

INSCRIPTIONS
IN
THE PUDUKKÓTTAI STATE
TRANSLATED INTO ENGLISH.
PART II.

Inscription No. 151.

Place :—Kulattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvāmi temple—on the north wall of the second *prākāram*.

Dynasty and King :—Cóla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cólā Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Eighteenth year, 195th day—corresponding to 1195–96 A. D.

Language and Script :—Tamil—6 long lines in 6 sections.

Translation :—

“Hail! Prosperity! In the 18th year, on the 195th day, of Tribhuvanaccakravartigaḥ Śrī Kulóttuṅga Cólā Dévar: In order to provide for the food offerings, including cooked rice, vegetables, and other sorts of food¹, during the *tiruppalli elucci sandhi*² of the Periyānācciyār³ in the temple of the Nayanār, the Lord who abides in Tirunalakkunṇam in Kunṇusūḷ nāḍu of Iraṭṭapāḍikonḍacólavaḷanāḍu, and stipulating that this shall continue as a daily item of service⁴ for so long as the moon and sun endure, I, Kulóttuṅga Cólā Kaḍambarāyan, also called Tannan Edirilapperumāḥ the *śakara-araiyan*⁵ of Uṇṇattūr Kúṇṇam of this *nāḍu*, hereby gave, as *kuḍiniṅgádēva-dānam*⁶, the following lands which are entered in the *puravu* register of Aḷagiya-manavāḷaccaruppēdimanḡalam⁷, also called Śrī Kaitavan-Kaitavan⁸, and which lie to the north of the *tāḷippaṇṇu*⁹ lands of Nārpattēṇṇāyira Nambi also called.....ya...Śiṅgattu-raṅga.....ḷivān, native of Ādanúr, namely the Piḍākaipuduvayal lands measuring 1 *mā*, and Kúḍalúr Kīḷavayal measuring 1 *mā*, totalling in all lands measuring 2 *mās*.

Having had the *tiruccūlakkaḷ*¹⁰ planted on the boundaries of these two *mās* of land thus conveyed, and stipulating that this Nārpattēṇṇāyira Nambi himself shall pay, as long as the moon and sun endure, the *iṇai*¹¹

¹ *amudupaḍi, kaṇiyamudu* and *viṇjananḡaḷ*.

² Service in the dawn when the aubade is sung to awake the deity.

³ *Lit.* Great goddess, the consort of the Nāyanār.

⁴ *nittal nimandamāka*.

⁵ *Sār-araiyan-an araiya* Chief who is the viceroy or administrator of a *nāḍu*.

⁶ Lands conveyed as free gift to God, without evicting the original tenants.

⁷ Aḷagiya-manavāḷa-Caturvēdimanḡalam—Caturvēdimanḡalam is a brahmin village which is a *brahmadēyam* to brahmins versed in the four *vēdas*.

⁸ Sri Kaitavan Kaitavan—Kaitavan is the title of the Pāṇḍyas. This is the old name of the modern village Kadavampattī which is a corruption of Kaitavanpattī. See also inscription No. 544 in Kadavampattī village.

⁹ Double crop lands.

¹⁰ Boundary stone marked with a trident denoting lands of a Śiva temple.

¹¹ Royal tax.

*kuḍimai*¹² and taxes of every other kind fixed in accordance with the *varisai*¹³ of this village, I, Kulóttuṅga Cōla Kaḍambarāyan, gave this inscribed on stone. This is the signature of Kulóttuṅga Cōla Kaḍambarāyan; the signature of the *ólai*;¹⁴ the signature of Nambiyāṇḍān. May this be under the protection of all Mahéśvaras”.

Inscription No. 152.

Place:—Alaṅguḍi Taluk—Tirumaṇaṇjéri—Śiva temple—on the south wall of the central shrine.

Dynasty and King:—Tribhuvanaccakravartikaḥ Śri Kulóttuṅga Cōla Dévar ‘who was pleased to take Madurai, Karuvūr, Iḷam and the crowned head of the Pāṇḍya’—Parakésari Kulóttuṅga III, 1178–1223 A. D.*

Date:—Twentieth year of the King, corresponding to 1198–99 A. D.

Language and Script:—Tamil—20 lines.

Translation:—

“Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikaḥ Śri Kulóttuṅga Cōla Dévar, ‘who was pleased to take Madurai,¹ Karuvūr,² Iḷam³ and the crowned head of the Pāṇḍya’:

We the *Dánattóm*⁴ of the temple of the *Náyanár* who abides in Tirumaṇaṇjéri as the Lord of Puṇṇi kúṇṇam in Rājarāja-vaḷanāḍu, the *Śri Rudras*⁵ and *Śri Mahéśvaras*⁶ of this temple and the four castes of tenants⁷ who are the guardians⁸ of the temple of this *Náyanár*, hereby accepted 500 *Káśu*, from Tillaivanamuḍaiyāḥ Madatilli (Madavalli?), the *devarāḍiyāl*⁹ of the temple who installed and consecrated the *Kṣétrapāḍappillaiyār*¹⁰ in this temple, and gave the amount as an endowment for the provision of food-offerings to the said *Pillaiyār*, which amount we decided to utilise for the repairs to the *uttarappadai*¹¹ during the *tiruppani*.¹²

These five-hundred *káśu* were paid into the *Śri Paṇḍaram*¹³ and we the said *Dánattár*, the *Śri Rudras*, and *Śri Mahéśvaras* of this temple and the guardians of the *Náyanár* belonging to the four castes, received the amount and effected the settlement of this endowment by stipulating that the *Śri Paṇḍaram* shall issue two *nālis* of rice and maintain one lighted lamp daily without fail, for so long as the moon and sun endure.”

¹² Tenancy dues—rent payable to the land lord.

¹³ The fiscal rates prevailing in the village.

¹⁴ Secretary.

* The achievements are those of Kulóttuṅga III. Prof. Sastri also identifies the king as Kulóttuṅga III, See Cōla's II, ii, p. 695.

¹ Madura, the Pāṇḍya Capital.

² Karuvūr, the Cēra capital.

³ Ceylon.

⁴ *Dánattár*—the temple trustees.

⁵ *Śri Rudras*—the priests of the Śaivaites who conduct the services in the temple.

⁶ *Śri Mahéśvaras*—the congregation of Śaivaites who supervise the affairs of the temple.

⁷ *Nālu-Kuḍiyilómum*.

⁸ *kāppār*.

⁹ Lit. the servant of God, dancing girl.

¹⁰ Bhairava.

¹¹ The beam and parts above it.

¹² Repairs to a temple.

¹³ Temple treasury and stores.

Inscription No. 153.

Place:—Alaṅguḍi Taluk—Tiruveṭpūr (Tiruvappūr)—Śiva temple—on the west wall.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Kónérinmaikoṇḍān—Parakésari Kulóttuṅga III, 1178–1223 A. D.*

Date:—Twenty third year of the king, corresponding to 1200–1201 A. D.

Language and Script:—Tamil—5 long lines. Lines 1 and 2 are defaced.

Translation:—

“Hail! Prosperity! Royal order of Tribhuvanaccakravartikaḥ Kónérinmaikoṇḍān issued to those who hold the offices of *Dévakanmi*¹, the *Śri Rudras*², those who perform the *Śri Mahéśvarakkāṇkāni*,³ the officer who performs the *Śri Kāryam*,⁴ the *Kóyil Kaṇakkan*,⁵ and Nakkan(?).....:

Whereas Toṇḍaimān recommended to us that the cultivated lands called Kaṇṇan Nakkanvayal (?)⁶ measuring half and one-twentieth (of a *véli*?) held under the fiscal authority of the township,⁷ from the produce of which a daily allowance was made for the temple and which till now have been entered in the register as *úr-kiḷ-iraiyili*⁸, should be transferred to the ownership of this God as *dēvadāna iraiyili*⁹ inclusive of *antarāyam*¹⁰ and *pāṭṭam*.¹¹

We are hereby pleased to direct the *vākkuk-kūru-seyvār*¹² to effect this transfer and enter this accordingly in the register.¹³

Directing that these lands should, from this twenty third year (of our king), be taken into the ownership of this God as *dēvadāna iraiyili*, inclusive of *antarāyam* and *pāṭṭam*, and that the temple services should be conducted with the proceeds therefrom, I, Neṇyudaiccōla Múvendavélān¹⁴, the *tirumandira ólai*¹⁵, wrote this and set my hand hereunto. In attestation whereof this is the signature of Villavarāyan; this is the signature of Toṇḍaimān; this is the signature of Ediriliccōla Pallavataraiyan; and this is the signature of Viḷittaraiyan: dated the 48th day of the 23rd year”.

* Kónérinmaikoṇḍān—“one who attained kingship without a peer”—is the form used in royal orders. The identification of the king is made possible by Ins. No. 155 in the same temple which records the receipt of the order by the residents of the village and officers of the temple in the next year viz., the 24th year.

¹ *Dévakanmi*—Temple trustees.

² *Śri Rudras*—the body of priests who form the servants of Śiva.

³ *Śri Mahéśvarak-kaṇkāni*—the congregation of Śaiva devotees who supervise temple affairs.

⁴ *Śri Kāryañceyvān*—the manager of the temple.

⁵ *Kóyil kaṇakkan*—temple accountant.

⁶ Name of land supplied from Ins. 155.

⁷ *Úr-paḍi-vilai-nilam*.

⁸ *Úr-kiḷ-iraiyili*—exempted from taxes by the authority of the local (village) assembly. When the village assembly (*Úr* or *Sabha*) declared certain holdings tax-free, it distributed the amount so remitted among the other holdings in the village, so that the total revenue payable to the King's treasury was not diminished.

⁹ *Dēvadāna-iraiyili*—Gift of lands to God, exempt from royal tax.

¹⁰ *Antarāyam*—taxes collected by the local body.

¹¹ *Pāṭṭam*—cesses on subsidiary incomes from the land payable in cash eg. *pási* or *mín* *pāṭṭam*—‘fish rent’ or fishing cess.

¹² *Vākkuk-kūru-seyvār*—probably *vari-kūru-seyvār*—lit:—one who apportions the taxes—village officers who conduct settlements.

¹³ *Kaṇakku*.

¹⁴ Múvendavélān is the title of high officers in administrative charge. Usually they bear the name or one of the titles of the king and the appellation Múvendavélān.

¹⁵ *Tirumandira ólai*, short for *tirumandira-ólai-nāyakam*, is the royal secretary. Literally the title means, the officer of the king's house-hold who commits to writing on the *ólai* or palm leaf the oral orders of the king.

Inscription No. 154.

Place:—Kulattūr Taluk.—Nirpaḷani—Vaḷarmadiśvara temple—on the wall to the east of the main entrance.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar 'who was pleased to take Iḷam, Madurai, and the crowned head of the Pāṇḍya'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Twenty third year of the king, corresponding to 1200–01 A. D.

Language and Script:—Tamil, 6 long lines, damaged.

Translation:—

"Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar 'who was pleased to take Iḷam, Madurai and the crowned head of the Pāṇḍya':

In order to provide for the daily *nimandaṅgaḷ*¹ to the *Kṣétrapālap-piḷḷaiyār*, who was installed and consecrated by me, Maṇiyanmalai, native of Nirpaḷani, in the temple of the Lord who abides in the Vaḷarmadisvaram shrine in Nirpaḷani in the Uṇattūr Kūrṇam of Vaḍakónāḍu in Kaḍalaḍaiyādi-laṅgai koṇḍa Cōḷa-vaḷanāḍu, I, the said Maṇiyanmalaiyāḷvan, hereby gave my *tan-kaḍamai*² share in the lands called Kollanvayal, included in the *dēvadānam* lands of this Lord, as provision for the daily food-offerings to this *Piḷḷaiyār*. Stipulating that these lands shall hereafter be ploughed and cultivated by the officers of the *Paṇḍaram*³ and that this shall continue for so long as the moon and sun endure, I, Maṇiyanmalaiyāḷvan, native of Nirpaḷani gave this to the said *Kṣétrapālap-piḷḷaiyār* in the temple of the Lord of Vaḷarmadiśvaram, and inscribed this on stone....."

Inscription No. 155.*

Place:—Alaṅguḍi Taluk—Tiruveṭpūr (Tiruvappūr)—Śiva temple—on the west wall and north wall.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar 'who was pleased to take Madurai, the crowned head of the Pāṇḍya and Karuvūr'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Twenty fourth year of the king, corresponding to 1201–1202 A. D.

Language and Script:—Tamil—4 lines on the west wall and two lines on the north wall.

Translation:—

On the west wall.

"Hail! Prosperity! In the 24th year of Tirubhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar 'who was pleased to take Madurai, the crowned head of the Pāṇḍya and Karuvūr':

We, the *nāṭṭóm* constituting the *nāḍu*¹ of Tenkavirnāḍu in Jayasiṅgakula-kāla-vaḷanāḍu, having met to carry out the behests of the *tirumukam*²

¹ *Nimandam*—offerings etc. during daily service.

² *Tan-Kaḍamai*, see *tan-paḍu-kaḍamai* in Ins. 145.

³ *Paṇḍaram*—temple treasury and stores.

* The grant relates to the reception and execution by the district assembly of the royal orders recorded in Ins. 153 in the same temple dated in the 23rd year of the king. There is an interval of one year between the issue of the order and its execution.

¹ *Nāṭṭóm*—members of the district assembly; *nāḍu* the district assembly.

² *Tirumukam* or *Śrī mukam*, royal order. The order referred to here is Ins. 153.

iously issued by *Ulakuḍaiyanāyanār*³ in favour of the *Nāyanār*, the Lord who abides in Rājarāja-śvaram, whereby the *kuḍikkāḍu*⁴ called Kannan Nakkan vayal, measuring half and one twentieth (of a *vēli*?)⁵ has become *iraiyili*⁶, as a body representing the *nāḍu*, entered the said lands so,⁷ including the amount fixed as *vinīyōgam*,⁸ in the register and agreed to have this inscribed on stone in the temple of the *Nāyanār* abiding in Rājarājaśvaram. In agreement whereof we, the members constituting the *nāḍu* met here, signed as under:—The signature of Vēḷan Sundarattōḷuḍaiyān. This is the signature of Kēraḷa Porcāttan; the signature of Aḷagiya Cōḷa Mūvendavēḷan of Tenkavirnāḍu; the signature of Araiyan Kūttan; this is the signature of Sāndi Aiyyāṇu Dévan; the signature of Vēḷan Śiruccandan; this is the signature of Piccan Periyān; this is the signature of Vēḷan Araśu; this is the signature of Tennavan Pallavataraiyan-(*pōnādu*).⁹

On the north wall.

This is the signature of Gaṅgaikoṇḍa Cōḷa Kāḍavataraiyan; this is the signature of Sembiyan Pallavataraiyan; the signature of Vēḷan Pakkan; the signature of I.....ḍukkón".

Inscription No. 156.

Place:—Kulattūr Taluk—Kiranūr—Uttamanāthasvāmi temple—on the west wall of the *kolu-maṇḍapam*.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar 'who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Twenty-fourth year of the king, corresponding to 1201–02 A. D.

Language and Script:—Tamil—defaced in part—10 lines.

Translation:—

"Hail! Prosperity! In the 24th year of Tribhuvanaccakravartikaḷ, Śrī Kulóttuṅga Cōḷa Dévar 'who was pleased to take Madurai, Iḷam¹ and the crowned head of the Pāṇḍiyan': The solemn covenant that we, the

¹ *Ulakuḍaiya-nāyanār*—'the lord of the earth,' i. e., the king.

² *Kuḍikkāḍu*—hamlet with cultivating tenants.

³ *Araiye orumā*.

⁴ Exempt from royal tax.

⁵ *nāḍu-nāṭṭu*.

⁶ *Vinīyōgam*, the distribution of tax due from a land declared *iraiyili* or tax-exempt among the other holdings in the village. This procedure adopted by the local assembly (*nāḍu*, *ūr*, or *sabha*) by which some lands were made tax-free and the taxes due on them distributed pro-rata over the other holdings in the village, so as to avoid diminution of the total revenue payable by the assembly to the Government on the village, gave rise to a class of land with the special name *ūr-kiḷ-iraiyili* meaning 'tax free under the town-ship'. See Prof. Nilakantha Sastri's article '*Irai*, *Iraikāval* & *Iraiṅkaval*'—Dr. Krishnaswami Aiyangar Commemoration Vol. 1936, p. 193.

The lands referred to in this record are stated to have been *ūr-kiḷ-iraiyili* before they were declared *iraiyili* by the royal order in Ins. 153.

⁷ The word '*pōnādu*' inscribed here may indicate that the inscription is continued elsewhere or that the inscription is incomplete at this point.

⁸ Iḷam = Ceylon.

*úróm*² of Kíranúr, in Vaḍaśiruvāyil nāḍu of Jayaśingakulakāḷavaḷai made by common consent among ourselves, and inscribed on stone:—

In case of enmity and strife amongst us, even at the risk of ridicule or complete ruin, we are not to cause any damage to the tanks, the trees on their bunds, wells in the fields, wells on the hills, and trees thereon, in the holdings that we, the residents of Kíranúr hold as a community. If there are any who cause damage to a well with intent to ruin any of us during a feud, they are liable to surrender half a *má* of wet-land from among their lands under crop³ as a fine to the Lord who abides in Uttamaḍaṇiśvaram and plant the trident-stones⁴ on its boundaries. If there be any who had cut down trees, he shall surrender half a *kāni*⁵ of wet land from his lands in crop. If there be any who caused damage to the water lifts⁶ he shall surrender one *kāni* of wet-land from his lands in crop. We are not to harm any of the irrigation channels,⁷ wells, cattle, mango trees and tanks in all the places that we have tenanted. If there be any who has caused damage, the perpetrator of the crime shall pay the penalty of surrendering his lands in accordance with this inscription on stone. The araiyars⁸ whom we help with a share of our produce, shall..... the person amongst us who causes any damage, with the intention of ruining any of us, to the tanks and wells in our holdings,.....in accordance with the inscription on stone (?).....”

Inscription No. 157.

Place:—Tirumayam Taluk—Kāraiyr—Tirumaṅgaṇiśvara temple—on the wall to the east of the southern entrance to the shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōla Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Twenty-fifth year of the king, corresponding to 1202–03 A. D.

Language and Script:—Tamil—defaced in part—14 lines.

Translation:—

“Hail! Prosperity! In the 25th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōla Dévar: The endowment to the *Nāyanār*¹ who abides in Tirumaṅgaṇiśvaram as the Lord² of Kāraiyr in the Ollaiyūr Kúṟram of Iraṭṭapāḍikōṇḍacōḷavaḷaṇaḍu, that I Kulóttuṅga Cōla Kaḍambarājan, also called Tannan Teṅgan, native and *sāraraian*³ of this *nāḍu*, made is as follows:—

After applying to the *úrār*⁴ of Kāraiyr and having had conveyed to me, one *vēli* of the *puravu*⁵ lands called *Iluppaivayal* included in the fourteen

² Members of the village assembly—the *úr*.

³ *Uṇṇilam*.

⁴ *Tiruccūlakkal*.

⁵ *Kāni* = $\frac{1}{2}$ of a *vēli*.

⁶ *Éttu-maram*—picotah beam.

⁷ *Puravāri*.

⁸ The araiyars were probably the local chieftains who were given *pāḍi kával* contribution for the watch and ward of the villages.

¹ *Nāyanār*—God Śiva.

² *Uḍaiyār*.

³ The Araiya chief administering the *Nāḍu*.

⁴ The village assembly.

⁵ Lands entered in the tax-register (*puravu*).

vēlis of *puravu* lands in the Kāraiyr village, and after having got a remission of the *iyai*⁶ and a deduction from the *puravu*, I, Kulóttuṅga Cōla Kaḍambarājan gave this one *vēli* of land as a gift⁷ to this *Nāyanar* so that it may form the endowment for the provision of the daily service and offerings,⁸ for so long as the moon and sun endure, and had this inscribed on stone. I, Kulóttuṅga Cōla Kaḍambarājan set my hand hereunto. May this be under the protection of all Māhészvaras.”

Inscription No. 158.*

Place:—Kulattūr Taluk—Nārttāmalai—Kaḍambar kōvil—on the rock to the north of the temple.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōla Dévar “who was pleased to take Madurai, the crowned head of the Pāṇḍiyan and Kāñci”, also called Kó-Parakésarivarman—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Twenty-seventh year of the king, corresponding to 1204–05 A. D.

Language and Script:—Tamil—defaced in part—32 lines.

Translation:—

“Hail! Prosperity! In the 27th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōla Dévar ‘who was pleased to take Madurai, the crowned head of the Pāṇḍiyan and Kāñci’¹, also called Gó²-Parakésarivarman:

We, the *nagaratóm*³ of Teluṅgakulakālapuram⁴ in Iraṭṭapāḍikōṇḍacōḷavaḷaṇaḍu, sold to Kaḍamban Sénguḍiyān Gaṅgadharar, native of Parambaiyūr and a merchant in this city, lands for endowment as gift⁵ to the *Nāyanār* who abides in Śrī Kailāsam temple, comprising whatever remains in Paḷlivayal hamlet and the tank in the Kaḍaik—ru(?) of this city, within its four boundaries—wet lands, tanks and ponds, dry-lands, house sites, and lands of other description⁶—excluding two *más* of land on the farther side of the tank⁷ for the Aruhar Dévar⁸ of Tirumānaimalai,⁹ for which sale the amount that we received is 130½ *pañca śalākai accu*.¹⁰

Having received these hundred and thirty and a half *accu*¹¹ and ourselves agreeing to pay the *iyai*¹², *kudimai*¹³ and other taxes of every kind, that are

⁶ *Iyai*—government taxes.

⁷ *Dēvadānam*.

⁸ *Tiruppaḍimarru*.

⁹ Madras Epigraphical collections No. 360 of 1904.

¹⁰ Kāñci-puram.

¹¹ Gó—is a mistake for Kó.

¹² *Nagaratóm*—members of the *nagaram* or city assembly.

¹³ Teluṅgakulakālapuram—the old name of Nārttāmalai. It means the city named after Teluṅga-kula-kāla—the destroyer of the line of Telugu kings, the title of Rājarāja I.

¹⁴ *Dēvadānam*.

¹⁵ *Pern-nāṅg-kellai-kul-paṭṭa*—nilaṅgaḷum-nirnilai-kulikaḷum—puncy-iruttam-marrum-cppér-paṭṭa nilaṅgaḷil.

¹⁶ *Puṇakurai*.

¹⁷ *Aruhar-dévar*—The Jain Arhat or Tirthāṅkara.

¹⁸ Tirumānaimalai—probably Tiru-mānamalai—the hill on which the Jain *mānuṣṭamba* was planted. This perhaps refers to the hill to the north-east of Kaḍambarmalai, now called Bommimalai.

¹⁹ *Pañca-Śalākai-accu*—a coin. See Travancore Archaeological Series iii, 217. Probably coin equal to 5 *śalākai*.

²⁰ *Accu*—coin, probably because it was cast in a mould.

²¹ *Iyai*—royal taxes.

²² *Kudimai*—tenancy dues.

crowned head of the Pāṇḍiyan: I, Pullāli Viraiyādi Alavandān, the *Śiva-brāhmaṇan*³ in the temple of the *Nāyanār* of Vaḷarmadīśvaram in Nīrpaḷani in the Uṟattūr Kúṟṟam of Kaḍalaḍaiyādilaṅgaikoṇḍa-Cōḷavalanāḍu⁴, received.....(*kāśu*) from Kunṟan Adikaḷ, a *vēllālan*⁵ of this village. Having received (this money) I, the said Varaiyāda Alavandān, shall keep a lamp alight, for so long as the moon and sun endure, in the shrine of this *Nāyanār* of Vaḷarmadīśvaram on behalf of this Kunṟan Adikaḷ. This is my signature."

Inscription No. 161.

Place:—Tirumayam Taluk—Idaiyāttūr—Svayamprakāśamūrti temple—On the south wall of the shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōḷa Dévar, also called Kō-Parakésaripānmar—Parakésari Kulōttuṅga III,* 1178—1223 A. D.

Date:—Twenty-ninth year of the king, corresponding to 1206–07 A. D.

Language and Script:—Tamil—4 lines.

Translation:—

"Hail! Prosperity! In the 29th year of Tribhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōḷa Dévar, also called King Parakésarivarman: I, Niṣadharājan, also called Tirukkoḍuṅkunṟamuḍaiyān¹ Kēraḷan, of Ponnamarāpati in Puṟamalai nāḍu, made the following gift of lands to the *Nāyanār* abiding in Tiruttāntōṇṟīśvaram² temple as the Lord of Idaiyāṟṟūr in Ollaiyūr Kúṟṟam of Kaḍalaḍaiyādilaṅgaikoṇḍa-cōḷa-valanāḍu, also called Kōnāḍu, in order to provide for the requirements of the daily service³ including offerings of cooked rice and vegetables⁴:—

After getting the lands within the four boundaries of Muḷlivayal, a *Kuḍikkāḍu*⁵ included in Akavayal lands⁶ of Idaiyāṟṟūr, conveyed to me, with due oblations of water, from the *ūrār*⁷ of Idaiyāṟṟūr, I in my turn gave these Muḷlivayal lands, with due oblations of water, and fixed the boundaries thereof:—Eastern boundary to the west of the channel which runs north from the Śīṟukumiḷi⁸ and the western bamboo plantation⁹; southern boundary to the north of the tank bund; western boundary to the

* *Śiva-brāhmaṇa*—Brahmin who belongs to the class of Śaivite priests.

⁴ Kaḍalaḍaiyāḍu-Ilaṅgai-Koṇḍa-Cōḷavalanāḍu is the later name of Kōnāḍu (found in earlier inscriptions), a territorial division included in the modern Pudukkottai territory. Kaḍalaḍaiyāḍu-Ilaṅgai-Koṇḍa-Cōḷan was the title of Vira Rājendra I, and means 'the Cōḷa King who conquered Ceylon with an army that crossed the sea in ships without erecting a causeway'—K. A. N. Sastry—Cōḷas, p. 332; A. R. E. 185 of 1915.

⁵ *Vēllālar*—Cultivating class.

⁶ See K. A. N. Sastry—Cōḷas, II, ii, 704.

⁷ Lord of Tirukkoḍuṅkunṟam or Pirānmalai.

⁸ The Tamil synonym of Svayamprakāśamūrti.

⁹ *Nimandaṅgaḷ*—allotments for the various items of temple service.

⁴ *Tiruvamudu* and *viñcanāṅgaḷ*.

⁵ Tenancy village.

⁶ Lands in the ownership of the village assembly.

⁷ *Ūrār*—the assembly of the village.

⁸ *Śīṟu-kumiḷi*—*Kumiḷi*—sluice.

⁹ *Mēlai-mūṅgir-tuḍaval*.

east of the waterspread¹⁰ across which runs the high road to Nāḷakuḍi; northern boundary to the south of the trident-stone¹¹ planted in the *nattam*.¹²

I, Niṣadharājan, gave these lands lying within the four boundaries thus fixed, with due oblations of water, not excluding the *uṇṇilam*¹³ and also exempting therefrom *īrai*¹⁴ *kuḍimai*¹⁵ *antarāyam*¹⁶ and other taxes what-so-ever and stipulating that the services¹⁷ should be continued for so long as the moon and sun endure. May this be under the protection of Māhēśvaras."

Inscription No. 162.

Place:—Kulattūr Taluk—Kulattūr—Ruined Śiva temple—On the south *prākāram* wall.

Dynasty and King:—Tribhuvanaccakravartikaḷ Tribhuvanavīra Dévar¹ "who having taken Madurai, Iḷam, Karuvūr and the crowned head of the Pāṇḍiyan, was pleased to celebrate the *viṣayābhiṣēkham*² and *virābhiṣēkham*³" —Parakésari Kulōttuṅga III, 1178–1223 A. D.

Date:—Thirtieth year, hundred and sixteenth day, corresponding to 1207–08 A. D.

Language and Script:—Tamil—Incomplete and damaged, 16 lines extant.

Translation:—

"Hail! Prosperity! 116th day of the 30th year of Tribhuvanaccakravartikaḷ Tribhuvanavīra Dévar who, having taken Madurai, Iḷam, Karuvūr and the crowned head of the Pāṇḍiyan was pleased to celebrate the *viṣayābhiṣēkham* and *virābhiṣēkham*:

The following is the allotment of turns for *tiruppāṭṭaḍaivu*,⁴ waving of *tiruvālatti*,⁵ *meṅkātṭaḍaivu*⁶ and *tiruccūlam*⁷ for the *dēvaraḍiyār*⁸ in the temple of the Lord abiding in Sundara-cōḷīśvaram, the Lord of Kūḷai Kulattūr, as agreed upon between Villavatāy and the trustees of the temple⁹ and members of the village assembly¹⁰ met for the purpose:—

For the first *kuḍi*(?)..... first turn Māṇikkam and Śatturukāla Māṇikkam, also called Tiruvambalam

¹⁰ *Nīrkōvai*.

¹¹ *Tiruccūlakkaḷ*—boundary stone with trident mark.

¹² Residential part of a village.

¹³ *Uṇṇilam*—land in full crop.

¹⁴ *īrai*—taxes levied by the government.

¹⁵ *Kuḍimai*—tenancy dues.

¹⁶ *Antarāyam*—taxes payable to the local body.

¹⁷ *Nimandaṅgaḷ*—items of temple service.

¹ Tribhuvana vīra Déva is the name assumed by Kulōttuṅga III, in his inscriptions from the 30th year onwards.

² *Viṣayābhiṣēkham*—anointment as victor.

³ *Virābhiṣēkham*—anointment as hero.

⁴ *Tiruppāṭṭaḍaivu*—singing before the idol.

⁵ *Tiruvālatti*—lights and coloured water waved in front of the idol.

⁶ *Meṅkātṭaḍaivu*—personal attendance on the idol, such as waving fans, fly whisks etc?

⁷ *Tiruccūlam*—the *śulanaṭṭam* dance before the idol.

⁸ *Dēvaraḍiyār*—lit. servants of the God, the dancing girls attached to a temple.

⁹ *Dānattār*.

¹⁰ *Ūrār*.

Piriyādi; second turn Arpudakúttā Māṇikkam, also called Ammaiyaḷvi, and Villavatāy Māṇikkam also called Nācciyāḷvi; third turn Sundara..... nuktavaḷadé(va) Māṇikkam, her daughter Kulóttuṅga Cōḷa Māṇikkam, also called Kaṇavati, Tiruñānasambanda Māṇikkam, also called Pollādapillai, and Śiruvāḷ.....yār Kōyil Māṇikkam; fourth turn Rājagambīra Māṇikkam, also called Valli, and Cōḷakōṇ Māṇikkam, also called Pollādapillai; fifth turn Aṭko(ṇḍuḍaiyāḷ), also called.....yāṭa.....ra Māṇikkam, and Tirucciṇṇambala Māṇikkam, also called Śiru-pa-na-a-ai-tarāśa; sixth turn Tiruveṇṇāval Māṇikkam, also called Ammaiyaḷvi, and Tirukaḷiṇṇupaḍi Māṇikkam, also called To.....; seventh turn Peṇṇa..... liviṭṭa.....ṇṇu Cōḷa Māṇikkam and Śirunaḍampurinda Māṇikkam, also called Kúttāḍunācci; for waving the *tiruvāḷatti* during the festivals..... of the *maḍam*.....second day of the festival..... *meykāṭṭaḍaivu* (?).....On these days.....”

Inscription No. 163.

Place:—Tirumayam Taluk—Śéranūr—Vamsódhāarakar temple—on the south wall.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Tribhuvanavīra Dévar also called Kō-Parakésarippanmar ‘who after taking Madurai, Iḷam, Karuvūr and the crowned head of the Pāṇḍiyan was pleased to celebrate the *viḷayābhiṣekam* and *virābhiṣekam*’—Parakésari Kulóttuṅga III—1178–1223 A. D.

Begins with the *praśasti** of the king commencing with the words *puyalvāyṭtu*, etc.

Date:—Thirty-first year of the king, corresponding to 1209–10 A. D.

Language and Script:—Tamil, 25 sections of long lines.

Translation:—

“Hail! Prosperity! Thirty-first(?) year of Tribhuvanaccakravartikaḷ Tribhuvanavīra Dévar¹, also called Kō-Parakésarivarman, who after taking the prosperous city of Madurai², Iḷam³, Karuvūr⁴ and the crowned head of the Pāṇḍiyan⁵, was pleased to celebrate the *viḷayābhiṣekam*⁶ and *virābhiṣekam*⁷:

Who, put on the crown of the line of the sun⁸ while the rains were abundant⁹ and the land was increasing in fertility, while the authority of the tiger¹⁰,

* This *praśasti*, which is similar to the one in P. S. I. 166 below, except for slight variations, is a unique form not equalled in length or detail by any of the other *praśastis* of Kulóttuṅga III known to epigraphy. Though both the *praśastis* are damaged, a fairly good reconstruction has been possible when both of them are read together.

¹ This title of Kulóttuṅga III, is used in inscriptions dating from his 30th year onwards.

² Madura—the Pāṇḍiyan capital.

³ Ceylon.

⁴ Karuvūr—the Cēra capital.

⁵ Perhaps this means that he captured the Pāṇḍiyan crown.

⁶ Anointment as victor.

⁷ Anointment as hero.

⁸ The solar race to which the Cōḷas belong.

⁹ *Puyal-vāyṭtu-man-vaḷara* etc., *Puyal*=cloud, rain, Śukra or the planet Venus, the bestower of all prosperity.

¹⁰ *Puli*—the tiger ensign of the Cōḷas. The actual reading is “*maṇavāḷar-puli-yānaiyam-cakaram-śeyalanaitta manu-nūlam-śengolum-tiśai-naḍappa*.” *Yānai* is taken to be a mislection for *ānai*—authority. But without the correction *yānai* means the ‘fig tree’ which was the totem tree of the Cōḷas; ‘*maṇavāḷar*’=‘Lord of prosperity’, may refer to the king.

the discus¹¹ and the code of Manu¹² which enjoined righteous conduct, and of the sceptre¹³ prevailed in all the directions; in order that *Korṇavai*¹⁴ and *Tiru*¹⁵ might abide in all glory, and the dark *kali*¹⁶ age perish and his benign white parasol canopy the earth over a long period of prosperity:¹⁷

Who burnished with pure gold the great dance hall in front of the *Iraivar* who was worshipped by all the worlds,¹⁸ instituted the *Cittirai* festival¹⁹ and covered with bright gold the *tirugōpuram*²⁰ of the *Iraivi*²¹, built the Tribhuvanavīraiśvaram²² for the *Iraivar*, who was adored by *Ari*²³ and *Piramar*²⁴, so that the whole world may worship and praise Him, instituted the holy *Vaikāśi* and *Āvaṇi*²⁵ festivals of enduring greatness with all the abundant wealth that filled.....yūr; created a beautiful temple which was as if it were the *tirumalai*²⁶, the very abode wherein the Lord of the celestials²⁷, who blessed all humanity, was pleased to reside; was pleased to cover with gold, with ornamental decorations the Rājārāja-Īśvaram²⁸ to the glory of its creator, his great ancestor who was snatched away by death,²⁹ and the god who abides therein;³⁰

Who, leading matchless elephants and performing wonderful deeds of valour, laid low on the earth the kings of the north; and when his anger abated, entered Kacci³¹ and laid the whole kingdom under contribution;

¹¹ *Cakaram*—the wheel of law, the symbol of authority.

¹² Manu—the law giver.

¹³ *Śengōl*—the sceptre of righteousness as opposed to *Koḍuṅgōl* or tyranny.

¹⁴ Durga—goddess of war.

¹⁵ Lakṣmi—goddess of prosperity.

¹⁶ *Kali*—the age of misery, strife and famine; dark age.

¹⁷ *Kuḷir-veṇ-kuḍai-kaṇpa-kālam-paḍi-kavippa*. In figurative language the emperor’s umbrella is supposed to protect the whole empire.

¹⁸ “*Ellaraiyurum-toḷum-iraivarṅku - edir - ambalam - sempon - meruda*”. *Iraivar*=Śiva as the supreme Lord; *ambalam*—the dance hall at Chidambaram.

