ணகர்.

[ரகௌ*] எழுபத்துநாலாம் வீடு இவ்வூர்ப்பகைவிடை஁ர஁வரத஁ நக்கன் அரிகு-
லகெசரிக்கு-

[16.] ப்பங்கு ஒன்றும் ||— [ரகௌ*] எழுபத்தைஞ்சராம் வீடு . . ந்தனிப்புகழ்-
[மகி஁ர஁]வரத஁ நக்கன் குலமா[னு]க்குப்பங்கு ஒன்றும் ||— [ரகௌ*] எழு-
பத்தாராம் வீடு இத்தனி நக்கன் க[ரு]ம[ரணி]கத்துக்குப்பங்கு ஒன்றும்
||— [ரௌய*] எழுபத்து[ழாம்] வீடு பு[றையாச்செரி] நக்கன் ந[க]ர[த்]தா-
ளுக்குப்பங்கு ஒன்றும் ||— [ரௌக*] எழுபத்தெ[த]ட்டாம் வீடு நி[ய]ம[த்]து
ஆயிரத்தனி நக்கன் ச[ந்]திரத்துக்குப்பங்கு ஒன்றும் ||— [ரௌஉ*] [எழு-
ப]த்தொ[ன்]பதாம் வீடு இவ்வூர் அரிகுலகெலரி஁ர஁வரத஁ நக்கன் [வ]ட-
வாயிலுக்குப்பங்கு ஒன்றும் ||— [ரௌந*] எண்பதாம் வீடு இவ்வூர் துவ[ெ]க-
லரி஁ர஁வரத஁ நக்கன் பரா[ந்]தெருமானுக்குப்பங்கு ஒன்றும் ||— [ரௌச*]
எண்பத்தொன்றாம் வீடு இவ்வூர்ச்ச[ந்]திரமல்லி(஁ர஁)வரத஁ நக்கன் திரு-
வெ[ங்]கடத்துக்கு-

[17.] ப்பங்கு ஒன்றும் ||— [ரௌடு*] [எண்ப]த்திரண்டாம் வீடு இவ்வூர் [அ]ரிகு-
லகெலரி஁ர஁வரத஁ நக்கன் சற்பதெவிக்குப்பங்கு ஒன்றும் ||— [ரௌசு*]
எண்பத்துமூன்றாம் வீடு நன்னிலத்து திருமெற்றனி நக்கன் ஆமா[த்]-
தூர்க்குப்பங்கு ஒன்றும் [ரௌஎ*] எண்பத்துநாலாம் வீடு [காவி]ரிப்பூம்-
பட்டனத்து நக்கன் ஊதாரி[க்]குப்பங்கு ஒன்றும் ||— [ரௌஅ*] [எண்]ப-
[க்]தை[ஞ்ச]ராம் வீடு ப[ழைய]ர[த்]து அனாயெருமா[ந்]தனி நக்கன் [சீல-
குளாமணி]க்குப்பங்கு ஒன்றும் ||— [ரௌக*] [எண்]பத்தாராம் வீடு
இவ்வூர் அவனிகாரா[ய]ணபுரத்து நக்கன் விக்கி[ர]மாதிக்[து]ப்பங்கு ஒன்-
றும் ||— [ரௌய*] எண்பத்தெழாம் வீடு இவ்வூர் நக்கன் தில்லைநிறைந்தாளு-
க்குப்பங்கு ஒன்றும் ||— [ரௌக*] எண்பத்தெட்டாம் வீடு இவ்வூர் வடதனி
நக்கன் [நய]னவல்[வி]-

[18.] [க்]குப்பங்கு ஒன்றும் ||— [ரௌஉ*] [எண்]பத்தொன்பதாராம் வீடு [இத்]-
தனி நக்கன் பெற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [ரௌந*] தொண்ணூ[ற]மும்
வீடு ஆயிரத்தனி மல்லீயரத஁ நக்கன் மதனவ[ல்]விக்குப்பங்கு ஒன்றும்
||— [ரௌசு*] [தொ]ண்ணூற்றொன்றாம் வீடு கருப்பூர் நக்கன் எடுத்த-
பாதத்துக்குப்பங்கு ஒன்றும் ||— [ரௌடு*] தெ[ரண்]ணூற்றிரண்டாம் வீடு
விரபுரத்து நக்கன் மீனவன்[மா]தெவிக்குப்பங்கு ஒன்றும் ||— [ரௌசு*]
[வடக்கில் தனிச்செ]ரித்தெ[ன்]சிறகு த[லை]வீடு திருவா[ரு]ர் [ஹ]ஜீ[ய]ரத஁ நக்-
கன் மூவர்கண்டிக்குப்பங்கு ஒன்றும் ||— [ரௌஎ*] இர[ண்]டாம் வீடு
நாக[ப]ட்டனத்துத்திருக்காரொணத்து நக்கன் சீருடையாளுக்குப்பங்கு ஒன்றும்
||— [ரௌஅ*] மூன்றாம் வீடு அரபுரத்து நிக[ள]ங்[கி]஁ர஁வரத஁ நக்கன்
திரு[வ]க்குப்பங்கு-

[19.] கு ஒன்றும் ||— [ரௌக*] நாலாம் வீடு [கொட்]டுக்கு[ண்]வகி஁ர஁வரத஁
நக்கன் பெற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [ரௌய*] ஐஞ்சாம் வீடு பா[ம்]-
புணி ஸ்ரீ[பூ]கி[விண்]ண[கர்] நக்கன் பா[ல]க்[கு]ப்பங்கு ஒன்றும் ||— [ரௌக*]
[ஆ]றும் வீடு [க]ம்ப[கதா]னி[புர]த்து நக்கன் கற்பகதானிக்குப்பங்கு ஒன்-
றும் ||— [ரௌஉ*] எழாம் வீடு திருவா[ரு]ர்ப்பெரியதனிச்செரி நக்கன்
ப[ந்]த[லு]க்குப்பங்கு ஒன்றும் ||— [ரௌந*] [எ]ட்டாம் வீடு இவ்வூர்
[நக்கன்] . . [க்]குப்பங்கு ஒன்றும் ||— [ரௌசு*] [ஒன்ப]தாம் வீடு
தனிச்சாத்தங்குடி நக்கன் அம்பலத்துக்குப்பங்கு ஒன்றும் ||— [ரௌடு*]
[ப]த்தாம் வீடு திருவா[ரு]ர்ப்பெரியதனிச்செரி நக்கன் வினாயாச்சீலைக்குப்-
பங்கு ஒன்றும் ||— [ரௌக*] பதினொன்றாம் வீடு ஆயிரத்தனி நக்கன் அன-
[வ]ரதசந்திரிக்குப்பங்கு ஒன்றும் ||— [ரௌஎ*] பன்னிரண்டாம்

- [20.] வீடு இவ்வூர் நக்கன் ராஜகுளா மணிக்குப்பங்கு ஒன்றும் ||— [ராகுஅ*]
 பதினமூன்றாம் வீடு நயதீரபுரத்து நக்கன் அரடுநிக்குப்பங்கு ஒன்றும் ||—
 [ராகுஅ*] பதிநாலாம் வீடு ஆயிரத்தளி நக்கன் பட்டத்துக்குப்பங்கு
 ஒன்றும் ||— [உஅ*] பதினேஞ்சாம் வீடு இவ்வூர் நக்கன் இளந்-
 காவுக்குப்பங்கு ஒன்றும் ||— [உஅ*] பதிநாலாம் வீடு திருவாரூர்
 அருமொழி ஸ்ரீராம நக்கன் மொடிக்குப்பங்கு ஒன்றும் ||— [உஅ*]
 பதினெழாம் வீடு இவ்வூர் நக்கன் கருவூர்க்குப்பங்கு ஒன்றும் ||—
 [உஅ*] பதினெட்டாம் வீடு பரந்தக ஸ்ரீராம நக்கன் திருவாரூர்
 க்காவிக்குப்பங்கு ஒன்றும் ||— [உஅ*] பத்தொன்பதாம் வீடு திருவை-
 யாற்று நக்கன் அரவத்துக்குப்பங்கு ஒன்றும் ||— [உஅ*] இருபதாம் வீடு
 கொட்டைப்பஞ்சவன்மாதேவி ஸ்ரீராம நக்கன் சுந்தரிக்குப்பங்கு ஒன்றும்
 ||— [உஅ*]
- [21.] இருபத்தொன்றாம் வீடு இத்தளி நக்கன் நம்பாண்டிக்குப்பங்கு ஒன்றும் ||—
 [உஅ*] இருபத்திரண்டாம் வீடு இத்தளி நக்கன் உமைக்குப்பங்கு ஒன்றும்
 ||— [உஅ*] இருபத்துமூன்றாம் வீடு இத்தளி நக்கன் திட்டைச்செ-
 ரிக்குப்பங்கு ஒன்றும் ||— [உஅ*] இருபத்துநாலாம் வீடு இத்தளி
 நக்கன் உமைக்குப்பங்கு ஒன்றும் ||— [உஅ*] இருபத்தைஞ்சாம் வீடு
 திருவாரூர்த் திருவாரூர் ஸ்ரீராம நக்கன் சித்திரவல்லிக் குப்பங்கு
 ஒன்றும் ||— [உஅ*] இருபத்தாறாம் வீடு ஆயிரத்தளி நக்கன்
 பிச்சிக்குப்பங்கு ஒன்றும் ||— [உஅ*] இருபத்தெழாம் வீடு வி-
 டையபுரத்துப்பங்கு ஸ்ரீராம நக்கன் பெற்றதிருவக்குப்பங்கு ஒன்றும் ||—
 [உஅ*] இருபத்தெட்டாம் வீடு திருவாரூர்த் திருமண்டளி நக்கன்
 சிங்கண்டிக்குப்பங்கு ஒன்றும் ||— [உஅ*] இருபத்தொன்ப-
- [22.] தாம் வீடு இத்தளி நக்கன் குந்தவைக்குப்பங்கு ஒன்றும் ||— [உஅ*]
 முப்பதாம் வீடு ஆயிரத்தளி மல்லையா நக்கன் பாக்கரிக்குப்பங்கு ஒன்றும்
 ||— [உஅ*] முப்பத்தொன்றாம் வீடு திருவாரூர் ஸ்ரீராம நக்கன்
 பொன்னுக்குப்பங்கு ஒன்றும் ||— [உஅ*] முப்பத்திரண்டாம் வீடு ஜெ-
 நாபுரத்து விசுவஜய ஸ்ரீராம நக்கன் பொற்குமானுக்குப்பங்கு
 ஒன்றும் ||— [உஅ*] முப்பத்தமூன்றாம் வீடு பாரந்தக ஸ்ரீராம நக்கன்
 சொமகொனுக்குப்பங்கு ஒன்றும் ||— [உஅ*] முப்பத்துநாலாம்
 வீடு திருவாரூர் அருமொழி ஸ்ரீராம நக்கன் எகவிரிக்குப்பங்கு
 ஒன்றும் ||— [உஅ*] முப்பத்தத்தைஞ்சாம் வீடு ஆயிரத்தளி நக்கன்
 தெவிக்குப்பங்கு ஒன்றும் ||— [உஅ*] முப்பத்தாறாம் வீடு இவ்வூர்
 நக்கன் திருவடிகளுக்குப்பங்கு ஒன்றும் ||— [உஅ*]
- [23.] முப்பத்தெழாம் வீடு இவ்வூர் நக்கன் திருவடிக்குப்பங்கு ஒன்றும் ||—
 [உஅ*] முப்பத்தெட்டாம் வீடு திருவெதிருடி நக்கன் கண்டராச்சிக்குப்பங்கு
 ஒன்றும் ||— [உஅ*] முப்பத்தெழான்பதாம் வீடு இவ்வூர் நக்கன் குல-
 மாணிக்கத்துக்குப்பங்கு ஒன்றும் ||— [உஅ*] நாற்பதாம் வீடு ஆற்றுத்தளி
 நக்கன் [க்குப்பங்கு ஒன்றும் ||— [உஅ*] நாற்பத்தொன்றாம் வீடு
 இவ்வூர் நக்கன் வெம்பிக்குப்பங்கு ஒன்றும் ||— [உஅ*] நாற்பத்திரண்டாம்
 வீடு நிறைமதி ஸ்ரீராம நக்கன் பொற்கெசிக்குப்பங்கு ஒன்றும் ||—
 [உஅ*] நாற்பத்துமூன்றாம் வீடு திருச்சொற்றுத்துறை நக்கன் ஒற்றியர்க்-
 குப்பங்கு ஒன்றும் ||— [உஅ*] நாற்பத்தநாலாம் வீடு திருமறைக்காட்டு
- [24.] நக்கன் [க்குப்பங்கு ஒன்றும் ||— [உஅ*] நாற்பத்தைஞ்சாம்
 வீடு நன்னிலத்து திருமெற்றளி நக்கன் சங்காணிக்குப்பங்கு ஒன்றும் ||—
 [உஅ*] நாற்பத்தாறாம் வீடு இவ்வூர்த் திருவாரூர் ஸ்ரீராம நக்கன் எரிக்குப்பங்கு

[28.] [ணி]க்குப்பங்கு ஒன்றும் ||— [உாசுய*] எழுபத்தைஞ்சாம் வீடு பாம்புணி பழி-
பூதிவிண்ணகர் நக்கன் ஆளுர்க்குப்பங்கு ஒன்றும் ||— [உாசுக*] எழுபத்தாரும்
[வீடு த]லையாலங்காட்டு [ந]க்கன் வீர[டு]ப[ர]கக்குப்பங்கு ஒன்றும் ||—
[உாசுஉ*] எழுபத்தேழாம் வீடு இ[வ்]லூர் நக்கன் பொன்னம்பலத்துக்குப்-
பங்கு ஒன்றும் ||— [உாசுந*] எழு[ப]த்தெட்டாம் வீடு பழையாற்று [வ]ட-
தளி நக்கன் ஒருப்[ப]னைக்குப்பங்கு ஒன்றும் ||— [உாசுச*] எழுபத்தொ-
ன்பதாம் வீடு [க]டம்பூர்த்திருவினங்கொயில் [ந]க்கன் உமைக்குப்பங்கு ஒன்-

ஹம் ||— [உாசுடு*] எ[ண்]பதாம் [வீடு] [க]ரவிரிப்பூம்பட்ட[ன]த்து நக்கன்
அ[ங்க]த்துக்குப்பங்கு ஒ[ன்]ஹம் ||— [உாசுசு*] எண்பத்தொ[ன்]றும் [வீடு]
அம்ப[ர்] [மு]து[ப]க[வ]ர்[த]ளி [ந]க்கன் பெற்றதிரு[வ]ுக்குப்ப[ங்கு] ஒ[ன்]ஹம்
[உாசுஎ*] எ[ண்]பத்திரண்டாம் வீடு திருவிடைமரு[தில்] நக்கன் [ரா]ஜ-
[ரா]ஜிக்குப்பங்கு ஒ[ன்]ஹம் ||— [உாசுஅ*]

Third Section.

[1.] [எ]ண்பத்துமூன்றாம் வீடு பாச்சில் திருவலையூர்து நக்கன் மூஞ்சிக்குப்பங்கு
ஒ[ன்]ஹம் ||— [உாசுசு*] எண்பத்துநாலாம் வீடு திருவாரூர்ப்பெ[ரி]யதளிச்-
செரி நக்கன் பொற்க[ளிக்]குப்ப[ங்கு] ஒ[ன்]ஹம் ||— [உாஎய*] எண்பத்-
தைஞ்சாம் வீடு இவ்வூர் உல[கி]ய[ர]து நக்கன் திகை[க]மா[ணி]க்கத்துக்குப்-
பங்கு ஒ[ன்]ஹம் ||— [உாஎக*] எ[ண்]பத்த[ர]றும் வீடு அம்ப[ர்] முத[ப-
க]வ[ர்]தளி நக்கன் செய்யபாதத்துக்குப்ப[ங்கு] ஒ[ன்]ஹம் ||— [உாஎஉ*]
எ[ண்]பத்தெழாம் வீடு [வி]ர[ர]லூர் [ந]க்கன் ஐய[ர]ளுக்குப்பங்கு ஒ[ன்]ஹம்
||— [உாஎந*] எ[ண்]பத்தெட்டாம் வீடு நாகபட்டனத்து நடுவில்தளிச்செரி
நக்கன் [ந]ம[பு]கமரிக்குப்ப[ங்கு] ஒ[ன்]ஹம் ||— [உாஎச*] எ[ண்]பத்தொன்ப-
தாம் வீடு கெ[ர]மாக்கம்[வீ]யூர்து நக்கன் [அ]ரையத்துக்குப்பங்கு ஒ[ன்]-
ஹம் ||— [உாஎடு*] தொண்ணூறாம் வீடு [தி]ருவாரூர்த்திரும[ண்]டளி
[ந]க்கன் நித்தங்கை[க]க்குப்ப[ங்கு] ஒ[ன்]ஹம் ||— [உாஎசு*] தொண்ணூற்-
றென்றாம் வீடு பராந்தகரண்டூர்து நக்கன் சிறியஉமைக்குப்பங்கு [ஒ]ன்-
ஹம் ||— [உாஎஎ*] தெண்ணூற்றிரண்டாம் வீடு தஞ்சாவூர் ஐய[வீ]டு-
தளி [ந]க்கன் கா[மா]மெ[ரிக்]குப்ப[ங்கு] ஒ[ன்]ஹம் ||— [உாஎஅ*] தொண்-
ணூற்றுமூன்றாம் வீடு இவ்வூர்த்தஞ்சைமாம[ணி]க்கொயில் [ந]க்கன் [தி]ருவழகு-
க்குப்பங்கு ஒ[ன்]ஹம் ||— [உாஎசு*] தொண்ணூற்றுநாலாம் வீடு திருக்கொள்-
ளம்பூதார் நக்கன் செய்யசொழித்துக்குப்பங்கு ஒ[ன்]ஹம் ||— [உாஅய*]
தொண்ணூற்றை[ற]ஞ்சாம் வீடு கடம்பூர் நக்கன் திருக்கு[ர]விக்குப்பங்கு ஒ[ன்]-
ஹம் ||— [உாஅக*] வடக்கில் தளிச்செரி வடசிறகு தலைவீடு நாகபட்-
[ட]னத்துத்திருக்காரொணத்து நக்கன் [இ]ராமிக்குப்ப[ங்கு] ஒ[ன்]ஹம் ||—
[உாஅஉ*] இரண்டாம் வீடு இத்தளி நக்கன் கற்றளிக்குப்பங்கு ஒ[ன்]ஹம் ||—
[உாஅந*] மூன்றாம் வீடு [இ]த்தி-

[2.] [ளி] நக்கன் [கண்ண]த்துக்குப்பங்கு ஒ[ன்]ஹம் ||— [உாஅச*] நால[ர]ம்
வீடு கெ[ர]ட்டீர்ப்பஞ்சவ[ன்]தூறெவிர்ரண்டூர்து நக்கன் உ[த்]தம[சு]ந்தரிக்குப்-
பங்கு ஒ[ன்]ஹம் ||— [உாஅடு*] [ஐ]ஞ்சாம் வீடு [அ]ந்தளி அவ[னி]கெ-
ல[ரி]ரண்டூர்து நக்கன் குஞ்ச[ர]மல்லிக்குப்ப[ங்கு] ஒ[ன்]ஹம் ||— [உாஅசு*]
ஆறாம் வீடு கற்பகதானிபுரத்து நக்கன் செய்யபாதத்துக்குப்ப[ங்கு] ஒ[ன்]-
ஹம் ||— [உாஅஎ*] எழாம் வீடு திருவாரூர்ப்பெ[ரி]யதளிச்செரி
நக்கன் [சி]றிய[அ]வத்துக்குப்பங்கு ஒ[ன்]ஹம் ||— [உாஅஅ*] எட்டாம்
வீடு பழையாற்று [வ]ட[த]ளி நக்கன் சீலகுளாமணிக்குப்பங்கு ஒ[ன்]ஹம் ||—
[உாஅக*] [ஒ]ன்பதாம் வீடு [வெ]ளூர் [ந]க்கன் அ[ன]ந்திக்குப்ப[ங்கு]
ஒ[ன்]ஹம் ||— [உாஅய*] பத்தாம் வீடு [ப]ரம்பு[ணி]த்திருப்பாதாளி[ர]ண்டூர-
[து] நக்கன் பொற்க[ளிக்]குப்ப[ங்கு] ஒ[ன்]ஹம் ||— [உாஅசு*] பதினொ-
ன்றாம் வீடு உத்தமதானிபுரத்து [ந]க்கன் ஆ[ர]அமுது[க்]குப்ப[ங்கு] ஒ[ன்]ஹம்
||— [உாஅஉ*] பன்னிரண்டாம் வீடு ஆயிரத்தளி நக்கன் வெ[ண்]காட்-
டுக்குப்ப[ங்கு] ஒ[ன்]ஹம் ||— [உாஅந*] பதின்மூன்றாம் வீடு இவ்வூர் [ந]க்-
கன் [பெ]ராம்கொயில்லைஅழகிக்குப்பங்கு ஒ[ன்]ஹம் ||— [உாஅசு*] பதினா-
[லா]ம் வீடு [உத்]தமதானிபுரத்து [ந]க்கன் ஒக்கரிக்குப்பங்கு ஒ[ன்]ஹம் ||—

[உாசுடு*] [பதி]னஞ்சாம் வீடு ஆயிரத்தளி நக்கன் ¹அசங்கிக்குப்பங்கு ஒன்றும் ||— [உாசுசு*] பதினாரும் வீடு திருவாரூர் அருமெ[ரழி]ர் ஸ்ரீராம-
தூ நக்கன் [புக]லொ[கமாணிக்க]த்துக்குப்பங்கு ஒன்றும் ||— [உாசுஎ*]
[பதி]னெழாம் வீடு இவ்வூர்ப்பெ[ரி]யத[னி]ச்செரி நக்கன் தெவ[டிக்கு]ப்-
[பங்கு] ஒன்றும் ||— [உாசுஅ*] பதினெட்டாம் வீடு கொட்டுர்க்குணவ-
தி[ஸ்ரீ]ராமதூ நக்கன் கூத்தாடிக்குப்பங்கு ஒன்றும் ||— [உாசுசு*] ப[த்]-
தொன்பதாம் [வீடு] ஹொ[உ]வி[ஸ்ரீ]ராமதூ நக்கன்
[வ்]லிக்குப்பங்கு ஒன்றும் ||— [நா*] இருபதாம் வீடு [த]ளிச்சாத்தங்குடி
நக்கன் பாக்க[ரி]க்குப்பங்கு ஒன்றும் ||— [நாக*] [இருபத்]-

[3.] [தொன்]றும் வீடு கெ[ர]ட்டேர்ப்பஞ்சவன் ஹொ[உ]வி[ஸ்ரீ]ராமதூ நக்கன் எ[ர]ண-
தெ[வி]க்குப்பங்கு ஒன்றும் ||— [நாஉ*] இருபத்திரண்டாம் வீடு [வி]-
டை[யபுரத்துத்திருப்புகழி]ஸ்ரீராமதூ நக்கன் ந[ம்]பிநங்கைக்குப்பங்கு ஒன்-
றும் ||— [நாந*] [இருபத்துமூ]ன்றும் வீடு [கொ]ட்டே[ர்ப்பஞ்ச]-
வன்[ஹொ]உ[வி]ஸ்ரீராமதூ நக்கன் [சீ]பட்டாவிக்குப்பங்கு ஒன்றும் ||—
[நாச*] இருபத்துநாலாம் வீடு இத்தளி நக்கன் குஞ்சாமல்[வி]க்குப்பங்கு
ஒன்றும் ||— [நாடு*] [இருபத்தைஞ்சாம் வீடு விடையபுரத்துப்புகழி]-
ஸ்ரீராமதூ நக்கன் க[ர]முயிலுக்குப்பங்கு ஒன்றும் ||— [நாசு*] இருபத்தா-
றும் வீடு திருவாரூர்ப்பெ[ரி]யத[னி]ச்செரி நக்கன் காழுத்திரிக்குப்பங்கு
ஒன்றும் ||— [நாஎ*] இருபத்தெழாம் வீடு [ந]ய[திர]புரத்து நக்கன்
[க]ரிய[அ]ரவத்துக்குப்பங்கு ஒன்றும் ||— [நாஅ*] இருபத்தெட்டாம் வீடு
அம்ப[ர்] அவனிநாராயண[வி]ண்ண[க]ர் நக்கன் ந[ம்]பியமைக்குப்பங்கு ஒ-
ன்றும் ||— [நாசு*] இருபத்தொன்பதாம் வீடு திருவாரூர்த்திருமண்ட[னி]ஸ்ரீ-
ராமதூ நக்கன் கருவூர்க்குப்பங்கு ஒன்றும் ||— [நாய*] முப்பதாம் வீடு
அம்ப[ர்த்தி]ரு[ம]நாகா[த்]து நக்கன் செம்பொன்னுக்குப்பங்கு ஒன்றும் ||—
[நாயக*] முப்பத்தொன்றாம் வீடு ஆயிரத்தளி மல்[லீ]ஸ்ரீராமதூ நக்கன்
பெ[ர]ாற்செய்யாளுக்குப்பங்கு ஒன்றும் ||— [நாயஉ*] முப்பத்திரண்டாம்
வீடு ஜந[நாய]புரத்து [வி]க[ரீ]விஜய[ஸ்ரீ]ராமதூ நக்கன் பட்டதிருவுக்குப்-
பங்கு ஒன்றும் ||— [நாயந*] முப்பத்துமூன்றும் வீடு [திருவிடைம-
ருதி]ல் [நக்கன்] வெண்காட்டுக்குப்பங்கு ஒன்றும் ||— [நாயச*] முப்பத்து-
[நாலாம் வீடு அரபுரத்து [நிக]ளங்கி[ஸ்ரீ]ராமதூ நக்கன் முரு[ந்]கைக்குப்-
பங்கு ஒன்றும் ||— [நாயடு*] முப்பத்தைஞ்சாம் வீடு ஆயிரத்தளி நக்கன்
ஒ[ம்]பிபூர்க்குப்பங்கு ஒன்றும் [நாயசு*]

[4.] [மு]ப்பத்த[ர]ளும் வீடு இவ்வூர் நக்கன் [ஆடல்]அழகிக்குப்பங்கு ஒன்றும் ||—
[நாயஎ*] முப்பத்தெழாம் வீடு இவ்வூர் நக்கன் கு[மார]டிக்குப்பங்கு ஒன்-
றும் ||— [நாயஅ*] முப்பத்தெட்டாம் வீடு திருவெதிசுடி நக்கன் நங்க[ர]-
[னி]க்குப்பங்கு ஒன்றும் ||— [நாயசு*] முப்பத்தொன்பதாம் வீடு [ப]ர[ந்]-
த[க]ஸ்ரீராமதூ நக்கன் [கி]ரிபுவனமா[தெ]விக்குப்பங்கு ஒன்றும் [நாயஉ*]
[நாற்பதாம் வீடு [ஆ]ற்ற[த்தளி நக்கன் இராயிக்குப்பங்கு ஒன்றும் ||—
[நாஉக*] நாற்பத்தொன்றாம் வீடு [நி]நை[ம]தி[ஸ்ரீ]ராமதூ நக்கன் சீருடைக்க-
முலுக்குப்பங்கு ஒன்றும் [நாயஉ*] [நாற்பத்திரண்டாம் வீடு [கி]ருச்-
சொற்றுத்துறை நக்கன் மை[நக்கா]ட்டுக்குப்பங்கு ஒன்றும் [நாயந*]
[நாற்பத்துமூன்றாம் வீடு திருக்கொள்ளம்[பூது]ர் நக்கன் உமை[க்]குப்பங்கு
ஒன்றும் ||— [நாயச*] நாற்பத்துநாலாம் வீடு [ந]ன்னில[த]து[த்திரு]-
வ[லீ]ஸ்ரீராமதூ நக்கன் இலவத்துக்குப்பங்கு ஒன்றும் ||— [நாயடு*] [நா-

¹ This name might also be read as அரங்கி.

ற்பத்தைஞ்சராம் வீடு [இவ்]வூர்[திருமெற்றளி நக்கன் ஒற்றியூர்]க்குப்பங்கு
[ஒன்றும்] ||— [நா.உசு*] நாற்பத்தாராம் வீடு திருவ[?]வேரூது நக்கன்
[சாழமாதெவி]க்குப்பங்கு ஒன்றும் ||— [நா.உசு*] [நாற்பத்தெழாம் வீடு [நி-
யமத்து ஆயிரத்]த[ளி] நக்கன் ஆடவல்ல[?]க்குப்பங்கு ஒன்றும் [நா.உசு*]
[நாற்பத்தெட்]டாம் வீடு இவ்வூர் சந்திரமல்ல[?]ராய[?]து நக்கன் ந[?]பி-
[யமைக்கு]ப்பங்கு ஒன்றும் ||— [நா.உசு*] [நாற்பத்தொன்]பதாம் வீடு
ப[?]யாற்று [அரை]யரு[?]ம[?]த[ளி] நக்கன் [அமு]தத்துக்குப்பங்கு
ஒன்றும் [நா.நடு*] [ஐம்பதா]ம் வீடு அம்பர் முதபகவர்தளி நக்கன் சி-
தெவிக்குப்பங்கு ஒன்றும் ||— [நா.நடு*] [ஐம்பத்தொன்றாம் வீடு பழைய]ர-
ற்றுத்தென்தளி நக்கன் பிடிக்குப்பங்கு ஒன்றும் ||— [நா.நடு*] [ஐம்-
பத்]திரண்டாம் வீடு இவ்வூர் வட[?]தளி நக்கன் இராமிக்[?]பங்கு ஒ-
ன்றும் [நா.நடு*] [ஐம்பத்]த[?]ன்றும் வீடு

[5.] [இ]த்தளி நக்கன் [சி]ங்கடிக்குப்பங்கு ஒன்றும் ||— [நா.நடு*] ஐம்பத்துநாலாம்
வீடு இத்தளி நக்கன் [சி]வகுளாம[?]ணிக்குப்பங்கு ஒன்றும் ||— [நா.நடு*]
[ஐம்பத்]த[?]ஞ்சாம் வீடு இவ்வூர் சங்கியரூது நக்கன் கொயிலுக்குப்பங்கு
ஒன்றும் ||— [நா.நடு*] ஐம்பத்த[?]ராம் வீடு இவ்வூர் முன்ன[?]நக்கன் தளி
நக்கன் மலைய[?]மா[?]க்குப்பங்கு ஒன்றும் [நா.நடு*] [ஐம்பத்]தெழ[?]ராம்
வீடு [அவனி]ந[?]ர[?]ய[?]ண[?]புரத்து நக்கன் ஐயாற்று[?]க்குப்பங்கு ஒன்றும் ||—
[நா.நடு*] ஐம்பத்[?]தெட்டாம் வீடு திருநெ[?]த்தாநத்து நக்கன் நக்கத்[?]துக்-
குப்பங்கு ஒன்றும் ||— [நா.நடு*] ஐம்பத்தொன்பத[?]ராம் வீடு [திருத்]-
தெங்கு[?] நக்கன் பெற்ற[?]மைக்குப்பங்கு ஒன்றும் [நா.நடு*] [அறுப]தாம்
வீடு நன்னிலத்து[?]திருவ[?]வேரூது நக்கன் பழிப்பி[?]க்குப்பங்கு ஒன்றும் ||—
[நா.நடு*] அறுப[?]த்தொன்றாம் வீடு திருவா[?]ர[?] உ[?]வ[?]ரூது நக்கன்
[ப]ட்டாவிக்குப்பங்கு ஒன்றும் [நா.நடு*] [அறுபத்]திரண்டாம் வீடு
த[?]ஞ்சாலூர் எரியூர்நாட்டுத்தளி நக்கன் மன்ற[?]முடையாளுக்குப்பங்கு ஒன்றும்
||— [நா.நடு*] அறுபத்தமுன்றாம் வீடு வெ[?]ரூர் நக்கன் கு[?]பைக்கு[?]ப-
[?]ங்கு ஒன்றும் ||— [நா.நடு*] அறுபத்[?]துநாலாம் வீடு [ப]ழு[?]ர[?]ப[?]ப-
கைவிடை[?]ராய[?]து நக்கன் தி[?]திக்குப்பங்கு ஒன்றும் ||— [நா.நடு*]
[அறுபத்]த[?]ஞ்சாம் வீடு நியமத்து அரிகுல[?]கெ[?]லி[?]ராய[?]து நக்-
கன் நக்கத்துக்குப்பங்கு ஒன்றும் ||— [நா.நடு*] [அறுபத்]தாராம் வீடு
திருவாரூர்[?]பெரிய[?]தளிச்[?]செ[?]ரி நக்கன் வில்லவ[?]னமாதெவிக்குப்பங்கு ஒன்-
றும் ||— [நா.நடு*] அறுபத்தெழாம் வீடு அம்பர் முதபகவர்தளி நக்கன்
எடுத்தபாதத்துக்குப்பங்கு ஒன்றும் ||— [நா.நடு*] அறுபத்[?]தெட்டாம் வீடு
[கட]ம்[?]பூர் [நக]ய[?]ரூது நக்கன் பூமிக்குப்பங்கு ஒன்றும் [நா.நடு*]
[அறுபத்தொ]ன்பத[?]ராம் வீடு திரு-

[6.] [வையாற்று நக்கன் திருவடி]களுக்குப்பங்கு ஒன்றும் ||— [நா.நடு*] [எ]ழு-
பதாம் வீடு தஞ்சாலூர் [ஐ]வ[?]குட்டத்து நக்கன் தூது[?]விக்குப்பங்கு ஒன்-
றும் ||— [நா.நடு*] எழுபத்தொன்றாம் வீடு [கஞ்ச]ர[?]நகரத்து நக்கன்
மழலைச்சிலம்புக்குப்பங்கு ஒன்றும் ||— [நா.நடு*] எழுபத்திரண்டாம் வீடு
[ப]ழு[?]ர் அவ[?]நியம[?]த[?]பு[?]ரத்து நக்கன் பெற்ற[?]திருவுக்குப்பங்கு ஒன்-
றும் ||— [நா.நடு*] [எழுபத்]தமுன்றாம் வீடு ஒ[?]லெ[?]க[?]ஹ[?]ர[?]வெ[?]ராய[?]து
நக்கன் [புக]லொகம[?]ராணிக்[?]த[?]க்குப்பங்கு ஒன்றும் ||— [நா.நடு*]
எழுபத்துநாலாம் வீடு பாம்பு[?]ணி பூ[?]திவிண்ண[?]கர் நக்கன் சந்திரிக்கு-
ப்பங்கு ஒன்றும் ||— [நா.நடு*] [எழுபத்]த[?]ஞ்சாம் வீடு ந[?]ரகபட்டன-
த்துத்திருக்காரொணத்து நக்கன் மாதெவிக்குப்பங்கு ஒன்றும் ||— [நா.நடு*]
எழுபத்தாராம் வீடு [கி]ள[?]சிகுடி நக்கன் பொன்னம்பலத்துக்குப்பங்கு ஒன்-

மும் ||— [நாடு௭*] எழுபத்தெழாம் வீடு [திருவிடைமருதில் நக்கன்
மு . க்க[ன] . [க்குப்]பங்கு ஒன்றும் ||— [நாடு௮*] எழுபத்தெட்டாம்
வீடு திருவாரூர்ப்பெரியதனிச்செரி நக்கன் வெம்பிக்குப்பங்கு ஒன்றும் ||—
[நாடு௯*] எழுபத்தொன்பதாம் வீடு திருவிடைமருதில் நக்கன்
[புகலா]கமாணிக்கத்துக்குப்பங்கு ஒன்றும் ||— [நாடு௧௦*] எண்பதாம்
வீடு இவ்வூர் நக்கன் க[ர]ை[ர]க்கா[லுக்குப்பங்கு ஒன்றும் ||— [நாடு௧௧*]
எண்பத்தொன்றாம் வீடு [நியமத்து அரிகுலகெலரி]ர[தூ] [நக்-
கன் வீரசொழிக்குப்பங்கு ஒன்றும் [நாடு௧௨*] எண்பத்திரண்டாம் வீடு
க[ர]வி[ரிப்பூம்பட்ட]னத்து நக்கன் மூத்த[ர]ளுக்குப்பங்கு ஒன்றும் ||—
[நாடு௧௩*] எண்பத்துமூன்றாம் வீடு நியமத்து அரிகுலகெலரி[ர]ர[தூ]
நக்கன் சந்திர[செ]க[ரிக்குப்பங்கு ஒன்றும் ||— [நாடு௧௪*] எண்பத்து-
[நா]லாம் வீடு இவ்வூர் ஆயிரத்தனி நக்கன் பூமிக்கு-

[7.] ப்பங்கு ஒன்றும் ||— [நாடு௧௫*] எண்பத்தஞ்சாம் வீடு கிள்ளிகுடி
நக்கன் [சு]க[ரிக்குப்பங்கு ஒன்றும் ||— [நாடு௧௬*] எண்பத்தாராம்
வீடு மிறையில் நக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [நாடு௧௭*]
எண்பத்தெழாம் வீடு [கடம்பூர் நக]யா[தூ] நக்கன் ஐயாற்றுக்குப்பங்கு
ஒன்றும் ||— [நாடு௧௮*] எண்பத்தெட்டாம்* வீடு திருவைப்பாற்று
நக்கன் அருமெ[ர]ழிக்குப்பங்கு ஒன்றும் ||— [நாடு௧௯*] எண்பத்தொன்-
பதாம் வீடு ¹கொமாக்க[தூ]யா[தூ] நக்கன் சண்டைக்குப்பங்கு ஒன்றும்
||— [நாடு௨௦*] தொண்ணூற்றாம் வீடு தஞ்சாவூர் [வா]லுக்குட்டத்து நக்கன்
நல்லூர்க்குப்பங்கு ஒன்றும் ||— [நாடு௨௧*] தொண்ணூற்றொன்றாம் வீடு
பாரந்தகொண்ட[தூ] நக்கன் [ப]ராந்தெருமானுக்குப்பங்கு ஒன்றும் ||—
[நாடு௨௨*] தொண்ணூற்றிரண்டாம் வீடு திருப்பழனத்து நக்கன் [அ]ண[வ]-
கிக்குப்பங்கு ஒன்றும் [நாடு௨௩*] தொண்ணூற்றுமூன்றாம் வீடு பாம்ப-
புணித்திருப்பா[தா]ன[ர]யா[தூ] நக்கன் குடிதாங்கிக்குப்பங்கு ஒன்றும் ||—
[நாடு௨௪*] தொண்ணூற்றுநாலாம் வீடு திருக்கொள்ளம்புதூர் நக்கன் [மெ]ர[ப]-
மு[தெவிக்குப்பங்கு ஒன்றும் ||— [நாடு௨௫*] தொண்ணூற்றைஞ்சாம் வீடு
கடம்பூர் [இ]ட்ட[ர]ச்சொண்ட[தூ] நக்கன் தா[ந]காணக்குப்பங்கு ஒன்றும்
||— [நாடு௨௬*] தொண்ணூற்றொன்றாம் வீடு தஞ்சாவூர் [வா]லுக்குட்டத்து
நக்கன் [பெ]ற்றமைக்குப்பங்கு ஒன்றும் ||— [நாடு௨௭*] [தலை-
வீடு] [நக்கன்] க்குப்பங்கு ஒன்றும் ||—
[நாடு௨௮*] இரண்டாம் வீடு இவ்வூர் நக்கன் நித்தசந்தரிக்குப்பங்கு ஒன்-
[றும்] ||— [நாடு௨௯*] மூன்றாம் வீடு [திருநெத்தா]னத்து நக்கன் [பட்]-
ட[ர]லிக்குப்பங்கு ஒன்றும் ||— [நாடு௩௦*] நாலாம் வீடு [அரபு]த்து
நக்கன் கா[ரெ]ராணத்துக்கு-

[8.] ப்பங்கு ஒன்றும் ||— [நாடு௩௧*] அஞ்சாம் வீடு ஆயிரத்தனி நக்கன் [அ]த்-
தன[ப]பெ[ர]ன்னுக்குப்பங்கு ஒன்றும் ||— [நாடு௩௨*] ஆறாம் வீடு அந்-
தனி [அவனி]கெலரி[ர]யா[தூ] நக்கன் [மழலை]ச்சிலம்புக்குப்பங்கு ஒன்றும்
||— [நாடு௩௩*] எழாம் வீடு இவ்வூர் இத்தனி நக்கன் [கிகைமாணி]க்-
கத்துக்குப்பங்கு ஒன்றும் ||— [நாடு௩௪*] எட்டாம் வீடு இத்தனி நக்கன் [கு]-
லமா[ணி]க்கத்துக்குப்பங்கு ஒன்றும் ||— [நாடு௩௫*] ஒன்பதாம் வீடு மிறை-
யில் நக்கன் [தா]யத்துக்குப்பங்கு ஒன்றும் ||— [நாடு௩௬*] பத்தாம் வீடு
இவ்வூர் நக்கன் அரங்க[த்]துக்குப்பங்கு ஒன்றும் ||— [நாடு௩௭*] பதினொன்-
றாம் வீடு புறையாச்செரி நக்கன் [செ]ய்ய[வா]ய்[மணிக்குப்பங்கு ஒன்றும்]
||— [நாடு௩௮*] பன்னிரண்டாம் வீடு [ம]ரதெவி[ர]யா[தூ] நக்கன் பெ[ர]-

¹ கொமா looks like கொமார; but the additional symbol may be due to a crack.

- ன்மலைக்குப்பங்கு ஒன்றும் ||— [நாசுக*] [ப]கின்மூன்றும் வீடு [திருவெ-
கிருடி நக்கன்] பெரன்]னம்பலத்துக்குப்பங்கு ஒன்றும் ||— [நாசுக*]
ப[தின]லாம் வீடு த[லையா]லங்காட்டு நக்கன் நம்பாண்டிக்குப்பங்கு ஒன்றும்
||— [நாசுக*] பதினேஞ்சாம் வீடு [த]ங்கத்தார்தளி நக்கன் மண்டைக்குப்பங்கு
ஒன்றும் ||— [நாசுக*] ப[தின]ளும் வீடு மண்ணிநகரத்து நக்கன் நீல-
[த்து]க்குப்பங்கு ஒன்றும் ||— [நாசுக*] பதினெழாம் வீடு [வ]யலூர்
நக்கன் [ப]ட்டாவிக்குப்பங்கு ஒன்றும் ||— [நாசுக*] [ப]தினெட்டாம்
வீடு இவ்வூர் நக்கன் ச[ண]ந்]கைக்குப்பங்கு ஒன்றும் ||— [நாசுக*]
பத்தொன்பதாம் வீடு இவ்வூர் நக்கன் உமைக்குப்பங்கு ஒன்றும் ||—
[நாசுக*] இருபதாம் வீடு பழுவூர் அவனிகெ[வ]ரி[ர]ம்பா[ர]து நக்கன் பொ-
ற்கெசிக்[கு]ப்பங்கு ஒன்றும் ||— [நாசுக*] இருபத்தொன்றாம் வீடு
இவ்வூர்ப்பகைவிடை[ர]ம்பா[ர]து நக்கன் வானவன்[ம]ரதெவிக்குப்ப-
[9.] ந்கு ஒன்றும் ||— [நாசுக*] இருபத்திரண்டாம் வீடு இவ்வூர் நக்கன்
அரியானுக்குப்பங்கு ஒன்றும் ||— [நாசுக*] இருபத்துமூன்றாம்
வீடு [ப]ந்தணநல்லூர் நக்கன் அமிஞ்சிக்குப்பங்கு ஒன்றும் ||— [சா*]
இருபத்துநா[ல]ராம் வீடு திருவையாற்று நக்கன் பூவணத்துக்குப்பங்கு
ஒன்றும் ||— [சா*] இருபத்தைஞ்சாம் வீடு கெரட்டேர்க்குணவ[தி]ர[ா]-
ஸ[ர]து நக்கன் [ப]ஞ்ச[வன்]மாதெவிக்குப்பங்கு ஒன்றும் ||— உ[சா*]
நட்டவஞ்செய்ய [ந]ட்டவம் ஒன்றுக்கு¹ அரையன் ச[ந]தர[செ]சாழன[ன]
மும்மடி[செ]சாழ[நி]து[மா]ராயனுக்குப்பங்கு இரண்டும் ||— [சா*] மெற்படி
ஒன்றுக்கும[ர]ன் [வட]வா[யி]ல[ர]ன மும்மடி[செ]சாழ[நி]து[ப்பெ]ர[ய]னு-
[க்]குப்பங்கு இரண்டும் ||— [சா*] மெற்படி ஒன்றுக்கு [வி]க்கி [ப]ட்-
[ட]ர[வ]கனுக்குப்பங்கு இரண்டும் ||— [சா*] மெற்படி ஒன்றுக்கு
[அ]னா[ய]ன் சுலிமானதொங்குன அரும[ர]பிதிது[ப்பெ]ர[ய]னுக்குப்-
பங்கு இரண்டும் ||— [சா*] மெற்படி ஒன்றுக்கு மல்லன் இரட்டை-
[ய]னுக்கும் [சி]த்திர[ன்] கெசவனுக்கும் பங்கு இரண்டும் ||— [சா*] மெற்-
[ப]டி ஒன்றுக்கு அரையன் மணஞ்செரியான வகையி[நி]து[ப்பெ]ர[ய]னுக்-
குப்பங்கு இரண்டும் ||— [சா*] . . . [டபாட்]டு ஒன்றுக்குக் கு-
ராவன் [வி]செ[சாழ]ன பஞ்ச[வன்]மாதெவிநாட[க]ம[ய]னுக்குப்பங்கு
ஒன்றையும் ||— [சா*] மெற்படி ஒன்றுக்கு ம[ந]ை[ம]க்காட்டுக்கணவகியான
திருவெள்ளறைச்சாக்கைக்குப்பங்கு ஒன்றையும் ||— [சா*] மெற்படி
ஒன்றுக்கு ஒ[ந்]றியூரன் சிங்கனுக்குப்பங்கு ஒன்றையும் ||— [சா*]
மெற்படி ஒன்றுக்கு ஒ[ந்]றியூரன் இளங்காவனுக்குப்பங்கு ஒன்றையும்
||— [சா*] [மெ] . [வி]யம் ஒன்றுக்கு அரையன் ரா[ஜா]-
[10.] பூயன[ன] நித்த[வி]னெதல[ர]ம[ர]ராயனுக்குப்பங்கு இரண்டும் ||— [சா*]
மெற்படி ஒன்றுக்கு [அ]ரையன் நி[ந்]றநாராய[ன]னுக்குப்பங்கு [இரண்]-
டம் ||— [சா*] கா[நப]ர[டி] மூவர்க்கு மு[ண்ட]தா[ரி] அ[னு]க்கனு-
க்குப்பங்கு நாலையும் ||— [சா*] மெற்படி இரண்டுக்கு ஆச்ச[ன்]
² கீர்த்திவ[ரு]ஷ[ன]ன அமிஞ்சிகை[க] கா[ம]ர[ப்பெ]ர[ய]னுக்குப்பங்கு [முன்]-
யும் ||— [சா*] வ[ங்கி]யம் ஒன்றுக்கு நிக[ரி]விசொழத்தெரி[ந்]க[உ]டநிலை-
க்குதிரைச்செ[வ]கரில் நின்று [ப]ுருத்த [தஞ்சை] க[ணவ]கிக்குப்பங்கு ஒன்-
றையும் ||— [சா*] மெற்படி ஒன்றுக்குச் சிறுதனத்து வடுக்காலவ[ரி]ல்
செருவ[த்]தவி[ன]னுக்குப்பங்கு ஒன்றையும் ||— [சா*] மெற்படி
ஒன்றுக்கு ராஜே[ரு]டி[ல]னுக்குப்பங்கு ஒன்றையும் ||— [சா*]

¹ In modern Tamil this would be நட்டுவஞ்செய்ய நட்டுவன் ஒருவனுக்கு.

² Read கீர்த்திவ[ரு]ஷ[ன].