¹⁹ Festival in the month of *Cittirai*, *Cittirai viḷḍ*. The text here is different from that in inscription 166; “*iraivarṅkēdir-ambalam-sempon-virasiṅgātānatti(?) - Cittirai viḷa....*”

²⁰ Cupola over the central shrine(?) or the *gōpuram* of the temple.

²¹ The goddess, consort of Śiva, *Iraivi*—the supreme goddess.

²² The temple at Tribhuvanāṁ was built by Tirubhuvanavīra Kulóttuṅga III.

²³ *Āri*—Tamil for *Harī*-Viṣṇu.

²⁴ *Piramar*—Tamil for *Brahma*. This portion is supplied from 166, where the reading “*ari piramar-toḷari-yarkku-akilamelām-toḷuḍu-pōṇṇa-tribhuvanaviravarān-śeydu*,” is corrected as “*ari piramar toḷum-iraivarṅku.....tribhuvanavīraiśvaram-śeydu*”

²⁵ Festivals in *Vaikāśi* and *Āvaṇi* the second and fifth months of the Tamil calendar.

²⁶ *Tirumalai*—the Kailasa peak, Himalayas, the abode of Śiva. Many Śiva temples are euphemistically called *Tiru-malai* on that account.

²⁷ Śiva—“*Vānavar-nāyakar*”.

²⁸ The great temple of Tanjore, Rājārājēśvaram, built by Rājārāja I or the one at Dārāśuram (Rājārājēśvaram) named after Rājārāja II. See K. A. N. Sastri, Cōḷas II, 1 p. 152.

²⁹ “*Dāraṇikol-tiruttāḍai*”.

³⁰ *Rājārāja-Īśvarattār* may be either Bṛhadiśvara in Tanjore, or Airāvateśvara in Dārāśuram. The latter seems more probable.

³¹ Kacci=Kāñci—Kāñciṇṇuram, the capital of Tondaimaṇḍalam. The conquest or re-taking of Kāñci is first described in an inscription of the 19th year—A. R. E., 66 of 1892. Kāñci was then perhaps under the rule of the Nūḷamba-Virarājendra Duraiyarāśan. See No. 632 of 1904, dated in the 15th year of this king, from Rāmgiri.

Who, in a battle, the ferocity of which was beyond endurance³², conquered Vaḍukai³³ and made the Véngimaṇḍalam his own, and entered the golden city of Uṇṅai (?) 'which had a shower of gold'³⁴.

Who, sent an army, and cut off the nose of the son of Valudi,³⁵ took the Tamil-famed Madurai and bestowed it on Vikkirma Pāṇḍiyan; and when Vira Pāṇḍiyan unable to suffer the disgrace and out of shame raised an army again and marched and opposed him at Neṭṭūr, took his crown³⁶ and after the battle, caused his (Pāṇḍyās) young and beautiful queen to enter his *vēlam*;³⁷

³² The text has "tāṅgaḷum-pór"—corrected as "tāṅgarum-pór".

³³ The Telugu country of which Véngi formed a part.

³⁴ The text which is missing here as supplied from P. S. I. 166, reads "ponmaḷai-*pey-turaṅgai-ennum-ponnagar-pukku*". If it is *pon-maḷai-peyta-Uṇṅai*, Prof. Sastri says that "the most natural way of interpreting Kulóttuṅga's claim seems to suppose that he warred with the Kákatiya ruler (Gaṇapati) and entered Warangal, his capital, sometimes called Oraṅgallu (as in Nos. 163, 169 etc., of A. R. E. 1913), a name which is easily Tamilised into Uṇṅai. But of such a war ending so favourably for the Cōla monarch, we have no indications except the vague statements of the two Pudukkottai records (P. S. I. 163 and 166). No details of this campaign are forthcoming, and the Cōla entry into Warangal, if that is the real meaning of these inscriptions, must be held to be a case of fabrication. In the present state of the evidence, we could not even say if there was any basis, in fact, for the tall claims set up on behalf of the Cōla monarch in the records of his reign"—Cōlas II, 1, pp. 141-142. The only justification for this surmise is that this comes close to the mention of the northern campaign.

It may be interpreted as "*pon-maḷai-pey-Turaṅgai*," also. This capture of Turaṅgai (or Uṇṅai ?) may have been an incident of the Pāṇḍiyan campaign too. If so the place has to be located in the Pāṇḍiya country. Possibly it was Śemponmāri in the Ramnad district, or the provincial capital of the Pāṇḍiya's-Ponnamarāvati in Pudukkottai State near it. 'Pon mārī' is the synonym of *Pon-maḷai*. The adjunct 'Pon-nakar' is a synonym of Amarāvati or Amararpati, the celestial golden city and 'Turaṅgai', probably means 'Turakkam' or heaven. This interpretation will lead us to identify the city as Ponnamarāvati, which was a big city from about the time of the 8th century A. D. (See Sendalai Ins. E. I., XIII, p. 137) and is mentioned in the *Mahāvamsa*, the Sinhalese Chronicle, as taken by Laṅkāpura Daṇḍanāyaka, the Ceylonese general, in the war of the Pāṇḍiyan succession of this period where also according to the *Kulóttuṅga Cōlan Piḷḷaittamīl* a battle was fought between Kulóttuṅga and the Pāṇḍiya king. A third interpretation would be to take Uṇṅai as a mislection for 'Uṇḍai' which is Uṇaiyūr. This would then refer to the return of the king to the old Cōla capital after his northern campaign, before he set out on his southern campaign.

³⁵ Valudi is the title of the Pāṇḍiyas. Here it refers to Vira Pāṇḍiya. In the 12th century there was a succession dispute between two rival claimants to the Pāṇḍiya throne. Kulaśekhara put to death his rival Parākrama and got the throne. Vira Pāṇḍiya, the son of Parākrama, with the help of the king of Ceylon defeated Kulaśekhara and retrieved the throne. Kulaśekhara got the support of the Cōlas, and hence their interference in the Pāṇḍiyan affairs. Kulóttuṅga III, supported Vikrama the son of Kulaśekhara. The details of the Pāṇḍiyan campaigns which follow refer to the events of the continued civil war between the rivals Vira and Vikrama and their supporters the Sinhalese and the Cōlas.

³⁶ The text has '*muḍittalai koṇḍu*' which is generally translated "took his crowned head". This cannot mean that Kulóttuṅga decapitated Vira Pāṇḍiya, for he lived after this battle of Neṭṭūr to renew his fight and finally submit to Kulóttuṅga. It can only mean "took away the crown from his head".

³⁷ The text has been corrected and completed by comparison with P. S. I. 166 and S. I. I. III, ii, p. 217. *Vēlam* is the captive camp in the palace for women of high rank. They formed part of the superior servants of the palace establishment.

When the Tennavan³⁸ who had lost his crown, greatness and fortune, and the Céralan³⁹ came again and made obeisance and sat down at the foot of his throne; placing his feet on their heads, he granted to them *paḍi* and *muḍi*⁴⁰, permitted the Pāṇḍiyar to go, and to the Villavar, whose banner was flying⁴¹, granted a fortune the like of which no other king could possess.⁴²

Who, cut off the thumb of Vira Kéralan⁴³ in battle, and, on his making obeisance when brought captive, was pleased to proclaim to all the world that he was by royal pleasure permitted to live in happiness as a free-man and gave him presents and a royal feast; and to the Pāṇḍiyar who bore the glorious name of Pati-kula-pati(?)⁴⁴ gave enormous wealth, royal robes and ornaments set with jewels;⁴⁵

³⁸ Tennavan is a title of the Pāṇḍiya, here Vira Pāṇḍiya.

³⁹ Céralan—perhaps the Céra king of Vénāḍu. According to Prof. K. A. N. Sastri (Cōlas II—I, p. 129) "After the defeat at Neṭṭūr, Vira Pāṇḍiya apparently sought refuge at Quilon (Kollam) with the Kérala ruler of Vénāḍ; but the latter had no desire to harbour his dangerous guest for long and they both made up their minds to surrender themselves to Kulóttuṅga and put a stop to further fighting". Kulóttuṅga, as a diplomat, seems to have treated them well, himself anxious to avoid further war.

⁴⁰ *paḍivaḷaṅgi*, *muḍivaḷaṅgi*,—*Paḍi* and *Muḍi* may mean 'territory and crown', or as is more possible in this context, 'rank and wealth'.

⁴¹ The text reads '*Koḍi-vaḷaṅgu-villavarkku*'. The translation 'whose banner was flying' is adopted, since it denotes that the Céra king was still ruling, either as a Cōla subordinate, or independently. This term is used probably to contrast his position with that of his companion who is described as "*tiru-viḷanda*"—one who had lost his greatness, rank and title. '*Koḍivaḷaṅgu*' may also mean, one who can marshal (*vaḷaṅgu*-despatch, distribute) a large army called *Koḍi*. *Koḍi* is a unit consisting of 64 *akkurōni*, where each *akkurōni* includes corps of the four divisions, viz. chariot, elephant, horse and foot. Prof. Sastri (Cōlas II, 1, p. 124 and note 76) translates this as "on whose flag was seen the bow", and says that *vaḷaṅgudal* according to the *Tamiḷccol-akarāḍi* means *ulāvudal*. Hultzsch translates this as "the Villavan who (formerly) distributed crores", taking *koḍi* to be *kōḍi* (S. I. I. III, ii, referred to above).

⁴² *korraṇavar-pérāt* (or *pérāda-tiruvaḷaṅgi*; the same reading as in S. I. I. III, ii, p. 217. But 166 has "*korraṇavar-vérākat-tiruvaḷaṅgi*" which is evidently a mistake.

⁴³ Probably the contemporary Céra of the Koṅgu country, who perhaps espoused the cause of Vira Pāṇḍiya. Such names are found commonly in the inscriptions of the Koṅgu country, for instance those from Palni. Two records from Tirukkaḍaiyūr (254 of 1925 and 42 of 1906) seem to suggest some connection with the Pāṇḍiyas. The corresponding portion has "*Mīnavanām-Vīrakéralan: ve(nai) koṇḍu-viral-tarittu-tan-aḍimai-pukudalāl-parikala-pariccinna-naḷgi*" whereas S. I. I. III, No. 88, l. 6, has:—"parikalattil-amudalittu". The passage may be translated as—"to the Mīnavan (Pāṇḍiya) Vira Kérala, whom he had put to flight in battle, whose finger he had cut off, and who afterwards surrendered, (the Cōla king) gave a share from the royal plate by his side, and royal honours". P. S. I. 163, had probably "*vinai-koṇḍu*" which is "corrected as "*ivanaikkōṇḍu*, etc." in the foot-note, and P. S. I. 166 reads "*ivanai-koṇḍu*", whereas S. I. I. III, ii, 88, (66 of 1892) has "*venai-koṇḍu*" corrected by Hultzsch as "*venai-kaṇḍu*" (meaning 'saw him turn back'). In these three inscriptions these words come after "*viral tarittu*" (cut off the thumb) while in the Tirukkaḍaiyūr inscriptions they come before "*viral tarittu*." The words "*tan-aḍimai-pukudalāl*" (meaning on his surrendering himself as a slave) are omitted in the Srirangam (S. I. I. III, ii, 88-66 of 1892) and the Pudukkottai records (P. S. I. 163 and 166.) See also Prof. Sastri, Cōlas II, ii, pp. 122-24, ff. 73 and 74.

⁴⁴ Supplied from P. S. I. 166. A. R. E. 66 of 1892 (S. I. I. III, ii, No. 88, p. 217) has '*paruti-kula-pati*' meaning the lord of the Solar race. This curious title borne by the Pāṇḍiya who traditionally claim to belong to the Lunar race, was perhaps borne by this Pāṇḍiya, in honour of his Cōla overlord. Or it is a mistake for *matī-kula-pati* the lord of the lunar race. It is not clear who this Pāṇḍiya was.

⁴⁵ "*iru-nidiyum-pariccattamum-ilāṅgu-maṇikkalanu-nalki*" as corrected and completed from P. S. I. 166. *Irunidi* means both kinds of riches—*saṅganidi* and *paḷumanidi* traditionally mentioned as the possession of Kubéra, the God of wealth. *Pariccattam* (modern-*parivaḷṭam*) here means 'regal robes'. *Ilāṅgu-maṇik-kalan* means 'ornaments with precious stones'.

Who was pleased to destroy Īlamanḍalam,⁴⁶ and to whom the king of Ālīmaṇḍalam⁴⁷ paid obeisance.

Who, fought and destroyed the Pūliyar,⁴⁸ ruined Koṅgu⁴⁹ and entered the capital, where the kings paid obeisance to him and hailed him as Cōla-Kéṛalan, the Lord of Karuvūr⁵⁰, and put on the *visaiyamāmuḍi*.⁵¹

Who, in order to crown himself with the *viramuḍi*⁵² also, started forthwith on a campaign and fought against all the forces of the Pérāmalaiyappaḍai⁵³ till they were completely annihilated, approached and destroyed the forest-defences⁵⁴, battered down the line of hill fortifications⁵⁵, besieged and overpowered Maṭṭiyūr and Kaḷikkóṭṭai and pillaged them in the course of the battle⁵⁶ and to the joy of hordes of blood-thirsty demons annihilated

⁴⁶ Īlamanḍalam—Ceylon. The claim that Kulóttuṅga III conquered Ceylon, and placed his foot on the head of the Sinhalese king, made in many of his records, seems to be a figurative way of saying that he routed the Ceylonese forces sent by their king to help Vīra Pāṇḍiya on the mainland. See Prof. Sastri Cōlas II, i, p. 130.

⁴⁷ Ālīmaṇḍalam—lit. the country in the seas. This is perhaps a variation of Īlamanḍalam and is used to avoid repetition. Can it refer to Rámésvaram, which seems to have then been in the possession of the Ceylonese King Nissāṅka Malla, who in his numerous inscriptions, claims to have led three expeditions into the Pāṇḍiya country, renovated the temple at Rámésvaram which he named Nissāṅkamallésvaram and where he had a seat from which he witnessed theatrical performances?

⁴⁸ Probably Pūliyar is correct as Mr. S. R. Balasubrahmanyam suggests (J. O. B. XIII, pp. 1, 42). This will mean the Lord of Pūlināḍu, one of the twelve regions of the Tamil country where a vulgar Tamil dialect was spoken (Koṇṭantamil). Pūliyan is given as a title to the Cēra in the work *Divākaram*; while Śekkīlār in his *Purāṇam* (pāyiram 6) seems to denote a Pāṇḍiya by that name. Pūli seems to be also the Tamil synonym of Pūdi or Bhuti, the title of the Irukkuvēls. The text here has "Pūliyūr" which may be modern Pugalur near Karur, whereas P. S. I. 166 has "Pūliyar".

⁴⁹ Koṅgu—the country of the Koṅgu Cēras.

⁵⁰ Cōla Kéṛalan,—“the Cōla Lord of the Kéṛala country” was the title assumed after the conquest. Karuvūr, the modern Karūr in Trichinopoly district was its capital. The text here has “Karuvūrār—Cōlakéṛalan enru” etc., while P. S. I. 166 has “uḷḷil—Cōlakéṛalan enru.” Apparently Karuvūr and Uḷḷil are synonyms. A famous festival at Karuvūr in the Koṅgu country was called in early Śaṅgam works ‘uḷḷi-viḷavu’, the festival of uḷḷi or uḷḷil (Ahanánūru-368). See foot-note under P. S. I. 166.

⁵¹ *Vijayamāmuḍi*—the great crown of victory.

⁵² *Vīramuḍi*—the crown of heroes.

⁵³ The text has “uḍan-perāmalayappaḍai-viṭṭa.....pāyappaḍai-yellām-paḍapporuḍu”. Pérāmalayappaḍai may mean the forces of Pérāmalai or Perānmalai, the modern Pirānmalai. It is possible that the route of the Cōla army marching from Uṛaiyūr, or Karuvūr after the Koṅgu campaign, passed through this region to Madura. In the earlier Pāṇḍiyan campaign, the possibility that Ponnamarāvati was attacked has been mentioned. See foot-note No. 34.

⁵⁴ *Kāḷṭarāṅkaḷaṭṭi*.

⁵⁵ Read “*Kōḷṭu-malaik-kulam-iḍittu*”.

⁵⁶ The text has “*Maṭṭiyūrum-Kaḷikkóṭṭaiyum valaiṇḍaruttu-kalamāḍi*”. Maṭṭiyūr is mentioned in inscriptions in the Tirumayam taluk. P. S. I. 244 and 361 from Tirukkaḷambūr, mention Maṭṭiyūr, and a land measure called *Maṭṭiyūr-nīla-aḷavukōl*. P. S. I. 393 from Viṛāchilai mentions Maṭṭiyūr otherwise called Nṛpaśekhara Chaturvédimaṅgalam situated in Kéṛaḷasiṅgavaḷanāḍu. A. R. E. 151 of 1903 from Pirānmalai, the text of which is published as No. 439 in S. I. I. Vol VIII (l. 15 on p. 230), mentions a tank called Maṭṭiyūrkuḷam as the northern boundary of Tipparājapuram. Thus it is to be located in the neighbourhood of Pirānmalai, in the Ramnad district, on the route to Madura. Kaḷikkóṭṭai is difficult to locate, it must have been a fort in the same neighbourhood perhaps the modern Kaliyapūr, the ‘Kālidurga’ mentioned in the Udayēndiram plates.

the defenders by a stampede of tall tuskers⁵⁷.....⁵⁸ and at.....kuḍi,⁵⁹ destroyed the fortifications of the strong fort, while the lines of the beaten army stood bewildered, the enemy commanders were besieged in their citadel, captured, and secured by ropes to tall male elephants, and made to march, shaking in every limb and accompanied by their women:⁶⁰

Who fought at Vēnnil⁶¹, where the enemy warriors of the front line were steeped in a river of blood, and the commanders of the forefront suffered disfigurement of their faces by having their noses cut off, reduced the combined strength of the Maṛappaḍai and the Ēlakappaḍai⁶² and took them captive, and having wreaked vengeance on them⁶³.....⁶⁴ destroyed Śénagar⁶⁵ and cut off the garland of portia flowers worn by its defenders.⁶⁶

⁵⁷ “*neṭṭalakaik-kulamāḍa-neḍuṅgalirṭal-amarndu*”.

⁵⁸ Portions missing in both the texts.

⁵⁹ Probably the name of a place, the first half of the name is lost. The text should read “.....kuḍiyil-kaḍiyarāṇaip-porpa-appaḍiyip-paḍiyakki”.

⁶⁰ “*aḍiyuṇḍa-paḍaṭṭakai-virai-virudar-ēvari-valaiyuṇḍu-pidiyuṇḍu-pulamāḍa-neḍuṅgalirṭal-kāṭṭu-uṇḍu-pēḍaikaḷ-uḍan-pōka*” “*neḍuṅgalirṭal kāṭṭuṇḍu*” is supplied from P. S. I. 166. *Évari* is translated as citadel or headquarters.

⁶¹ “*Vēnnil-koḍi-paḍai-virar-punniril-pukka-mun-tākkiya-pōvāyil-irunda-tār-virudar-mūk-kiḷandu-mukamaḷiya*”. ‘Vēnnil’ is taken to be the name of the battlefield. If it is “*venṇila (k)-koḍi*” it will mean the warriors who bore the banner of the white moon. This seems to have belonged to the Cēras as seen from P. S. I. 674. “*minnum-kaḷal-piraiyōn-viṛkoḍiyum*”; “*tār-virudar*” = commanders of the front line.

⁶² “*maṛappaḍi-yuḍan-ēlakappaḍai-śiraiappāṭṭu-viḷat-taḍindu*” is found in both P. S. I. 163 and 166, while another text from Chidambaram (S. I. I. III, ii, No. 86) has *ēlakam-paḍa-maṛappaḍai paḍa*. *Maṛappaḍai* is the Maṛava army. The Maṛavars were a warrior race from time immemorial and the scene of the present campaign was laid in the Maṛava country on the borders of the Cōla and Pāṇḍiya countries. Ēlakam as seen from the above is clearly the name of a place, and Ēlakappaḍai, the army from that place. In the inscriptions of the time of Rājādhirāja II (A. R. E. 465 of 1905 and 261 of 1925), these armies, whose commanders were loyal to the Cōla throne, are said to have been driven north of the river Vellāru, in the Pudukkōṭṭai State, which divided the Cōla and Pāṇḍiya countries, by the invading army of Parākramabāhu of Ceylon (See Cōlas II, i, pp. 105). The Chidambaram inscriptions quoted above mention that these two armies along with the Ceylonese army, fought under Vīra Pāṇḍiya in the earlier Pāṇḍiyan wars, and were defeated by Kulóttuṅga III. In the present inscription these two armies are again found opposing Kulóttuṅga III in his third campaign against the Pāṇḍiyas. Prof. Sastri (Cōlas III, ii, 105 f. n. 17 and 126) says that Ēlakam is perhaps identical with Ēḷakam in the Madura taluk. But P. S. I. 450 mentions a place called Ēlakaccakravarti-perunderu, otherwise called Vīra Pāṇḍiyapuram, as situated in Kiḷ-kunḍāru or East Kunḍāru. 587-A of 1902 of the Madras epigraphical collections (S. I. I. VIII, No. 183, p. 90 ll. 7 and 8) mentions Kaḷanivāsāl in Vīra Pāṇḍiyapuram, otherwise called Ēlakapperunderu. P. S. I. 990 refers to the temple Ēlakapperumāl-vinnagaram. Thus Ēlakam has to be located in Kaḷanivāsāl which is near the modern Kāraikkuḍi. The army was probably composed of Vallambars, another warrior clan of the locality.

⁶³ “*tānadai-marañ-cāndu*”

⁶⁴ “*uṇaya-turandu* etc.”—meaning not clear.

⁶⁵ Śénagar—Śevalūr or Śevūr in this area?

⁶⁶ ‘*Kāñci-tarittu*’—Portia (*Kāñci*) flowers worn as garlands by warriors defending a fortress. This expression is missing in P. S. I. 166.

Who, after surrounding the outer ramparts of Ten-Madurai with the long lines of his ocean-like army,⁶⁷ fought and made the great Valudiyar⁶⁸, his rightful heirs, who had not even reached the age of discrimination,⁶⁹ and his close relatives flee in different directions, their only companion being misery which was beyond endurance⁷⁰; entered the great city of Ten-Madurai,⁷¹ destroyed every thing on his way and reduced everything to dust, had the *kūḍa-maṇḍapam* of the Valudiyar⁷² ploughed with asses yoked to the ploughs and sowed the seeds of wild grass, wild millet, and white madder,⁷³⁷⁴

Who became renowned thereafter by assuming the title of Cōḷa-Pāṇḍiyan, the destroyer of strife and misery in the wide world which is supported by the eight must elephants,⁷⁵ crowned himself with the crown of heroes in the camp of his army,⁷⁶ adopted the name of Tribhuvanavīrar and put on the Cōḷa crown of great renown⁷⁷, wore the great anklet of victory, raised aloft his famous banner of victory, when his banner of royal bounty was unfurled in all the eight directions, driving away famine and strife which were the enemies of the country,⁷⁸ captured the great city of Madurai,⁷⁹ prostrated himself before and worshipped the *Śeḷuñjuḍar* who wore in his matted locks the Ganges and honeyed flowers of the cassia and who abides in Tiruvālavāy⁸⁰, and on that occasion gave Him a gift of various kinds of necklaces, prostrating himself at the raised foot of the

⁶⁷ *Tenmaduraip - puṇamaduḷait-tan - neḍumpadaikkāḍal - vaḷaiyap-peru - vaḷudiyarum - tam - vivaramaṇṇa - tāyarum - pēturimaiyum - poru - varu - tuyar - tuṇaiyāka - vēru - vēru - suram - paḍara - ten-maduraipatti puka*, etc.

⁶⁸ *Valudiyar*—Pāṇḍiya King.

⁶⁹ *vivaramaṇṇa-tāyarum*.

⁷⁰ *poruvaru-tuyar-tuṇaiyāka-vēru-vēru-suram-paḍara*.

⁷¹ Ten-Madurai—Lit. South Madurai, Madura city, the capital of the Pāṇḍiyas, called so in order to distinguish it from the famous city Mathura, (Muttura) of the north, some times called Vaḍa-Madurai.

⁷² *Valudaiyar-tam-kūḍa-maṇḍapam*—the audience or Darbar hall of the Pāṇḍya (Valudi) adorned with towers.

⁷³ *Kaḷudai yēriḍa-uḷudu-pudaḷ* (for *pudaḷ*) *kāḍir-viḷaiya-kavaḍi-viccu-irudi*. For this practice of celebrating the victory by ploughing the enemy's palace with donkeys yoked to the ploughs and sowing wild millet and other seeds, see Kalingattuppaṇi, 15; and studies in Tamil Litt. and History; Dikshitar, p. 252.

⁷⁴ There is some confusion here in the two texts, 163 and 166. Perhaps "*ṭippadam-kaṇḍu-kettu*....." (burnt by fire and destroyed) is the beginning of this line.

⁷⁵ *Madakkaliru-ōreṭṭum-eḷu-ulakam-iḍar-tira-Cōḷa-Pāṇḍiyan-enru-śirakka*, etc. The reference is to the old myth viz., that the earth is supported by eight elephants of the eight quarters.

⁷⁶ "*tan-paḍaṇkār-vīrar-muḍi-punaindu*" supplied from P. S. I. 166.

⁷⁷ *Tribhuvanavīrar-enru-iru-nalam-Cōḷamuḍi-śuḍi*.

⁷⁸ *ikal-amar-kaḷal-kaṭṭi-pukaḷ-vīrakkoḍi-yēḍuttu - tiyākkakoḍi - tiṣai-yēṭṭilum-ēka - kali - pakai-tuṇakka*.

⁷⁹ "*Mā-maduraiyai-valaṇkoṇḍu*"—"*valaṇkoḷtal*" to capture after victory—perhaps ceremonial entry.

⁸⁰ This is a poetic description of Śiva who is called *Śeḷuñjuḍar*. *Vār* means 'Gaṅga.' *Konrai* is the flower of cassia, sacred to Śiva. 'Tiruvālavāy' is the religious name of Madura and its shrine. The full line reads "*tiruvālavāy-uraiyum-tēn-malark-konrai-vār-śaḍaic-ṣeḷuñjuḍarait-toḷudu-iraiṇṇi*".

Poruvili,⁸¹ was pleased to give to Him, the golden jewel of *Indra*, and the ornament that was set with well cut stones.

Who re-established the Pāṇḍimaṇḍalam⁸² conquered from the Valudaiyar⁸³ who wore the garland of fragrant flowers on to which bees swarmed, under the new name of Cōḷa-Pāṇḍimaṇḍalam, to be so known thereafter in all the seven worlds and having had to re-name the city of Madurai on the fertile waters of the Vaikai⁸⁴, after abolishing the old name of Madurai, was pleased to give it the new name of Muḍikoṇḍacōḷapuram⁸⁵, inscribed on the *maṇḍapam*⁸⁶ of the Valudiar of the great army⁸⁷ his name as Cēra-Pāṇḍiyan-tambirān,⁸⁸ ordered that the Pāṇḍiyan should thereafter cease to be called by the name Pāṇḍiyan, and conferred the title of Pāṇḍiyan on the Pāṇan⁸⁹ who sang in praise of the prowess of his armies that conquered Madurai, to the discomfiture of the Tennavan who commanded a great and powerful army.⁹⁰

Who, in celebration of his victories, strung up his mighty bow and went out hunting, enjoyed himself sporting in water, mounting on rogue elephants in rut decorated with golden frontlets and bringing them under control, riding on fiery steeds and breaking them in while swarming bees hummed on his garland of sweet flowers and basil⁹¹.....

Who, while staying in Tiruvālavāy sacred to the *Aran*⁹² constructed in his glorious name a wide street for His procession, instituted a festival,⁹³ and conducted a grand procession for the *Śokkar*, who wielded the great mountain as his bow and destroyed the three celestial cities, and prostrated himself before Him on the processional street⁹⁴, so covered the shrine of Tiruvālavāy

⁸¹ *Ōṅgiya-poruvilik-kaḷal-iraiṇṇa-indiranadu-porpaḍiyum - ṣarriṇa - karpaḍiyum - koḍuttaruḷi*. *Poruvili* = Śiva, 'the unequalled,' in this context means Śiva as dancer or Naṭarāja, in the Madura temple. Madura is called the Veḷḷiyambalam or the silver dance hall of Śiva as opposed to Chidambaram, which is called Ponnambalam or golden dance hall of Śiva. The famous garland of Indra was one of the crown jewels of the Pāṇḍiya kings. See Rājendra I, inscriptions.

⁸² The Pāṇḍiya country.

⁸³ The Pāṇḍiya king.

⁸⁴ read "*mallal-vaikai-madurai*".

⁸⁵ Muḍikoṇḍacōḷapuram—the city of the Cōḷa who captured the crown of the Pāṇḍiya.

⁸⁶ Darbar hall.

⁸⁷ "*tār-vaḷudi*"—*tār*=lines of an army or vanguard of an army.

⁸⁸ Cēra-Pāṇḍiyan-tambirān=the overlord of the Cēra and Pāṇḍiya.

⁸⁹ Pāṇars were the professional singers or bards who visited the courts of kings or accompanied them on their campaigns and sang in praise of them.

⁹⁰ "*vān-neḍum-paḍait-tennavan*". Tennavan is the title of the Pāṇḍiyas.

⁹¹ Read "*veñ-cilai-vāṅgi-veṭṭu-nirpaḍindāḍi-ōḍai-madakkalirēri-yāḍal-vam - pari-naḍavi-tan-tuḷavamalar-māḷaiyil-vaṇḍararṇa-śeṇḍāḍi*". *Veñcilai*=mighty bow; *ōḍai* ornamental frontal plate for the elephant; *vem-pari*=mighty horse, or unbroken colt; *śeṇḍāḍudal*=breaking and exercising a horse for a race.

⁹² *Aran-tiruvālavāy*; *Aran* (Skt. Haran)=Śiva; Tiruvālavāy is the name of Madura.

⁹³ Read "*aran-tiruvālavāyil-amarandu-avarukku-tan-pēṇḍal-śiranda-perum-tiruvīḍiyum-tirundūḷum; kaṇḍaruḷi*".

⁹⁴ Read "*poruppu-neḍuñ-cilaiyān-muppuram-eritta-Śokkaru-tiruppavani-kaṇḍaruḷi-tiruvīḍi-yir-śevittu*". The allusion is to the destruction of *Tripura* (three celestial cities) by Śiva for which purpose he converted the mountain *Mēru* (Himalayas) into a bow. He destroyed the city finally by his smile. *Poruppu*=mountain, here *Mēru*; *neḍuñcilai* the great bow; *muppuram*=*Tripura*; *Śokkar*=the golden God, the name of Śiva in the Madura temple.

in Ten-Madurai with gold that it might well be called a hill of gold,⁹⁵ gave with pleasure all the shining gold levied as tribute from the Cōla-Pāṇḍiyanmaṇḍalam, which was fertilised by the floods of the Vaikai river, and the *iraiyili* lands therein⁹⁶ to the *Paṅgiḷi* who wore the *pāḍakam* on her ankles, and was witnessing with ecstasy the divine dance staged by the *Ambalavānar* in the city of Puliyūr⁹⁷, to the *Vānavar* in Tiruvārūr temple surrounded by the golden enclosure, to Him who took his abode in Tribhuvanīsvaram and to the *Seḷuñjuḍar*—the *Aran* of Tiruvālavay who wears the honeyed blossoms on his matted locks,⁹⁸ and established *agarams* for the Brahmins well versed in all the hymns of the *Vēdas*.⁹⁹

Who, caused pillars of victory to be planted in all the directions commemorating his far-reaching conquests¹⁰⁰, and caused them to be inscribed in clear language throughout the whole country from Ceñjerkuvikkunṟu to Madurai;¹⁰¹ and when the Valudi prostrated himself headlong at his feet crying “I surrender and am at your mercy and your duty is to grant me shelter.....” restored to him his city, his anklet, parasol, citadel, horses, flagged chariot, elephant, pearls, the Vaikai country.....

⁹⁵ Read “*ten-madurait-tiruvālavay-pon-malai-yenbap-pon-mēydu*”. Ten-Madurai—Madurai of the south.

⁹⁶ Read “*tirai (śirai)-koṇḍa-punal-vaikaic-Cōla (Cēra) Pāṇḍiyan-maṇḍalattu-irai-koṇḍa-paṣumponnum-iraiyiliyum*.” The words within brackets are the readings in P. S. I. 166. *Śirai-koṇḍa* seems to be the better reading. “Cōla Pāṇḍiyan maṇḍalam”, the new name given to the Pāṇḍiya country after the conquest, must be the correct reading. “Cēra-Pāṇḍiyan maṇḍalam”, means the Cēra and Pāṇḍiya countries. *Irāiyili* = lands given tax-free.

⁹⁷ Read “*eyir-puliyūr (āḍiyūr)-āḍum-ambalavāṇḍr-kuḍi-vāynda-tirunaḍaṇ-kaṇḍaruḷum-pāḍa-kakkār-pāṅgiḷikkum*.” *Paṅgiḷi* = lit. young body, here, Parvati as Śivakami, the consort of Natarāja. *Ambalavānar* is the name of Natarāja, the Lord of the dance hall or Sabhāpati. *Puliyūr* is another name for Chidambaram. The alternative reading *Āḍiyūr* in P. S. I. 166 meaning “the place of the dancer” is not common.

⁹⁸ *paṇimpon-maḍiḷ-Tiruvārūr-Vānavarkkum-Tribhuvanīsvaram-pukundavarkkum-tēnviri-sadaṣi-Tiruvālavay-(Aran)-Seḷuñjuḍarkum-koḍuttaruli*. *Vānavar* = the supreme God, Śiva. *Tiruvārūr* is the famous Śiva shrine in the Tanjore district, held sacred by the Cōla kings, with which the legend of Manuccōlan is associated. *Tribhuvanīsvaram* is the temple at Tribhuvanam built by this king. *Tiruvālavay* is Madura.

⁹⁹ Read “*mandira-marai-mūḷudunārnda-andaṇarkku-akaram-ēṇṇi*”. *Mandiram* = hymns; *marai* = *Vēdas*; *andaṇar* = Brahmins; *agaram* = short for *agrahāram*, colonies for Brahmins.

¹⁰⁰ Read “*eḷudu-venṇi-ṣeyattambam-eltiṣaiyilum-naḍuvittu*”. *Ṣeyattambam* = Jayasthambam—pillar of Victory.

¹⁰¹ The translation here is tentative. The line as reconstructed from P. S. I. 163 and 166, reads “*vaḷuvil-ṣeñjerkuvikkunṟu-piḍaṅḍaka-madurai-yaḍaṅḍavum-poripittu*”. *Señjerkuvikkunṟu* seems to be the name of a hill. Perhaps it is *Señjiyar kuvikkunṟu*, the hill at Gingee with a fort on it. The earliest mention of the hill fort of Gingee is found in an inscription of Vikrama Cōla (1120—63) dated in his 10th year (A. R. E. 159 of 1930) and a Kāḍavā feudatory calls himself the Lord of the *Señjiyar* of the strong embattled fortress. See Prof. Sastri, *Cōlas* II, i, p. 69 and note. A. R. E. 163 of 1930 dated in 23rd year and 487 of 1921 dated in the 35th year, of Kulōttuṅga III, also refer to *Señji*. *Kuvikkunṟu* means a hill with mud walls (*kuvi*). Probably it had a fort with mud walls as many other early forts had. This is in Chingleput district, the old *Toṇḍaimaṇḍalam* against which Kulōttuṅga led an expedition.

his ancient city.....
and everything that he seized.....¹⁰²

Who, while the authority of his discus was prevailing in all the eight directions, and his fame was spreading everywhere, was seated enthroned gracefully with Bhuvanimuḷududaiyāl, his queen, on the brilliant golden throne of victory:¹⁰³

The royal order of Kōnérinmaikoṇḍān¹⁰⁴ issued to those who hold the offices of *Dévakanmi* and *Śrī Māhēsvarakkankāṇi*, and to the *Śrī Kāryaṇceyván*¹⁰⁵ in the temple of the Lord who abides in the Kulōttuṅga Cōḷīsvaram (in Śikarainallūr of Kunṟusūḷnāḍu)¹⁰⁶ in Kaḍalaḍaiyāḍilaṅgai-koṇḍa-cōḷa-vaḷa-nāḍu.....

(whereas an endowment has to be made) for the provision of the requirements for the daily service¹⁰⁷ of this God.....

We, are hereby pleased to order that four *vēlis* of land in..... shall from this thirty-first year of Our reign, be declared *dēvadana iraiyili*¹⁰⁸ including exemption from *antarāyam* and *pāṭṭam*¹⁰⁹ and to direct the *Varikkūruṣeyvār*¹¹⁰ to enter them so in the register.¹¹¹

Directing that, from this thirty-first year, these lands registered as *dēvadana iraiyili*, including remission of *antarāyam* and *pāṭṭam*, assigned to the ownership of this God, should continue to form the endowment for the provision of the various items of temple service, I, Mīnavan Mūvenda-vēḷān¹¹², the *tirumandira-olai*¹¹³, wrote and issued this order.

In witness whereof this is the signature of Villavarāyan; this is the signature of.....nādarāsan; this is the signature of Śittarāyan; this is the signature of.....Kaḷarāyan; this is the signature of Toṇḍaimān; this is the signature of.....mārāyan.¹¹⁴

¹⁰² The lines here are damaged in both the inscriptions and may be partially restored as follows:—

“*avan-āḍi-nīḷaṭ-kīḷ-ābaiyam-ini-añjal-ēna-p...du-kaḍan-enru-āḍi-neḍu...vaḷudikkum-pati-taḍaiyum-tāmaraiyum-kōṣaraṇum-vempariyum-koḍittērum-kuñjaramum-vaikainḍum-paḷampatiyum ivarku-(koḍuttaruli)?*.....

¹⁰³ Read “*tikkēṭṭum-ellai-tēḍum-śakkaram-ṭra-pukaḷ-ūḷva-ṣem pon-vīrasimhāsanattu-Buvani-muḷududaiyāḷōḍum-vīrrirundaruḷiya*”. *Vīrasimhāsanam* = *Vīrasimhāsanam*: the throne of victory.

¹⁰⁴ *Kōnérinmai koṇḍān* “one who attained unrivalled kingship”, is the title by which the king is referred to in royal orders.

¹⁰⁵ *Dévakanmi* = trusteeship; *Māhēsvarakkankāṇi*, the congregation of Māhēsvaras or Śaiva devotees who supervise temple affairs; *Śrī Kāryaṇceyván*, the temple priest.

¹⁰⁶ Supplied from P. S. I. 499 and 500.

¹⁰⁷ *Nimandaṅgaḷ*.

¹⁰⁸ *Dēvadana iraiyili* is one class of eleemosynary tenure, signifying lands in the possession of a temple, which was a gift enjoying exemption from royal tax (*irai*).

¹⁰⁹ *Antarāyam*, *pāṭṭam* are taxes levied by the local body.

¹¹⁰ *Varikkūruṣeyvār*—those who apportion taxes. Revenue settlement officers.

¹¹¹ *Kaṇakku*.

¹¹² *Mūvenda-vēḷān* is the title assumed by high administrative officers.

¹¹³ *Tirumandira-olai*—lit. the person in the royal house-hold who commits to writing on palm leaf (*olai*) the oral orders of the king. Royal secretary.

¹¹⁴ The other persons who attested the document were other officers of the king's secretariat.

Inscription No. 164.

Place:—Kulattūr Taluk—Nārttāmalai—Tirumalaikkāḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar 'who after taking Madurai, the crowned head of the Pāṇḍiyan, Kāñci and Vañci was pleased to celebrate the *virābhiṣēkham*'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Thirty-first year of the King, corresponding to 1208–09 A. D.

Language and Script:—Tamil, 13 lines, defaced in part.

Translation:—

“Hail! Prosperity! In the 31st year of Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar, who after taking Madurai, the crowned head of the Pāṇḍiyan, Kāñci¹ and Vañci² was pleased to celebrate the *virābhiṣēkham*³:

We, the *Śivabrāhmaṇar*⁴, serving in the sanctum of the temple⁵ of the *Nāyanār* of Teluṅgakulakālapuram⁶, hereby agreed that we shall maintain the endowment providing for the supply of two *naḷis*⁷ of rice as a daily provision for service and offerings to the *Tiruppalliyarai-nācciyār*⁸.....

Having received the five *Kalañjus* of gold from Maṇamāna(?) Maṅgaiyarkaraṣi, we shall also maintain, throughout the year, the supply of two *naḷis* of rice for offerings to this *Nāyanār* for so long as the moon and sun endure.....

May this be under the protection of Mahéśvaras.”

Inscription No. 165.

Place:—Kulattūr Taluk—Parambūr—Cōlīśvara temple—on the south wall (west of entrance) of the shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Thirty-second year of the king, corresponding to 1209–10 A. D.

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

Translation:—

“Hail! Prosperity! In the 32nd year of Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar:

Whereas, we, the *úróm*¹ constituting the *úr*² of Parambaiyūr, in Kunṟuśūḷ nāḍu of Kaḍalaḍaiyāḍilaṅgaikonḍacōḷa-vaḷanāḍu, decided to sell to the *Nāyanār* who abides in Cōlakōḷīśvaram, as the Lord of this village,

¹ Kāñci—Kāñcipuram. Very few inscriptions mention the capture of Kāñci. Generally Madurai, Iḷam (Ceylon) and Karuvūr are referred to.

² Vañci—Karuvūr, the Cēra capital.

³ *Virābhiṣēkham*—anointment as hero.

⁴ Brahmins who are priests in a Śiva temple.

⁵ *Tiruvunṇāḷikai*.

⁶ Teluṅgakulakālapuram was the old name of Nārttāmalai.

⁷ *Naḷi*—a grain measure.

⁸ The goddess of the bed-chamber.

¹ *Úróṁ*—members of the village assembly.

² *Úr*—the village assembly.

a plot³ of wet-land adjoining the tank⁴ and the nursery⁵ nearby, both measuring two *mās*, the uncultivated lands and dry-lands surrounding this wet-land on the west and north, all in Kaṟkuḍi, a *Kuḍikkāḍu*⁶ of this village, the price that we agreed upon is one thousand eight-hundred *Kāśu* in good current money.⁷ Having received these thousand and eight-hundred *Kāśu*, and having sold these two *mās* of wet-land, and the dry-land surrounding them on the west and north, we, the *úróm* constituting the *úr* had this conveyance inscribed on stone.

May this be under the protection of all Mahéśvaras.”

Inscription No. 166.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the south wall of the second *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Tribhuvanavīra Dévar also called Kó-Parakésaripānmar 'who after taking Madurai, Iḷam, Karuvūr and the crowned head of the Pāṇḍiyan was pleased to celebrate the *viḷayābhiṣēkham* and *virābhiṣēkham*'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Begins with the *praśasti*^{*} of the King commencing with the words *puyalvāyttu* etc.

Date:—Thirty-fourth year of the King, corresponding to 1211–12 A. D.

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

Translation:—

“Hail! Prosperity! 34th year of Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar¹ who, after taking Madurai,² Iḷam,³ Karuvūr⁴ and the crowned head of the Pāṇḍiyan⁵ was pleased to celebrate the *viḷayābhiṣēkham*⁶ and the *virābhiṣēkham*⁷:

Who put on the crown of the line of the sun,⁸ while the rains were abundant⁹ and the land was increasing in fertility, while the authority of the tiger,¹⁰ the discus,¹¹ the code of Manu which enjoined righteous

³ *Varavai*.

⁴ Read perhaps—*Kuḷapparru nilam* or *Kuḷapparrappu nilam* or *Kuḷappaḍinir nilam*.

⁵ *Parikāḷ*—nursery or seed bed.

⁶ *Kuḍikkāḍu*—tenants' holdings.

⁷ *Anṟāḍu-narkāśu*.

⁸ See P. S. I. 163, note on *praśasti*. This inscription is more complete than P. S. I. 163.

¹ This title of Kulóttuṅga III is used in inscriptions dating from his 30th year onwards.

² Madurai—the Pāṇḍiyan capital.

³ Ceylon.

⁴ Karuvūr—Karūr, the Cēra capital.

⁵ Perhaps this means that he captured the Pāṇḍiyan crown.

⁶ Anointment as victor.

⁷ Anointment as hero.

⁸ *Kaḍiravan-kula-muḍi-sūdi*. The solar race to which the Cōlas belong.

⁹ *Puyal-vāyttu-maṇ-vāḷara*, etc. See note 9 of Inscription 163. The text has '*puyal-vāyttu-maṇ-vāḷar*; *puyal-vāyttu* may be translated as 'while the planet Venus (Śukran) was benign in its influence'.

¹⁰ The reading is *puli-yānaiyum-cakaram-seyalaṇaitta-manu-nūlum-tiṣai-naḍappa*. *Puli* is the tiger ensign of the Cōlas. See note 10 of Inscription 163.

¹¹ *Cakaram*—the wheel of law, the symbol of authority.

conduct¹² prevailed in all the directions;¹³ and in order that *Koravai*¹⁴ and *Tiru*¹⁵ might abide in all glory, and the cruel *Kali*¹⁶—age perish, and his benign white parasol might canopy the earth over a long period of prosperity¹⁷:

Who, covered with pure gold the great dance hall in front of the *Iraivar*, who was worshipped by all the worlds,¹⁸ instituted the *Cittirai* festival¹⁹ and covered with bright gold the *tirugópuram*²⁰ of the *Iraivi*,²¹ built the *Tribhuvanaviríśvaram*²² for the *Iraivar*, who was adored by *Ari*²³ and *Piramar*²⁴ so that the whole world may worship and praise Him, instituted the holy *Vaikáśi* and *Ávañi* festivals²⁵ of enduring greatness with all the abundant wealth that filled.....yúr; having created a beautiful temple which was as if it were the *tirumalai*²⁶, the very abode wherein the Lord of the Celestials,²⁷ who blessed all humanity, was pleased to reside; was pleased to cover with gold of ornamental work the *Rájarája-Íśvaram*²⁸, to the glory of its creator, his great ancestor, who was snatched away by the Lord of death,²⁹ and the God who abides therein:³⁰

Who, leading matchless elephants and performing wonderful deeds of valour, laid low on the earth the kings of the north, and when his anger abated entered *Kacci*³¹ and laid the whole kingdom under contribution:

¹² *Seyalanaitta-manu-nílum*—Manu—the law giver.

¹³ The sceptre (*śeṅgól*) is omitted here; Cf. Inscription 163 note 12.

¹⁴ *Durga*—goddess of war.

¹⁵ *Lakṣmi*—goddess of prosperity.

¹⁶ *Kali*, the age of misery, strife and famine; dark age.

¹⁷ *Kuḷir-ven-kuḍai-karpagattal-paḍi-kavippa*. Cf. note 17 of Inscription 163.

¹⁸ *Ettaraiyum-toḷum-iraiṉṉar-ēdir-ambalam-śempon meruda*. *Iraivar*, the supreme Lord or Śiva; *ambalam*, the dance hall of *Naṭarāja* in Chidambaram.

¹⁹ Festival in the month of *Cittirai*—the first month of the Tamil calendar; *Cittirai*—*viḷ*. Cf. reading in Inscription 163, note 19.

²⁰ Cupola, over sanctum or *gópuram* of temple (?)

²¹ *Iraivi*, Supreme Goddess, the consort of *Iraivar*; *Párvatī*.

²² The *Tribhuvanam* temple was built by *Kulóttuṅga III*, *Tribhuvanavíra*.

²³ *Ari* (Skt. *Hari*) *Viṣṇu*.

²⁴ *Piramar* (Skt. *Brahmá*). The reading is clearer here than in Inscription 163. Cf. note 24, Inscription 163. The corrected reading is '*ari-piramar-toḷum-iraiṉṉar-akilamēlām-toḷudu-pórra-tribhuvanaviríśvaram-śeydu*.'

²⁵ Festivals in the months of *Vaikáśi* and *Ávañi*, the second and the fifth months of the Tamil calendar.

²⁶ *Tirumalai*, the *Kailása* peak, in Himalayas, the abode of Śiva. Many Śiva temples are euphemistically called *Tiru-malai* on that account.

²⁷ "*Mannuyir-arunaḷikkum-vānavar-nāyakar-vāḷa*." It refers to Śiva,

²⁸ The great temple of Tanjore, *Rájarájésvaram*, built by *Rájarāja I* or the one at *Daráśuram* (*Rájarájésvaram*) built by *Rájarāja II*. See K. A. N. Sastri, *Cólas*, II, 1, p. 152.

²⁹ "*Darañi-koḷ-tiruttāḍai*".

³⁰ *Rájarāja-íśvarattār* may be either *Bṛhadíśvara* in Tanjore or *Airávatésvara* in *Daráśuram*.

³¹ *Kacci* is Tamil for *Kāñci* or *Kāñcipuram*, the capital of *Toṇḍaimaṇḍalam*. The word is missing here and is supplied by comparison with Ins. 163. The conquest or re-taking of *Kāñci* is first described in an Inscription of the 19th year. See note 31, of Ins. 163.

Who conquered *Vaḍukai* in a battle, the ferocity of which was beyond endurance,³² and made the *Véṅgimaṇḍalam*³³ his own, and entered the golden city of *Uraṅgai*(?) which had a shower of gold³⁴:

Who, sent an army and cut off the nose of the son of *Valudi*,³⁵ took the *Tamil*-famed *Madurai* and bestowed it on *Vikkirama Pāṇḍiyan*; and when *Vira Pāṇḍiyan*, unable to suffer the disgrace and out of shame, raised an army again and marched and opposed him at *Neṭṭúr*, took his crown³⁶ and after the battle, caused his (*Pāṇḍiyan*'s) young and beautiful queen to enter his *vēḷam*;³⁷ when the *Tennavan* who had lost his crown, greatness and fortune,³⁸ and the *Céralan*³⁹ came again and made obeisance and sat down at the foot of his throne, placing his feet on their heads, granted to them *paḍi* and *mudī*,⁴⁰ permitted the *Pāṇḍiyan* to go, and to the *Villavar*, whose banner was flying,⁴¹ granted a fortune the like of which no other king could possess⁴²:

Who, cut off the thumb of *Virakéralan*⁴³ in battle, and, on his making obeisance when brought captive, was pleased to proclaim to all the world that he was by royal pleasure permitted to live in happiness as a free-man and gave him presents and a royal feast, and to the *Pāṇḍiyan* who bore the glorious name of *Pati-kula-pati*(?)⁴⁴ gave enormous wealth, royal robes and ornaments set with jewels:⁴⁵

Who, was pleased to destroy *Ílamaṇḍalam*,⁴⁶ and to whom the king of *Álīmaṇḍalam*⁴⁷ paid obeisance:

³² The text has '*tāṅgaḷum pór vaḍukai venru*' corrected as '*tāṅgrum pór*' etc.

³³ The Telugu country of which *Véṅgi* formed a part.

³⁴ '*Pon-malāi-pey-turaṅgai-ennum-ponnagar-pukku*'. For a discussion of the name of the place

'*Turaṅgai* or *Uraṅgai*' and its identification see note 34 of Ins. 163.

³⁵ *Valudi* is the title of the *Pāṇḍiyan* kings. Here it refers to *Vira Pāṇḍiyan*. See note 35 of Ins. 163.

³⁶ The missing portions of the text are supplied by comparison with Ins. 163. For meaning of '*mudittali-konḍu*' see note 36 of Ins. 163.

³⁷ *Vēḷam* is the captive camp in the palace for women of high rank. The text has '*avar-mudittavāna-paḍaikkōḍiyai-vānam-erri*' corrected as '*amar-mudittu-avan-maḍakkōḍiyai-vēḷam erri*'. Cf. note No. 37 of Ins. 163 and S. I. I. III, ii, p. 217.

³⁸ *Tiruvēḷanda Tennavan*—*Tennavan* is a title of the *Pāṇḍiyan*, here *Vira Pāṇḍiyan*.

³⁹ *Céralan*—perhaps the *Céra* king of *Vénádu*. See note 39 of Ins. 163. The text has '*(Céra)valum*'.

⁴⁰ *Paḍivaḷangi mudivaḷangi—paḍi* and *mudī* may mean 'territory and crown' or as is more possible in this context 'rank and wealth.'

⁴¹ *Koḍi-vaḷangum-villavar*; see note 41 of Ins. 163.

⁴² *Koravar-verāka-tiruvaḷangi* is corrected as *Koravar-perāda-tiruvaḷangi* by comparison with Ins. 163 (note 42) and S. I. I. III, ii, p. 217.

⁴³ *Vira-kéralan-viral-tarittu-ivanai-konḍu-vandu-iraiñja-(pār)-ariya-vāḷa - aruḷi - pariśu-uvandu-aiḷittu*. Probably *Virakéralan* was the contemporary *Céra* of the *Koṅgu* country, who perhaps espoused the cause of the *Pāṇḍiyan*. See note 43, Ins. 163.

⁴⁴ '*Paruti-kula-pati*' or '*mati-kula-pati*'? See note 44, Ins. 163.

⁴⁵ *Iru-niḍiyum-paricattamum-ilangu-manikkalanum-nalki*. See note 45 Ins. 163.

⁴⁶ *Ílamaṇḍalam*—Ceylon. See note 46 Ins. 163.

⁴⁷ *Álīmaṇḍalam*—lit. 'the country in the seas'. See note 47, Ins. 163.

Who, fought and destroyed Pūliyūr,⁴⁸ ruined Koṅgu⁴⁹ and entered the capital, Uḷil, where the kings paid obeisance to him and hailed him as Cōla-Kēraḷan,⁵⁰ and he put on the *visaiyamāmuḍi*.⁵¹

Who, in order to crown himself with the *viramūḍi*⁵² also, started forthwith on a campaign and fought against all the forces of the Perāmalaiyappaḍai⁵³ till they were completely annihilated, approached and destroyed the forest defences,⁵⁴ battered down the line of hill fortifications,⁵⁵ besieged and overpowered Maṭṭiyūr and Kaḷikkóṭṭai and pillaged them in the course of the battle⁵⁶ and to the joy of hordes of blood-thirsty demons annihilated the defenders by a stampede of tall tuskers⁵⁷⁵⁸ and at.....kuḍi,⁵⁹ destroyed the fortifications of the strong fort and reduced it to dust, while the lines of the beaten army stood bewildered, the enemy commanders were besieged in their citadel, captured and secured by ropes to tall male elephants, and made to march, shaking in every limb and accompanied by their women:⁶⁰

Who, fought at Venṇil,⁶¹ where the enemy warriors of the front line were steeped in a river of blood, and the commanders of the forefront suffered disfigurement of their faces by having their noses cut off, reduced the combined strength of the Maṇappaḍai and the Ēlakappaḍai⁶² and took them captive, and having wreaked vengeance on them⁶³⁶⁴ destroyed Śenagar⁶⁵⁶⁶:

Who, after surrounding the outer ramparts of Ten-Madurai with the long lines of his ocean-like army,⁶⁷ fought and made the great Vaḷudiyar,⁶⁸

⁴⁸ *Uḷiyūr* in Ins. 163, and *Uḷiyar* here are corrected as Pūliyūr, the modern Pugalūr near Karūr. See note 48, Ins. 163.

⁴⁹ Koṅgu—the country of the Koṅgu Céras. The reading as corrected by comparison with Ins. 163 is *Koṅgu-pāl-(for vāl)-paḍap-porudu-(pukku)*.

⁵⁰ The text has “*ullil-Cōla-Kēraḷan-enṇu*” whereas Ins. 163 has “*Karuvīrar-Cōla-Kēraḷan-enṇu*” Uḷil and Karuvūr are synonyms. See note 50 of Ins. 163. Cōla-Kēraḷan means ‘the Cōla lord of the Kēraḷa country.’

⁵¹ *Vijaya-mā-muḍi*—the great crown of victory.

⁵² *Vira-muḍi*, the crown of heroes.

⁵³ Corrected from *Perāmalaiyappaḍai*—the forces of Pirānmalai. See note 53 of Ins. 163.

⁵⁴ *Kāṭṭaraṅkaḷ-aṭṭi*.

⁵⁵ Read ‘*Kōṭṭu-malaik-kulam-idittu*’.

⁵⁶ For identification of Maṭṭiyūr and Kaḷikkóṭṭai see note 56 of Ins. 163.

⁵⁷ “*Neṭṭalakaik-kula-māda-neḍuṇ-kalīrṇal-amarndu*.”

⁵⁸ Parts missing in both texts.

⁵⁹ Probably the name of a place ending in ‘*kuḍi*’. The text should read ‘.....*kuḷiyil-kāḍiyarāṇaṣp-porpa-appaḍaiṣp-paḍiyākki*’.

⁶⁰ Read ‘*aḍiyuṇḍa-paḍaittakai-virai-virudar-ēvarai-vaḷaiyuṇḍu-piḍiyuṇḍu-pulamāda-neḍuṅgaḷir-rāl-kāṭṭu-uṇḍu-pēḍaikaḷ-uḍan-pōka*’.

⁶¹ Read ‘*Venṇil-kodi-paḍai-virar-puṇṇiril-pukka-mun-tākkiya-pōrvāyil-irunda-tār virudar-mūkki-lāndu-mukamaḷiya*’. For Venṇil, etc., see note 61 of Ins. 163.

⁶² Maṇappaḍai and Ēlakappaḍi—See note 62 of Ins. 163.

⁶³ ‘*Tānadai-maṇ-cāndu*’.

⁶⁴ ‘*Uṇaya-turandu*’(?)

⁶⁵ Śenagar-Śevalur or Śevūr in this area?

⁶⁶ *Kāñci-tarittu*—portia flowers worn as garlands by warriors defending a fortress. This is found in Ins. 163 and is missing in this text.

⁶⁷ Read ‘*Ten-madurāṣp-pura-maḍulait-tan-neḍum paḍaikkāḍal-vaḷaiyap-peru-vaḷudiyarum-tam vivaramaṇṇa-tāyarum-pērurimaiyūm-poru-varu-tuyar-tuṇaiyāka-vēru-tarāṣp-paḍara-maṇ-vaḷangi*. This is slightly different from the text in Ins. 163. Cf. note, 67 of Ins. 163.

⁶⁸ *Vaḷudiyar*—Pāṇḍiyan king.

his rightful heirs, who had not even reached the age of discrimination,⁶⁹ and his close relatives flee to different parts, their only companion being misery which was beyond endurance;⁷⁰ and,⁷¹ having reduced the city to dust,⁷² ploughed it with asses yoked to the ploughs and sowed seeds of wild grass, wild millet, and white madder⁷³⁷⁴:

Who, became renowned thereafter by assuming the title of Cōla-Pāṇḍiyan, the destroyer of strife and misery,⁷⁵ crowned himself with the crown of heroes in the camp of his army⁷⁶, adopted the name of Tribhuvanavīrar and put on the Cōla crown of great renown,⁷⁷ wore the great anklet of victory, raised aloft his famous banner of victory, when his banner of royal bounty was unfurled in all the eight directions driving away famine and strife which were the enemies of the country,⁷⁸ captured the great city of Madurai,⁷⁹ prostrated himself before and worshipped the *Selūṇḷudār* who wore in his matted locks the Ganges and honeyed flowers of cassia, and who abides in Tiruvālavāy,⁸⁰ and on that occasion gave Him a gift of various kinds of necklaces, prostrating himself at the raised foot of the *Poruvili*,⁸¹ was pleased to give to Him the golden jewel of *Indra* and the ornament that was set with precious stones:

Who, re-established the Pāṇḍimaṇḍalam,⁸² conquered from the Vaḷudiyar,⁸³ who wore the garland of fragrant flowers on which bees swarmed, under the new name of Cōla-Pāṇḍiyanmaṇḍalam, to be so known thereafter in all the seven worlds and having had to re-name the city of Madurai on the fertile waters of the Vaikai,⁸⁴ after abolishing the old name of Madurai, was pleased to give it the new name of Muḍittalaikōṇḍacōlapuram,⁸⁵ inscribed on the *maṇḍapam*⁸⁶ of the Vaḷudiyar of the great army⁸⁷ his name as Cēra-Pāṇḍiyan-Tambiran,⁸⁸ ordered that the Pāṇḍiyan should

⁶⁹ *Vivaramaṇṇa-tāyarum*.

⁷⁰ *Poru-varu-tuyar-tuṇaiyāka-vēru-tarai-paḍara*.

⁷¹ ‘*Ten-madurāṣp-pati-puka-vandadaiyellām-ko*.....(?) *poḍipaḍutti*, etc., of Ins. 163 are omitted here.

⁷² The text has ‘*maṇ-vaḷangi*’. ‘*Vaḷudiyar-tam-kūda-maṇḍapam*’ are omitted here. Cf. note 72 of Ins. 163.

⁷³ For a reference to this practice see note 73 of Ins. 163.

⁷⁴ See note 174 of Ins. 163.

⁷⁵ For ‘*māda-kalīrōrettum-ēḷulakam-ilar-tira*’ of Ins. 163, we have only ‘*epaṅku-miḍar-tira*’ in this text.

⁷⁶ ‘*Tan-paḍakkār-vīrar-muḍi-punaindu*’.

⁷⁷ *Tribhuvana-vīrar-enṇu-iru-nalam-cōla-muḍi-śūḍi*.

⁷⁸ *Ikal-amar-kāḷal-kāṭṭi-pukaḷ-virakkōḍi-yēḍuttu-tiṇḍakkōḍi-ettiṣaiyūm-oṭṭi-pa*.....*kalip-pakai-turakka*. Cf. note 78 of Ins. 163.

⁷⁹ ‘*Mā-madurāiyai-vaḷaṅkōṇḍu*’. See note 79 of Ins. 163.

⁸⁰ *Selūṇḷudār*—the divine pillar of fire-Śiva; *Tiruvālavāy* is the name of Madura and its shrine.

⁸¹ *Ōṅgiya-poruvilik-kāḷal-iraiṇji-indiranadu-porpaḍiyūm-iḷarrina-karpaḍiyūm-kōḍuttaruḷi*. See note 81 of Ins. 163.

⁸² The Pāṇḍiyan country.

⁸³ The Pāṇḍiyan.

⁸⁴ Read ‘*mallaḷ-vaikai-madurai*.....’.

⁸⁵ *Muḍittalaikōṇḍacōlapuram*—the city of the Cōla who captured the crown of the Pāṇḍiyan. Ins. 163 has ‘*Muḍikōṇḍacōlapuram*’.

⁸⁶ Darbar hall.

⁸⁷ Read *tār-vaḷuḍi*; *tār*—lines of an army or vanguard of an army, garland.

⁸⁸ Cēra-Pāṇḍiyan-Tambiran—the overlord of the Cēran and Pāṇḍiyan.

thereafter cease to be called by the name Pāṇḍiyan, and conferred the title of Pāṇḍiyan on the Pāṇan⁸⁹ who sang in praise of the prowess of his arms that conquered Madurai, to the discomfiture of the Tennavan who commanded a great and powerful army:⁹⁰

Who, in celebration of his victories, strung up his mighty bow and went out hunting, enjoyed himself by sporting in water, mounting on rogue elephants in rut decorated with golden frontlets and bringing them under control, riding on fiery steeds and breaking them in while swarming bees hummed on his garland of sweet flowers and basil⁹¹.....:

Who, while staying in Tiruvālavāy, sacred to the Aran,⁹² constructed in his glorious name a wide street for his procession, instituted a festival,⁹³ and conducted a grand procession for the Śokkar, who wielded the great mountain as His bow and destroyed the three celestial cities, and prostrated himself before Him on the processional street,⁹⁴ so covered the shrine of Tiruvālavāy in Ten-Madurai with gold that it might well be called a hill of gold,⁹⁵ gave with pleasure all the shining gold levied as tribute from the Cōla-Pāṇḍiyan-maṇḍalam which was fertilised by the floods of the Vaikai river and the *iṛaiyili* lands therein⁹⁶ to the *Paiṅgili* who wore the *pāḍakam* on her ankles, and was witnessing with ecstacy the divine dance staged by the *Ambalavāṇar* in the city of Puliyūr,⁹⁷ to the *Vānavar* in Tiruvārūr temple surrounded by the golden enclosure, to Him who took his abode in Tribhuvanīsvaram and to the *Śeluṇḍar*—the Aran of Tiruvālavāy who wears the honeyed blossoms on his matted locks,⁹⁸ and established *agarams* for the Brahmins well versed in all the lore of the *vedas*:⁹⁹

Who caused Pillars of Victory to be planted in all the directions commemorating his far-reaching conquests,¹⁰⁰ and caused them to be inscribed in clear language throughout the whole country from Ceñjerkuvikkunru to Madurai;¹⁰¹ and when the Vaḷudi prostrated himself headlong at his feet

⁸⁹ Pāṇan—professional bards who visited the courts of kings or accompanied them on their campaigns and sang in praise of them.

⁹⁰ Read 'neḍum-paḍait-tennavan'; *Tennavan* = Pāṇḍiyan.

⁹¹ Read 'Veñcilai-vāṅgi vēṭṭai-yāḍi-vilaiyāḍi-paḍandakaiyarudan.....pakai pāṇḍi(?)—kuḍan-turainir—paḍindāḍi-oḍai-mada-kalirēri-yāḍal-vempari-naḍavi, etc. The reading is slightly different from Ins. 163, see note 91.

⁹² Aran = Haran; Śiva.

⁹³ Read —'aran—tiruvālavāyil—amarndavaraku—tan—pérāl—śiranda—perum—tiruvidiyūm—tiruṇḍum—kaṇḍaruḷi—tiruvidiyir—śévittu etc.

⁹⁴ Read —'poruppu-neḍuñ-cilaiyān—muppuram-eṇitta—Śokkaraku—tiruppavani—kaṇḍaruḷi—tiruvidiyir—śévittu"—for allusion see Ins. 163 note 94.

⁹⁵ Read—ten-madurait—tiruvālavāy—pon-malai-yenbap-pon-méyndu.

⁹⁶ Read—śirai (tirai)—koṇḍa-punal-vaiḱaic-Cēra (Cōla)—Pāṇḍiyan-maṇḍalattu—irai-koṇḍa-paṣum-ponnum—iraiyiliyūm. The words in brackets are the readings of Ins. 163, which are better; see note 96 Ins. 163.

⁹⁷ Read—eyir-āḍiyūr (puliyūr)—ambalavāṇar—kuḍi-vāynda—tiruṇḍan—kaṇḍaruḷum—pāḍakak-kār-paiṅgikkum. Puliyūr of Ins. 163 is a better reading. See note 97 of Ins. 163.

⁹⁸ See note 98 of Ins. 163.

⁹⁹ See note 99 of Ins. 163.

¹⁰⁰ Read—'eḷudu-venri-śeyat-tambam-ettiśaiyilum-naḍuvittu'.

¹⁰¹ The line as reconstructed from the two texts reads 'vaḷuvil—ceñjēr—kuvikkunru—piḍaṅḍaka—madurai—yaḍaṅgavum—porippittu. Cf. note 101 of Ins. 163.

crying 'I surrender and am at your mercy and your duty is to grant me shelter.....', restored to him his city, his anklet, citadel, horses, flagged chariot, elephants, pearls, the Vaikai country..... his ancient city..... and every thing that he seized.....:¹⁰²

Who, while the authority of his discus was prevailing in all the eight directions, and his fame was spreading everywhere, was seated enthroned gracefully, on the brilliant golden throne of victory:¹⁰³

The royal order of Kónérinmaikoṇḍān¹⁰⁴ issued to the *Dévakanmi*, those who hold the offices of *Śri Mahēśvarakkankāṇi* and the *Śri Kāryaṇceyvar*, and the *Koyil-kaṇakkan*¹⁰⁵ in the temple of the Lord who abides in the shrine of Tirunalakkunṇam¹⁰⁶ in Kuṇṇuśūlnāḍu of Kaḍalaḍaiyāḍilaṅgaikoṇḍa Cōla-vaḷanāḍu also called Kónāḍu:—

Whereas an endowment has to be made for the provision of the requirements for the daily services¹⁰⁷ of this God,

We are hereby pleased to order that four *vēlis* of land in the wetlands of Viśalur in this nāḍu and four *vēlis* of land, excluding the four *vēlis* which already belong to the *dēvadānam* tenure of this God, in Kiḷmaṇanallūr, shall from this thirtieth *pacān*¹⁰⁸ of our reign be declared *dēvadāna-iraiyili*¹⁰⁹ with exemption from *antarāyam*, and *pāśippāṭṭam*¹¹⁰ and we hereby command that they should be entered so in the register.¹¹¹

Directing that from this thirtieth *pacān*, these lands shall be held by the village bodies, as *dēvadāna-iraiyili* with exemption from *antarāyam* and *pāśippāṭṭam* and that the various provisions for temple service shall be made therefrom, I, Rājēndracōḷa Muvēndira Vēḷān,¹¹² the *tirumandira ōlai*¹¹³, wrote and issued this order.

¹⁰² The text in both inscriptions is mutilated and may be partially restored as:—

avan-aḍi-niḷar-kil-abaiyam—ini-añjal-ena-p.....du-kaḍan-enru-aḍi-neḍu.....vaḷudikkum—pati-taḍaiyūm—lāmaraiyūm—koṣarāyūm—vempariyūm—kodittērum—kuṇḍaramum—vaikaināḍum—paḷampatiyūm—ivarku.....kuḍuttaruḷi(?).....

¹⁰³ Read—tikkeṭṭum-ellai-tēḍum—śakkaram—ēra-pukaḷ—ulāva—śem-pon-vira-siṅḡātānattu—virirundaru-ḷiya—Kō-Parakēsaripanmarāna etc. The mention of Bhuvanimuḷuduḍaiyāl, his queen, is omitted here. Cf. note 103 of Ins. 163.

¹⁰⁴ Kónérinmaikoṇḍān—One who has attained undisputed kingship, is the title assumed while issuing charters.

¹⁰⁵ *Dévakanmi*—trusteeship: *Śri Mahēśvarakkankāṇmi* the congregation of Mahēśvaras or Śaiva devotees who supervise temple affairs, *Śri Kāryaṇceyvar*—those who conduct the service, the priestly class; *koyil kaṇakkan*—the temple accountant.

¹⁰⁶ Tirunalakkunṇam is the old name of Kuḍumiyāmalai.

¹⁰⁷ *Nitta-nimandaṅgal*.

¹⁰⁸ *Pacān*, harvest year. There is an interval of about 3 years between the date of the royal order and its inscription on the temple.

¹⁰⁹ *Dēvadāna-iraiyili* is one class of eleemosynary tenure signifying lands in the possession of a temple, which was a gift enjoying exemption from government taxes (*irai*).

¹¹⁰ *Antarāyam* 'internal revenue' collected by the local body; *pāśippāṭṭam*—fishing cess.

¹¹¹ 'Kaṇakkilum-iṭṭuk-kollak-kaḍaradāḱac-connōm'.

¹¹² Muvēndira Vēḷān is the title assumed by high administrative officers.

¹¹³ *Tirumandira ōlai*—lit. the person in the royal house-hold who commits to writing on palm leaf (*ōlai*) the oral orders of the king—royal secretary.

Thus was the Lord pleased to order orally. This is the signature of Villavarayan; this is the signature of.....Sittaraiyan; this is the signature of.....araiyan; this is the signature of.....yan; this is the signature of Vāṇadarayan; this is the signature of Tonḍaimān.¹¹⁴ 51st day of the 31st year.

May this be under the protection of all Māhēsvaras."

Inscription No. 167.

Place :—Tirumayam Taluk—Śāttanūr—Umāpatīśvara temple—on the south wall of the *ardhamandapam*.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḥ Tribhuvanavīra Cōḷa Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil, 21 lines.