[பா]டவியம் ஒன்றுக்குக்கூத்தன் வஹம் . . [வி]டங்கனுக்குப்பங்கு இரண்-
டெம் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு அரை[ய]ன் வாடிமாராயனுக்-
குப்பங்கு இரண்டெம் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு ஸ்ரஹ்குட்டன் [க]-
ணவதியான இரும்பிசொழுவாடிமாராயனுக்குப்பங்கு இரண்டெம் ||— [சாஉஉ*]
மெற்படி ஒன்றுக்கு பொக[ய]ன் பொரியில[ன]ன மும்மடிசொழுவாடிமாரா[ய]-
னுக்குப்பங்கு இரண்டெம் ||— [சாஉஉ*] உடுக்கை [வாசி]க்க ஒருவனுக்கு
வி[ர]சொழன் விட[ங்கன]ன ரா[ஜ]ரா[ஜ]ஸீ[ஹஸு]னுக்குப்பங்கு ஒன்றையும்
||— [சாஉஉ*] [மெ]ற்படி ஒன்றுக்குக்கூத்தன் சூ[தி]த்தன ரா[ஜ]-
ராஜவஹஸு[வ]ரஹவ[வு]க்குப்பங்கு ஒன்றை[ர]யும் ||— [சாஉஉ*] வி[ணை]
வாசிப்பார் இ[ருவ]ர்க்கு [ஸஹ]ஸு[ஹ]ஸு[ஹ] [கூ]த்தன செம்பியன்[வி]ணை-
சூ[தி]த்தனுக்குப்பங்கு மூன்றை[ர]யும் ||— [சாஉஉ*] இவன் செத்தமை-
யில் இவன் ம[கனைக்கொண்ட] இவன் . . . [ப] . 1

[11.] மகன் அ[ரைய]ன் ²[ஸ]தாபிவனுக்குக்காணியாகவும் ||— [சாஉஉ*] ஆரியம்
[பா]டுவார் மூவர்க்கு அ[ரைய]ன் அம்பலநாத[தீ] ஆன செம்பியன்[வாடி]-
மாராயனுக்குப்பங்கு [ந]ாலையும் ||— [சாஉஉ*] தமிழ் [பா]ட ஒருவனுக்-
குப்பட்ட[ர]வக[ன்] கா[ம]ர[ப]டு[ப]ன[ர]யனுக்குப்பங்கு ஒன்றை[ர]யும் ||—
[சாஉஉ*] மெற்படி ஒன்றுக்கு அ[மு]தன் க[ர]ளிக்குப்பங்கு ஒன்றை[ர]யும்
||— [சாஉஉ*] மெற்படி ஒன்றுக்கு [வ]ரணராசி கூத்தனுக்குப்பங்கு ஒன்றை-
யும் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு அ[ரைய]ன் சூற்றிக்குப்பங்கு
[ஒ]ன்றையும் ||— [சாஉஉ*] கொட்டிமத்தன் ஒன்றுக்கு மா[தூ]லு[த]லானுக்குப்-
பங்கு ஒன்றும் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு மா[தூ]லு[த]லானுக்குப்பங்கு
ஒன்றும் ||— [சாஉஉ*] [மு]த்தி[ன]ாச்சங்கு ஒன்று[தத்த]யில்
[வி]க்கியண்ணனுக்குப்பங்கு ஒன்றும் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு மும்-
[ம]டி[சொழ]த்தெரிந்த[ஆ]ன[ப]ாகரில் [சூ]ற்றி நாதனுக்குப்பங்கு ஒன்றும்
||— [சாஉஉ*] மெற்படி ஒன்றுக்கு தஞ்ச[ர]பூர் எரியூர்நாட்டு[த]தனி உவைச்-
சன் பெ[ர]ங்கா[னி] தொண்டயனுக்குப்பங்கு ஒன்றும் ||— [சாஉஉ*] பக்க-
வாடிர் அழக[ய]சொழத்தெரிந்தவலங்கை[வெ]ணைக்காறில் ஐயாறன் அ[ன]க[ரி]-
குப்பங்கு முக்காலும் ||— [சாஉஉ*] மெற்படி கஞ்சி[ய]ஸிவாமணித்தெரிந்-
தவலங்கை[வெ]ணைக்காறில் சத்தி ஆருர்க்குப்பங்கு முக்காலும் ||— [சாஉஉ*]
மெற்படி நித்தவினோதவ[ன]நாட்டு [ஆ]ன[ரி]க்கூற்ற[த]துக்கருகா[ஜ]ர்ப்பாதஸி-
வ[ன்] ஆச்சன் பிச்சனுக்குப்பங்கு முக்காலும் ||— [சாஉஉ*] மெற்படி
³ஸ[தூ]லு[த]லானுக்குப்பங்கு முக்காலும் ||— [சாஉஉ*] மெற்படி வி[ர]சொழ[அ]னு-
க்கரில் காமன் [ஐ]யாறனுக்குப்பங்கு முக்காலும் ||— [சாஉஉ*] [ம]ர-

[12.] தூ[லு]லில் எழுபத்தையவ[ன]ல் [வ]ரய்க்கும் பங்கு முக்காலும் ||— [சாஉஉ*] ராஜ-
[கண்]டியவத்தெரிந்த[வலங்கை[வெ]ணைக்காறில் [ப]ட்டாலகன் அ[ம்]பலத்துக்குப்-
பங்கு முக்காலும் ||— [சாஉஉ*] மா[தூ]லு[த]லானுக்குப்பங்கு திருமணஞ்செரி-
குப்பங்கு முக்காலும் ||— [சாஉஉ*] தஞ்ச[ர]பூர் ஸ்ரஹ்குட்ட[த] உவைச்-
சன் [ஐ]யாறன் கண்ட[ர]ாச்சனுக்குப்பங்கு முக்காலும் ||— [சாஉஉ*]
ராஜராஜத்தெரிந்தவல[ங்]கை[வெ]ணைக்காறில் வரகுணன் சீரானனுக்குப்ப[ப]-
ங்கு முக்காலும் ||— [சாஉஉ*] [ப]ரா[ந்]த[க]க்கொ[ங்]கவாளில் [கி]ரத்தி நாதனு-
க்குப்பங்கு முக்காலும் ||— [சாஉஉ*] இவன் செத்தமை[யில்] இவன் தம்பி
கீர[த]தி கிளைநாங்கிக்குக்காணியாகவும் ||— [சாஉஉ*] கரிடா[தூ]லு[த]லானுக்குப்பங்கு
த[வலங்கை[வெ]ணைக்காறில் நூற்றெண்[ம]ன் [சூ]ற்றிக்குப்பங்கு முக்கா-
லும் ||— [சாஉஉ*] இவன் செத்தமை[யில்] இவன் தம்பி நூற்றெண்மன்

¹ The reading சிற்றப்பன் is not impossible.

² Read ஸதா.

³ Read ஸதூலுதலானு.

[ள] . [க்]குக்[கா]ணியாகவும் ||— [சாநுகு*] மூ[ர*]த்தவிசுரோவா[ண]த்தெ-
[ரி]ந்தவல[ங்]ன[க]வெனேக்காறில் மங்க[லவ]ன் மாணிக்குப்பங்கு [மு]க்காலும் ||—
[சாநுகு*] இப்படைத்த[ண்]டன் கம்பனுக்குப்பங்கு மு[க்]காலும் ||— [சாநுகு*]
இப்படை[ட] ஆரூர் தெவனுக்குப்பங்கு மு[க்]காலும் ||— [சாநுகு*] மும்-
மடிசொழத்தெரிந்தபரி[க்]காறில் கண[டி] கா[ளி]க்குப்பங்கு முக்காலும் ||—
[சாநுகு*] இர[ண]வே[ல]மீமத்தெ[ரி]ந்த[வல]ங்கைவெனே[க்கா]றில் அடி[க்]ள்
செட்டிக்குப்பங்கு [மு]க்காலும் ||— [சாநுகு*] நித்தவி[னெ]தவ[ள]நாட்டு ஆ[தி]ர்க்-
கூற்றத்துக்கூனர்கன்முன்னியூர் உவைச்சன் [க]ளரி ஆச்சனுக்குப்பங்கு மு[க்]-
காலும் ||— [சாநுகு*] [தஞ்ச]சாலூர்த்தஞ்சை[மா]ம[ணி]க்கொயில் வீர[சொ]ழ-
அணு[க்கன்] ப[ரா]ந்த[க்]ள் வீமனுக்குப்பங்கு முக்காலும் ||— [சாநுகு*]
இவ்[வூர்] ஜய[மீ]மதனி [வீ]ரசொழஅ[ணு]க்க[ள்] சு[க்]-

- [13.] ரன் காலகாலனுக்குப்பங்கு மு[க்]காலும் ||— [சாநுகு*] இ[த்]தனி வீர[சொ]ழ-
அ[ணு]க்கன் [பி]ச[ங்]க[ள்] சீரா[ள]னுக்குப்பங்கு முக்காலும் ||— [சாநுகு*]
இத்த[னி] வீர[சொ]ழஅ[ணு]க்கன் தெவன் செங்கு[ள]வனுக்குப்பங்கு [மு]க்காலும்
||— [சாநுகு*] விசுரோவா[ண]த்தெரிந்தவலங்கை[க்]வெனேக்காறில் இராமன் கம்-
[ப]னுக்குப்பங்கு முக்காலும் ||— [சாநுகு*] [இ]ளை[யராஜராஜ]த்தெரிந்தவல-
ங்கைவெனேக்காறில் ஆச்சன் ஆ[ட]வ[ல்]லானுக்குப்பங்கு மு[க்]காலும் ||—
[சாநுகு*] ராஜகண்டயவத்தெரிந்தவலங்கை[க்]வெனேக்காறில் உத்த[மன்] கூத்த-
னுக்குப்பங்கு முக்காலும் ||— [சாநுகு*] திருவா[ய்]கெழ்வி ஒன்றுக்குமுரன்
ஜயமான[ன] மும்ம[டி]சொழக்கடிகைமாரா[ய]னுக்குப்பங்கு ஒன்றும் ||—
[சாநுகு*] மெற்படி ஒன்றுக்குமுரன் அ[ரு]மெ[ர]ழியான ராஜா[ர]ஜக்க[டி]கை-
மாரா[ய]னுக்குப்பங்கு ஒன்றும் ||— [சாநுகு*] மெற்படி ஒன்றுக்கு ராஜ-
[கெ]ஸ[ரி] கொதண்டராமன ஜயங்கொண்டசொழக்கடிகைமாரா[ய]னுக்குப்பங்கு
ஒன்றும் ||— [சாநுகு*] மெற்படி ஒன்றுக்கு ஆச்சன் ம[தி]கி[ழ]வ[ன] அழ-
[கிய]சொழக்கடிகைமாரா[ய]னுக்குப்பங்கு ஒன்றும் ||— [சாநுகு*] மெற்படி
ஒன்றுக்கு [வ]ராணுகு[வ]ராஸகிவள[நா]ட்டு மீய்செங்கிளிநாட்டு வங்காரமான
[தி]ருநாராயண[ஆ]த[வெ]ஷி[ம]ம[த] மொகி[லி]யன் சொமன் பரா[ந்]தெருமா[னு]க்-
குப்பங்கு ஒன்றும் ||— [சாநுகு*] தனிச்செரிப்பெ[ந்]டு[க்]ளக்கும் மாநூ[ஷி]-
க[ந்]த[க்]கும் நாயகஞ்செய்ய[ய] சாலூர் பரஞ்ச[ா]திக்குப்பங்கு இர[ண்]டும் ||—
[சாநுகு*] மெற்படி [கெ]ர[வி]தீ[க்] சொமனா[து]க்குப்பங்கு இர[ண்]டும் ||—
[சாநுகு*] கணக்கு நித்தவி[னெ]தவ[ள]நாட்டு [வீ]ரசொழவளநாட்டுச்செய்[ப்]ங்கு-
- [14.] டையாந் தன்னிச்சை[ச] சதுரவி[டங்]கனுக்குப்பங்கு இர[ண்]டும் ||— [சாநுகு*]
[இ]வ[ன]ு[க்]குக்கீழ்க்க[ண]க்கு எழுதுவா[ர்] இரு[வ]ர்க்குப்பெராற்பங்கு முக்க[ா]-
லாகப்பங்கு ஒன்றரையும் ||— [சாநுகு*] வாணுகு[வ]ராஸகிவளநாட்டு மீய்-
செங்கிளி[நா]ட்டுக்கடை[ய்]க்குடைய[ர]ன் மா[தெ]வன் சி[வ]லொ[க்]ச[ந்]தானுக்-
குப்பங்கு இர[ண்]டும் ||— [சாநுகு*] இவனுக்குக்கீழ்க்க[ண]க்கு எழுதுவா[ர்]
இரு[வ]ர்க்குப்பெராற்பங்கு முக்காலாகப்பங்கு ஒன்றரையும் ||— [சாநுகு*]
கூ[தி]ய[லி]வா[ணி]வளநாட்டுத்திருவாரூர்[க்]கூற்ற[த்]துக்கீழ்க்குடையான் ந[க்]க[ன்]
பெருமானுக்குப்பங்கு இர[ண்]டும் ||— [சாநுகு*] இவனுக்குக்கீழ்க்க[ண]க்கு எ[ழு]-
துவா[ர்] இரு[வ]ர்க்குப்பெராற்பங்கு முக்காலாகப்பங்கு ஒன்றரையும் ||— [சாநுகு*]
நித்தவினெதவள[நா]ட்டு நல்லூர்[நா]ட்டு மாங்குடையான் ஐயாறன் பொற்கவ-
ரனுக்குப்பங்கு இர[ண்]டும் ||— [சாநுகு*] இவனுக்குக்கீழ்க்க[ண]க்கு எ[ழு]-
துவா[ர்] இரு[வ]ர்க்குப்பெராற்பங்கு முக்க[ா]லாகப்பங்கு [ஒ]ன்றரையும் ||—
[சாநுகு*] [உ]வைச்சுக்கு உன்ப[டு]ம் நித்தவினெதவளநாட்டு நல்லூர்[நா]ட்டு
நல்லூராகிய பஞ்ச[வ]ன்[தீ]மா[ஷெ]வி[த]ம[த] ஜ[ய]ன் பொ[ய்]யிலிக்குக்-
தன்னெற்றம் ஆள் பதினெருவா[ர்]குப்பெரா[ற்]பங்கு அரையாகப்பங்கு ஐஞ்சரை-
யும் ||— [சாநுகு*] மெற்படி [ச]கடைகொட்டிகளில் [த]ரமொதிரன் செட்-

- டிக்குத்தன்]னெற்றம் ஆள் ப[தி]னொ[ரு]வர்க்குப்பெராற்ப[ங்]கு அ[ரையா]க[ப்]-
ப[ங்]கு அஞ்சனையும் ||— [சாஅக*] மெற்படிக்கு உள்படும் சகடைகொட்டி-
க[ளில்] . ழி அ[ர]ங்கத்தக்குத்தன்னெற்றம் ஆள் ப[தி]னொருவர்க்குப்பெராற்-
[15.] ப[ங்]கு அரைய[ாக]ப்ப[ங்]கு ஐஞ்சனையும் ||— [சாஅஉ*] மெற்படிக்கு உள்ப-
டும் சகடைகொட்டிக[ளில்] சாத[த]ன் [அ]ம்பலத்துக்குத்தன்னெ[ற்]றம் ஆள்
பதினொரு[வ]ர்க்குப்பெராற்பங்கு அரையாகப்பங்கு ஐஞ்சனையும் ||— [சாஅங*]
மெற்படிக்கு உள்படும் சகடைகொட்டிக[ளில்] சத்தி இ[ரண]ன[ெ]க[ர]னனுக்குத்தன்-
னெற்றம் ஆள் பதினொரு[வ]ர்க்குப்பெராற்பங்கு அரையாகப்பங்கு ஐஞ்ச-
னையும் ||— [சாஅச*] மெற்படிக்கு உள்படுத்தடி மா[று]ம் அ[ரைய]ன் உதை-
[யம]ரத்தா[ண்]டனுக்குத்தன்னெற்றம் ஆள் பதினொரு[வ]ர்க்குப்பெராற்ப[ங்]கு
அரையாகப்பங்கு ஐ[ஞ்]சனையும் ||— ஆக இவர்களை பா[த]வக்காணி பெறவும்
ஆக இ[ப்படி கா]ணி [பெ]ற்றுப்பணி செய்யவும் ||— [சாஅடு*] [தி]ருப்-
பள்ளித்தெ[ர]ங்கல் பிடிக்கும் ஆளுக்கு உள்படுவான் ஒருவனுக்குப்பங்கு ஒன்-
றும் ||— ஆள் பதின்மர்க்குப்பெராற்பங்கு எட்டு மா[வு]ம் ஆக [உ]டை-
ய[ர*]ன் திருவிசுவாசான மும்[மடி]சாழ[த்]தெ[ர]ங்க[ற்]பெரைய[னு]க்கும[்]
குப்ப[டி] வன்னியான சுத்தியஸிவாம[ணித்]தெ[ர]ங்க[ற்]பெரைய[னு]க்குமாகப்-
பங்கு ஐஞ்சும் ||— [சாஅசு*] விளக்குடையார்களுக்கு உள்படுவான் ஒருவனுக்-
குப்பங்கு ஒன்றும் ||— ஆள் எழினு[க்]குப்பெரா[ற்]பங்கு அரையாகப்ப[ங்]கு
மூன்றையும் ஆ[கப்]பு[வ]னி[செ]கரன் கற்ப[க]மான பஞ்சவன்பெரைய[னு]க்குப்ப-
ங்கு நாலையும் ||— [சாஅள*] நீ[ர]்த்தெளியான் நால்வர்க்குப்பெராற்-
பங்கு அரைய[ாக] மெற்படிய[ா]னுக்குப்பங்கு இரண்டும் ||— [சாஅழ*] சன்-
னையன் இருவர்க்குப்பெராற்ப[ங்]கு முக்காலாக மெற்படிய[ா]னுக்குப்பங்கு ஒன்-
றையும் ||— [சாஅசு*] திருமடை[ப்]பள்ளிக்கு[சவ]ர்க்கு உ[ள்]படுவான் ஒரு-
வனுக்குப்பங்கு ஒன்றும் ||—
[16.] [ஆள்] ப[தி]ன்மர்க்குப்பெரா[ற்]பங்கு [அ]ரையுமாக குரஸிவாமணிப்பெருந்தெரு-
வில் குச[வ]ர்க்குப்பங்கு ஆறும் ||— [சாஅகூ*] வண்ணத்தார்கள் இருவர்க்-
குப்பெராற்பங்கு ஒன்றாக [இ]த்தெருவில் ஈர[ங்]கொள்ளிகளுக்குப்பங்கு இரண்-
டும் ||— [சாஅகூ*] [க]ரவிதிமை [செ]ய்ய ஒருவனுக்கு [அ]ரைய[ன்] ம[ண]-
லிவிங்க[னு]ன செம்பிய[ன்]பெருங்க[ா]விதிக்குப்பங்கு அரையும் ||— [சாஅகூ*]
மெற்படி ஒன்று[க்]கு ஆச்சன் திருவெங்கட[மு]ன ராஜராஜப்பெருங்க[ா]விதி[க்]-
குப்பங்கு அரையும் ||— [சாஅகூ*] [ந]ர[வி]ச[ஞ்செ]ய்ய இருவர்க்கு [செ]ய-
[த்]ரன் நெத்தானன் ஆன ராஜராஜப்பெரு[ந]ர[வி]சனுக்குப்பங்கு ஒன்றும்
||— [சாஅகூ*] திரு ஒருவனுக்கும் கிழ[ஆள்] இ[ர]ண்டிக்கும் துணையன்
[ஆ]கித்தன[ன்] செம்பியன்கொற்றப்பெரு[ந]கணிக்குப்பங்கு இரண்டும் ||—
[சாஅகூ*] மெற்படி ஒருவனுக்கும் கிழ[ஆள்] இ[ர]ண்டிக்கும் [ப]ரார்தகன்
[வ]ராண[கு]வாசநி ஆன ராஜராஜமணி[த]ரயிரா[ஜனு]க்குப்பங்கு இரண்டும் ||—
[சாஅகூ*] [கொ]லினமை [செ]ய்வா[ர்] இருவர்க்கு [அ]ரைய[ன்] பவ[ரு]த்-
[திர]னன பஞ்ச[வ]ன்மங்க[வ]ப்பெரைய[னு]க்குப்பங்கு மூன்றும் ||— [சாஅகூ*]
அம்பட்டன் கொள் சட[ங்]கவி[ய]ான ராஜராஜபு[யொ]ம[க]ரையனுக்குப்பங்கு
ஒன்றும் ||— [சாஅகூ*] தய்யான் ஒருவனுக்குத்தெவன் கவா[லியா]ன் [வி]ர-
சொழப்பெருந்தய்ய[ா]னுக்குப்பங்கு ஒன்றும் ||— [சாஅகூ*] மெற்படி ஒன்-
றுக்கு சிப்பன் மழபாடியான கொளாந்தகப்பெருந்தய்ய[ா]னுக்கு¹ப்பங்கு ஒன்-
றும் ||— [நூ*] ர[தூ]த்தய்யான் ஆச்சன் கருத்தி[ட்]டைக்குப்பங்கு ஒன்ற-
றையும் ||— [நூக*] ²[க]ன்னன் ஒருவனுக்கு இடைக்கரை[காரியா]ன சுத்தி-
யஸிவாமணிப்பெருங்க[ன்]னனுக்குப்பங்கு ஒன்றும் ||— [நூஉ*]

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

[17.] தச்சாஹா[யு]—ஓ ஒன்றுக்குப்ப[ங்]கு [ஒ]ன்றை[ர]யும் ஆள் இரண்டுக்குப்ப[ங்]கு
 ஒன்றை[ர]யும் ||— ஆக வீரசொழன் குஞ்சரமல்லன[ன்] ராஜராஜப்பெருந்தச்-
 சனுக்குப்ப[ங்]கு மூன்றும் ||— [நூநு*] தச்ச ஒன்றுக்குக்கு[ண]வன் மதுராந்த-
 [கன] நித்தவினொதப்பெ[ரு]ந்தச்சனுக்குப்ப[ங்]கு முக்கா[லு]ம் ||— [நூசு*]
 மெற்படி ஒன்றுக்கு இ[ல]த்தி சடையனான [கண்]டராதித்தப்பெரு[ந்த]ச்சனுக்-
 குப்ப[ங்]கு முக்கா[லு]ம் ||— [நூநு*] பா[ணன்] உத்தமன் கு[ற்]றிய[ான]
 அ[ரி]குலகெலரி[ச்சா]க்கை[க]க்குப்ப[ங்]கு ஒன்றையும் ||— [நூசு*] மெற்படி
 ஜயரமன் அறிஞ்சிக்குப்ப[ங்]கு [ஒ]ன்றையும் ||— [நூஎ*] மெற்படி அ[ப்]ரா-
 யிதன் [வ]டவாயிலான பல்ல[வன்]சாக்கைக்குப்ப[ங்]கு ஒன்றையும் ||— [நூஅ*]
 மெற்படி வ[டு]வூ[ரி]ஞ்சிக்கு[ப்]ப[ங்]கு ஒன்றையும் ||— [நூசு*] க[ண்]கா[ணி]-
 தத்தடான்மை செய்ய ஓராளி[ட்பெ]பணி செய[வி]த்[து]க்கொ[ள்ள]ப்பெறுவ[ர]-
 னாக உடையார் ஸ்ரீராஜ[ராஜ]மெ[டி]வர் [சி]றுதனத்[து]க்[க]ண்[காணித்த]ட்டான்
 கூத்தன் [கணவதி]யான [கூத்தி]யரிவாரிணிப்[டு]பரு[ந்]தட்டானு[க்]குப்ப[ங்]கு
 ஒன்று ||— [நூயு*]

TRANSLATION.

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

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

3. To [Ś]ê[ra]maṇ[ga], a girl⁶ (who has been transferred from the establishment of the temple) of Lôkamahâdêvi-Îśvara at Tiruvaiyâru,⁷ (and who resides in) the first house of the southern row (*śiragu*) of the temple street on the south (of the temple), one share.

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

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

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

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

See page 256, note 4.

⁶ நக்கன் probably stands for நக்ஷண (Sanskrit *nagnê*), as அம்மன் and அக்கன் for அம்மை and அக்கை ; see page 8, note 4.

⁷ According to Mr. Venkayya's account in the *Madras Christian College Magazine* for May 1891, a small shrine, which is now called Uttara-Kailâsa, in the Pañchanadîśvara temple at Tiruvaiyâru (see p. 258, note 4), bears several inscriptions of Râjarâja and Râjendra-Chôla, which record that this shrine was built by Tandîśattiviṇḍangiyâr (i.e., Dantîśakti-Viṭaṅki), alias Lôkamahâdêvi, a queen of Râjarâjadêva, and that it was therefore called Lôkamahâdêvi-Îśvara. This is evidently the shrine to which paragraph 3 refers.

4. To [Ira]ṇamugarâ [mi], a girl of the same temple, (*who resides in*) the second house, one share.
5. To Udâram, a girl of the same temple, (*who resides in*) the third house, one share.
6. To [Pa]ṭṭâli,¹ a girl of the same temple, (*who resides in*) the fourth house, one share.
7. To Edutta[pâdam],² a girl of the same temple, (*who resides in*) the fifth house, one share.
8. To Śôrakulasundari, a girl of the same temple, (*who resides in*) the sixth house, one share.
9. To Êkavîri, a girl of the same temple, (*who resides in*) the seventh house, one share.
10. To Râja[k]êšari, a girl of the Tiru[kkârôṇam] (*temple*) at Nâgapattānam,³ (*who resides in*) the eighth house, one share.
11. To Têšichchi, a girl of the Kôyiltali (*temple*) in the same village, (*who resides in*) the ninth house, one share.
12. To Periya-Têšichchi, a girl of the same temple, (*who resides in*) the tenth house, one share.
13. To Vichchâdiri (*i.e.*, Vidyâdharî), a girl of the Tirukkârôṇam (*temple*) in the same village, (*who resides in*) the eleventh house, one share.
14. To Maraikkâḍu,⁴ a girl of the same temple, (*who resides in*) the twelfth house, one share.
15. To Ammâri, a girl of the Naḍuviltali (*temple*) in the same village, (*who resides in*) the thirteenth house, one share.
16. To Tiruvaïyâru,⁵ a girl of Râja[k]êša[ri]nallûr, (*who resides in*) the fourteenth house, one share.
17. To Tillai-Aragi,⁶ a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the fifteenth house, one share.
18. To Echchu[ma]ṇḍai, a girl of the same temple, (*who resides in*) the sixteenth house, one share.
19. To Parami, a girl of Pagavadišêri (*i.e.*, Bhagavatî-šêri), (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.
20. To [Tillaikka]r[ai]śu, a girl of Tiruviḍaimarudil,⁷ (*who resides in*) the eighteenth house, one share.
21. To Aṛa[gi], a girl of the same village, (*who resides in*) the nineteenth house, one share.
22. To Śaduri, a girl of the same village, (*who resides in*) the twentieth house, one share.
23. To Maduravâśagi, a girl of the same village, (*who resides in*) the twenty-first house, one share.

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

² See page 257, note 1.

³ This is Negapatam in the Tanjore district. The Tirukkârôṇam temple, which is referred to in the *Periyapurâṇam* as நாகைக்கோயிலம், is now called Kâyarôṇasvâmin and still contains inscriptions of Râja-râja, Râjendra-Chôla and other Chôla kings. In these inscriptions, Negapatam is called Nâgapattānam or Śôrakulavallipattānam. The two Leyden grants have the forms Nâgapattānam and Śôrakulavallipattānam.

⁴ See page 258, note 3.

⁵ See page 258, note 4.

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

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

24. To Mâdêvadigal, a girl of the same village, (*who resides in*) the twenty-second house, one share.

25. To, a girl of the same village, (*who resides in*) the twenty-third house, one share.

26. To [I]ra[vikulamânikkam], a girl of the Kômâkkam[bhî]śvara (*temple*), (*who resides in*) the twenty-fourth house, one share.

27. To Ârâr,¹ a girl of the Mu[llâr]na[kkantali] (*temple*) at Paraiyâru, (*who resides in*) the twenty-fifth house, one share.

28. To Vîrâni, a girl of the Vaḍatali (*temple*) in the same village, (*who resides in*) the twenty-sixth house, one share.

29. To Tennavanmâdêvi, a girl of the same temple, (*who resides in*) the twenty-seventh house, one share.

30. To Tiruvaiyâru, a girl of Avaninârâyanapuram, (*a quarter*) of the same village, (*who resides in*) the twenty-eighth house, one share.

31. To Mâdêvadigal, a girl of the Tentali (*temple*) at Paraiyâru, (*who resides in*) the twenty-ninth house, one share.

32. To [Puga]ri, a girl of the Śrîtâri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the thirtieth house, one share.

33. To [Pâ]ñjâdi, a girl of the Ti[g]aippi[r]ât[ti]-Îśvara (*temple*) in the same village, (*who resides in*) the thirty-first house, one share.

34. To Karaṇavichchâdiri, a girl of the same temple, (*who resides in*) the thirty-second house, one share.

35. To Śaṅgi, a girl of the Eriyûrnâttuttali (*temple*) at Tañjâvûr, (*who resides in*) the thirty-third house, one share.

36. To Ta[ra]ni, a girl of the same temple, (*who resides in*) the thirty-fourth house, one share.

37. To Ś[e]tti, a girl of the same temple, (*who resides in*) the thirty-fifth house, one share.

38. To Aravam, a girl of the same temple, (*who resides in*) the thirty-sixth house, one share.

39. To Nakkam, a girl of the same temple, (*who resides in*) the thirty-seventh house, one share.

40. To Śîrudaiyâl, a girl of Periyatalichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the thirty-eighth house, one share.

41. To Pa[ra]vai,² a girl of the [Brahmîśvara] (*temple*) in the same village, (*who resides in*) the thirty-ninth house, one share.

42. To Maralaichchilambu, a girl of Periyatalichchêri, (*a quarter*) of the same village, (*who resides in*) the fortieth house, one share.

43. To Âr[â-a]mudu, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the forty-first house, one share.

44. To Śikaṇḍi,³ a girl of the Arumori-Îśvara (*temple*) in the same village, (*who resides in*) the forty-second house, one share.

45. To Parânderumân, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the forty-third house, one share.

¹ See page 257, note 6.

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

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

46. To [Nârâyāṇi], a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the forty-fourth house, one share.
47. To Aravam, a girl of the same temple, (*who resides in*) the forty-fifth house, one share.
48. To Śôdi[viḷa]kku, a girl of the Brahmiśvara (*temple*) at Tiruvârûr, (*who resides in*) the forty-sixth house, one share.
49. To Ti[g]aichehudar, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the forty-seventh house, one share.
50. To Â[li], a girl of the Brahmiśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.
51. To Śîkaṇḍi, a girl of the [To]ṇ[ta]li (*temple*) at Maṭṭ[ai], (*who resides in*) the forty-ninth house, one share.
52. To Perrâtiru, a girl of the same village, (*who resides in*) the fiftieth house, one share.
53. To [Vîra-Śô]ri, a girl of the Tañjaimâmanikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the fifty-first house, one share.
54. To Tiruv[â]la[n̄gâ]ḍi,¹ a girl of [Śîkaṇḍapuram], (*who resides in*) the fifty-second house, one share.
55. To, a girl of Parântakapuram, (*who resides in*) the fifty-third house, one share.
56. To Utta[ma]dâni, a girl of the same village, (*who resides in*) the fifty-fourth house, one share.
57. To, a girl of the Arikulakêśari-Îśvara (*temple*) at Niyamam,² (*who resides in*) the fifty-fifth house, one share.
58. To Venkâḍu,³ a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.
59. To [Kûttâ]ḍi,⁴ a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.
60. To Śôṛasûlâma[ni], a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.
61. To [Pû]ṇ[g]â[vi], a girl of Âyirattali, (*a quarter*) of the same village, (*who resides in*) the fifty-ninth house, one share.
62. To [N]âṇ[jûri], a girl of the Arikulakêśari-Îśvara (*temple*) in the same village, (*who resides in*) the sixtieth house, one share.
63. To [Dê]vi, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the sixty-first house, one share.
64. To Naṅgû[ri], a girl of the Tirumâgâlam (*temple*) at Ambar, (*who resides in*) the sixty-second house, one share.
65. To Râjarâji, a girl of the same temple, (*who resides in*) the sixty-third house, one share.
66. To [A]timâ[ni], a girl of the same temple, (*who resides in*) the sixty-fourth house, one share.

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

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

³ See page 253, note 1.

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

67. To U[daiyam], a girl of the Avaninârâyana-Viṇṇagar (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.

68. To K[â]makk[ô]ḍi, a girl of the Ti[rumâgâlam] (*temple*) in the same village, (*who resides in*) the sixty-sixth house, one share.

69. To Nichchal, a girl of the Mudubagavartaḷi (*temple*) in the same village, (*who resides in*) the sixty-seventh house, one share.

70. To Ku[p]pai, a girl of the Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.

71. To [Vidi]vi[ḍaṅgi],¹ a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.

72. To the younger Nakkam, a girl of the same temple, (*who resides in*) the seventieth house, one share.

73. To the elder Nakkam, a girl of the same temple, (*who resides in*) the seventy-first house, one share.

74. To Dha[raṇi]va[r]âhi, a girl of the Iṭṭâchchi-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-second house, one share.

75. To Mâdôvi, a girl of Tirumaraikkâḍu, (*who resides in*) the seventy-third house, one share.

76. To Ammâri, a girl of Viḍaiyapuram, (*who resides in*) the seventy-fourth house, one share.

77. To tâppagai, a girl of Vêḷûr, (*who resides in*) the seventy-fifth house, one share.

78. To Tirunîlaganḍi,² a girl of Nayadîrapuram, (*who resides in*) the seventy-sixth house, one share.

79. To [M]â[nâba]raṇi, a girl of Vîrapuram, (*who resides in*) the seventy-seventh house, one share.

80. To Perratiru, a girl of the Tirumêrraḷi (*temple*) at Pâchchil, (*who resides in*) the seventy-eighth house, one share.

81. To Śôram, a girl of the Tiruvâchchirâmam (*temple*)³ in the same village, (*who resides in*) the seventy-ninth house, one share.

82. To Śeṅguḷam, a girl of the Tirumêrraḷi (*temple*) in the same village, (*who resides in*) the eightieth house, one share.

83. To , a girl of Vîrapuram, (*who resides in*) the eighty-first house, one share.

84. To Poṟkêśi, a girl of Tirukkoḷḷambûdûr, (*who resides in*) the eighty-second house, one share.

85. To Ârâ[yi]ra[m], a girl of the same village, (*who resides in*) the eighty-third house, one share.

86. To Tillaikkûtti, a girl of Karpagadânipuram, (*who resides in*) the eighty-fourth house, one share.

87. To Ârûr, a girl of the same village, (*who resides in*) the eighty-fifth house, one share.

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

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

³ The name of this temple is the source of Tiruvâśi, the name of a village near Śrīraṅgam on the northern bank of the Koḷḷiḍam river. This follows from the inscriptions of the Śaiva temple at Tiruvâśi, the modern name of which is Śamivanêśvara, but which, in two of its Chôla inscriptions, is called Pâchchil-Tiruvâśrâmam. The *Periyapurâṇam* has the form Pâchchil-Âchchirâmam.

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

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

90. To Tirumâgâlam, a girl of the Bra[hmakutt]am (*temple*) at Tañjāvûr, (*who resides in*) the eighty-eighth house, one share.

91. To [Pi]chchi, a girl of the same temple, (*who resides in*) the eighty-ninth house, one share.

92. To [Tiruvadi]ga[l], a girl of [Pa]llavanâ[raṇapur]am, (*who resides in*) the ninetieth house, one share.

93. To Śât[t]am, a girl of Tirumaraikkâḍu, (*who resides in*) the ninety-first house, one share.

94. To Tirumalai, a girl of the same village, (*who resides in*) the ninety-second house, one share.

95. To Vi[k]kira[ma]toṅgi,¹ a girl of the Lôkamahâdêvi-Îśvara (*temple*) at Tiruvaïyâru, (*who resides in*) the first house of the northern row of the same temple street, one share.

96. To Pu[gaṇi], a girl of the same temple, (*who resides in*) the second house, one share.

97. To [M]âṇikkam, a girl of Miraiyil, (*who resides in*) the third house, one share.

98. To [Mâdêvi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the fourth house, one share.

99. To Tirumûlaṭṭânam,² a girl of the same temple, (*who resides in*) the fifth house, one share.

100. To [Ârûr], a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixth house, one share.

101. To Kaṇḍiyûr,³ a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the seventh house, one share.

102. To Âchcham, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the eighth house, one share.

103. To Aravam, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the ninth house, one share.

104. To Ka[ra]mbiyam, a girl of the same temple, (*who resides in*) the tenth house, one share.

105. To Kaṇḍiyûr, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the eleventh house, one share.

106. To [Vi]di[vi]daṅgi, a girl of the same temple, (*who resides in*) the twelfth house, one share.

107. To Innîlavanñji, a girl of the Avaninârâyana-Vinnagar (*temple*) at Ambar, (*who resides in*) the thirteenth house, one share.

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

² Tiruvârûr-Mûlaṭṭânam is mentioned in the *Periyapurâṇam*. In a Tamil and Sanskrit inscription which I have quoted on page 153, the Tyâgarâjasvâmin temple at Tiruvârûr is called முடிமலத்தானமுடையார் and श्रीयारधिस्य मूलवसतिः. Accordingly, both the *Periyapurâṇam* and paragraph 99 of the present inscription presuppose the existence of the Tiruvârûr temple.

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

108. To Maralaichchilambu, a girl of the same temple, (*who resides in*) the fourteenth house, one share.

109. To Šembou, a girl of the Tirumâgâlam (*temple*) in the same village, (*who resides in*) the fifteenth house, one share.

110. To, a girl of Tiruv[aiyâru], (*who resides in*) the sixteenth house, one share.

111. To Aiyâru, a girl of the same village, (*who resides in*) the seventeenth house, one share.

112. To [Tiru]ve[n]nâ[va]l, a girl of the same village, (*who resides in*) the eighteenth house, one share.

113. To Umai, a girl of the Tiruvâchchirâmam (*temple*) at Pâchchil, (*who resides in*) the nineteenth house, one share.

114. To Perratiru, a girl of the Tentali (*temple*) at Paraiyâru, (*who resides in*) the twentieth house, one share.

115. To the younger Šîrudaiyâl, a girl of Killigudi, (*who resides in*) the twenty-first house, one share.

116. To the elder Šîrudaiyâl, a girl of the same village, (*who resides in*) the twenty-second house, one share.

117. To [O]lôkamâtâ, a girl of Talichchâttaṅgudi, (*who resides in*) the twenty-third house, one share.

118. To Tiru, a girl of Pagavadišêri, (*a quarter*) of Jananâthapuram, (*who resides in*) the twenty-fourth house, one share.

119. To Mâdêvi, a girl of the Tañjaimâmanikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the twenty-fifth house, one share.

120. To Kali, a girl of Talaiyâlângâdu, (*who resides in*) the twenty-sixth house, one share.

121. To Tiruppûva[n]am,¹ a girl of the Šrîtâri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the twenty-seventh house, one share.

122. To Marudamânikkam,² a girl of Karpagadâṇipuram, (*who resides in*) the twenty-eighth house, one share.

123. To Kar[pa]gamâni[k]kam, a girl of the same village, (*who resides in*) the twenty-ninth house, one share.

124. To Kayilâyam (*i.e.*, Kailâsa), a girl of the Tiru-Amaliśvara (*temple*) at Nannilam,³ (*who resides in*) the thirtieth house, one share.

125. To Âcheham, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the thirty-first house, one share.

126. To Parânderumân, a girl of the Tirumêrrali (*temple*) at Pâchchil, (*who resides in*) the thirty-second house, one share.

127. To Šôrakulasundari, a girl of the Vadatali (*temple*) at Paraiyâru, (*who resides in*) the thirty-third house, one share.

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

² Compare page 259, note 4.

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

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

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

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

131. To Mâdêvadigal, a girl of the Eriyârñâtṭuttali (*temple*) at Tañjâvûr, (*who resides in*) the thirty-seventh house, one share.

132. To [Po]ṇ[nâla]ma[ndâl], a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-eighth house, one share.

133. To [Kârâyil],³ a girl of the Śrî[pûdi-Viṇṇaga]r (*temple*) at Pâmbuṇi, (*who resides in*) the thirty-ninth house, one share.

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

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

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

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

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

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

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

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

142. To Śirî[y]âl, a girl of the M[ahâdêvi]-Îśvara (*temple*), (*who resides in*) the forty-eighth house, one share.

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

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

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

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

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

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

² This woman may be named after the Tiruvîṅgôyil temple at Kaḍambûr (see paragraph 70), or after the Iṅgôyil temple at Miyaichchûr, which is mentioned in the *Periyapurânam*.

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

148. To [Śi]ttiravalli, a girl of the Śrītāri-Viṇṇagar (*temple*) at Arāpuram, (*who resides in*) the fifty-fourth house, one share.

149. To Nallār, a girl of the Nigalaṅgi-Īśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.

150. To [Peruvarī], a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.

151. To Śemāni, a girl of the Tiruviṇṇāṅgōyil (*temple*) at Kaḍambūr, (*who resides in*) the fifty-seventh house, one share.

152. To [K]ōṇaḍi, a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.

153. To [Nām]bu[gari], a girl of the Tiruvaraneri-Īśvara (*temple*) at Tiruvârūr, (*who resides in*) the fifty-ninth house, one share.

154. To Tirumūlaṭṭānam, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the sixtieth house, one share.

155. To [Sōma]nādi, a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixty-first house, one share.

156. To I[rāmi], a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the sixty-second house, one share.

157. To Ech[chuma]ṇḍai, a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixty-third house, one share.

158. To Sun[da]ra-Śōri, a girl of the Tirumaṇḍali (*temple*)¹ in the same village, (*who resides in*) the sixty-fourth house, one share.

159. To Pandal, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.

160. To [Kā]mi, a girl of the Avaninârāyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the sixty-sixth house, one share.

161. To Āś[āra]pañja[ri], a girl of the same temple, (*who resides in*) the sixty-seventh house, one share.

162. To [Ē]ka[vîri], a girl of the Mudubagavartali (*temple*) in the same village, (*who resides in*) the sixty-eighth house, one share.

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

164. To Śāṅgam, a girl of the same temple, (*who resides in*) the seventieth house, one share.

165. To [Kaṇḍam], a girl of Tiruvaīyāru, (*who resides in*) the seventy-first house, one share.

166. To [Pā]vai, a girl of the same village, (*who resides in*) the seventy-second house, one share.

167. To Tuṭṭi, a girl of Avaniya[maḍar]pa[pu]ram, (*a quarter*) of Paṇuvâr, (*who resides in*) the seventy-third house, one share.

168. To Arikulakêsari, a girl of the Pagaiviḍai-Īśvara (*temple*) in the same village, (*who resides in*) the seventy-fourth house, one share.

¹ In the *Periyapurāṇam*, this temple is called திருவாருட்பரவையுண்மண்டளி, "the mud temple in which Paravai (see p. 152) stayed, at Tiruvârūr."

188. To Śīrudaiyāl, a girl of the Tirukkârôṇam (*temple*) at Nāgapattānam, (*who resides in*) the second house, one share.

189. To Tiru, a girl of the Nigalaṅgi-Īśvara (*temple*) at Arapuram, (*who resides in*) the third house, one share.

190. To Perratiru, a girl of the Gu[ṇa]vati-Īśvara (*temple*) at Kôṭṭûr,¹ (*who resides in*) the fourth house, one share.

191. To [Pâ]l, a girl of the Śrīpūdi-Viṇṇagar (*temple*) at Pâ[mbuṇi], (*who resides in*) the fifth house, one share.

192. To [Kar]pagadāni, a girl of Karpagadānipuram, (*who resides in*) the sixth house, one share.

193. To Pandal, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

194. To . . . , a girl of the same village, (*who resides in*) the eighth house, one share.

195. To Am[bal]am, a girl of Taḷichchâtṅuḍi, (*who resides in*) the ninth house, one share.

196. To Viraiyâchchilai, a girl of [Periyataḷi]chchêri, (*a quarter*) of [Tiruv]ârûr, (*who resides in*) the tenth house, one share.

197. To Ana[va]ratasundari, a girl of Âyirattali, (*who resides in*) the eleventh house, one share.

198. To Râja[śâlâ]maṇi, a girl of the same village, (*who resides in*) the twelfth house, one share.

199. To Ara[n]eri, a girl of Nayadîrapuram, (*who resides in*) the thirteenth house, one share.

200. To [Paṭ]ṭam, a girl of [Â]yi[rattali], (*who resides in*) the fourteenth house, one share.

201. To I[la] ngâ, a girl of the same village, (*who resides in*) the fifteenth house, one share.

202. To [M]ô[di], a girl of the Arumori-Īśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

203. To [Karuv]âr,² a girl of the same village, (*who resides in*) the seventeenth house, one share.

204. To [Ti]ru[vâ]ṇaikkâvi,³ a girl of the Parântaka-Īśvara (*temple*), (*who resides in*) the eighteenth house, one share.

205. To Aravam, a girl of Tiruvaivâru, (*who resides in*) the nineteenth house, one share.

206. To Sundari, a girl of the Pañchavanm[a h]âdêvi-Īśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twentieth house, one share.

207. To Nambândi, a girl of the same temple, (*who resides in*) the twenty-first house, one share.

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

² This is the name of a town in the Coimbatore district; see Vol. I, p. 106, note 2. According to the inscriptions in the Karuvâr temple, the town was also called Mudivaraṅgu-Śôrapuram, and the name of the temple was Tiruvâṇilai-Mahâdêvar, "the lord of the sacred cow-stable." Both Karuvâr and Tiruvâṇilai are mentioned in the *Periyapurāṇam*. The modern designation of the temple, Paśupatiśvara, is a Sanskrit rendering of Tiruvâṇilai-Mahâdêvar.

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

208. To Umai, a girl of the same temple, (*who resides in*) the twenty-second house, one share.
209. To [Tit]t[ai]chchê[ri], a girl of the same temple, (*who resides in*) the twenty-third house, one share.
210. To Umai, a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.
211. To [Śi]ttiravalli, a girl of the Tiruvaraneri-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-fifth house, one share.
212. To [Pi]ch[chi], a girl of Âyirattali, (*who resides in*) the twenty-sixth house, one share.
213. To Perratiru, a girl of the Pugarîśvara (*temple*) at Vidaiyapuram, (*who resides in*) the twenty-seventh house, one share.
214. To Śikaṇḍi, a girl of the Tirumandali (*temple*) at Tiruvârûr, (*who resides in*) the twenty-eighth house, one share.
215. To Kundav[ai], a girl of the same temple, (*who resides in*) the twenty-ninth house, one share.
216. To Pâkkari, a girl of the Mallîśvara (*temple*) at Âyirattali, (*who resides in*) the thirtieth house, one share.
217. To Poṇ, a girl of the Brahmîśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-first house, one share.
218. To [Po]ṛkumaraṇ, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.
219. To Sômakôṇ, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the thirty-third house, one share.
220. To Êkavîri, a girl of the Arumôṛi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-fourth house, one share.
221. To [D]êvi, a girl of Âyirattali, (*who resides in*) the thirty-fifth house, one share.
222. To Tiruvaḍigal, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.
223. To the dark Tiruvaḍi,¹ a girl of the same village, (*who resides in*) the thirty-seventh house, one share.
224. To Kaṇḍarâchchi, a girl of Tiruvêdiguḍi,² (*who resides in*) the thirty-eighth house, one share.
225. To Kulamâ[ṇi]kkam, a girl of the same village, (*who resides in*) the thirty-ninth house, one share.
226. To, a girl of Ârruttali, (*who resides in*) the fortieth house, one share.
227. To Vêmbi, a girl of the same village, (*who resides in*) the forty-first house, one share.
228. To Porkêśi, a girl of the [Ni]raimadi-Îśvara (*temple*), (*who resides in*) the forty-second house, one share.

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

² This place is mentioned as Vêdiguḍi in the *Periyapurāṇam*, and is perhaps identical with Tiruvêdik-kuḍi in the *Taṇjâvûr tâlûqa*; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 279.

229. To Orriyûr,¹ a girl of Tiruchchôrrutturai, (*who resides in*) the forty-third house, one share.

230. To, a girl of Tirumaraikkâdu, (*who resides in*) the forty-fourth house, one share.

231. To Śāṅgāṇi, a girl of the Tirumêrraḷi (*temple*) at Nannilam, (*who resides in*) the forty-fifth house, one share.

232. To Eri, a girl of the Tiru-Amaliśvara (*temple*) in the same village, (*who resides in*) the forty-sixth house, one share.

233. To Pâvaṇam, a girl of Uttamadâṇipuram, (*who resides in*) the forty-seventh house, one share.

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

235. To N[î]raṇi-Pavarakkunru, a girl of the Arai[y]erumântali (*temple*) at [Paraïy]âru, (*who resides in*) the forty-ninth house, one share.

236. To A[ru]moṛi, a girl of the same temple, (*who resides in*) the fiftieth house, one share.

237. To Âchcham, a girl of the Tentali (*temple*) in the same village, (*who resides in*) the fifty-first house, one share.

238. To the younger Âchcham, a girl of the same temple, (*who resides in*) the fifty-second house, one share.

239. To Amudam, a girl of the Vaḍatali (*temple*) in the same village, (*who resides in*) the fifty-third house, one share.

240. To Śâlâmaṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.

241. To Êkavîri, a girl of the same temple, (*who resides in*) the fifty-fifth house, one share.

242. To Virâṇi, a girl of the Mullârnakkantali (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.

243. To Oruppanai, a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.

244. To Kanna[radê]vi, a girl of Korramāṅgalam, (*who resides in*) the fifty-eighth house, one share.

245. To Kanavadi, a girl of Tiruttengûr, (*who resides in*) the fifty-ninth house, one share.

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

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

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

249. To [Varuvâ]ni[lai], a girl of the Tañjaimâmanikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the sixty-third house, one share.

250. To Śidêvi, a girl of the Lôkamahâdêvi-Îśvara (*temple*), (*who resides in*) the sixty-fourth house, one share.

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

251. To Eruvanai, a girl of Parântakapuram, (*who resides in*) the sixty-fifth house, one share.
252. To Pon, a girl of Tiruvaiyâru, (*who resides in*) the sixty-sixth house, one share.
253. To Paruvâr, a girl of the Pagaividai-Îśvara (*temple*) at Paruvâr, (*who resides in*) the sixty-seventh house, one share.
254. To Śivadêvi, a girl of the Ittâchchi-Îśvara (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.
255. To Śikurugûr, a girl of Periyatalichehêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the sixty-ninth house, one share.
256. To Śaṅgâni, a girl of the Tirumêrri (*temple*) at Nannilam, (*who resides in*) the seventieth house, one share.
257. To Śembi[ya]nmâdê[vi], a girl of Tiruviḍaimarudil, (*who resides in*) the seventy-first house, one share.
258. To Kâmâmôgi, a girl of the Jayabhîmataḷi (*temple*) at Tañjâvûr, (*who resides in*) the seventy-second house, one share.
259. To [Po]nnâli, a girl of Periyatalichehêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventy-third house, one share.
260. To Vîraśikhâma[ni], a girl of the Nripakêśari-Îśvara (*temple*) at Niyamam, (*who resides in*) the seventy-fourth house, one share.
261. To Ârûr, a girl of the Śrîpûdi-Viṇṇagar (*temple*) at Pâmbuṇi, (*who resides in*) the seventy-fifth house, one share.
262. To Vîrab[ô]gi, a girl of Talaiyâlângâḍu, (*who resides in*) the seventy-sixth house, one share.
263. To Ponṇambalam, a girl of the same village, (*who resides in*) the seventy-seventh house, one share.
264. To Oruppanai, a girl of the Vadataḷi (*temple*) at Paraiyâru, (*who resides in*) the seventy-eighth house, one share.
265. To Umai, a girl of the Tiruvilângôyil (*temple*) at Kaḍambûr, (*who resides in*) the seventy-ninth house, one share.
266. To Araṅgam,¹ a girl of [K]âvirippûmbaṭṭanam, (*who resides in*) the eightieth house, one share.
267. To Perratiru, a girl of the Mudubagavartaḷi (*temple*) at Ambar, (*who resides in*) the eighty-first house, one share.
268. To Râjarâji, a girl of Tiruviḍaimarudil, (*who resides in*) the eighty-second house, one share.
269. To Mûñji, a girl of the Tiruvamalîśvara (*temple*) at Pâchchil, (*who resides in*) the eighty-third house, one share.
270. To Por[ka]ḷi, a girl of Periyatalichehêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the eighty-fourth house, one share.
271. To Ti[g]aimâ[ni]kkam, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the eighty-fifth house, one share.
272. To Śeyyapâdam, a girl of the Mudubagavartaḷi (*temple*) at [Ambar], (*who resides in*) the eighty-sixth house, one share.
273. To Aiy[âl], a girl of [Vir]âlûr, (*who resides in*) the eighty-seventh house, one share.