Translation :—

"Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḥ Tribhuvanavīra Dévar: In this village of Śāttanūr of Ollaiyūr Kúṛṇam in Kaḍalaḍaiyāḍilaṅgai-koṇḍa-cōḷa-vaḷanāḍu, I, Tirumanikkilār Dévan Umaiyorupākan,¹ a merchant of Aruvimānagaram, made the following endowment to the *Nāyanār* of Umāpatīśvaram² shrine in the Śrī Kayilāyam³ temple, Whom I installed and consecrated in this Śāttanūr:—

The tanks and lands that I bought from the *ūrār*,⁴ and reclaimed, viz., the Meymoḷiyāṅkuḷam and its lands, Ponnankuḷam and its lands, Muttāṇḍiyārkuḷi and *vayal*, in all, three wet-lands, two tanks and one *kuḷi*.

The garden land that I purchased from Tirumaḷapāḍi Uḍaiyār and co-parceners, which lies to the west of the site that I bought to construct the Umāpatīśvaram temple, the garden land to the south of it, that I purchased from Kēraḷan Āḍiyār, the garden land also to the south of it, that I purchased from Sundan and co-parceners, and the garden land to the north of the temple of this *Nāyanār*, which I purchased from the Lord of Tiruvagattīśvaram temple as *Tandēśvaravilai*,⁵ shall form the *tirumaḍai-viḷākam*⁶ and *tirunandavanam*⁷ of this *Nāyanār*.

Declaring that these tanks and lands in this *Kuḍikkāḍu* shall form the endowment for the provision of rice and other articles of food for offerings and materials required for the adornment of this *Nāyanār* of

¹¹⁴ These persons who attest the charter are other officers of the king's secretariat.

¹ Umaiyorupākan is the Tamil equivalent of Ardhanārīśvara—the man-woman aspect of Śiva.

² The God was evidently named after the donor.

³ Śrī Kayilāyam—Śrī Kailāsam (Skt.)

⁴ The village assembly.

⁵ This garden land was the property of the older temple Tiruvagattīśvaram. *Tandēśvaravilai* or *Caṇḍēśvaravilai*, literally means 'the sale amount paid into the hands of Caṇḍēśvara', and denotes conveyance of lands from or to the ownership of a temple. All transactions relating to the properties of a Śiva temple are made in the name of Caṇḍēśvara, the supposed chief steward, and custodian of Śiva's properties. The documents are drawn up in his name and on his behalf by the officials of the temple. He always occupies the subsidiary shrine on the north of the sanctum.

⁶ The enclosure round the temple which forms the processional street.

⁷ The temple garden.

Umāpatīśvaram, and that this shall continue for so long as the moon and sun endure, I, Tirumanikkilār Dévan Umaiyorupākan, gave these to the *Nāyanār* of Umāpatīśvaram and inscribed this on stone.

May this be protected by all Māhēsvaras."

Inscription No. 168.

Place :—Tirumayam Taluk—Śāttanūr—Umāpatīśvara temple—on the south wall of the *ardhamandapam*.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Cōḷa Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil, 16 lines.

Translation :—

"Hail! Prosperity! In the 35th year of Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Cōḷa Dévar:

Whereas Tirumanikkilār Dévan Umaiyorupākan purchased from the *ūrār* two *mās* of land to the north of the *Kuḍikkāḍu* endowed as *dēvadānam* to the *Nāyanār* of Umāpatīśvaram in Śāttanūr by Aiyyar,

I, Kēraḷan Niṣadharājan, the Lord of Tirukkoḍuṅkunṇam,¹ hereby declared on the occasion of the consecration of the *Tiruppalliyarai Nācciyār*², consort of the *Nāyanār* of Umāpatīśvaram, that the *irai kaḍamai*,³ *kār kaḍamai*,⁴ *nel kaḍamai*⁵ and whatever else is due from these two *mās* of land shall be paid as an endowment for the provision of the daily offerings and service, for so long as the moon and sun endure."

Inscription No. 169*

Place :—Kuḷattūr Taluk—Nāṅguppattī vaṭṭam—Maḍattukkóvil—on the western wall of the first *prākāram*.

Dynasty and King :—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar, also called Kō-Parakésarivarman, who after taking Iḷam, Madurai, and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhiṣēkham* and *viḷayābhiṣēkham* at Madurai—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil—16 lines, incomplete.

Translation :—

"Hail! Prosperity! In the 35th year of Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar, also called King Parakésarivarman, who after taking Iḷam¹ Madurai,² and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhiṣēkham*³ and *viḷayābhiṣēkham*⁴ at Madurai:

¹ Tirukkoḍuṅkunṇam is the name of Pirāṇmalai. Kēraḷan Niṣadharājan was the chief of the Ponnamarāpati country.

² Goddess of the bed-chamber.

³ *Irai kaḍamai*—the Government tax.

⁴ *Kār kaḍamai*—the rent for the short-duration paddy harvest.

⁵ *Nelkaḍamai*—the rent for the long-duration or principal paddy harvest.

⁶ Madras Epigraphical Collections No. 339 of 1914.

¹ Ceylon.

² Madurai, the Pāṇḍiyan Capital.

³ Anointment as hero.

⁴ Anointment after victory.

Whereas, I, Ediriliccólakkaḍambarāyan⁵, also called Ūruḍaipperumān, the *maṇiyan*⁶ among the *araiyars*⁷ of this *nāḍu*, called Kōnāḍu, also known as Kaḍalaḍaiyāḍilaṅgaikoṇḍacólavaḷanāḍu, prayed for the safety of the sacred person of Ulakuḍaiyanāyanār⁸ on the occasion of his visit to Madurai on a campaign,⁹ and took a vow to endow lands to the Lord Tirupperumānāṇḍa Nāyanār¹⁰ as provision for daily worship and for temple repairs:

In fulfilment of the vow, I gave, with due oblations of water on the sacred hand of Piḷḷaiyār¹¹, the lands in Punnaṅguḍi and the hamlets included therein, naming it Udaiyapperumāṇallūr after the name of Coḷak-kōnār¹² and planting the trident stones¹³ on its boundaries. The boundaries thus fixed for Punnaṅguḍi are:—eastern boundary west of the Tribhuvana-vīranperuvali and Maṅguḍi lands: southern boundary to the north of the boundary of Ammaṅguḍi: western boundary to the east of the boundary of the Umaiyaṇḍi-ēri tank: northern boundary to the south of.....”

Inscription No. 170.

Place:—Kulattūr Taluk—Nārttāmalai—Tirumalaikkaḍambar temple—on the rock to the east of the temple.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Tribhuvanavīra Dévar, also called Kō-Parakésarivarman, who after taking Madurai, Iḷam and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhiṣēkham* and *viḷayābhiṣēkham*—Parakésari Kulōttuṅga III—1178–1223 A. D.

Date:—Thirty-seventh year of the King, corresponding to 1214–15 A. D.

Language and Script:—Tamil, 28 lines.

Translation:—

“Hail! Prosperity! In the 37th year of Tribhuvanaccakravartikaḷ Śrī Tribhuvanavīra Dévar, also called King Parakésarivarman, who, after taking Madurai, Iḷam¹ and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhiṣēkham*² and *viḷayābhiṣēkham*³:

The lands and tank that we, the *nagarattōm*⁴ of Kulōttuṅga Cōlapattinam, also called Teliṅgakulakālapuram⁵, in Iraṭṭapaḍikoṇḍacólavaḷanāḍu, sold to Danapālar, also called Kaḍamban Periyān, native of Parambaiyūr and a

⁵ Seems to be a Kaḷḷar chief.

⁶ *Maṇiyan* probably means ‘foremost’.

⁷ *Araiyars*—local chieftains administering the *Nāḍu*.

⁸ *Ulakuḍaiyanāyanār* is a term of respectful reference to the Emperor.

⁹ This probably refers to the third campaign against the Pāṇḍiyan King.

¹⁰ The God of Maḍattukkōvil.

¹¹ Piḷḷaiyar refers to Caṇḍévara, the supposed custodian of the properties of the Śiva temple.

¹² Cōlakkonār seems to be an important chieftain during these times: A. R. E. 504 of 1918, dated in the 4th year of Rajaraja III (1216–57 A. D.) from Tiruvenkāḍu, Tanjore district, has Cōlakkonār, also called Araiyaṇ Udayaṇḍeydan, chief of Māttūr.

¹³ Tiruccūlakkaḷ.

¹ Iḷam—Ceylon.

² *Virābhiṣēkham*—Anointment as hero.

³ *Viḷayābhiṣēkham*—Anointment after victory.

⁴ *Nagarattōm*, the civic assembly—an ‘elected’ body in charge of the local administration of mercantile townships.

⁵ Both are names of Nārttāmalai, a corruption of Nagarattāmalai. Teliṅgakulakālapuram is the older name, referring to the title of Rājarāja.

merchant in this city, and Periya Dévar, also called Udaiyan Periyān, native of Paḷuvūr and a merchant in this city, are Kunṛattūrkūḷam and *vayal*, lands of the lowest grade⁶ in this city, which lands we conveyed to these said two persons after exempting therefrom *irai*⁷, for purposes of endowment as *kuḍi-ningā dévadānam*⁸, whereof the four boundaries are:—eastern boundary to the west of the boundary of the *Paḷli*⁹, western boundary to the east of the boundary of the lands in Tāyanūr¹⁰, southern boundary to the north of the boundary of Kōvayal and the boundary of Kumāravayal, northern boundary to the south of the boundary of Kulattūr.

The amount received by selling the tank, wet-lands, dry-lands, and everything else therein, not excluding the land under crop¹¹, all included within the four boundaries thus fixed, to these said two persons for endowment as *kuḍi-ningā dévadānam* is 68,000 *kāṣu*. Having received in person this price of sixty-eight thousand *kāṣus*, we conveyed this with all rights of disposal, viz., *dānam*, *dharmam* and *vikkiriyam*¹². The obligation of paying the *irai* and *kuḍimai* taxes assessed by the *tiruvāsal* of Ulakuḍaiyanāyanār¹³ and dues of every other description arising from the lands shall rest on the *nagaram*.

Further stipulations for the conveyance of these lands are:—of these said two vendees, the said Periyadévar, also called Udaiyan Periyān, of Paḷuvūr, who has received an exact half share, shall supply thirty *kalams* of paddy to the *Kūttāḍundévar*¹⁴ in the temple of *Tirumalaikkaḍambūr Nāyanār*¹⁵, the Lord of this *nagaram*, as provision for daily offerings; and the said Danapālan, also called Kaḍamban Periyān, who has received an exact half share, shall supply thirty *kalams* of paddy to *Tiruvānaikkāvudaiya Nāyanār*, the *Nāyanār* of the Śrī Kailāsam temple¹⁶ in this *nagaram*. Thus, they shall supply in all sixty *kalams* of paddy if they get a full crop that will meet the entire tax demand¹⁷. When making this payment, they shall measure the sixty *kalams* of paddy by the *tiruccūlakkaḷ*¹⁸. In years where there is a crop failure, they shall, after due inspection and estimation of the standing crop by the authorities¹⁹, pay at the rate of two *kalams*,

⁶ *Innagar-kaḍai-kāl*—*Kaḍai* refers to the lowest grade or *taram* of the land as opposed to *mudal* (first) and *iḍai* (medium).

⁷ *Irai*—Government tax.

⁸ *Kuḍi-ningā-dēvadānam*—a class of eleemosynary tenure: lands given as a gift to a temple (*dēvadānam*), without evicting the original tenants.

⁹ *Paḷli*—Jain temple or monastery.

¹⁰ Tāyanūr—the old name of Tāyinippaṭṭi.

¹¹ *Uṇṇilam-olivinriyē*.

¹² *Dāna-dharma-vikriya*—disposal as a gift, or as an endowment for religious or charitable purposes, or by sale.

¹³ *Ulakuḍaiya-nāyanār-tiruvāsal*—*pōnda-irai-kuḍimai-marrum-eppērpattānavum*. *Ulakuḍaiyanāyanār* is the term of respectful reference to the Emperor. *Tiruvāsal*—lit., the gate of the palace, but idiomatically it refers to the revenue department. The term is still used in the sense of the revenue office or village munsiff's office in Nāṇjināḍu—southern Tinnevely and eastern Travancore. (See Tamil Lexicon). *pōnda*—‘in final settlement’.

¹⁴ *Kūttāḍum-dēvar* is the Tamil name of Natéa.

¹⁵ The temple on Kaḷambarmalai, now called Kaḍambarkōvil.

¹⁶ This is the Śiva temple in the centre of the present village. The God is called Kailāsanātha.

¹⁷ *Puravaḍaṅgaviḷaiyil-puravu* is the revenue register or accounts.

¹⁸ *Tiruccūlakkaḷ*—a standard grain measure of capacity stamped with a trident.

¹⁹ *Viḷaiyāda-aṇḍu-payir-pārttu-viḷaiṅja-niḷaṭṭukku*.

one *tūni* and one *padakku* for each *mā* of land from those lands which have yielded. Since this rate of assessment²⁰ has been made after due consideration of the fact that these lands are of the lowest grade and are located in the outer limits of this *nagaram*²¹, the payment shall be according to these fixed rates of assessment for so long as the moon and sun endure.

Having thus agreed we, the *nagarattóm* of Kulóttuṅga cōla paṭṭiṇam, wrote this deed in favour of this Periyadévar, also called Udaiyan Periyān, of Paḷuvūr, and Danapālar, also called Kaḍamban Periyān, of Parambaiyūr, and inscribed it on stone. By order of this *nagaram*²², I, Periyān Maṇikkaśōti, native of Marudūr and the accountant and scribe of this *nagaram*, wrote this deed to be inscribed on stone and put my hand hereunto. In attestation whereof this is the signature of Muḍikonḍacōla Teliṅgarāyan, also called Malaiyan Dévan, native of Iṇṇijirai; this is the signature of Kānāṭṭu Vēḷān, also called Nambi Śeṭṭan, native of the above-said place; this is the signature of Kaḍamban Śeṅguḍiyan Gaṅgādhara, native of Parambaiyūr”.

Inscription No. 171.

Place:—Kulattūr Taluk—Śēndamaṅgalam—Perumālkóvil—on the wall of the north *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Tribhuvanavīra Dévar, who after taking Iḷam, Madurai and the crowned head of the Paṇḍiyan, was pleased to celebrate his *virābhīṣēkam* and *viṇayābhīṣēkam*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Thirty-sixth year of the King, corresponding to 1213–14 A. D.

Language and Script:—Tamil, 6 sections of long lines.

Translation:—

“Hail! Prosperity! In the 36th—thirty-sixth—year of Tribhuvanaccakravartikaḷ Śrī Tribhuvanavīra Dévar, who after taking Iḷam, Madurai, and the crowned head of the Paṇḍiyan, was pleased to celebrate his *virābhīṣēkam* and *viṇayābhīṣēkam*:

We the *úróm*¹ constituting the *úr*² of Śēndamaṅgalam in Peruvāyilnāḍu of Jayaśiṅgakulakāvalaṇāḍu, made the following endowment in favour of Śrī Rāmadévan Iḷaiyaperumāḷ of the *Ātrēyagótra*³, and a *Vaikhānasa*⁴, and

²⁰ *Variśai*—the customary rate.

²¹ *Ivvarīśai—tāpittapaḍi—ivvayal—innagarattu—ellai-p—puravāi—kaḍaittaram—ādalil—ivvarīśai-p—paḍiyē—candrāḷittavarai—āḷappudāka*. *Kaḍaittaram* = last grade or *taram*.

This gives us an idea of the rates of *taram-faiśal* fixed by the *nagaram*. Though the body had powers to exempt, reduce or enhance the rent, they were responsible to the Central Government for the total revenue from the village. Hence, they had to pay from other sources the amount of their remissions and thus pay off the total demand.

²² Civic assembly.

¹ *Úróm*—members of the village assembly.

² *Úr*—the village assembly.

³ *Gótra*—sept.

⁴ *Vaikhānasa*—a member of the Vaiṣṇavaite priestly class of that name. Another class is called *Pāñcarātra*.

Śrī Rāmadévan Tiruvarāṅgan, who hold the hereditary right of worship in the divine presence⁵ of our Lord of Citramēlivinṇagaram⁶, also called Tirumérkovil, in our village, for providing what is needed for daily offerings and service⁷ in this temple, and inscribed this deed⁸ on stone:—

Having taken possession of the low-lying lands⁹ (?) in the *tiruvīḍaiyāṭṭam*¹⁰ lands of our Lord, including two *taḍis* of land in the south-west of the precincts behind the temple¹¹, the well and tamarind trees therein, and two *varais* of low-lying lands (?) in the *Kuḍikkāḍu*¹² and the square plots¹³ to its north, they shall keep alight in the shrine of our Lord one lamp during the morning service¹⁴, one lamp during the midday service¹⁵ and four lamps during the night, in all six lamps, supply six measures of rice for food offerings,.....

To this effect this is the signature of Dévan Śelvan; this is the signature of Tirucciṇṇambala Vēḷān; this is the signature of Vēḷān of Peruvāyinaḍu.

On this understanding¹⁶, we, the *úróm* constituting the *úr* of Śēndamaṅgalam, conveyed these lands to Nambi Ārūrār and Tiruvarāṅgan. In witness whereof I, Rājanārāyaṇa Vēḷān put my hand hereunto.”

Inscription No. 172.

Place:—Kulattūr Taluk—Annavaśal—Vṛddhapuriśvara temple—on the south wall of the central shrine.

Dynasty and King:—Cōla—Tribhuvanavīra Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Thirty-eighth year of the King, corresponding to 1216–17 A. D.

Language and Script:—Tamil—7 lines.

Translation:—

“In the 38th year of Tribhuvanavīra Dévar. Gift of utensils made by Pillai Śōḷakkónār¹ and sent by his horseman²:—

One *tirupparikalam*³ weighing 232 *palams*.

⁵ *Tirumūrtattuk-kāni-uḍaiya*

⁶ Citramēlivinṇagaram—*vinṇagaram* is the term for a Viṣṇu temple. ‘Citramēli’ shows the association with the famous merchant guild—the Ainnūruvar who invoke ‘Citramēliśa’ as their deity in their Pirānmalai record.

⁷ *Nitta-nimandam*.

⁸ *Parīśu*

⁹ *Āḷam*

¹⁰ *Tiruvīḍaiyāṭṭam*—a class of eleemosynary tenure.—lands belonging to a temple.

¹¹ *Tiruppurakkāḍai-taḍi-irandum*.

¹² *Kuḍikkāṭṭil-āḷam-iruvāraiylum*.

¹³ *Neḍuṅgaṇ*

¹⁴ *Śiru-kālai-śanāi*.

¹⁵ *Ucciyam-pōdu*.

¹⁶ *Sayīñaiyānamaikkum*.

¹ Pillai and Nammaganār are titles of affection bestowed by the King on important feudatories. Śōḷakkón, who also figures in No. 504 of the Madras Epigraphical Collections for 1918 as Araiyar Idaiyañceydān also called Śōḷakkónār, Chief of Māttūr, was an important feudatory. See also S. I. 169.

² *Kūliccēvakar*.

³ Plate of gold for offerings.

One *vattil*⁴ weighing 38 *palams*.

These two hundred and seventy *kaññjus*⁵, by weight, are his gift."

Inscription No. 173.

Place:—Kulattūr Taluk—Nārttāmalai—Tirumalaikkaḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar who after taking Ḥam, Kambalam, Madurai, Karuvūr and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhīṣekham* and *viṣayābhīṣekham*—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date—Thirty-eighth year of the King, corresponding to 1216—17 A. D.

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

Translation:—

"Hail! Prosperity! In the 38th year of Tribhuvanavīra Dévar, who after taking Ḥam¹, Kambalam², Madurai³, Karuvūr⁴, and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhīṣekham* and *viṣayābhīṣekham*⁵."

We, the Śiva Brāhmaṇar, serving in the sanctum of the *Nāyanār* who abides in Tirumalaikkaḍambīśvaram, as the Lord of Kulóttuṅgacōḷāpaṭṭiṇam, also called Teluṅgakulakālapuram⁶, in Iraṭṭapāḍikonḍacōḷāvalanāḍu, received the following gift from Jayanḱonḍacōḷāśilaiṣeṭṭiyār also called Māṇin Aṇḍan, a merchant in this city and native of Neḍuvāyil, in the presence of Kiḷadariyār Śōṛan, as endowment for the provision of one *nāḷi* of rice per day for offerings to Dakṣiṇāmūrti Nāyanār, who is installed in this temple and protecting us:—

This Śōṛan, having received in full the money,..... that he agreed to along with us,..... one *nāḷi* of rice.....⁷."

Inscription No. 174*

Place:—Ālaṅgudi Taluk—Tiruvaraṅguḷam—Haratīrthēśvara temple—Bṛhadambāl shrine—on the east wall.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅgacōḷa Dévar, who was pleased to take Madurai and the crowned head of the Pāṇḍiyan—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date:—Thirty-ninth year of the King, corresponding to 1217—18 A. D.

Language and Script:—Tamil, 14 lines.

⁴ Cup of gold.

⁵ The weights *palam* and *kaññju* are equated.

⁶ Ceylon.

⁷ Kambalam—probably Kampili in the Bellary District. This is the only epigraph to mention this place in the list of conquests.

⁸ Madura—the Pāṇḍiyan capital.

⁹ Karūr—the capital of the Kōṅgu Cēras.

¹⁰ Anointment as hero, and anointment as victor.

¹¹ The old names of Nārttāmalai

¹² Ends abruptly.

¹³ Madras Epigraphical Collections No. 320 of 1914.

Translation:—

"Hail! Prosperity! In the 39th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅgacōḷa Dévar, who was pleased to take Madurai and the crowned head of the Pāṇḍiyan, Pirātti Ālvār also called Kannaḍaipperumāl, the daughter of Niṣadharājar, also known as Kēraḷaṇḍār¹, of Ponnamarāpati in Puṇamalai nāḍu² of Rājēndracōḷāvalanāḍu³ in Rājarājappāṇḍināḍu⁴, and the Queen of Niṣadharājar, the lord of Tirukkoḍuṅkunṇam⁵, caused this shrine to be constructed."

Inscription No. 175.

Place:—Kulattūr Taluk—Kunnāṇḍārkóvil—Parvatagiriśvara temple—second *gōpuram*—on the left wall.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅgacōḷa Dévar who was pleased to take Madurai and the crowned head of Vīra Pāṇḍiyan—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date:—Thirty ninth year of the King, corresponding to 1217—18 A. D.

Language and Script:—Tamil, 10 lines, defaced.

Translation:—

"Hail! Prosperity! In the 39th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅgacōḷa Dévar who was pleased to take Madurai and the crowned head of Vīra Pāṇḍiyan:

In order to provide for a daily allotment¹ for a *vāḍyam*²-service in the temple of the *Nāyanār* of Tīrukkunṛākkudi³, the Lord of Vāḍapanāṅgaṭṭu-nāḍu in Jayasiṅgakulakāvalanāḍu, I, Aṅgarāyan also called.....ppai Śōṛan, native of Perumpuliyūr in this nāḍu, made the following endowment from the lands given to me as *udirappaṭṭi*⁴, for my son who perished in the Kuttaṅguḍi strife:

I, Aṅgarāyan, hereby gave to Parāśivan Poṅgalakkuḍaiyān Uḍaiyān, the *munkūrru-vāḍyamārāyan*⁵ in the temple of this *Nāyanār*, as an endowment for this music, to last for so long as the moon and sun endure, lands..... measuring one *mā* and a half, equivalent to two hundred and fifty *kuḷis* as measured by the *onpadiṇṇaḍikkōl*⁶, in order to supply ten *nāḷis* of paddy per day."

Inscription No. 176*

Place:—Ālaṅgudi Taluk—Tiruvaraṅguḷam—Haratīrthēśvara temple—on the east wall, south of entrance, of the *maṇḍapam* in front of the central shrine.

¹ Niṣadharājar—were a line of chieftains ruling over the Ponnamarāpati and Pirānmalai districts.

² Name of the district.

³ Name of the division.

⁴ Name of the province.

⁵ Name of Pirānmalai.

⁶ *nitta-nimandamāka*.

⁷ *vāḍyam*—musical instruments in general. Here it seems to refer to those used in dance music.

⁸ Tīrukkunṛākkudi—old name of Kunṛāṇḍārkóvil—popularly 'Kunnāṇḍārkóvil'.

⁹ *udirappaṭṭi* is 'blood-money'—the fine paid to the next of kin for the slaughter of a relative.

¹⁰ *munkūrru-vāḍyamārāyan*—probably the chief musician (*vāḍyamārāyan*) who accompanies the dance in the divine presence (*munkūrru*). *Vāḍyamārāyan* is a title conferred on distinguished musicians.

¹¹ *Onpadiṇṇaḍikkōl*—nineteen feet (?) staff—a standard land-measure.

¹² Madras Epigraphical Collections No. 273 of 1914.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar who, after taking Madurai, Iḷam and Karuvūr and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhīṣēkham* and *viṣayābhīṣēkham*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Fortieth year of the King—third day of the month of *Karṇadākam*—corresponding to 1218–19 A. D.

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

Translation:—

“In the 40th—fortieth—year of Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar, who, after taking Madurai, Iḷam¹, Karuvūr², and the crowned head of the Pāṇḍiyan, was pleased to celebrate his *virābhīṣēkham*³ and *viṣayābhīṣēkham*⁴, We, the *nāṭṭóm*⁵ constituting the *nāḍu*⁶ of Kūrappāttālvu Caturvédimaṅgalaṁ of Vallanāḍu in Rajarāja-vaḷanāḍu, having met, on the third day of the month of *Karṇadākam*⁷, in the *Tēvum tirivum uḍaiyān-tiru mandapam* in the holy temple of the *Nāyanār* of Tiruvarankuḷam, all members being present, recorded the following resolution, which we unanimously passed, and inscribed it on stone:—

We shall protect the *Kuḍimakkal*⁸ residing within the four bounds⁹ of this sacred place¹⁰ of this *Nāyanār*. We shall protect all the *dēvadānam* lands outside this¹¹, and the *kuḍimakkal* therein.

While thus under our protection, if any one commits cattle-lifting and such other mean thefts¹², we shall confiscate two *mās* of wet-land and plant the trident stone on its boundaries as forfeit to the God, and restore whatever is stolen or plundered¹³.

All the wet-lands and dry-lands that the residents of this sanctified place, viz., the *Śivabrāhmaṇar*¹⁴, *Seṭṭikaḷ*¹⁵, *Vellālar*¹⁶, *Kaikkōlar*¹⁷, *Dēvarāḍiyār*¹⁸,

¹ Madurai—Madura, the Pāṇḍiyan capital. Iḷam—Ceylon.

² Karuvūr—Karur, the Cēra capital.

³ Anointment as hero.

⁴ Anointment as victor.

⁵ Representatives of the district assembly (*nāḍu*).

⁶ The district assembly.

⁷ *Karṇadākam*—The sign Cancer in the zodiac—Corresponding to the fourth month of the Tamil calendar *Aḍi*.

⁸ *Kuḍimakkal*—the 18 castes dependent upon the *vellālar* tenants of the village, viz., *vannān* or washerman, *nāvitan* or barber who was also physician and surgeon, *kuyavan* or potter, *taṭṭān* or goldsmith, *kannān* or brass and coppersmith, *karraccan* or mason, *kollan* or blacksmith, *taccan* or carpenter, *enṇai vāṇikan* or oil-monger, *uppuvāṇikan* or salt-monger, *ilavāṇikan* or betel-seller, *paḷḷi* or watchman, *pūmālaikkāran* or florist, *paraiyan* or public drummer, *kovirkūḍiyan* or conch blower, *occan* or temple drummer, *valaiyan* or fisherman, and *pānan* or bard.

⁹ *varam*.

¹⁰ *tiruppati*.

¹¹ *puṇa-dēvadānaṅgaḷ*.

¹² *Sidambukaḷ*.

¹³ *parittanapidittana*.

¹⁴ *Śiva-brāhmaṇar*—the priestly class of Brahmins who conduct worship in the temple.

¹⁵ *Seṭṭikaḷ*—the Chettiyars of the place—the *vallandūuccelliyārs*.

¹⁶ *Vellālar*—the cultivating class.

¹⁷ *Kaikkōlar*—the piper or weaver class.

¹⁸ *Dēvarāḍiyār*—lit., the women dedicated to service in the temple—the “dancing-girls”

*Kaṇmālar*¹⁹, *Idaiyar*²⁰, and others who have come to dwell here, purchased from us shall be *kuḍi-ningā-dēvadānam*²¹, and they shall pay all the dues to our *Nāyanār*. By way of these payments He shall receive ten *kalam*s, one *tūṇi* and one *padakku* of paddy from every *mā* of wet-land, and fifteen and a half *kāsu* from every *mā* of dry-land.

Declaring these lands to be *kuḍi-ningā-dēvadānam* of the Lord, the *Nāyanār* of Tiruvarankuḷam, and stipulating that the dues by way of paddy and *kāsu*, payable in the above manner, shall be paid to Him for so long as the moon and sun endure, we, the *nāṭṭóm* constituting the *nāḍu* of Vallanāḍu, had this deed inscribed on stone and copper-plate in favour of the *Nāyanār* of Tiruvarankuḷam.

(We further undertake to) protect the *kuḍimakkal* who cultivate the lands, and see that no trouble arises,.....”

Inscription No. 177.

Place:—Kuḷattūr Taluk—Kunnāṇḍārkóvil—Parvatagiriśvara temple—on the wall of the northern rock-cut cave.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Tribhuvanavīra Dévar (?) also called Kó-Rājakésarivarman¹

Date:—Fortieth year of the King corresponding to 1218–19 A. D. (?)

Language and Script:—Tamil, parts not accessible, 7 lines.

Translation:—

“Hail! Prosperity! In the fortieth year of Tribhuvana.....
.....(?) also called Kó-Rājakésarivarman¹. For the Cittirai festival of the *Mahādēvar* of Tirukkunṇākkūḍi in Vaḍapanāṅgāṭṭunāḍu of Jayaśiṅgakulakālaḷaḷanāḍu, the amount received from Viḷiṇḍaraiyan Taṇḍavi.....also called.....of Tiruḷaḷundūr nāḍu in.....Cōḷaḷaḷanāḍu is.....of *pon* and interest thereon and three-fourths *kāsu*.....”

Inscription No. 178.

Place:—Kuḷattūr Taluk—Vayalógam—Viśvanāthasvāmi temple—on the wall to the north of the entrance.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Tribhuvanavīra Dévar who, after taking Madurai and Iḷam, was pleased to celebrate in Madurai, his *virābhīṣēkham*, and *viṣayābhīṣēkham*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Lost (43rd year, corresponding to 1221–22 A. D. ?)¹

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

¹⁹ *Kaṇmālar*—artisans—goldsmiths, blacksmiths, brass-smiths, masons, carpenters, etc.

²⁰ *Idaiyar*—shepherds.

²¹ *Kuḍi-ningā-dēvadānam*—an eleemosynary tenure; lands given to a temple, from which the cultivating tenants were not evicted on conveyance.

¹ The name is not complete and the identification of the King is doubtful. The title Rājakésari is clear in the inscription, and Kulóttuṅga III, to whom this inscription is assigned in the ‘Chronological List of Inscriptions,’ was a Parakésari. The reading ‘Tribhuvana’ is there, but ‘vīra’ is conjectural. It may stand for ‘Tribhuvanaccakravartikaḥ’. Probably this is an inscription of Rājakésari Kulóttuṅga I, (1070–1122 A. D.), if so the date must be 1110–11 A. D.

Translation:—

“Hail! Prosperity! In the 43rd (?)¹ year of Tribhuvanaccakravartika! Śrī Tribhuvanavīra Dévar, who, after taking Madurai and Ilam, was pleased to celebrate in Madurai, his *virābhīṣekham*² and *vijayābhīṣekham*³: The following is the gift that I, Kulóttuṅgacóla Kaḍambarāyan also called Terṇan Araśarkalañjappirandān, gave to the *Nāyanār* of Tiruvagattisvaram, the Lord of Vayalakanādu⁴ in Kaḍaladaiyādilaṅgaikonḍacóla-vaḷanādu:—

I, Kulóttuṅgacóla-kaḍambarāyan, also called Terṇan Araśarkalañjappirandān, praying for the welfare of Appāṇḍār, gave to this *Nāyanār*, with due oblations of water, the lands in Kalippaḍakki and everything on and round them, as *iraiyili-dēvadānam*⁵ and inscribed this gift on stone.”

Inscription No. 179

Place:—Tirumayam Taluk—Śāttanūr—Umāpatīsvara temple—on the south wall of the *ardhamandapam*.

Dynasty and King:—Cóla—Tribhuvanaccakravartika! Śrī Kulóttuṅgacóla Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Lost.

Language and Script:—Tamil—4 long lines.

Translation:—

“Hail! Prosperity! In the.....year of Tribhuvanaccakravartika! Śrī Kulóttuṅgacóla Dévar—the gift that I, Nikaḷdarāyan, also called Tirukkoḍunkunṇamuḍaiyān¹ of Tiruvālattūr, gave to the *Nāyanār* who abides in the Umāpatīsvara shrine of the Śrī Kayilāyam² temple in Śāttanūr in the Ollaiyūr Kúṛṇam of Irattapāḍi-konḍa-cóla-vaḷanādu:—

I, Nikaḷdarāyan also called Tirukkoḍunkunṇamuḍaiyān of Tiruvālattūr, gave, with due oblations of water, the *kuḍikkāḍu* called.....and everything in and round it, free of *irai* and *antarāyam*.³ May this be under the protection of all Māhēśvaras.”

Inscription No. 180.

Place:—Kulattūr Taluk—Panānguḍi—Agastīsvara temple—on the west wall.

Dynasty and King:—Cóla—Tribhuvanaccakravartika! Śrī Kulóttuṅga cóla Dévar, also called Kó-Parakésarivarman—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Begins with the *prasasti* of the king commencing with the words *puyal-varappi-vaḷam-peruka*, etc.*

Date:—Lost.

¹ See Professor K. A. N. Sastry, *Cólas* Vol. II, Part II, Page 715, note 63.

² Anointment as hero.

³ Anointment as victor.

⁴ Vayalakam is the old name of Vayalógam.

⁵ *iraiyili-dēvadānam*—class of eleemosynary tenure—lands presented to a temple and declared tax-free.

¹ Niśadharājan, lord of Tirukkoḍunkunṇam or Pirānmalai.

² Śrī Kailāsam.

³ *irai*—government tax; *antarāyam* tax levied by the local administrative body.

* The *prasasti* closely resembles that of No. 85, S. I. I., III, except for the first two words which are ‘*puyal váyittu*’. This is the only inscription in the State which begins with this form of the *prasasti* of Kulóttuṅga III.

Language and Script:—Tamil—the latter part of the *prasasti*, the date and text are much damaged—10 lines extant.

Translation:—

“Hail! Prosperity! (In the.....year of Tribhuvanaccakravartika! Śrī Kulóttuṅga Cóla Dévar also called Kó-Parakésaripānmar), who put on the magnificent crown, in order to protect the country for a long period of prosperity, while the rains were abundant¹ and the fertility of the land increased², while the following of the four Vedas, which are true for ever, prospered³, the Goddess of Fortune and the Goddess of Victory abode in all glory⁴, his golden parasol, white like the moon, was brilliant⁵, the vanquished kings worshipped at his feet⁶, the Goddess of the earth rejoiced in her heart⁷, the Code of Manu prevailed in all glory⁸, and the authority of his discus and sceptre spread in all directions.⁹

Who sent an army, at the request of Vikrama Pāṇḍiyan, and disfigured the face of the son of Vīra Pāṇḍiyan¹⁰.....”¹¹

Inscription No. 181.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Mēlaikkóvil—on the south wall of the *mandapam* in front of the rock-cut shrine.

Dynasty and King:—Cóla—Tribhuvanaccakravartika! Śrī Rājarāja Dévar—Parakésari Rājarāja II, 1146–73 A. D.¹

Date:—Fifth year of the King, corresponding to 1150–51 A. D.

Language and Script:—Tamil—12 lines.