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

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

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

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

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

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

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

280. To Śeyya-Śô[ram], a girl of Tirukkollambûdûr, (*who resides in*) the ninety-fourth house, one share.

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

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

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

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

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

286. To [Kuñ]ja[ramalli], a girl of the Ava[nik]ê[sa]ri-Îśvara (*temple*) at [A]n[dali], (*who resides in*) the fifth house, one share.

287. To Śeyyapâdam, a girl of Karpagadânipuram, (*who resides in*) the sixth house, one share.

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

289. To Śiḷaśûlâmani, a girl of the Vaḍatali (*temple*) at Paraiyâru, (*who resides in*) the eighth house, one share.

290. To A[nanti], a girl of V[êlû]r, (*who resides in*) the ninth house, one share.

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

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

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

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

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

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

297. To [Puga]lô[gamânikk]am,¹ a girl of the Arumori-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

¹ Pugalôga is probably a corruption of the Sanskrit *bhûlôka*; *mânikkam* is a Tamil form of *mânîkya*, 'a ruby.'

298. To [D]êva[di], a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.

299. To [Kât]tâdi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the eighteenth house, one share.

300. To, a girl of the Mahâdêvi-Îśvara (*temple*), (*who resides in*) the nineteenth house, one share.

301. To Pâkkari, a girl of Taḷichchâttaṅgudi, (*who resides in*) the twentieth house, one share.

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

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

304. To [Śi]paṭ[tâli],¹ a girl of the Pañchavanmahâdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-third house, one share.

305. To Kuñjaramal[li], a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.

306. To K[â]râyil, a girl of the Pugarîśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-fifth house, one share.

307. To Kâmuttiri, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the twenty-sixth house, one share.

308. To [Ka]ri[ya-A]ravam, a girl of Nayadîrapuram, (*who resides in*) the twenty-seventh house, one share.

309. To Na[mbi]yamai, a girl of the Avaninârâyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the twenty-eighth house, one share.

310. To Karuvûr, a girl of the Tirumaṇḍali-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-ninth house, one share.

311. To Śembon, a girl of the Tirumâgâlam (*temple*) at Ambar, (*who resides in*) the thirtieth house, one share.

312. To [P]orcheyyâl, a girl of the Mallîśvara (*temple*) at Âyirattali, (*who resides in*) the thirty-first house, one share.

313. To [Paṭṭati]ru, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.

314. To Venkâḍu, a girl of Tiruviḍaimarudil, (*who resides in*) the thirty-third house, one share.

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

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

317. To [Âdal]-Aragi, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.

318. To Ku[mâra]di, a girl of the same village, (*who resides in*) the thirty-seventh house, one share.

319. To Nan[g]â[li], a girl of Tiruvêdigudi, (*who resides in*) the thirty-eighth house, one share.

¹ On Paṭṭali see p. 279, note 1. The prefix *śi* is one of the Tamil forms of the Sanskrit *śrī*; compare Śikandī, Śidêvi, Śikurugûr in this inscription, and Śiyârûr in No. 65, paragraph 21.

320. To [Ti]ribu[vaṇamād]ēvi, a girl of the Parāntaka-Īśvara (temple), (who resides in) the thirty-ninth house, one share.

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

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

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

324. To Umai, a girl of Tirukkollambûdûr, (who resides in) the forty-third house, one share.

325. To Ilavam, a girl of the Tiruvamaliśvara (temple) at Nannilam, (who resides in) the forty-fourth house, one share.

326. To [Orriyû]r, a girl of the Tirumêrrali (temple) in the same village, (who resides in) the forty-fifth house, one share.

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

328. To Âḍavallâl, a girl of [Âyirat]ta[li], (a quarter) of [Niyamam], (who resides in) the forty-seventh house, one share.

329. To Na[m]bi[yamai], a girl of the [Śan]diramalli-Īśvara (temple) in the same village, (who resides in) the forty-eighth house, one share.

330. To [Amu]dam, a girl of the [Araiy]e[ru]m[ân]ta[li] (temple) at Paraiyâru, (who resides in) the forty-ninth house, one share.

331. To Śidêvi, a girl of the Mudu[bagavartali] (temple) at [Ambar], (who resides in) the fiftieth house, one share.

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

333. To I[râmi], a girl of the Vaḍatali (temple) in the same village, (who resides in) the fifty-second house, one share.

334. To [Śi]ṅgaḍi, a girl of the same temple, (who resides in) the fifty-third house, one share.

335. To Śīlaśûlâmani, a girl of the same temple, (who resides in) the fifty-fourth house, one share.

336. To Kôyil, a girl of the Śaṅgiśvara (temple) in the same village, (who resides in) the fifty-fifth house, one share.

337. To [Ma]laiya[mân], a girl of the Mullûrnakkantali (temple) in the same village, (who resides in) the fifty-sixth house, one share.

338. To Aiyâru, a girl of [Avaṇin]ârâyanapuram, (who resides in) the fifty-seventh house, one share.

339. To Nakkam, a girl of Tiru[n]ettânam, (who resides in) the fifty-eighth house, one share.

340. To [Pe]rra[mai], a girl of Tiruttengûr, (who resides in) the fifty-ninth house, one share.

341. To [Paṛippili], a girl of the Tiruvamaliśvara (temple) at Nannilam, (who resides in) the sixtieth house, one share.

342. To [Pa]ttâli, a girl of the Ulagiśvara (temple) at Tiruvârûr, (who resides in) the sixty-first house, one share.

¹ See page 256, note 9.

343. To Man[ra]mudaiyâl,¹ a girl of the Eriyûrnâtuttali (temple) at Tañjâvûr, (who resides in) the sixty-second house, one share.

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

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

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

347. To [Vi]llava[umâdêvi], a girl of Periyatalichchêri, (a quarter) of Tiruvârûr, (who resides in) the sixty-sixth house, one share.

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

349. To Pûmi (i.e., Bhûmi), a girl of the [Nandî]śvara (temple) at Kaḍambûr, (who resides in) the sixty-eighth house, one share.

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

351. To Tûdu[vi], a girl of the [Brahma]kuttam (temple) at Tañjâvûr, (who resides in) the seventieth house, one share.

352. To Maralaichchilambu, a girl of [Kañ]j[âra]nagaram, (who resides in) the seventy-first house, one share.

353. To [Pe]r[ratiru], a girl of Avaniyamada[rpapu]ram, (a quarter) of Paṇuvûr, (who resides in) the seventy-second house, one share.

354. To [Puga]lôgamânikkam, a girl of the Lôkamahâdêvi-Îśvara (temple), (who resides in) the seventy-third house, one share.

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

356. To Mâdêvi, a girl of the [Tirukkârôṇam] (temple) at Nâgapattanam, (who resides in) the seventy-fifth house, one share.

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

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

359. To Vêmbi, a girl of Periyatalichchêri, (a quarter) of Tiruvârûr, (who resides in) the seventy-eighth house, one share.

360. To [Pugalô]gamânikkam, a girl of Tiruvidaimarudil, (who resides in) the seventy-ninth house, one share.

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

362. To Vîra-Śôri, a girl of the Arikulakêsari-Îśvara (temple) at Niyamam, (who resides in) the eighty-first house, one share.

¹ Manram is the same as manru, 'a hall,' which is again synonymous with Kanakasabhâ, 'the Golden Hall' in the temple at Chidambaram, and after which Śiva is called Manr-ul-âdi, 'the dancer in the (Golden) Hall.'

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

363. To Mât[tâ]l, a girl of [K]âvirippûmbaṭṭanam, (*who resides in*) the eighty-second house, one share.

364. To [Śandiraś]êga[ri],¹ a girl of the Arikulakêśari-Îśvara (*temple*) at Niyamam, (*who resides in*) the eighty-third house, one share.

365. To Pûmi, a girl of Â[yirattaḷi], (*a quarter*) of the same village, (*who resides in*) the eighty-fourth house, one share.

366. To [Sun]da[ri], a girl of Killigudi, (*who resides in*) the eighty-fifth house, one share.

367. To Aiyâru, a girl of Miraiyil, (*who resides in*) the eighty-sixth house, one share.

368. To Aiyâru, a girl of the Na[ndî]śvara (*temple*) at Kaḍambûr, (*who resides in*) the eighty-seventh house, one share.

369. To [Arumo]ri, a girl of [Tiru]vai[yâru], (*who resides in*) the eighty-eighth house, one share.

370. To Śandai, a girl of the Kômâkka[mbhî]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.

371. To Nallâr, a girl of the [Brahma]kuṭṭam (*temple*) at Tañjâvûr, (*who resides in*) the ninetieth house, one share.

372. To Parânderumân, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.

373. To [Kaṇa]vadi, a girl of Tirupparaṇam, (*who resides in*) the ninety-second house, one share.

374. To Kuditângi, a girl of the Tirup[pâ]dâ[li]-Îśvara (*temple*) at [Pâmbuṇi], (*who resides in*) the ninety-third house, one share.

375. To Śôṛa[dêvi], a girl of Tîrukkollambûdûr, (*who resides in*) the ninety-fourth house, one share.

376. To Tû[n]gânai, a girl of the Ittâchchi-Îśvara (*temple*) at Kaḍambûr, (*who resides in*) the ninety-fifth house, one share.

377. To Perramai, a girl of the Bra[hma]kuṭṭam (*temple*) at Tañjâvûr, (*who resides in*) the ninety-sixth house, one share.

378. To, a girl of, (*who resides in*) [the first house of], one share.

379. To Nittasundari, a girl of the same village, (*who resides in*) the second house, one share.

380. To [Paṭ]t[âli], a girl of [Tirunettâ]ṇam, (*who resides in*) the third house, one share.

381. To Kârôṇam, a girl of [Arapuram], (*who resides in*) the fourth house, one share.

382. To [A]ttana[p]pon, a girl of Âyirattaḷi, (*who resides in*) the fifth house, one share.

383. To [Maṛalai]chchilambu, a girl of the [Avanik]ê[sari-Î]śvara (*temple*) at Andali, (*who resides in*) the sixth house, one share.

384. To [Tigaimâṇi]kkam, a girl of the same temple in the same village, (*who resides in*) the seventh house, one share.

385. To Kulamâ[ṇi]kkam, a girl of the same temple, (*who resides in*) the eighth house, one share.

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

386. To [Tâ]yam, a girl of Miraiyil, (*who resides in*) the ninth house, one share.
387. To Araṅgam, a girl of the same village, (*who resides in*) the tenth house, one share.
388. To [Śe]yya[vâ]y[maṇi], a girl of Puraiyâchchêri, (*who resides in*) the eleventh house, one share.
389. To Ponmalai, a girl of the [Mah]âdêvi-Îśvara (*temple*), (*who resides in*) the twelfth house, one share.
390. To Ponnambalam, a girl of Tiruvêdiguḍi, (*who resides in*) the thirteenth house, one share.
391. To Nambāṇḍi, a girl of Talaiyâlaṅgâḍu, (*who resides in*) the fourteenth house, one share.
392. To Maṇḍai, a girl of [Ta]ṅgattârtali, (*who resides in*) the fifteenth house, one share.
393. To [Nî]lam, a girl of Maṇṇinagaram, (*who resides in*) the sixteenth house, one share.
394. To [Pa]ṭ[tâli], a girl of [Va]yalûr, (*who resides in*) the seventeenth house, one share.
395. To [Śu]ṇa[n]gai, a girl of the same village, (*who resides in*) the eighteenth house, one share.
396. To Umai, a girl of the same village, (*who resides in*) the nineteenth house, one share.
397. To Porikêsi, a girl of the Avanikê[sari-Îśvara] (*temple*) at Paruvûr, (*who resides in*) the twentieth house, one share.
398. To Vâ[ṇa]van[m]âdê[vi], a girl of the Pagaiviḍai-Îśvara (*temple*) in the same village, (*who resides in*) the twenty-first house, one share.
399. To [Ariyâl], a girl of the same village, (*who resides in*) the twenty-second house, one share.
400. To Ari[n]ji, a girl of [Pa]ndaṇanallûr, (*who resides in*) the twenty-third house, one share.
401. To Pû[vaṇ]am, a girl of Tiruvaiyâru, (*who resides in*) the twenty-fourth house, one share.
402. To [Pañ]cha[vaṇ]mâdêvi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôttûr, (*who resides in*) the twenty-fifth house, one share.
403. For one dancing-master who directs the dancing, to Araiyaṇ Su[n]dara-Śôṇa, *alias* Mummaḍi-Śôṇa-[Ni]rttamârâyaṇ,¹ two shares.
404. For another, to Kumaraṇ [Vaḍa]vâyil, *alias* Mummaḍi-Śôṇa-[Nirtta-ppê]raiyaṇ, two shares.
405. For another, to [Vi]kki [Pa]ṭṭâlagan, two shares.
406. For another, to [A]rai[yaṇ] Abhimâṇatoṅgaṇ,² *alias* Aru[m]o[ri-Nirtta-pp]êra[yaṇ], two shares.
407. For another, to Mallan Irattai[y]aṇ and to [Śit]ti[r]aṇ Kêśuvaṇ (*i.e.*, Kêśava), two shares.
408. For another, to Araiyaṇ Maṇaṇjêri, *alias* Vagaiyili-[Nirttappê]r[aiyaṇ], two shares.

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

² Compare the similar name Vikkiramatoṅgi in paragraph 95.

409. For one, to [Kurâ]van¹ Vîra-Śôṛan, *alias* Pañchavanmâdê-[vi-N]âda[ga]ma[yy]an, one and a half share.
410. For another, to Mar[aikkâtṭu-Kaṇavadi], *alias* Ti[ruve]lḷarai-Śâkkai,² one and a half share.
411. For another, to Orriyûṛan Śin[gan] (*i.e.*, Simha), one and a half share.
412. For another, to Orriyûṛan [I]laṇ[gâvan], one and a half share.
413. For one, to Araiyan Râ[jâ]śrayan, *alias* Nitta[vinôda-V]âdyamârâyan,³ two shares.
414. For another, to Araiyan Ni[nra-Nârâ]ya[n]an, two shares.
415. For three singers, to Mu[nḍa]dâ[ri] A[nukkan], four and a half shares.
416. For two others, to Âchchan Kirttibhûsha[n]an, *alias* Ariñji[g]ai Kâ[ma-ra]ppêraiyan,⁴ three shares.
417. For one pipe (*vaṅgiyam*), to [Tañ]jai Ka[nava]di, who has joined (*his new appointment*) from the Niga[ri]li-Śôṛa-Terinda-[U]ḍanilai-Kudiraichchê[va]-gar,⁵ one and a half share.
418. For another, to Śe[ru-Va]t[tavi]raiyan,⁶ (*who belongs*) to the Śirudanattu Vaduga-Kâ[lav]ar,⁷ one and a half share.
419. For another, to Râjê[nḍra]da[sa]raiyan, one and a half share.
420. For one, to Kû[ttan]Bahu] Viḍaṅgan, two shares.
421. For another, to Araiyan Vâdyamârâyan, two shares.
422. For another, to Brahmakutṭan [Ka]ṇavadi, *alias* Irumaḍi-Śôṛa-Vâdyamârâyan, two shares.
423. For another, to Pôga[yan] Pôriyil]an, *alias* Mummaḍi-Śôṛa-Vâdyamârâyan, two shares.
424. For one person who beats the small drum (*uḍukkai*), to Vîra-Śôṛan Viḍaṅgan, *alias* Râjarâja-Śrî[hast]an, one and a half share.
425. For another, to Kû[ttan] Â]dittan, *alias* Râjarâja-Sahasra[b]âhu, one and a half share.
426. For two persons who play the lute (*vînai*), to [Subra]hmanyān Kâtṭan, *alias* Śe[mbiyan]-Vî[nai]-Â[di]ttan, three and a half shares.

¹ *Kurâvan* is the same as *kuravan*; see p. 251, note 3.

² According to the Tamil dictionaries, *śâkkai* means 'a prognosticator, fortune-teller.' It occurs again as the second member of the surnames of two tailors in paragraphs 506 and 508.— Tiruvellārai belongs to the Trichinopoly tālluqa. Its Vishṇu temple, which is referred to in the *Nāḷāyiraprabandham*, is now called Puṇḍarikāksha-Perumāl. The Tamil equivalent of this name, Śendāmaraiḱkaṇṇa-Nāyanār, occurs in a modern inscription of the second *prākāra*. Underneath the temple is a rock-cut cave with a number of obliterated archaic pillar-inscriptions, two of which are dated in the reign of Kō-Parakēsarivarman, while a third opens with இருமகன் பெரல and must, accordingly, belong to the great Râjarâja. The "old Śiva temple, highly sculptured, having an unfinished gōpura," to which Mr. Sewell refers in his *Lists of Antiquities*, Vol. I, p. 268, is not at Tiruvellārai, but must be identical with the Nilivānēśvarā temple in the neighbouring village of Tiruppaṅgili. This village is called Tiruppaññīli in the *Periyapurāṇam*, and its temple is referred to as Tiruppaññīli-Mahādēva in paragraph 5 of the Tañjāvūr inscription No. 5.

³ *I.e.*, "the great king of the musicians of Nityavinôda."

⁴ *I.e.*, "the great lord of singers."

⁵ *I.e.*, "the chosen horsemen of the retinue of Nigarili-Chôla;" compare p. 96, note 6.

⁶ This name may stand for Śeru-Vattavaraiyan, which would mean '(he who resembles) the king of Vatsa in battle.' Compare Vattavan, 'the king of Vatsa,' in the *Vikkirama-Śôṛan-Uḷā*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.

⁷ *I.e.*, "the Telugu foot-soldiers of the minor treasure;" compare p. 95, note 2.

427. If he should die, Araiyan [Sa]dâsivan, the son of his [paternal uncle], who has married his daughter, shall receive the allowance.
428. For three persons who sing in Sanskrit (*Āriyam*), to Araiyan Ambalanâdan, *alias* [Ś]em[biyan]-Vâdyamârâyan, four and a half shares.
429. For one person who sings in Tamil, to [Paṭṭ]âlaga[n Kâ]marappêraiyan, one and a half share.
430. For another, to [A]mu[dan K]â[li], one and a half share.
431. For another, to [V]ânarâsi Kûttan, one and a half share.
432. For another, to [Arai]yan Śûrri, one and a half share.
433. For one big drum (*kōṭṭi-mattalam*), to Gândharvadâsan, one share.
434. For another, to Gândharva[tu]r[ai]-Kavâli, one share.
435. For blowing one conch (*m[u]ṭṭirai-saṅgu*), to Ta[yi]lan (*i.e.*, Taila) [Vi]kkiyanṇan, one share.
436. For another, to Śûrri Nâdan, (*who belongs*) to the Mummadi-Śôra-Terinda-Â[naip]pâgar,¹ one share.
437. For another, to [P]orkâ[li] Tonḍayan, a drummer² of the Eriyârñâtṭuttali (*temple*) at Tañjâvûr, one share.
438. To [Aiyâran A]ndari, (*one of*) the *Pakkavâdyar* (?), (*who belongs*) to the Aragi[ya]-Śôra-Terinda-Valaṅgai-Vêlaikkârar,³ three quarters of a share.
439. To Śatti Ârûr, (*one of*) the same, (*who belongs*) to the Kshatriyaśikhâmani-Terinda-Valaṅgai-Vêlaikkârar, three quarters of a share.
440. To Pâda-Śivan Âchchan Pichchan, (*one of*) the same, of Karugâ[vû]r⁴ in [Âvû]r-kûrram, (*a subdivision*) of Nittaviṇôḍa-valanâḍu, three quarters of a share.
441. To Śatti [P]o[n]ṇan, (*one of*) the same, (*who belongs*) to the Śatrubhujam-[ga]-Terinda-Valaṅgai-Vêlaikkârar, three quarters of a share.
442. To Kâman Aiyâran, (*one of*) the same, (*who belongs*) to the Vîra-Śôra-Aṇukkar, three quarters of a share.
443. Eṇubattaivan, (*one*) of the musicians (*Gândharvar*), shall receive three quarters of a share.
444. To [Pa]ṭṭâlagan Ambalam, (*who belongs*) to the Râjakaṇṭhîrava-Terinda-Valaṅgai-Vêlaikkârar,⁵ three quarters of a share.
445. To Kup[p]ai Tirumaṇaṅjêri, (*one*) of the musicians, three quarters of a share.
446. To Aiyâran [Kaṇḍa]râchchan, a drummer of the Brahmakuṭṭam (*temple*) at Tañjâvûr, three quarters of a share.
447. To Varaguṇan Śîrâlan,⁶ (*who belongs*) to the Râjarâja-Terinda-Valaṅgai-Vêlai[k]kârar, three quarters of a share.

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

² *Uvaichchan* is the same as *Uvachchan*. The *Uvachchar* or *Ūchchar* are, according to Winslow, a caste of drummers at temples. They are probably meant in Vol. I, p. 82, where *Uvachcha-vâri* might be translated by 'the tax for the drummers.' On p. 108 of Vol. I, it is doubtful if the drummers or the Muḥammadans are meant.

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

⁴ This place is mentioned in the *Periyapurāṇam* and is probably identical with Tirukkarakkāvûr in the *Kumbhakōṇam tālluṇa*; see Mr. Sowell's *Lists of Antiquities*, Vol. I, p. 275.

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

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

448. To Kīrtti Nādan, (*who belongs*) to the [Par]â[n]ta[ka]-Ko[n]gavâl,¹ three quarters of a share.

449. If he should die, his younger brother Kīrtti Kilaitāngi shall receive the allowance.

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

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

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

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

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

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

456. To Aḍi[ga]l Śetti, (*who belongs*) to the Ra[namukha]bhīma-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

457. To [Ka]lari Âchchan, a drummer of Kūnargaḷ-Munniyūrin Â[vû]r-kūrram, (*a subdivision*) of Nittaviṇōda-vaṇanādu, three quarters of a share.

458. To Parântakan Viman (*i.e.*, Bhīma), a Vīra-Śōra-Aṇukkan of the Taṅjai-māmanikkōyil (*temple*) at Taṅjāvûr, three quarters of a share.

459. To [Su]ndaran Kālakālan, a Vīra-Śōra-Aṇukkan of the Jayabhīma-taḷi (*temple*) in the same city, three quarters of a share.

460. To [Pi]śa[ṅ]an Śīrālan, a Vīra-Śōra-Aṇukkan of the same temple, three quarters of a share.

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

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

463. To Âchchan Â[da]va[l]lān, (*who belongs*) to the [Ilai]ya-Râjarāja-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

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

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

466. For another, to Kumaran A[rumo]ri, *alias* Râjarāja-Kaḍigaimârāyan, one share.

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

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

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

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

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

⁴ Compare p. 125, note 2.

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

469. For another, to Mōgili[y]aṇ Sōmaṇ Parā[nd]e[rum]āṇ of Vaṅgāram, *alias* [Ti]runārāyaṇa-chaturvêdimāṅgalam, in Mî-Śēngili-nāḍu, (*a subdivision*) of Pāṇḍyakulâśani-vaḷanāḍu, one share.

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

471. For the same, to [G]ô[vindan] Sōmanādan, two shares.

472. To the accountant (*Kaṇakku*) [Tanni]ch[eh]ai Śaduravi[daṇ]gaṇ, a native of Śem[ba]ṅgu[d]ai in [Vîra]-Śôra-vaḷanāḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanāḍu, two shares.

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

474. To Mâ[d]ô[van] Śi[va]lô[ka]su[n]daraṇ, a native of Kadai[k]ku[dai] in Mî-Śēngili-nāḍu, (*a subdivision*) of Pāṇḍyakulâśani-vaḷanāḍu, two shares.

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

476. To Na[k]kaṇ Perumāṇ, a native of Kîrkkudai in Tiruvârûr-kârram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanāḍu, two shares.

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

478. To Aiyâraṇ Porchuvaraṇ, a native of Māṅgudai in Nallûr-nāḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanāḍu, two shares.

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

480. To eleven men engaged in drumming, who are headed by (?) Ai[y]aṇ Po[y]yili of Nallûr, *alias* Pañchavaṇmahâdêvi-chaturvêdimāṅgalam, in Nallûr-nāḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanāḍu, five and a half shares, *viz.*, half a share each.

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

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

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

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

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

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

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

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

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

487. For one man belonging to the lamp-lighters, one share, and for seven (*other*) men, three and a half shares, *viz.*, half a share each; altogether, to Pu[va]ni[ś]êgaran (*i.e.*, Bhuvanaśêkhara) Kar[pa]gam, *alias* Pañchavan-Pêraiyan, four and a half shares.

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

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

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

491. For two washermen,² one share each; altogether, to the washermen³ of the same street, two shares.

492. For one person who performs the duty of accountant (*Kāvidi*), to Araiyan Ma[na]lilin[ga]n,⁴ *alias* Śembiyan-Peruṅgāvidi, half a share.

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

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

495. For one astrologer⁶ and two subordinates, to Tunaiyan [Â]dittan, *alias* Śembiyan-[K]orrapperruṅani, two shares.

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

497. For two persons who perform the duty of, to Araiyan Pava[ru]t[tir]an (*i.e.*, Bhavarudra), *alias* Pañchavan-Māṅga[lap]pêraiyan,⁷ three shares.

498. To the barber (*Ambattan*) Kōṇ Śaḍa[n]gavi (*i.e.*, Shadāṅgavid), *alias* Râjarâja-Prayô[ga]daraiyan, one share.

499. For one tailor (*Tayyân*), to Dêvan Kavâli, *alias* Vîra-Śōra-Perundayyân, one share.

500. For another, to Śippan Marapâḍi, *alias* Kêraḷântaka-Perundayyân,⁸ one share.

501. To the jewel-stitcher⁹ Âchchan Karundi[t]tai, one and a half share.

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

² வண்ணத்தார் is the same as வண்ணர்.

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

⁴ The name of this person probably refers to the *lînga* of sand (*maṇal*), which the Śaiva devotee Chandêśvara-Nāyanâr is reported to have worshipped; compare page 134.

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

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

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

⁸ *Perundayyân* is corrected by the engraver from *Perundumman*; *tunman* is synonymous with *tayyân*, 'a tailor.'

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

502. For one brazier (*Kaṇḍa*), to Idaikkarai [gāri], *alias* Kshatriyaśikhāmaṇi-Peruṇ[ga]ṇṇāṇ, one share.

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

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

505. For another, to I[la]tti Śadaiyaṇ, *alias* [Kaṇ]darāditta-Perundachchaṇ, three quarters of a share.

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

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

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

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

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

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

This inscription is dated in the 6th year of the reign of Kō-Parakēsarivarman, *alias* Rājēndradēva, and opens with a short poetical account of the deeds of this king, from which we learn that he invaded Irattapāḍi, *i.e.*, the Western Chālukya empire, and that he defeated Âhavamalla at Koppam on the bank of the “great river.” As I have stated in the introductory remarks of the Tañjāvūr inscription of Kulōttuṅga (*ante*, page 232), the battle of Koppam or Koppai is referred to in the *Kalīṅgattu-Parāṇi* (viii. 27),² and “Koppam on the bank of the great river” appears to be identical with Koppa on the Tuṅgā river in the Maisūr State. I have further suggested that the Rājēndradēva of the subjoined inscription is identical with the father-in-law of Kulōttuṅga I., and Âhavamalla with the Western Chālukya king Sômēśvara I. The last identification is supported by two unpublished inscriptions of the 4th year of the reign of Rājēndradēva in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalaṃ³ and in the Bilvanāthēśvara temple at Tiruvallam,⁴ where Âhavamalla is expressly called a Chālukya (Śālukki). I defer the publication of the long and difficult historical introduction of the Maṇimaṅgalaṃ and Tiruvallam inscriptions for another opportunity, but subjoin, for comparison, the introductions of seven other inscriptions of Rājēndradēva, which resemble the introduction of his Tañjāvūr inscription. Three of these inscriptions (*A*, *B* and *O*) state that, after the conquest of Irattapāḍi, Rājēndradēva set up a pillar of victory (*jaya-stambha*) at Kollāpuram, *i.e.*, Kōlhāpur. Another of the same seven inscriptions (*G*) gives the name of the king not as Rājēndradēva, but as Rājēndra-Chōḷa-dēva, a point which deserves special attention, because those who are not accustomed to distinguish between the numerous Chōḷas, Chālukyas and Gāṅgas who bore identical or similar

¹ Compare page 298, note 7.

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

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

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

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

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] இரட்டபாடி எழரை இலக்கமுங்கொண்டு கொல்லாபு[ர]த்து ஜய-
ஸ்ரீஹநாட்டி பெராற்றங்கரை
[2.] கொப்ப[த்]து ஆஹ[வ]மல்லனை ஆஞ்சவித்தவன் ஆனையுங்குகிரையும் பெண்டிர்
பண்டாரமுங்கைக்கொண்டு விஜயஅபி-
[3.] ஷெகம் பண்ணி வீ[ர]சிங்காசனத்து வீற்றிருநருளிக கொப்பரகேசரிவநூரான உ-
டை[ய]யார் ஸ்ரீராமஜெனூடெவர்க்கு யாண்டு முன்னுவது.²

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] திரு மருவிய செங்கொல் [வ]னன் முன்னொன் செனை பின்-
நதுவாக இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-
[2.] நானையில் [மு]ந்நானை செல்ல முந்நாந் தவிர்த்து[க்]கொல்லாபுரத்து ஜயஸ்ரீஹநா-
ட்டி எதிரமர் பெருது எண்டிசை நிகழ பறையது கமங்க
[3.] ஆங்கது கெட்டு பெராற்றங்கரைக்கொப்பத்து வகைதீர் பொருத ஆஹவமல்லனை-
ஞ்சி புக்கிட்டொட⁴ மற்றவநாயையும் குகிரையும் ஒட்ட[த]த்தொடு பெண்டிர்
பண்டாரமும் கயக்கொண்டு விஜெய[ர*]விஷேகம் பண்ணி ⁵விரவிஹாஸநத்து
[4.] ⁶வீற்றிருநரு[னி]ந கொப்பரகேசரிவநூரான உடையா[ர்*] ஸ்ரீராமஜெனூடெவர்க்கு
யாண்டு ந [ஆ]வது.

*C.—On a stone built into the floor of the court-yard of the Mārgasahāyēśvara temple at
Vīrūchīpuram.⁷*

- [1.] ஸ்ரீ ஸ்ரீ [||*] [திருமகன் மருவிய] செ[ந்]*-
[2.] [கொல்] வெனன் தன் முன்னொன் செ[னை*]
[3.] [பின்]ன[து]வாக மு[ன்]னெ[தி]ரொன்று எதிர் பெ[ப]-
[4.] ருது [எண்]டிசை வ[யி]ற்பறைய[து] கம[ந்]-
[5.] [க] இரட்டபாடி எழரையிலக்க[மு]ங்கொ[ண்]-
[6.] [டு] [கொல்]லாபுரத்து⁸ [ஜய]ஸ்ரீஹநாட்டி [பெ][ரா*]-
[7.] [ந்]றங்கரைக்[டு]கொப்பத்து ஆஹவமல்ல[ற]
[8.] . [ந்]செ[னை]யெல்லாம் ப[ரா]து நிகழப்பச[ம்]
[9.] [பிண]மாக்கி ஆஹவம[ல்*]லன் புக்கிட்டொட⁹ அவ[ன்]
[10.] [ஆ]னையு[க்]கிரையும் பெ[ண்]டிர் ப[ண்]டாரமு[ம்]
[11.] [வி]ஹமும் அடங்க[அ]ந்[வை]கக்கொ[ண்]டு வி[டு]ஜய[*]-
[12.] [க]விஷேக[ம்] ப[ண்ணி] விரசிங்காச[னா] ¹⁰வீற்றிரு[ந்த*]-
[13.] [ரு]ளிய கொப்ப[ர]கேசரிப[ர]ான உடைய[ர்] ஸ்ரீ[ரா]-
[14.] ¹¹[டு]ஜெனூடெவ[ர்]கு யா[ண்]டு ந [ஆ]வது.

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

² Read முன்னுவது.

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

⁴ Read புக்கிட்டொட.

⁵ Read வீர.

⁶ Read வீற்றி.

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

⁸ The two syllables புர are entered below the line.

⁹ This letter (ட) stands below the line.

¹⁰ Read வீரசிங்காசனத்து வீற்றி.

¹¹ The letter ஜ of ஜெ stands below the line.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகணிலகிய செங்கொ[ல்] வெந்தன் முன்னொன் செ[னை]
 [2.] பிந்ததாக்கி இரட்டபாடி எழையிலக்கமுங்கொண்டு பெராற்றங்கரை
 [3.] கொப்பத்து பூவமர் செய்த ஆஹவமல்லனை அஞ்ச[வி]த்தவ-
 [4.] ன் ஆனையுங்குநாயும்² பெண்டிர் பண்டாரமு[ம*] வ்வவ[மு]ம் அ-
 [5.] டங்கலங்கொண்டு விஜெய[ர*]விஜெகம் பண்ணி வீர-³
 [6.] லிஹாஸநத்து⁴ விற்றிருநருளிக் கொப்பரகெசரிபநூ[ர]ந உ[ன]ட-
 [7.] யார் ஸ்ரீராஜேந்ருஜெவற்கு யாண்டு அஞ்சாவது.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] இரட்டபாடி எழ[ன]யிலக்க[முங்]கொண்டு பெராற்றங்கரைக்கொ-
 ப்பத்[தாஹவம*]-
 [2.] ல்லனை பஞ்சவித்தவனையுங்குநாயுங்கைக்கொண்டு விஜெயஅவிஜெகஞ்செய்து வீர-
 லி[ஹாஸந*]-
 [3.] த்து விற்றிருந்தருளிய கெ[ர]ப்ப[ர]கெசரிவநூரான உடை[யார்] ஸ்ரீராஜேந்ருஜெ[வ-
 ர்க்கு யாண*]-
 [4.] டு ஒன்பதாவது.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகன் மரு[வி]ய செங்கொ[ல்] வெந்தன்மன் [மு]ன்னெர்⁷
 செனை [டி]ன்னதுவாக முன்னெ[திர்] சென்று இ[ர]-
 [2.] ட்டைபாடியெழையிலக்கமுங்கொ[ண்]டு எதாமர்⁸ பெருது எண்டிசை நக[ம்]
 பறையங்⁹ கறங்க[ப்]பெராற்றங்க-
 [3.] னைக்கொப்பத்து வந்தெதிர்த்த சூஹ[வ]மல்ல[ன்]ன் பெருஞ்செ[னை]யெல்லாம்
 படப்பொருது பா[ர]து நிகழ்ப்பச-
 [4.] ம் பிணமாக்கி ஆங்கவனஞ்சப்புக்கிட்டொட அவ[னையு](ம)ங்கு[கி*]ரையும்
 பெண்டு ப[ண்]டாரமும் [ஒ]ட்டகத்தொடு அகப்-
 [5.] ப[ட*]ப்பிடித்து தீசையது நிகழ விரர்¹⁰ அ[வி]ஜெகம் ப[ண்]ணி¹¹ விரவி[ஓ].
 ஹாஸந[த்]து¹² விற்றிருந்தருளிய கொப்பரகெ[ச] . . . ரான உ-
 [6.] டையார் ஸ்ரீராஜேந்ருஜெவற்கு யா[ண்]டு கூ வது.

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

- [1.] ஸ்ரீ ஸ்ரீ [||*] திருமகன் மருவிய செ[ங்கொல்] வெந்தன்மன் [மு*]ன்னெர்¹⁴
 செ[னை] பின்னதுவாக முன்னெதிர் சென்று இரட்டைபாடி எழையிலக்கமும்
 கொண்டு எதிர் பெ[ர]ர்ப்பெ[ரு*]து எண்டிசை நாகம் புறையங்¹⁵ கறங்கப்-
 [2.] பெராற்றங்கரைக்கொப்பத்து வந்தெதிர்த்த சூஹவ[ம]ல்லன்மன் பெருஞ்செனையெல்-
 லாம் ப[ட]ப்பொருது பா[ர]து நிகழ்ப்பசம் பிணமாக்கி ஆங்[வன்]நஞ்சிப்ப[ுற்]-
 க்கிட்டொட அவனையும் சூருதை-

¹ No. 173 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 29.² Above னாயும் is engraved the Tamil numeral [ச]௨ in large modern characters. Other inscriptions on the same wall are disfigured by similar mason's marks; see *Ep. Ind.*, Vol. III, p. 276.³ Read வீர.⁴ Read வீற்றி.⁵ No. 54 of 1890; Madras G.O., 14th May 1890, No. 355, Public, p. 5. Some letters at the end of each line of this inscription are now covered by the wall of a *mandapa*. These I have copied over from Sir Walter Elliot's transcript in Carr's *Seven Pagodas*, p. 142.⁶ No. 59 of 1890; Madras G.O., 10th June 1891, No. 452, Public, p. 7.⁷ Read முன்னென்.⁸ Read எதிராமர்.⁹ Read பறையது.¹⁰ Read வீரர்.¹¹ Read வீர.¹² Read வீற்றி.¹³ No. 65 of 1890; *loc. cit.*¹⁴ Read முன்னென்.¹⁵ Read பறையது.

[3.] யும் பெண்டி[ர்*] பண்டாரமும் பெட்டகத்தொடு அக[ப்*]பட்டப்பிடித்துத்திசையது
நிசழ விரர் அவிஷெகம் பண்ணி வீரலிஹாஸநத்து ¹வீற்றருந்தருளிய கொப்-
பர[க்]ரரிபதரா[ன்] உடையார் ஸ்ரீஇராஜேஸ்வரசொழிவெம்.

[4.] கு யாண்டு ஓ வது.

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

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

TEXT.

[1.] ஸ்ரீ ஸ்ரீ [ப்*] [திரு] ம[ருவி]ப செங்கொல் வெந்தன்[ம்]ன் முன்னென் செனை
பின்னதாக இரட்டபாடி [எ]ழரை[ர்]லக்கமுங்கொண்டெகிரமர் பெ[ரு]து எண்-
[டி]சை நிகழ்ப்பமையது கறங்கு[ன்] வார்த்தை கெட்டுப்பெராற்றங்கரைக்கொப்ப-
த்து வந்தெதிர் பொ[ரு]த ஆகவமல்லன் அடற்செனையெல்லாம் பாரது நிகழ்ப்-
பசும் பின்மாக்கு[ன்] ஆங்கு [க்]ண்ட[ர்]கவமல்லன் அஞ்சி[ப்]புழங்கு[ன்]டொ[ட்]
அவநாளை கு[தி]ரையும் ஓட்டகந்ரையும் பெண்டிர் பண்டாரமுங்[க்]கொண்டு
விஜய[ர்*]மிஷெகம் பண்ணி [வீ]ரலிஹாஸநத்து [வீ]ந்[ரி]நந்தருளிய கொப்ப-
கெஸரிவழி[ர்]ரான உடையார் ஸ்ரீராஜே[ஸ்]வரமுடையார் கொய்[வி]ல் ராஜராஜேஸ்வர[ர்]டகமாட
உடையார் [ஸ்ரீ]ராஜராஜேஸ்வரமுடையார் கொய்[வி]ல் ராஜராஜேஸ்வர[ர்]டகமாட
நித்தநெல்லுத்தூணியாக நிவந்தஞ்செய்த நம் வாய்க்கெழவிப்படி சாந்திக்கூத்தன்
திருவாவன் திருமுதுகுன்றான விஜய[ர்]ரஜே[ஸ்]வரமுடையார்[ர்]னுக்கும் இவ[ன்]
வழி[ர்]த்தார்க்கும் கா[ணி]பாக்கக்குத்தொமென்று ஸ்ரீகாய[ர்]க்கண்கா[ணி] செய்-
வார்த்தும் கணத்தார்[க்]ளுக்கும் [திரு]வாய் மொழிந்தருளித்திருமந்திரவொலை உதா-
ரவிடங்கவிழுப்பரையர் எழுத்தினால் யாண்டு நாலாவது [ர]சு[யி]நால் திரு[மு]கம்
புராட[ர்] செய்தருளி வந்த[ம்]மையிலும் இவ[ன்] க[ர்]ணி அனு[ப்]வித்து வ[ரு]-
கிற[ப்]படி[யெ] [ஸ்ரீ]ர[ர்]ராஜராஜேஸ்வரமுடையார் கொய்[வி]லெ கல் வெட்டுவித்து-
க்குக்கெவென்று தண்டநாயகம் பாகெஸரிப்பல்வவரைய[ம்]ற்குத்திருவாய் மொழிந்த-
[ருளித்]திரு[மு]க[க்]கிரவொலை எதிரி[வி]சொழிமுனவெந்தவெள[ர்] எ[ழுத்]கினால்
யாண்டு ஆறு[வ]து [ர]சு[யி]நால்[த்]திரு[மு]க[ம்] பு[ரா]ட[ர்]செய்தருளி வந்த-
மை[யிலும்] இப்படி[யெ]

[2.] ராஜராஜேஸ்வரமுடையார் ஒலை வந்த[ம்]மையிலும் கல் வெட்டு[ய]து [ப்*] திருவாவன்
திருமுதுகுன்றான விஜய[ர்]ராஜே[ஸ்]வரமுடையார்[ர்]யின் உடையார் வையகாசிப்பெரிய-
திருவிழாவில் ராஜராஜே[ஸ்]வரநாடகமாட இவ[ன்]கு[ம்] இவ[ன்] வழி[ர்]த்தார்க்கு-

¹ Read வீற்றரு.

² See Vol. I, p. 52, and Vol. II, p. 232.

³ *Ind. Ant.*, Vol. XXII, p. 142.

சும் காணிய[ர]கப்பங்கு ஓன்[றுக்கும்] ¹ராஜ[ம]லரியொடொக்கு[ம்] ஆடவலா-
 நென்னும் [ம]ரக்காலால் நித்த[ெ]நல்லுத்தூணியாக நூற்றிருபதின் கலநெல்லும்
 ஆட்டாண்டு [ெ]த[ர]தும் ஷெவர் பண்டா[ர]த்தெ[ய்] பெறச்ச[நூ]தித்தவற்கல்
 வெட்டித்து ||— [ந*]

TRANSLATION.

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

2. "In accordance with our declaration to make an allowance at the rate of (*one*) *tûni* of paddy per day for acting the *Râjarâjêśvara-nâṭaka* in the temple of the lord Śrî-Râjarâjêśvara, we have assigned (*the above*) as allowance to the actor (*sânti-kûttan*) Tiruvâlan Tirumudukunran,² *alias* Vijaya-Râjêndra-âchâryan, and to the members of his troop (*varga*),"—After this royal order, addressed to the temple managers and to the accountants, signed by the royal secretary Udâra-Viṇṇa-Virupparaiyar, (*and dated*) on the [16]0th (*day*) of the fourth year (*of the reign*), had reached; after a (*second*) royal order, intimating that it should be caused to be engraved on stone in the temple of the lord Śrî-Râjarâjêśvara that that person was to enjoy the allowance, addressed to the *Dandanâṭyaka* Parakêsari-Pallavaraiyan, signed by the royal secretary Edirili-Śôra-[Mûvên]davêlâr, (*and dated*) on the [16]0th (*day*) of the sixth year (*of the reign*), had reached; and after a letter of Râjarâja-Brahmamârâyar to the same effect had reached,—(*the matter*) was engraved on stone.

3. It was engraved on stone that, for acting the *Râjarâjêśvara-nâṭaka* at the great festival of the lord in (*the month of*) Vaigâśi, Tiruvâlan Tirumudukunran, *alias* Vijaya-Râjêndra-âchâryan, should receive, as long as the moon and the sun endure, at the royal treasury one share of one hundred and twenty *kalam* of paddy per year, or (*one*) *tûni* of paddy per day, (*measured*) by the *marakkâl* called (*after*) Âḍavalân, which is equal to a *râjakêsari*, as an allowance for himself and for the members of his troop.

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

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

¹ Read ராஜகௌரி.

² This name is derived from Tirumudukunram, the Tamil equivalent of the Sanskrit name Vriḍdhâchalam, which is now the head-quarters of a tālluqa in the South Arcot district; compare Vol. I, p. 123. Mudukunram is already mentioned in the *Periyapurânam*.

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

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

तस्मिंस्त्वागसमुद्रापरनामनि चोडमंडलं त्रातुं [I*]

गतवाति वेंगीभूमिर्नयिकराहिता तदंतरे जाता [II*]

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

² *Ind. Ant.*, Vol. XIV, p. 55.

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

⁴ The words வடதிசை வாகை சூழத்தென்றிசைத்தெமருகமலப்பூமகள் பொதுமையும் பொன்னியாடை நன்னிலப்பாவையின் தனிமையுந்தவிர்ந்து புனிதத்திருமணிமகுடமுறைமையிற்றூடி. (line 1 f.) are almost identical with lines 4 to 9 of No. 58.

⁵ *Ind. Ant.*, Vol. XIV, p. 55.

⁶ *Ibid.*, Vol. XXII, p. 142, note 5.

⁷ *Ante*, Vol. I, p. 32, and *Ind. Ant.*, Vol. XX, p. 282.

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

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

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

Finally the Tañjāvūr inscription acquaints us with the names of two queens, Mukkôkkirânâdi and Tyâgapatākā. The former, whom the poet compares to the goddess Pârvatī, was evidently Vikrama-Chôla's chief queen, and the second, who is compared to Gaṅgā, his favourite.

The text of the historical introduction has been compared with that of two similar inscriptions of Vikrama-Chôla, one of the 5th year of his reign in the Tyâgarāja temple at Tiruvârūr in the Negapatam tālluqa (No. 164 of 1894) and another of the 11th year in the Âpatsahâyêśvara temple² at Âlaṅguḍi in the Kumbhakônam tālluqa (No. 165 of 1894). Other inscriptions of Vikrama-Chôla open with a much shorter historical introduction, the first words of which are *பூமாத புணர*, *viz.*, one of the 9th year in the Arulâla-Perumâl temple at Tiruvattiyūr or Little Conjeeveram (No. 33 of 1893), one of the same year and one of the 14th year at Pallāvaram in the Chingleput tālluqa. These inscriptions mention the burning, or conquest, of the Kalinga country³ and the name of one of Vikrama-Chôla's queens, *viz.*, Mukkôkkirânâdi, and must, accordingly, belong to the time of the same king as the other set, the introductions of which open with the words *பூமாவே மிடைந்து*.

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

கொப்பாடு[சு]லரிவழி-நாந கிரம-வ[ந]வகு[தி-ந]ன் பூவிசு-மெவா[டி]வர்க்கு
[ய]ர[ண்]டு ஐஞ்சா[வது] தி[ய-ந]நாயற்று வ-கு[தி-ந]வசுத்து வவழிய-நா[யி]ந்துக்-
கிழமையும் அத்தமுமாந நான் முந்துற்றுநாற்ப[தி-ந]ரல்.

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

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

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

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

³ One of the Pallāvaram inscriptions reads கலிங்கமெரிய, while the other Pallāvaram one and the Tiruvattiyūr one read கலிங்கமிரிய.

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

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

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

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] பூமாலே மிடைந்[து] பொன்மாலே [சி]கழ்தர[ப்]பாமாலே மலி[ந்]த
பருமணி[த்]திரள் புயத்திருந்மடந்தையொடு ஜயம[க]ளிருப்பத்தன்றுணை¹ மா[ர்]-
வந்தனதெநப்[டு]பற்றுத்திருமகளொருதநியிருப்பக்கலைமகள் சொற்றிறம் புணர்ந்த
கற்பின[ள]ரகி விருப்பொடு [நா]வகத்திருப்பத்[தி]சை தொறு[ம்] திகிரியொடுஞ்-
செங்கொல் நடப்ப அகிலபுவனமுங்க[வி]ப்பதொருபுதுமதி பொல் வெண்குடை
[மீ]மிசை நிற்பக்கருங்கவி ஓ[ளி]த்[து] வன்[மி]லத்[தி]டைக்கிடப்பக்குளத்தெலிங்-
கவிமன்² விலங்கல் மிசையெறவு[ங்கவிங்]க[பூ]மி[ய]க்[கனை]யெரி [பருகவு]ம் ஐம்-
ப[டை]டப்[பருவத்து] . . . [படை³ தாங்கி] வெங்கை[க]ம[ண்]ட[ல]த்துத்[தா]ந்-
கிதிதிரு[ந்து⁴ வடகிசை வரகை குடித்தெந்-⁵
- [2.] றிசைத்தெ[ம]ருக[ம]வ[ப்]பூமகள் பொது[ம]யும் பொ[னி]நியாடை[ய்]⁶ நன்நில[ப்]-
பாவையு[ந்]⁷ தநிமையுந்[து]வுந்து⁸ [பு]நிதற்றி[ரி]ம[ணி]ம[கு]டமு[றை]மயிற்சு[டி]-
த்[தன்]நளி பரப்பித்தநித்த[நி] பரந்[து] மண் முழுதுங்க[ளி]ப்ப மணி
னுவ[ா]டுங்க விசையமு[ம்*] புகழுமெல்[மெ*][டு]லாங்கச்செழியர் வெ[ஞ்]சரம்
புக செ[ர]லர் கடல் புக [அ]ழிதரு சிங்க[ள]ர[ஞ்]சி நெஞ்சலமாகக்கங்[க]ர் திறை-
யி[ட]க்[கன்]நடர்¹⁰ வென்னிடக்கொ[ங்க]ரொதுங்கக்கொங்கனர்¹¹ சாய [ம]ற்றெத்-
[தி]சை¹² [மன்]நருந்[தந்த]மக்கரணைநத்திருமலற்செவடி உரிமையில¹³ ந்[ம்]ற[ஞ்]-
சத்தொல்லையெழுலகுந்தொழுதெழத்தொந்[றிய]¹⁴ முல்லைவாணை[க]ய் முக்கொக்கி-
[மு]நகடி உமையொடு[ஞ்]ச[ங்க]ரன் இமை[ய]த்[தி]ருந்தாநெ[ன]ப்பெ[ர]ருந்தி
இனிதிருப்ப[பு] ஆங்கவ[ன்]¹⁵ ம[கு]ழுங்கங்கையொப்பாகிய தெரிவையர் தில[த்]ம்
தியாகபதா-
- [3.] [கை பு]ரிசுழல் [ம]டப்[பி]டி [பு]னிதகுண[வ]னினை[த திரி[பு]வந்[முழு]துடை[யா]-
ளிவன்¹⁶ [திரு]விளத்தரு[ன்] முழுதுடை[யா]னென [அ]மை[ந்]தினதிருப்பச்-
செ[ம்]பொனின்¹⁷ [வீ]ரலிஹ[ர]லு[ன]த்து வீ[ற்]நிருந்தருனிய [கொ]ப்பரகெசரி-
[ப]ற்[ம]ர[ான] திருபுவநச்ச[க்காவ]ற்[கிக]ள் [ஸ்ரீ]வி[சு]மசொழதெ[வ]ற்[கி] ய[ரா-
ண்]டு லாவது [||—] [க*] [உ]டை[யா]ர் ஸ்ரீ[ரா]ஜ[ராஜ]வாமு[டையா]ர்
கொ[யி]லில் கார[ள]க்கும் ராஜ[ரா]ஜ[ப்ப]ல்லவரய[து]க்கு தன் ப[ர]ட்டன்
நிலைய[ாய்] [வ]ருகிற க[ராணி] கார[ள]வுக்கு [காணிய]ர[க] கு[டு]த்தொடும-

¹ Read தன்றுணை மார்பந்.

² Read வீமன். Instead of குள two other inscriptions read குளத்திடை.

³ Read வெம்படை.

⁴ Two other inscriptions read correctly மண்டலத்தாங்கி.

⁵ Read தென்.

⁶ Read பொன்னியாடை.

⁷ Read பாவையின்.

⁸ Read தவிர்த்து. The Tanjâvûr inscription of Kulôttunga I. (No. 58, p. 233) reads தவிர.

⁹ Read புனிதத்திரு.

¹⁰ Read கன்னடர் வெந்திட.

¹¹ Two other inscriptions read கொங்கனர்.

¹² Read மன்னருந்.

¹³ The Âlaṅgudi inscription reads திருமலர்ச்செவடியி[சை]மயின்[ற]ஞ்ச.

¹⁴ Read தொன்றிய.

¹⁵ Read மகிழ.

¹⁶ Read திருவுள்.

¹⁷ Read பொன்னின் or பொன்.

[ன்*][று திருவ]ரய் மெ[ம]ரழிந்தரு[ளி உடை]யார் [ஸ்]ராஜரா[ஜி]யர[
உடை]ய[ரார் கெயில் சீகா[ரி]யஞ்செய்வாதுக்[கும் பரி]ய[ரம]ம[வப்]பட்-
மெ[டை]ப[பஞ்ச]ராசா[ரிய]த்தெவர்கன்[மிகநு]க்கும் புவாதம் செய்து வந்த
திருமு[கப்படி] கல்[வி]ல் மெ[வட்டி]ய[து] [உ*] [முன்]பு கார[ளந்]து வ[ரு-
கி]ம புதுவுடை[யா]ன் அ[ர]-
[4.] [யன்] உ[டை]யான் மரித்தமை[மயில் இ]வன் [ம]க[னா]ந உடை[யா]ந் [க]ல்[லா-
லை]க்[கு] த[ஞ்ச]ரா[ஜ]ர்த்த[த]வர்க்கு [அடை]த்த நாட்டு[பண்]டாரங்[களும்]
[அள]ந்து இத்த[ர]ல் வ[ன்த] கார[ள]வு [ம]ர[டம்] உ[ள்ளி]து து[டு]க்[தி]
வ[ருகி]ம ப[ரி]சு மெ[த]வர் [பண்]டாரத்தெ ஒடுக்க கடவந[ர]கவும் [த]னக்-
கும் [தந்] வ[ர்க்க]த்தா[ர்க்கும்] ச[னா]ர[ஜி]த[தவத்] செல்ல வைத்த பங்கு
ஒன்று [||—] [ந*]

TRANSLATION.

1. Hail ! Prosperity ! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) breast, (*which was*) her support, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue. (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol was raised on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

At the time of love¹ (*i.e.*, in his youth), (*he*) grasped the cruel weapon, so that the Teliṅga Vīmaṇ (*i.e.*, Bhīma) of Kuḷam² ascended the mountains (*as refuge*), and so that intense fire consumed the country (*bhūmi*) of Kaliṅga. (*He*) joyfully stayed (*awhile*) in the Vēṅgai-maṇḍalam and put on the garland of (*the victory over*) the Northern region.

(*He*) stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.*, Lakshmī) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Ponnī (Kāvēri), and put on by right (*of inheritance*) the pure royal crown of jewels.

While (*he*) diffused his kindness, (*it*) spread to every individual. The whole earth rejoiced; the tongue of the bell³ became silent; (*his*) victory and fame rose higher and higher.

The Śeriyas (*i.e.*, Pāṇdyas) entered hot jungles (*as refuge*); the Śēralas (*i.e.*, Chēras) entered the sea; the Śīṅgalas (*i.e.*, Siṁhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kannadaś turned (*their*) backs; the Koṅgas retreated; the Koṅkaṇas fled; the kings of all other regions duly worshipped (*his*) red lotus-feet as their protection.

Mukkôkkipāṇaḍi, the jewel among the inhabitants of the forest-country,⁴ who was born to be worshipped by the seven ancient worlds, joyfully dwelt in harmony (*with him*), just as Śaṁkara dwells with Umâ on the Imaiyaṁ (*i.e.*, Himâlaya).

¹ ஐம்படை is synonymous with ஐக்கணை, which is a translation of the Sanskrit पञ्चबाण.

² Two other inscriptions read "at Kuḷam." The manner in which the word குளம் is employed, shows that it cannot be taken in its usual sense, *viz.*, 'a tank,' but must be the proper name of a locality.

³ மணி stands for ஆராய்ச்சிமணி, "a bell attached to a royal palace, rung by those who seek for justice from the king" (Winslow).

⁴ வாணகை stands for வாழ்நகை.

Tiyâgapadâgai (*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 the whole of the three worlds, joyfully dwelt in harmony (*with him*) as mistress of the full favour of his royal heart, resembling Gaṅgâ at whom he (*viz.*, Śiva) rejoices.

In the fourth year (*of the reign*) of (*this*) Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôṇadêva, who was graciously seated on the throne of heroes (*which consisted*) of pure gold.

2. The king having ordered:—“We have given the allowance which was permanently enjoyed by his grandfather, as an allowance for measuring the paddy (*kâr*),¹ to Râjarâja-Pallavarayan, who measures the paddy in the temple of the lord Śrî-Râjarâjêśvara,”—(*this*) was engraved on stone in accordance with a royal order (*to this effect*), which had reached the manager, the Pañchâchârya,² (*and*) the Pûjâris (*dêvar-kannî*) of the temple of the lord Śrî-Râjarâjêśvara.

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

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

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

¹ See page 117, note 2.

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

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

⁴ See page 227, note 5.

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

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

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

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

TEXT:

First section.

- [1.] [ஹ்]ஸ்தீ ஸ்ரீ [||*] திருமகள் பொலப்[பெருகிலச்செல்வி]யுந்தனக்கையரிமை பூண்டைம் ம[ன]க்[ொ]காண்காந்த[ஸ்ரு]ர்ச்சா-
- [2.] லே [சு]மமறுத்தருளி வெங்[ுகைந]ராடுங்கங்[ப]ப[ாடி]யுந்தடிகை[ப]படியும் நுளம்-பபாடியங்குடம்[லைந]ராடுங்கொ-
- [3.] [ல்]வமுங்கனி[ங்]கமும் முரட்டெழில் சிங்க[ள்]ர் [சுழ]மண்டலமும் இரட்டபா[டி]ஏழரை இலக்கமும் [மு]ன்[னி]ர்ப்ப-
- [4.] [முந்திய] பன்[னி]ராயிரமுந்[திண்டிறல் வென்]மி[த்தண்ட]ரற்கொண்[ட தன்னெ]-ழில் வளமுதியுளெ[ல்]வாய[ண்ண]டுத்தொழுதக
- [5.] [விள]ங்கும் [ய]ரண்டெ செழியனைத்தெசு கொள் கொராஜ[கெவலரிவழி]ரான ஸ்ரீ-ராஜராஜபெ[வ]ர்க்கு யாண்டு இருபத்[தொன்பதா]-
- [6.] [வது] வ[ரை] உடை[ய]ார் ஸ்ரீராஜ[ராஜபெவர் உடை]யார் ஸ்ரீராஜராஜையு[உடையார்க்கு]ச்சொ[முமண்]டலத்து[-
- [7.] [ம்] பாண்டி[ந]ராட[ர]ன ராஜா[ர]ஜம[ண்டலத்தும் தொ]ண்டைநாடான ஜயங்கொ-ண்டெ[சாமுமண்ட]லத்[தும் ஸ்ரீ]ஷ்டபெ[ய]ங்[-
- [8.] [களி]வாரொ [அவ்வவ] ஸ்ரீஷ்டபெயங்களில் [வ-டு]விவ்யவதூ[வநுவ்யவதூ]கதூ[வ்யவதூ] உடைய[ர]யிருப்பாரை ஸ்ரீவ-
- [9.] [ஸ்ரீராஜ]செய்ய ஸ்ரீராஜ[ண]ரையும் [திருப்பரிசாரகஞ்செய்ய மாணி]களையுங்கணக்கெழுத கரணத்த[ர]க[ளையும்] வகு[ர]கி[யுவ]
- [10.] [இடக்க]டவ[ரர்களாக உ]டையார் ஸ்ரீராஜராஜபெவர் திருவாய் மொழிந்தருளிட்ட அவர்களில் [பண்டாரி] ஒருவனுக்கு ஓர[ாட்டைக்கு]
- [11.] [நெல்லு] [றுக்க]வ[மும் திருப்பரிசாரகஞ்செய்யும் மாணி ஒருவ[னு]க்-கு நிசதம் நெல்லு[ப்பதக்கும் ஆட்டை வட்டன் கா[சு நா]-
- [12.] [லும்] [இவர்களி]லெ நிலையாய் கீழ்த்தார் பதின்ம[ர்க்கு]ப்[பெரா]த³ [நிச]கம் நெல்லு முக்கு[றணியும் ஆட்]டை வட்டன் க[ாசு நா]-
- [13.] [லும்] [இவ]ர்க[ளி]லெ நிலையாய் திரு . . . [க்க]ட்டுவார் [இ]-ருப[தி]ன்ம[ர்க்கு]ப்ப[ரால்] நிசதம் நெல்லு[ப்பதக்கும்] ஆட்டை [வ]ட்டன் கா-
- [14.] சு ஜஞ்சம் கணக்கெழுதுவ[ான் ஒரு]வ[னு]க்கு ஓரா[ட்டைக்கு] நெல்லு [இ-ரு]தூற்றுக்கலமும் இவ[ரிடக்கடவ கீழ்க்கணக்கு] ஒருவ[னு]-
- [15.] க்கு ஓ[ராட்டைக்கு] [நெல்லு] எழுபத்தைக்கலமாக இருவர்க்கு [நெல்லு நூற்-தைம்பதின் கலமும் [அ] டி⁴ இவர்களில்] திரு[ப்ப]-
- [16.] நிச[ரா]கஞ்செய்யும் மாணிகள் பெ[று]நெல்லுங்காகம் உடையார் ஸ்ரீ[ராஜ]ராஜையு[உடையார் உள்ளூர்]ப்பண்டாரத்தெ பெறவும்
- [17.] [ப]ண்ட[ா]ரிகளுக்காணத்த[ார்களும்] [உ]டையார் ஸ்ரீராஜராஜையு[உடையார் நாட்டுப்பண்டாரத்தெ பெறவும் அக இப்படி விவ[ந்தமாக]

⁴ Read அளக்கும்படி ?

- [18.] உடையார் ஸ்ரீராமராஜதேவர் திருவ[ர]ய் மொழிந்தருளினபடி கல்லில் வெட்டி-
யது ||— [க*] அருமொழிதேவவளநாட்டு மங்கலநாட்டு ம[ங்]-
- [19.] [கல]த[து] ஸலெய்யார் இடக்கடவ [ஸ்ரீ]மணாரஞ்செய்யும் ஸ்ராமு[ண]ன் ஒருவன்
திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உ*] அரு-
- [20.] மொழிதேவவளநாட்டு நென்மணிந[ரட்]டு நெடுமணலாகிய மதனமஞ்சரிஜ[தா]வெட்டி-
லெழுத்து ஸலெய்யார் இடக்கடவ திரு[ப்]-
- [21.] ப[ரி]சாரகஞ்செய்யும் மாண் இர[ண்]டு [ந*] இந்நாட்டுக்குன்றியூர் ஸலெய்யார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ச*]
- [22.] [இந்]நாட்டுச்ச[ர]ர[ன்]குடி ஸலெய்யார் இடக்கடவ திரு[ப்]ப[ரி]ச[ர]கஞ்செய்-
யும் ம[ர]ண் [ஒன்]று [ந*] இந்நாட்டு [ஆ]ர[ற்]றார் ஸலெய்யார் இ-
- [23.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று — [சு*] அருமொழிதேவவ-
ளநாட்டுப்புறங்கரம்-
- [24.] நை[ப]நாட்டுப்பல்லவன்ஹோதேவிஜகாவெட்டிலெழுத்து ஸலெய்யார் இடக்கட[வ] திரு-
ப்பரிசாரக-
- [25.] ஞ்செய்யும் மாண் ஒன்று [எ*] இந்நாட்டுச்செம்பியன்ஹோதேவிஜகாவெட்டிலெழு-
த்து ஸ-
- [26.] லெய்யார் இடக்கடவ திருப்பரி[ச]ரகஞ்செய்யும் மாண் இரண்டு [அ*] இந்நா-
ட்டுப்பெரும்பல-
- [27.] மருதூர் ஸலெய்யார் இடக்கட[வ] திருப்பரிசாரகஞ்செய்யும் மா[ண்] ஒன்[று]
[சு*] இந்நாட்டுக்களப்-
- [28.] பாழ் ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ய*]
இந்நாட்டு[ச]கிந்-

Second section.

- [1.] [கன]ரந்தகஜகாவெட்டிலெழுத்து ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [யக*] இந்நாட்டுச்சங்க] . . . [ரகிய அருமொழி]தேவஜ-
காவெட்டிலெழுத்து ஸலெய்யார் இடக்கடவ திருப்பரிசாரக-
- [2.] ஞ்செய்யும் மாண் இரண்டு [யஉ*] இந்நாட்டுக்கெழுத்தூர் ஸலெய்யார் இட-
க்கட[வ] திருப்பரிசா[ர]கஞ்செய்யும் மாண் [ஒன்]று [யந*]
. [ஜகாவெட்டிலெழுத்து ஸலெய்யார் இ]-
- [3.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்]று [யச*] இந்நாட்டுக்கெ[ர]யிலார்-
புது[க்]குடி[யா]கிய [கெ]காணார[ஜ]காவெட்டிலெழுத்து ஸலெய்யார் இ-
டக்கடவ திரு[ப்]ப[ரி]சா[ர]கஞ்செய்யும் மாண் ஒன்று [யடு*]
- [4.] இந்நாட்டு வ[ங்க]க[ர்] ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று [யசு*] இந்நாட்டு [வன்]கொற்ற[ங்]குடி ஸலெய்ய
. [யஎ*]
- [5.] . [து] ஸலெய்யார் இடக்கட[வ] திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்]று
[யஅ*] [இந்நாட்டுப்ப[ண]யூர் ஸலெய்யார் [இ]டக்கட[வ] திருப்]
. [யகூ*]
- [6.] [டவ] திருப்பரிசா[ர]கஞ்செய்யும் மாண் ஒன்று [யஉ*] அருமொழிதேவ[வள]-
நாட்டு ண்டாண[ழ]வெ[ன]ர்[க்]கற்ற[த்]துக்கு[று]ம்ப[]
. [யக*]
- [7.] டக்கெழுர் [ஸலெய்யார் இ]டக்கடவ திரு[ப்]பரிசாரகஞ்செய்யும் மா[ண்] ஒன்-
[று] [யஉ*] இந்நாட்டு[க்]கொண்ணார் [ஸ]லெய்யார் இடக்க]
. [யந*]
- [8.] ஆர்வலக்கற்ற[த்து] ஆர்வல[த்]து ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செ-
ய்யும் மாண் இரண்டு [யச*] [அ]ருமொழிதேவ

- [9.] டவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உரு*] இந்நாட்டு வலி[வ]லத்து
[ஸடுலெயர் இடக்கடவ திருப்பரிசாரகஞ்செய்
[உசு*]
- [10.] [ரிசாரகஞ்செய்யும் ம[ரண்] ஒன்று [உள*] இந்நாட்டு மாண[தூ]ர் ஸடுலெ-
யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ரண்] ஒன்று [உஅ*]
.
- [11.] [ஸடுலெயார் இடக்கடவ] திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்-
[று] [உக*] இந்நாட்டு [அ]மிஞ்சிகைஹுமலெஹிமலதூ
. [நடு*]
- [12.] [செய்யும் மாண் ஒன்று [நக*] அருமொழிபெவ-
வளநாட்டுப்பயி[ர]நாட்டு [நஉ*]
.
- [13.] [திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [நந*]
அருமொழிபெவ[ள]நாட்டு [நசு*]
.
- [14.] [ட]க்கடவ திருப்பரிசாரகஞ்செய்யும் மா[ண்] இர[ண்]டு
[நடு*] இந்நாட்டு இர[ண்] [நசு*]
.
- [15.] [கி]ய வரடுலெயார் இடக்கடவ
திருப்பரிசாரகஞ்செய் [நள*]
.
- [16.] [ஃ]மலதூ ஸடுலெயார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு [நஅ*] இந்நாட்டுச்செ
. [நக*]
- [17.] [கூதிரயஸி]வாணிவளநாட்டுக்
. ஸடுலெயார் இடக்கடவ திருப்பரிசா
[சய*]
- [18.] இடக்கடவ திருப் [சக*]
கூதிரயஸிவாமணிவளநாட்டுச்செ[று]¹ [சஉ*]
.
- [19.] [குட]வாயில் ஸடுலெயார் இடக்கடவ திருப்பரிசார-
கஞ்செய்யும் மாண் ஒன்று [சந*] இந்நாட்டு நாலூர்
. [சசு*]
- [20.] [ல்] ஸடுலெயார் இடக்கடவ [திருப்பரிசாரகஞ்செய்யும்] மாண் ஒன்று [சரு*]
கூதிரயஸிவாணிவளநாட்டுத்தெ[று]நாட்டு [இ-
டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்] [சசு*]
- [21.] [சாரகஞ்செய்யும் மாண்] ஒன்று [சள*] [இந்-
நாட்டு] [ப்பரிசாரகஞ்செய்யும் மாண்]
[சஅ*]
- [22.] [ட்டிக்கள்ளாரகிய] சன்ன[ஃ]மலதூ [ஸடுலெயார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்] ஒன்று [சக*]
.
- [23.] [ட்]டு ம[ரு]கல் ஸடுலெயார் இடக்கடவ திருப்பரி-
சாரகஞ்செய்யும் மாண் ஒன்று [நடு*] கூதிரயஸி[வா]-

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

- [4.] [யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு எக*] உய்யக்-
கொண்டான்வளநாட்டுக்குறும்பூர்நாட்டுக்காரயாக்குடி ஸலெய்யார் இடக்கடவ
திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு எக* இந்நாட்டுத்தளிச்செ-
ரியான வராகுலேசாழ்வுகாஷ்டேஜிமலதூ ஸலெய்யார் இடக்கடவ தி-
ருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று எக* இந்நாட்டு உலகு . . .
. . ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று எக*
இந்நாட்டுக்குறும்புறத்தார் ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செ-
ய்யும் மரண் இரண்டு எக* உய்யக்கொண்டான்வளநாட்டு . [மு-
பூர்நாட்டு வொல] . . . [ஸிஹஜ]-
- [5.] காலேஷ்டேஜிமலதூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மா-
ண் இரண்டு எக* [உய்யக்கொண்டான்]வளநாட்டுக்குறும்பூர்நாட்டு
தேவதரனம் திருவிடைக்கழி ஸலெய்யார் இடக்கடவ கணக்கெழுதுங்-
கரணத்தான் ஒருவன் இவன் இடக்கடவ கீழ்க்கரணத்தார்கள் இருவர் எக*
ராஜேந்திரவிஹவளநாட்டுப்பொய்கைநாட்டு [மணிராஜிதூ]காலேஷ்டேஜி-
மலதூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இர-
ண்டு எக* இந்நாட்டுப்பெரும்புலியூர் ஸலெய்யார் இடக்கடவ திருப்-
பரிசாரகஞ்செய்யும் மாண் . . . எக* [ராஜேந்திர]விஹவளநாட்டு
மிறைக்கற்றத்துக்காமரவல்லி ஸலெய்யார் இடக்கடவ திருப்பரிசார-
கஞ்செய்யும் மா-
- [6.] ண் இரண்டு [கணக்கெழுது]ங்கரணத்தான் ஒருவன் இவன் இடக்க-
டவ கீழ்க்கரணத்தார்கள் இருவர் அக* [ராஜேந்திர]விஹவளநாட்டு
அண்டாட்டுக்கற்றத்துத்தேவதரனம் ஸலெய்யார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மரண் . . . அக* ஸ்ரீபரநாதகஜகாலேஷ்டே-
ஜிமலதூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் நாலு
கணக்கெழுதுங்கரணத்தான் ஒருவன் இவன் இடக்கடவ கீழ்க்கரணத்தார்க-
ள் இருவர் அக* [ராஜேந்திர]விஹவளநாட்டு இந்நம்பர்நாட்டு ஆதனார்
[ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மரண் ஒன்று அக*]
இந்நாட்டுப்பனையவானவன்[ஹாஜே]விஷ்ணுகாலேஷ்டேஜிமலதூ ஸலெய்யார் இ-
டக்கடவ
- [7.] திருப்பரிசாரகஞ்செய்யும் மரண் . . . அக* [இந்நாட்டு] அசுக்
ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மரண் ஒன்று
அக* [ராஜேந்திர]விஹவளநாட்டு மிழலை¹
[ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று அக*]
[ராஜேந்திர]விஹவளநாட்டு மண்ணிநாட்டு எமல்லாராகிய² தெருவொ-
லேஷ்டேஜிமலதூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு அக* இந்நாட்டு வெம்பற்றாராகிய அ-
வனிகாராயணகாலேஷ்டேஜிமலதூ ஸலெய்யார் இடக்கடவ திருப்பரிசாரக-
ஞ்செய்யும் மாண் இரண்டு அக* [இந்நாட்டு] இடையர்நல்-
- [8.] லுர் ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று அக*
இந்நாட்டு இடவை ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
மாண் ஒன்று அக* [ராஜேந்திர]விஹவளநாட்டு
ஸலெய்யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று அக*
[இந்நாட்டு] [ஸ்ரீபர]நாதகஜகாலேஷ்டேஜிமலதூ ஸலெய்யார் இடக்கடவ

¹ This break may have to be filled up by நாட்செய்யநல்லூர்; see No. 70, paragraph 75.

² Read தெருவொலே.

. [ராய*] [2]ஹேநுமே[வ]து
 ஸௌவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராய*]
 இந்நாட்டு சுத்கிரய[வ]ஸௌவையார் இடக்கடவ திருப்பரி-
 [ச]ரகஞ்செய்யும் மாண் ஒன்று [ராய*] ராஜாஸ்யவளநாட்டு வடவழி-
 நாட்டுத்திருவெள்ளறை ஸௌவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
 மாண் இரண்டு [ராய*] ராஜாஸ்யவளநாட்டுக்கலாக்கூற்றத்துப்பரா-
 சூரெச[ர]முஷு[வ]ஸௌவையார்

[14.] [து ஸௌவையார் இடக்கடவ] [ராய*]
 [ஸ]ௌவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் . .
 [ராய*] க்கண்டத்துச்சங்கத்திஷு[வ]ஸௌவையார்
 ஸௌவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்
 ஒன்று [ராய*] கௌளாந்தகவளநாட்டு உறையூர்க்குற்றத்து ராஜாஸ்யவளநாட்டு
 ஸௌவையார் இடக்கடவ பூவணாரஞ்செய்யும் ஸ்ராவணந்
 ஒருவன் திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராய*] இந்நாட்டு
 அறிஞ்சிதைஷு[வ]ஸௌவையார் இடக்க-

[15.] கடவ திருப்பரிசாரகஞ்செய்யும் [ராய*] [கௌளாந்தகவள-
 நாட்டு] [தண்டலை ஸௌவையார்] [இடக்கடவ
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராய*]
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராய*] கௌளாந்தகவளநாட்டுத்
 தட்டைக்கனாட்டுக்கற்றளிஷு[வ]ஸௌவையார் இடக்கடவ திரு-
 ப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராய*] [கௌளாந்தகவளநாட்டுச்-
 சூரலூர்க்குற்றத்துச்சொழைஷு[வ]ஸௌவையார் இடக்கடவ
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராய*] வாணுகுமார[நி]-

[16.] வளநாட்டு [விளநாட்டு] ஸௌவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராய*] இந்
 ¹[2]ஹேநுமே[வ]து ஸௌவையார்
 இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராய*] [இந்நாட்டு
 மலரியாகிய பூகணஷு[வ]ஸௌவையார் இடக்கடவ திருப்பரி-
 சாரகஞ்செய்யும் மாண் ஒன்று [ராய*] வாணுகுமார[நி]வளநாட்டு
 இடை[ய]ாற்றநாட்டு [இடை[ய]ாற்ற[நி]வளநாட்டு] ஸௌவையார் இடக்கடவ திரு-
 ப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராய*] இந்நாட்டுத்தொண்டவை[வ]ஸௌவையார்
 இட-

[17.] க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராய*] இந்நாட்டு . . .
 [ராய*] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்
 ஒன்று [ராய*] வாணுகுமார[நி]வளநாட்டு*
 [ஸ]ௌவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்
 மாண் ஒன்று [ராய*] [வாணுகுமார[நி]வளநாட்டு எயினாட்டுத்
 திருப்பெர் [ஸ]ௌவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் [மாண்
 ஒன்று [ராய*] கிதவினோதவளநாட்டு நல்லூர்நாட்டு ராஜகௌளாஷு[வ]ஸௌவையார்
 இடக்கடவ பூவணாரஞ்செய்யும்

[18.] ஸ்ராவணந் ஒருவன் திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராய*]
 நி[தி]வினோதவளநாட்டு* ந்தாரநாட்டு விசையா[வ]ய[ஸ]ௌவையார்
 இடக்கடவ [ராய*]
 [நி]திவினோதவளநாட்டு ஆலூர்க்குற்றத்து இரும்புதலாகிய மனுகு[வ]ஸௌவையார்

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

3[ணி]ஜக-வெ-ஜி²மெது ஸலெய்யார் இடக்கடவ திருப்பரிச[ர]கஞ்செய்யும்
மா[ண்] இரண்டு [ரசு^{*}] [இ]ந்நாட்டு [ஆமு]த்திரவல்லி [ஸ]லெய்யார்
இடக்கடவ [திருப்பரிச[ர]கஞ்செய்யும் மாண் இரண்டு [ரசு^{*}] நி[தி]தவி-
னெதவளநாட்டு முடிச்செ[ர]னாட்டு ஜநமயஜக-வெ-ஜி²மெது ஸலெய்யார்
[யா]ர் இட-

[19.] [க்கடவ திருப்பரிச[ர]கஞ்செய்யும் மாண் இரண்டு [கண]க்[கெழுதுங்கரணத்தான்
ஒருவன் இவன் இடக்கடவ [கிழ]க்கரணத்] [ரசு^{*}]
. [ப]ரிசாரகஞ்செய்யும் மாண் ஒன்று [ரசு^{*}]
[நி]த்தவினெதவளநாட்டு வெண்ணிக்[க]ற்ற[த]ுக்கிழ[ப்]புண்டியாகிய¹ [ஒ]-
னெராக[ஜி]ம[ர]பெவிஜக-வெ-ஜி²மெது ஸலெய்யார் இடக்கடவ திருப்-
[பரி]சாரகஞ்செய்யும் மாண் இரண்டு [ரசு^{*}] [இ]ந்நாட்டு[ப்பூ]வணாரா-
கிய அவ[னி]கெலரிஜக-வெ-ஜி²மெது ஸலெய்யார் இடக்கடவ [திருப்பரி-
சார[க]ஞ்செய்யும் மா[ண்] ஒன்று ||— [ரசு^{*}]

TRANSLATION.

1. Hail! Prosperity! Before the twenty-ninth year (of the reign) of Kô-Râjakêśari-
varman, *alias* Śrî-Râjarâjadêva, who, &c.,² — the lord Śrî-Râjarâjadêva was pleased
to order that the inhabitants of the *brahmadêyas* in Śôra-maṇḍalam, in Pâṇḍi-nâḍu,
alias Râjarâja-maṇḍalam,³ and in Tondai-nâḍu, *alias* Jayankonda-Śôra-maṇḍalam,
should supply, as long as the moon and the sun endure, to the lord of the Śrî-Râja-
râjêśvara (temple): (1) as temple treasurers, such Brâhmanas in those respective *brahmadêyas*
as are rich in land, connexions, or capital; (2) Brahmachârins (*mâṇa*) as temple servants;
and (3) accountants for writing the accounts (of the temple). Among the persons who are sup-
plied, to each treasurer should be measured *kalam* of paddy per
year; to each Brahmachârin who is a temple servant, (one) *padakku* of paddy per day and four
kâśu per year; among these, to each of ten who had taken permanent vows (?), three *kurunî*
of paddy per day and four *kâśu* per year; among the same, to each of twenty
., (one) *padakku* of paddy per day and five *kâśu* per year; to each person who
writes the accounts, two hundred *kalam* of paddy per year; to each under-accountant whom
the latter has to supply, seventy-five *kalam* of paddy per year, *i.e.*, one hundred and fifty
kalam of paddy to two (under-accountants). Among these, the Brahmachârins who are
temple servants, shall receive (their) allowance of paddy and *kâśu* at the city treasury of the
lord of the Śrî-Râjarâjêśvara (temple); and the treasurers and accountants shall receive
(their allowances) at the up-country treasuries of the lord of the Śrî-Râjarâjêśvara (temple).
These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of Ma[ṅgal]am in Maṅgala-nâḍu, (a subdivision)
of Arumoridêva-vaṇanâḍu, have to supply one Brâhmaṇa as temple treasurer (and) one
Brahmachârin as temple servant.

3. The members of the assembly of Neḍumaṇal, *alias* Madanamañjari-chaturvê-
dimāṅgalam, in Neṇmali-nâḍu, (a subdivision) of Arumoridêva-vaṇanâḍu, have to
supply two Brahmachârins as temple servants.

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

¹ On page 228, text line 6, read likewise [கிழிப்பூ]ண்டியாகிய.

² The historical part of this inscription is identical with that of No. 65.

³ See page 149, note 7.

5. The members of the assembly of [Śu]r[â]n[kuḍi] in the same *nāḍu* have to supply one Brahmachârin as temple servant.

6. The members of the assembly of [Ârâ]r[â]r in the same *nāḍu* have to supply one Brahmachârin as temple servant.

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

8. The members of the assembly of Śembiyanmahâdêvi-chaturvêdimangalam in the same *nāḍu* have to supply two Brahmachârins as temple servants.

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

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

11. The members of the assembly of Śin[ga]l[â]ntaka-chaturvêdimangalam in the same *nāḍu* have to supply one Brahmachârin as temple servant.

12. The members of the assembly of [Śaṅga , *alias* Arumori]dêva-chaturvêdimangalam, in the same *nāḍu* have to supply two Brahmachârins as temple servants.

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

14. The members of the assembly of chaturvêdimangalam have to supply one Brahmachârin as temple servant.

15. The members of the assembly of K[ôyilârpudu]k[kuḍi], *alias* Kôḍaṇḍarâma-chaturvêdimangalam, in the same *nāḍu* have to supply one Brahmachârin as temple servant.

16. The members of the assembly of Va[ṅga]na[gar] in the same *nāḍu* have to supply one Brahmachârin as temple servant.

17. The members of the assembly of [Van]korra[n]guḍi in the same *nāḍu*

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

19. The members of the assembly of Pa[nai]yûr in the same *nāḍu* have to supply

20. one Brahmachârin as temple servant.

21. Ku[ru]m[ba] in nâ[r]ai-[vê]lûr-kûrram, (*a subdivision*) of Arumoridêva-vaḷanâḍu,

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

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

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

25. [A]ru[moridêva] one Brahmachârin as temple servant.

26. The members of the assembly of Vali[va]lam in the same *nāḍu* have to supply as temple servant.

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

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

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

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

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

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

58. The members of the assembly of Tiruma[ra]lai in Vennâdu, (*a subdivision*) of Uyyakkondân-vaḷanâdu, have to supply two Brahmachârins as temple servants.

59. The members of the assembly of Kêra[1]ântaka-chaturvêdimangalam in the same *nâdu* have to supply two Brahmachârins as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

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

61. The members of the assembly in [Ti]rai[mûr]nâdu, (*a subdivision*) of Uyyakkondân-vaḷanâdu, have to supply one Brahmachârin as temple servant.

62. The members of the assembly in Ti[ruvarundûr]nâdu], (*a subdivision*) of Uyyakkondân-vaḷanâdu, have to supply two Brahmachârins as temple servants.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

89. The members of the assembly of Idai[yarnal]lû[r] in the same *nâdu* have to supply one Brahmachârin as temple servant.

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

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

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

93. The members of the assembly of Kadavâ[y]maṅgalam in [Na]llârûr-nâdu, (a *subdivision*) of Râjêndrasimha-vaṇanâdu, have to supply one Brahmachârin as temple servant.

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

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

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

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

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

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

100. The members of the assembly of Kâ [in Tiruvâli-nâdu, (a *subdivision*) of Râjêndrasimha-vaṇanâdu], have to supply one Brahmachârin as temple servant.

101. The members of the assembly of [k]kuḍi in [Ti], ¹ (a *subdivision*) of Râjêndrasimha-vaṇanâdu, have to supply one Brahmachârin as temple servant.

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

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

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

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

106. have to supply one Brahmachârin as temple servant.

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

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

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

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

110. The members of the assembly of Nâ[ṅgûr] in Nâṅgûr-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply two Brahmachârin as temple servants.

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

112. in the same *nâdu* one Brahmachârin

113. in Adigai[maṅgai-nâdu], (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply two Brahmachârin as temple servants.

114. The members of the assembly of Pañchavanmahâdêvi-chaturvêdimangalam in Koṇḍa-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply two Brahmachârin as temple servants.

115. The members of the assembly of Kumarâditya-chaturvêdimangalam in Ne[luvûr]-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply one Brahmachârin as temple servant.

116. The members of the assembly of Nayadîramangalam in Piḍavûr-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, have to supply one Brahmachârin as temple servant.

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

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

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

120. The members of the assembly of Tiruvollarai in [Vada]va[ri]-nâdu, (*a subdivision*) of Râjâśraya-valanâdu, have to supply two Brahmachârin as temple servants.

121. The members of the assembly of Parâkrama-[Ś]ô[ra-chatu]rvêdimangalam in Ka[lâra-kûr]ram, (*a subdivision*) of Râjâśraya-valanâdu, have to supply

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

123. The members of the assembly of Śaṅgatti-chaturvêdimangalam in kkaṇḍam have to supply one Brahmachârin as temple servant.

124. The members of the assembly of Râjâśraya-chaturvêdimangalam in Urai-yûr-kûrram, (*a subdivision*) of Kêralântaka-valanâdu, have to supply one Brâhmaṇa as temple treasurer (*and*) two Brahmachârin as temple servants.

125. The members of the assembly of A[riṅgi]g[ai]-chaturvêdimangalam in the same *nâdu* have to supply as temple servant.

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

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

127. one Brahmachârin as temple servant.

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

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

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

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

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

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

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

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

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

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

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

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

140. The members of the assembly of I[ru]m[buda]l, *alias* Manuku[laśûlâ]-
 ma[ni-chaturvê]dimāṅgalam, in Â[vûr]-kûrram, (a subdivision) of Nittaviṇôḍa-
 vaḷanâḍu, have to supply two Brahmachârins as temple servants.

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

142. The members of the assembly of Jananâtha-chaturvêdimāṅgalam in Muḍi-
 chchônâḍu, (a subdivision) of Nittaviṇôḍa-vaḷanâḍu, have to supply two Brahmachârins

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

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

143. one Brahmachârin as temple servant.

144. The members of the assembly of [Kîr[p]pû[n̄di],¹ *alias* [Olôka]mahâdêvi-chaturvêdimangalam, in Venni-kûrram, (*a subdivision*) of Nittavinôda-valanâdu, have to supply two Brahmachârins as temple servants.

145. The members of the assembly of [Pû]vanûr, *alias* Avanikêsari-chaturvêdimangalam, in the same *nâdu* have to supply one Brahmachârin as temple servant.

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

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

TEXT.

First section.

- [1.] [ங்கக்கப]ரடி[யுந்]த[டி]கைபா[டியும்] துளம்[பபாடியுங்]-
குடமலைநாடு[ங்]கொல்லமுங்க[வி]ங்கமும் முரட்டெ[ழி]ல் [சி]ங்களர் ஈழமண்டல-
மும் இரட்டபாடி எழரை இலக்க[மும்] முன்னீர்ப்பழந்[திவு-ப]ன்னீரா[யி]-
ரமுந்[தினடிதல்] வெ[ன்]நீ[தித்தண்டா]ற்கொண்ட தன்னெ[ழி]ல் வளநு[ழி]யுனெ-
ல்லாயாண்டுந்தொ[ழு]தக [வி]னங்கும் யா[ன்]டெ செ[ழி]ய[னா]த்தெசு கெ[ர]ன்
கெ[ர]ரா[ஜ]கெ[ல]ரிவ[ல]ரா[ன] ஸ்ரீ[ர]ரா[ஜ]ரா[ஜ]கெ[ல]வர்க்கு யாண்டு [இருப]த்-
[தொ]ன்ப[த]ரா[வ]து வ[ரை] உ[டை]யார் [ஸ்ரீ]ரா[ஜ]ரா[ஜ]கெ[ல]வர் உடையார்
[ஸ்ரீ]ரா[ஜ]ரா[ஜ]கெ[ல]வர[து] உ[டை]யார்க்குச்சொழமண்டலத்[து] ஸ்ரீ-
[2.] [வு]ம் இ[ட்ட] [திருமெ]ய்காப்பார்க[னா]ச்ச[குப்பெ]-
ரா[வ்] [ஆ]ட்டை வட்ட[ன்] தூற்றுக்கலநெல்லுத்திருமெய்க[ா]ப்பார்களை இட்ட
அவ்வவர் ஊர்களில[ல]ரொ அளக்கக்கடவார்களா[கவு]ம் இந்நெல் அவ்வ[வ]ர்
ஊர்களிலார்க்கு உ[ரு]ராகிதவல் [ஆ]ட்ட[ரண்]டு தொ[று]ம் [த]ன் கட[னா]மக்-
[கு]ச்செவவு பெறவும் ப[டி] செவ[வு] பெ[ற]வும் ஆக இப்ப[டி] நிவ[ந்த]-
மாக உடைய[ர]ர் [ஸ்ரீ]ரா[ஜ]ரா[ஜ]கெ[ல]வர் [திருவாய்] மொழிந்தரு[ளின]படி
[க]ல்லில் வெட்டிய[து] [க*] அருமொழிதெவவ[ன]நாட்டு இ[ங்]க[னா]ட்டு
[வி]ம[ல]சித்த[மெ]து ஸலெயார் இடக்கடவ [திருமெ]ய்காப்பு ஒன்றும்
[உ*] அ[ரு]மொ-
[3.] [ழி]தெவவனநாட்டு* [ன]லாகிய² மதனமஞ்சரி[ஹ]த-
கெ[ல]லி[மெ]து ஸலெயார் இடக்கடவ திருமெய்காப்பு* [ந*]
[இந்நாட்டு*] [க்கு]ன்றியூர் ஸலெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும்
[ச*] அருமொழி[தெ]வவனநாட்டுப்பழங்க[ர]ம்பைநாட்டுப்பல்வவன்[தெ]ர[தெ]-
[வி]ஹ[த]கெ[ல]லி[மெ]து ஸலெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும்

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

² Paragraph 5 of No. 9 and paragraph 3 of No. 69 show that before னலாகிய we have to supply அருமொழிதெவவனநாட்டு தென்மலிநாட்டு நெடும.

[illegible]

TRANSLATION.

1. [Hail! Prosperity!] Before the twenty-ninth year (*of the reign*) of Kô-Râjakê-sarivarman, *alias* Śrî-Râjarâjadêva, who, &c.,¹—the lord Śrî-Râjarâjadêva [was pleased to order that the inhabitants of the] *brahma*[*dêyas*] in Sôra-maṇḍalam [should supply temple watchmen] to the lord of the Śrî-Râjarâjêśvara (*temple*).² To each of the temple watchmen who are supplied, the inhabitants of the respective villages which have supplied the temple watchmen, shall measure one hundred *kalam* of paddy per year. This paddy has to be supplied and daily allowances (*paḍi*) have to be paid every year, as long as the moon and the sun endure, out of the tax due by the inhabitants of the respective villages. These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of [Vima]lachittama[ṅgal]am in I[ṇ]ga-[ṇâ]ḍu, (*a subdivision*) of Arumoridêva-vaṇanâḍu, have to supply one temple watchman.

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

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

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

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

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

8. The villagers of . . . ṅgalam in the same [*nâḍu*] have to supply . . . temple watchman].

9. The villagers of Śirrâmûr in . . . rkkûrram . . . have to supply one temple watchman.

10. The members of the assembly of Kurukkai in I . . . ḍu, (*a subdivision*) of Arumoridêva-vaṇanâḍu, have to supply one temple watchman.

11. The members of the assembly of Kîraiyl, *alias* [Pa]ram[â]śvaramanḅalam, in Ala-nâḍu, (*a subdivision*) of Arumoridêva-vaṇanâḍu, have to supply one temple watchman.

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

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

14. The members of the assembly of [Śi]t[o] . . . m, *alias* Abhi-mânabhûsha[ṇa-chatu]rvêdimanḅalam, in the same *nâḍu* have to supply one temple watchman.

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

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

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

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

17. The villagers of Kû[rû]r in the same *nâdu* have to supply one temple watchman.

18. The villagers of Karkudi in the same *nâdu* have to supply one temple watchman.

19. The members of the assembly of Śerrâr in Śerrâr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

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

21. The members of the assembly of Nâ[lûr] in the same *nâdu* have to supply one temple watchman.

22. The members of the assembly of [In]gaṇ in I[n]gaṇâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

23. The members of the assembly of Âlattâr in Têvâr-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

24. The members of the assembly of P[e]ruṅgaḍambûr in [Aḷa-n]âdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

25. The members of the assembly of Pâpp[â]rkudi in the same *nâdu* have to supply one temple watchman.

26. The members of the assembly of Porundambo[ndai] in the same *nâdu* have to supply one temple watchman.

27. The members of the assembly of Kott[â]rakkudi in Paṭṭina-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

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

29. The members of the assembly of Kallûr, *alias* [Śa]ṇṇamaṅgalam, in the same *nâdu* have to supply one temple watchman.

30. The members of the assembly of Ma[ru]gal in Ma[ru]gal-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

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

32. The members of the assembly of [Pû]da[ṇû]r in the same *nâdu* have to supply one temple watchman.

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

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

35. The members of the assembly of [Â]ḍiyappimaṅgalam in Tiruvârûr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

36. The members of the assembly of Râja[ma]lla-chaturvêdimāṅgalam in [V]êlâ-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

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

38. The members of the assembly of Pugalô[ga]mâṇikka-chaturvêdimāṅgalam in Panaiyûr-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

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

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

41. The members of the assembly of Ka[d]ai[k]kudi in the same nâḍu have to supply one temple watchman.

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

43. The villagers of [Adiya]raiyakurumbalin [A]mbar-nâḍu, (*a subdivision*) of Uyyakkondân-valanâḍu, have to supply one temple watchman.

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

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

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

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

48. The members of the assembly of Tirun[â]lilam in the same nâḍu have to supply one temple watchman.

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

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

51. The members of the assembly of Śâttaṇṭ[r] in Ti[r]ai[mû]r-nâḍu, (*a subdivision*) of Uyyakkondân-valanâḍu, have to supply one temple watchman.

52. The members of the assembly of Akkalûr in Tiruvaru[nḍû]r-nâḍu, (*a subdivision*) of Uyyakkondân-valanâḍu, have to supply one temple watchman.

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

54. The members of the assembly of [Vi]lai[nagar], *alias* Nittavinôda-chaturvêdimangalam, in Vi]lai-nâḍu, (*a subdivision*) of Uyyakkondân-valanâḍu, have to supply one temple watchman.

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

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

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

58. The members of the assembly of Râjêndrasimha-chaturvêdimangalam in Â[kkûr]-nâḍu, (*a subdivision*) of Uyyakkondân-valanâḍu, have to supply one temple watchman.

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

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

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

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

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

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

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

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

67. The members of the assembly of Pârthivaśēkha[ra]-chaturvêdimāṅgalam in [Mi]rai-kûrram, (*a subdivision*) of Rājēndrasimha-vaṇanāḍu, have to supply one temple watchman.

68. The members of the assembly of Kavaiya[t]talai, *alias* Paṇḍita-Śôra-chaturvêdimāṅgalam, in A[ṇḍ]aṭṭu-kûrram, (*a subdivision*) of Rājēndrasimha-vaṇanāḍu, have to supply one temple watchman.

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

70. The members of the assembly of Paraiya-Vāṇavaṇmahâdēvi-chaturvêdimāṅgalam in Inṇambar-nāḍu, (*a subdivision*) of Rājēndrasimha-vaṇanāḍu, have to supply one temple watchman.

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

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

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

74. The members of the assembly of [Śrî]-Parântaka-chaturvêdimāṅgalam in the same *nāḍu* have to supply two temple watchmen.

75. The members of the assembly of Ś[ēy]nallûr in [Miralai-nāḍu], (*a subdivision*) of Rājēndrasimha-vaṇanāḍu, have to supply one temple watchman.

76. The members of the assembly of Emanallûr, *alias* Trailôkyamahâdēvi-chaturvêdimāṅgalam, in Maṇṇi-nāḍu, (*a subdivision*) of Rājēndrasimha-vaṇanāḍu, have to supply one temple watchman.

77. The members of the assembly of Ve[mba]rûr, *alias* [A]vaṇinârâyana-chaturvêdimāṅgalam, in the same *nāḍu* have to supply one temple watchman.

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

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

80. The members of the assembly of Kâṭṭûr in Vilattûr-nāḍu, (*a subdivision*) of Rājēndrasimha-vaṇanāḍu, have to supply one temple watchman.

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

82. The members of the assembly of Śrî-Vî[ran]ârâ[yaṇa-cha]turvêdimāṅgalam, a free village (? *tanîyûr*), have to supply six temple watchmen.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

106. The members of the assembly of Pañchavanmahâdêvi-chaturvêdimāṅgalam in Konda-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.

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

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

109. The members of the assembly of Jyaṇ[k]o[n]ḍa-Śôrachaturvêdimāṅgalam in Vesâlip[pâ]ḍi, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

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

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

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

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

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

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

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

While, in the Chôla inscriptions of the Tanjore temple, the weight of ornaments is given in *kaṇṇju*, *mañjâḍi* and *kunri*, the subjoined inscription employs for this purpose the *tûkkam* of ten *paṇa-ḍai*. From the table of weights, which is contained in Sir Walter Elliot's *Coins of Southern India*, p. 47, and which is based on a Malayâlam work entitled *Kaṇakkusâram*, it appears that the *tûkkam* and *paṇa-ḍai* of the subjoined inscription must be identical with the *kaṇṇju* and *paṇattûkkam* (= 2 *mañjâḍi*) of the metrical system. Although the *paṇa-ḍai* or *paṇattûkkam* (= $\frac{1}{16}$ *kaṇṇju*) is not mentioned in the Tanjore inscriptions of the Chôlas, it

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

is there presupposed by the fact that the Tamil term *mā* ($\frac{1}{10}$) is used to denote 'one tenth' whenever it follows the word *mañjādi* ($= \frac{1}{2}$ *pana-idai* or *panattūkkam*).¹

TEXT.