Translation:—

“Hail! Prosperity! In the 5th year of Tribhuvanaccakravartika! Śrī Rājarāja Dévar: Whereas, Vīramaḷakiya Pallavarāyan, also called Naṛṇan Periyān, one the *ahambādi-māra-mudalika*² serving under Kulóttuṅga Cóla Kaḍambarāyan, also called Tannan Edirillāpperumāl, the *sār-araiyan*³ of this *nāḍu*, made a gift of a lamp to the *Mahādēvar* who abides in the

¹ The text has ‘*puyalvarappi*’ whereas S. I. I.; III, No. 85 has *puyal-peruka*, No. 86, and 87 *ibid* have *puyal-vāyittu*.

² *Valam-peruka*.

³ *Poyyāḍa-nān-māraiyan-śeyal-vāyppa*.

⁴ *Tirumakalum-jayamakalum-śirandu-vāḷa*.

⁵ *Ven-mādi-por-kuḍai-viḷaṅga*.

⁶ *Vēl-vēndar-aḍi-vaṇaṅga*.

⁷ *Maṇ-maḍantai-manam-kulippa*; S. I. I.; III, No. 85, has *manam-makila*.

⁸ *Manu-nīdi-talaittōṅga*; S. I. I.; III, No. 85 has *manuvinnēri*.

⁹ *Cakkaramum-śeṅgolum-tikkanaittum-śela-naḍappa*; S. I. I.; III No. 85, has *tanit-tanaittum śela-naḍakka*.

¹⁰ The text should read “Vikrama-pāṇḍiyan—*vēṇḍa-viṭṭa-taṇḍāl*—Vīra-pāṇḍiyan-*makan* (instead of *Vikrama-pāṇḍiyan-makan*), etc.

¹¹ Rest much damaged.

¹ Identified as Rājarāja III (1216–57 A. D.) and included under the inscriptions of his time in the “Chronological List of Inscriptions.” The chief Kulóttuṅga Cóla Kaḍambarāyan, also called Tannan Edirillāpperumāl, was a contemporary of Rājarāja II and of his successor Rājādhirāja II. Cf. P. S. I. 138 (A. R. E. 337 of 1914) and 135 (A. R. E. 355 of 1904).

² *Agambādi-māra-mudalika*—a Maravar chieftain or nobleman of the Ahambādiyar sect.

³ *Sār-araiyan*—viceroys or administrators of a province.

Tirumérāli⁴ as the Lord of Tirunalakkunṇam⁵ in Kunṇiyūr naḍu of Irattapāḍi-konḍa-cōla-vaḷanāḍu, for which one *uḷakku* of ghee is to be supplied daily from a flock of ninety-six sheep;

We, the *Śivabrāhmaṇar*⁶ of this temple, Bhāradvājī⁷ Mādankunṇan, Nārpat-tenṇāyirakkattan Muḍivilāmudal, Kaṇṇamānikka.....
Śurri Kunṇan, Amba.....ndra.....
ayyāru Dévan.....
shall supply the ghee with the forty-eight sheep and thirteen cows that we have received therefor.

I, Vīramāḷakiya Pallavarāyar, also called Naṇṇan Periyān, hereby gave one lamp, made of *tārā*⁸ and weighing 50(?)⁹ including the core.¹⁰ May this be under the protection of all Māhēśvaras."

Inscription No. 182.

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the north wall of the second *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Rājarāja Dévar, also called Kó-Parakésaripānmar—Parakésari Rājarāja II, 1146–1173 A. D.¹

Begins with the *prasasti* of the king commencing with the words *tirumādum-puvimādum-jayamādum*, etc.

Date:—Sixteenth year of the King, 266th day, corresponding to 1161–62 A. D.²

Language and Script:—Tamil—6 long lines—slightly damaged.

Translation:—

"Hail! Prosperity! On the 266th day of the 16th year of Tribhuvanaccakravartikaḷ Śrī Rājarāja Dévar, also called King Parakésarivarman, who, while the Goddess of Prosperity³, the Goddess of the Earth, the Goddess of Victory,⁴ and the Goddess of Learning residing in the tongue, lovingly embraced him:

While the followers of the sacred *védas* observed strictly all the codes prescribed therein, and consequently the land flourished exceedingly in fertility,⁵ crowned himself with the bejewelled crown to which he had rightfully succeeded, when the moon of his white parasol was shining as if it were the sole shelter 'under which the eight elephants of the

* Mélaikkóvil.

⁵ Tirunalakkunṇam—the old name of Kuḍumiyāmalai.

⁶ *Śivabrāhmaṇar*—priests of the Śaivaite order.

⁷ Of the *Bhāradvāja* gōtram (sept.).

⁸ *Tārā*—alloy of copper (8 parts) and tin (5 parts).

⁹ The unit is not mentioned.

¹⁰ *Uḷkaru-ul paḍa*; *uḷkaru* may be the earthen core inside the casting.

¹ This inscription belongs to Rājarāja II, and not to Rājarāja III, as assigned in the "Chronological List of Inscriptions". The *prasasti* is identical with that of Rājarāja II, (see P. S. I. 135 & 136), except for slight variations in the first line (see below).

² The date may also be read as '11th' year.

³ P. S. I. 135 & 136 have *pūmaruviya-tirumādu*—'Goddess of Prosperity enshrined in the Lotus flower.'

⁴ P. S. I. 135 & 136 have *puvi-maruviya-jayamādu*—'Goddess of Victory cherished on earth.'

⁵ P. S. I. 135 & 136 have—'arumārāyavar-vidi-neri-yanaittum-taḷaittōṅga' while the reading here is 'arumārāyavar-vidi-neri-yanāndu-nir-taḷaittōṅga.'

* *Tanikkūdam*.

quarters rested,⁷ his sceptre was chasing away *karuṅgali*⁸ like a thief, and his mighty *discus*⁹ with its rays of brilliance followed extending its authority ever more widely:

Who, while the kings called Villavar¹⁰, Irattar,¹¹ Mīnavar,¹² Śiṅḷar,¹³ Pallavar and others¹⁴ paid obeisance, governed the earth with his wisdom, which was beyond imagination¹⁵, seated enthroned on the Throne of Victory, along with Bhuvanimuḷududaiyāḷ, his queen:

The orders of the revenue department¹⁶ in respect of a *dēvadāna iraiyili*¹⁷ granted by royal decree:—

Ten *vēlis* of land in Pudukūṇ of this *nāḍu* are hereby granted, from this sixteenth *pacān*¹⁸, as *dēvadāna-iraiyili* to pay and provide for the requirements of the service¹⁹ of the *Mādévar*, who abides in Tirunalakunṇam,²⁰ as the Lord of Kunṇusūlnāḍu in Irattapāḍikonḍacōḷavaḷanāḍu, also called Kōnāḍu.

Having entered these ten *vēlis*, I Paḷaiyanūṇudaiyān,²¹ the *puravarisikāna-nāyakam*,²² signed hereunder. This is the signature of Toṇḍaimān.²³ This is the signature of Neṇkunṇaḷaiyān, the *puravarisikānattu mukavaḍam*.²⁴ This is the signature of Makaḍamaṅgalamuḍaiyān, the *puravarisi-kānattu-mukavaṭṭi*.²⁵

Inscription No 183*

Place:—Alaṅguḍi Taluk—Tirugōkaṇṇam—Gōkaṇṇésvara temple—on the rock to the left of the steps leading to the tarn on the north of the rock-cut shrine.

⁷ *Tiṅḷai-venkūḍai-tiṣai-kaḷirettum-taṅga-tanikkūdam-tān-ena-viḷaṅga*.

⁸ *Karuṅgali*—the dark age of misery, famine and strife.

⁹ *Discus*—symbol of authority.

¹⁰ Villavar—Cēra.

¹¹ Irattar—Rāstrakūṭa.

¹² Mīnavar—Pāṇḍiya.

¹³ Śiṅḷar—Singhalese king.

¹⁴ Ins. 135, 136, and this have—*Mudaliyar*.

¹⁵ *Enṇarum-karpil-maṇṇakam-purandu*; *karpu*—wisdom acquired by great learning.

¹⁶ *Uḷvari*—see Ins. 126.

¹⁷ A kind of tenure—tax-free land given to a temple.

¹⁸ *Pacān*—harvest year.

¹⁹ *Nimandāṅgal*.

²⁰ Old name of Kuḍumiyāmalai.

²¹ Paḷaiyanūṇudaiyān—There was a Pallavarāyar feudatory of Rājadhīrāja II, who was also a contemporary of Kulottuṅga III, in the early years of his reign, called Paḷaiyanūr Uḍaiyān Vēdavanam Uḍaiyān Ammaiappan, also called Anṇan Pallavarāyan. He came into prominence early after Rājadhīrāja's accession, and thus was also a later contemporary of Rājadhīrāja II. He made a gift to Tiruvārūr (M. E. R. 538 of 1904) in the second year of Rājadhīrāja II. It was he who decided the proportion in which the lands of Perumānāmbi were to be distributed on his death among his relatives (M. E. R. 433 of 1924) in the 12th year of the King. This inscription narrates the war of the Pāṇḍiyan succession, recounts the services of this chief to the State and ascribes to Anṇan Pallavarāyan a prominent part in the events (See Prof. Sastri, Cōlas, II, 1, pp. 102–3 & 109). In the 10th year of Kulottuṅga III, a Paḷaiyanūr Uḍaiyān figures in M. E. R. 259 of 1925.

²² *Puravu-varisai-kāna-nāyakam*—The chief officer (*nāyakam*) who supervises (*kāna*) revenue settlement and accounts (*puravu varisai*).

²³ Toṇḍaimān was probably one of the chief officers—a royal secretary.

²⁴ *Puravu-varisai-kānattu-mukavaḍam*—the head (*mukavaḍam*) of the office of revenue settlement and accounts.

²⁵ *Puravu-varisai-kānattu-mukavaṭṭi*—Chief scribe (*mukavaṭṭi*) of the office of revenue settlement and accounts.

* M. E. R. 410 of 1902—text published in 'South Indian Inscriptions'—Vol. VII, No. 1043.

Dynasty and King :—Cōla—Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar—Rājakésari Rājarāja III, 1216–57 A. D.

Date :—Twentieth year of the King, corresponding to 1235–36 A. D.¹

Language and Script :—Tamil—20 lines—damaged.

Translation :—

“In the (20)th year of Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar, I, Vāccayan,² one of the servants³ of Śómala Déviyār who was the ‘mother’⁴ of Śómīśvara Dévar⁵—son of Póśala Śrī Vīra Naraśiṅga Dévar of Dorai-samudram,⁶ made the following endowment to secure the welfare of my mother, Mañjavi and father, Pāruśadévar, to the *Nāyanār* who abides in Tirugókaṇnam in Tenkaviranādu, in order to provide for the continuance of one lamp, which was kept alight daily from a former occasion, for keeping alight another lamp daily from the first day of the *uttarāyanam*⁷ and for the supply of two *nālis*⁸ of flowers for the garland⁹, for which additional endowment, the *Śivabrāhmaṇar*¹⁰ of this temple shall receive the price fixed for one half of the wet-lands and one half of the dry-lands included within the boundaries of the Adampalli¹¹ lands, which I have already bought and endowed, and maintain this for so long as the sun and moon endure. May the feet of whoever protects this charity be placed on my head. May these prosper.”

Inscription No. 184*

Place :—Kuḷattūr Taluk—Kunnāṇḍārkóvil—Parvatagiriśvara temple—on the wall to the north of the second *gōpuram*.

Dynasty and King :—Cōla—Śrī Rājarāja Dévar—Parakésari Rājarāja II; 1146–1173 A. D.¹

Date :—Second year of the King, corresponding to 1147–48 A. D.

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

¹ M. E. R. 410 of 1902 = S. I. I. VII, 1043, gives the date as the 10th year, whereas the P. S. I. (Texts) gives 20th year. Except for the difference in the years, the texts are identical. Prof. Sastri, in his ‘Colas’ II, ii, pp. 732 & 749 refers to these as two separate inscriptions—10th year M. E. R. 410 of 1902; S. I. I., VII, 1043; 20th year P. S. I., 183.

² Reading in S. I. I., 1043. P. S. I., 183 has Vāccayar.

³ *Śiruppillai*—See also M. E. R. 242 of 1929–30.

⁴ This Śómala Déviyār seems to be the Śóvala Dévi, sister of Vīra Narasimha II the Hoysala King, who “was like a mother” to Vīra Sóméśvara, the son of Narasimha II by his queen Kālala Dévi. Mys. Gazz. II, ii, p. 1382.

⁵ Vīra Sóméśvara, (1234–62 A. D.), the son and successor of Vīra Narasimha and maternal uncle of Rājendra Cōla III who succeeded Rājarāja III after murdering him.

⁶ Vīra Narasimha II, the Hoysala (in Tamil—‘Póśala’) King (1217–35 A. D.), who established on the throne the dethroned Cōla King Rājarāja III, after defeating Maṇavarman Sundara Paṇḍiya I, and rescued Rājarāja III from prison in which he was put by Kō-Peruñjina, the rebel Pallava vassal, and restored him to the throne for a second time in 1229–32 A. D.

⁷ *Uttarāyanam*—period of the sun’s progress towards the north for six months from the month of Tai.

⁸ A measure.

⁹ *Tiruppaḷittānam*.

¹⁰ The class of Śaivaites Brahmans who conduct worship in temples.

¹¹ *Adampalli* or *Adampalli* probably refers to the lands of the Jain temple on the Śaḍaiyāpparai near by.

* Madras Epigraphical Collections No. 372 of 1914.

¹ Included under the unidentified Rājarājas in the “Chronological List of Inscriptions”. Prof. K. A. N. Sastri, in his ‘Colas’ II, ii, p. 647, includes this in the list of inscriptions under Rājarāja II.

Translation :—

“Hail! Prosperity! In the second year of Śrī Rājarāja Dévar: We, the *Nagarattóm*² of Virudharājabhayaṅkarapuram,³ also called Peruñguḍi, shall pay, as tenants⁴ under the *Nāyanār*, Kuṇṇapperumān,⁵ one thousand *kāśus* annually as perpetual tax.⁶ The *araiyars*⁷ of Vaḍapanāṅgāṭṭunādu shall protect us. In this *nādu*, if there be any.....(who molests or murders one of us?).....should get.....”

Inscription No. 185.

Place :—Kuḷattūr Taluk—Nirpaḷani—Vaḷarmadiśvarar temple—on the west wall of the *gōpuram*.

Dynasty and King :—Cōla—Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar—Rājakésari Rājarāja III, 1216–57 A. D.¹

Date :—Second year of the King, corresponding to 1217–18 A. D.

Language and Script :—Tamil—8 lines.

Translation :—

“Hail! Prosperity! Whereas, we, the *Śivabrāhmaṇar*², who hold hereditary right of divine service³ in the temple of the *Nāyanār* of Vaḷarmadiśvaram, the Lord of Nirpaḷani in the Uṇṇattūr Kūrṇam of Kaḍaladaiyādilaṅgaikoṇḍa-cōlavaḷanādu, also called Kōnādu, namely Viraiyādi Uḍaiyān of the *Kāśyapagōtra*⁴ and members of his family, who hold the right of service for one-third of the number of days (in a month?), Viḷumi Uḍaiyān of the same *gōtra* and members of his family who hold the right of service for one-third of the number of days (in the month?), and Dévan Aṇḍān and Viraiyādi Aḷavandān of the *Pullāli gōtra*, who hold the right of service for one-third of the number of days (in the month), have jointly received six hundred *kāśus* from Kāṭṭiyakaiyar, also called Aṇḍar Selvar:

We all jointly, shall treat this as an endowment, and keep alight one lamp for this *Nāyanār*, perpetually, for so long as the moon and sun endure.”

² *Nagarattóm*—members of the civic assembly.

³ The City is named after Virudharājabhayaṅkara, the title of Kulóttuṅga I, meaning ‘the terror to the enemy king Virudharāja or Vikramāditya VI’. The Rājarāja who came after Kulóttuṅga I was Rājarāja II.

⁴ *Kuḍimakkalāy*.

⁵ Kuṇṇapperumān—the Lord of the hill. Tamil for Parvatagiriśvara.

⁶ *Aḷḷaikkū-rāḍākkadamaiyāka*.

⁷ Local chieftains, who administer the *nādu* and are entrusted with the duties of watch and ward in the territory.

¹ Included under the unidentified Rājarājas in the ‘Chronological List of Inscriptions.’ The king seems to be Rājarāja III, since one *Śivabrāhmaṇar* mentioned in this record is the same as the one in P. S. I. 160, of the 28th year of Kulóttuṅga III, in the same temple.

² The class of Śaivaites Brahmans who are priests in a temple.

³ *Kōvīr-kāṇi-uḍaiya*.

⁴ Sept.

Inscription No. 186*

Place:—Kulattūr Taluk—Kunnāṇḍarkóvil—Parvatagiriśvara temple—on the wall to the south of the second *gōpuram*.

Dynasty and King:—Cōla—Śrī Rājarāja Dévar—Parakésari Rājarāja II, 1146–73 A. D.¹

Date:—Third year of the King, corresponding to 1148–49 A. D.

Language and Script:—Tamil, 7 lines.

Translation:—

“Hail! Prosperity! In the third year of Śrī Rājarāja Dévar, We the *nāṭṭóm*² of Vaḍapanaṅgaḍu, hereby resolved that if any one commits an offence against property or person in the village of Ambanavar-nal-vayalūr, its fields, or highways³, we shall confiscate, as fine⁴ payable to Kunṟapperumāl⁵, one *mā* of cultivable land, and shall not accept anything else by weight or measure as equivalent thereto⁶.”

Inscription No. 187.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the south wall of the second *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartigaḷ Śrī Rājarāja Dévar—Parakésari Rājarāja II, 1146–73 A. D.¹

Date:—Fifth year of the King, corresponding to 1150–51 A. D.

Language and Script:—Tamil, 5 lines.

Translation:—

“Hail! Prosperity! In the 5th year of Tribhuvanaccakravartigaḷ Śrī Rājarāja Dévar: Whereas I, Vēlān Kōḍaṇḍan, of Śikhānallūr in Kunṟusūl-nāḍu of Iraṭṭapāḍikonḍacōḷavaḷanāḍu, bought and endowed a *kuḍikkāḍu*² to the *Mādévar* who abides in Trivikramacōḷiśvaram in Mēlmaṇanallūr, and whereas I agreed that it should continue as a *kuḍiniṅgā-dēvadānam*³ under the tenancy of Kōvan Cōlan, its former holder from whom I bought it, I hereby stipulate that he shall enjoy the proceeds⁴ after paying *kilīrai*.⁵

Declaring that this shall continue so, for so long as the moon and sun endure, I, Vēlān Kōḍaṇḍan, made this gift.”

* Madras Epigraphical Collections No. 373 of 1914.

¹ Included under the unidentified Rājarājas in the ‘Chronological List of Inscriptions.’ Prof. Sastri, Cōlas II, ii, p. 647, includes this under Rājarāja II.

² *Nāṭṭóm*—the members of the ‘District Assembly’.

³ *Ambanavar-nalvayalūr-vayalil-vaiyil aḷipīḷai śeyyil*.

⁴ *Dandam*.

⁵ Kunṟapperumāl—‘the Lord of the hill’—Parvatagiriśvara.

⁶ *Niraiyilum-varaiyilum-okkak-kōḷak-kaḍuvallāraka*.

¹ Included under the unidentified Rājarājas in the ‘Chronological List of Inscriptions.’ The donor Vēlān Kōḍaṇḍan is the same who figures in P. S. I. 136, an inscription of the time of Rājarāja II, with his *prasaṣti*.

² *Kuḍikkāḍu*—hamlet, tenants holding.

³ *Kuḍiniṅgā-dēvadānam*—an eleemosynary tenure, being lands conveyed to the ownership of a temple, without the eviction of the original tenants during the conveyance.

⁴ Probably the *kuḍivāram* or tenant’s share.

⁵ *Kilīrai*—ground rent.

Inscription No. 188.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the south wall of the second *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartigaḷ Śrī Rājarāja Dévar—Rājakésari Rājarāja III, 1216–57 A. D.¹

Date:—Eighth year of the King, corresponding to 1223–24 A. D.

Language and Script:—Tamil—5 lines, damaged.

Translation:—

“Hail! Prosperity! In the 8th year of Tribhuvanaccakravartigaḷ Śrī Rājarāja Dévar:

The land belonging to the *dēvadānam* of the *Nāyanār* who abides in Tirunalakkuṇṟam² as the Lord of Kunṟisūlnāḍu in Iraṭṭapāḍikonḍa-cōḷa-vaḷanāḍu, that I, Sunditayilumnallāl, the *anukki*³ of Kulōttuṅga cōḷa Kadambārāyar, also called Tannan Edirillāpperumāl, *sār-araiyan*⁴ of this *nāḍu*, bought as *Caṇḍēśvaravilai*⁵ for the digging and construction of an *uruṇi*⁶, has the following boundaries:—eastern boundary to the west of.....; southern boundary to the north of the village, western boundary to the east of Śendan tirunandavanam⁷, and northern boundary to the south of the..... *vidi*⁸. For this land, lying within the four boundaries thus specified, the amount paid into the sacred hands of Caṇḍēśvarar is 50 *kāśus*. Having paid these fifty *kāśus* and bought this land, and having dedicated this in the name of..... Śaṅkaran Ās—m, and named it Umaiyāṇḍi ūruṇi, I, Sunditayilumnallāl made this gift. May this be under the protection of all Māhāsvaras.”

Inscription No. 189.

Place:—Tirumayam Taluk—Sundaram—Svayamprakāśamūrti temple—on the west wall of the central shrine.

Dynasty and King:—Cōla—Rājarāja Dévar.¹

Date:—Twelfth year of the King.

Language and Script:—Tamil—4 lines.

Translation:—

“Hail! Prosperity! In the 12th year of Rājarāja Dévar: We the *nagarattóm*² constituting the *nagaram*³ of Sundaracōḷapuram⁴ resolved

¹ Included in the list of unidentified Rājarājas in the ‘Chronological List of Inscriptions.’ This may be ascribed to the time of Rājarāja III for the following reasons:—The chief Kulōttuṅga Cōḷa Kadambārāyan, also called Sāraraian Tannan Edirillāpperumāl, was a contemporary of Rājādhirāja (See P. S. I. 138) and Kulōttuṅga III (See P. S. I. 130 & 146). He is mentioned in a grant of Rājādhirāja III (See P. S. I. 181). His name, Edirillāpperumāl, indicates that he lived in or after the time of Rājādhirāja II, whose pre-coronation name was Edirillāpperumāl.

² Tirunalakkuṇṟam—old name of Kuḍumiyāmalai.

³ *Anukki*—personal maid servant (?), or mistress (?).

⁴ *Sār-araiyan*—viceroy or administrator of a *nāḍu*.

⁵ *Caṇḍēśvaravilai*—the amount paid to Caṇḍēśvara, the supposed custodian of the properties of a Śiva temple, for the conveyance of lands from temple ownership.

⁶ *Uruṇi*—small drinking water tank.

⁷ *Tirunandavanam*—temple garden.

⁸ The text has ‘.....’ *vidai*—probably *vidi* or highway.

¹ Unidentified.

² Members of the civic assembly.

³ Civic assembly.

⁴ Old name of Sundaram village.

that one *palam* of..... shall be paid as a cess on every unit of all articles.....measured by weight⁵, to the Lord who abides in Tiruttantóniśvaram.⁶ May this be under the protection of all Māhēsvaras.”

Inscription No. 190.

Place:—Kulattūr Taluk—Kudumiyāmalai—Śikhānāthasvāmi temple—on the north wall of the second *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar—Parakēsari Rājarāja II, 1146–73 A. D.¹

Date:—Fifteenth year of the King, corresponding to 1160–61 A. D.

Language and Script:—Tamil—13 long lines.

Translation:—

“Hail! Prosperity! In the 15th year of Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar:

Whereas, We, the *Ūróm*,² constituting the *ūr*³ of Mēlmaṇanallūr in Kuṇṇusūl-nāḍu of Iraṭṭapāḍikoṇḍaḥaḷaḷanāḍu enquired whether any one would buy the *kuḍikkāḍu*⁴ to the north of our village which we were prepared to sell, and whereas, on hearing this resolution of ours, Vēḷān Kōḍaṇḍan of Śikhānallūr in this *nāḍu* replied to it, by offering to buy it for endowment as a *dēvadānam* to the *Mahādēvar* who abides in the Vikramacōḷīśvaram in Mēlmaṇanallūr;

We, the first mentioned *uróm* constituting the *ūr*, specified the boundaries of the *kuḍikkāḍu* that we agreed to sell as follows:—

Eastern boundary, to the west of the trident stone⁵ that we planted as the boundary of the gardens; southern boundary, to the north of the trident-stone that we planted as the boundary of the alkaline waste⁶; western boundary, to the east of the waterspread of the tank; and northern boundary, to the south of the trident-stone that we planted as the boundary of the gardens.

The price that we agreed upon among ourselves for the lands, included within the four boundaries thus fixed, is 25 *kāśus* in good current money. Having received these twenty-five *kāśus*, as the price thereof, we, undertake to pay the *iṇai* and *kuḍimai*⁷ and all other taxes payable to the king and others⁸, that are due from the lands included within the

⁵ *Kōl-nīrai*—See S. I. I. III, iii, pp. 266, 268, 272 and 273.

⁶ Tamil for *Srayamprakāśa*.

¹ Included under the unidentified Rājarājas in the ‘Chronological List of Inscriptions’. The king has been identified as Rājarāja II, through Vēḷān Kōḍaṇḍan, the vendee in the transactions of this document. He figures in another identified inscription of Rājarāja II which has the *praśasti* of the king (P. S. I. 136). This & P. S. I. 136 mention the *maṭham* named after Vēḷān Kōḍaṇḍan.

² *Ūróm*—members of the village assembly.

³ *Ūr*—village assembly.

⁴ *Kuḍikkāḍu*—hamlet—tenant’s holdings.

⁵ *Tiruccūlakkal*.

⁶ *Kāḷar*.

⁷ *Iṇai*—government tax; *Kuḍimai*—tenancy dues.

⁸ *Kō-marravayku*.

boundaries of this *kuḍikkāḍu*. Thus, we, the *uróm* constituting this *ūr*, sold this *kuḍikkāḍu* to this Vēḷān Kōḍaṇḍan as a *dēvadānam* to the Lord who abides in Vikramacōḷīśvaram⁹.

The land that we set apart in the *ūrvaḷ*¹⁰ for the supply of rice for offerings from the first harvest to the Lord who abides in Tirunalakkunṇam¹¹ is Pirāntanvayal. This land having been sold to him separately, he shall plough it, raise crops thereon and pay the entire proceeds¹² for this purpose.

He shall take the Pūlāmparikāl lands, measuring half *kāṇi*, which were allotted to Kaṇṇappan Kōran Uḍaiyān and co-parceners, plough and raise crops thereon and pay the produce.

The lands reclaimed and set apart in the 18th year of this king as *amāvāśippuram*¹³ for the Lord who abides in Tirunalakkunṇam are Uttaman vayakkal and Adittan vayakkal, on the south of Vēḷānéri, in all two *taḍis*, measuring $\frac{1}{16}$. The following are the conditions of the endowment of these two *mākkāṇis* of land:—

He shall supply on every new-moon day, one *padakku* of rice, and whatever is required for the other dishes for offerings to the God.

The four boundaries of the garden, that Vēḷān Kōḍaṇḍan made for the purpose of feeding on these days in the Munipakan-tirumaḍam¹⁴ which lies on the north bank of the river and was bought from the reclaimed lands belonging to Panman Maḷavan and co-parceners, are:— Eastern boundary to the west of the trident-stone planted as the boundary of the *nāḍu*; southern boundary to the north of the river of this *nāḍu*; western boundary to the east of the main sluice¹⁵; northern boundary to the south of the main sluice.

Declaring that the endowment of this garden, lying within the four boundaries thus fixed, and the other endowments mentioned before shall continue for so long as the moon and sun endure, I, Vēḷān Kōḍaṇḍan, had this deed inscribed on stone.

The lands that Viraiyāḍān Ulakamuṇḍān reclaimed and endowed for the supply of oil for anointing¹⁶ the *Kaikkōla-nāyakar*¹⁷ during the holy festival in Paṇḍūni¹⁸ are Kōḍaṇḍavayakkal in Vēḷānéri in Śikhānallur, measuring $\frac{1}{16}$. The conditions of this endowment of one *mākkāṇi* of land are that he shall furnish one *kalam* of rice, and the other articles needed in addition.

In this manner, these may be protected by the Māhēsvaras.”

⁹ Vikramacōḷīśvaram:—The cave temple now called Mēlaikkōvil.

¹⁰ *Ūr vaḷal*—lands in the village in the possession of the village body.

¹¹ Tirunalakkunṇam is the old name of Kudumiyāmalai. The temple referred to is the Śikhānāthasvāmi temple.

¹² *Murrūṭṭu*.

¹³ *Amāvāśippuram*—lands endowed for the provision of what is required for the worship and service on new-moon days.

¹⁴ *Maṭha*—monastery and feeding house.

¹⁵ *Vāttalai* or *vāyṭṭalai*.

¹⁶ *Tiru-vennaikkāppuram*.

¹⁷ *Kaikkōla-nāyakar*—Probably the Nandikēśvara idol. There are two such old idols in the temple, one of stone and the other of bronze.

¹⁸ *Tiru-Paṇḍūni-tirundī*—festival in the month of Paṇḍuni, the 12th month in the Tamil calendar.

Inscription No. 191.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the second *prākāram*.

Dynasty and King:—Cōla—Śrī Rājārāja Dévar—Rājakésari Rājārāja I, 985–1014 A. D.¹

Date:—Fifteenth year of the King, corresponding to 999–1000 A. D.¹

Language and Script:—Tamil—Incomplete; portions of 3 lines only extant. This is engraved on a slab built into the wall; the other slabs are missing.

Translation:—

“Hail! Prosperity! In the 15th year of Śrī Rājārāja Dévar¹.....
 Śēnāpātika! Madhurāntaka Ilaṅgōvēlār², the Lord of Koḍumbālūr³ in the
 Uṟattūr Kūrṟam.....
 All of us, the above mentioned, agreed to keep alight.....
 May this be under the protection of all Māhēśvaras.”

Inscription No. 192.

Place:—Kulattūr Taluk—Pulvayal—Śiva temple—on the east wall of the shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartika! Śrī Rājārāja Dévar—Unidentified.¹

Date:—Twenty-eighth regnal year of the King.

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

Translation:—

“Hail! Prosperity! In the 28th year of Tribhuvanaccakravartika! Sri Rājārāja Dévar¹:

Perumaya Vēlān, Tennavan Pallavataiyan and Vaḷavataiyan², who captured the territory³ lying to the south of the Kulattūr tank and north of the Vēllāru river, shall pay from their revenue twelve *kāṣus* daily, for the provision of food offerings during one *sandhi*⁴ from the month of *Kārttigai*⁵ of this year, to the *Nāyanār* who abides in Tyāgañcata-śvaram temple, as the Lord in Pulvayal. This shall continue so for so long as the moon and sun endure.....
 if there be any persons who.....
 they shall pay as fine.....
 to the *nāḍu*⁶ and *nagaram*.⁷ The (trident stone) shall be planted (in their lands?).....as forfeit to the God.....”

Having thus agreed.....”

¹ Included under the unidentified Rājārājas in the ‘Chronological List of Inscriptions’. For reasons of identification as Rājārāja I, see following note.

² The same as Madhurāntaka Irukkuvēl, also called Ādityan (Ādiccan) Bhūti Vikramakésari, the *Vēlir* chieftain of Koḍumbālūr. The period covered by his records was between 928–88 A. D. and the period when he had ruling powers was probably between 951–88 A. D. He was most powerful as the ally and political subordinate of Madhurāntaka Sundara Cōla Parāntaka II, (956–73 A. D.) This incomplete inscription of the 15th year of Rājārāja, seems to refer to a former gift of the *Vēlir* chief.

³ *Koḍumbālūr-uḍaiyār*.

⁴ Probably Rājārāja III; 1216–57 A. D.

⁵ The second and third persons seem to be Kaḷḷar chieftains.

⁶ *Śīmai-piḍitta*, corrected as *śīmai-piḍitta*. The word ‘*śīmai*’ connoting ‘territory’ in Telugu, Kannada, and modern Tamil, occurs for the first time in the State epigraphs.

⁷ *Sandhi*—fixed times of worship in the course of the day.

⁸ *Kārttigai*—eighth month of the Tamil calendar.

⁹ *Nāḍu*—district assembly.

¹⁰ *Nagaram*—civic assembly.

Inscription No. 193.

Place:—Tirumayyam Taluk—Péraiyyūr—Nāganāthasvāmi temple—on the wall to the north of the entrance of the central shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartika! Śrī Rājārāja Dévar—Rājākésari Rājārāja III, 1216–57 A. D.¹

Date:—Twentieth year of the King, corresponding to 1235–36 A. D.¹

Language and Script:—Tamil, 10 lines.

Translation:—

“Hail! Prosperity! In the 20th year of Tribhuvanaccakravartika! Sri Rājārāja Dévar¹:

The orders of Śrīman Mahāpradhāni Meyccatrukandān, the Sāmantan² :—
 To all those who hold the offices of *Dēvakanmi*³, *Śrī Māhēśvarakkāṇkāni*⁴,
*Śrī Kāryam*⁵ and the temple accountant⁶ in the temple of the *Nāyanār*
 who abides in Tirunāgīśvaram, as the Lord of Tiruppéraiyyūr.

We are hereby pleased to transfer to you all the dues, including the *kaḍamai*(?)
antarāyam (?) *śilvari*, *peruvāri*, *nāḍenra elavaikaḷ*⁷ and other rights, *veṭṭi*
muṭṭāval and *tēvai*⁸ of any other kind, in the village of Śēndamaṅgalam, for
 the provision of the daily offerings of rice and other articles⁹ to the
Nāyanār of Tirunāgīśvaram, to continue for so long as the moon and sun
 endure, and to inscribe this order on stone.

Copied from the orders signed by the Sāmantar—this is the signature of
 Tennavan Brahmādarājan¹⁰; this is the signature of Nīrpaḷaniḍaiyān, this
 is the signature of Śēmbiyan Pallavataiyan, the accountant¹¹ of this
 village”.

Inscription No. 194.

Place:—Tirumayyam Taluk—Péraiyyūr—Nāganāthasvāmi temple—on the wall to the north of the entrance of the central shrine—below the previous inscription (No. 193).

¹ Included under an unidentified Rājārāja in the ‘Chronological List of Inscriptions’. The king meant seems to be Rājārāja III (please see below).

² The reading ‘*Śrī manu-mahā-śāni*’ in the text is to be corrected as ‘*Śrīman Mahāpradhāni*’. Śrīman Mahāpradhāni—means ‘the illustrious and chief minister, or counsellor’. Meyccatrukandān means ‘the destroyer of the king’s enemies’; Sāmantan, means ‘a Chief and General’. Such titled nobles were common in the time of Rājārāja III. The title ‘Meyccatrukandān’, may have a reference to the strong measures taken against seditionaries and rebels after the defeat of Kō-Peruñjiṅga, the Pallava usurper and during the short lived restoration of Rājārāja III to the throne.

³ *Dēvakanmi*—temple trustees.

⁴ *Śrī Māhēśvara-kāṇkāni*—the congregation of Śaiva devotees who supervise temple affairs.

⁵ *Śrīkāryam*—the priest or manager of the temple.

⁶ *Kōyil-kāṇakku*.

⁷ These are various cesses and octroi duties; *Kaḍamai*—government tax; *antarāyam*—tax paid to the local body; *śilvari*—minor cesses; *peruvāri*—major cesses; *nāḍenra elavaikaḷ*—taxes levied by the *nāḍu* or district assembly.

⁸ ‘*Veṭṭi-muṭṭāval-marrum-eppērpatta-tēvaikaḷum*’: *veṭṭi*—free food to labourers, who work for the public benefit, *muṭṭāval*, supply of free labour for similar purposes, ‘*tēvai* of any other kind’ probably means supply of men for public work or articles to feed them.