- [1.] [யரா]ய[வி]பாடஜ² [ஹா]ஷெ[க்கு] தப்பு[வ ர]ாயந்
[க]ண்டன் முவ்வ[ர]ாயந் கண்ட[ன்] க[ண்]ட நாடு கெ-
[2.] ர[ன்]³ பூவூ⁴பகிண்பயி⁵உதூஉத-ஹமுஜாயிபதி⁶
தஜவெட்டை கண்டருளிய டேவர[ர]-
[3.] [வ்ர]யிவிராஜ⁷ பண்ணி அருளாநின்ற சகாஷ⁸
தநாகயி⁹ இதன் மெல் செல்லாநின்ற கதயஸவக்-
[4.] ராயநபுணுகாலத்து பூவூ¹⁰பகிண்பயி¹¹பதூமியும் வுய-
வாரமும் பெற்ற பூவூ¹²பகிண்பயி¹³தூத்து தஞ்சாவூ[ர்]
[5.] [செ]மாதூத்து¹⁴ ஆயிராயநவ¹⁵தூத்து சொன்னாரவந்
புதுஜ வல்லவ¹⁶தேவந்¹⁷ கிஷ்விஜ-
[6.] யமாக வெணும் என்று கொடுத்த பெரிய பட்டம் ஒன்று எட்டரை மாறி
பொ[ன்] தூக்கம் ஒன்றுக்கு பணஇடை ப[த்]தாக தூக்கம் இருபது [*] பட்டம்
[7.] ஒன்று எட்டு மாறி தூக்கம் பதினெழு பண[இ]டை எட்டு [*] பட்டம் ஒன்று
எட்டு மாறி தூக்கம் ஆறு பணஇடை இரண்டு [*] பட்டைக்காறை ஒன்று
எட்டு
[8.] மாறி தூக்கம் இரண்டு [*] சந்துபட்டைக்காறை இரண்டு எட்டரை மாறி
தூக்கம் மூன்று [*] மூக்குத்தி நிறை பணஇடை இரண்டு [*] திருக்கண்-
மலர் இரண்டு
[9.] ஒன்பது மாறி தூக்கம் ஒன்று [*] பதக்கம் ஒன்று எட்டு மாறி தூக்கம்
நாலு [*] கெதூபாலனுக்கு வெள்ளி பட்டம் ஒன்று தூக்கம் ஒன்று பண-
இடை [*]

TRANSLATION.

(On the day) of the *nakshatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of⁸ in the Kshaya *saṃvat*[sara] which was current after the Śāka year 1368, while the destroyer of [hostile] kings, the disgracer⁹ of those kings who break their word, the disgracer of the three kings (of the South), he [who takes] every country which he sees, [but never gives back a country which he has taken], the lord of the four oceans, (*viz.*) the eastern, southern, western and northern (oceans), who was pleased to witness the elephant hunt,¹⁰ Dēvar[āya] was graciously ruling the earth, — Vallabhadēvar, the son of Śaundarasar of the *gōtra* (and) of the *Āśvalāyana-sūtra*, gave [to the god at] Tañjāvūr (the following presents), with the desire

¹ Compare page 36, note 1, and page 66, note 1.

² Read அரி(ய)ராய, as in Vol. I, No. 81, text line 2.

³ Read கண்ட நாடு கொண்டு கொண்ட நாடு குடாதான், as in Vol. I, No. 81, text line 5 f.

⁴ Read பவயி¹⁰தூஉதூஉத-ஹமுஜாயிபதி.

⁵ Read ஆயிராயநக.

⁶ After this word is a blank space which might have contained about nine syllables.

⁷ Read கிஷ்விஜ.

⁸ The syllables ராயந which are preserved before புணுகாலத்து, show that either *Uttarāyana* or *Dakṣiṇāyana* has to be supplied.

⁹ See *Ep. Ind.*, Vol. III, p. 40, note 3.

¹⁰ This *biruda* appears to imply that *khēda* operations were carried on in the time of the Vijayanagara kings.

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

II.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

No. 72. CAVE INSCRIPTION AT VALLAM.

The rock-cut Śaiva shrine at Vallam near Chingleput³ bears two Tamil inscriptions. One of them, which belongs to the 13th century A.D., is engraved on the lower portion of the right door-pillar.⁴ It records the gift of a lamp in the 14th year of Sakalabhuvana-chakravartin Kōpperuñjīgadēva⁵ (*i.e.*, Kō-Perum-Simhadēva) to the temple of Vayandīśura (*i.e.*, Vasantēśvara) at Vallam in Valla-nāḍu, (a subdivision) of Kaḷattūr-kōṭṭam.⁶ The second, very archaic inscription is engraved on the upper portions of both door-pillars and records that the temple was built by Skandasēna, the son of Vasantapriyarāja, who was a vassal of Mahēndrapōtarāja. From the later inscription of Kōpperuñjīgadēva, it follows further that Skandasēna called the temple Vasantēśvara after

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

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

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

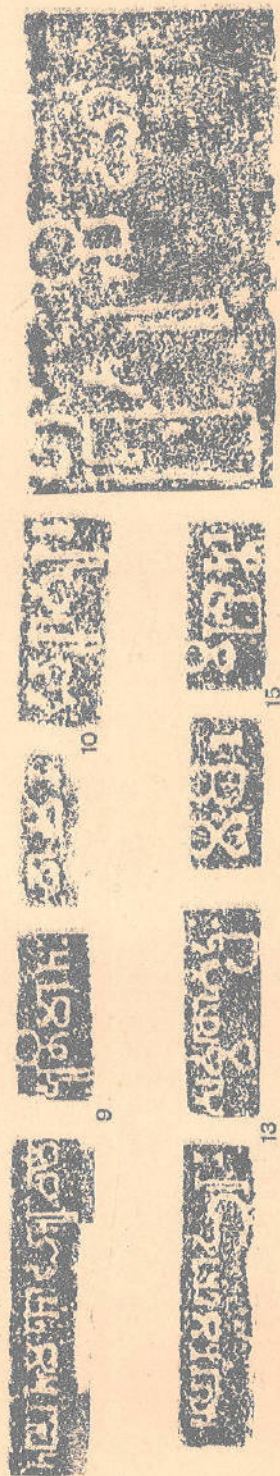
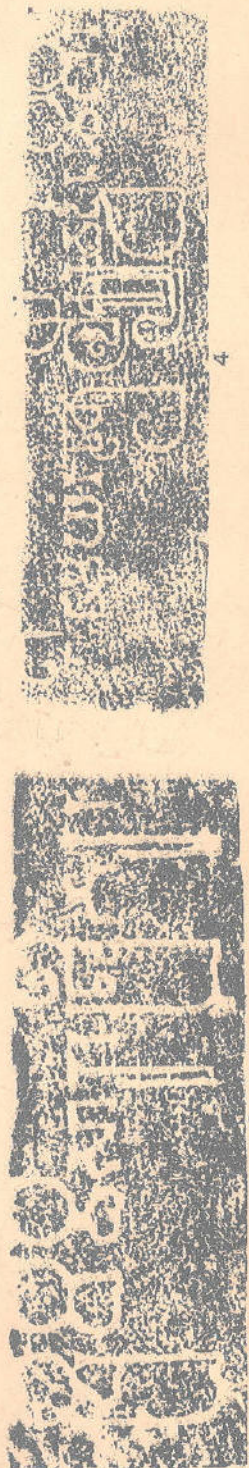
⁴ This inscription (No. 186 of 1892), opens as follows:—

- [1.] சகலபு[வ]னச்ச[க்*]கர-
- [2.] வத்திகள் [பு]கெ[ர*]-
- [3.] ப்பெருஞ்சிங்க-
- [4.] தெவர்க்கு யாண்டு
- [5.] யெச[ஆவது] க[ள]த்தூர்-
- [6.] க்கொ[ட்]டத்து வல்லநாட்டு வல்ல-
- [7.] [த்]து உடைய[ர*]ர் திருவயந்திசுரமு[டை]-
- [8.] [ய] நாயனற்கு

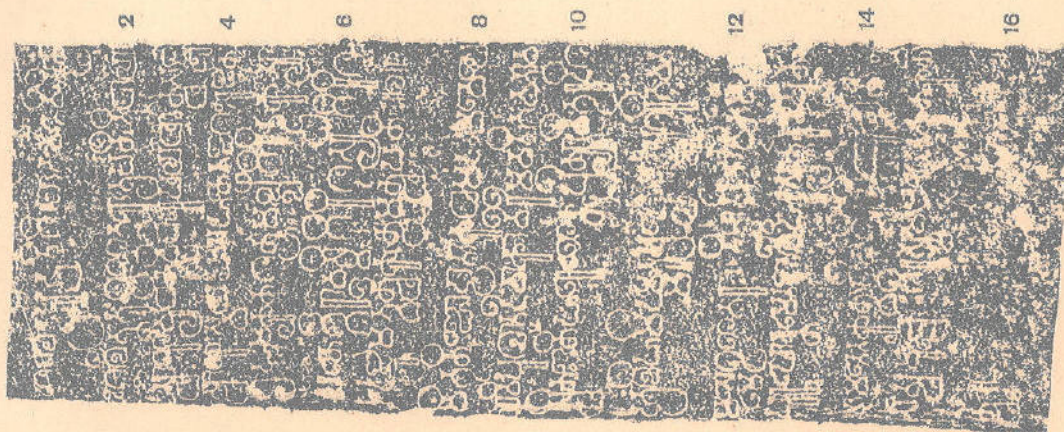
⁵ This king ascended the throne about Śaka 1165-66, as may be concluded from an inscription on the east wall of the Abhishékamandapa in the Arulāla-Perumāl temple at Little Kāñchi (No. 38 of 1890), which begins thus:— ஸ்ரீ ஸகாஷ்ட ஆயிரத்தொருநூற்று எண்பத்திரண்டின் மெல் செல்லாநின்ற சகலபுலனச்சக்கரவத்திகள் புரிகொப்பெருஞ்சிங்க[கெ]தவற்கு யாண்டு யெச[ஆவது] வுயிர்நாயற்று சுவரவகூத்து ஐயுதியும் நா[யி]ற்றுக்கிழமையு[ம்] : “Hail! Prosperity! On Sunday, the tenth *tūhi* of the second fortnight of the month of Vriśchika in the 18th year (of the reign) of Sakalabhuvana-chakravartin Śrī-Kōpperuñjīgadēva, which was current after the Śaka year 1182.” The remainder of the date is built in. Other inscriptions of Kōpperuñjīgadēva are found at Chidambaram (Madras G.O., 27th July 1888, No. 745, Public, p. 5), at Tiruvīdaimarudūr (No. 135 of 1895), and at Drākshārāma (No. 419 of 1893).

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

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



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



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



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

TEXT.

A. On the left pillar.

[1.] பகாப்பிடுகு வளிதாங்குரன்

B. On the right pillar.

[2.] சத்தரும்மல்லன் குணபரன்

[3.] மயெந்திரப்பொத்தொசரு அடியான்

[4.] வயந்தப்பிரிஅொசரு மகன் கந்தசென-

[5.] ன் செயிவித்த தெவகுலம் [||*]

TRANSLATION.

Kandaśēṇan (Skandasēṇa), the son of Vayandappiriareśaru (Vasantapriyarāja), the servant of Paḡāppidugu⁵ Lalidāṅguran (Lalitāṅkura) Śatturummallan (Śatrumalla) Kuṇabaran (Guṇabhara) Mayēndirappōttareśaru (Mahēndrapōtarāja), caused (*this*) temple (*dēvakula*) to be made.

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

² In the Kaśākūḍi plates (No. 73 below), both the first and second Paramēśvaravarman are called Paramēśvarapōtavarman.

³ Compare Nandipōtavarman and Narasinhapōtavarman in the Vakkalēri plates, Vol. I, p. 146. Mr. Venkayya has published a Kāñchi inscription of the 18th year of Nandippōttaraiyar (*Madras Christian College Magazine* for August 1890), and a Chōla inscription at Tirukkarukkunram, which refers to Vātāpi-koṇḍa Naraśiṅguppōttaraiyar, *i.e.*, Narasinhavarman I., the conqueror of Vātāpi (*Ep. Ind.*, Vol. III, p. 277).

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

⁵ *I. e.*, 'the thunderbolt which cannot be split.' The second member of this *biruda* is the Telugu-Kanarese *piḍugu*, 'a thunderbolt.' Compare the village name Mārapiḍugudēvi-chaturvēdimaṅgalam (No. 69, paragraph 103, and No. 70, paragraph 92), and Ka[ḍu]mbiḍugusēri, the name of a quarter of Māmallapuram (Vol. I, p. 66).

No. 73. KASAKUDI PLATES OF NANDIVARMAN PALLAVAMALLA.

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

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

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

Brahmâ (v. 10).

Âṅgiras (11).

Bṛihaspati (12).

Śaṁyu (13).

Bharadvâja (14).

Drôṇa (15).

Aśvatthâman (16).

Pallava (17).

Aśôkavarman (19).

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

¹ The pages are numbered 433 to 469.

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

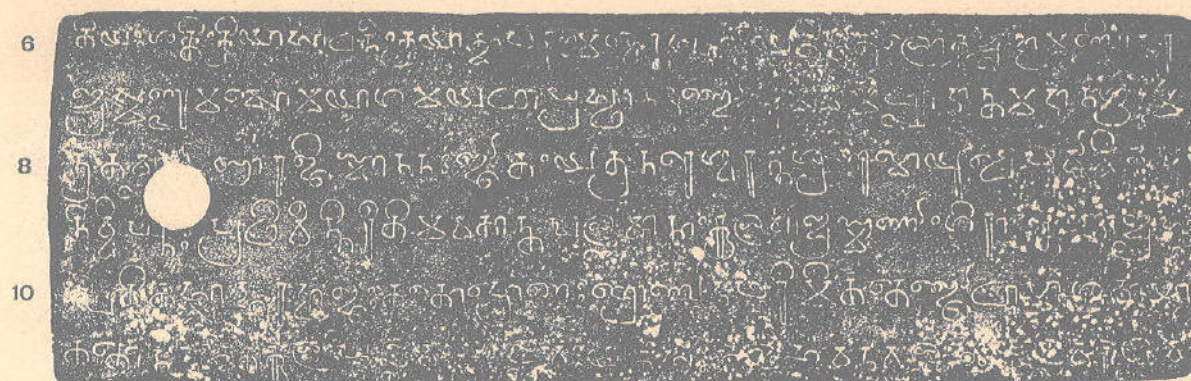
³ See verses 9 and 24 of this inscription, and Vol. I, p. 23, note 2.

⁴ See verse 24, and Vol. I, p. 146.

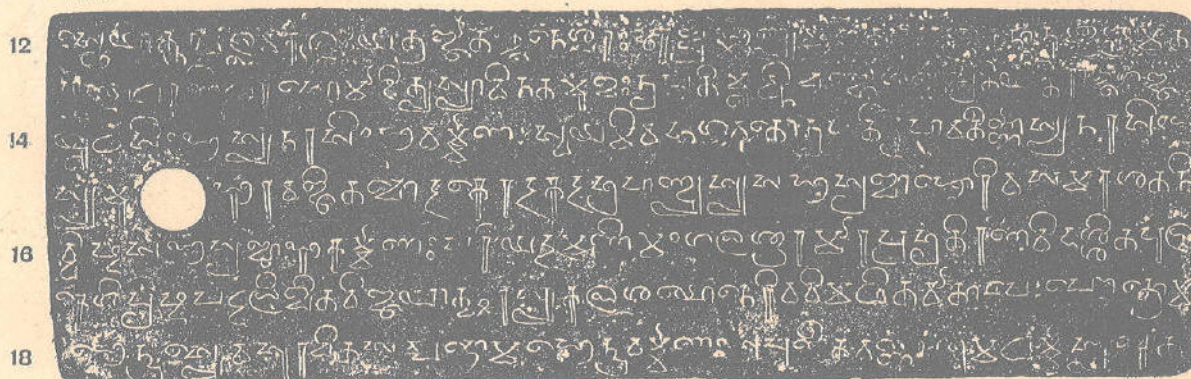
i.



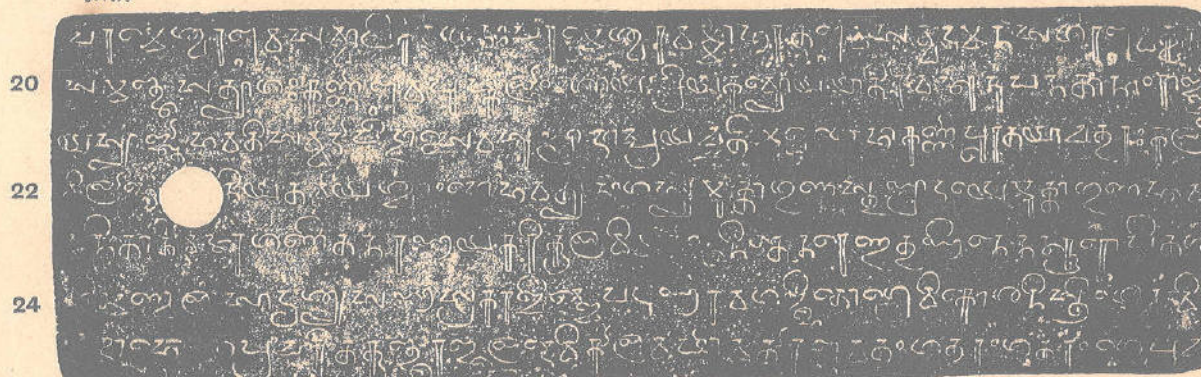
ii.



iib.



iii.



iii b.

26

28

30

32

iv. a.

34

36

38

40

ivb.

42

44

46

48

va.

50

52

54

56

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

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

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

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

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

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

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

⁶ See Vol. I, p. 145.

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

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

No details are given about the reign of Narasimhavarman's son Mahêndravarman II. The latter was succeeded by his son Paramêśvarapôtavarman I. who, as we know from the Kûram and Udayêndiram plates, defeated the Western Chalukya king Vikramâditya I. at Peruvalanallûr. The Kasâkûdi plates do not contain any historical information about him, nor about his son Narasimhavarman II. and his grandson Paramêśvarapôtavarman II.

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

Unnamed ancestor.

1. Simhavishnu.	Bhîmavarman.
2. Mahêndravarman I.	Buddhavarman.
3. Narasimhavarman I.	Âdityavarman.
4. Mahêndravarman II.	Gôvindavarman.
5. Paramêśvarapôtavarman or Paramêśvaravarman I.	Hiranya.
6. Narasimhavarman II.	8. Nandivarman.
7. Paramêśvarapôtavarman or Paramêśvaravarman II.	

¹ *Ep. Ind.*, Vol. III, p. 2, Table.

² In my *Annual Report* for 1891-92, p. 5, footnote, I have noted a similar error of about half a century in the Singhalese chronology for the period between Râjendra-Chôla I. and Kulôttunga-Chôla I.

³ This fragment contains the date கி-பி-ஹ-ராஜர்க்கு யாண்டு பதினெழுவது, and refers immediately after to a golden vessel given to the temple by Danti[va]rma-Mahârâja. One of the Vaishnava hymns of the *Nâlayiraprabandham* glorifies the temple of Paramêśvara-Vinnagaram at Kachehi (*i.e.*, Kâncî), by which the Vaikuntha-Perumâl temple must be meant.

23.

58 கெதுநிபு
 60 கபபல
 62 ககாந
 64

via,

66
68
70
72

vib.

74 கருவியுடையவனாகிய இவ்வாறு
76 புகழ்பெற்றவனாகிய இவ்வாறு
78 புகழ்பெற்றவனாகிய இவ்வாறு
80 புகழ்பெற்றவனாகிய இவ்வாறு

Vida.

82 90

84 94

86 96

88

vish

90

94

96

Other forms of the name Nandivarman are Nandipôtarâja (l. 90) and simply Nandin (l. 88). The form Nandipôtavarmā occurs in the Vakkaḷēri plates,¹ which refer to the defeat of the Pallava king by the Western Chalukya king Vikramāditya II., and the form Nandippôttaraiyar in an inscription of his 18th year in the Ulaḡaḷanda-Perumāl temple at Kāñchīpuram.² He bore the sovereign titles *Mahārāja* and *Rājādhirāja-paramēśvara* and the *birudas* Kshatriyamalla, Pallavamalla (l. 78), and Śrīdhara (verse 29). According to verse 30, he was a devotee of Viṣṇu. At the request of his prime-minister (l. 89), Brahmasrīrāja (l. 91) or Brahmayuvarāja (ll. 103 and 106), the king gave the village of Koḍukolli (ll. 99, 105 f.) to the Brāhmaṇa Jyēsthapāda-Sōmayājin (l. 93) or (in Tamil) Śēṭṭireṅga-Sōmayājin (l. 108 f.), who belonged to the Bharadvāja (l. 94) or Bhāradvāja (l. 108) *gōtra*, followed the *Chhandōgasūtra* (ll. 94 and 108), and resided at Pāniya (l. 95) or Pāni (l. 108), a village in the Tonḍāka-rāshṭra (l. 95). The village of Koḍukolli, on becoming a *brahmadēya*, received the new name Ēkadhīramāṅgalaṃ (l. 100). It belonged to Ūrṛukkāṭṭu-kōṭṭam (l. 105) or (in Sanskrit) Undivana-kōshṭhaka (l. 98), a subdivision of Tonḍāka-rāshṭra, and was bounded in the east and south by Pālaiyūr, in the west by Maṇarpākkam and Kolli-pākkam, and in the north by Veḷimānallūr (ll. 98 f. and 111 ff.). Connected with the gift of the village was the right to dig channels from the Śēyāru or (in Sanskrit) Dūrasarit, the Vehkā or Vēgavatī, and the tank of Tīraiyan or Tīralaya (ll. 101 f. and 115 ff.).

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

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

¹ Vol. I, p. 145 f.

² No. 112 on the Conjeeveram Taluk Map.

³ No. 71 on the Chingleput Taluk Map.

⁴ No. 341 on the Conjeeveram Taluk Map.

⁵ See p. 341, note 3.

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

⁷ No. 72 on the same map.

⁸ No. 93 on the same map.

⁹ See p. 312, note 6.

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

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

TEXT.

Plate I.

- [1.] स्वस्ति [॥*] जयति ¹ज[ग]त्रयजन्म[स्थ]तिसंहृतिकारणम्परब्रह्म ²[॥*] सत्यमनन्तमनादि ज्ञाना-
 [2.] त्मकमेकममृतपदम् ॥ [१*] मायावि[ना] येन पदत्रयार्थिना सद्यः प्रवृद्धेन पुनर्व-
 [3.] लेर्मर्खे [॥*] विचक्रमे त्रिर्जगतस्वसात्कृतो ³स वोस्तु भूत्यै 'भगवान्स्त्रिविक्रम[:*]' ॥ [२*]
 मौलावि-
 [4.] न्दुधरः फण[॥*]धरधर[:*] स्कन्धे भवानीधरो वामे कामधरः प्रणा[म*]निरते गंगाधरो
 [5.] मूर्धनि [॥*] मूत्तो ⁵धूळिधरो गळे गरधरः केशेषु वेणीधरः पाणो ⁶शूलधरो हरः
 [6.] पुरहरः पुष्पातु वो मङ्गलम् ॥ [३*] कण्ठे कौस्तुभकाळिकाभरणेयोश्छायाम्पराम्बिभ्र- ⁷
 [7.] तौ दैत्यद्वं सनचक्रपट्टसधरौ श्यामावदातौ रुचा [॥*] श्रीगौरीविलसत्कटाक्षविशिरव-

Plate IIa.

- [8.] व्यायामरोमाञ्चितो ⁸पायास्ताम्भवतस्त्रिविक्रमहरो ⁹सम्पृक्तदेहान्तरौ ॥ [४*] पत्मा ¹⁰पत्मा[॥*]-
 [9.] सीना पद्मोज्ज्वलपाणिपद्मयुगला ¹¹वः [॥*] प्रीत्या पश्यतु करिणा ¹²करधृतकनकघटसुस्त्राना
 [॥ ५*]
 [10.] [दृ]ष्ट्वा लल[॥*]टे नयनभ्रियेव ¹³कामो न(१) यामीश्वर [इ]त्युपास्ते [॥*] विष्णो[:*] स्वसा सा
 भगव-
 [11.] त्यलक्ष्मीमार्ग्या कदाय्या ¹⁴क्षिणुता[त्*] क्षणेन ॥ [६*] कैलासगौरः ¹⁵पृडुनागकक्ष्यः
 [12.] प्रोद्धृत्तकर्णो बृहदेकदन्तः [॥*] मातङ्गवक्रो मदनिग्न(ने)नेत्रो भूयादविग्ननाय विन[॥*]-
 [13.] यको वः ॥ [७*] ये देवा दिवि दानयागत[प]सां काले फलन्तन्वते ये देवा भुवि षट्सु
 [14.] कर्मसु रतास्तस्याशिषस्तंयनास्ते ¹⁶देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः पा-

Plate IIb.

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

¹ Read जगत्त्रय°.² Read °संहृति°.³ Read °कृतौ.⁴ Read भगवान्स्त्रि°.⁵ Read मूत्तौ.⁶ Read पाणौ.⁷ Read °भरणयो°.⁸ Read °माञ्चितौ.⁹ Read °हरौ.¹⁰ Read पद्मा पद्मा°.¹¹ Read पद्मोज्ज्वलपाणिपद्मयुगला.¹² Read करिणी°.¹³ Read नयनं भ्रियेव.¹⁴ The क्ष of क्षिणुता is the only instance in the whole inscription, in which that group looks like ksha. In all other cases it resembles tsha.¹⁵ Read पृथु°.¹⁶ Separate संयताः । ते.

- [16.] पतिश्चाकरकेतनः क्षितिम् [1*] सहेलकल्लोलसमुद्रवारणा¹ बलन्विपा यस्य² सप[न्न]वा-
 [17.] रणाः ॥ [९*] स्वस्ति ॥ नमः श्रियै ॥ प्रथममजनि वेधाः(ः) ब्रह्मयोनिः स्वयम्भूर्ब्रह्मनिनयन-
 नाभेरुल्ल-
 [18.] सत्पुण्डरीकान्⁴ [1*] अकृतकवचनानान्तत्वतो⁵ द्रष्टवर्त्मा सकलभुवनसर्गव्यापृति-
 [19.] व्यग्रकर्म ॥ [१०*] तस्मात्संगरितान्तगामिचरितो यज्ञेगिरा जज्ञिवान्दीप्तागिरहुनाशनाददु-⁶
 [20.] रितो⁷ प्राणाशनः पाप्मनां [1*] सप्तर्षित्वमवाप्तवानृषिष्ट[ष]ः⁸ काक्ष्वातपः प्राप्तवान् पुत्रो
 [21.] मानस हाप⁹ तामसतरुच्छेदार्थंकोत्तमः ॥ [११*] तस्मादंगिरसो गिरा¹⁰ (॥) रसनिधिनी-
 तिप्रजा-¹¹

Plate IIIa.

- [22.] नाम्पतिश्चक्रे यं गुरुमात्मसात्सुकृतिनाम्भर्त्ता त्रिधामाग्रजः [1*] यत्प्रज्ञाबलसंश्रयेण
 [23.] सुरतक्रीडां सुरस्त्रीजनो चत्ते¹² स्वैरमसंस्मरन्दिनकृतस्सम्पद्विपद्व्यापृतिम् ॥ [१२*] शंयुशुभं[यु]-
 [24.] रनहंयुरजाय[ता]स्मादहोविधातकदहर्षतितुल्यतेजाः [1*] अन्तर्हिते शिखिनि दै-
 [25.] वतहव्यवाहो भूत्वा व्यधत्त शिखिकृत्यमपि स्ववीर्यान्¹³ ॥ [१३*] गोत्रस्य कर्त्ता गुणगौर-
 [26.] वेण श्रीपल्लवानाम्मुनिरस्य सूनुः [1*] जातो भरद्वाज इति त्रिवेदी या¹⁴ पश्यति स्माद्रिनिभा-
 न्त[वो]-
 [27.] भिः¹⁵ ॥ [१४*] द्रोणोभवद्बुहि[ण]¹⁶ ह]व ततः कुरूणान्द्रोणाभिधानकलशाम्बुजलब्धजन्मा
 [1*] [ए]णा-
 [28.] जिनोपहितजित्वरवेदिकेतुर्वाणास्त्रवेदचतुरर्णवपारदृश्या ॥ [१५*] तस्माद्यस्मि[न्कु]ब्धचनि¹⁷ कृष्णा-

Plate IIIb.

- [29.] र्जुनभीमाशस्त्रत्यागश्चक्रविघ्नम्भयनिघ्न[1][*] [1] ¹⁸ विश्वस्तानाद्विश्वसनीयो मुनिरासीदश्वत्यामा
 [30.] मन्मथशत्रोरवतारः ॥ [१६*] जातस्ततः स्वपदशंकितमानसेन शक्रेण तम्प्रति विसर्जिज-
 [31.] ¹⁹ तमेनकायामापल्लवैरनभिमृष्टसमुद्रनेभिः श्रीपल्लवस्तपदि पल्ल[व*]संस्तरेषु ॥ [१७*]
 [32.] तेजः परम्ब्राह्ममनूत्थितोपि²⁰ स ²¹ क्षात्रमुच्चैरभजत्स्वभावि [1*] अम्भोधरादप्युप[ल*]ब्धज-
 [33.] न्मा दाहात्मको नन्वशनिः प्रकृत्या ॥ [१८*] अशोकयज्ञानमतः ²² क्षितीशात्तशोकयन्संयति स-
 [34.] म्मुखीनान् [1*] ²³ [य]शोकलंकन्दधसिन्दुदासो[प्य]शोकवर्म्मा तत आविरासीन्²⁴ ॥ [१९*]
 ततः प्रभृत्यख-
 [35.] ण्डकलभुवनमण्डलान्मसात्करणाखण्डितविक्रमप[र]ः²⁵ परिपालितसकलवर्णाश्रमव्यवस्था-

¹ Read °वारणां बलद्विपा.² Read सपत्न°.³ The word नयन is entered below the line, and the place at which it has to be inserted, is marked by a cross (hamsapāda) above the line.⁴ Read °रीकात्.⁵ Read °नां तत्त्वतो दृष्ट°.⁶ Read दीप्ताग्निः स हुताश°.⁷ Read °रितः.⁸ Read काङ्क्षा°.⁹ Read एव.¹⁰ Read गिरां.¹¹ Read °निधिर्नाति°.¹² Read धत्ते.¹³ Read °वीर्यात्.¹⁴ Read यः.¹⁵ Read °निभो तपोभिः.¹⁶ Read °भवद्बुहिण एव.¹⁷ Read °न्कुब्धयति.¹⁸ Read विश्वस्तानां त्रि°.¹⁹ Separate °मेनकायाम् । आप°.²⁰ Read ब्राह्मकुलोत्थितोपि ?²¹ Read °मुच्चैर°.²² Read क्षितीशान्स°.²³ Read यशो ऽकलङ्कं दधदिन्दुभासो ऽप्य°.²⁴ Read °रासीत्.²⁵ Read °मण्डलात्मसा°.

Plate IVa.

- [36.] विशेष[:*] प्र(व)भविष्णुः¹ विष्णोरंशावतार हाव² वंशावनार[:*] पञ्चवानान्निखिलभुवनपाव-
 [37.] नतया गंगावतार इव च निर्मलस्समवर्त्तत [I*] यत्रोद्भूता[:*] सर्वेपि सर्वत्राविहतशक्तयो³
 [38.] महासेनाः पावकजन्मानः⁴ पन्मोद्भवास्सुब्रह्मण्याः कुमारा इव ये⁵ गुजबलविपुलप्र-
 [39.] तापानलशोषिताशेषद्विषदवार्य(1)वीर्याणवार्णसः⁶ प्रकीर्णनिर्मलकीर्त्तिचन्द्रि-
 [40.] कानिष्कालितसकलकलिकालकलककालुष्याः⁷ समुन्नतचरितातिशयाचलोद-
 [41.] यसंवर्द्धितमित्रमण्डलानुरागा युवतिजनहृदयहरिणव[गुरायमाणव]पुः⁸
 [42.] सौन्दर्याश्चन्दनतरव इव⁹ दक्षि[णा]शाविर्वर्द्धमानसौरभास्सुरतरव* इवानन्यतेजोविलं¹⁰

Plate IVb.

- [43.] ¹¹धितान्मच्छाया[:*] पूषण इव परहितकरा [भा]स्वन्तश्च शब्दागमा¹² इव प्रकृतिप्रत्ययागमो-
 पेटा
 [44.] निरपवान्द्विर्दिगुणेश्च¹³ नन्दना ¹⁴अव्यपारिजाता घनागमा ¹⁵अव्यजलाश्चक्रवाळपर्वतपर्यन्त[ः]¹⁶
 [45.] सप्तद्वीपसप्तसागरालंकृतां ¹⁷सकलान्दिवमिव दिवपेतिः¹⁸ गुवम्भुवस्पतयो गुञ्जते¹⁹ [I*] [ये]-
 [46.] षाञ्च ²⁰समस्तशास्त्रशस्त्रनिर्जितोर्जितसमितयः²¹ अमितविक्रमाः क्रमार्जितधर्मक-
 [47.] र्मणा²² खण्डितकलयः पण्डितमतयः²³ लक्षितमूर्त्तयो रक्षितकीर्त्तयस्समस्तवसुन्धरो-²⁴
 [48.] दहनधुरन्धरस्कन्धाः ²⁵कन्द[व]र्मकलन्दवर्मकाणोपविष्णुगोपवीरकूचवीरसिंहसिंह-²⁶
 [49.] वर्म्मविष्णुसिंहप्रभृतयश्शत्रुधूम(केम)केतवो²⁷ मित्रमानहेतवः सर्वमर्यादासेनवः²⁸

Plate Va.

- [50.] [केतवे]²⁹ व्यनीयुरवनिप[त*]यः [II*] तदनु क[द]नकर्मव्यावृत्तशात्रवाणा³⁰ (II) अभव-
 दवनि[सिं]-

¹ Read प्रभविष्णुर्विष्णो°.² Read इव.³ The त of विहत is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.⁴ Read पद्मो°.⁵ Read भुज°.⁶ The ण of वीर्याण is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line; read °वीर्याणवार्णसः.⁷ Read °निष्कालित° and °कलङ्कालुष्याः.⁸ The व of वपुः is corrected from पु.⁹ The व of इव is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.¹⁰ The *anusvāra* of लं is found at the commencement of plate IVb.¹¹ Read °तात्म°.¹² The two syllables शब्दा are entered below the line, and the place at which they have to be inserted, is marked by a cross above the line.¹³ Read निरपवादद्विगुणाश्च.¹⁴ Read अप्य°.¹⁵ Read अप्य°.¹⁶ The *anusvāra* is found at the commencement of line 45.¹⁷ The क of सकला is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.¹⁸ Read दिवस्पतिर्भुवं भु°.¹⁹ Read भुञ्जते.²⁰ Read समस्तशास्त्राञ्च°.²¹ Read °समितया समित°.²² Read °कर्माणः.²³ Read °मतयो.²⁴ Read °कीर्त्तयः स°.²⁵ Read स्कन्दवर्मकलन्दवर्म°.²⁶ Read °वीरकूच°.²⁷ The two syllables कैम are already cancelled in the original by two horizontal strokes placed above them.²⁸ Read °सेतवः.²⁹ Read काले गते (?) व्यतीयु°.³⁰ Read °व्यावृत्तः शात्रवाणामभव°.

- [51.] हः सिंहविजिष्णुः¹ [1*] म[1]ळवमथ² कळभूर्माळवचोळपाण्यौ निजगुजबलनृत्त³ सिंह[ळं]
[52.] केरळांश्च ॥ [२०*] ततो महीमन्वशिषन्महीन्द्रो महेन्द्रवर्मेति महेन्द्रकीर्तिः [1*] अशो-

षयामा-

- [53.] स विशेषिताज्ञो या⁴ पुळ्ळूरे द्विषतां विशेषान् ॥ [२१*] लंकाजयाधरितरामपर[1]-
[54.] क्रमश्री[रुद्र]त्तश्रुत्कुलसंक्षयधूमकेतुः⁵ [1*] वातापिनिर्जयविळम्बितकुम्भजन्मा⁶ वीरस्ततो-
[55.] जनि जयि⁷ नरसिंहवर्मा ॥ [२२*] तस्मादजायत निजायतबाहुदण्डश्चाशनी रिपुकुलस्य म-
[56.] हेन्द्रवर्मा [1*] यस्मात्प्रभृत्यलमवर्द्धत⁸ धर्मकर्म देवद्विजन्मविषयं घटिका⁹ दातुः¹⁰ ॥ [२३*]

इच्छा-

Plate Vb.

- [57.] ¹¹ धेयसकलावनिपाललोक[1*] पश्चाद्भूव परमेश्वरपोतवर्मा [1*] भूति¹² परां वहति
[58.] भूतपतिर्वृषां¹³ को¹⁴ खट्वागकेतुरचलस्थितिरुद्धतो यः ॥ [२४*] देवब्राह्मण[स]त्कृतात्मविभ[1]वो
[59.] यः¹⁵ शत्रूचूळामणिचतुर्वैद्यमवीवीधन्¹⁶ स्वसटिकाम्¹⁷ भूदेवताम्भक्तितः [1*] [स]म्प्राप्ते¹⁸ नरसि-
[60.] ह[त]I स्ववपुषा नाम्ना च ¹⁹ दिग्व्यापिना जात[1*] श्रीपरमेश्वरस्य सकलस्यांगा[वत]रस्ततः
[॥ २५*]
[61.] एता धनानि दैतानि²⁰ यशोधनानि जेता कलेर्विलसितानि बभूव तस्मात् [1*] नेता नयस्य ध-²¹
[62.] षणाधिकृतस्य मार्ग²² पाता जगति²³ परमेश्वरपोतवर्मा ॥ [२६*] तस्य प्रशास्ति पदमृद्धिमदा
समुद्र[1*]-
[63.] दाज्ञाबलेन जितशत्रु रुतः प्रजाभिः [1*] मान्यो नयेन मनु तं प्रति²⁴ नन्दिवर्मा विस्ती-
र्णपल्लव[कु]-

Plate VIa.

- [64.] लाण्णवपूर्णचन्द्र[1*] ॥ [२७*] षष्ठ[1*] श्रीसिंहविष्णोरनु पतिरनुजः प्राभवद्रीमवर्मा देव[1*]
श्रीबुद्धव-
[65.] र्मा बुधजनमहितः पञ्चमः पल्लवेन्द्रः [1*] तुर्य्यश्चादित्यवर्मा तुलितकुलि[शभृ]यस्य गोविन्द-
[66.] वर्मा तार्तिथीको²⁵ द्वितीयः क्षितिभृद्[सु]भृतां श्रीहिरण्यशरण्यः ॥ [२८*] संग्रामे विजयः
कलाप-
[67.] रिचये कर्णसितः कार्मुके रामो वारणतन्त्रवाद्यविषये वत्सेश्वर[1*] श्रीधरः [1*] कामो

¹ Read सिंहविष्णुविजिष्णुः.

² Read मलयमथ कळभ्रं मालवं चोळ°.

³ Read निजगुजबलनृत्त.

⁴ Read यः.

⁵ Read °शत्रु°.

⁶ Read °विडम्बित°.

⁷ Read जयो.

⁸ Read °दण्डचण्डाशनी.

⁹ Read °त्प्रभृत्य°.

¹⁰ Read घटिका च.

¹¹ The *l* of धेय appears to be corrected from वि; read विधेय.

¹² Read भूति.

¹³ The engraver appears to have altered पांको into पांकः; read °षाङ्कः खट्वाङ्क°.

¹⁴ Read °मणिश्चातुर्वैद्यमवीविशत्.

¹⁵ Read स्ववशां ?

¹⁶ Read संग्रामे नरसिंहतां.

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

¹⁸ Read दयितानि.

¹⁹ Read नयस्य धि°.

²⁰ Read मार्ग.

²¹ Read जगन्ति.

²² Read ननु संग्रामे.

²³ Read तार्तिथीको.

- [68.] वामविलोचनासु कवितावद्धे¹ स [आ]द्यः कविस्तन्वावापविधौ² स्वयन्नयभरो धर्मः प्रजा-
 [69.] रञ्जने ॥ [२९*] स्वामी नः पछवानां कुलभरणपटुस्तात्विकस्तावुभौमो द्रव्यो³ व्यायामविद्या-
 [70.] विनयगुणगुरुर्वृद्धते सार्द्धप्रदद्या⁴ [1*] हैरण्यो भीमवर्ग्यो हरिचरणपरशुर्वृद्धमात्रन्ववा⁵

Plate VIIb.

- [71.] यो लक्षण्यो रोहिणीजः[*] ⁶[स्वल]भसुचरितो नन्दिवर्मा नरेन्द्रः ॥ [३०*] तेन राजाधिराज-
 परमे-
 [72.] श्व[रेण] परमेश्वरपोतराजपदप्रशास[न]परेण⁷ परमपदविषक्तव्यापृतोन्निद्रचे-
 [73.] त[सा] परमेष्ठिपदपंकरुहयुगळविगळितधूलिधूसरशिरसा ⁸बुवरस्कृतदेवव्र[1]-
 [74.] ह्यणपूजनासनेन तिरस्कृतकलिकालकलिकापिठनाव्यसनेन⁹ विवर्द्धमानप्रता-
 [75.] पानलपरिशोषितामित्रमण्डलेन विवर्द्धमानानुरागरसपरितोषितमित्रमण्डले-
 [76.] न [स]कलभुवनसाम्राज्यदीक्षा[द]क्षदक्षिणकरेण सर्वेर्विभ्रन्मकुटमाणिक्यकोणशाण-¹⁰
 [77.] ममृणितचरणयुगळेन पछवकुलनन्दनवनलक्ष्मीलतालकितवेष्टनकल्पवृक्षे-

Plate VIIa.

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

Plate VIIb.

- [85.] ताय सुवृत्ताय भुवनभवनदीपाय मानाभिजन(I)सुजनाय निराकृतसमस्तमस्तया¹⁹ म-
 [86.] द्धचमलोकैकमित्राय लोकमित्रेण सर्वगु[ण*]सारसन्दोहसागरगम्भीरेण श्रीम-
 [87.] ता ह्रीमता वपुष्मतायुष्मता परुषेतरभाषेण पुरुषविशेषेण ब्रह्मपति-²⁰
 [88.] नेव दिवस्पतेर्भुवस्पतेर्जननयनहृदयनन्दिनो नन्दिनः पछवपतेन्निस-²¹
 [89.] र्शनीतिविनीतेन विद्वन्मुख्येन मुख्यमन्त्रिण[1*] धीरेण वीरेण ब्रह्मक्षत्रमार्थि²² श्रीयमवि-

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

vb.

58
 60
 62

via,

[illegible]*vib.*

72
 74
 76

viiā.

[illegible]

86
 88
 90

[illegible]

100
 102
 104

106
108
110
112

[90.] कलामविचलाश्च श्रीनन्दिपोतराज(न)भक्ति(सम)पाचन्द्रमस्तारकम्बिभ्राणेन विभ्र[॥-

[91.] णेन कुलं कुलज्येष्ठेन ज्येष्ठपुत्रेण ब्रह्मश्रीराजेन शीलतस्साक्षात्सोम-

Plate VIIIa.

[92.] राजेन तथैव^१ सर्वगुणज्योष्ठेन^३ ज्येष्ठेन पोत्रेण पुत्रिणाम्पोत्रिणाश्च^५ धुरमा-

[93.] रोपिताय सुजन्मपुण्याय द्विजन्मगण्याय⁶ ब्रह्मवेदिने ज्येष्ठपादसोमयाजिने छ-

[94.] न्द[शु]न्दानुवर्त्तनाय छन्दोगसूत्राय भरद्वाजपेयादिक्रतुगोत्राय भरद्वाजगोत्राय

[95.] तोण्डाकराष्ट्रब्रह्मलोकायमानपुनियवास्तव्याय दोषदरिद्राय वेषविशिष्टा-

[१६.] यैकपुरुषाय द्विलोकचिन्तनोय^७ त्रिवर्गसाधकाय चतुर्वेदाय पञ्चमहा[भूतपरा-

[97.] त्थार्य षडंगाय सप्तसतिप्र[ति]माय सुगुणाय सत्राह्वणाय स्वयमेव प्रसादा-

[98.] दुन्दिवनकोष्ठके तस्मिन्नेव राष्ट्रे [1*] प्राग्पलयूर^१ [1*] दक्षिणश्च स एव [1*] प्रत्यङ् म-
णत्पाकः को-

Plate VIIIb.

[११.] क्लृपाकश्च^१ [१*] उदङ् वेळिमानङ्गूर [१*] एतदवधिचतुष्टयान्तब्भूतः^{१०} कोटुकोक्ळिरिति
प्रथमनामा ब्रह्मदे-

[100.] यिभाव¹¹ एकधीरमंगलमिति चरमनाम्ना ग्रामस्तामान्यनिवर्त्तनद्वयमर्थादया निरस्तपरा-

[101.] ¹² त[न] देवदानब्रह्म[दे] यन्निरस्तक[टु*]म्बि सर्वपारिहाराभ्यन्तरीकरणेन दरसरितो वेगवत्याश्च तिर-¹³

[102.] लयत[टा]काच्च यथोपपादं रुद्धा च¹⁴ उदक[भो]गो ग्रहं¹⁵ क्षेत्रमारामो निष्कृष्टश्च-¹⁶

[103.] त्येतदभ्यन्तरं सर्वो ब्रह्मदेयन्दत्त इति विज्ञप्तिर्ब्रह्मयुवराजस्य [॥*] आज्ञप्तिर्गोरशर्मा¹⁷ [॥*]
स्वस्ति

[104.] सिद्धिरस्तु(ः) [॥*] अकृत्रिमस्त्रयिविधिक्रमक्रतुप्रवर्तिकः¹⁸ [।*] समस्तशास्त्रतत्त्ववित्प्रशस्ति[कृत*]
त्रिविक्रमः ॥ [३१*] ॐ॥

[105.] ஞெலெ¹⁹ யாண்டிருபத்திரண்டாவது [1*] ஊற்றுக்காட்டுக்கொட்டத்து நாட்டாரு-
[ங்*]காண்க [1*] தந்நாட்டுக்கொ-

Plate IXa.

[106.] கொள்ளி முன்பெற்றா மாற்றி ஸ்ரீஹனுமாதன்²⁰ விண்ணப்பத்தால் கொ-
ள்கின்றன.

[107.] ணத்தியாக தெவதானப்பிரமதெ[ய*]ம் நீக்கிக்குடி நீக்கிச்சாமாநியஇரண் பெட்டிப்ப-

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

² Read तथैव.

³ Read °उयेष्टेन.

⁴ Read पौत्रेण.

* Read ०णां पौत्रिणां च.

⁶ Read द्विजन्माग्रगण्याय.

7 Road 'चिन्तनाय त्रिवर्ग'.

⁸ Read प्राङ् पालैयूर.

⁹ Road ^cपाकश्च.

¹⁰ Read 'न्तर्भूतः कोटः'.

¹¹ Read 'र्याभावादेक'. The ए of एक is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

¹² The न of दान is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

¹³ Read तीर°.

¹⁴ Read चोदक^०.

¹⁵ Read गृहं.

¹⁶ Read निष्कृतं चे°.

¹⁷ Read आज्ञप्तिर्धोरशर्मा.

¹⁸ Read 'स्त्रयी' and 'वर्तकः'.

¹⁹ Read 2nd.

²⁰ Read யுவராசன்.

- [108.] டியால் லாரஜாஜமொதூராய உமெராமஸூதூராய வகுதிவாஸூதூராய செட்டிதெங்க-
லொய்ய[ர*]-
[109.] ஜிக்குப்பிரமதெய[ம][ர*]கப்பணித்தருளி விதெ[த]த்திருமுகம் கண்டு நாட்டொம் நா-
[110.] ட்டு வியவன் சொல்லிய எல்லெ¹ பொயி படாகை வலஞ்செயிது கல்லுங்கண்ணியு²-
[111.] ந்நாட்டிக்கொடுத்ததற்கெல்லெ³ [ர*] கீழ்பாள்ள[ல்]லெ⁴ பாலெய்யொல்லெஇன் மெற்-
கும் [ர*]
[112.] தென்பாலெல்லெ⁵ பாலெய்யொ[ல்*]லெயின் வடக்கும் [ர*] மெல்பாலெல்லெ⁶ மண-
ற்பா[க்க*]த்தெல்-

Plate IXb.

- [113.] லெயின்னும்⁷ கொள்ளிபா[க்க*]த்தெல்லெயின்⁷ கீழ்க்கும் [ர*] வடபாலெல்லெ⁸
லெயிமான-
[114.] ⁹ லனாரொல்லெயின்[மெ]றற்கும் [ர*] இந்நாற்பெரொல்லெயுள்ளும்¹⁰ அகப்ப[ட்ட]ட நீர்சில-
[115.] [னும்] புன்செயியும் உமெ[ப]ரடி ஆமை தவழ்வதெ[ல்]லாம் செயாற்றாலும்
வெ[ஃ]கா-
[116.] வினாலும் தீரையனெரிய[ரலு]ந்நீ[ரீ](யி)ந்[த வ]ழி ஆற்றுக்காலும் வெள்[ளக்கா]-
[117.] லும் தொண்டிக்கொண்டுண்ணப்[பெறுவார]ாகவு[ம்] [ர*] [இ]க்கால்களுக்கு கொல்-
கலும்
[118.] புழுதிபாடும் பெறுவதாகவும் [ர*] இக்க[ர]ல்களில் கூடெ¹¹ [இமெ]த்துக்குற[ங்]க-
றுத்தும் [கு]ற[மெ]-
[119.] த்தம் பண்ணியும் கொண்டுண்டார் கொக்கொள்ளும் தண்டப்பவொகவும் [ர*]
¹² ம[ெ]னையும்]

Plate Xa.

- [120.] ம[னே*]ப்ப[ப]டப்பும் பிறவும் இவரும் இவர் வழிக்கண்ணாரும் மாடமும் மாளிகை-
யும் சூ[ட்டொ] . .¹³
[121.] ல் [எ]தெ[டு]துக்கொண்டிருக்கப்பெ[று]வாராகவு[ம்] [ர*] [இ]வ்வு[ள்]னிட்ட
லுஜூபரிசாரமுள்ள[ர]க[ப்]-
[122.] பணித்தெம் [ர*] இவ்வுர் பெற்ற பரிசார[ம்] செக்கு[ம்] தறியும் உ[ல்]லியக்-
[கூ]லியும் பிராமண[ரா]-
[123.] சக்காணமும் செங்கொடியக்கா[ண]மும் க[ல்]லா[ல்]க்காணமும் கண்ணிட்டுக்காண-
[124.] [மு]ம் கதிர்க்காணமும் விசக்காணமு[ம்] குசக்காணமும் அரிகொழியும்¹⁴ நெயி-
விலெயு[ம்]
[125.] புட்டகல்லெயும்¹⁵ பட்டிகைக்காணமும் இராம[யியும்]¹⁶ நாயாடிகளும் தூதுவரும்
கணிகா[ர]-
[126.] த்திகளும் பண்ணுப்பாலெடுப்பாரும் புதுக்குகி[ர]க்குற்றதெயியும் புல்லும் (இ)

Plate Xb.

- [127.] இரா[னே*]மயும்¹⁷ நல்லாவும் நல்லெருதும் இராமயியும்¹⁸ நாட்டுலகை இராமயியும்¹⁸
படாங்கழியும் கைய[ர]-

¹ Read எல்லை.² Read கள்ளியு.³ Read லை.⁴ Read லை பாலெய்யொல்லெயின்.⁵ Read லை பாலெய்யொல்லெயின்.⁶ Read லை.⁷ Read லெயின்னும்.⁸ Read லை.⁹ Read ல்லு ரொல்லெயின்.¹⁰ Read லெயுள்ளும்.¹¹ Read கூடை இறை.¹² Read மனே.¹³ The large Leyden grant (I, 313) reads கூட்டொட்டால்.¹⁴ Read நெய்விலை.¹⁵ Read விலெயும்.¹⁶ Read இராமையு.¹⁷ This word is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.¹⁸ Read இராமையு.

ixb.

114
 116
 118

Ca.

120
122
124
126

xb.

128
130
132

xi.[illegible]

- [128.] [ஞ]ம் நெடும்புறையும்¹ பனம்பா(க்)கும் இராமயியும்² காணத்தண்டமும் அதி-
காணத்த-
[129.] ண்டமும் பத்தூர்ச்சாற்றும் உழையவயப்பள்ளிவத்துவும் இரூ[சை*]மயும்³ குவ-
ளெடுவெ-
[130.] ரி[யு*]ங்கு[வெ]ளக்காணமும்³ கமுகும் தெங்கும் உள்ளிட்ட பல்லுருவில்⁴ பவய-
மரமு-
[131.] ம் இட்டன கால்கொ[ட்டி]ராமயியும்⁵ கொயினமுத[ல்]படி[ய]ரல் இருது
இவர் தாமெ உண்-
[132.] ணப்பெறுவாராகவும் [||*]⁶ கிலெக்களத்தாரும் அதிகாரரும் [வா]யிக்கெட்ப்பாரும்
உள்ளி-
[133.] ருந்து பாதத்தி டெ[ச]ன்றது [||*] பூமிதானாந்ரந்நானந்ர பூதந்ர பவி[ப்ய]தி [!*] தச்யை
ஹ்ரணாந்ர[!]-

Plate XI.

- [134.] पन्न भूतन्न भविष्यति ॥ [३२*] बहुभिर्वसुधा⁷ दत्ता बहुमिश्रानुपालिता [!*] यस्य यस्य
यथा
[135.] भूमितस्य⁸ तस्य तथा फलम् ॥ [३३*] ⁹स्वतत्ताम्परदत्तां वा यो हरेतु¹⁰ वसुधराम
[!*] षष्टि¹¹ वर्ष-
[136.] सहस्राणि विष्टायाजायते किमि[:*] ॥ [३४*] स्वस्ति श्रीपरमेश्वरमहाकाष्ठकारिणा¹² लिखित-
[137.] म् [||*] इ[व]न् பெறும[ெ]னயும்¹³ மனைப்படப்பும் இரண்டு பட்டி கிலனும்
[||*] स्वस्ति
[138.] सिद्धिरस्तु नमः ॥ ० ॥—

TRANSLATION.

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

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

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

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

¹ Read புறையும்.⁴ Read பழய.⁷ Read 'सुधा.¹⁰ Read हरेत.¹³ Read மனையும் மனை.² Read இராமையும.⁵ Read ராமையும.⁸ Read भूमिस्तस्य.¹¹ Read षष्टि.¹⁴ *Dhūli* seems to be used in the sense of *bhūti*.³ Read குவளை.⁶ Read நிலை.⁹ Read स्वदत्तां पर°.¹² Read 'कोष्ठागारिणा.

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

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

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

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

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

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

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

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

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

¹ The word *kālikā*, 'blackness,' refers to the *kālakūṭa* poison.

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

³ The plural *dvitayā* is used in the same sense in the *Raghuvamśa*, viii. 89, as quoted in Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. *dvitaya*:— द्रुमसानुमतां किमन्तरं यदि वायौ द्वितयेपि ते चलाः. Mallinātha explains *द्वितयेपि* by *द्विप्रकारा अपि*.

⁴ *I.e.*, the Brāhmaṇas (*bhūdeva*).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

³ *Bânâstra-vêda* is synonymous with *dhanur-vêda*.

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

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

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

⁷ See verse 10.

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

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

(Verse 20.) Thereafter came Simha[vishṇu], the lion of the earth (*Avanisimha*), who was engaged in the destruction of enemies, (*and*) who vanquished the Malaya, Kalabhra, Mâlava, Chôla and Pândya (*kings*), the Simhala (*king*) who was proud of the strength of his arms, and the Kêraḷas.

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

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

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

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

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

(23.) From him was born Mahêndravarman, whose long arms were fierce thunderbolts to the crowd of enemies, (*and*) beginning with whom, meritorious acts for the benefit of temples and Brâhmanas and (*the use of*) the vessel of the donor¹ have highly prospered.

(24.) Then came Paramêśvarapôtavarman, to whose desires the crowd of all kings was subject. This wonderful (*king*) possessed high prosperity (*bhûti*), was the lord of men (*bhûta*), had a bull for (*his*) crest (*and*) a club on (*his*) banner, (*and*) possessed immovable firmness, [thus resembling Śiva, who wears sacred ashes (*bhûti*), is the lord of goblins (*Bhûta*), has a bull for his emblem and a club on his banner, and resides on the mountain].²

(25.) From him was born a complete incarnation of the blessed Paramêśvara, who equalled Narasimha both by (*the strength of*) his body and by (*his*) name (Narasimhavarman) that spread over the world. This crest-jewel of the Kshatriyas bestowed his wealth on temples and Brâhmanas (*and*) devoutly caused the goddess of the earth, who was in his possession, to be enjoyed by those familiar with the four Vêdas.³

(26.) From him came Paramêśvarapôtavarman, who obtained desired treasures, (*viz.*) treasures of fame; who conquered the coquettish ways of the Kali (*age*); who led the way of policy, which had been prescribed by Dhishana (Bṛhaspati); (*and*) who protected the worlds.

(27.) At present his prosperous kingdom, in which enemies are subdued by the power of (*mere*) commands, is ruled as far as the ocean by Nandivarman, who was chosen by the subjects, who is worthy of honour on account of (*his*) wisdom, (*and*) who is the full-moon of the race of the Pallavas, which is as extensive as the ocean.

(28.) His sixth (*ancestor*) was the lord Bhîmavarman, who was the younger brother of, (*and reigned*) after, the glorious Simhavishnu; the fifth Pallava ruler (*was*) the glorious king Buddhavarman, praised by wise men; the fourth (*was*) Âdityavarman, who resembled (Indra) the bearer of the thunderbolt; the third (*was*) Gôvinda-varman; (*and*) the second lord of the earth (*was*) the glorious Hiranya, the refuge of men.

(29.) This Śrîdhara⁴ resembles Vijaya (Arjuna) in battle, Karnîsuta⁵ in acquaintance with the arts, Râma in archery, the king of Vatsa⁶ with respect to the science of elephants and to music, Kâma in (*the opinion of*) women, the first poet (Vâlmîki) in the composition of poetry, the master of policy (Bṛhaspati) himself in suggesting expedients, (*and*) Dharma (Yudhishtîra) in delighting the subjects.

(30.) Increasing in prosperity is our lord, king Nandivarman, who is able to support the race of the Pallavas; who is a born emperor; who is handsome; who is a master both in the art of gymnastics and in the virtue of modesty; who is the son of Hiranya; who belongs to the branch (*varga*) of Bhîma; who worships the feet of Hari (Vishnu);

¹ *I.e.*, the vessel from which libations of water are poured out at donations. Compare the frontispiece of General Sir A. Cunningham's *Coins of Ancient India*, where such a vessel is figured in the hand of Anâthapiṇḍika.

² This is another case of *upamâ-dhvani*; see p. 354, note 5. The comparison with Śiva is based on the name of the king, Paramêśvara, which is at the same time one of the names of Śiva.

³ *I.e.*, he made grants of land to learned Brâhmanas.

⁴ This was evidently a *biruda* of Nandivarman.

⁵ According to a quotation of the commentator on the *Kâdambarî* (Bombay edition of 1890, p. 40), Karnîsuta or Karataka was the author of a treatise on the art of thieving, and was, along with his two friends Vipula and Achala and his minister Śûsa, mentioned in the *Bṛhatkathâ*. He is also referred to in the *Daśa-kumâracarita* (Bombay edition of 1883, p. 48).

⁶ Compare Vol. I, No. 25, paragraph 29.

who is descended from a pure mother ; who bears auspicious marks ; who is the son of Rôhinî ; (and) whose good deeds are numerous.

(Line 71.) While the twenty-second year of (*his*) reign was current, this *Rājādhirāja-paramêśvara*, the *Mahârāja* called Nandivarman, who is engaged in ruling the kingdom of Paramêśvarapôtarâja ; whose mind is clinging to, engaged in, and restless in (*the desire for*) supreme bliss ; whose head is covered with dust that has dropped from the pair of lotus feet of the Lord (*Paramêsthîn*) ;¹ who worships the gods, the Brâhmanas, and (*others*) who are worthy of respect ; who avoids the passions that oppress the people of the Kali age ; who dries up (*his*) enemies by the fire of (*his*) growing valour ; who refreshes (*his*) friends by the water of (*his*) growing affection ; whose right hand is able (*to fulfil*) the vow of ruling the whole world ; whose pair of feet is rubbed smooth (*as it serves as*) whetstones to the edges of the rubies in the diadems of all kings ; who is gracefully embraced by the fortune of the Pallava race, (*and who therefore resembles*) the celestial tree, which is gracefully entwined by the creeper of the Nandana garden ; the wrestler of warriors (*Kshatriyamalla*) ; the wrestler of the Pallavas (*Pallavamalla*) ; whose might is increasing in consequence of (*his*) meditations on the feet of the lord, (*his*) father ;² (*and*) who is a moon that causes to rise the water of the ocean of great virtues,—was himself pleased to give as a *brahmadêya*,³—[as requested] by Brahmasrîrâja,⁴ who is a friend of men ; who is filled with all virtues, as the ocean with a heap of gems ; who is famous (*but*) modest, handsome (*and*) long-lived, of soft speech (*and*) the best of men ; who, just as Brihaspati (*is the minister*) of (Indra) the lord of heaven, is the chief minister of the handsome Nandin, the lord of the earth (*and*) chief of the Pallavas ; who is refined both by nature and through education ;⁵ who is the first of the wise, firm (*and*) brave ; who possesses the full splendour of the Brâhmana and Kshatriya castes, and a loyalty to the glorious Nandipôtarâja, which does not cease as long as the moon and the stars endure ; who supports (*his*) family ; who is the chief of (*his*) family ; who is an eldest son ; who resembles the moon in beauty ; who excels in all virtues ; (*and*) who is an eldest grandson,—to Jyêshthapâda-Sômayâjin, who has mastered the ocean-like Vêdas ; who chants the *Sâman* (hymns) which are pleasant on account of their melodies (*rasa*) ; who has completed the rehearsal and the study of the six auxiliary works, (*viz.*) the ritual of the Vêda, grammar, astronomy, etymology, phonetics and metrics ;⁶ who knows the properties of words, sentences and subjects ; who has drunk the elixir of the *Śruti* and *Smṛiti* ; who is learned in the portion referring to rites (*karma-kāṇḍa*) and the portion referring to knowledge (*jñāna-kāṇḍa*) ; who is skilled in the ways of the world and in the knowledge of the arts ; who is versed in poems, dramas, stories, epics and legends ; in short, who is skilled in all (*branches of*) holy and profane knowledge ; who is expert in the performance of all rites ; who is of good

¹ This expression seems to refer to Vishnu, whose devotee Nandivarman was according to verse 30.

² With *bappa-bhaṭṭāraka-pād-ānudyāna* compare the similar expressions which Dr. Fleet quotes from three other Pallava inscriptions ; *Ind. Ant.*, Vol. XV, p. 274, 2nd column. In the Prākṛit grant of Śivaskandavarman occurs the instrumental plural *mahārāja-bappa-sāmihi* ; *Ep. Ind.*, Vol. I, p. 6, text line 11. The nominative plural *bappa-bhaṭṭārakar* occurs in line 88 of the Kūram plates.

³ The words स्वमेव प्रसादात् are found in line 97, and the words ब्रह्मदेयं दत्तः in line 103.

⁴ The occurrence of the words *viñāpti* and *vināpam* in lines 103 and 106 and the analogy of the Kūram and Udayēndiram plates make it probable that the word *viñāptēna* has to be supplied in connection with the instrumental *Brahmasrîrājēna* in line 91.

⁵ With *nīsarga-nīti-vinīta* compare *nīsarga-saṁskāra-vinīta*, *Raghuvamśa*, iii. 35 ; and *ibid.*, x. 79.

⁶ This enumeration of the six *Āṅgas* of the Vêda agrees literally with Āpastamba's *Dharmasūtra*, ii. 4, 8, 11.

conduct; (*who illumines*) the world, as a lamp (*does*) a house; who is courteous (*in spite of*) the honour (*paid to him*) and of noble birth; who is the only sun of the middle world (*i.e.*, the earth), because he has dispelled all ignorance (*or darkness*);¹ who is considered the best of fathers and grand-fathers; whose good deeds (*in former births are the reason of his present*) noble birth; who ranks first among the twice-born; who knows the Vêdas; who conforms to the precepts of the Vêda; who follows the *Chhandôgasûtra*; who has performed the *Vâjapêya* and a number of other sacrifices; who belongs to the Bharadvâja *gôtra*; who resides at Pâniya, an excellent settlement of Brâhmanas² in the Tonḍâka-râshṭra; who is poor in sins; who is distinguished by (*his*) dress (?);³ who is a unique person; who cares for both worlds;⁴ who accomplishes the three objects of human life (*trivarga*); who knows the four Vêdas; whose chief objects are the five primary elements (*pañcha-mahâbhûta*);⁵ who knows the six auxiliary works;⁶ who resembles the sun; who possesses good qualities; (*and*) who is an excellent Brâhmaṇa,—a whole village, the original name of which was Koḍukolli, (*but*) which, on becoming a *brahmadêya*, (*received*) the new name Êkadhîramaṅgalam,⁷ in Undivana-kôshṭhaka,⁸ (*a subdivision*) of the same *râshṭra*,⁹ enclosed by the following four boundaries:—in the east, Pâlaiyûr; in the south, the same; in the west, Manatpâkka¹⁰ and Kolliipâkka; (*and*) in the north, Veḷimânallûr,¹¹—to the extent of altogether two *nivartanas*;¹² excluding previous grants to temples and grants to Brâhmanas; excluding (*the houses of*) the ryots;¹³ with all exemptions (*purihâra*); (*and*) including¹⁴ the use of the water by digging channels at convenience from the Dûrasarit, the Vêgavatî, and the tank of Tîralaya,¹⁵ houses, fields, gardens and groves.

¹ In the original, the description of the donee is here (l. 86) interrupted by that of the minister, and is continued in line 92.

² The literal meaning of *brahmadêya* is 'the world or heaven of Brahman.'

³ In the Sanskrit original, the next seven epithets begin successively with the numbers *one, two, three, four, five, six* and *seven*.

⁴ *I.e.*, for heavenly as well as earthly prosperity. ⁵ This appears to mean that he studied philosophy.

⁶ This accomplishment of the donee was already stated in full in line 80 f.

⁷ The word Êkadhîra, from which the new name of the village is derived, must be taken as a *biruda* either of the king or of his minister. Thus the village of Paramêsvaramaṅgalam, which is the object of the Kûram grant, received its name from king Paramêsvaraman I.; and in the Udayêndiram plates, the village granted was named after Udayachandra, the king's general.

⁸ This is a Sanskrit rendering of the Tamil name ஊற்றுக்காட்டுக்கோட்டம், which occurs in line 105. *Kôshṭhaka* corresponds to *kôṭṭam*; *vana* is the Sanskrit equivalent of *kâṭu*; and *undi*, which appears to be formed from the root *und*, 'to spring,' is intended for an equivalent of *ûzru*, 'a spring.'

⁹ This refers to the Tonḍâka-râshṭra in line 95.

¹⁰ In this word, the letter *t* represents the letter *ṭ*, which is unknown to Sanskrit, of the Tamil name Manarpâkkam, line 112.

¹¹ In the Tamil portion (line 113), this name is spelt with the Tamil ஊ instead of the *na*.

¹² सामान्यनिवर्तनद्वयमयाद्या is a literal translation of சாமாநிய இரண்டுபட்டிப்படியால் in line 107 f. Accordingly, the Sanskrit *nivartana* (= 40,000 square *hastas*) and the Tamil *paṭṭi* ('a measure of land sufficient for a sheep-fold') are synonymous. *Nivartana* occurs in line 38 of the grant of Śivaskandavarman, and *paṭṭi* in the Kûram plates.

¹³ निरस्तकुटुम्ब corresponds to குடி நீக்கி in line 107.

¹⁴ The substantives from उदकभोगः to निष्कुटं च depend on इत्येतदभ्यन्तरम्.

¹⁵ These three topographical names are again mentioned in line 115 f. दूरसरित् is a Sanskrit translation of செயராயு, the name of the river which forms the southern boundary of the Conjeeveram tāllūga. वेगवता is the Sanskrit name of the river வெஃகா or கம்பை, which passes Conjeeveram on the south. The tank of Tîralaya is identical with the tank of Tîraiyan in line 116.

(Line 103.) This (*grant was made at*) the request (*viññapti*) of Brahmayuvarāja. The executor of the grant (*āññapti*) (*was*) Ghôraśarman. Hail! Let there be success!

(Verse 31.) The author of the (above) *prāśasti* (*was*) the honest Trivikrama, who knew the truth of all sciences (*and*) performed sacrifices according to the rules of the three Vêdas.

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

(L. 105.) Having seen the order (*tirumugam*), which was issued after (*the king*) had been pleased to give Kodukolḷi, (*a village*) of our country,—having expropriated the former owners, at the request of Brahmayuvarāja, (*having appointed*) Ghôraśarman as *āññapti* (*āñatti*), having excluded (*previous*) grants to temples and grants to Brâhmanas, having excluded the houses (*of the ryots*), to the extent of altogether two *paṭṭi*,—as a *brahmadēya* to Śēṭṭirenga-Sômayâjin, who belongs to the Bhâradvāja *gôtra*, follows the *Chhandôgasûtra* and resides at Pûni,—we, the inhabitants, went to the boundaries which the headman (*viyavan*) of the district (*nâdu*) pointed out, circumambulated the village (*paḍāgai*) from right to left, and planted stones and milk-bush (*round it*).

(L. 111.) The boundaries of (*this village are*):—The eastern boundary (*is*) to the west of the boundary of Pâlaiyûr; the southern boundary (*is*) to the north of the boundary of Pâlaiyûr; the western boundary (*is*) to the east of the boundary of Maṇarpâkkam and of the boundary of Kollipâkkam; and the northern boundary (*is*) to the south of the boundary of Veḷimāṇallûr.

(L. 114.) (*The donee*) shall enjoy the wet land and the dry land included within these four boundaries, wherever the iguana runs and the tortoise crawls,¹ (*and shall be permitted*) to dig river channels and inundation channels for conducting water from the Śēyâru, the Vehkâ, and the tank of Tîraiyan. (*He*) shall obtain² for these channels. Those who take and use (*the water*) in these channels by pouring out baskets, by cutting branch channels (?),³ or by employing small levers,⁴ shall pay a fine to be taken by the king. He and his descendants shall enjoy the houses, house gardens and so forth (*and shall have the right*) to build houses and halls of burnt tiles. (*The land*) included within these (*boundaries*) we have endowed with all exemptions.⁵ He himself shall enjoy the exemptions obtaining in this village without paying for the oil-mills and looms, the hire of the well-diggers (*ulliyar*), the share (*kānam*) of the Brâhmanas and of the king, the share of *śengodî*,⁶ the share of *kallâl*,⁷ the share of *kannittu* (?), the share of corn ears (*kadir*), the share of the headman, the share of the potter,⁸ the sifting of paddy, the price of ghee, the price of

¹ A similar phrase is used in line 305 of the large Leyden grant.

² Here two technical terms are omitted. One of them, புழுதிபாடு, occurs in line 79 of the Kûram plates.

³ குழங்குத்தி occurs in No. 5, paragraph 14.

⁴ The same implement is mentioned in line 81 of the Kûram plates. Each of the three terms குழங்கு, குழம்பேத்தம் and கூடை occurs in line 310 f. of the large Leyden grant. On the irrigation basket and lever see Dr. Grierson's *Bihâr Peasant Life*, paragraph 949, and Dr. Buchanan's *Journey through Mysore*, Madras reprint, Vol. I, p. 183.

⁵ Here and in the next sentence, பரிசாரம் appears to be used for பரிகாரம் (*parihâra*). Compare सर्वपरिहाराभ्यन्तरीकरणे in line 101.

⁶ According to Winslow, செங்கொடிவேலி is 'a running plant whose root is a powerful caustic, rose coloured lead-wort, *Plumbago Zeylanica*, L.'

⁷ According to the *Dictionnaire Tamoul-Français*, this is the tree *Ficus Mysorensis*.

⁸ விசக்காணம் and குசக்காணம் are derived from விசவன், another form of வியவன் (Vol. I, p. 116, note 7), and குசவன்.

cloth (*puttagam*), the share of the cloth (*paṭṭigai*), the hunters (?), messengers, dancing-girls,¹ the grass, the best cow and the best bull, the share of the district (*nāṭṭuvagai*), cotton threads (*paḍān-gaṇi*), servants, *neḍumburai*, palmyra molasses, the fine to the accountant (*karanam*) and the fine to the minister,² *pattūr-sārru*,³ the tax (*vari*) on planting water-lilies, the share of the water-lilies, the fourth part of the trunks, which is given of old trees of various kinds,⁴ including areca palms and cocoanut trees

(L. 132.) The grant (*para-datti*) was made in the presence of the local authorities (?), of the ministers,⁵ and of the secretaries.⁶

(L. 133.) [Three of the usual imprecatory verses.]

(L. 136.) Hail! Written by His Majesty's great treasurer (*Śrī-Paramēśvara-mahā-kōshthāgārin*).

(L. 137.) He (*viz.*, the donee) shall obtain the houses, the house-gardens, and two *patti* of land.⁷

Hail! Let there be success! Adoration!

NO. 74. UDAYENDIRAM PLATES OF NANDIVARMAN PALLAVAMALLA.

This inscription has been already published by the Rev. T. Foulkes in the *Indian Antiquary* (Vol. VIII, p. 273 ff.) and in the *Manual of the Salem District* (Vol. II, p. 355 ff.). The original plates, together with the originals of four other copper-plate inscriptions⁸ which were also edited by Mr. Foulkes, are preserved at Udayēndiram,⁹ a village at the southwestern extremity of the Gudiyātam tālluqa of the North Arcot district, and were kindly borrowed for me from their present owner by Mr. F. A. Nicholson, I.C.S., Acting Collector of North Arcot. The present whereabouts of two other copper-plate inscriptions from Udayēndiram,¹⁰ of which Mr. Foulkes obtained transcripts in the Telugu character, I was unable to ascertain. According to Mr. Foulkes, these two inscriptions formed part of a find of "five, or, by another account, seven sets of copper-plate inscriptions," which was made in 1850 in a subterranean chamber in the Brāhmaṇa street at Udayēndiram. Mr. Foulkes then believed that the remaining three or five sets of the find were lost. As, however, Mr. Foulkes' other grants (I, II, III, IV and V) are now preserved at Udayēndiram

¹ The two obscure terms which are here omitted, contain the words *பண்ணுவர்* (which may be connected with *பண்ணுவர்*, 'riders on horses or on elephants,') and *குதிரை*, 'a horse,' and may therefore correspond to the terms *ஆனைக்கூடம்* ('elephant-stalls') and *குதிரைப்பந்தி* ('horse-stables') on page 115, text line 11.

² *அதிகாரணம்* appears to be used for *adhikārin*, as *அதிகாரர்* in line 132 and *அதிகாரம்* in Vol. I, p. 94. Compare *pradhāni-jōḍi*, Vol. II, p. 119.

³ The obscure term *உழையவயப்பள்ளிவத்து* contains the words *உழையன்*, 'a servant,' and *பள்ளி*, 'a temple.'

⁴ Compare *பல்லுருவில் பழமரங்கள்*, 'old trees of various kinds,' in Vol. I, No. 40, text line 38.

⁵ See note 2.

⁶ Literally, 'those who hear (the words of) the mouth (of the king).' The term *kīr-vāy-kkēlppān*, 'an under-secretary,' occurs at the end of the Cochin plates of Bhāskara Ravivarman; *Ep. Ind.*, Vol. III, p. 69.

⁷ Compare line 107.

⁸ Nos. I, III, IV and V of the grants published in the Appendix to Vol. II of the *Salem Manual*. Nos. I, III and V have been lately re-edited by Professor Kielhorn in the *Epigraphia Indica*, Vol. III, Nos. 23, 14 and 13.

⁹ No. 174 on the *Gudiyatam Taluk Map*.

¹⁰ Grants B and C, *Salem Manual*, Vol. II, p. 380 ff.

and are five in number, I think that they must be identical with the apparently missing five of the seven sets discovered at Udayêndiram in 1850.

The copper-plates which bear the subjoined inscription, are five in number. When they reached my hands, they were strung on a ring, which is cut and bears a circular seal. This contains, in high relief, on a counter-sunk surface, a recumbent bull, which faces the proper right and is placed on a pedestal between two lamps. Over the bull is a seated figure on a pedestal, and between two symbols which I cannot make out. The diameter of the seal is $3\frac{1}{4}$ inches, and that of the ring $4\frac{1}{2}$ to $4\frac{7}{8}$ inches. The ring is about $\frac{3}{8}$ inch thick. A comparison of this description of the ring and seal with that given by Mr. Foulkes in the first paragraph of his edition of the plates, suggests that, when he examined the plates, they were accompanied by a different ring and seal. Besides, the seal which is now attached to the plates, does not resemble the seals of other Pallava grants, but is closely allied to the seal of the Udayêndiram plates of the Bâna king Vikramâditya II. (Mr. Foulkes' No. V) and of the Ganga-Bâna king Prithivîpati II. Hastimalla (No. 76 below).¹ I therefore believe that it may have originally belonged to one of the two Udayêndiram grants of the Bâna dynasty, which are now missing (Mr. Foulkes' grants B and C), and that the original seal-ring of the Pallava plates may have been attached by mistake to one of these two grants and lost along with the latter.

The inscription consists of two distinct portions,— a grant of the Pallava king Nandivarman Pallavamalla in the Sanskrit language and the Grantha character (ll. 1 to 105), and a short inscription of the time of the Chôla king Madirai-konḍa Kô-Parakêsarivarman in the Tamil language and character (ll. 105 to 109), which, however, looks as if it had been written by the same hand as the first or Pallava part of the inscription. Further, the Grantha and Tamil alphabet of both portions of the inscription is considerably more modern than that of other Pallava grants, and even than that of two other copper-plate inscriptions of Madirai-konḍa Kô-Parakêsarivarman.² Consequently, the plates are either a forgery, or they are a copy, made at a later date, of two inscriptions, one of Nandivarman Pallavamalla, and one Madirai-konḍa Kô-Parakêsarivarman, the originals of which are not within our reach.

The Sanskrit portion of the inscription records that, in the twenty-first year of his reign (l. 38), the Pallava king Nandivarman (v. 4, ll. 36 f. and 37 f.), surnamed Pallavamalla (ll. 36, 46 and 47), granted a village to one hundred and eight Brâhmanas (l. 64 f.). This grant was made at the request of one of his military officers or vassals, named Udayachandra (v. 1 and l. 61), who belonged to the race of Pûchân (v. 2, l. 45 f. and v. 7), that had been in the hereditary service of the Pallava race, and who resided at the city of Vilvala (v. 2 and l. 44) on the river Vêgavatî (l. 41). This river passes Conjeeveram, and falls into the Pâlârû near the village of Villivalam,³ which accordingly must be the Tamil original of Vilvala, the Sanskrit name of the capital of Udayachandra. The three opening verses refer to the god Sadâsîva, the chief Udayachandra, and the race of the Pallavas, respectively. Then follows, in prose, a genealogy of the reigning Pallava king, the mythical portion of which (l. 8 ff.) contains the following names :—

¹ See No. 4 of the Plate opposite page 104 of *Ep. Ind.*, Vol. III.

² These are No. 76 below, and the Tamil endorsement of Mr. Foulkes' No. I. (*Ep. Ind.*, Vol. III, No. 23).

³ See p. 345, note 9.

Brahmâ.
|
Âṅgiras.
|
Brihaspati.
|
Śamyu.
|
Bharadvāja.
|
Drôṇa.
|
Aśvatthâman.
|
Pallava.

The list of the historical descendants of Pallava from Simhavishṇu to Paramêśvaravarman II. (l. 11 ff.) need not be repeated here, because it agrees with the list in the Kaśâkûḍi plates (p. 344), and because the battles which Narasimhavarman I. and Paramêśvaravarman I. are reported to have won,¹ were noticed in the introduction to the Kûram plates (Vol. I, p. 145). A long prose passage (l. 19 ff.) opens with the words: "The son of this Paramêśvaravarman (II.) (was);" is interrupted by verses 4 to 6, which refer to the Pallava king Nandivarman; and appears to be taken up again by the words: "His son was Nandivarman Pallavamalla" (l. 36 f.). Mr. Foulkes concludes from this, that there were two successive Pallava kings of the name Nandivarman, the second of whom was the son of the first and bore the distinctive surname Pallavamalla.² I do not think it probable that verses 4 to 6 are to be considered as forming one sentence with the first prose passage (l. 19 ff.), but would prefer to treat these verses as a parenthesis, and the second prose passage (l. 36 f.) as the end of the same sentence which begins with the first prose passage. In this way we obtain only *one* Pallava king named Nandivarman, who bore the surname Pallavamalla and was the son of Paramêśvaravarman II. This statement is at variance with the Kaśâkûḍi plates, according to which Nandivarman Pallavamalla was not the son of his predecessor, but belonged to an entirely different branch of the Pallavas. Here is another point which might induce us to stamp the Udayêndiram plates as a forgery. For, it is difficult to understand how one and the same king could call himself the son of his predecessor in an inscription of his 21st year, and the son of somebody else in an inscription of his 22nd year. Two explanations might, however, be attempted. Nandivarman may have thought it political to give himself out for the *adopted* son of his predecessor; or it may be assumed that, through mere carelessness, the scribe who drafted the inscription, used the word *putra*, 'son' (ll. 19 and 37), while he wanted to represent Nandivarman only as a successor, and not as the son, of Paramêśvaravarman II.

The most interesting portion of the inscription is the account of the services which Udayachandra rendered to his royal master. When Pallavamalla was besieged in Nandipura by the Dramiḷa princes, Udayachandra came to his rescue and killed with his own hand the Pallava king Chitramâya and others (l. 46 ff.). The name Chitramâya sounds more like a *biruda* than a real name. Thus the ancient Pallava king Narasimha

¹ Maṇimaṅgala, where Narasimhavarman I. defeated Pulikêśin II, is probably identical with the village of Maṇimaṅgalam in the Chingleput district, on which see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 187, and my *Annual Report* for 1891-92, p. 11.

² *Ind. Ant.*, Vol. VIII, p. 280.

had the *biruda* Amêyamâya,¹ and Râjasimha that of Mâyâchâra.² It is not improbable that the Dramiḷa princes whose leader was Chitramâya, were the relations and followers of Nandivarman's predecessor Paramêśvaravarman II. and that they had to be overcome by force, before Nandivarman could establish himself on the throne. Further, Udayachandra is said to have bestowed the kingdom many times on Nandivarman by his victories at Nimba[vana], Châtavana, Śamkaragrâma, Nellûr, Nelvêli, Śûrâvarundûr, &c. (l. 48 ff.). Of these localities, Nellûr is the head-quarter station of the present Nellore district. Another of them, Nelvêli, is mentioned a second time immediately after, as the place near which Udayachandra killed the Śabara king Udayana (l. 52). The Śabarâs are generally identified with the modern Sauras, a hill-tribe in the Gañjâm and Vizagapatam districts. As, however, the different names of savage tribes are often treated as synonyms by Sanskrit writers, and as the Tamil name Nelvêli cannot possibly be located in the Telugu districts, it may be that the author of the inscription is referring to one of the hill-tribes of the Tamil country, and that Nelvêli is meant for the modern Tinnevely.³ An additional argument in favour of this view is that, immediately after the description of the war with the Śabarâs, the author refers to Udayachandra's achievements "in the Northern region also." He there pursued and defeated the Nishâda chief Prithivivyâghra, who was performing an *Āśvamêdha*, and drove him out of the district of Vishnûrâja, which he subjected to the Pallava king (l. 55 ff.). Nishâda is, like Śabara, one of the words by which Sanskrit writers designate savage tribes. The district of Vishnûrâja, which was situated to the north of the Pallava country, can be identified with certainty. As Nandivarman was a contemporary of the Western Chalukya king Vikramâditya II. who reigned from A.D. 733-34 to 746-47,⁴ he was also a contemporary of the Eastern Chalukya king Vishnûvardhana III. whose reign is placed by Dr. Fleet between A.D. 709 and 746.⁵ He is evidently the Vishnûrâja of the Udayêndiram plates,⁶ and his district (*vishaya*) is the country of Vêngî, over which the Eastern Chalukyas ruled. The last two items in the list of Udayachandra's deeds are, that he destroyed the fort of Kâlidurga,⁷ and that he defeated the Pândya army at the village of Maṇṇaikudî (l. 59 ff.).

The grant which was made by Nandivarman Pallavamalla at the request of Udayachandra, consisted of the village of Kumâramangala-Vellattûr, which belonged to the district called Paśchimâśrayanadî-vishaya, and of two water-levers (*jala-yantra*) in the neighbouring village of Korragrâma, which appear to have been added in order to supply the former village with means of irrigation. As in the case of other grants, the original name of the village was changed into Udayachandramangalam in commemoration of Udayachandra, at whose instance the donation was made (l. 62 ff.). The description of the boundaries of Udayachandramangalam is given in great detail (l. 65 ff.).

¹ Vol. I, p. 3, No. 8.

² Vol. I, No. 25, paragraph 24.

³ Tirunelvêli, 'the sacred paddy-hedge,' is the Tamil original of the Anglo-Indian Tinnevely, the name of the head-quarters of the southernmost district of India. An inscription of Sundara-Pândya at Tinnevely calls the deity of the temple Vṛihivṛtiśvara, *i.e.*, 'the lord of the paddy-hedge,' and Vêṇuvanêśvara, *i.e.*, 'the lord of the bamboo-jungle;' see my *Annual Report* for 1893-94, p. 7.

⁴ See *Ep. Ind.*, Vol. III, p. 2, Table.

⁵ *Ind. Ant.*, Vol. XX, pp. 99 and 283.

⁶ This identification was already made by Mr. Venkayya in the *Madras Christian College Magazine* for August 1890.

⁷ Mr. Foulkes (*Ind. Ant.*, Vol. VIII, p. 283) proposed to identify this place with the modern Calicut; but the Tamil form of this name is not Kâlikkôṭṭai, but Kallikkôṭṭai, and its Malayâlam name is Kôṛikkôḍu or Kôṛikkûḍu.

Among the boundaries we find, in the east, a small river; in the south, the temple of Korragrâma, the same village, a portion of which had been included in the granted village; in the north, the village of Kâñchidvâra, which, in its Tamil form Kâñchivâyil, is referred to in line 107 of the present inscription, and in another copper-plate grant from Udayêndiram;¹ and in the north-east, the river Kshîranadî, the Tamil name of which is Pâlâru. As the modern village of Udayêndiram is situated on the Pâlâru river; as the original of the present inscription is preserved, and was most probably discovered, at Udayêndiram; and as the Tamil name Udayêndiram bears a close resemblance to the Sanskrit name Udayachandramaṅgalam, and still more so to the forms Udayêndu-chaturvêdimaṅgalam and Udayêndumaṅgalam, which occur in two other Udayêndiram grants,²—there is no doubt that Mr. Le Fanu is correct in identifying the granted village of Udayachandramaṅgalam with the modern Udayêndiram.³ This village is now situated on the northern bank of the Pâlâru, while Udayachandramaṅgalam is said to have been bounded by the Kshîranadî on the north-east, and by an unnamed small river on the east. It must be therefore assumed that either, as Mr. Le Fanu suggests, the Pâlâru has changed its bed, or that the name Udayêndiram has travelled across the river in the course of the past eleven centuries. Paśchim-âśrayanadî-vishaya, the name of the district to which the granted village belonged, is a literal Sanskrit translation of the Tamil territorial term Mēl-Aḍaiyâru-nāḍu, which, according to another Udayêndiram grant (No. 76 below), was a subdivision of the district of Paḍuvûr-kôṭṭam.

The remainder of the prose portion enumerates the Brâhmaṇa donees (l. 75 ff.), who, according to line 64, were one hundred and eight in number. The actual number of the donees is, however, sixty-three, and that of the shares one hundred and thirty-three. This discrepancy is a third point which suggests that the inscription may be a forgery.

Of the two concluding verses, the first (v. 7) refers to the race of Pûchân, and the second (v. 8) informs us that the inscription,—which, like the Kûram and Kaśâkûḍi inscriptions,⁴ is styled a eulogy (*praśasti*, ll. 101 and 105),—was composed by the poet Paramêśvara, who also received one of the shares of the granted village (l. 101 f.).

The Tamil endorsement (l. 105 ff.) is dated in the 26th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman, *i.e.*, of the Chôla king Parântaka I.,⁵ and records that the villagers of Udayachandramaṅgalam agreed with those of the neighbouring village of Kâñchivâyil,⁶ which was also called Iganmaraimaṅgalam, to form one village of the two. Another copy of the Tamil endorsement has been added on the first, originally blank side of the first plate of another Udayêndiram grant.⁷

TEXT.

Plate I.

[1.] श्री⁸ स्वस्ति [॥*] सुमेरुगि[रि*]मूर्धनि प्रवरयोगवन्धासनं⁹

[2.]¹⁰ जगत्रयविभूतये रविशशांकनेत्रद्वयमुमासहितमादरा-¹¹

¹ *Ep. Ind.*, Vol. III, p. 144 f. See also *Ind. Ant.*, Vol. XXII, p. 67, note 63.

² No. 76 below, verse 26; and *Ep. Ind.*, Vol. III, p. 75.

³ Preface to the *Salem Manual*, Vol. I, p. iv.

⁴ See the two last lines of page 345.

⁵ See Vol. I, p. 112; *Ep. Ind.*, Vol. III, p. 280; and the introductions to Nos. 75 and 76 below.

⁶ See the first three lines of this page.

⁷ *Ep. Ind.*, Vol. III, p. 147.

⁸ Read श्री.

⁹ The *anusvâra* stands at the beginning of the next line.

¹⁰ Read जगत्रय^०.

¹¹ Separate. द्वयम् । उमा^०.

- [3.] दुदयचन्द्रलक्ष्मीप्रदम्¹ सदाशिवमहन्नमामि शिरसा जटाधा-
 [4.] रिणम् ॥ [१*] श्रीमाननेकरणभुविषु² पल्लवाय राज्यप्रदः पर-
 [5.] हितः[*] परचक्रदण्डी [1*] पूचान्कुलस्य तिलकः प्रथितः प्रथिव्यां³ स्थे-
 [6.] यात्स विल्वलपुराधिपानिशिराय [॥ २*] भूपालवन्दितपदद्वयपल्लवानां-
 [7.] [न्द]ानाम्भुभारविनमन्करपल्लवानाम्⁴ [1*] सम्यग्गुणाच्चयनीरस्तविपल्ल-⁵
 [8.] वानामंशश्चिरञ्जगति तिष्ठतु पल्लवानाम् । [३*] अव्यक्ताब्रह्मा⁷ अजाय-
 [9.] त ब्रह्मणोगिरा अंगिरसो बृहस्पतिः⁸ ब्रह्मस्पतेः[*] शंयुः शं-
 [10.] योर्भरद्वाजः⁹ भरद्वाजाद्रोणः¹⁰ द्रोणादपरिमिततेजधामा¹¹
 [11.] अश्वत्थामा ततो निराकृत(I)कुलविपल्लवः पल्लवः [1*] एवमनु-

Plate IIa.

- [12.] क्रमेण स[न्त]तिपरम्परयाभिवर्द्धमाने पल्लवकुले भक्तचाराधि-
 [13.] तविष्णुः सिंहविष्णुः [1*] सिंहविष्णोरपि महेन्द्रसदृशविक्रमो¹²
 [14.] महेन्द्रवर्मा [1*] तस्मात्¹³ अगस्त्य इव विमथितवातापिः परिय[ळ]मणिमं-¹⁴
 [15.] गलशूरमारप्रभृतिषु¹⁵ जेता बहुशो वल्लभराजस्य नरसिं-
 [16.] हवर्मा [1*] तस्य पुत्रः पुनरेव महेन्द्रवर्मा [1*] ततः पेरुवळनळ्ळुर्गुद्धे वि-
 [17.] जितः(ः)वल्लभबलः परमेश्वरवर्मा [1*] तस्मात्परममाहेश्वरः परमब्रह्म-
 [18.] ण्यो नरसिंहवर्मा [1*] तस्य परमेश्वर[*] इवाधिकदर्शनः परमधार्मिकः
 [19.] परमेश्वरवर्मा [1*] तस्य परमेश्वरवर्माणः पुत्रो भरत इव सर्वदम-
 [20.] नो मेरुरिवाचलः¹⁶ दिवसकर इव स्वकरेरेव रिपुतमसान्निरो-
 [21.] धभेदकः शशधर इव सकलकलापरिणतः¹⁷ न्यकृतव्रगनळनिषधन-
 [22.] हुषनाभागभगीरथायमानः[*]¹⁸ परन्तरपतिगण्डस्थलविगळितम-
 [23.] दज[ल](I)धारादुर्दिनकल्माषिकृतवामेतरबाहुद-¹⁹

Plate IIb.

- [24.] ण्डः²⁰ ²¹ दिग(र)न्तविज्रम्भमाणकुमुदवनविपुलकितिः²² प्रणतावनिपतिम-
 [25.] कुटमालिकालीढचरणारविन्दः कुसुमचाप इव वपु[षि] वत्सर[I]-
 [26.] ज इव कुञ्जरेषु नकुल इव तुरंगमेषु²³ अर्जुन इव काम्मुके द्रोण इ-
 [27.] व धनुर्वेदे काव्यनाटकाख्यायिकासु प्रविणः²⁴ बिन्दुमतीगूढचतु-
 [28.] ²⁵ त्थप्रणैर्त्तरक्षरच्युतकमात्र[I*]च्युतकादिषु निपुणः²⁶ नयनिधिर्जन-

¹ Read °लक्ष्मीप्रदं.² Read °भूमिषु.³ Read पृथिव्यां.⁴ Read °नमन्कर°.⁵ Read °णोच्चयनीरस्त°.⁶ Read °वानां वंश°; the missing व appears to be entered above the line by the engraver himself.⁷ Read °क्ताब्रह्माजायत.⁸ Read °स्पतिर्बृह°.⁹ Read °द्राजो.¹⁰ Read °जाद्वोणो.¹¹ Read °तेजोधामाश्व°.¹² Read °सदृश°.¹³ Read तस्मादगस्त्य.¹⁴ The anusvāra stands at the beginning of the next line.¹⁵ Read °प्रभृतिषु.¹⁶ Read °चलो.¹⁷ Read °णतो न्यकृतवृग°.¹⁸ Read °थायमानः.¹⁹ Read °कल्माषोक्त°.²⁰ Read °ण्डो.²¹ Read °विज्रम्भ°.²² Read °कीर्तिः.²³ Read °मेघवर्जन.²⁴ Read प्रवीणे.²⁵ Read °थैपादप्रेहीलकाक्षर°?²⁶ Read निपुणो.

- [29.] भाजनः कलंकरहितः कलिबलमर्दनः कल्पकव्रतः [1*] कृतान्तो रिपूणामनं-
 [30.] गो वधूनामलंघ्यो बलानामनूना गुणानां [1*] शरण्यः प्रजानां
 [31.] सतां कल्पव्रतः¹ कृती नन्दिवर्मा पतिः पछव[1*]न[1*]म् । [४*] तीक्ष्णैर्वाणैर्यो न-
 [32.] रनाथ[1*] करिसैन्यम् भिन्दन्नजौ² राजति राजा रणशूरः [1*] मन्दम् भिन्दन्वा-
 [33.] न्तसमूहं करजालैरुद्यन्नद्रौ पंकजबन्धुस्तवितेव [॥ ५*] जैत्र-
 [34.] न्धनुः करविभूषणमंगरागस्सेनामुखेषु रिपुवारणदानवारि [1*] आ-
 [35.] क[ल्व]म[तु]³ परमेतदुदारकिर्त्तैर्यस्य⁴ प्र[भोर्भ]वति प[छ]-

Plate IIIa.

- [36.] ⁵ वकेतनस्य । [६*] नरपतिरधिपतिरवनेर्न्नयभरः पछवमछो न-
 [37.] न्दिवर्मा तस्य पुत्रो बभूव । तस्मिन्महि⁶ शासति न[र]पतौ तस्यैव न-
 [38.] न्दिवर्म्मणो⁷ एकविंशतिसंख्याम् पूरयति संवत्सरे क्रमुकना-
 [39.] ठिकेरसहकारतालहिन्तालतमालनागपुन्नागरकाशोककुर-
 [40.] ⁸ स्कमाधवीकण्णीकारप्रभूतितरुभवनोपशोभिततीरायाः⁹ मद्-
 [41.] ¹⁰ विघूण्णितमानसमनीनिकुचमुखोद्घातकुंकुमगन्ध[1*]या वेगवत्या
 [42.] नद्याः ¹¹ पतिर्जलदागमजलमेरसरसासितजलदोपमप-¹²
 [43.] रवारणकुलपुष्करविवरान्तरपरिनिर्गतसलिलो[त्त्व]ण[क]णिका-¹³
 [44.] चितविप[णी]पथस्य सकलभुवनत[ल]ललामभूतस्य विल्वला-
 [45.] भिधानस्य नगरस्याधिपतिः पछवकुलः¹⁴ परम्परागते पूचा-
 [46.] न्कुले प्रसूतो द्रमिकनरपतिभिरुपरुद्धम् पछवम[छ]न्नन्दिपुरे¹⁵ द्रष्टु¹⁶ तद्-
 [47.] क्षमया कु[व]लयदलद्युति[न] निशितेन कृपाणेन पछवमछशत्रु[व]न्द-¹⁶

Plate IIIb.

- [48.] स्य कृतान्त] इव ¹⁷ विजम्भमाणश्चित्रमायप[छव]राजमुखान्निहत्य सकल-
 [49.] मेव राज्य¹⁸ प्रयच्छन्निम्ब[वन]* चूतवनशंकरग्रामनेल्लूरनेल्वेलिशू¹⁹
 [50.] छारप्रभृतिषु रणभुविषु²⁰ पछवाय बहुशः परबलम्²¹ विजेता
 [51.] प्र[1*]कृतजनदुर्विगाहो भैरवेन²² (तबाहुदण्डः प्रतिपक्षमुदयना)-

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

- [52.] (भिधानं शबरराजम् भि) नेल्वेलिसंग्रामे 'शंखरसेन[¹]*प-
 [53.] तिसम[¹]*रूढदन्तिदन्तयुगळसंघट्टनक्षरितमदजालसम[¹]*लं-
 [54.] कृतबाहुदण्डः प्रतिपक्षमुदयनाभिधानं शबरराजम् हि-
 [55.] त्वा² मयूरकलापविरचितन्दर्पणद्वजं ग्रहीतवान³ उतरस्या-
 [56.] मपि दिशि 'प्रथिविव्याघ्राभिधा[न⁴]*]न्निष[¹]*]दपतिम् प्रबलायमानमश्वमे-
 [57.] धनुरंगम[¹]*नुसरणमिपतमनुसृत्य⁵ विजित्य विष्णुराजविषयात्प-
 [58.] ⁶ छवंसात्कृत्वादिशस्त्रिरवद्यप्रमुखांशुहारान्⁷ परिमितसुव-
 [59.] णसन्धेयं⁸ कुञ्जरानपि यो जग्राह काळीभगवतिपरि-⁹

Plate IVa.