⁹ *Tiruppadimārru-uḷḷiṭṭa-vaṇṇaṅgaḷ*.

¹⁰ Brahmādirājan or Brahmādirāyan—title of Brahmin Generals in the army.

¹¹ Text has *Kaṇaṅḍaiyān*, which is corrected here as *Kaṇakkūḍaiyān*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar—
Rājakésari Rājarāja III, 1216—57 A. D.¹

Date:—Twentieth year of the King, corresponding to 1235—36 A. D.

Language and Script:—Tamil, damaged and incomplete, 3 lines extant.

Translation:—

“In the 20th year of Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar¹, I, Kaliṅgarāyan, also called Tiruvan Araiapperumāl,² gave to the *Nāyanār* who abides in Tirunāgīsvaram, as the Lord of Tiruppéraiyl”

Inscription No. 195.*

Place:—Kulattur Taluk—Tiruvēngaivāsal—Vyāgrapurīśvara temple—on the south wall of the first *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar—
Rājakésari Rājarāja III, 1216—57 A. D.¹

Date:—Twentieth year of the King, corresponding to 1235—36 A. D.¹

Language and Script:—Tamil, 7 lines.

Translation:—

“Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar: It is hereby declared that the *kaḍamai*, *antarāyam*, *veṭṭi*, *muṭṭāval* and other kinds of *āyam* and *kuḍimai*² due from the eighteen *mās* of land, which have hitherto been paying taxes as *kuḍipparru*³ lands, in the *akavayal* of Tiruvēngaivāyil in Peruvāyināḍu of Jayasiṅgakulakālavaḷanāḍu, shall be paid in the ratio of one half to the *Nāyanār* who abides in Tiruvēngaivāyil, and the other half as provision for festival expenses⁴ of the *Śādiraviḍaṅga nāyakar* and His Consort⁵ of this holy temple: as authorisation whereof, this is the signature of Kaḍarattaraiyan, also called Tiruvudaiyān Udayapperumāl, this is the signature of Tribhuvanavīrak-kaḍarattaraiyan, also called Tiruvudaiyā-vīramajagiya Dévan”.

¹ Probably Rājarāja III, judging from the absence of the *praśasti* (see below).

² Tiruvan Araiapperumāl, also called Kaliṅgarāyan, was probably the same as Pillai Kaliṅgarāyan, a noble of the times of Rājarāja III. See A. R. E. 241 of 1917 and 250 of 1917.

³ Tiruppéraiyl—name of Péraiyl.

⁴ Madras Epigraphical Collections 247 of 1914.

⁵ Included under the unidentified Rājarāja inscriptions in the ‘Chronological List of Inscriptions’. The king is obviously Rājarāja III, judging from the name of the signatory, Tribhuvanavīra Kaḍarattaraiyan. Tribhuvanavīra was the title assumed by Kulōttuṅga III (1178—1223 A. D.) in his inscriptions dating from this 30th year onwards. The Rājarāja who succeeded him was Rājarāja III. Professor K. A. N. Sastri, in his ‘Cōlas’ II, ii, page 750, includes this in the list under Rājarāja III.

² These are various duties and imposts payable by the tenant. *Kaḍamai*—government land tax; *antarāyam*—tax paid to the local body; these two form the *āyam*, a general term for taxes. The rest are services obligatory on the part of the tenant (*Kuḍimai*) and include *veṭṭi* or free food to labourers on public works and *muṭṭāval* or free labour supplied for public works.

³ *Kuḍipparru*—tenant’s holdings or holdings of any one of the eighteen castes that come under the term *Kuḍimakkal*.

⁴ *Tirundīpaḍi*.

⁵ *Nācciyār*.

Inscription No. 196.

Place:—Kulattur Taluk—Kumāramaṅgalam—on a slab planted in a feeder channel to the east of the village.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar—Rājakésari Rājarāja III, 1216—57 A. D.¹

Date:—Twenty-fourth year of the King; the sixth day of the.....fortnight in the month of.....; a Sunday when the moon was in the asterism of *Tiruvōṇam* (*Śrāvaṇam*); the year corresponds to 1239—40 A. D.; the date is probably Sunday, 19th of May².

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

Translation:—

“Hail! Prosperity! In the 24th year of Tribhuvanaccakravartikaḥ Śrī Rājarāja Dévar, on Sunday, the sixth day of the (dark) fortnight, in the month of (*Vaikāśi*), when the moon was in conjunction with the asterism of *Tiruvōṇam*:

Whereas, we, the members of the *nāḍu*,³ *nagaram*⁴ and several *agara-brahmadēyams*⁵ of Kōnāḍu, also called Kaḍalaḍaiyāḍilaṅgai-koṇḍacōḷavaḷa-nāḍu, by unanimous consent, executed a deed of settlement⁶ in favour of Jīyar Viśvēśvara Śivācāryār⁷, the chief preceptor in the Akilāṇḍanāyaki tirumaḍam⁸ in the holy town of Tiruvānaikkā⁹, the following is the text¹⁰ of the said deed:—

Whereas, we asked for royal orders¹¹ to exempt taxes on the wet-lands, dry-lands, trees, tanks, and wells(?)¹² within the four boundaries of

¹ Included along with the unidentified Rājarāja inscriptions in the ‘Chronological List of Inscriptions’. The king is here identified as Rājarāja III with the help of the name of the donee, Viśvēśvara Śivācārya, a Saivaitic teacher. His date is known from other epigraphs, and he was a contemporary of Rājarāja III (See below).

² The names of the Tamil month and fortnight are lost. But according to the ‘Indian Ephemeris’, the only day which was a *ṣaṣṭi* (6th day of fortnight) and a Sunday with the lunar conjunction in *Tiruvōṇam* was in the *aparapakṣa* (dark fortnight) in the month of *Vaikāśi* (April—May).

³ *Nāḍu*—the district assembly.

⁴ *Nagaram*—the administrative body of mercantile towns.

⁵ *Agara-brahmadēyam*—village given to Brahmins and occupied by them. These villages had separate assemblies called *sabhās*.

⁶ *Vyavasthāpatram*.

⁷ Viśvēśvara Śivācārya of the Gauda country was the royal preceptor of the Kākatīya kings and the most prominent of the preceptors of the Gōlākī *maṭha*, the heads of which were the royal preceptors of many ruling kings. Viśvēśvara’s other royal disciples were the Cōla kings, Rādha kings of the Gauda country, Mālava kings and the Kālacūri kings. He initiated a number of them into the Saivaitic faith. Much is known about him from inscriptions. See A. R. E., 1917, part II, pp. 122—26. A copper plate grant was given to this Śivācārya by the great Kākatīya queen, Rudradēvi, on Friday, 8th day of the dark fortnight on the 1st of the month of *Mēṣa* in the cyclic year *Durmati*, corresponding to the Śaka year 1183 (= 25th March 1261 A. D.). It says that the 60 families that settled in the Āndhra viṣṭa, given to this preceptor, were *Drāviḍa Brāhmaṇas*, who came from the Cōla country in the south, where, at Tiruvārūr, this Saiva sect was flourishing. The grant gives also the names of preceptors in the line who were the heads of this *maṭha*. This helps in the identification of the Rājarāja of this inscription as Rājarāja III.

⁸ *Akilāṇḍanāyaki-tirumaḍam*—The sacred monastery named after the presiding goddess Akhilāṇḍanāyaki in Tiruvānaikkāval near Trichinopoly Town.

⁹ *Tiruvānaikka-tiruppati*.

¹⁰ *Parīṣu*.

¹¹ *Tiru-mukam-aḷaiippittu-koḍuttatīl-uḷḷapaḍi*.

¹² For “*Marakkal*.....” read “*Marāṅgaḷam kiṇṇukaḷum*”.

Kumàramaṅgalam, which village was received by Tiruccirāppalli Mudaliyār¹³ as dowry for taking a bride from our *nāḍu*¹⁴ and was given by him as an endowment to the *Jiyar* and the *dānattār*¹⁵ of the said *Jiyar*, we, in obedience to the orders, shall protect this gift for so long as the moon and sun endure.

We shall also see that *nāḍu-viniyōgam*¹⁶, *ālamañji*¹⁷, *tēvai*¹⁸ and other kinds of dues and obligations pertaining to this village are duly deducted or foregone.¹⁹

Accordingly they shall inscribe this on stone, and plant boundary stones in the four boundaries and cardinal points, marked with the trident and ladle.²⁰

Accordingly, if any payments have to be made on future occasions by way of new taxes payable to the king or other authorities²¹, we, as the *nāḍu*, shall pay them ourselves²² and see that no harm comes to this Kumàramaṅgalam village which is a *maḍappuram*.²³

Having so agreed, we, the members of the *nāḍu*, *nagarams* and *agara-brahmadēyams* of Kōnāḍu, also called Kaḍalaḍaiyādilaṅgaikoṇḍacōḷavaḷaṇāḍu, drew up this deed of settlement in favour of *Jiyar Viśvéśvara Sivacāriyār*. To this effect this the signature of.....pāyināṭṭu Vēḷan.....

Inscription No. 197.

Place:—Kulattūr Taluk—Tēmavūr—Ruined Śiva temple—on the north wall.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śri Rājarāja Dévar.¹

Date:—Twenty-seventh year of the King.

Language and Script:—Tamil, 13 lines, incomplete.

Translation:—

“In the 27th year of Tribhuvanaccakravartikaḷ Śri Rājarāja Dévar: We the members of the village assembly² of Tēnvāvumtōvūr, in Vaḍapanāṅgaṭṭu-nāḍu of Jayaśiṅgakulakāḷavaḷaṇāḍu resolved to accept the *pāḍikāval*³ of Cōḷa-

¹³ Probably the chief of the district. Tiruccirāppalli is the old name of Trichinopoly.

¹⁴ “*Eṅgaḷ-nāṭṭil-kōṇḍatukku-kōṇḍu-kōṇḍutta*” etc.

¹⁵ *Dānattār* = *Sihānattār*—trustees of the institution.

¹⁶ *Nāḍu-viniyōgam*—the quota of every holder arising as a result of the distribution of taxes due from a certain land which had been made a free-hold, over other holdings, so that the total demand from the entire village is not affected. This was made by the local body in charge of the administration.

¹⁷ *Ālamañji*—gratuitous supply of labour for public work.

¹⁸ *Tēvai*—is a generic term which includes various kinds of obligations such as supply of free labour, or free food therefor.

¹⁹ *Kaḷindadu-nōkka-kaḍavōmḍavum*.

²⁰ *Nāṅellaigilum-sūlamum-saṭṭuvamum-śḍitti-nāḷu-dikkilum-kallu nāṭṭikkollak-kaḍavadāḍavum*. *Tiruccūlakkaḷ* is the boundary stone marked with a trident (*tri-sūla*) to denote lands given to a Śiva temple or Saivaité institution. *Tiruccaṭṭuvakkal* is the boundary stone marked with a ladle (*saṭṭuvum*) to denote lands given to a *maḍam* or feeding house.

²¹ *Anṛādu-kōmaravar-śilavu-vēṇumavai-uṇḍākil*.

²² *Nāṭṭilē-ēraṭṭukkoṇḍu*.

²³ *Maḍappuram*—lands endowed to a monastery or feeding house (*maḍam*).

¹ Unidentified.

² *Ūrom*.

³ *Pāḍikāval*—watch and ward in villages.

mādēvi, Piḍākai-éri, Kumbakkuḍi and Mēlālakuḍi, belonging to our *Nāyanār* who abides in Vaḍakayilāyam temple. The residents shall pay a perpetual rent⁴ of sixty *kalams* of paddy to the *Nāyanār*, which they shall bring and measure at the door of the holy temple.

In order to meet the expenses of this *kāval*⁵ we shall levy.....
.....from the lands of any person who commits a crime
in the village.....”

Inscription No. 198.

Place:—Kulattūr Taluk—Kīranūr—Uttamanāthasvāmi temple—on the north wall of the central shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śri Rājarāja Dévar—Rājākésari Rājarāja III, 1216-57 A. D.¹

Date:—The year after the expiry of the twenty-eighth year of the king, corresponding to 1244-45 A. D.

Language and Script:—Tamil—32 lines.

Translation:—

“Hail! Prosperity! In the year after the expiry of the 28th year of Tribhuvanaccakravartikaḷ Śri Rājarāja Dévar, We, the following representatives of Kīḷkōnāḍu² in Uṇṭturkūṇṇam of Iraṭṭapāḍikoṇḍacōḷavaḷaṇāḍu, viz., the *ūrom*³ constituting the *ūr*⁴ of Puduval and Koḍumbaiyarāyan, the *ūrom* constituting the *ūr* of Kīḷaippuduval and Vikramacōḷa Muttaraiyan, the *ūrom* constituting the *ūr* of Pāppakuṇṇi of Kīḷkōnāḍu, the *ūrom* constituting the *ūr* of Kaḷamāyil⁵, the *ūrom* constituting the *ūr* of Taccanpaṭṭu, the *ūrom* constituting the *ūr* of Paḷḷampaṇcavanmādēvi and Kuḷandaiyarāyan, the *ūrom* constituting the *ūr* of Virudarāyakuṇṇi and Virudarāyan, the *ūrom* constituting the *ūr* of Alattūr, and the *ūrom* constituting the *ūr* of Annaiyūr:

And We, the following representatives of Vaḍaśiruvāyinaḍu⁶ of the same *kūṇṇam* and *vaḷaṇāḍu*, viz., the *ūrom* constituting the *ūr* of Kīranūr, the *ūrom* constituting the *ūr* of Uppilikkuḍi, the *ūrom* constituting the *ūr* of Śirupallūr, the *ūrom* constituting the two *ūrs* of Kumàramaṅgalam, the *ūrom* constituting the *ūr* of Amaṅkuḍi and the *araiyan* of the *nāḍu*, the *ūrom* constituting the *ūr* of Kaikkūḍiyūr, the *ūrom* constituting the *ūr* of Anaiyūr, the *ūrom* constituting the *ūr* of Śirukaḷattūr, the *ūrom* constituting the two *ūrs* of Iraṅguḍi, the *ūrom* constituting the *ūr* of Ilaiṇja-ūr and the Muttaraiyan of Nāñjil⁷:

⁴ *Vāḍakkāḍamai*.

⁵ *Kāval*—same as *pāḍikāval*.

¹ Included under ‘unidentified Rājarāja’ in the ‘Chronological List of Inscriptions’. This king seems to be Rājarāja III. Prof. K. A. N. Sastry has included this in the list of inscriptions of the time of Rājarāja III; See ‘Cōḷas’ II, ii, p. 757.

² East Kōnāḍu district in the Uṇṭtūr division of Iraṭṭapāḍikoṇḍacōḷavaḷaṇāḍu province.

³ *Ūrom*—members of the village assembly.

⁴ *Ūr*—village assembly.

⁵ Kaḷamāyil—the old name of Kaḷamāvūr.

⁶ Vaḍaśiruvāyinaḍu—North Śiruvāyinaḍu was another district in the same division and province.

⁷ Nāñjil—the old name of Nāñjūr.

All of us, the *úróm* constituting the *úrs* in the two *náḍus* and the *araiyars*, mentioned in the above order, made the following deed of *iraiyili*⁸ in favour of the *Adicaṇḍéśvarar*⁹ and those who do the duties of *Dévakanmi*,¹⁰ *Kóyil kaṇakku*¹¹ and *Śrī Māhészvaram*¹² in the temple of the *Náyanár* who abides in the *Uttamadānieszvaram* in *Kíranúr*, to be inscribed on stone:—

Whereas, the wet lands, dry lands and tanks in *Kaḍambanvayal*, *Araśan-vayal*, *Porḱarivayal* and *Kuñjira Muttaraiyan Kuḍikkaḍu*, in *Virudarāyakuṛicci* of this *náḍu*, which are the holdings of *Virudarāyan*, also called *Nāyan Kaḍamban*, and the recipients of proprietary rights from the *Virudarāyars*—viz., the *araiyan* of the *náḍu*, also called *Śiriyān Edirillāpperumāl*, *Ilakkiccānkonnān Marudandapparaiyan*, *Aḍaiḍḍan Nāyan*, *Kaḍamban Nāyan*, *Nāyan Kāḍan*, *Kuñjira Muttaraiyan*, also called *Tāṅginān*, *Śēnaiparipāla Nāḍālvān*, also called *Malaiyan Cōlan*, and co-parceners, *Moṇṇai Kāḍan* and co-parceners, *Vēndan Uḍaiyān* and co-parceners, *Cōlanukkanāḍālvān* and co-parceners—have been sold by all of us jointly as *tirunāmattukkāṇi*¹³ to the *Náyanár*, the eastern boundary whereof lies to the west of the boundary of *Nāñjil*¹⁴ and the *Kó-murṛaman Kuḍikkāḍu* of the *dēvadanām* of the *Náyanár*, the southern boundary to the north of the boundary of *Kíranúr*, the western boundary to the east of the waterspread of the *Kaḍambaṅguḍi* tank and the *babul* trees in *Kuṛuccikkollai*, and the northern boundary to the south of the boundary of *Kónāṭṭu Náyakar* and the boundary of the *dēvadanam* lands;

We, the *araiyars* of both the said *náḍus*, drew up this agreement to be inscribed on stone, declaring that the dry and wet lands included within the four boundaries thus fixed, measuring *ārumā-araiyé-araikkāṇi*¹⁵ and the garden-lands, forest-lands and tanks¹⁶ included within these boundaries, should be taken as *iraiyili-dēvadanām*¹⁷ and form an endowment to provide for offerings and repairs¹⁸ to the shrine of *Tirukkamakóṭṭa Nácciyár*,¹⁹ and to continue so for so long as the moon and sun endure.

Kaḍamai, *kuḍimai*, *antarāyam*, *ercóru*, *arisi*²⁰ and taxes of every other description that arise on these lands shall be paid by both the

⁸ *Irāiyili*—exemption from tax.

⁹ *Adicaṇḍéśvarar*—*Caṇḍikéśvara*, the deity occupying the shrine to the north of the sanctum, the supposed custodian of all temple property and in whose name all transactions are made.

¹⁰ *Dévakanmi*—temple trustees.

¹¹ *Kóyil-kaṇakku*—temple accountant.

¹² *Śrī Māhészvaram*—the congregation of Śaiva devotees who manage and supervise temple affairs.

¹³ *Tirunāmattukkāṇi*—'possession in the name of the God'—tenure assigned to the name of the God, or lands held in absolute ownership by the temple, like any other land-owner.

¹⁴ *Nāñjil*—the classical name of *Nāñjūr*.

¹⁵ $6\frac{1}{2}$ mas and half *kāṇi* = $\frac{1}{2}$ + $\frac{1}{4}$ *vēlis*.

¹⁶ *Kuḷaṅgaḷum-ivvellai-utpaṭṭa-puñjaikaḷum-kāḍukaḷum*.

¹⁷ *Irāiyili-dēvadanām*—lands given to a temple and made tax-free.

¹⁸ *Amudupaḍi-tirupponikku-udalāka*.

¹⁹ *Tirukkamakóṭṭam* is the *amman* shrine; *Tirukkamakóṭṭattu Nácciyár*, the Goddess, the consort of Śiva, in the *amman* shrine.

²⁰ *Kaḍamai*: government tax; *kuḍimai*: tenancy dues, *antarāyam*: taxes levied by the local administrative body; *ercóru*: the morsel of cooked-rice given to the village artisans; *arisi* or *arisiḱkānam*: the cess on rice husked from paddy.

náḍus.²¹ Should these holdings be separated and re-incorporated in different villages, the *úrs* in the villages in which the separated holdings lie shall pay the respective amounts of taxes.

Agreeing thus, and stipulating that these lands shall be deemed as *iraiyili dēvadanām* and shall be an endowment to provide for the worship and repairs in the shrine of *Tirukkamakóṭṭa Nácciyár*, for so long as the moon and sun endure, we the *araiyars* of both *náḍus* wrote this deed and inscribed it on stone.

This is the signature of *Koḍumbaiyarāyan*, the signature of *Muḍikonḍa Nāḍālvān*, the signature of *Viśaiyarāyan*, the signatures of *Gurukularāyan* and of *Virabhadra Nāḍālvān* of *Puduvayal*:

This is the signature of *Vikkira Muttaraiyan*, the signature of *Ālattū Ilattaraiyan*, and the signature of *Céramantólan* of *Kiḷaippuduvayal*:

This is the signature of *Tiruvaraṅga Nāḍālvān*, the signature of *Śēnaiparipāla Nāḍālvān*, also called *Kaṇṇan Sambandapperumāl* and the signature of *Paḷlattu Kuḷandaiyarāyan*, of *Kiḷkónāḍu*:

This is the signature of *Tēnāṭṭu Araiyan* of *Madiyattūr*:

This is the signature of *Śēnaiparipāla Nāḍālvān* in *Pañcavanmadēvi*:

This is the signature of *Virudarāyan*, the signature of *Nāṭṭaraiyan*, also called *Śiriyān Edirillāpperumāl*, the signature of *Ilakkicarā Konnān Marudandapparaiyan*, the signature of *Avaiyan Nāyan*, the signature of *Kaḍamban Nāyan*, the signature of *Tāṅginān Kuñjira Muttaraiyan*, the signature of *Moṇṇai Kāḍan*, and the signature of *Virudarāyan*, also called *Konna Dévan*, of *Virudarāyakuṛicci*:

This is the signature of the *araiyan* administering *Kíranúr*, the signature of *Viśaiyapāla Nāḍālvān*, the signature of *Ākamala Nāḍālvān*, the signature of *Aññāṛupparaiyan*, the signature of *Toṇḍaimān Nāḍālvān*, the signature of *Irāsākkiraiyan*, the signature of *Edirilicōla Nāḍālvān*, the signature of *Kollattaraiyan*, the signature of *Mānikkarāyan*, the signature of *Kiḍāraṅkonḍapparaiyan*, the signature of *Kaṅgaiya Nāḍālvān*, the signature of *Śēmbiya Nāḍālvān*, of *Vaḍaśiruvāyināḍu*:

This is the signature of *Ilāṅkonḍa Nāḍālvān*, the signature of *Maṅgala-rāyan*, the signature of *Jayaṅkonḍa Nāḍālvān*, the signature of *Kónāḍarāyan*, and the signature of *Nirāśinga Nāḍālvān* of *Uppilikkuḍi*:

This is the signature of *Vāluvarāyar* of *Śirupāllūr*:

This is the signature of *Nāḍālvān* of *Peruṅgaḷūr*:

This is the signature of *Nāñjil Muttaraiyan* of *Ilaiñjaiyūr*:

This is the signature of *Nāḍālvān* of *Kaṛkuḍi*:

This is the signature of *Nāḍālvān* of *Anaiyūr*:

²¹ This is an expedient devised by the local administrative bodies, the *úrs*, *sabhas*, *nagarams* or *náḍus*, who had powers to remit taxes on land. Since at the same time they were responsible for the collection and payment to the central government of the total demand from the village or villages, the collection and payment to the central government of the total demand from the village or villages, had to be made good by or towns, all amounts thus remitted, except under express royal sanction, had to be made good by distributing them pro-rata on other holdings held by themselves or by the rest of the villagers. This is clearly expressed in some inscriptions as *úr-kīl-iraiyili*, meaning 'tax-free under the town-ship'.

This is the signature of Iraṅguḍi Nāḍālvān, the signature of Maṅgarāyan, and the signature of Śiruvāyināḍālvān of Iraṅguḍi:

This is the signature of Kaṇṇavataraiyan of Kumāramaṅgalam.²²

In accordance with the agreement thus made, I, Uḍaiyaṇ Nāyan, who have received proprietary rights²³, given to me, with oblations of turmeric and water²⁴, by Sundan, son of Koṅgan of Kīranūr in this *nāḍu* and the smith who was the *pūrvasvāmi*²⁵ of Kīranūr, as his son-in-law, and who is now in enjoyment of such proprietary rights, inscribed the original documents on copper²⁶ to be transcribed on stone.

Accordingly this was inscribed on stone by Mayinādarāyan, also called Paḷiyañji, the chief mason,²⁷ who is the principal *svāyantriyan*,²⁸ among the descendants of Kulōttuṅgaśōlan Śaṅgamuttu Mudalikaḷ."

Inscription No. 199.

Place:—Tirumayam Taluk—Mēlattānaiyam—Agastīśvara temple—Soundarya-nāyaki Amman shrine—on the west wall.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Rājārāja Dévar—Rājākésari Rājārāja III, 1216–57 A. D.¹

Date:—Thirtieth year of the King, corresponding to 1245–46 A. D.

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

Translation:—

"In the thirtieth year of Tribhuvanaccakravartikaḷ Śrī Rājārāja Dévar¹: endowment to the *Nāyanār* who abides in Tiru Agattīśvaram² as the Lord of Méṇṇaiyam³ in the Ollaiyūr Kūrṇam of Tenkōnāḍu⁴:

Hail! Prosperity! Śrīman Mahāpradhāni Maṇḍalika Murāri Aniyé(ka) Gaddayya Daṇḍanāyaka⁵....."

²² These persons probably represented the administrative bodies of the respective places.

²³ *Kāni*—the smith had the sole rights of engraving all documents on copper, and held certain lands as remuneration for such duties.

²⁴ *Mañjal-nīr-ūṭṭi*—This is done when property is given as dowry to a daughter.

²⁵ *Pūrvasvāmi*—hereditary holder of rights for generations.

²⁶ *Pramāṇa-sādanāṅgaḷ*.

²⁷ *Peruntaccan*.

²⁸ *Svāyantriyan* = *Svātantiyan*: holder of rights.

¹ Included under the unidentified Rājārājas in the 'Chronological List of Inscriptions'. The king has been identified as Rājārāja III, with the help of the name of the donor. See below.

² *Agastīśvaram*.

³ Same as Mēlattānaiyam.

⁴ South Kōnāḍu.

⁵ The name of the donor is incomplete in the text, which reads 'Śrīman Mahācrāgyāni Maṇḍalika Murā.....' in Sanskrit whereas in P. S. I. 193, it reads "Śrī Manu Mahācākani Meycatrukāṇḍan Śamantan" in Tamil. The correct reading "Śrīman Mahāpradhāni Maṇḍalika Murāri Aniyé Gaddayya Daṇḍanāyaka," the name and titles of the Hoysala general, is given in P. S. I. 518 from Perumānāḍu, of the 10th year of a Māḍavarman Sundara Pāṇḍiya. This Pāṇḍiya king must be the same as Māḍavarman Sundara Pāṇḍiya II who came to the Pāṇḍiyan throne in 1288 A. D. and was the contemporary of the Cōla king Rājārāja III. This period marks the decline of the Cōla power, and the bid for power by the Pāṇḍiyas. Rājārāja III suffered defeat at the hands of the Pāṇḍiyas and the Pallava vassal Kō-Peruñjīga who captured and imprisoned him. This also marks the time when the Hoysalas intervened in these quarrels on the side of the Cōlas to restore the balance of power and gradually established their rule on the north of the Kāvéri. A number of Hoysala generals figure in inscriptions of this period.

Inscription No. 200*

Place:—Kulattūr Taluk—Nārttāmalai—Tirumalaikkaḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Rājendra Cōla Dévar—Parakésari Rājendra III, 1246–79 A. D.

Date:—Seventh year of the King corresponding to 1252–53 A. D.

Language and Script:—Tamil, 26 lines, incomplete.

Translation:—

"Hail! Prosperity! In the 7th year of Tribhuvanaccakravartikaḷ Śrī Rājendra Cōla Dévar¹, we, the *Dēvakanmis*², acting on behalf of the *Adicaṇḍésvara*³ in the temple of the *Nāyanār* of Tirumalaikkaḍambūr⁴, the Lord of Kulōttuṅga Cōlapaṭṭiṇam, also called Teḷunga kulakāla puram⁵, made the following gift to Akalaṅka Ācāriyan, also called Pōréru Séman, the master carpenter of the temple of this *Nāyanār*, and drew up a gift deed⁶ in his favour.

Whereas, this said person and his father were solely responsible for all construction and repair work⁷ in the sacred temple in which this *Nāyanār* abides, the sacred temple of the *Nāyanār* of Triuvānaikkā, the Lord of this place, and the temples of Their *Nāccimārs*⁸, we entrusted to him the work of making and installing the *Tirukkoḍidēvar*⁹ for which the following land in Tavapperumālnallūrvayal, also called Perumuḍi, in the *dēvadānam* of these two *Nāyanārs*, with its boundaries specified below, was given as *ācāryadakṣiṇai*¹⁰:—Eastern boundary to the west of the great boundary¹¹; southern boundary to the north of Kāṭṭumukkāni; western boundary to the east of the channel which runs north, and northern boundary to the south of Puṅga-cey lands—the lands included within these boundaries called Iluppaccey and measuring 1¹² (*vēli*?) in extent.

We, the *dēvakanmis* acting on behalf of *Adicaṇḍésvara*, and the *nagarattóm*¹³, gave this *mākkāni*¹⁴ of land, tax-free¹⁵ for so long as the moon and sun endure. During repairs or construction,..... one tenth.....shall be paid from the temple treasury. In this manner.....these.....¹⁵."

* Madras Epigraphical Collections No. 357 of 1904.

¹ Included under the unidentified Rājēndras in the 'Chronological List of Inscriptions'. Prof. K. A. N. Sastri, Cōlas II, ii, p. 763, includes this inscription under Rājendra III.

² Temple trustees.

³ Caṇḍésvara is supposed to be the custodian of all properties in a Śiva temple.

⁴ Kaḍambar Kōvil in Kaḍambarmalai.

⁵ The old names of Nārttāmalai.

⁶ *Sādanam-pannikkoḍutta-paricāvadu*.

⁷ *Tiruppani*.

⁸ *Nāccimārs*—Divine Consorts.

⁹ *Tirukkoḍidēvar*—*drajasthamba*—'flag-staff' in front of a temple.

¹⁰ *Ācārya-dakṣiṇai*—ceremonial payment to artisans and craftsmen.

¹¹ *Peruvarambu*.

¹² *Nagarattóm*—members of the civic assembly of mercantile towns.

¹³ *Mākkāni*—one sixteenths, probably of a *vēli*.

¹⁴ *Iraiyilī*.

¹⁵ Incomplete.

Inscription No. 201.

Place:—Kulattūr Taluk—Nirpalani—Valarmadīśvara temple—on the north base of the Nandi-*maṇḍapam*.

Dynasty and King:—Cōla—Rājendra Cōla Dévar.*

Date:—Twenty-first regnal year of the King.

Language and Script:—Tamil—mutilated. The second line alone extant.

Translation:—

“In the 21st year of the Lord Śri Rājendra Cōla Dévar.....”

Inscription No. 202.

Place:—Kulattūr Taluk—Kunnāṇḍarkóvil—Parvatagiriśvara temple—on the wall of the central rock-cut cave.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar¹.

Date:—Second year of the King.

Language and Script:—Tamil—21 lines—incomplete.

Translation:—

“Hail! Prosperity! In the 2nd year of Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar¹: Whereas, I, Kaṇṇan Avayampukkān of Kāḍambāḍi a merchant in Kulālaṅguttai(?) in Kiliyūr nāḍu of Paṇḍikulāśanivalānaḍu bought from this Mahādēvar of Tirukkunṟākkuḍi, in Vaḍapanaṅgāṭṭu nāḍu of Jayasiṅgakulakālavaḷa nāḍu, the following lands, which He had purchased from Periyārpi, a native of Veṭci in this nāḍu and Aḍavalān Cōlan, namely—two plots of wet-land called Taccaveṭṭi, measuring five *mās*² in the Kaṇṇamaṅgalamvayal, and two plots of wet-land called Mummūḍic cōlavayakkal and the nursery, measuring *mukkāni*,³ in the Kaḷvayal lands—the amount that I paid into the temple treasury⁴ for these lands, measuring in all five *mās* and *mukkāni*, which I bought as *Taṇḍēśvarapperuvilai*⁵ is two-hundred *Kāśu*. Having paid in full these 200 *Kāśu*, I hereby gave these lands as an endowment for the provision of sandal paste to anoint the *Nāyanār*, agreeably to the request of the merchants, who supply fine perfumed sandal paste⁷, that lands should be bought and leased out⁸ for the purpose.....”

Inscription No. 203.

Place:—Kulattūr Taluk—Kunnāṇḍarkóvil—Parvatagiriśvara temple, on the wall of the northern rock-cut cave.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar¹.

* The King is unidentified.

¹ This Rājādhirāja is unidentified. But judging from the language of the inscription, this may perhaps belong to Rājādhirāja II. (1163–79 A. D.).

² One-fourth (*vēli*?).

³ Three-eightieths of a (*vēli*?).

⁴ Śri-Paṇḍāram.

⁵ *Caṇḍēśvarapperuvilai*—purchase of temple lands by paying the price to Caṇḍēśvara, the supposed custodian of the properties of a Śiva temple.

⁶ *Tiruccāndu*.

⁷ *En-virai*—sandal paste mixed with aromatic unguents (*virai*) of the colour and fineness of gold dust on the touch stone (*en*).

⁸ *Aḍai-Koḷ*—lands on lease.

¹ The Rājādhirāja is unidentified.

Date:—Third year of the King.

Language and Script:—Tamil—3 lines extant—incomplete.

Translation:—

“Hail! Prosperity! In the 3rd year of Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar¹.....Mahādēvar of Tirukkunṟākkuḍi in Vaḍapanaṅgāṭṭu nāḍu in Jayasiṅgakulakālavaḷa nāḍu.....”

Inscription No. 204.

Place:—Kulattūr Taluk—Nirpalani—Valarmadīśvara temple—on the wall to the north of the entrance to the central shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar¹.

Date:—Ninth year of the King.

Language and Script:—Tamil—7 lines—part is hidden by the cross wall of the *Bhairavar* shrine.

Translation:—

“Hail! Prosperity! In the 9th year of Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar, We, Periyān Tirucciṟṟambalabhaṭṭan of the *Kāśyapa gōtra*² and co-parceners, the *Śiva-brāhmaṇar*³.....in the temple of the Lord of Valarmadīśvaram in Nirpalani in the Uṟattūr Kūṟṟam of Irattapāḍi koṇḍa cōla vaḷanaḍu, received 18 *kāśu* from.....kkiyan..... Having received these eighteen *kāśu*, We, the said Periyān and co-parceners, agreed to keep alight one lamp(?) as his endowment for so long as the moon and sun endure and inscribed this on stone. This is the signature of Tirucciṟṟambalabhaṭṭan. This is the signature of..... (May this be under the protection of all Mahēśvaras).”

Inscription No. 205.

Place:—Kulattūr Taluk—Maḍiyanūr—Agastīśvara temple—on the north *prākāram* wall.

Dynasty and King:—Cōla—Śri Rājādhirāja Dévar.¹

Date:—Twelfth year of the King.

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

Translation:—

“Hail! Prosperity! In the 12th year of Śri Rājādhirāja Dévar: As an endowment to the Mahādēvar of Tiruvagattīśvaram, the Lord of Maḍiyanūr in the Anṇalvāyil kūṟṟam of Irattapāḍi koṇḍa cōla vaḷanaḍu, Ara..... vippicciyār, also called Tuk.....māṇaḍi, wife of Aṇḍar Uḍaiyār Poṟkōyil Piccar, got the *tirumaṇṇanakkiṇaru*² dug and built³.....”

Inscription No. 206.

Place:—Kulattūr Taluk—Nirpalani—Valarmadīśvara temple—on the wall to the south of the entrance to the central shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śri Rājādhirāja Dévar.¹

¹ Unidentified.

² *Gōtra*—sept.

³ *Śiva-Brāhmaṇar*—the sect of Brahmins who conduct worship in Śiva temples.

¹ The Rājādhirāja is unidentified. Perhaps Rājādhirāja II (1163–79 A. D.).

² *Tirumaṇṇanakkiṇaru*—well to supply the water required for bathing the idols in a temple.

³ *Paḍuppiccāl*.

¹ The Rājādhirāja is unidentified. Perhaps Rājādhirāja II, (1163–79 A. D.).

Date:—Twelfth year of the King.

Language and Script:—Tamil—6 lines—damaged.