- [60.] पालितकाळिदु[र्ग] वि[घट]धित्वा¹⁰ मण्णैकुटिआ[मे] पाण्ड्यसेनां
 [61.] विजितवान¹¹ उदय[च]न्द्र[¹]*]ख्यधीरवरः परचक्रदण्डी स्वामिने विज्ञप्त-
 [62.] वान¹² [¹]* तद्विज्ञोपन[य]।¹³ सकलराज्यप्रदातुरसिधारानिष्क्रयार्थ-
 [63.] म् पश्चिमाश्रयनादिविषये¹⁴ कुमारमंगल¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ 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- [76.] गोत्राय ¹प्रवचनसूत्राय ²रुत्रशर्मणे भागद्वयम् [।*] ³तत्गोत्रसूत्राय गणदिण्ड-
 [77.] शर्मणे ⁴तत्गोत्रसूत्राय गणमातशर्मणे ⁵तत्गोत्रसूत्राय दामशर्म-
 [78.] णे ⁶तत्गोत्रसूत्राय अग्निशर्मणे ⁷तत्गोत्रसूत्राय मण्टशर्मणे तत्गोत्राव-⁸
 [79.] स्तम्भसूत्राय माधवशर्मणे ⁹तत्गोत्रसूत्राय ¹⁰मण्टशर्मणे ¹¹तत्गोत्रसूत्राय नारा-
 [80.] यणशर्मणे पूर्ववद्रोणशर्मणे ¹²पूर्व[व]त् अग्निशर्मणे ¹³[का]श्यपगोत्राय आ-
 [81.] पस्तम्भसूत्राय भवमातभट्टाय भागत्रयन्तद्वन्मणिशर्मणे भाग[द्व]यन्तद्वत्काळशर्म-¹⁴
 [82.] णे तद्व[त्*] तिण्टशर्मणे ¹⁵तद्वद्विरमण्टाय तद्वत्कूटाय भारद्वाजगोत्र ¹⁶आवस्तम्भसूत्र[ाय*] रु-
 [83.] द्रकुमाराय तद्वत्सुन्दाय ¹⁷तद्वन्नारायणाय तद्वत्ता[म]शर्मणे तद्वत्चेष्टशर्मणे तत्गो-¹⁸
 [84.] त्र[ाय*] प्रवचनसूत्राय शूलमण्टाय तद्वत्कन्ताय ¹⁹तद्वद्गोणरुद्राय ²⁰जातुगणगोत्र[ाय*] प्रवच-²¹
 [85.] नसूत्राय पोःकूटकेयाय वत्सगोत्राय ²²आवस्तम्भसूत्र[ाय*] [अभु]ण्डिगोवि[न्द]-
 [86.] शर्मणे पूर्ववत् ²³[मा]धवशर्मणे ²⁴पूर्ववत्भद्रकाळाय ²⁵

Plate Va.

- [87.] पूर्ववत्ता[म]शर्मणे पूर्व[व*]न्नीलकण्ट[श]र्मणे ²⁶पूर्ववत् रामशर्मणे ²⁷अग्नि-
 [88.] वैश्यगोत्रे ²⁸अपस्तम्भसूत्राय द्रोणशर्मणे वाधूलगोत्र[ाय*] आपस्तम्भ-
 [89.] सूत्राय नारायणाय आत्रेयगोत्राय आपस्तम्भ[प]सूत्राय चट्टिपुरनन्दि[ने*]
 [90.] ²⁹विष्णुप्रद्वगोत्राय बहुवच ³⁰निम्बदासिशर्मणे ³¹पूर्ववन्नीलक-
 [91.] ण्टाय पूर्ववत्पिष्टशर्मणे ³²पूर्ववन्निलकण्टाय ³³लेहितगोत्राय आप-
 [92.] स्तम्भसूत्राय काराम्पिनन्तिशर्मणे ³⁴वसिष्ठगोत्राय प्रवचनसूत्राय काव-
 [93.] ऋमण्टशर्मणे ³⁵पूर्ववत् द्रोणशर्मणे गोतमगोत्र[ाय*] आपस्तम्भसूत्रा-
 [94.] य ³⁶निम्बशर्मणे पूर्ववत् ³⁷अग्निशर्मणे तत्गोत्र[ाय*] प्रवचनसूत्राय रुद्रमण्टाय भा-
 [95.] गद्वयम् [।*] पराशरगोत्र[ाय*] प्रवचनसूत्राय गणमातशर्मणे पूर्ववन्माधवशर्मणे
 [96.] ³⁸तत्गोत्र[ाय*] आपस्तम्भसूत्राय ³⁹नाकशर्मणे हरितगोत्र[ाय*] आपस्तम्भसूत्राय विना-
 [97.] यकशर्मणे तद्व[त्*] स्कन्दाय तद्वत्कोण्टाय ⁴⁰तद्वत्ता[म]शर्मणे तद्वत्चेष्टशर्मणे ⁴¹मु-
 [98.] ⁴²त्गलगोत्राय आपस्तम्भसूत्राय चन्नकाळिने पूर्ववद्रोणाय ⁴³कौशिकगो-
 [99.] त्र[ाय*] आपस्तम्भसूत्राय कुमारमण्टाय ⁴⁴तद्वच्चन्न[कु*]माराय ⁴⁵तत्गोत्र[ाय*] प्रवचनसूत्राय

¹ Read प्रवचन°.² Read रुद्र°.³ Read तद्गोत्र°.⁴ Read °शर्मणे तद्गोत्र°.⁵ Read तद्गोत्र°.⁶ Read तद्गोत्रायाप°.⁷ Read °शर्मणे तद्गोत्र°.⁸ Read मण्ट°.⁹ Read तद्गोत्र°.¹⁰ Read °वद्वोणशर्मणे.¹¹ Read °शर्मणे.¹² Read °शर्म°.¹³ Read °शर्मणे तद्वद्दीर°.¹⁴ Read °गोत्रायाप°.¹⁵ Read तद्वत्स्कन्दाय.¹⁶ Read तद्गोत्र°.¹⁷ Read तद्वत्स्कन्दाय तद्वद्द्रोण°.¹⁸ Read जातूकर्ण°.¹⁹ Read प्रवच°.²⁰ Read आप°.²¹ Read °वन्मा°.²² Read °वद्वद्र°.²³ This line appears to have originally ended with the letter पु, which was erased by the engraver, because he had repeated it at the beginning of line 87.²⁴ Read °कण्ट°.²⁵ Read °शर्मणे.²⁶ Read आग्निवेश्यगोत्रायाप°.²⁷ Read विष्णुवृद्ध°.²⁸ Read बहुवच.²⁹ Read °शर्मणे.³⁰ Read °वन्निल°.³¹ Read लोहित°.³² Read काराम्पिनन्दिशर्मणे.³³ Read °मण्ट°.³⁴ Read निम्ब°.³⁵ Read °वद्वग्निशर्मणे तद्गोत्र°.³⁶ Read तद्गोत्र°.³⁷ Read नाग°.³⁸ Read तद्वद्दाम°.³⁹ Read तद्वद्देवशर्मणे.⁴⁰ Read मुद्रल°.⁴¹ Read °वद्वद्रोणाय.⁴² Read तद्वच्चन्न°.⁴³ Read तद्गोत्र°.

Plate Vb.

- [100.] 'तिण्टदोणश[र्म्]णे भागद्वयम् [1*] ² तत्गोत्रा[या*] पस्तम्भसूत्राय कूळशर्म्णे [1*]
 [101.] कटुकुचत्तिपालपोचन³ ஒற்றியூரன் [1*] प्रशस्तिकत्रे⁴ परमेश्वराय उत्तरकाकुलो-
 [102.] 'त्भवायैको भागः [1*] ⁶ वैज्यभागश्च [1*] गंगपुरवासि[न] ⁷ द्रोणश्रेष्ठिरणपुत्रस्य रे-
 [103.] वतिनाम्नः परममाहेश्वरस्य द्वौ भागौ । यावच्चरति खे जानुर्यावत्तिष्ठ-
 [104.] ति⁸ पर्वताः [1*] पूचान्कुलश्च वै ताव[त्*] स्थेयादाचन्द्रतारकम् [11 ७*] पुत्र[ः*] ⁹ श्रिचन्द्र-
 देवस्य कवि-
 [105.] त्व¹⁰ परमेश्वर[ः 1*] प्रशस्तेः कविताश्वके स मेधाविकुलोत्भवः¹¹ ॥¹² [८*] 00a மதிரை
 [106.] கொண்ட கொப்பரகெஸரிபதங்கு யாண்டு இருபத்தாறாவது உதய[ய*]சந்திரமங்கல-
 [107.] த்து ஸுலெய்யொழும் க[ர]ஞ்சிவாயிலாகிய இகம்மைமங்கலத்து ஸுலெய்யொழும் [1*]
 [108.] ¹³ இவ்விரண்டொருமுகடி யொன்றாமையில் இதன் மெ[ல்]ப்பட்டது ஒருராய்¹⁴ வ[ர]-
 [109.] முவொமாரொம் 00a

TRANSLATION.

A.—Sanskrit portion.

Hail ! Prosperity !

(Verse 1.) I bow my head devoutly to Sadâśiva, who is seated in the position of profound meditation on the peak of the Sumêru mountain for the welfare of the three worlds ; whose two eyes are the sun and the moon ; who is united with Umâ ; who has conferred splendour on Udayachandra ; (and) who wears matted hair.

(V. 2.) Let him remain for a long time, the glorious lord of Vilvalapura, the ornament of the race of Pûchân, who has conferred the kingdom on the Pallava (king) on many battle-fields, who is benevolent, who is a chastiser of hostile armies, (and) who is renowned on earth !

(V. 3.) Let it remain in the world for a long time, the race of the Pallavas, whose feet, (tender) as sprouts, are worshipped by kings ; whose hands, (tender) as sprouts, are bending under the weight of the water (poured out) at donations ; (and) who have driven away (even) the slightest calamity by the multitude of (their) excellent virtues !

(Line 8.) From the supreme soul was produced Brahmâ ; from Brahmâ, Ângiras ; from Ângiras, Brihaspati ; from Brihaspati, Śaṁyu ; from Śaṁyu, Bharadvâja ; from Bharadvâja, Drôṇa ; from Drôṇa, Aśvatthâman, the splendour of whose power was immeasurable ; (and) from him, Pallava, who drove away (even) the smallest calamity from (his) race.

(L. 11.) In the race of Pallava, which thus flourished in an uninterrupted line of regular descent, (was born) Simhavishṇu, a devout worshipper of Viṣṇu ; from Simhavishṇu, Mahêndravarman, whose valour equalled (that of) Mahêndra ; from him, Narasimhavarman, who destroyed (the city of) Vâtâpi, just as Agastya destroyed (the demon) Vâtâpi, (and) who frequently conquered Vallabharâja at Pariyâla, Maṇimaṅgala, Śûramâra and other (places). His son (was) another Mahêndravarman. From him (came) Paramêśvaravarman, who defeated the army of Vallabha in the battle

¹ Read तिण्टदोण°.² Read तद्गो°.³ Read °पोचन.⁴ Read प्रशस्तिकत्रे°.⁵ Read °द्रवा°.⁶ Read वैज्य°.⁷ Read °वासिनो.⁸ Read °न्ति.⁹ Read श्री°.¹⁰ Read कविस्तु.¹¹ Read °लोद्वः.¹² In the original, this sign of punctuation looks like a double म.¹³ Read ॐ.¹⁴ Read ஒருராய்.

of Peruvālanallūr; from him, Narasimhavarman, who was a devout worshipper of Mahēśvara (and) a great patron of Brāhmaṇas. His (son was) the very pious Paramēśvaravarman, whose beauty (*darśana*) surpassed (*that of all others*), just as Paramēśvara (Śiva) has (one) eye (*darśana*) more (*than all others*).

(L. 19.) The son of this Paramēśvaravarman (*was*) he who was a conqueror of all, like Bharata; who was immovable, like (*Mount*) Mēru; who broke the opposing (*forces of his*) enemies by his own hands, as the sun breaks the opposing (*masses of*) darkness by his own rays; who was versed in all the fine arts (*kalā*), just as the (*full-*) moon possesses all digits (*kalā*); who lowered the pride of Nṛiga, Nala (*of*) Nishadha, Nahusha, Nābhāga, Bhagīratha and other (*kings*); whose powerful right arm had become spotted by showers of streams of rutting-juice, which oozed from the temples (*of the elephants*) of hostile kings; whose great fame, (*which resembled*) a group of white water-lilies, filled (*all*) quarters; whose lotus feet were rubbed by the multitude of the diadems of prostrate kings; who resembled Cupid in beauty, the king of Vatsa¹ in (*the knowledge of*) elephants, Nakula in (*the management of*) horses, Arjuna in (*the use of*) the bow, (and) Drōṇa in archery; who was versed in poems, dramas and stories; who was skilled in the *bindumati*, *gūḍhachaturthapāda*, *prahēlikā*, *akṣharachyutaka*, *mātrāchyutaka* and similar (*verses*);² who was a treasury of policy, a vessel of wealth, free from spots, a destroyer of the power of the *Kali* (*age*), (and) devoted (*to liberality*) as the *Kalpaka* (*tree*);—³

(V. 4.) The virtuous Nandivarman, the lord of the Pallavas, (*is*) the death of enemies, a Cupid to women, unconquerable by armies, rich in virtues, the refuge of subjects, (and) a *Kalpa* tree to good men.

(V. 5.) Breaking in battle an army of elephants by sharp arrows, this king, the lord of men (and) hero in war, shines like the sun, the friend of the lotus, who gradually breaks the mass of darkness by the bundles of (*his*) rays (and) rises over the mountain.

(V. 6.) Until the end of the world, the favourite (*ornaments*) on earth of this renowned lord, the banner of the Pallavas, are the following:— the victorious bow (*which is*) the ornament of (*his*) hand, (and) the rutting-juice of hostile elephants at the head of battles, (*which is*) the unguent of (*his*) body.

(L. 36.) His son⁴ was Nandivarman, the lord of men, the lord of the earth, the statesman,⁵ the wrestler of the Pallavas (*Pallavamalla*).

(L. 37.) While this lord of men was ruling the earth, in the year which was completing the number twenty-one (*of the years of the reign*) of this same Nandivarman, a request⁶ was made to the lord (*viz.*, Nandivarman) by the chastiser of hostile armies,⁷ the excellent hero, called Udayachandra, who was the lord of the river Vēgavatī, the banks of which are adorned with bowers of areca-palms, cocoanut-trees, mango-trees, palmyras, *hintāla*, *tamāla*, *nāga*, *punnāga*, red *aśoka*, *kuravaka*, *mādhavi*, *karṇikāra* and other trees, (and) which smells of saffron that has come off from the tips of the breasts of proud women, whose minds are intoxicated with passion; who was the lord of the city called Vilvala, which is the

¹ See p. 357, note 6.

² These terms are explained in the commentary on the *Kādambarī*, p. 14 f. of the Bombay edition of 1890.

³ This sentence is interrupted by verses 4 to 6, but is again taken up in line 36.

⁴ The words तस्य पुत्रः are here repeated for the sake of clearness, though they had already occurred in line 19, at the beginning of the prose passage which was interrupted in line 29 by verses 4 to 6.

⁵ With the epithet *Nayabhara* compare *Bahunaya* and *Nayānusārīn*, two epithets of Rājasiṃha; Vol. I, No. 25, paragraphs 3 and 42.

⁶ This request, which refers to a grant of land, is specified in l. 62 ff.

⁷ The same epithet occurs in verse 2.

ornament of the whole world, (*and*) the *bāzār* roads of which are covered with copious drops of water, that has trickled out of the nostrils of the trunks of troops of hostile elephants, which resemble clouds, black like ink, in the rainy season; who was born in the race of Pūchān, which had been handed down by (*i.e.*, had been in the hereditary service of) the uninterrupted succession of the Pallava race; who, when he perceived that Pallavamalla was besieged in Nandipura by the Dramiḷa princes, unable to bear this, like the visible death of the crowd of the enemies of Pallavamalla, slew with (*his*) sharp sword, which glittered like the petal of a water-lily, the Pallava king Chitramāya and others; who defeated the hostile army on the battle-fields of Nimba[vana], Chūtavana, Śaṁkara-grāma, Nellūr, Nelvêli, Śrîrâvarundûr and so forth, and (*thus*) bestowed the whole kingdom many times on the Pallava; who, while his strong arm became adorned with the copious rutting-juice¹ which oozed out at (*his*) collision with the pair of tusks of the elephant on which the leader of the Śabara army was mounted, split (*the head of*) the opposing Śabara king, called Udayana, in the terrible battle of Nelvêli, which could hardly be entered by a common man, and seized (*his*) mirror-banner made of a peacock's tail; who, in the Northern region also, pursued the Nishâda chief, called Prithivivyâghra, who, desiring to become very powerful, was running after the horse of the *Āśvamêdha*, defeated (*him*), ordered (*him*) out of the district (*vishaya*) of Vishṇurâja, (*which*) he subjected to the Pallava, and seized faultless pearl necklaces of excellent lustre, an immeasurable heap of gold, and elephants; (*and*) who destroyed (*the fort of*) Kâlîdurga, which was protected by the goddess Kâlî, and defeated the Pândya army at the village of Maṇṇaikudi.

(L. 62.) At his (Udayachandra's) request, (*king* Nandivarman) gave, in order to reward (*the deeds of*) the edge of the sword of him who had bestowed the whole kingdom (*on his lord*),² to one hundred and eight Brâhmanas the village of Kumâramāṅgala-Vellattûr in the Paśchimâśrayanadî-vishaya, and two water-levers (*jala-yantra*) in (*the village of*) Korragrâma, having conferred (*on the granted village*) the (*new*) name of Udayachandramāṅgalam.

(L. 65.) The eastern boundary of this (*village is*) a small river. The southern boundary (*is*) on the north of (*the village called*) Samudradatta-chaturvêdimāṅgalam, (*and*) on the north of (*the tank called*) Chakratîrtha; (*going*) to the west from this, on the north of the temple (*dêvagriha*) of Korragrâma; (*going*) to the west from this, on the north of the north-western boundary of the previously (*mentioned village of*) Samudradatta-chaturvêdimāṅgalam (*and*) of (*the tank called*) Uragahrada; (*and going*) to the west from this, the southern side of (*the hill called*) Anaḍutpâlâchala. Its western boundary (*is the hill called*) Lôhitagiri; going north from this, (*the western boundary is*) on the east of (*the hill called*) Vêlâlâśikhara; (*and*) on the west of (*the hill called*) Kṛishṇaśîla-śîlôchchaya, (*the cave called*) Rauhinaguhâ. The north-western boundary (*is the tank called*) Sindhu-vârahada. The northern boundary (*is*) on the south of the southern boundary of the village called Kâñchidvâra. The north-eastern boundary (*is*) the (*river*) Kshîranadî.

(L. 74.) (*The king*) gave the land included within these four boundaries, with the use of the water of the rivers and canals, with all exemptions, having expropriated others (*viz.*, Jaina heretics?),³ whose observances were not in accordance with the law.

¹ Compare line 23 and verse 6.

² Compare the words सकलमेव राज्यं प्रयच्छन् रणभूमिषु पञ्चत्राय in l. 48 ff. and अनेकरण-भूमिषु पञ्चत्राय राज्यप्रदः in verse 2.

³ Compare No. 76 below, verse 27 f. and line 97 f.

(L. 75.) LIST OF DONEES.

No.	Gōtra.	Sūtra.	Residence.	Name of donee.	Number of shares.
1.	Kaundinya ..	Pravachana ..	....	Rudrasarman ..	2
2.	Do. ..	Do. ..	....	Ganadindasarmā ..	3
3.	Do. ..	Do. ..	....	Ganamatāsarmā ..	3
4.	Do. ..	Do. ..	....	Dāmasarman ..	3
5.	Do. ..	Do. ..	....	Agnisarman ..	3
6.	Do. ..	Do. ..	....	Manṭāsarmā ..	3
7.	Do. ..	Āpastambha ..	....	Mādhavasarmā ..	2
8.	Do. ..	Do. ..	....	Manṭāsarmā ..	3
9.	Do. ..	Do. ..	....	Nārāyaṇasarmā ..	3
10.	Do. ..	Do. ..	....	Drōṇasarmā ..	3
11.	Do. ..	Do. ..	....	Agnisarman ..	3
12.	Kāśyapa ..	Āpastamba ¹ ..	....	Bhavamātābhāṭṭa ..	3
13.	Do. ..	Do. ..	....	Maṇḍisarman ..	2
14.	Do. ..	Do. ..	....	Kālasarmā ..	2
15.	Do. ..	Do. ..	....	Tiptāsarmā ..	2
16.	Do. ..	Do. ..	....	Vīramanṭa ..	2
17.	Do. ..	Do. ..	....	Kāla ..	2
18.	Bhāradvāja ..	Āpastambha ..	....	Rudrakumāra ..	2
19.	Do. ..	Do. ..	....	Skanda ..	2
20.	Do. ..	Do. ..	....	Nārāyaṇa ..	2
21.	Do. ..	Do. ..	....	Tārisarmā ..	2
22.	Do. ..	Do. ..	....	Chēṭṭāsarmā ² ..	2
23.	Do. ..	Pravachana ..	....	Sūlamapṭa ..	2
24.	Do. ..	Do. ..	....	Skanda ..	2
25.	Do. ..	Do. ..	....	Drōṇarudra ..	2
26.	Jātākarna ..	Do. ..	....	Porikūlakēya ..	2
27.	Vatsa ..	Āpastambha ..	Abhūṇḍi ..	Gōvindasarmā ..	2
28.	Do. ..	Do. ..	....	Mādhavasarmā ..	2
29.	Do. ..	Do. ..	....	Bhadrakāla ..	2
30.	Do. ..	Do. ..	....	Tārisarmā ..	2
31.	Do. ..	Do. ..	....	Nilakanthasarmā ..	2
32.	Do. ..	Do. ..	....	Rānasarmā ..	2
33.	Āgnivēśya ..	Do. ..	....	Drōṇasarmā ..	2
34.	Vādhūta ..	Do. ..	....	Nārāyaṇa ..	2
35.	Ātrēya ..	Do. ..	Chattipura ..	Nandin ..	2
36.	Vishṇuvriddha ..	Bahvricha ³ ..	....	Nimbadasarmā ..	2
37.	Do. ..	Do. ..	....	Nilakāṭha ..	2
38.	Do. ..	Do. ..	....	Pittāsarmā ..	2
39.	Do. ..	Do. ..	....	Nilakantha ..	2
40.	Lōhita ..	Āpastambha ..	Kārambi ..	Nandisarman ..	2
41.	Vasishṭha ..	Pravachana ..	Kāvanḍr ..	Manṭāsarmā ..	2
42.	Do. ..	Do. ..	....	Drōṇasarmā ..	2
43.	Gōtama ..	Āpastambha ..	....	Nimbāsarmā ..	2
44.	Do. ..	Do. ..	....	Agnisarman ..	2
45.	Do. ..	Pravachana ..	....	Rudramapṭa ..	2
46.	Parāsara ..	Do. ..	....	Ganamatāsarmā ..	2
47.	Do. ..	Do. ..	....	Mādhavasarmā ..	2
48.	Do. ..	Āpastambha ..	....	Nāgasarmā ..	2
49.	Harita ..	Do. ..	....	Vināyakaśarmā ..	2
50.	Do. ..	Do. ..	....	Skanda ..	2
51.	Do. ..	Do. ..	....	Koṭṭa ..	2
52.	Do. ..	Do. ..	....	Dāmasarmā ..	2
53.	Do. ..	Do. ..	....	Dēvasarmā ..	2
54.	Mudgala ..	Do. ..	....	Channakālin ..	2
55.	Do. ..	Do. ..	....	Drōṇa ..	2
56.	Kauśika ..	Do. ..	....	Kumāramapṭa ..	2
57.	Do. ..	Do. ..	....	Channakumāra ..	2
58.	Do. ..	Pravachana ..	....	Tintadrōṇasarmā ..	2
59.	Do. ..	Āpastambha ..	....	Kālasarmā ..	1
60.	....	....	Orrivār ⁴ ..	Katukuchatti-Pālapōchan ⁵ ..	1
61.	....	....	Uttarakākula ⁶ ..	"To the author of the (above) eulogy (prasaśī), Paramēśvara."	1
62.	....	....	....	"To the (village) physician." ⁷	1
63.	....	....	Gaṅgapura ..	"To the devout worshipper of Mahēśvara, called Rēvatī, who was the son of Drōṇasrēshṭhirapa."	2
Total ..					133

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

² This would be Jyēsthāsarmā in Sanskrit.

³ This is not the name of a *sūtra*, but that of a *śākhā*; the *sūtra* is not mentioned in this case.

⁴ This is Tiruvorriyūr near Madras; see p. 290, note 1.

⁵ This is the Tamil spelling of the Sanskrit *Bāla-Bhāja*.

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

⁷ With *vaidya-bhāga* compare *maruttuva-pēru* in No. 4, paragraph 3, and *vaidya-vṛtti* in Vol. I, p. 91.

(V. 7.) As long as the sun moves in the sky, as long as the mountains stand, (*and*) as long as the moon and the stars (*endure*), so long let the race of Pâchân remain!

(V. 8.) The poet Paramêśvara, who was the son of the illustrious Chandradêva (*and*) was born from the race of Mêdhâvin, made the poetry of the (*above*) eulogy (*prâsasti*).

B.—Tamil portion.

(L. 105.) In the twenty-sixth year (*of the reign*) of Madirai-konḍa Kô-Parakêsarivarman, we, (*the members of*) the assembly (*sabhâ*) of Uda[ya]chandramangalam, and we, (*the members of*) the assembly of Kânchivâyil, *alias* Iganmaraimangalam, (*have agreed as follows*):—

(L. 108.) We, (*the inhabitants of*) these two villages, having joined (*and*) having become one, shall prosper as one village from this (*date*).

III.—INSCRIPTIONS OF THE CHOLA DYNASTY.

No. 75. ON A PILLAR AT UYYAKKONDAN-TIRUMALAI.

This short inscription is engraved on a pillar in the south-east corner of the veranda which surrounds the shrine of the Ujjîvanâtha temple at Uyyakkondan-Tirumalai, a village 3 miles west of Trichinopoly. It records the gift of a perpetual lamp in the 34th year of the reign of Madirai-konḍa Kô-Parakêsarivarman, *i.e.*, of the Chôla king Parântaka I.¹ The donor was Pirântakan-Mâdêvadigalâr, a queen of Pirântakan-Kandarâdittadêvar. The only king with a similar name, of whom we know, is Gaṇḍarâdityavarman, the second son of Parântaka I.² As the inscription belongs to the time of Parântaka I. himself, and as it prefixes the word *Pirântakan* to the name of Kandarâdittadêvar,³ it is evident that Gaṇḍarâdityavarman, the son of Parântaka I., is actually meant here. The name Parântaka also forms the first member of the name of the queen of Kandarâdittadêvar; Pirântakan-Mâdêv-adigalâr probably means 'the devotee (of the temple) of Mahâdêva, (founded by) Parântaka (I.).'

The hitherto published inscriptions of Parântaka I. are dated in the 13th,⁴ 15th,⁵ 24th⁶ and 26th⁷ years of his reign. The latest sure date hitherto found is the 40th year in an inscription of the Pañchanadêśvara temple at Tiruvaiyâr.⁸

The large Leyden grant (l. 48 ff.) states that Gaṇḍarâdityavarman, the second son of Parântaka I., "founded, for the sake (of bliss) in another (world), a large village, (called) by his own name, in the country on the northern bank of Kavêra's daughter (*i.e.*, the Kâvêri river)." This village appears to be identical with Gaṇḍarâditya-chaturvêdimangalam, which is mentioned in several Tanjore inscriptions⁹ as belonging to a district on the northern bank (of the Kâvêri), and with the modern Kandarâdityam in the Uḍaiyârpâlaiyam tâlluqa.¹⁰ The fifth of the nine Śaiva hymns known as *Tiruvîśaiippâ* was composed by Kandarâdittan, who calls himself 'king of the people of Tañjai,' *i.e.*, Tanjore, and

¹ See p. 365, note 5.

² See lines 38, 48 and 60 of the large Leyden grant.

³ Compare *Parântakan-Kundavaiyâr*, *i.e.*, 'Kundavai, (the daughter of) Parântaka (II.),' in No. 6, p. 68.

⁴ *Ep. Ind.*, Vol. III, p. 280 f.

⁵ Vol. I, Nos. 82 and 83, and Vol. II, No. 76.

⁶ *Madras Christian College Magazine*, Vol. VIII, p. 104 ff.

⁷ *Ep. Ind.*, Vol. III, p. 147, and the endorsement of No. 74 above.

⁸ No. 232 of 1894 in my *Annual Report* for 1894-95.

⁹ No. 6, paragraph 14; No. 69, 78; and No. 70, 65.

¹⁰ See Vol. I, p. 112, note 6.

must be accordingly identified with the Chôla king Gaṇḍarādityavarman.¹ The carpenter Kaṇḍarāditta-Perundachchan in No. 66, paragraph 505, is apparently named after Gaṇḍarādityavarman, the grand-uncle of the then reigning king Rājarājadēva.

According to the subjoined inscription, the ancient name of Uyyakkondān-Tirumalai was Nandipanmamaṅgalam, which suggests that the place may have been founded by one of the Pallava kings named Nandivarman. The temple was called Tirukkarkuḍi-Paramêśvara. This enables us to identify it with Karkuḍi, a shrine which is referred to in the *Periyapurāṇam* as situated in the Chôla country to the south of the Kāvêri river.

TEXT.

- [1.] மதிரை கொண்ட கொப்பர-
- [2.] கெசரி[வ]நூர்க்கு யாண்டு மு-
- [3.] [ப்]பத்துநாலாவது தெந்-
- [4.] கரை வு[ஹ]தெயம் நகிபதூம-
- [5.] ங்கலத்து திருக்கற்குடிவர-
- [6.] லேஷுரற்க்கு பிராந்தகந் கண்-
- [7.] டராதித்தெவர் தெவியார்
- [8.] மழபெருமான் மகளார் பிரா-
- [9.] ந்தகன்மாதெவடிகளார்
- [10.] ஒருதிருநெந்தாவினக்கு இ-
- [11.] ரவும் பகலும் எரிவதாக நிச-
- [12.] தம் சூலஉழக்கால் உழக்கு
- [13.] நெயட்டி சந்திராதித்தவ-
- [14.] ல் எரிப்[ப]தாக வைத்த சாவா
- [15.] ² முவாப்பெராடு தொண்ணூ-
- [16.] று [||*] [வநூ]ரஹேயா[ர*]கெசு [||*]

TRANSLATION.

In the thirty-fourth year (*of the reign*) of Madirai-konda Kô-Parakêsarivarman,—Pirântakan-Mâdêvaḍigalâr, the daughter of Mara-Perumâl (*and*) queen of Pirântakan-Kaṇḍarādittadēvar, gave ninety full-grown ewes, which must neither die nor grow old,³ to (*the temple of*) Tirukkarkuḍi-Paramêśvara at Nandipanmamaṅgalam, a *brahmadēya* on the southern bank (*of the Kāvêri river*), for supplying, every day as long as the moon and the sun endure, (*one*) *urakku* of ghee (*measured*) by the *urakku* (*stamped with*) a trident,⁴ in order to feed one sacred perpetual lamp which shall burn day and night. (*This charity is placed under*) the protection of all *Mâhêśvaras*.

No. 76. UDAYENDIRAM PLATES OF PRITHIVIPATI II. HASTIMALLA.

The subjoined inscription was first made known by the Rev. T. Foulkes in the *Manual of the Salem District*, Vol. II, p. 369 ff. It is engraved on one of the five sets of copper-plates, which appear to have been discovered at Udayêndiram in A. D. 1850 and are now in the

¹ See Mr. P. Sundaram Pillai's valuable article on the Age of Tiruñāṇasambandar in the *Madras Christian College Magazine*, Vol. IX, pp. 344 and 511; and *Ep. Ind.* Vol. III, p. 280 f.

² Read முவா.

³ *I.e.*, which have to be replaced by fresh ones when they die or grow old; see Vol. I, p. 114, note 1.

⁴ *Śūla* is used for *trisūla*.

possession of the Dharmakartâ of the Saundararâja-Perumâl temple at Udayêndiram.¹ I owe the opportunity of using the original plates to the courtesy of Mr. F. A. Nicholson, i.c.s.

The copper-plates are seven in number. They measure about $8\frac{3}{4}$ to $8\frac{7}{8}$ by $3\frac{1}{4}$ inches. The edges of each plate are raised into rims for the protection of the writing, which is in very good preservation. The plates are strung on a copper ring, which had been already cut when Mr. Foulkes examined the plates. The ring is about $\frac{1}{2}$ inch thick and measures about $5\frac{1}{4}$ inches in diameter. Its ends are soldered into the lower portion of a flower, which bears on its expanded petals a circular seal of about $2\frac{1}{8}$ inches in diameter. This seal, which I have figured in the *Epigraphia Indica* (Vol. III, p. 104, No. 4 of the Plate), bears, in relief, a bull couchant which faces the proper right and is flanked by two ornamented lamp-stands. Above the bull are an indistinct figure (perhaps a squatting male person) and a crescent, and above these a parasol between two *chauris*. Below the bull is the Grantha legend *Prabhumêru*. From the Udayêndiram plates of the Bâna king Vikramâditya II.² we learn that his great-grandfather had the name or surname Prabhumêru. The occurrence of this name on the seal of the subjoined grant suggests that the Gaṅga king Prithivîpati II. adopted a Bâna *viruda* and placed it on his seal when the Bâna kingdom was bestowed on him by the Chôla king Parântaka I. As, however, the seal-ring had been already cut when Mr. Foulkes examined the plates, the possibility remains that, as in the case of the inscription No. 74,³ the present seal may have originally belonged to another set of plates, perhaps to those of Vikramâditya II.⁴

The first five plates bear 28 Sanskrit verses in the Grantha alphabet. The alphabet and language of the two last plates (and of a portion of the last line of plate *Vb*) is Tamil. A few Tamil letters are used in the middle of the Sanskrit portion, viz., *ṣ* of *Vaimbalguri* in line 42, *ṣ* of *Śrîpurambiya* in line 45, and *ṣ* of *Parivi* in line 62. A few words in Sanskrit prose and Grantha characters occur at the beginning of plate *I* and at the end of plate *VII* (*svastî śrî*, l. 1, and *ôṇ namô Nârâyâṇa*, l. 101).

The Sanskrit portion opens with invocations of Vishṇu and Śiva (verses 1 and 2). The next few verses (3 to 11) contain a genealogy of the Chôla king Parântaka I. Then follows a genealogy of the Gaṅga-Bâna king Prithivîpati II. surnamed Hastimalla (vv. 12 to 23), and the information that, with the permission of his sovereign Parakêśarin or Parântaka I., he granted the village of Kaḍaikkôṭṭûr to the village of Udayênduchaturvêdimangalam (vv. 24 to 26). Excluded from the grant was certain land which belonged to the Digambara Jains (v. 27 f. and l. 97 f.). The Tamil portion contains a minute description of the boundaries of Kaḍaikkôṭṭûr and adds that the grant was made by Śembiyan-Mâvalivânarâya (*i.e.*, the Gaṅga-Bâna king Prithivîpati II.) in the 15th year of the reign of Madirai-konḍa Kô-Parakêsarivarman (*i.e.*, the Chôla king Parântaka I.), and that the granted village was clubbed together with Udyasandira-mangalam into *one* village, called Viranârâyana-chêri in commemoration of Parântaka's surname Viranârâyana.

The Chôla genealogy (vv. 3 to 11) may be subdivided into three portions, viz., mythical ancestors, ancient Chôla kings, and direct predecessors of Parântaka I. The mythical ancestors (v. 3) are Brahmâ, Marichi, Kâśyapa, the Sun, Rudrajit, Chandrajit and Śibi. The four first of these are named in the same order in the Udayêndiram plates of Vîra-Chôla⁵

¹ See above, p. 361 f.

² *Ep. Ind.*, Vol. III, p. 75.

³ See page 362 above.

⁴ *Ep. Ind.*, Vol. III, p. 74.

⁵ *Ep. Ind.*, Vol. III, p. 81.

and in the *Kalīngattu-Parani*; ¹ in the *Vikkirama-Śōraṇ-Ulā*, ² Marīchi is placed after Kāśyapa. Śibi is mentioned by name in the large Leyden grant (l. 13) and alluded to in the *Kalīngattu-Parani* (viii. 13) and in the *Vikkirama-Śōraṇ-Ulā* (ll. 20 to 22).

The ancient Chōla kings to whom the subjoined inscription refers (v. 4), are Kōkkilli, Chōla, Karikāla and Kōchehaṅgaṇ. ³ The Leyden grant mentions the same persons in different order, viz., Chōla (l. 17), Karikāla (l. 24), Kōchehaṅgaṇ ⁴ (l. 25) and Kōkkilli (l. 26). The *Kalīngattu-Parani* alludes first to Kōkkilli as having wedded a Nāga princess (viii. 18), then to Kōchehaṅgaṇ as contemporary of the poet Poygai (*ibid.*), and last to Karikāla as having built embankments along the Kāvērī river (viii. 20), while the *Vikkirama-Śōraṇ-Ulā* alludes first to Kōkkilli (l. 19 f.), then to Karikāla (l. 26), and last to Kōchehaṅgaṇ (l. 27 f.). It will be observed that each of the four documents which record the names and achievements of these ancient Chōla kings, enumerates them in different order. One of the four kings, Kōkkilli, can hardly be considered a historical person, as he is credited with having entered a subterraneous cave and there to have contracted marriage with a serpent princess, ⁵ and as the *Vikkirama-Śōraṇ-Ulā* places him before the two mythical kings Śibi and Kavēra; and the king Chōla of the Udayēndiram plates and of the Leyden grant is nothing more than a personification of the Chōla dynasty,— just as Pallava, the supposed son of the hero Aśvatthāman and founder of the Pallava race. ⁶

The two remaining kings, Kōchehaṅgaṇ and Karikāla, are the heroes of two Tamil poems, the *Kalavari* by Poygaiyār and the *Pattinappalai* by Rudraṅgaṇṇār. These two poems must be considerably more ancient than the *Kalīngattu-Parani*, which belongs to the time of Kulōttuṅga I. (A.D. 1063 to 1112), because the author of this poem (viii. 18 and 21) believed them to be actually composed before the time of Parāntaka I. and during the very reigns of Kōchehaṅgaṇ and Karikāla. While the *Kalīngattu-Parani* places Kōchehaṅgaṇ before Karikāla, who is represented as having inscribed on Mount Mēru the history of his predecessors, and among them of Kōchehaṅgaṇ (viii. 19), the Leyden grant calls Kōchehaṅgaṇ a descendant of Karikāla, and the *Vikkirama-Śōraṇ-Ulā* refers to the two kings in the same order. The Leyden grant even represents the mythical king Kōkkilli as a descendant of Kōchehaṅgaṇ. A comparison of these conflicting statements shows that, at the time of the composition of the three documents referred to, no tradition remained regarding the order in which Kōchehaṅgaṇ and Karikāla succeeded each other. Probably their names were only known from ancient Tamil panegyrics of the same type as the *Kalavari* and the *Pattinappalai*. It would be a mistake to treat them as actual ancestors of that Chōla dynasty whose epigraphical records have come down to us. They must rather be considered as two

¹ Canto viii. verse 9; *Ind. Ant.*, Vol. XIX, p. 330.

² *Ind. Ant.*, Vol. XXII, p. 147.

³ This is a Sanskritised form of the Tamil *Kōchehaṅgaṇ*.

⁴ This represents the Tamil *Kōchehaṅgaṇṇāṇ*.

⁵ According to the *Perumbāṇṇāruppāḍai*, a poem by Rudraṅgaṇṇār (see Pandit Śāminādayar's edition of the *Pattuppāṭṭu*, Preface, p. 3), a Chōla king of Nāgapattinam (Negapatam), who is clearly a reminiscence of Kōkkilli, entered the Nāga world through a cavern, married a Nāga princess, and became by her the father of Ilandiraiyan, a Tonḍaimān, i.e., king of Kāñchi. In certain apocryphal works, this mythical being is called Āḍoṇḍai and represented as the son of Kulōttuṅga-Chōla (!); see Wilson's *MacKenzie Collection*, Madras reprint, p. 209, Taylor's *Catalogue*, Vol. III, p. 426 f., and Mr. Sewell's *Lists of Antiquities*, Vol. II, pp. 156, 159 and 213. The Kaśākūḍi plates (No. 73, ll. 101 f. and 116) mention 'the tank of Tiralaya or Tiraiyan.' The name of this tank is perhaps connected with Ilandiraiyan. If this were the case, it would prove the antiquity of the legend of Āḍoṇḍai.

⁶ See Vol. I, Nos. 24, 32 and 151, and Vol. II, Nos. 73 and 74.

representatives of extinct dynasties of the Chôla country, whose names had survived in Tamil literature either by chance or on account of their specially marked achievements.

To Karikâla the Leyden grant (l. 24 f.) attributes the building of embankments along the Kâvêrî river. The same act is alluded to in the *Kalîngattu-Parani* and the *Vikkirama-Śōran-Ulā*. The *Kalîngattu-Parani* (viii. 21) adds that he paid 1,600,000 gold pieces to the author of the *Pattinappālai*. According to the *Porunarōrruppadai*, a poem by Muḍattāmakanniyaṛ,¹ the name of the king's father was Ilañjêṭṭhenni. The king himself is there called Karigâl, i.e., 'Black-leg' or 'Elephant-leg,'² while the Sanskritised form of his name, Karikâla, would mean 'the death to elephants.' He is said to have defeated the Chêra and Pândya kings in a battle fought at Vennil.³ According to the *Śilappadigāram*,⁴ his capital was Kâvirippūmbaṭṭinam.⁵ In one of his interesting contributions to the history of ancient Tamil literature,⁶ the Honourable P. Coomaraswamy allots Karikâla to the first century A.D. This opinion is based on the fact that the commentaries on the *Śilappadigāram* represent Karikâla as the maternal grandfather of the Chêra king Śēnguṭṭuvan, a contemporary of Gajabâhu of Ceylon. Mr. Coomaraswamy identifies the latter with Gajabâhu I., who, according to the *Mahāvamsa*, reigned from A.D. 113 to 135. With due respect to Mr. Coomaraswamy's sagacity, I am not prepared to accept this view, unless the identity of the two Gajabâhus is not only supported by the mere identity of the name, but proved by internal reasons, and until the chronology of the earlier history of Ceylon has been subjected to a critical examination.

The last of the four ancient Chôla kings to whom the subjoined inscription refers, is Kôcheṇṅaṇ, i.e., 'king Red-eye.' Poygaiyâr's poem *Kaḷavari*, which has been translated into English by Mr. Kanakasabhai Pillai,⁷ describes the battle of Kaṛumalam, in which Śēṅgaṇ defeated and captured a Chêra king. The *Kalîngattu-Parani* and the *Vikkirama-Śōran-Ulā* state that the prisoner was set at liberty by the king, after the *Kaḷavari* had been recited in the presence of the latter. The Leyden grant (l. 26) calls him "a bee at the lotus feet of Śāmbhu (Śiva)."⁸ By this it alludes to the fact that Śēṅgaṇ was considered as one of the sixty-three devotees of Śiva.⁹ The *Periyapurāṇam* calls him the son of the Chôla king Śubhadêva by Kamalavati, and attributes to him the foundation of the Jambukêśvara temple.¹⁰ His name is mentioned by two of the authors of the *Dêvâram*: Sundaramûrti invokes him in the *Tiruttonḍattogai*,¹¹ and refers to a temple which Kôcheṇṅaṇ

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

² In support of the first of these two renderings it is alleged that he was accidentally burnt by fire in his youth; see Paṇḍit Śāminādayar's Introduction to his edition of the *Purāṇānūru*. Compare the similar name Pulikâla, which Dr. Fleet derives from *pulî*, 'a tiger,' and *kâlû*, 'foot' or 'leg;' *Ep. Ind.*, Vol. III, p. 231, note 2.

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

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

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

⁷ *Ind. Ant.*, Vol. XVIII, p. 259 ff.

⁸ The published translation of the Leyden grant erroneously connects this epithet with Kôkkilli, to whom the second half of the verse refers. It also connects Karikâla's epithet *arikâla*, i.e., 'the death to enemies,' with the preceding verse, and thus obtains a Chôla king Arikâla, while the actual name of Karikâla's ancestor was Pañchapa, i.e., 'the protector of the five (Pāṇḍavas);' the same mythical king is alluded to in the *Kalîngattu-Parani*, viii. 17, as having assisted the army of Dharma (Yudhishṭhira) in the Bhârata war.

⁹ See page 152 above.

¹⁰ See page 253 above.

¹¹ See p. 152, note 5, and *Ind. Ant.*, Vol. XXII, p. 64, note 49.

had built at Nannilam;¹ and Tiruñāṇaśambandar mentions two other temples which the Chōla king Śeyyagan² had built at Ambar³ and at Vaigal.⁴ The last two references prove that Śengan must have lived before the 7th century, to which, as shown by Mr. Venkayya,⁵ Tiruñāṇaśambandar belongs. Finally, Mr. Venkayya⁶ has found that the *Nāḷiyira-prabandham* speaks of a visit of the Chōla king Kōchcheṅgaṇān to the Vishṇu temple at Tirunaraiyūr.⁷

Verses 4 and 5 of the Udayēndiram plates and lines 28 to 31 of the large Leyden grant mention the names of the grandfather and father of Parāntaka I, Vijayālaya and Āditya I. Both kings are described in general terms, and no special deeds or events are noticed in connection with them. It may be concluded from this that they were insignificant princes, and that Parāntaka I. was the actual founder of the Chōla power. The king during whose reign the present grant was issued, bore various names. The Leyden grant (ll. 32 and 40) calls him Parāntaka. The same name occurs in verses 21 and 25 of the Udayēndiram plates. He was also called Vīraṇārāyaṇa, a name which occurs in verse 6, and which is presupposed by Vīraṇārāyaṇachchēri, as the granted village was termed after the name of "His Majesty" (l. 73 f.). Another name of his was Parakēsarīn (v. 24), which forms part of his Tamil designation Madirai-kōṇḍa Kō-Parakēsarivarman (l. 71), *i.e.*, 'king Parakēsarivarman who took Madirai (Madhurā).' The conquest of Madhurā and the defeat of its ruler, the Pāṇḍya king Rājasimha, is referred to in verses 9 and 11. Parāntaka I. is also reported to have repulsed an army of the king of Laṅkā (Ceylon) and to have earned by this feat the surname Saṁgrāmarāghava (v. 10). Hence he calls himself 'Kō-Parakēsarivarman who took Madirai (*i.e.*, Madhurā) and Īraṁ (*i.e.*, Ceylon)' in some of his inscriptions.⁸ He defeated, among others, the Vaidumba king,⁹ "uprooted by force two lords of the Bāṇa kings" (v. 9), and conferred the dignity of "lord of the Bāṇas" on the Gaṅga king Prithivīpati II. (v. 21). His queen was the daughter of a king of Kēraḷa (v. 8). The Leyden grant (l. 35 f.) reports that "(this) banner of the race of the Sun covered the temple of Śiva at Vyāghrāgrahāra with pure gold, brought from all regions, subdued by the power of his own arm." As stated before,¹⁰ this verse refers to the gilding of the *Kanakasabhā* or 'Golden Hall' at Chidambaram. Mr. P. Sundaram Pillai has pointed out that the expression 'Golden Hall' (*Ponṇambalam*) occurs already in the *Dēvāram* of Appar (*alias* Tirunāvukkaraiyar), the elder contemporary of Tiruñāṇaśambandar.¹¹ Consequently, it seems that Parāntaka I. did not gild the Chidambaram temple for the first time, but that he only re-gilded it. Mr. Sundaram adds that "Umāpati Śivāchārya, to whose statements we are bound to accord some consideration, ascribes, in the 14th century, the building of the Golden Hall and the town (Chidambaram) itself to a certain Hiranyavarman of immemorial antiquity." Though the name Hiranyavarman actually

¹ See p. 284, note 3.

³ *Ind. Ant.*, Vol. XXII, p. 64, note 51.

⁵ *Ep. Ind.*, Vol. III, p. 277 f.

⁶ See his notes at the end of Paṇḍit Śāminādayar's edition of the *Puṇḍarīkavilāsa*.

⁷ Tirumaṅgaimaṇṇan's *Periyatirumōṇi*, verses 551 to 560.

⁸ மதுரைப் பழமொழி; No. 88 of 1892, Nos. 232 and 233 of 1894, and No. 15 of 1895. The Madras Museum plates of Kō-Parakēsarivarman *alias* Uttama-Chōḷadēva refer to the 18th year of "Parakēsarivarman who took Madhurā and Ceylon;" see my *Progress Report* for October 1890 to March 1891, p. 5.

⁹ See the Index to Vol. I, *s.v.* Vaidumba.

¹⁰ See Vol. I, p. 112, note 2.

² செம்பியர் செய்யகணிற்றை or செய்யகண் வளவன்.

⁴ *Madras Christian College Magazine*, Vol. IX, p. 682.

¹¹ *Madras Christian College Magazine*, Vol. IX, p. 513.

occurs among the Pallava kings of Kāñchi,¹ it looks as if his alleged connection with the Golden Hall were only due to the circumstance that the word *hiranya*, 'gold,' happens to be a portion of his name. The gilding, or rather re-gilding, of the Chidambaram temple by Parāntaka I. is alluded to in the *Vikkirama-Śōron-Ulā* (ll. 30 to 32). The *Kalingattu-Parani* (viii. 23) mentions his conquest of Ceylon and Madhurā. The same two conquests and the gilding of the Chidambaram temple are referred to in a hymn by Gaṇḍarāditya, the second son of Parāntaka I.² According to this hymn, the capital of Parāntaka I. was Kôri,³ i.e., Uraiyûr, now a suburb of Trichinopoly.⁴ The present inscription is dated in the 15th year of his reign (l. 71 f.). A list of other inscriptions of his was given on page 374 above.

The genealogy of the Chôla king Parāntaka I. is followed by an account of the ancestors of his feudatory Prithivîpati II. surnamed Hastimalla (vv. 12 to 23). This passage opens with a verse (12) glorifying the Gaṅga family, which is said to have had for its ancestor the sage Kaṇva of the race of Kāśyapa⁵ and to have "obtained increase through the might of Simhanandin."⁶ As in the copper-plate grants of the Western Gaṅgas, the first king of the Gaṅga dynasty is stated to have been Koṅkaṇi, who resided at Kuvalālapura, the modern Kôlâr,⁷ "who was anointed to the conquest of the Bâṇa country,"⁸ and who, in his youth, accomplished the feat of splitting in two a huge stone pillar with a single stroke of his sword.⁹ The device on his banner is said to have been a swan (*śitapiñchha*, v. 14). To the period between this mythical ancestor and the great-grandfather of Prithivîpati II. the inscription (v. 15) allots the reigns of Vishṇugôpa, Hari, Mādhava, Durvinîta, Bhûvikrama, and "other kings" of Koṅkaṇi's lineage. The remainder of the genealogical portion of the inscription supplies the following pedigree of the Gaṅga kings:

Śivamâra.

Prithivîpati I.
surnamed Aparâjita.

Mârasimha.

Prithivîpati II.
surnamed Hastimalla.

¹ See page 344 above.

² *Madras Christian College Magazine*, Vol IX, p. 511, and page 374 above.

³ *Ep. Ind.*, Vol. III, p. 281.

⁴ Compare above, p. 252, note 5, and *Ep. Ind.*, Vol. III, p. 72, note 4.

⁵ In the copper-plate grants of the Western Gaṅgas and in verse 13 of the present inscription, the *gôtra* to which the first Gaṅga king, Koṅgaṇivarman, belonged, is called Kâṇvâyana.

⁶ On Simhanandin see my remarks in the *Ep. Ind.*, Vol. III, p. 186.

⁷ The identity of both names is proved by the inscriptions of the Kôlâramma temple at Kôlâr, in which Kôlâr is called Kuvalālapura. The Harihar grant seems to style Mādhava II. 'the lord of Kôlālapura;' see *Ep. Ind.*, Vol. III, p. 166, and *Ind. Ant.*, Vol. VII, p. 173.

⁸ The Mallohalli grant seems to call Koṅgaṇivarman 'a jungle-fire in burning the extremely dense grass—the Bâṇas;' see *Ep. Ind.*, Vol. III, p. 164, and Mr. Rice's *Mysore Inscriptions*, p. 289.

⁹ The same performance of Koṅgaṇivarman is alluded to in most of the Western Gaṅga copper-plate grants. Dr. Fleet suggests that the stone pillar may be meant for a *jayastambha*; see *Ep. Ind.*, Vol. III, p. 165, note 4.

Prithivîpati I. fought a battle at Vaimbalguri (v. 17) and lost his life in a battle with the Pândya king Varaguna at Śrîpurambiya (v. 18). Śrîpurambiya has to be identified with the village of Tiruppirambiyam near Kumbhakônam.¹ Mr. Venkayya has shown that this place is mentioned in the *Dêvâram* of Tiruñânaśambandar and Sundaramûrti, and that king Varaguna-Pândya is referred to in the *Tiruvilaiyâdâlpurânam*.²

Prithivîpati II. was a dependent of Parântaka I. and received from him the dignity of 'lord of the Bânas' (v. 21), who had been conquered by the Chôla king (v. 9). He defeated the Hill-chiefs (*Girindra*)³ and the Pallavas (v. 23) and bore the titles 'lord of Parivipuri' and 'lord of Nandi,' i.e., of the Nandidurga hill near Bangalore. His banner bore the device of a black-buck, his crest was a bull, and his drum was called *Paisâcha* (v. 24). In the Tamil portion of the inscription, Prithivîpati II. is referred to under the title Śembiyan-Mâvalivânarâya (ll. 72 and 101). The second part of this name consists of Mâvali, the Tamil form of Mahâbali, i.e., 'the great Bali,' who is considered as the ancestor of the Bâna kings,⁴ and Vânarâya, i.e., Bânarâja or 'king of the Bânas.' The first part of the name, Śembiyan, is one of the titles of the Chôla kings. The whole surname appears to mean: '(he who was appointed) Mahâbali-Bânarâja (by) the Chôla king.'

According to verse 16, the Gaṅga king Prithivîpati I. rendered assistance to two chiefs named Iriga and Nâgadanta, the sons of king Diṇḍi, and defended the former of these two against king Amôghavarsha. This king can be safely identified in the following manner. The Chôla king Râjarâja ascended the throne in A.D. 984-85;⁵ Râjarâja's grand-uncle Râjâditya was slain by the Gaṅga king Bâtuga, who was a feudatory of the Râshtrakûta king Krishna III., before A.D. 949-50;⁶ Râjâditya's father Parântaka I., who reigned at least 40 years,⁷ may accordingly be placed about A.D. 900 to 940. As Parântaka I. was a contemporary of the Gaṅga king Prithivîpati II.,—Amôghavarsha, the contemporary of Prithivîpati I., must be identical with the Râshtrakûta king Amôghavarsha I., who reigned from A.D. 814-15 to 876-78.⁸ Accordingly Mârasimha, the son of Prithivîpati I., must have reigned about A.D. 878 to 900, and must be distinct from another Mârasimha, who reigned from A.D. 963-64 to 974-75.⁹

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

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

² *Ind. Ant.*, Vol. XXII, p. 62 f. Varaguna-Mahârâja is mentioned in an inscription of the Pândya king Kô-Mârañjadaiyan at Tillasthânam; No. 51 of 1895 in my *Annual Report* for 1894-95.

³ The Malapas or Hill-chiefs are mentioned among the enemies conquered by the Hoysala kings; see *Ind. Ant.*, Vol. XX, p. 304, note 8.

⁴ See p. 388, note 3.

⁵ See *Ind. Ant.*, Vol. XXIII, p. 297, and *Ep. Ind.*, Vol. IV, p. 68.

⁶ *Ep. Ind.*, Vol. II, p. 168 f.

⁷ See p. 374, note 8.

⁸ See Dr. Fleet's Table, *Ep. Ind.*, Vol. III, p. 54.

⁹ *Ep. Ind.*, Vol. III, p. 172; *Ind. Ant.*, Vol. XII, pp. 255 and 270 f.; Mr. Rice's *Inscriptions at Sravana-Belgola*, Introduction, p. 18; and his *Inscriptions in the Mysore District*, Part I, Introduction, p. 6 f.

¹⁰ Compare page 365 above.

of the general Udayachandra.¹ The village granted, Kāḍaikkōṭṭūr, must have been situated close to Udayēndiram, because it was clubbed together with the latter into *one* village, called Vīranārāyanachchēri. Kāḍaikkōṭṭūr was bounded on the south-east and north by the Pālāru river (ll. 78 and 96), which passed through the village near the eastern boundary of the latter (l. 75). The village belonged to Mēl-Adaiyāru-nāḍu, a subdivision of the district of Paḍuvūr-kōṭṭam (l. 73 f.).² As I have already stated on page 365, Mēl-Adaiyāru-nāḍu³ is the Tamil equivalent of Paśchimāśrayanadi-vishaya, the Sanskrit name of the district to which Udayēndiram belonged in the time of Nandivarman Pallavamalla.

TEXT.

Plate I.

- [1.] स्वस्ति श्री⁴ [॥*] यस्याष्टमूर्तिरभवत्⁵ स्वयमर्द्धमूर्तिव्यन्नाभिपं-⁶
 [2.] कजभूवो⁷ जगताम् प्रसूतिः [१*] यस्यानिशम् प्रथमवाग्विदु-
 [3.] णोति तत्त्वं स श्रियरो⁸ दिशतु ।वश्वपतिः[*] श्रियम्⁹ वः[*] ॥ [१*] मार-
 [4.] वै(यि)रि मधुरांशुशेखरनीरवाहलवनीलकन्ध-
 [5.] रम् [१*] ¹⁰हारमग्नकपिलेक्षणं वपुर्हरतो हरतु दुष्कृतानि वः[*] । [२*]
 [6.] आसीदमबुजनाभनाभिकमलात्¹¹ ब्रह्मा मरोचिस्ततस्तस्माद्भोत्र-
 [7.] करो दितेः पतिरतः सूर्य¹² सुरेन्द्राच्छितः¹³ [१*] ¹⁴स्तस्माद्बुद्धजिदुग्रवीर्यवि-

Plate IIa.

- [8.] [भ]वः¹⁵ श्रीमानतश्चन्द्रजित्दंशे शिविरुत्तमोवनिभृतान्वा-
 [9.] ता कपोतस्य यः[*] ॥ [३*] कोक्किळ्चोळकरिकालयशःप्रकाशे को-
 [10.] च्चकणादिकुलभूपतिजन्मभूमौ [१*] श्रीमान्¹⁶ बभूव विजयि¹⁷ विज-
 [11.] यालयोस्य वंशो¹⁸ नृपः(ः)प्रवरसेवितपादपीठः[*] ॥ [४*] अस्यादित्य-
 [12.] स्तुतोभूदखिलमधरयन् भूभृताम्¹⁹ वृन्दमुच्चैन्नानादेशावगा-
 [13.] ²⁰हप्रहतरुचिहतारातिवर्गान्धकारः [१*] तत्त्वावोक्षि²¹ स्वचारादन-
 [14.] वरतरयावत्तिसच्चक्रवर्ती²² यस्मै नित्योदयाय प्रमुदि[त]-

Plate IIb.

- [15.] मनसो नेमुराशाश्चतस्रः[*] ॥ [५*] अस्माच्चक्रधरश्रियम् प्रकटयन्प्रत्यक्ष-
 [16.] ²³मात्मन्यलमान्दवश्शत्रुदवानलस्समजनि ²⁴श्रीवीरनारायणः[*] ॥ बाहा-

¹ See page 364 above.

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

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

⁴ Read श्री.

⁵ Read °मूर्ति°.

⁶ Read °मूर्तिर्यन्नाभि°.

⁷ Read °भवा.

⁸ Read श्रीधरो.

⁹ Read श्रियं.

¹⁰ Read भाल°.

¹¹ Read °कमलाद्ब्रह्मा.

¹² Read सूर्य°.

¹³ Read °न्द्राच्छितः.

¹⁴ Read तस्मा°.

¹⁵ Read श्रीमा°.

¹⁶ Read श्रीमान्.

¹⁷ Read विजयी.

¹⁸ Read वंशे.

¹⁹ Read भूभृतां वृन्दमुच्चैर्नाना°.

²⁰ Read °प्रहित°.

²¹ Read तत्त्वावेक्षी.

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

²³ Read °न्यलं देवः.

²⁴ Read श्री°.

- [17.] दण्डगतम् विभक्ति¹ सुचिरम् विश्वम्भरामण्डलम्² सप्तद्वीपसमुद्रशैलम-
 [18.] धुन[1] केयूरबुद्धचैव य[:*] ॥ [६*] हेमगर्भनुलाभारब्रह्मदेयसुरा-
 [19.] लयाः [1*] येन³ प्रवर्त्तिता⁴ धम्मास्तथा दानान्यनेकश[:*] ॥ [७*] यः पुलोमत-
 [20.] नयामिव शक्रः पर्वतेन्द्रतनुजामिव शर्वः [1*] कैटभारिरिव सागरक-
 [21.] न्यां केरलेश्वरसुतामुपयेमे ॥ [८*] समुत्प्रातां बाणक्षिधिधर-⁵
 [22.] पती येन सहसा जिता वैतुमन्वाद्या⁶ दिशि दिशि नरेन्द्राश्च

Plate IIIa.

- [23.] बहुशः [1*] मथित्वा पाण्ड्येन्द्रं करितुरगविरांगसहितं⁷ रणा-
 [24.] ग्रे यदण्डस्समधुरमिभवातमहरत् ॥ [९*] लंकेश्वरप्रहित-
 [25.] मप्रमितम् बलौघम्⁸ वीरोपबृंहितमिभाश्वघटावकिर्णम्⁹ [1*] ह-
 [26.] त्वा क्षणेन रणमूर्धनि योर्त्ययुक्तं संग्रामराधव-
 [27.] पदम् भुवने विभक्ति ॥ [१०*] पाण्ड्ये जिते [ये]न हि राजसिंहे द्वयो-
 [28.] स्तमासीत् सममेव भीतिः [1*] स्वमित्रघातेन¹⁰ धनातिभर्तुरनन्त[र*]त्वे-
 [29.] न विभीषणस्य¹¹ ॥ [११*] यस्याभवत्प्रवरकाश्यपवंशजोऽग्रे क-
 [30.] ण्वो¹² महामुनीरनल्पतपःप्रभाव[: 1*] य[:*] सिंहनन्दिमहि[म*]प्र-
 [31.] तिलब्धवित्तिर्गगान्वयो¹³ विजयताश्च¹⁴ जयताम् वर[स्तः] [॥ १२*]

Plate IIIb.

- [32.] श्रीवासधाम्नि कुवळालपुरे विशाले क[1]ण्वायनस्सकल-
 [33.] गङ्गकुलातिभूतः¹⁵ [1*] राजा बभूव भुवि¹⁶ कौकणीनामधे-
 [34.] यो यो बाणमण्डलजयाय कृताभिषेक[:*] ॥ [१३*] ¹⁷श्लास्त-
 [35.] म्भोनल्पः करतळगृहीतासिलतया¹⁸ द्विधा चक्रे येन प्र-
 [36.] बलशिशुलिलेन¹⁹ शिशुना [1*] प्रहारेणैकेन प्रवरसि-
 [37.] तपिञ्चन्ध्वजवरं²⁰ यदियन्दृष्ट्वोच्चै रणशिरसि विभ्यत्यरि-
 [38.] गण्वा[:*]²¹ ॥ [१४*] ²²श्रिविष्णुगोपहरिमाधवदुर्विनीतभूविक्रमप्रभृति-²³
 [39.] भूपतिजन्ममान्ये²⁴ [1*] तस्यान्वये पृथुयशाशिवमारसूनु[:*] श्रि-²⁵

¹ Read विभक्तिं सुचिरं.² Read मण्डलं.³ This word is engraved on an erasure.⁴ Read क्षितिधरं.⁵ Read वैदुम्बाया.⁶ Read प्रवर्त्तिता धर्मी.⁶ Read बलौघं.⁹ Read वकीर्णम्.⁷ Read वीराङ्गं.¹¹ Read विभीषणस्य.¹² Read मुनिरं.¹⁰ Read धनाधिभर्तुं.¹⁴ Cancel च, which offends against the metre; and read विजयतां जयतां.¹³ Read लब्धवृद्धिं.¹⁶ Read कौकणिं.¹⁷ Read शिलां.¹⁵ Read कुलादिभूतः.¹⁸ The syllables लङ्गृहीतासिल are engraved on an erasure.¹⁹ Read लीलिन.²⁰ Read पिञ्चन्ध्वजवरं यदीयं दृष्टोच्चै.²¹ Read गणाः.²² Read श्रीं.²³ Read दुर्विनीतं.²⁴ Read जन्मं.²⁵ Read श्रीं.

Plate IVa.

- [40.] मान् बभूव पृथिवीपतिरेकवीर[:*] ॥ [१५*] यो दिण्डिकोजेरिगनाग-
 [41.] दन्दौ^१ ररक्ष भीतावभैयप्रदानात्^२ [1*] क्षोणीपतिरेकमो-
 [42.] ^३घवर्षात्प्रत्योम्मुखादन्यमनन्यतुल्य[:*] ॥ [१६*] येन वैम्वलगु^४ना-
 [43.] म्नी^५ रणाग्रे स्वद्वयष्टिनिहतारिवलेन [1*] गांगमम्बु
 [44.] गमितं शिनशस्त्रौतस्वातमस्थिशकलं^६ स्वशरीराल^७ ॥ [१७*]
 [45.] य[:*] श्रीपु^८म्बियमहाहवमून्धि^७ धीर[:*] पाण्ड्येश्वरम्^८ वरगुणं
 [46.] सहजा^९ विजित्य [1*] कृत्वार्थयुक्तमपराजितशब्दमात्मप्राण-
 [47.] व्ययेन^{१०} सुहृदस्त्रीदिवज्जगाम ॥ [१८*] श्रीमारसिहस्तनयोस्य

Plate IVb.

- [48.] जज्ञे नरेश्वरो गङ्गकुलप्रदीपः [1*] मानैकधामारिकु-
 [49.] लान्धकारविध्वंसने चण्डकरप्रभाव[:*] ॥ [१९*] ^{११}अस्यासित्तनयः
 [50.] प्रसादसुमुखस्सम्भावितो जन्मना विभ्रत् कल्पतरुव्रतम् प्रणयि-
 [51.] नां कालानलो विद्विषाम् [1*] आरुघातः ^{१२}पृथिविपति[:*] क्षितिभृता(म)-
 [52.] मग्रेसरः केसरी यश्चाभारपते^{१३} विभक्ति रिपुभि-
 [53.] दत्तान्^{१४} प्रहार[1*]न्युधि ॥ [२०*] तस्मान्नृपोलभत पट्टमयम् प्रसादम्
 [54.] बाणाधिराजपदलम्भनसाधनं यः [1*] आक्रामतो युधि परान्त-
 [55.] कतो नरेन्द्रान् ^{१५}गंगान्वपायसलिलाशयराजसिंह[:*]^{१६} ॥ [२१*]

Plate Va.

- [56.] ^{१७}शौर्योदार्यकृतजृतामधुरतादाक्षिण्यमेधाक्षमाप्र-
 [57.] ज्ञाशौचशमानुभावकरुणाक्षान्तिप्रधानो नयी [1*] आक्रान्त-
 [58.] : पृथिवीपतिं स कलिना शोक[1*]वसादौ विना स्थातुन्द्राग्वलि-
 [59.] वंशजोयमिति यम् भेजे गुणानां गणः ॥ [२२*] विदा-
 [60.] रयन् पल्लववत्^{१८} गिरिन्द्रान् वृषप्रियो दानवहाग्रहस्तः [1*]
 [61.] वहन्महि^{१९} श्रीसहजो यथार्थं यो हस्तिमल्लोपरनामधेय[:*] [॥ २३*]
 [62.] कृष्णध्वजः प^{२०}विपुर्ध्वधिपो वृषांकः पैशाचदुन्दुभिर्युधि^{२०} नन्दिना-
 [63.] थ[:*] आ[ज्ञ]पित[:*] स्वयमभूपदि^{२१} हस्तिमल्लो वि[ज्ञ]पयन् स परकेसरी^{२२}

^१ Read 'दन्तौ.^२ Read 'वभयं.^३ Read 'वर्षान्मृत्योमुखां.^४ Read 'न्नि.^५ Read 'शस्त्रोत्प्लातं.^६ Read 'शरीरात्.^७ Read 'मून्धि.^८ Read 'श्वरं.^९ Read 'सहसा.^{१०} Read 'सुहृदादि.^{११} Read 'अस्यासत्ति.^{१२} Read 'पृथिवीं.^{१३} Read 'यश्चाभारपदं विभक्ति.^{१४} Read 'दत्तान्.^{१५} Read 'गङ्गान्वपायं.^{१६} Read 'राजहंस' in accordance with the preceding सलिलाशय.^{१७} Read 'शौर्योदार्यकृतजृतां.^{१८} Read 'पल्लववद्विरान्द्रान्'; न्द्रान् is corrected by the engraver from न्द्रा.^{१९} Read 'वहन्महि.^{२०} Read 'भिरसीर्युधि.^{२१} Read 'भूपदि.^{२२} Read 'केसरि.

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Plate Vb.

- [64.] णा नृपेण ॥ [२४*] पुण्यं समं कृतवताम् परिरक्षताश्च त-
 [65.] द्रक्षतेति स परान्तक एकवीरः [1*] आगामिनः [2*] शितिपतिन्¹
 [66.] प्रणमत्यजस्रम्² स्म(1)रारिचरणाम् बुजशेखरेण ॥ [२९*]
 [67.] भूमिं स दत्तवानस्मै³ कटैकोदूरिति श्रुताम् [1*] उदयेन्दुचतुर्व-
 [68.] दिमंगलाय च पार्थिवः [2*] ॥ [२६*] अत्र विद्याधிரीपद्विदेवपाद्विरिति⁴
 [69.] श्रुतम् [1*] एतत्पट्टिद्वयं पूर्वं भुज्यमानन्दिगम्परैः⁵ ॥ [२७*] द्वयमेतत्⁶
 [70.] विहायात्र दत्तवांश्च स पार्थिवः [1*] एतत्⁶ द्वयं प्रसिद्धं हि पूर्वं
 [71.] क्षपणकान्वितम् ॥ [२८*] மகிணா கொண்ட கொப்பரகெஸரிவழி-பற்கு யாண்டு

Plate VIa.

- [72.] பதினைந்தாவதற்கு செம்பியன் மாவலிவாணராயர் விண்ணப்பத்தா-
 [73.] ந்பெருமானடிகள் தம் பெராந்தெய்த ஸ்ரஹுடெயம் படுஜர்க்கொட்டத்து மெலடை-
 [74.] யாறுநாட்டுக்கடைக்கொட்டுரை உடியசந்திரமங்கலத்தொடெய் கூட வீரநாராயண-
 ச்செரி-
 [75.] யென்று ஸ்ரஹுடெயஞ்செய்தமையில்லிதற்குக்கீழ்பாற்கெல்லை பாலாற்றின் கி-
 [76.] ழக்கிலிடையாற்றுக்கொல்லையின் கிழையாலமும்மிதன் தெற்கு நொக்கிச்செ-
 [77.] ல்ல மருதும்மிதன் தெற்கு நொக்கிச்செல்ல விண்ணமங்கலத்தாரொரிக்-
 [78.] குப்பாய்ந்த வயிரக்காலுந்தென்கீழ்பாற்கெல்லை பாலாறுந்தென்பாற்கெல்-
 [79.] லை எட்டிப்புஞ்சியும்மிதன் மெற்கு நொக்கியெறிச்சிற்றரியூர்ப்பாழின் வட-⁷
 [80.] க்கிற்பள்ளமும்மிதன்⁸ மெற்கு நொக்கியெற விண்ணப்புவியனெரியின் கீழ்-
 [81.] கடைக்கொம்பினாலமும்மிதன் மெற்கு நொக்கியெற நெடுக்களர் முடவெம்[4]-

Plate VIb.

- [82.] ம்மிதன் மெற்கெறப்புனற்செடும்மிதன் மெற்கெற இண்டங்குறுக்கியின்
 [83.] தெற்கி[4]தலும்மிதன்⁹ மெற்கெற பெரியமலையளவும் மெல்பாற்கெ-
 [84.] ல்லை ஒலிக்கும் பாறையும்மிதன் வடக்கு நொக்கிச்சென்று முப்பெண்-
 [85.] டிற்குறுக்கியும்மிதன் வடக்கு நொக்கிச்சென்று குகிவைடியும்மி-¹⁰
 [86.] தன் வடபாற்கெல்லையதியமான்முண்டையும்மிதன் கிழக்கு
 [87.] நொக்கியிழியப்பிடாம்புழையும்மிதன் கிழக்கு நொக்கியிழிய-
 [88.] க்குராங்குட்டையும்மிதன் கிழக்கு நொக்கியிழியவொருமைச்சரியும்மி-
 [89.] தன் கிழக்கு நொக்கியிழிய கங்காயனெரி வடக்கிலாலத்தொடடை மெடும்மி-
 [90.] தன் கிழக்கு நொக்கியிழிய பெரிய கன்னரம்பும்மிதன் கிழக்கு நொக்கியிழியக்-
 [91.] கல்லாலியொடடைப்படர் பாறையும்மிதன் கிழக்கு நொக்கியிழிய பெரிய துரி-

Plate VII.

- [92.] ஞ்சிலும்மிதன் கிழக்கு நொக்கியிழியப்படர் பாறையும்மிதன் கிழக்கு நொக்கி-
 [93.] யிழிய துரிஞ்சிலொடடைக்கற்குறும்பும்மிதன் கிழக்கு நொக்கியிழிய மொட்டை-

¹ Read 'पतिन्.² Read कटै.³ Read विद्याधरीपद्विदेव.⁴ Read 'गम्परैः.⁵ Read 'पट्टि.⁶ Read एतद्द्वयं.⁷ The letters ன் வட are engraved on an erasure.⁸ The first ன of பள்ள is engraved on an erasure.⁹ Read புதலும்.¹⁰ The டு of வடியும் is engraved on an erasure.

- [94.] க்குறுக்கியின் வடமெற்கிற்றணக்கொடடைக்குட்டையும் மொட்டைக்குறுக்கியின்
 [95.] மத்தகத்துப்படர் பாதையும்தன் கிழக்கு நொக்கியிழியக்காரை கடலும்தி-
 [96.] ன் கிழக்கு நொக்கியிழியப்பாலாற்றனவும் [*] இப்பரிசு நாட்டைக்கூட்டி நில-
 [97.] நடப்பித்துக்கல்லுங்கள்ளியுநாட்டி பழம் பள்ளிச்சந்தமான விச்சா-
 [98.] திரிபட்டியுந்தெவர்பட்டியுமான இவ்விரண்டு பட்டியுநீக்கி இந்நாற்பாலெவ்-
 [99.] லையுள்ளும் உண்ணிலமொழிவின்றி ஆயிரப்புரவினால் உதய[ச*]ந்திரமங்க-
 [100.] லத்தாற்கெய் கூட இப்பரிசெய் அறையொலேப்படி ஸாவனஞ்செய்வித்துக்-
 [101.] குடுத்தென் செம்பியன் மாவலிவாணராயனென் [||*] ஒனடோ நாராயணாய ||

TRANSLATION.

A.—Sanskrit portion.

Hail! Prosperity!

(Verse 1.) May he (*viz.*, Vishṇu) incessantly grant you prosperity, the lord of Prosperity (*and*) master of the Universe, of whom the eight-bodied (Śiva) himself became one half of the body;¹ from the lotus on whose navel the creator of the worlds was produced; (*and*) whose true nature the primeval speech (*i.e.*, the Vêda) reveals!

(V. 2.) Let it far remove your sins, the being (*viz.*, Śiva) which is the enemy of Cupid; whose diadem is the moon; the dark (*spot*) on whose throat resembles a particle of a cloud; (*and*) in whose forehead is sunk a (*third*) reddish eye!

(V. 3.) From the lotus on the navel of Vishṇu was produced Brahmâ; from him Marîchi; from him (Kâśyapa) the founder of a *gôtra* (*and*) husband of Diti; from him the Sun, who is praised by (Indra) the lord of gods; from him Rudrajit, who was full of terrible power; from him the glorious Chandrajit; (*and*) in his race Śibi, the best of kings, who saved a pigeon (*by offering his own flesh to a hawk*).

(V. 4.) In his race, which was resplendent with the fame of Kôkkilli, Chôla and Karikâla, (*and*) which was the birth-place of Kôchchanṅkan and other noble kings, was born the glorious (*and*) victorious Vijayâlaya, whose foot-stool was worshipped by the best of kings.

(V. 5.) His son was Âditya, who overcame the whole crowd of exalted kings; whose splendour, being emitted to enter various countries, dispelled the darkness (*which were*) troops of enemies; who learned the true state (*of the affairs of his enemies*) from his spies; who made the excellent wheel (*of his authority*) roll with incessant speed; (*and*) to whom, the continually rising, joyfully bowed the four regions.²

(V. 6.) From him was born the glorious king Vîranârâyana, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,³ (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 7.) He practised many meritorious acts and gifts, (*as*) the *hëmagarbha* (gift), the *tulâbhâra* (gift), gifts (*of land*) to Brâhmanas, and (*the building of*) temples.

(V. 8.) As Śakra (Indra) the daughter of Pulôman, as Śarva (Śiva) the daughter of the lord of mountains, (*and*) as (Vishṇu) the enemy of Kaiṭabha the daughter of the ocean, he married the daughter of the lord of Kêraḷa.

¹ *Viz.*, in the form of Harihara, which consists of Vishṇu and Śiva joined in one. Compare No. 73, verse 4.

² Every word in this verse also applies to the sun (*Âditya*), whose name the king bore.

³ This word has to be taken in two ways, *viz.*, as a synonym of *chakravartin*, 'an emperor,' and as an epithet of Vishṇu, one of whose names (Nârâyana) forms part of the king's name.

(V. 9.) He uprooted by force two lords of the Bâna kings and defeated the Vaidumba and many other kings in various regions. His army, having crushed at the head of a battle the Pândya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with (*the city of*) Madhurâ.

(V. 10.) Having slain in an instant, at the head of a battle, an immense army, despatched by the lord of Laṅkā, which teemed with brave soldiers (*and*) was interspersed with troops of elephants and horses, he bears in the world the title Saṅgrāmarāghava, which is full of meaning.¹

(V. 11.) When he had defeated the Pândya (*king*) Râjasimha, two persons experienced the same fear at the same time: (Kubêra) the lord of wealth on account of the death of his own friend,² (*and*) Vibhîṣana³ on account of the proximity (*of the Chôla dominions to Ceylon*).

(V. 12.) May it be victorious, the Gaṅga family, at the beginning of which was the great sage Kaṇva, who was born in the excellent race of Kâśyapa, (*and*) the power of whose austerities was very great; which obtained increase through the might of Simhanandin; (*and which is*) the best of victorious (*dynasties*)!

(V. 13.) In the great (*city of*) Kuvaḷālapura, which was the dwelling-place of Prosperity, resided a king whose name Koṅkaṇi (*was well known*) on earth; who was a descendant of Kaṇva (*Kaṇvâyana*); who became the first of the whole Gaṅga race; (*and*) who was anointed to the conquest of the Bâna country (*maṇḍala*).

(V. 14.) (*While still*) a youth, he who resembled the powerful Śîśu (Kumâra)⁴ in gracefulness, split in two a huge stone pillar with the sword held in (*his*) hand at a single stroke. The crowds of enemies became afraid when they perceived at the head of the battle his lofty, excellent banner which bore a beautiful swan.⁵

(V. 15.) In his lineage, which deserves respect because there were born (*in it*) the glorious Vishṇugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama and other kings, was born Śivamâra's son, the glorious Prithivîpati (I.), a matchless hero of wide fame.⁶

(V. 16.) By the promise of security, he who was unequalled by others, saved Iriga and Nâgadanta, the sons of king (*kô*) Diṇḍi, who were afraid,— the one from king Amôghavarsha, (*and*) the other from the jaws of death.

(V. 17.) At the head of a battle called (*after*) Vaimbalguṇi, he who had slain the army of the enemy with (*his*) sword, caused a piece of bone, which had been cut from his own body by the sharp sword, to enter the water of the Gaṅgâ.⁷

(V. 18.) Having defeated by force the Pândya lord Varaguṇa at the head of the great battle of Śrîpurambiya, and having (*thus*) made (*his*) title Aparâjita (*i.e.*, 'the

¹ The name *Saṅgrāmarāghava*, *i.e.*, '(resembling) Râma in battle,' was appropriate in his case, because he defeated an army of the king of Ceylon, just as Râma had killed Râvana, the fabulous ruler of Laṅkā.

² This seems to imply that the Pândya king Râjasimha possessed great wealth, which was seized by the conquering Chôla king.

³ This is the name of Râvana's younger brother, who was raised to the throne by Râma.

⁴ This god is supposed to have split the mountain Krauñcha.

⁵ *Sitapiñchha* is the same as *svêtagarut*, which the *Amarakôśa* (ii. 5, 23) gives as a synonym of *hamsa*.

⁶ It is difficult to say which of the three words *prithuyāsa*, *prithivîpati* and *ekavîra* is the actual name of the king. I select *Prithivîpati*, because the same name is borne by another king in verses 20 and 22.

⁷ It is not clear if the bone was cut out by one of the enemies or by himself, nor why it was subsequently immersed in the Gaṅgâ.

Unconquered') significant, this hero entered the heaven of (*his*) friend (*viz.*, Indra) by sacrificing his own life.

(V. 19.) His son was the glorious king Mârasimha, the light of the Gaṅga family (*and*) the only abode of honour, who possessed the power of the sun in dispelling darkness,—a crowd of enemies.

(V. 20.) His son was called Prithivîpati (II.), the foremost lion among kings, whose face beamed with kindness, who was exalted by birth, who kept the vow of (*resembling*) the *Kalpa* tree towards friends, who was the fire of death to enemies, and who bore, from the forehead to the feet, wounds received from the enemies in battle.

(V. 21.) This prince, a flamingo in the tank of the Gaṅga family, received from that¹ Parântaka, who attacked kings in battle, a grant (*prasâda*) in the shape of a (*copper*) plate (*paṭṭa*),² which was the instrument of the attainment of the dignity (*pada*) of lord of the Bâṇas (*Bâṇâdhirâja*).

(V. 22.) Oppressed by the Kali (*age*), the political crowd of virtues, *viz.*, courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, forbearance, *etc.*, forthwith joined, in order to rest without grief and fatigue, this Prithivîpati (II.), because they thought that he was born of the race of Bali.³

(V. 23.) He deservedly bore the other name Hastimalla,⁴ as he tore up the Hill-chiefs (*Girîndra*) together with the Pallavas, as he was devoted to virtue, as his fingers (*always*) carried gifts, as he bore the earth, (*and*) as he was prosperous from birth;— [just as the divine elephant Airâvata tears up large hills like sprouts, is beloved by Indra, carries rut on the tip of his trunk, bears the earth, and was born (*from the milk ocean*) together with the goddess of Prosperity].

(V. 24.) He whose banner bore (*the emblem of*) a black-buck, who was the lord (*of the city*) of Parivipurî, whose crest (*aṅka*) was a bull, whose drum (*was called*) *Paiśâcha*, who was fearless in battle, (*and*) who was the lord of Nandi,— though himself (*called*) Hastimalla,⁵ on submitting a request, was commanded (*accordingly*) by king Parakêśarin.⁶

(V. 25.) "The religious merit of those who perform (*grants*), and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)": (*Speaking*) thus, the matchless hero Parântaka incessantly bows (*his*) head, whose diadem are the lotus feet of Cupid's enemy (*Śiva*),⁷ to future kings.

(V. 26.) This king granted the land called Kadaikkôṭṭâr, on his (*viz.*, Hastimalla's) behalf, to (*the village of*) Udayêndu-chaturvêdimangalam.

(V. 27.) The two *paṭṭis*⁸ called *Vidyâdharîpaṭṭi* (*and*) *Dêvapaṭṭi* in this (*village*) had been formerly enjoyed by the Digambaras.

¹ This pronoun refers to the Chôla king whose reign was described in verses 6 to 11.

² With *paṭṭamayah prasâdah* compare *prasâda-paṭṭaka*, *Ep. Ind.*, Vol. III, p. 312.

³ In reality, Prithivîpati II. was not a descendant of Bali, the mythical ancestor of the Bâṇa kings (*Ep. Ind.*, Vol. III, p. 74), but the Bâṇa kingdom had been conferred on him, a Gaṅga, by Parântaka I.

⁴ *I.e.*, 'the wrestler with elephants' or 'the best of elephants.'

⁵ The lion and the elephant are considered as natural enemies. Hastimalla means 'the best of elephants,' and Parakêśarin 'the lion to enemies;' hence the *virôdha*.

⁶ This seems to mean that Hastimalla received Parakêśarin's permission to make the present grant.

⁷ *I.e.*, who is a devotee of Śiva. Compare Vol. I, p. 5, notes 3 and 10; Vol. II, p. 11, note 3; and *Ep. Ind.*, Vol. IV, p. 83, note 3.

⁸ Regarding *paṭṭi* see p. 359, note 12.

(V. 28.) The king made the gift excluding these two (*pattis*) of that (*village*); for, these two were known to have formerly belonged to the Kshapanakas.¹

B.—Tamil portion.

(Line 71.) In the fifteenth year (*of the reign*) of Madirai-konda Kô-Parakêsari-varman,—His Majesty (*perumân-adigal*) had, at the request of Šembiyan-Mâvalivânarâyâr, converted (*the village of*) Kaðaiikkôttâr in Mël-Adaiyâru-nâdu, (*a subdivision*) of Paðuvûr-kôttam, together with Udayasandiramangalam, into a *brahmadêya*, called Vîranârâyanaçchêri after his own name.

(L. 75.) The eastern-boundary of this (*village is*) a banyan tree (*âlam*) on the east of (*the land called*) Idaiyârrukkollai on the east of the Pâlâru (*river*); going to the south of this, a *marudu* (tree);² and going to the south of this, the (*channel called*) Vayirakkâl, which feeds the (*tank called*) Vinnamangalattârêri.

(L. 78.) The south-eastern boundary (*is*) the Pâlâru (*river*).

(L. 79.) The southern boundary (*is*) a group of *nux vomica* trees (*etti*); ascending to the west of this, a pit on the north of the waste land (*of the village*) of Šîrrariyûr; ascending to the west of this, a banyan tree at the outlet on the eastern side of the (*tank called*) Vinnapuliyanêri; ascending to the west of this, a crooked neem tree (*vêmbu*) on a large (*piece of*) barren ground; ascending to the west of this, an expanse of water; ascending to the west of this, a bush on the south of a cross-road³ with *inðu* (creepers);⁴ and ascending to the west of this, the foot of a high hill.

(L. 83.) The western boundary (*is*) a resounding boulder; going to the north of this, the “cross-road of the three women;” and going to the north of this, the “horse’s halter.”

(L. 86.) Its northern boundary (*is*) Adiyamân-mundai;⁵ descending to the east of this, Pidâmburâi (?); descending to the east of this, a pond with *kurâ* (shrubs);⁶ descending to the east of this, a path (*of the breadth*) of one buffalo; descending to the east of this, a hillock near a banyan tree on the north of the (*tank called*) Kaṅgâyanêri; descending to the east of this, a large vein (?) of stone; descending to the east of this, a large boulder near a *kallâbi*;⁷ descending to the east of this, a large *turiñjil* (tree);⁸ descending to the east of this, a large boulder; descending to the east of this, a stone wall (?) near a *turiñjil* (tree); descending to the east of this, a pond near a *tanakku* (tree)⁹ on the north-west of a bare cross-road, and a large boulder on the bare cross-road; descending to the east of this, a thicket of *kârai* (shrubs);¹⁰ and descending to the east of this, the bank of the Pâlâru (*river*).

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

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

² மருது or மருதும் in Tamil and अर्जुन in Sanskrit is the tree *Terminalia alata*. It forms part of Tiru-vidaimarudûr or Madhyârjuna, the name of a famous shrine of Śiva near Kumbhakôṇam, which Śaṅkara is said in the *Šaṅkaraviṇaya* to have visited; see Dr. Aufrecht’s *Oxford Catalogue*, p. 248a.

³ குறுக்கி is perhaps the same as குறுக்குப்பாதை and குறுக்குவழி.

⁴ According to the Tamil dictionaries, this is a thorny creeper, *Mimosa rubicaulis*.

⁵ அடியமான் is probably the same as Adigaimân, ‘the king of Adigai,’ and முண்டை means ‘a shaven widow.’ Perhaps this fanciful name designated a bare rock which resembled a human head in shape.

⁶ *Webera corymbosa*.

⁷ This may be the same as கல்லாவி, *Ficus virens*.

⁸ *Mimosa amara*.

⁹ *Morinda umbellata*.

¹⁰ *Webera tetrandra*.

Dēvarpatti,¹ which had been formerly a *pallichchandam*,² (but) having included³ the cultivated land situated within the above four boundaries, and having caused an edict (*śāsana*) to be drawn up in accordance with the order of the king,—I, Śembiyan-Māvalivānarāyan, gave (*the above land*), together with a gift of one thousand (*gold coins*), to all the inhabitants of Udayasandiramangalam.

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

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

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

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

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

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

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

³ Literally, 'not having excluded.'

⁴ See Vol. I, p. 118.

⁵ See Vol. I, p. 118, note 7.

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

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

⁸ See page 230 above.

⁹ See below, p. 391, note 7.

¹⁰ See page 231 above.

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

¹² Vol. I, p. 123.

¹³ See page 312 above.

TEXT.

- [1.] ஸ்ரீஹ்ரீ ஸ்ரீஃ [||*] புகழ்மாதா விளங்க ஜயமாதா விரும்ப நி[ல]மகள் நிலவ மலர்-
மகள் புணர உரிமை[யி]ற்[சி]றந்த ம[ணி]முடி சூடி [யீ]ன[வர் நி]லை கெட
[வி]ல்லவர் குலேதர எனை ம[ன்ன]வ[ரி]யலுந்[ரி]யுதிதர¹ த்திக்கனை த்துந்தன் சக்-
கரநடாத்தி விஜயாஹிஷெகம் பண்[ணி] ²விரவிஃ ஹாஸனத்து
- [2.] புவனமுழுதுடையாளொடும் வீற்றிருந்தருளிய ஸ்ரீகுலொத்துங்கசொழ்தெவற்கு யாண்டு
இரு[ப]தாவது திருவாய் மொழிந்தருள ஜயங்கொண்டசொழமண்டலத்து எயிற்-
கொட்டத்து நகரம் காஞ்சி[பு]ரத்து ஆளுடையார் திருவனெகதங்காபதமுடைய
மஹாபெவற்-
- [3.] கு நித்த[ரி]மந்தஞ்செலுத்துகைக்கு அந்தராயமுட்பட இறைபிவி தெவதானம் வி-
ட்ட தாமர்க்கொட்டத்துத்தாமர்நாட்டுத்த[ர]மர[ர]6 நித்தவினொதநல்லூர் ஊர்க்கு
மெற்கு [||*] வடபா[ற்]கெல்லை கண[ப]தியார் கொயிலுக்கு தெக்கும்³ [||*]
⁴கிழ்பா[ற்]க்கெல்லை குமாரகொட்டத்து-
- [4.] ச்ஞழியையுற்று இத[ன்] தெற்குக்காளிகொட்டத்தையுற்று இத[ன்] தெற்குத்தாம்-
படியையுற்றும் [||*] தென்பாற்கெல்லை திருவிடையாட்டமான னும்படிச்செறு-
வுக்கு வடக்கும் [||*] மெல்பாற்கெல்லை எரி கரை மண்பாட்டுக்குக்கிழ[க்]கும்
[||*] நடுவு உட்பட்ட உள்ளூர் வீழியை-
- [5.] ரமுடைய நாயனார் தெவதானமான பு[ல]ம் ஒன்றும் [நீ]க்கி நடுஉட்பட்ட⁵ [நீ]ர்-
நி[ல]ம் முல்வெ[வி] [மு] செம்[டி]லு[ம்]⁶ வெ-
ட்டி[ப] கொள்கவெ[ன்]று திருவாய் மலர்ந்தருள குலொத்துங்கசொழவுஹாராயன்
- [6.] கல்லு வெட்டுவித்த படி [||*]

TRANSLATION.

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

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

² Read வீர.

³ Read தெற்கும்.

⁴ Read கிழ.

⁵ Read நடுவுட்பட்ட.

⁶ Before செம்பிலும், கல்லிலும் must be supplied.

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

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

⁹ *Nimandam* is another form of *nivandam*, the Sanskrit *nībandha* ; see p. 73, note 1, and p. 278, note 2.

¹⁰ See the Index to Vol. I, *s.v.*

free of taxes, as a *dēvadāna*, excluding one field (*pulam*) which is situated within (the land granted, and) which is a *dēvadāna* of the temple of Bhîmêśvara within the village,—to (the god) Mahādēva of the holy Anêkataṅgâpadam (temple), who is the lord of Kâñchipuram, a city in Eyir-kôttam, (a district) of Jayankonda-Śôra-maṇḍalam.

(The land granted) is situated to the west of the village of Tâmar, alias Nittavinôdallûr, in Tâmar-nâdu, (a subdivision) of Tâmar-kôttam. The northern boundary (is) to the south of the temple of Gaṇapati. The eastern boundary touches the *kuri*¹ (belonging) to the temple (kôttam) of Kumâra, on the south of this the temple of Kâli, and on the south of this the bottom of a sluice (*tâmb-aḍi*). The southern boundary (is) to the north of a field (*seruvu*), which is a *tiruvīḍaiyâttam*,² at the bottom of the sluice. The western boundary is to the east of the causeway (? *manpâdu*) on the bank of the tank.

The king having ordered thus, Kulôttunga-Śôra-Brahmârâyan³ caused (the above) to be engraved on stone.

No. 78. ON THE SOUTH BASE OF THE ANEKATANGAPADAM TEMPLE AT KANCHIPURAM.

Like No. 77, this inscription belongs to the time of Kulôttunga-Chôladêva I. It is dated in the 34th year of his reign, and records that the king granted 2 *vêlis* of land to the Anêkataṅgâpadam temple at Kâñchipuram. The land granted was situated in the southern portion of Kâñchipuram, to the north of the temple of Tirukkarrali-Mahādêva, i.e., of the Râjasinhavarmêśvara (now Kailâsanâtha) temple,⁴ to the east of the hamlet of Puttêri,⁵ to the west of 'the royal wall of Râjendra-Chôla,'⁶ and to the south of the hamlet of Kîr-Puttêri, i.e., 'Eastern Puttêri.'

As the land granted bordered on the Kailâsanâtha temple, it is not impossible that it formed part of those gifts of Kulôttunga-Chôladêva, which were declared to be unlawful and were restored to the Kailâsanâtha temple in the time of Kambana-Uḍaiyar.⁷

TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||*] புகழ்மாதா விளங்க ஜயமாதா விரும்ப நிலமகள் நிலவ மலர்-
மகள் புணர உரிமைபிற்சிந்த மணிமுடி சூடி மினவர்⁸ நிலை கெட வில்லவர்
குலே[த]ர எனை மன்னவர் இரிய[லு]ற்றி[ழித]ரத்திக்கனைத்துந்தந் சக்-
[2.] கரனடாத்தி விஜயகலிசெகம் பண்ணி வீரலிஹமாஸனத்துப்புவனமுழுதுமுடையா-
னொடும் வீற்றிருந்தருளிய ஸ்ரீகுலொத்துங்கசொழலெவர்க்கு யாண்டு முப்பத்து-
னூறாவது திருவாய் மெ[ர]ழிந்தருள ஜயங்கொண்டசொழமண்ட-
[3.] லத்து எயிற்கொட்டத்து நகரங்காஞ்சிபுரத்து ஆளுடையார் திருவனெகதங்காபதமு-
டைய ஹொலெவர்க்கு கித்தகிமந்தஞ்செலுத்துகெக்கு அந்தராயமுட்பட இறை-
யிலி தெ[வ]த[ர]னமிட்ட ⁹கிர்நிலம் காஞ்சிபுர[த்துத்துண்டி]லத்து¹⁰த்திருக்கற்றளி-
ஹொலெவர் கொயிலு-

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

² This term is probably synonymous with *dēvadāna*; see the Index to Vol. I, s.v. *tiruvīḍaiyâttam*, and *Ind. Ant.*, Vol. XXIV, p. 258, note 48.

³ On similar surnames or titles see p. 139, note 1.

⁴ See Vol. I, p. 118.

⁵ *Puttêri-teruvu* is still the name of the street which leads from Conjeeveram to the Kailâsanâtha temple.

⁶ It appears from this that Râjendra-Chôla had built a fortification wall round Kâñchipuram.

⁷ See Vol. I, p. 118.

⁸ Read மினவர்.

⁹ Read நீர்.

¹⁰ Read புரத்துண்ணிலத்து.

[4.] க்கு வடக்கும் புத்தெரிக்குக்கிழக்கும் ஈரஜென்கிரசொழந் திருமதுளுக்கு¹ மெற்கும்
²மெற்புத்தெரிக்குத்தெற்கும் கடுவுட்பட்ட வடதாழம்பள்ளத்துடைப்புட்ட[டத்]தெம-
 கடைய இட்ட நிலம் இருவெலியும் கல்லு வெட்டிக்கொள்கவென்று திருவாய்
 மொழிந்த-

[5.] [ரு]ளப்பல்லவதனாயர் கல் வெட்டிவித்த படி || —

TRANSLATION.

Hail ! Prosperity ! In the thirty-fourth year (*of the reign*) of Śrī-Kulōttuṅga-Śōra-dēva, who, &c.,³— the king was pleased to order that it should be engraved on stone that two *vēlis* of wet land on the southern side of the land belonging to Kāñchipuram were given,— for defraying the daily expenses, including the *antarāyam*, free of taxes, as a *dēva-dāna*, including the breach (*udaippu*) in the pit on the north where pandanus trees grow (*vada-tāram-pallam*),⁴ (and) which is situated within (*the land granted*),— to (*the god*) Mahādēva of the holy Anēkataṅgāpadam (*temple*), who is the lord of Kāñchipuram, a city in Eyir-kōttam, (*a district*) of Jayankonda-Śōra-maṇḍalam.

(*The land granted*) is situated to the north of the temple of Tirukkarraḷi-Mahādēvar, to the east (*of the hamlet*) of Puttēri, to the west of the royal wall of Rājēndra-Śōraṇ, and to the south (*of the hamlet*) of Kīr-Puttēri.

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

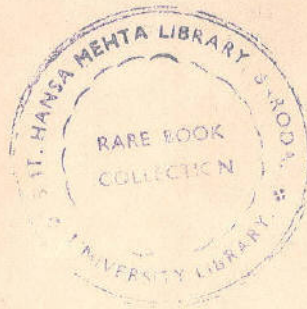
¹ Read மதிளுக்கு.

² Read கீழ்.

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

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

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