Translation:—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: the amount that I, Pullāli Śurri Punniyan, the Śiva-brāhmaṇa² who hold hereditary right of service in the temple of the Nāyanār of Vaḷarmadīśvaram in Nīrpaḷani, in the Uṇattūr kūṇṇam in Vaḍakōṇādu of Iraṭṭapāḍikonḍacōḷavaḷanādu, received from Śurri Aḷudaiyān, native of Vadakavir—Murukkūr³ in Pāṇḍikulāśanivaḷanādu, is 20 kāsū. Having received these twenty kāsūs as his endowment, I agreed to keep alight one sandhi⁴ lamp for this Nāyanār for so long as the moon and sun endure, and inscribed this on stone. This is the signature of Punniyan.”

Inscription No. 207.

Place:—Kulattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the east of the entrance to the Amman shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar.¹

Date:—Twelfth year of the King.

Language and Script:—Tamil—9 lines.

Translation:—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: the amount that I, Tirupperumān Bhaṭṭan, also called Nambi Viraiyādi, of the Kāśyapa gōtra,² the Śiva-brāhmaṇa who hold hereditary right of worship in the temple of the Nāyanār of Vaḷarmadīśvaram, in Nīrpaḷani in the Uṇattūr kūṇṇam of Iraṭṭapāḍikonḍacōḷavaḷanādu, received from Tiruppan Kunṇan, a vellālan³ of this village, is 20 kāsū. Having received these twenty kāsūs as his endowment, I, Tirupperumān Bhaṭṭan, shall keep alight one sandhi⁴ lamp, for so long as the moon and sun endure. This is my signature.”

Inscription No. 208.

Place:—Kulattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the west of the entrance to the Amman shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar—Rājākēsari Rājādhirāja II—1163—79 A. D.*

Date:—Twelfth year of the King, corresponding to 1174–75 A. D.

Language and Script:—Tamil—6 lines.

² Śiva brāhmaṇa—class of Brahmins who conduct worship in Śiva temples.

³ Murukkūr in Vaḍa Kaviranādu or North Kaviranādu. Ten Kaviranādu or South Kaviranādu was included in the modern Puḍukkottai territory now called Kavinādu.

⁴ Sandhi—time of worship, morning, noon and evening.

¹ The Rājādhirāja is unidentified in the ‘Chronological List of Inscriptions.’ Perhaps Rājādhirāja II, (1163–79 A. D.)

² Gōtra—sept.

³ Cultivating class.

⁴ Sandhi—time of worship—morning, noon and evening.

* Included under the unidentified Rājādhirājas in the ‘Chronological List of Inscriptions’. The priest, Pullāli Viraiyādi Ālavandān is known to have been a contemporary of Kulōttuṅga III (1178–1223 A. D.). See P. S. I. 160. The only Rājādhirāja that preceded him was Rājādhirāja II.

Translation:—

“Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: the amount that I, Pullāli Viraiyādi Ālavandān, the Śiva-brāhmaṇa who hold hereditary right of worship in the temple of the Nāyanār of Vaḷarmadīśvaram in Nīrpaḷani, in the Uṇattūr kūṇṇam of Iraṭṭapāḍikonḍacōḷavaḷanādu, received from Maṇiyan Vēḷāḷvan of this village, is 22 kāsū. Having received these twenty-two kāsūs as an endowment, I, Ālavandān, agreed to keep alight, for so long as the moon and sun endure, one sandhi lamp, and inscribed this on stone. This is my signature.”

Inscription No. 209.

Place:—Kulattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the west of the entrance to the Amman shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar.¹

Date:—Thirteenth year of the King.

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

Translation:—

“Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: the amount that I, Tarpaḍi Poruḷ.....vara Bhaṭṭan, of the Kāśyapa gōtra,² the Śiva-brāhmaṇa who hold hereditary right of worship in the temple of the Nāyanār of Vaḷarmadīśvaram, in Nīrpaḷani, in the Uṇattūr kūṇṇam of Iraṭṭapāḍikonḍacōḷavaḷanādu, received from Maṇiyan of this village is 22 kāsū. Having received these twenty-two kāsūs as an endowment, I,....., agreed to keep alight, for so long as the moon and sun endure, one sandhi lamp, and inscribed this on stone.”

Inscription No. 210.

Place:—Kulattūr Taluk—Nīrpaḷani—Vaḷarmadīśvara temple—on the wall to the west of the entrance to the Amman shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar.*

Date:—Lost.

Language and Script:—Tamil, 9 lines—damaged at the end.

Translation:—

“Hail! Prosperity! In the.....year of Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: We, Tillaināyakabhaṭṭan, also called Pullāli Dévan Tiruppan, and co-parceners, who are among the Śiva-brāhmaṇas holding rights of worship in the temple of the Lord of Vaḷarmadīśvaram of Nīrpaḷani, in Vaḍakōṇādu of Iraṭṭapāḍikonḍacōḷavaḷanādu, received two cows from Vīracōḷappallavaraiyan of Kuṇḍūr in Kuṇḍūr of the U-ttūr Kūṇṇam in Rājaraḷappāṇḍinādu. Having taken over these two cows as an endowment, we, Tillaināyakabhaṭṭan and co-parceners, shall keep alight in the shrine of this Nāyanār one sandhi lamp for so long as the moon and sun endure, and inscribed this in favour of Cōḷappallavaraiyan of the said village. This is the signature of Tillaināyakabhaṭṭan.”

¹ The Rājādhirāja is unidentified. Perhaps Rājādhirāja II (1163–79 A. D.)

² Gōtra—sept.

* Unidentified.

Inscription No. 211.

Place:—Kulattur Taluk—Nirpalani—Valarmadīśvara temple—on the north wall of the central shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar.¹

Date:—Lost.

Language and Script:—Tamil—incomplete and damaged. 12 lines extant, the first part of each line built over.

Translation:—

“Hail! Prosperity! In the.....year Tribhuvanaccakravartikaḥ Śrī Rājādhirāja Dévar: Whereas, we, the *uróm* constituting the *úr*² of Nirpalani in the Uṇṇattūr Kūṇṇam of Irattapāḍikonḍacōḷavaḷanāḍu, had sold (the lands) in Tālikkuḍikkāḍu,³ to Kallan Perum..... native of.....tangaṅkuḍi.....kaṅgu in Arkāṭṭukkūṇṇam of Pāṇḍikulāśanivaḷanāḍu: We, the said *uróm* constituting the *úr* of Nirpalani, hereby stipulate that he shall pay as an endowment for the conduct of festivals⁴ to the *Nāyanār* of Valarmadīśvaram seven *kalams* of paddy measured by the.....marakkāl and one *kāṣu* as *kīḷirai*⁵, and inscribed this on stone..... (The boundaries of the lands are):—Eastern boundary to the west of thewaterspread of this tank and the common tank⁶; the southern boundary to the north of the grass land⁷ on the northern end of the Periyakuḷam(?) and the *kaḷḷi*⁸.....; the western boundary to the east of the grass-land and Tālikkiṇaṇu⁹.....”

Inscription No. 212.

Place:—Kulattūr Taluk—Nirpalani—Valarmadīśvara temple—on the wall to the east of the entrance to the *Amman* shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar—Rājakēsari Kulóttuṅga II, 1133–1150 A. D.¹

Date:—Ninth year of the King corresponding to 1141–42 A. D.

Language and Script:—Tamil—Incomplete and damaged—12 lines extant, first halves of ll. 8–12 defaced.

Translation:—

“Hail! Prosperity! In the 9th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar: (Endowment to the *Mahādēvar*?) who abides in Nirpalani in Uṇṇattūr Kūṇṇam of Irattapāḍikonḍacōḷavaḷanāḍu, by Śaḍaiyan of Tiruviśalūr: Whereas Tirucciṇṇambalam Uḍaiyān of Uṇṇattūr,² the

¹ Unidentified.

² *Uróm*—members of the village assembly; *úr*—village assembly.

³ *Tālikkuḍikkāḍu*—probably the hamlet contained urn-burials (*tāḷi*).

⁴ *Tirunāḷ-paḍi-kku-uḍalāka*.

⁵ *Kīḷirai*—ground rent.

⁶ *Podukkuḷam*.

⁷ *Kirāy*; this word now denotes ‘sods’.

⁸ *Kaḷḷi*—probably hedge of *Euphorbia antiquorum*.

⁹ Well.

¹ Unidentified in the “Chronological List of Inscriptions”. Probably Kulóttuṅga II. See below.

² This Tirucciṇṇambalam Uḍaiyān of Uṇṇattūr is perhaps the same as Tirucciṇṇambalam Uḍaiyān Védavanam Uḍaiyān of Paiyyūr, in the Uṇṇattūr Kūṇṇam, who figures in P. S. I. 129 from Maḍattuk-kóvil as a chieftain under Kulóttuṅga II.

*Sembiyan*³ of Annāḍu (?) in Jayamāṇikkavaḷanāḍu, sold me a house site situated in the.....Aluḍaiyā.....lands, whereof (the eastern boundary) is to the west of the *dēvadanam*, the southern boundary to the north of the street which runs towards..... the western boundary to the east of the street..... and the northern boundary to the south..... (included) within these four boundaries thus fixed.....”

Inscription No. 213.

Place:—Tirumayam Taluk—Kāraiūr—Tirumāṅgaṇīśvara temple—on the outside of the south *prākāram* wall.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Kulóttuṅga Cōḷa Dévar.¹

Date:—Eleventh year of the King.

Language and Script:—Tamil—5 long lines.

Translation:—

“In the 11th year of Tribhuvanaccakravartikaḥ Kulóttuṅga Cōḷa Dévar: Whereas, We, Niṣadharāyan, also called Kēraḷan Maṅgalādēvan, gave the lands included within the four boundaries of Śēṅkunṇankuḍikkāḍu, as an endowment to provide for the offerings of *tiruppaṇiyāram*² and *amudu*³ to Kayila-Śēlvap-Pillaiyār in the temple of the *Nāyanār* of Tirumāṅgaṇīśvaram, we hereby directed that the rate for the provision of the daily offerings should be six *kalams* from every *mā* of land, to continue for so long as the moon and sun endure, and sent our order to have this inscribed on copper and stone. Niṣadharajan, also called Kēraḷan Maṅgalādēvan. This is my signature. May this be under the protection of all Māhēśvaras. The measure to be used in measuring this *kaḍamai*⁴ of paddy is the *tiruccūlakkāl*⁵”.

Inscription No. 214.

Place:—Tirumayam Taluk—Neṇṇijikkūḍi—Mārtāṇḍēśvara temple—on the north wall of the central shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar.¹

Date:—Thirteenth year of the King.

Language and Script:—Tamil, 19 lines.

Translation:—

“Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōḷa Dévar, I, Aḍavallān Uyyavandān, native of Śēmbāḍu²,

³ *Sembiyan* is the title of the Cōlas. Here the chief who governs the country seems to have borne the title.

¹ Unidentified.

² A kind of sweet rice cake.

³ Cooked rice.

⁴ Tax.

⁵ Measuring vessel stamped with trident used in Śiva temples.

¹ Unidentified.

² Śēmbāṭṭūr.

and a merchant in Pudutteru, made the following endowment to the *Nāyanār* who abides as the Lord in Udayamārtāṇḍésvaram:—

The amount that I placed in the hands of the *Śivabrāhmaṇar*³ of this temple, in order to keep alight a *sandhyāḍīpam*⁴ in the shrine of this *Nāyanār*, is two *paṇkāśu*⁵.

We, the *Śivabrāhmaṇar* of this temple, shall maintain this lamp, as the endowment of this Āḍavallān Uyyavandan, for so long as the moon and sun endure. May this be protected by the *Māhēsvaras*.”

Inscription No. 215.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the kitchen.

Dynasty and King:—Cōla—Kulōttuṅga Cōla Dévar.¹

Date:—Fourteenth year of the King.

Language and Script:—Tamil—6 lines—incomplete. Line 5 is the beginning of another inscription.

Translation:—

“Hail! Prosperity! In the 14th year of Kulōttuṅga Cōla Dévar: Whereas Olivēlān Śāttan of Kīliyūr quarrelled² with Muppérudaiyān³, also called Perumbayan Araṅgan, of Aṇṇalvāyil Kūrṇam, as a recompense therefor, I, Tiruvēlān Śāttan, gave 42 sheep to maintain lamps for the Lord of Tirukunṇam⁴ for his benefit. These are for three evening lamps. May this be under the protection of all *Māhēsvaras*.

Hail! Prosperity!.....by Velli Mādēvan Bhaṭṭan....., native of Rājakēsariapuram in Eyirnāḍu of Pāṇḍikulāsanivalāṇāḍu.....”

Inscription No. 216.

Place:—Kulattūr Taluk—Nīrpaṇani—Vāḷarmadiśvara temple—on the south wall of the central shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōla Dévar.¹

Date:—Fourteenth year of the King.

Language and Script:—Tamil—24 lines—damaged.

Translation:—

“Hail! Prosperity! In the 14th year of Tribhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōla Dévar: We, who perform the duties of *Śrī Kāryam*, *Śrī Māhēsvarakkāṇāni*, the *Dēvakanmis*² and the temple accountant³ in the

¹ The class of Brahmins who conduct worship in Śiva temples.

² Evening lamp.

³ Lit. Old *kāśu*.

⁴ Unidentified.

⁵ *Piṇṇaiṇamāiyil*.

⁶ *Muppér-udaiyān*—Native of Muppér or Tiruppér (Tiruppeyar) which along with Āṭṭuppalai Niyamam was located in Eyirnāḍu district of Pāṇḍikulāsanivalāṇāḍu.

⁷ Tirukkunṇam—sacred hill. The usual name is Tirunalakkunṇam.

⁸ Unidentified.

⁹ *Śrī Kāryam*—those who conduct worship in the sanctum; *Śrī Māhēsvara Kāṇḍāni*—the congregation of Śaiva devotees who supervise temple affairs; *Dēvakanmi*, temple trustees.

¹⁰ *Kōyil-kāṇakkan*.

temple of Vāḷarmadiśvaramuḍaiyār, (in Nīrpaṇani), the Lord of Vāḍakōṇāḍu in the Uṇṇattūr kūrṇam of Iraṭṭapāḍikonḍacōḷavalāṇāḍu, and the *ūrōm* of Pārkuḍi gave the following undertaking⁴ with regard to the endowments⁵ made by Avayampukkān Dévan native of..... of this *nāḍu* and *kūrṇam*:—

The amount endowed for the procession of the *Nāyanār* during the *Māsittirundī*⁶ and paid in this month of *Tai* is 160 *kāśu*. Having received these hundred and sixty *kāśus* and deposited into the temple treasury, we shall provide for one *paḍi* of rice offering⁷ and *ṣaṭṭiccōru*⁸.....(of oil?) for the lamp and.....for any other article of food necessary during every month in which the God is taken out in procession, for so long as the moon and sun endure.

Having thus agreed, and having received (these 160) *kāśu*, we, shall maintain this (endowment).....”

Inscription No. 217.

Place:—Kulattūr Taluk—Vaittikkovil—Tāḷavanésvara temple—on the north wall of the central shrine.

Dynasty and King:—Cōla—Kulōttuṅga Cōla Dévar.*

Date:—Fourteenth year of the king.

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

Translation:—

“Hail! Prosperity! In the 14th year of Kulōttuṅga Cōla Dévar; I, Vīra Pāṇḍiya Nāḍālvān, also called....., chief of Maṅgalam in Maṅgalam of Tenpanaṅgāṭṭunāḍu of Jayaśiṅgakulakāḷavalāṇāḍu (made an endowment) of wet-lands, called Veluṅgōḍu-śey over which I have proprietary rights, to the Lord of Tiruppanaṅgāḍu.....”

Inscription No. 218.

Place:—Tirumayam Taluk—Péraiyyūr—Nāganāthasvāmi temple.

Dynasty and King:—Cōla—Kōvirājakēsarivarman Tribhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōla Dévar—Rājakēsari Kulōttuṅga.¹

Date:—Fifteenth year of the King.

Language and Script:—Tamil—damaged—21 lines.

Translation:—

“Hail! Prosperity! In the 15th year of Tribhuvanaccakravartikaḷ Śrī Kulōttuṅga Cōla Dévar, also called King Rājakēsari varman: Endowment to

* *Paricu*.

* *Ubhaiyam*.

* *Māsittirundī*—lit. festival in the month of *Māśi*. This should come once a year, but according to what follows one is lead to think that it is a mistake for *māsittirundī* or monthly festival, perhaps to be conducted on days of the natal star of the donor.

* *Amulupaḍi*.

* *Ṣaṭṭiccōru*—sweetened rice.

* Unidentified.

* Unidentified in the “Chronological List of Inscriptions”. Must be either Kulōttuṅga I (1070–1122 A. D.) or Kulōttuṅga II (1133–50 A. D.), since both were Rājakēsaris. Kulōttuṅga III was a Parakēsari. It is not possible to determine which of the two Rājakēsari Kulōttuṅgas was meant here.

the *Mahādēvar* who abides in Tirunāgīśvaram of Pēraiyr, a *dēvadāna-brahmadēyam*² in Kānanāḍu of Virudarābhayaṅkaravaṇaḍu:

Whereas Maṇavan Peṇṇan, native of Kōṭṭaiyūr of this *nāḍu* (murdered?) at night..... Kuva (laya?) Satrukésari.....
.....
and quarrelled³ with Poyyilippēraraiyan, also called Araiyan.....yān, of Peruvāyilnāḍu and whereas, we, the members of the *sabha* of this village and..... made an enquiry and awarded a punishment according to which he had to make an endowment to meet half the expenses of maintaining a lamp in the temple,⁴ the number of sheep that he handed over to us, the members of the *sabha* of this village, is fifty.

Having received this flock of 50 sheep, we the *sabhaiyóm*⁵ of this village, shall carry out the provisions of this endowment. May this be under the protection of all Māhēsvaras."

Inscription No. 219.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the north wall of the second *prākāram*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Kulōttuṅga Cōla Dévar.¹

Date:—Fifteenth year of the King.

Language and Script:—Tamil—8 long lines.

Translation:—

"Hail! Prosperity! In the 15th year of Tribhuvanaccakravartikaḥ Śrī Kulōttuṅga Cōla Dévar, in Tirunalakkunṇam in Kunṇiśūlnāḍu of Irattā-pāḍikonḍacōlaṇaḍu, I, Nāccimalaiyāḷvi, a *sāndikkūtti*,² native of Tirukkoḍunkunṇam³ and daughter of Periyanaṭṭaccāriyan, made the following deed of endowment of lands, as *kuḍiniṅgā-dēvadānam*,⁴ to the *Nāyanār* who abides in Tirunalakkunṇam and inscribed it on stone.

The following are the boundaries of the lands called Alaivayal, which are in my enjoyment since I purchased them from the *ūrār*⁵ of Viśalūr in Anṇalvāyil kūṇṇam, of this *nāḍu*:—The eastern boundary to the west of the Pāliyanṇēy lands belonging to Maḍan Gōvindaṇ and co-parceners, and the

² A village which was both a *dēvadānam*, gift to a temple, and *brahmadēyam*, gift to Brahmins.

³ *Piṇaṅginamaiyil*.

⁴ *Viḷakkurai*.

⁵ *Sabhaiyóm*—members of the *sabha* or the administrative body in Brahmin villages, or *brahmadēyams*.

¹ Unidentified in the 'Chronological List of Inscriptions'. Perhaps Kulōttuṅga III (1178—1223 A. D.) since the grant mentions Alaagiya Séman, which was probably the title of Kulōttuṅga III, adopted by the chief Śemappillaiyār, who was an important feudatory of Rājendra III (1246—79 A. D.) Further the name Avaniṇārāyaṇa Mūvēndavēḷān in the text, suggests the same conclusion. Avaniṇārāyaṇa was the title adopted by Ko-Peruṅṅiṅga, a later Pallava vassal who rebelled against the Cōlas.

² *Sāndikkūtti*—one who performs the *sāndikkūttu*, a dance during a play calculated to compose the hero, heroine or any other actor in the play.

³ Tirukkoḍunkunṇam—Pirānmalai.

⁴ *Kuḍi-niṅgā-dēvadānam*—lands conveyed to a temple, as a gift, without evicting the original tenants.

⁵ *Ūrār*—members of the village assembly.

Eriyanṇēy lands belonging to Manattulāḍuvān Araśu Gōvindaṇ Panman and co-parceners; the southern boundary to the north of the waterspread⁶ of the Mélaikkulam; the western boundary to the east of the boundary of Śikhā-nallūr, and the northern boundary to the south of Muṇkoḍikaḷamāṇṇēy Neḍumbāḍu lands and the dry-lands belonging to Avaniṇārāyaṇa Mūvēndira Cōla Vēḷān.

From these lands, lying within the four boundaries thus fixed, which are cultivated wet-lands measuring ten *mās*, they⁷ shall pay to the *Nāyanār*, in addition to the *irai*⁸, paddy at the rate of six *kalams* for every *mā* of land, measured by the *Kēraḷāntakan marakkāl*.⁹

While paying this amount of paddy, I shall pay the usual taxes in the same manner as the other neighbouring *dēvadānam* lands of this *Nāyanār* do. I shall pay all the *kuḍimai*¹⁰ dues, including *antarāyam*¹¹ and *kīḷirai*¹² in the same manner as the neighbouring ones. Thus I shall make a free gift of these lands as *dēvadānam* and pay all the *kuḍimai* dues including *antarāyam* and *kīḷirai*.

By utilising this paddy, the structure called Alaagiya Séman-tirveḍuttuk-kattī¹³ shall be built in this temple, and whatever remains after paying the expenses annually, shall be included as temple property.¹⁴

Having agreed thus, I, Nāccimalaiyāḷvi, of Tirukkoḍunkunṇam, daughter of Periyanaṭṭu Accāriyan, gave this gift inscribed on stone. May this be under the protection of all Māhēsvaras."

Inscription No. 220.

Place:—Tirumayam Taluk—Kōṭṭaiyūr—Karumaṇikka Perumaḷ temple—on the south wall of the shrine.

Dynasty and King:—Cōla—Kulōttuṅga Cōla Dévar¹—Parakésari Kulōttuṅga III, 1178—1223 A. D.

Date:—Sixteenth year, Sixty-second day—Corresponding to 1193—94 A. D.

Language and Script:—Tamil—3 long lines; damaged.

Translation:—

"Hail! Prosperity! Orders² of Laṅkésvara Dévan³:—The *ūrār*⁴ of Kōṭṭaiyūr, on receipt of these orders, shall (from this?).....year of (?)

⁶ *Nirpōvai* or *Nirkōvai*.

⁷ Probably the tenants.

⁸ *Irai*—Government tax—the reading suggested in the Texts is *iruppum*.

⁹ *Kēraḷāntakan marakkāl*—a standard grain measure, named 'Kēraḷāntakan', after one of the

King's titles.

¹⁰ *Kuḍimai*—tenancy dues.

¹¹ *Antarāyam*—'internal revenue'—the dues collected by the local administrative body.

¹² *Kīḷirai*—ground rent.

¹³ *Tirveḍuttukattī*—probably a hall with a raised terrace or a *gōpuram*.

¹⁴ *Sri-paṇḍāram-āvadākavum*.

¹ Unidentified in the 'Chronological List of Inscriptions'. For identification as Kulōttuṅga III, see below.

² *Ōlai*.

³ Laṅkésvara was an officer under Rājarāja III, successor to Kulōttuṅga III, according to A.R.E. 1913, Part II, page 113. Like the prime-minister Rājendraśiṅga Mūvēndavēḷān who served under both the kings, this officer too must have served under both the kings. The same Laṅkésvara, according to P. S. I. 633 and 634, in the same temple, and P. S. I. 631 and 632 in the Kaṇṇanūr temple near by, issued orders remitting taxes in the time of Vikrama Pāṇḍiya, the contemporary of Kulōttuṅga III.

⁴ *Ūrār*—members of the village assembly.

Kulóttuṅga Cōla Dévar.....assign to the *Emberumán*⁵ of Naralókaviravinnagaram⁶ in their village, seven *mās* of land in the Pudevayal included in their *urppuram*⁷.....
We have hereby exempted these lands from the payment of *kaḍamai*⁸ due from them. Having entered these seven *mās* of land as *iraiyili*, along with the *tiruvīḍaiyāṭṭam*⁹ lands in this Pudevayal, and recording these orders as the sole authority¹⁰ thereto.....
The signature of.....varaiyan. To this effect this is the signature of.....On the 62nd day of the 16th year....."

Inscription No. 221.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the kitchen.

Dynasty and King:—Cōla—Kulóttuṅga Cōla Dévar¹.

Date:—Twentieth year of the king.

Language and Script:—Tamil—13 lines—incomplete.

Translation:—

"Hail! Prosperity! In the 20th year of Śri Kulóttuṅga Cōla Dévar: in Uṟattūr Kūṟṟam of Iraṭṭapāḍikonḍa Cōlavalanāḍu, Nér-ivān also called—*twenty letters not clear after this*²—I, Anantarāman, also called Kaikkōḷan Bhaṭṭan Tiruvuḍaiyān, also known as Kaṇḍaramānikka Pallavaraiyān, in order to institute a festival in the month of *Māsi* for the *uḍaiyār* of Tirunalakkunram—*letters not clear*³—to conduct the festival in the month of *Paṅguni* and feed the *Māhēśvaras*⁴ in the Kōnāḍan Tirumaḍam made the following endowment:—

Whereas, the *dēvadānam* lands, endowed formerly by Uṟattūr Kūḷavan of this *nāḍu* in Iluppaikkūḍi were lying uncultivated, owing to the white alkaline nature of the soil⁵ and allowed to be overgrown by jungle⁶, whereof the eastern boundary lies to the west of the waterspread adjoining the northernmost limits of Adikaimaṅgalam of this *dēvadānam*; the southern boundary to the north of the old lands of Iluppaikkūḍi, the western

⁵ *Emberumán*—lit 'Our Lord' here Viṣṇu.

⁶ Naralókaviravinnagaram—*vinṇagaram* (*viṣṇugraha*) or Viṣṇu temple, named after Naralókavira.

⁷ *Urppuram*—assessed lands under the control of the village assembly.

⁸ *Kaḍamai*—Government taxes.

⁹ *Tiruvīḍaiyāṭṭam*—a class of eleemosynary tenure, denoting lands assigned to temples, mostly Viṣṇu temples.

¹⁰ *Piḍipāḍu*—The text reads *iv-vōlaiyē-piḍipāḍāka-k-konḍu*.

¹ Unidentified.

² Apparently this inscription is a copy. The words in parenthesis are those of the copying scribe and indicate that 20 letters after 'nér-ivān-āna' in the damaged original were not legible at the time of copying.

³ The words in parenthesis are those of the copying scribe, and indicate that some letters after 'sevikke' were not legible.

⁴ *Māhēśvaras*—Śaiva devotees.

⁵ *Vīlaiyā-ven-kīlar-āy*.

⁶ *Kāḍu-pōy-k-kidanta*.

boundary to the east of Śeṅguḷam including the waterspread of this tank and northern boundary to the south of the *talakkal* (?)⁷ of Madakki-maṅgalam and the southern extremity of the tank in this village:

The amount that I paid into the sacred hands of Tanḍésvarappillaiyār⁸ as the price for the lands included within the four boundaries, specified thus, is 1 *kāṣu*.

Having paid this one *kāṣu*, I declare this land to be *iraiyili*⁹ and to be an endowment to the *maḍam*¹⁰. Half a *mā*¹¹ in this land shall be set apart for the man who lives in this *maḍam* and cleans the floor with cowdung and water, one *kāṇi*¹² of land to the potter who makes and supplies cooking utensils¹³ to this *maḍam*, one *kāṇi* to the person who supplies fire-wood, and half a *mā* as Kuḷappaḍi¹⁴.

With the yield of paddy¹⁵ from the land that remains after excluding the two *mās* specified thus, the paddy got as owner's share¹⁶ from these, and the paddy from the outlying plots¹⁷, the devotees shall be fed during the two festivals, for so long as the moon and sun endure.....¹⁸."

Inscription No. 222.

Place:—Tirumayam Taluk—Pūvālaikkūḍi—Puṣpavanēśvara temple—on the south wall of the shrine.

Dynasty and King:—Cōla—Kulóttuṅga Cōla Dévar¹.

Date:—Twenty-first year (?) of the King.

Language and Script:—Tamil—6 lines—damaged and incomplete.

Translation:—

"Hail! Prosperity! In the twenty-first year of Kulóttuṅga Cōla Dévar: (Gift to) the *Mahādēvar* of Pūvālaikkūḍi in Kūḍalūr nāḍu..... Accakaṇḍapapperumān², also called Pañcamahāsattan³..... ka.....ra Kaṇḍan Śāman⁴.....miyā—laṅkonḍān....."

⁷ *Talakkal*—what this stone indicates is not clear.

⁸ Caṇḍésvara, the supposed custodian of the properties of a Śiva temple. The *dēvadānam* lands which were lying waste were evidently bought from the temple, to be reclaimed and endowed again.

⁹ *Iraiylili*—exemption from government-tax (*iras*).

¹⁰ *Madappuram*.

¹¹ Half *mā*— $\frac{1}{2}$ (of a *vēli*?).

¹² *Kāṇi* $\frac{1}{16}$ (of a *vēli*?).

¹³ *Kalam*.

¹⁴ *Kuḷappaḍi*—allotment for the repair and maintenance of the tank, and for operating the irrigation sluice.

¹⁵ *Vāsi*.

¹⁶ *Mēl-muḍal*—*Mēl vāram* (?)

¹⁷ *Śiridu-veḷi-kidanta*.

¹⁸ Rest not accessible.

¹ Unidentified.

² Probably Accakaṇḍapapperumān or Araśakaṇḍapapperumān.

³ *Pañca-mahā-śabdham*—the five kinds of music, viz., drums, wind instruments, stringed instruments, cymbals or bells, and vocal; or the large pot-shaped drum with five mouths covered by a membrane (*pañca-mukha-vādyam*), played as a mark of personal honour. Here the person seems to have been entitled to that great honour.

⁴ Probably the same as Araśakaṇḍarāman Śāmantan or Śēman, the title of Śemappillaiyār a feudatory of Rājarāja III. If so, the Kulóttuṅga of this grant must be Kulóttuṅga III.

Inscription No. 223.

Place:—Tirumayam Taluk—Irumbanadu—Agastisvara temple—on the wall to the north of the entrance into the temple.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōla Dévar¹.

Date:—Twenty-second year of the King.

Language and Script:—Tamil 5 lines.

Translation:—

“Hail! Prosperity! In the 22nd year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōla Dévar: The amount given as an endowment for keeping alight one evening lamp² in the shrine of this *Nāyanār*, by the *dévarāḍiyāl*³, Aṭkonḍi-kuḍitāṅgināl, was received into the temple treasury, and in lieu of the money, the Tiripuram lands⁴, irrigated from the *Sēbandamaḍai*⁵ and measuring *araikkāni-kil-ārumā*⁶, were given to the *Śivabrāhmaṇar*⁷ to maintain this for so long as the moon and sun endure”.

Inscription No. 224.

Place:—Alaṅguḍi Taluk—Sēmbaṭṭūr—Tiruvaiyāruḍaiyār temple—on the south wall of the *maṇḍapam* in front the shrine.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōla Dévar¹.

Date:—Twenty-seventh year of the King.

Language and Script:—Tamil—7 lines.

Translation:—

“In the 27th year of Tribhuvanaccakravartikaḥ Śrī Kulóttuṅga Cōla Dévar: Whereas we, the *Śiva-brāhmaṇar*² of the thirty *vaṭṭams*³ in the temple of *Tiruvaiyāruḍaiya Nāyanār*, the Lord of Sēmbiyan-Puttāmbūr, also called Sēmbaḍu⁴, in Kuḷamaṅgalaṇadu of Jayasiṅgakuḷakāḷavaḷaṇadu, received the lands called Periyavayakkal, Kaṇṇai, Muṇakam and Arañjiyanvayakkal as an endowment for the provision of food offerings⁵ during one *sandhi*⁶ to the Lord, *Tiruvaiyāruḍaiya Nāyanār*, we hereby declare, on taking possession of the said lands, that we shall supply four *nālis*⁷ of rice for the *sandhi* for so long as the moon and sun endure”.

¹ Unidentified.

² *Sandhyā-dīpam*.

³ *Dévarāḍiyāl*—woman dedicated for service in a temple.

⁴ *Tiripuram*—lands called *Tripuram* or endowment of lands (*puram*) for the *tiri* (wick) of a lamp.

⁵ *Sēbanda-maḍaiyāl-nīrpāyūm*—*Sēbanda maḍai*—name of an irrigation sluice.

⁶ *Araikkāni* = 1 1/2 (of a *vēli* ?), and *Kil-ārumā* = 3 1/2 of six *mā* or 1 3/4 (of a *vēli*).

⁷ *Śiva-brāhmaṇar*—class of Brahmins who conduct worship in Śiva temples.

¹ Unidentified.

² *Śiva-brāhmaṇar*—class of Brahmins who conduct worship in Śiva temples.

³ *Vaṭṭam*—turns by which the various holders of the title to worship or members of their families conducted it.

⁴ Apparently modern Sēmbaṭṭūr and Puttāmbūr villages formed a single village in those times.

⁵ *Amudupaḍikku-ubhaiyamāka*.

⁶ *Sandhi*—time of worship—morning, noon, or evening.

⁷ *Nāli*—grain measure.

Inscription No. 225.

Place:—Tirumayam Taluk—Péraiyr—Nāganāthasvāmi temple—on the rock in front of the central shrine.

Dynasty and King:—Cōla—Cakravartikaḥ Śrī Kulóttuṅga Cōla Dévar.¹

Date:—Thirty-sixth year of the King.

Language and Script:—Tamil—14 lines—much damaged.

Translation:—

“Hail! Prosperity! In the 36th year of Cakravartikaḥ Śrī Kulóttuṅga Cōla Dévar: Whereas an endowment of a *piḍivilakku*(?)² to the Lord of Tirunāgīsvaram in Péraiyr, a *dévaḍnam*³ and *brahmadéyam*⁴ village in Virudarājabhayaṅkaravaḷaṇadu, also called Kānanadu, was made by Vēḷan Sāttan.....of Iruñjirai of this nādu, I Maḍalan⁵ Nārāyaṇan Mādēvan, of this village, received in full the money⁶ for the—*kalam*(?)⁷, being the sale proceeds of, and the land called.....miḍa-vayakkal, endowed for the provision of the daily expenses.....of the Lord of this village. I, Maḍalan Nārāyaṇan agreed to pay the *silvari*,⁸ *peruvari*⁹ and taxes of every other kind thereon, and inscribed this on stone.”

Inscription No. 226.

Place:—Kuḷattūr Taluk—Tiruppūr—Śiva temple—on the south *prākāram* wall.

Dynasty and King:—Cōla—Śrī Kulóttuṅga Cōla Dévar.¹

Date:—Fortieth year of the King.

Language and Script:—Tamil—5 lines—damaged.

Translation:—

“Hail! Prosperity! In the 40th year of Śrī Kulóttuṅga Cōla Dévar I, Gaṅgaikoṇḍacōla Śiruvāyināḍaḷvān², also called Ponna Aḍavalān of (Śi)ṇṇūr in Vaḍaśiruvāyināḍu of Jayaśiṅgakuḷakāḷavaḷaṇadu.....to the *Mahādēvar*.....”

Inscription No. 227.

Place:—Kuḷattūr Taluk—Kunnāṇḍārkóvil—Parvatagiriśvara temple—on the wall of the southern rock-cut cave.

Dynasty and King:—Cōla—Śrī Kulóttuṅga Cōla Dévar (unidentified).

Date:—Fortieth year of the King.

Language and Script:—Tamil—6 lines—incomplete.

¹ Unidentified.

² *Piḍivilakku*—probably a lamp with a handle, or the lamp held in the hands of a female deity or *Dīpalakṣmi*.

³ Gift to a temple.

⁴ Gift to Brahmins.

⁵ *Maḍalan*—of the *Mālara gōtra* or sept.

⁶ *Dravyam*.

⁷*kalam*—probably the metal or alloy for the lamp.

⁸ *Silvari*—minor taxes.

⁹ *Peruvari*—major taxes.

¹ Unidentified. Perhaps Kulóttuṅga I (1070–1122 A. D.).

² Chief of Śiruvāyināḍu.

Translation:—

“Hail! Prosperity! In the 40th year of Śrī Kulóttuṅga Cōḷa Dévar: (Endowment to) the *Mahādévar* of Tirukkunṛakkūḍi in Vaḍa Panaṅgāṭṭu-nāḍu of Jayaśiṅgakulakāḷaḷaṇaḍu by Paḷḷikoṇḍān, of Śiṛṛāmbūr in Tiruveḷundūrnāḍu of Jayaṅkoṇḍacōḷaḷaṇaḍu.....”

Inscription No. 228.

Place:—Alaṅguḍi Taluk—Peruṅgaḷūr—Vamśōddhāraṇaṅgathasvāmi temple—on the south wall of the central shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar.¹

Date:—Forty-fifth year of the King.

Language and Script:—Tamil—37 lines—incomplete.

Translation:—

“Hail! Prosperity! In the forty-fifth year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar: Whereas, we the *ūróm*² constituting the *ūr*³ of Peruṅgōḷi-ūr⁴ conveyed to the Lord, who abides in Kulóttuṅga-Cōḷiśvaram,⁵ the lands called Tirukkokkurōṇivayal as *dēvadānam*, whereof the eastern boundary lies to the west of the Pālai.....⁶ on the bund of Śiṛukaḷūr tank and the trident-stone⁷, and to the west of Tiruviḍaivayakal lands, Mūvēndan vayakkal lands, Śiṛukaḷūr Nāḍāḷvān vayakkal lands, the reclaimed lands, Terrikkuppai, and the trident-stone; the southern boundary to the north of the river which runs eastward; the western boundary to the east of the *Kaḍaiviḍu* channel of the Tanmal kuḷam and the lands of that name;⁸ and the northern boundary to the south of the water-spread of the tank and the line running west along the southern ridge of Kūttanvayakkal lands and which includes Muḷḷikkūḷi lands, among the lands in Peruṅgaḷūr:

We agreed that everything within these four bounds thus specified, including the tank, land under crop,⁹ trees above ground, and wells below—and not excluding the ant-hills, mounds¹⁰ and all land over which the monitor-lizard has crept and the tortoise has crawled¹¹, shall be conveyed with full rights to lower or raise the level wherever necessary.

¹ Unidentified in the ‘Chronological List of Inscriptions.’ Perhaps Kulóttuṅga I (1070–1122 A. D.)—judging from the high regnal year, and also from the fact that this is the earliest inscription in the present temple named after Kulóttuṅga.

² *Ūróm*—members of the village assembly.

³ *Ūr*—village assembly.

⁴ Peruṅgōḷi-ūr was the old name of Peruṅgaḷūr.

⁵ Kulóttuṅga cōḷiśvaram—temple named after Kulóttuṅga who probably rebuilt it. The name Vamśōddhāraka is a synonym of Kulóttuṅga.

⁶ Perhaps *Pāḷaimaram*—*Mimusops hexandra* trees.

⁷ *Tiruccūḷakkal*—boundary stone with trident (*triśūla*) mark denoting lands belonging to a Śiva temple.

⁸ *Kaḍaiviḍu*—Probably the last channel from the tank.

⁹ *ṇaṇilam*.

¹⁰ *Purruṁ-terriyūṁ*—Perhaps *terri* means the cairns.

¹¹ *Uḍumbu-ōḷi-āmai-taḷaṇḍa*—lands left uncultivated since they were considered unlucky owing to the fact that the monitor (*uḍumbu*—Varanus) or the tortoise (*āmai*) had crawled over them.

Having so agreed, we declared these lands *ūr-kīḷ-iraiyili*¹² for so long as the moon and sun endure, and made a solemn conveyance with oblations of water on the holy hands of *Attira Dévar*¹³..... In witness whereof (the following?) amongst us (set our hands thus)¹⁴:— The signature of Muru..... Vēḷān of (Kī) ſengiḷi nāḍu....., to this effect, the signature of Śorṇapakaiyidari. This is the signature of Karikālacōḷa-péraraiyan, also called Śāttan Tiṭṭai. This is the signature of Jayaṅkoṇḍacōḷa-Kīśūdānāṭṭu Vēḷān, also called Nīṇaṇjān Ādittan of Nāḷalūr. This is the signature of Tikaiviḷaṅguccōḷa-Śiṛukaḷūr-Nāḍāḷvān, also called Vīraṇ Śāttan. This is the signature of Maṇayānai. This is the signature of Kaṇavati Po.....¹⁵”

Inscription No. 229.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Mēlaikkōvil—on the south wall of the *maṇḍanam* in front of the rock-cut shrine.

Dynasty and King:—Cōḷa—Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar.¹

Date:—Forty-fifth year of the King.

Language and Script:—Tamil—9 long lines.

Translation:—

“Hail! Prosperity! In the 45th year of Tribhuvanaccakravartikaḷ Śrī Kulóttuṅga Cōḷa Dévar: As an endowment to the Lord who abides in Tirunalakkuṇṇam in Irattapāḍikoṇḍacōḷaḷaṇaḍu, I, Śembiyan Kōnāṭṭu Vēḷān, also called Ponnan, the *Vēḷān* of Kāraiūr in this *nāḍu*, handed over ninety sheep, to provide ghee for keeping alight for ever one lamp² in the shrine of this *Dévar*, to the *Śivabrāhmaṇar* who conduct worship to this *Dévar*, viz., Bhāradvāja³ Guruvāḍi Terri and co-parceners, Bhāradvāja Kunṇan Dévan and co-parceners, Bhāradvāja Śurri Kunṇan and co-parceners and Bhāradvāja Kōyil Mādan and co-parceners. Stipulating that these *Śivabrāhmaṇar* shall, after receiving this endowment, provide one *ulakku* of ghee daily, and keep alight, day and night, for so long as the moon and sun endure, one lamp, I, Sembiyan Kōnāṭṭu Vēḷān, hereby endowed a lamp. For this one lamp, to be kept alight for ever, I, the said Vēḷān, gave 40(?)⁴ of *tarā*.⁵

Whereas I, Uttamacōḷa Mūvēndavēḷān, also called Poṛkāman, the *Vēḷān* of Idaiyārūr in this *nāḍu*, made an endowment for keeping alight one lamp for ever for this *Dévar*, the lands that I bought therefor, are those

¹² *Ūr-kīḷ-iraiyili*. This is a class of eleemosynary tenure, the taxes on which were remitted by the local administrative body, and differs from *iraiyili* lands, on which the remission was made by royal order. The village bodies (*ūr*) had powers to remit taxes on land. Since at the same time they were responsible for the collection and payment to the central Government of the total demand from the village or villages or towns under their control, all amounts thus remitted, except under royal sanction, had to be made good by distributing them pro-rata on other holdings in the area under their control. The term means “tax free under the township.”

¹³ *Astra Déva*.

¹⁴ Defaced.

¹⁵ Ends abruptly.

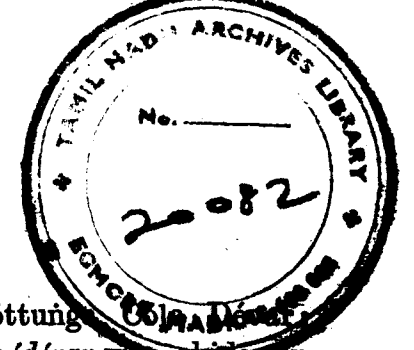
¹ Unidentified in the ‘Chronological List of Inscriptions’. Judging from the high regnal year the King referred to may be Kulóttuṅga I (1070–1122 A. D.)

² *Tirunondāvilakku*.

³ Of the *Bhāradvāja* gōtra or sept.

⁴ The unit of weight is not known.

⁵ *Tārā*—alloy of copper (8 parts) and tin (5 parts).



that were lying unproductive owing to white alkaline soil^a and adjoin the eastern plots of the Iluppaikkudi lands, which form the *dēvadānam* of this *Dēvar*, and the price that I paid in the holy hands of *Cāṇḍēśvarar* is $\frac{3}{4}$ *kāśu*.

The unproductive lands thus bought, for payment of this three-fourths *kāśu*, and endowed as cultivable lands after reclamation and improvement⁷, have the following boundaries:—the eastern boundary to the west of the water-spread⁸ of the Adiyamaṅgalaṁ tank; the southern boundary to the north of *Kāvidivayal*⁹; the western boundary to the east of the *Peṇṇālvayal* and *Ponmadivēṅgai*, and the northern boundary to the south of the *Arumaṅgai-nallūr* lands. The lands lying within these boundaries specified thus, that I reclaimed and endowed, measure four *mās*.

Stipulating that all the above-mentioned *Śivabrāhmaṇar* shall, after receiving these four *mās* of land, maintain a lamp in the temple for so long as the moon and sun endure supplying one *uḷakku* of ghee daily, I, *Uttama Cōla Mūvendavēḷan*, endowed these lands. The lamp on a stand¹⁰ that I gave, to be kept alight for ever, weighs fifty(?)¹¹ of *tarā*.

We the above-mentioned *Śivabrāhmaṇar* shall keep alight this lamp for ever. May this be protected by all *Māhēśvaras*."

Inscription No. 230.

Place:—Kulattūr Taluk—Viraikkudi—Tiruvēdanāthasvāmi temple—Oppilā-nāyaki amman shrine—on the door posts.

Dynasty and King:—Cōla—Śri Kulōttuṅga Cōla Dévar*

Date:—Forty-sixth year of the King.

Language and Script:—Tamil—40 lines—I. 1–27 on one post, and 28–40 which relate to a different gift on the other post. Both inscriptions are incomplete.

Translation:—

"Hail! Prosperity! In the 46th year of Śri Kulōttuṅga Cōla Dévar: We, *Viraikkudaiyān Vēḷan Araisuḍai Sōlai Paḍāran*.....and.....*Acca Piḍāran*, endowed.....to the *Mahādēvar* of *Tiruvēdaippandal* in *Viraikkudi* in *Vaḍaṣiruvāyilnāḍu* of *Jayaśīṅgakulakāla-vaḷanāḍu*....."

On the other post.

"Hail! Prosperity! The amount that I, *Anādinādan*, also called *Adikal Nambi*, received from *Siyal* is half *kāśu*. Having received this half *kāśu*, I....."

Inscription No. 231.

Place:—Kulattūr Taluk—Viśalūr—Śiva temple—on the south *prākāram* wall.

Dynasty and King:—Cōla—Śri Kulōttuṅga Cōla Dévar*

^a *Viḷaiyā-veṇ-kāḷar-āy-k-kiḍanda*; *kāḷar* = alkaline soil.

⁷ *Tirutti-nan-nīlam-ākki-viḷḷa*.

⁸ *Nīrkōvai*.

⁹ *Kāviḷi*—is a title bestowed upon nobles and chiefs in ancient times.

¹⁰ *Nīlai-viḷakku*.

¹¹ The unit of weight is not specified.

* Unidentified in the "Chronological List of Inscriptions." Perhaps Kulōttuṅga I (1070–1122 A. D.) who ruled for more than 45 years.

Date:—Forty-seventh year of the King.

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

Translation:—

"Hail! Prosperity! In the 47th year of Śri Kulōttuṅga Cōla Dévar: Whereas, two *sandhi* lamps were endowed to the *Mahādēvar* who abides in *Varasugisvaram* in *Viśalūr*(?)* in *Misēṅgīlī nāḍu* of *Jayaśīṅga-kulakāla-vaḷanāḍu*, by *Anādan Aḷiyādan* of this village....."

Inscription No. 232.

Place:—Alaṅguḍi Taluk—Tirukkaṭṭalai—Sundarēśvarar temple—on the north wall of the shrine.

Dynasty and King:—Cōla—Śri Kulōttuṅga Cōla Dévar¹

Date:—Forty-eighth year of the King.

Language and Script:—Tamil—44 lines—damaged.

Translation:—

"Hail! Prosperity! In the 48th year of Śri Kulōttuṅga Cōla Dévar: Endowment to the *Mahādēvar* of *Kalkuṇṇicci*² in the *Kaḷḷappāl*³ in *Tenkavirnāḍu* of *Rājarājavaḷanāḍu*: I, *Kulōttuṅga Cōla Maṅgala Nāḍālvān*, also called *Pāppān Śēndan*, a *Kaḷḷan* of this village, gave the following lands as provision for meeting half the cost of maintaining a lamp alight for ever, for the *Mahādēvar* of *Tirukkaṭṭalai*, on behalf of *Amarāpati Kuppai*, a *Kaḷḷan* of this village:—

The lands endowed for this purpose are:—*Koṅgan vayakkal*, measuring half a *mā* which is irrigated by the channel from the.....ttā *maṅgalaṁ* river, and in which paddy is cultivated, whereof the four boundaries are:—the eastern boundary to the west of *Kiḷaikkōṅgan vayakkal*, the southern boundary to the north of the channel running eastwards; the western boundary to the east of *Mēlaikkōṅgan vayakkal*; and northern boundary to the south of..... the lands included within the four bounds thus specified. *Neḍuṅgaṇ nīlam*, close to the bund in *Girinallūruḍaiyān Kuḍikkāḍu*, measuring one *kāni*, whereof the four boundaries are:—the eastern boundary to the west of the channel running southwards; southern boundary to the north of the *Amarāpati*(pu?) *rattu-cey* lands; the western boundary to the east of the.... *neḍuṅgaṇ*⁴ and the northern boundary to the south of the tank bund.

Having received these two plots⁵ of land, we the *upāsakar*⁶ of this temple,⁷ shall provide half the cost of maintaining one lamp alight for ever. May this be protected by all *Māhēśvaras*."

Inscription No. 233.

Place:—Kulattūr Taluk—Kodumbālūr—Muccukundēśvarar temple—on the south wall of the front *maṇḍapam*.

Dynasty and King:—Cōla—Tribhuvanaccakravartikaḷ Śri Kulōttuṅga Cōla Dévar¹

¹ The three missing letters in the text may be 'Viśali', the old name for Viśaliyūr or Viśalūr.

² Unidentified. Perhaps Kulōttuṅga I (1070–1122 A. D.) who ruled for more than 45 years.

³ *Karkuṇṇicci*—the old name of Tirukkaṭṭalai village.

⁴ *Kaḷḷappāl*—the Kaḷḷar district.

⁵ *Neḍuṅgaṇ*—small irrigation channel?

⁶ *Cey*.

⁷ *Upāsakar*—priests.

⁸ *Taj*.

⁹ Unidentified. Which of the three Kulōttuṅgas this King was is not known, since the year is lost and the distinguishing epithet 'Rajakēsari' or 'Parakēsari' is not mentioned.

Date:—Lost.

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

Translation:—

“Hail! Prosperity! In the.....year of Tribhuvanaccakravartika! Śrī Kulottuṅga Cōla Dévar: Whereas Kónāṭṭu Pallavadaraiyan, also called Kai.....daiyān, of Koḍumbāṭṭu in the Uṟattūr Kūṟṟam of the K(aḍalaḍaiyādilaṅgaiko)ṇḍa cōḷaḷaṇaḍu, perished in a strife² in Periyakulam, I, Kuṇṟan Aḷuḍaiyān, made this endowment of 50 sheep to keep alight a lamp on his behalf. May this be protected by the *Māhēśvaras*.”

Inscription No 234.

Place:—Kulattur Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the kitchen.

Dynasty and King:—Cōla—(Śrī Rājendra Cōla Dévar), also called Kō-parakesarivarman, who took *Pūrvam*, *Gaṅgai* and *Kiḍāram*—Parakésari Rājendra I (1012–1044 A. D.)¹

Date:—Sixteenth year of the King, corresponding to 1027–28 A. D.

Language and Script:—Tamil—17 lines—incomplete. The extant lines are on stones which are out of order. All the lines are incomplete and many of the stones bearing parts of the inscription have been lost. The stones were perhaps built into the kitchen wall.

Translation:—

“Hail! Prosperity! On the 118th day of the 16th year of (Tribhuvanaccakravartika! Śrī Rājendra Cōla Dévar), also called King Parakésarivarman, who took *Pūrvam*, *Gaṅgai* and *Kiḍāram*:

(Whereas) the Lord seated on.....throne.....was, pleased to order that the gold levied as tax from Kōṭṭūr, Uṟattūr, Śivapuna Iluppaikkūḍi, Muḍalaikkūḍi Ilamakanpaṟṟu.....amounting to twenty.....*kaḷaṅju* and three *maṅjāḍi* of gold from Iluppaikkūḍi, one *kaḷaṅju*, one *maṅjāḍi* and three *mā* of gold from Muḍalaikkūḍi Ilamakanpaṟṟu.....should from the 9th year of the reign be paid to (the Lord of Tirunalak-kunṟam?).....to provide for the various requirements for the service of this *Nāyanār* and that these should be duly entered so in the revenue accounts³

¹ *Kulumi*.

² The King is unidentified in the “Chronological List of Inscriptions.” The title Parakésari, and the mention of the three countries conquered makes it easy to assign this to Rājendra I. “In several inscriptions of his reign and of the reigns of his successors Rājendra is described briefly as the conqueror of *Pūrvadésam*, *Gaṅgai* and *Kaḍāram*; this must be taken to be a summary of his most distant conquests, and on this assumption *Pūrvadésam* is best understood to be, not the *Vēṅgi* country as was suggested by Venkayya (Arch. Sur. Ind. Rep. 1911–12, p. 172, n.1), but *Pūrvarāṣṭra*, the country to the east of the Maikal range, roughly corresponding to the Southern *Kōśala* country.” Prof. K. A. N. Sastri, ‘*Cōlas*’-1, p. 282. *Gaṅgai* refers to his conquest of Uttara *Lāḍam* or Northern *Rādhā* on the course of the Ganges, and *Kaḍāram* or *Kiḍāram* refers to *Kēdah* in the Malaya Peninsula. See P. S. I. 98, *prasasti* and notes.

³ *Variyil-iṭṭu-k-koḷka-venṟu*.

(The rest of the royal order contains the names of the King’s secretaries, executive officers, and other revenue officials, who were responsible for the issue and execution of the order):—

Uttama Cōla Mārāyan also called Gaṅgai Koṇḍān³.....
*Tirumandira-ōḷai nāyakam*⁴ Gaṅgai koṇḍa.....⁵
 and Uttama Cōla Tamiḷadaraiyan, also called Nārāyaṇan Kaṟṟali, of Tulār in Tiruvalundūr nāḍu⁶ (were the royal secretaries who drafted and signed the order):

Anāriyotta.....⁷ of Mummudiccōḷamaṇḍalam⁸.....
 koṇḍacōḷa Muvēndavelān, and.....of Śirukaṟṟūr in Kṣatriya śikhāmaṇi vaḷa nāḍu were the *Uḍan-kūṭṭattu-adikārika*⁹.....¹⁰
 the *Karumam-arāykiravar*¹¹ who directed the execution.....
of.....
 Rājendra cōla vaḷa nāḍu in Rājarāja Paṇḍi nāḍu, was the *madhyasta*¹².

Śembiya.....of Tirunāraiyyūr nāḍu in Kṣatriyaśikhāmaṇivaḷaṇaḍu was the *puravari-tinaikkalattu-kaṅkāni*.¹³

Uḍaiyan Baladévan Olakkulāmaṇi.....was the *puravari*¹⁴.

(The other names mentioned are):—

Rājarāja Brahmārāyan, also called Nāgan Kaṇḍamārāyan Rājarājan, Gaṅgaialso called Kōvan Accan, Kuḍitāṅgi Śēḍan of Perumbér in Aruvānāḍu....., Atti Kōvan Accan of Śendamangalam in Neermalinaḍu, Parakésari Muvēlār.

(The inscription ends as usual with) May this be under the protection of all *Māhēśvaras*.”

Inscription No. 235.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the kitchen.

Dynasty and King:—Cōla—King not known.

Date:—Not known.

³ Missing part of name supplied from A. R. E. 141 of 1912 from Tiruvorriyūr (Chingleput-Dt.) of the 29th year of Rājendra I.

⁴ *Tirumandira-ōḷaināyakam*—the officer whose duty was to draft on the *ōḷai* (palm leaf) or *paṭṭōḷai* (silk cloth) the oral orders of the King, and issue them with his signature. He corresponds to the ‘royal secretary.’

⁵ Rest of name missing.

⁶ Missing parts of name supplied from the Tiruvāḷaṅgaḍu copper-plate grant of Rājendra (S. I. I. III, iii, No. 205) which was drafted and signed by this royal secretary and others.

⁷ Rest of name missing.

⁸ *Mummudic-cōḷa-maṇḍalam* was the name of Ilam or Ceylon which was a province of the Cōla country.

⁹ *Uḍan-kūṭṭattu-adikārika*—refers to the high officials of the State who formed a body of executive officers in immediate attendance on the King. The phrase means “group of officers ever at hand”—See Prof. K. A. N. Sastri, *Cōlas* II, i, pp. 254–55.

¹⁰ The names of these officers are lost.

¹¹ *Karumam-arāykiravar* (I.16)—the officers who supervised the execution of the orders.

¹² *Nāḍuvirukkum*—the secretary to the local body who recorded all its transactions, and maintained strict neutrality in its affairs.

¹³ *Puravari-tinaik-kalattu-kaṅkāni*—the chief officer who supervised revenue settlement and accounts. (See P. S. I. 182).

¹⁴ *Puravari*—the scribe of the office of revenue settlement and accounts. (See P. S. I. 182).

Language and Script:—Tamil—6 lines extant—incomplete. The stones are out of order and many parts are missing.

Translation:—

“In the.....year of....., also called King Rājakesarivarman, who was seated enthroned along with Dharani mūlududaiyā..... Arika.....native of Kōṭṭūr in Nenmeli naḍu of Arumojidēva valanādu..... ninety-six sheep entrusted as a permanent provision¹ with Porṇami andthe Śivabrāhmaṇar of Tirunalakkunṇam in Kunṇiyūr of this Kōnaḍu, the old Iraṭṭapādikonḍacōlavalanādu..... endowed on behalf of Ambalakkūttiyār, the mistress² of..... Vēlār, by her brother Mūvendaivelār of Uṇattūr.”

MUTTARAIYARS.

Inscription No. 236.

Place:—Kulattūr Taluk—Kilīkōṭṭai—on a slab set up in a field near the village.

Dynasty and King:—Muttaraiyar—Perumbiḍugu Śuvaran Māran.

Date:—Not dated—Belongs to the first half of the 8th century A. D.¹

Language and Script:—Old Tamil and Grantha—3 lines.

The figure of a tiger in a recumbent posture is engraved below the inscription.

Translation:—

“The tiger with brilliant curved stripes² that Śrī Śatrukésari, also called Śrī Abhimānadhīran and Śrī Kaḷavar Kaḷavan, slew.”³

Inscription No. 237.

Place:—Kulattūr Taluk—Kīranūr—Uttamanāthasvāmi temple—on the north wall of the shrine.

¹ *Śavā-mūvā-p-pérāḍu*—the flock that never diminishes in number as a result of death, or in yield as a result of old age.

² *Bōgiyār*.

³ The Muttaraiyars were chiefs under the Pallavas, ruling over the southern part of the Pallava empire with their capitals at Tanjore, Śendalai and Vallam near by. The Śendalai pillar inscriptions (Epig. Ind. XIII, parts 3 and 4.) mention three of them. Perumbiḍugu was the title of the Pallava Paramésvaravarman I, adopted by the grandfather of this chief first and by him later. This chief started his career towards the close of the reign of Paramésvaravarman II, Pallava (C. 700–701 A. D.) and served under Nandivarman II, Pallavamalla (C. 710–775 A. D.). He travelled from Tanjore to Kāñci during the dynastic revolution, and was the first to receive the young Pallavamalla before his coronation and to offer his services. His exploits are described in the verses inscribed on the pillars in Śendalai.

⁴ *Vāḷ-vari-vēngai*—perhaps this is a figurative reference to the defeat of the Cōla chiefs, whose emblem was the tiger, and the conquest of their territory. Kilī Kōṭṭai, the name of the place, means the citadel of Kilī, which was a title of the Cōla kings.

⁵ These three and other titles (*birudas*) are found in the Śendalai inscriptions which eulogise Perumbiḍugu Muttaraiyar II. *Satrukésari* means, ‘the lion to his enemies,’ *Abhimānadhīran*, ‘the proud hero,’ *Kaḷavar Kaḷavan*; ‘the chief *kaḷavan* of the *Kaḷavar*—perhaps *Kaḷlar*’—whose territory he ruled. *Kaḷavan*—perhaps also means ‘elephant’, which seems to have been the crest of the Muttaraiyars.

Dynasty and King:—Muttaraiyar—Ilāṅgō Muttaraiyar, the same as Viḍēlavīḍugu II, Kuvāvan Śāttan.¹

Date:—Thirteenth year of the king—early 9th century A. D.¹

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

Translation:—

“Hail! Prosperity! In the thirteenth year of Kō-Ilāṅgō Muttaraiyar, the *sabhaiyār*² of Kīranūr registered the following lands as endowments for the conduct of festivals for the *Perumānāḍikāl*³ of Uttamādānīsvaram in Kīranūr:—

8 *kānis*(?)⁴ of lands endowed formerly by the *sabhaiyār* with *mīyāṭci*⁵ rights. ...*mās* of land endowed by Manniyan Dévan, as *iraiyili*⁶ with *mīyāṭci* rights to Māyāna Veyakkar(?)⁷. 1 *mā*(?) of land, called.....*payaḷkaṇṇai*, endowed by Nāraṇan for the *Viśākamoḷukkai*⁸. One *mā* of land called Kīṭtenmaya.....(?) along the southern edge of the eastern branch of the road in Ammiḷiyāvayal endowed with *mīyāṭci* rights by Mu.....*yan Mūvan Kaṇḍan*. Half a *mā* of land, called Kāñjira-tuḍavai, and one *mā* of wet-land⁹ endowed with *mīyāṭci* rights by Bārdāyan Kaṇḍan.....

.....¹⁰”

PAṆḌIYAS.

Inscription No. 238.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Mēlaikkōvil—on the eastern face of the south pillar of the rock-cut shrine.

¹ The reading of the name as ‘Kōnāḷaru Muttaraiyar’ in the ‘Texts of Inscriptions’ and ‘Chronological List’ is wrong. The correct reading is Kō-Ilāṅgō Muttaraiyar. Kōnāḷaru Muttaraiyar is not known from other inscriptions, while Kō-Ilāṅgō Muttaraiyar has left some inscriptions. He was a contemporary of Dantivarman Pallava (C. 775–826 A. D.) and this inscription dated in his own reign shows that he was independent of Pallava authority for a brief time. He was the same as Viḍēlavīḍugu Kuvāvan Śāttan, who according to P. S. I. 18, excavated the Śiva cave-temple in Malaiyāḍippēṭṭi in the 16th year of Pallava Danti. After this, Dantivarman seems to have lost hold temporarily on this part of his empire, as is shown by the absence of his records here between his 16th and 51st years, and the presence of five inscriptions dated in the regnal years of Ilāṅgō, viz., P.S.I. 287; A. B. E. 89 of 1931; 803 of 1901; 12 of 1899; and 61 of 1895. The last comes from the Tiruohātturāi temple, where this Muttaraiyan endowed a lamp called *Uttamādāni*, named after him. The Kīranūr temple is also called in inscriptions ‘Uttamādānīsvaram’ (later corrupted into Uttamanātha śvaram) showing that it was built by this chief. (‘Muttaraiyars and Irukkuvēls’, Madras University Lectures by Mr. K. B. Venkatarama Ayyar). The temple shows certain later Pallava features, for instance the frieze of ‘sacred geese’ below the cornice in place of the usual *vyḷavari*.

² *Sabhaiyār*—members of the village assembly (or *sabha*), the administrative body of *Brahma-dēyam* villages.

³ *Perumānāḍikāl*—Lord Śiva.

⁴ The symbol *a* is used after *ṇ* which denotes 8.

⁵ *Mīyāṭci*—Proprietary rights.

⁶ *iraiyili*—tax-free.

⁷ ‘*Māyāna-Veyakkar*’—meaning not clear.

⁸ *Viśākomoḷukkai*—probably festival in the month of *Vaiśākṣi*.

⁹ *Oru-māccō(y)*.

¹⁰ Rest damaged (ll. 16–19).

Dynasty:—Pāṇḍiya—First Empire*—Kō-Śaḍaiyan Māra—Śrī Māra Śrī Vallabha;
C. 815–862 A. D.¹

Date:—*Lost*+1+1 year in the first part of inscription and tenth year in the second part corresponding to 824–25 A. D.²

Language and Script:—Tamil, old Tamil script—14 lines, damaged.

Translation:—

“Hail! Prosperity! In the year next to the year following the Eighth(?)³ year of King Śaḍaiyan Māra:

Kaḍambanāṭṭi, also called Parāntaka Adalaiyūr Nāḍālvān⁴, endowed seven *mās* and seven and a half *Kalañju* of refined gold⁵ for a lamp, to be kept alight for ever, for the *Māḍēvar*⁶ of the *Tirumūlaṭṭānam*⁷ in Tirunalakkunṇam of Kunṇiyūr nāḍu. May this be protected by the residents of Punnānguḍi⁸ and Parambaiyūr.⁹ Let their feet be for ever on my head.

In the tenth year of the King: Nākan Kaḍi..... of Nenmalai nāḍu endowed.....*mā* and one *kalañju* of gold to the *Perumā-nāḍikaḷ* for a seven day festival.”

* This is in accordance with Prof. K. A. N. Sastri's chronology. The period corresponds to that between the close of the 6th century A. D. and the beginning of the 10th century, and denotes the Pāṇḍya line which was contemporary with the Pallavas, till its extinction by Vijayālaya, the founder of the Cōla Empire.

¹ Unidentified in the 'Chronological List of Inscriptions'. This inscription is attributed to Jaṭila-Kōccāḍaiyan Raṇadhira (C. 710–740 A.D.) in the Revised Manual of the Pudukkōṭṭai State (Vol. II, i, p. 553), where he is called Śaḍaiyan Māra. He must have been a Māra Śaḍaiyan and the palaeography of this record does not warrant such an early date. The name of the donor, a chief who bore the name of Parāntaka, affords some clue to the identification. The name was borne by two early Pāṇḍiya Kings, Jaṭila Parāntaka Neḍuñḍaiyan Varaguṇa Mahārāja (C. 765–815 A. D.) who preceded Śrī Māra Śrī Vallabha, and Parāntaka Vīraṇārāyaṇa (C. 880–900) who was the second in succession from Śrī Māra. The Pāṇḍiyas cannot have been in possession of this territory in the second half of the 9th century since the Pallava Nṛpatuṅga's reign (849–875 A.D.) extended over these parts—we have a record of his 7th year in Nārttāmalai (P. S. I. 18)—and the Cōla Parakēsa Vijayālaya rose to power, conquered Tanjore and established the foundations of the Cōla Empire about 850 A. D. We have to look for a date in the first half of the century, when the hold of the Pallavas on these parts was precarious, when the authority of the Muttaraiyar, the Pallava subordinates who ruled over these parts, was weak and the Pāṇḍyas had conquered part of the country beyond the Kāvēri driving back the Pallava armies, though only for a brief time. This would be the time of Jaṭila Parāntaka, Māra Śaḍaiyan (C. 765–815) and that of his successor Śrī Māra Śrī Vallabha, Śaḍaiyan Māra (815–862). We have three records of the former (P. S. I. 239–41), and this record is to be attributed to Śrī Māra, since it is dated in the time of Śaḍaiyan Māra. The chief, the donor in this record, perhaps served under both the former, whose name he adopted, and the latter. As has been noted in foot-note 1, under P. S. I. 237, there are no records of the Pallava Dantivarman (775–826 A. D.) dated between his 17th and 51st years in the Cōla country, whereas one finds many Pāṇḍiya inscriptions of this period as far north as South Arcot. The Pāṇḍiyas must have gained these territories, just after the decline of the power of Ilāṅgō Muttaraiyar, who asserted his independence briefly during the earlier part of this period, as P. S. I. 237, shows. This Śrī Māra Śrī Vallabha is the same as Avanipaśēkhara Śrī Vallabha in the unpublished inscription on the rock to the south of the Jain cave-temple in Sittannavāsai.

² This is the date given in the supplementary part of the inscription.

³ The date in the first line is lost and reads.....+1st year+1st year. This system of dating is usual in Pāṇḍiya inscriptions. Probably the first number (which is lost here) denotes the regnal year of the king in which some important event took place, and from which later dates were reckoned by addition.

⁴ Evidently the chief bore the name of Parāntaka Māra Śaḍaiyan. See above.

⁵ *Tuḷaiṣṣon*.

⁶ *Māḍēvar*.

⁷ *Mūlaṭṭānam* or sanctum.

⁸ Modern Pinnaṅguḍi village.

⁹ Modern Parambūr village.

Inscription No. 239.

Place:—Alaṅguḍi Taluk—Tirugōkaṇṇam—Gōkaṇṇēśvarar temple—on the south wall of the cave-temple.

Dynasty and King:—Pāṇḍiya—First Empire—Kō Māra Śaḍaiyan—Jaṭilavarman Parāntaka Neḍuñḍaiyan Varaguṇa Mahārāja, C. 765–815 A. D.¹

Date:—Seventeenth year of the King, corresponding to C. 781–82 A. D.

Language and Script:—Tamil—old Tamil script—21 lines.

Translation:—

“Hail! Prosperity! In the 17th year of the King Mārañḍaiyan, I, Nakkañcēṭṭi, also called Varaguṇavati Araiyan², of Kalkuṇṇicci³ in Kavirpāl⁴ of Vallanāḍu, endowed 15 *pon*—fifteen *kalañjus*⁵ of gold, which I collected by begging⁶, for a lamp to be kept alight for ever for the *Māḍēvar*⁷ of Gōkaṇṇam in Tiruvēlpūr⁸. This gold was placed under the protection of the *nāṭṭār*.⁹”

Inscription No. 240.

Place:—Kuḷattūr Taluk—Kuḍumiyāmalai—Mēlaikkōvil—on the eastern face of the northern pillar of the cave-temple.

Dynasty and King:—Pāṇḍiya—First Empire—Kō-Māra Śaḍaiyan;—Jaṭilavarman Parāntaka Neḍuñḍaiyan Varaguṇa Mahārāja, C. 765–815 A. D.¹

Date:—Twenty-third year of the King corresponding to C. 787–88 A. D.

Language and Script:—Tamil—old Tamil script—damaged and incomplete.

Translation:—

“Hail! Prosperity! In the twenty-third year of King Mārañḍaiyan.....
.....endowment of.....refined gold² for a lamp to be kept
alight for ever³, for the *Perumānāḍikaḷ*⁴ of the *Tirumūlaṭṭānam*⁵ in
Tirunalakkunṇam.....”

¹ Unidentified in the 'Chronological List of Inscriptions'. See Prof. K. A. N. Sastri, 'The Pāṇḍyan Kingdom' (1929), pp. 40–41, *et seq.* His Aniamalai record (A. B. E. 454 of 1906) is dated in the year 3871 (expired) of the *Kaliyuga* era which corresponds to 770 A. D. “We thus get a definite date in the reign of Parāntaka I Varaguṇa Mahārāja”.....“His inscriptions range from the third regnal year (Vēlvikkūḍi grant) to the forty-third (605 of 1915 from Ēravāḍi) and it may well be that he reigned for fifty years, say 765–815 A. D.” Mr. Gopinath Rao, who edited the Trivandrum Museum inscription of Mārañḍaiyan, assigns him to the second half of the 8th century. The present inscription is ascribed to this king from the name Mārañḍaiyan, which is further confirmed by the name of the donor—Varaguṇavati (Varaguṇapati) Araiyan, borne after one of the titles of the king. The king could not have been Māra Śaḍaiyan Varaguṇavarman II (C. 862–880 A. D.) since Ilāṅgō Muttaraiyar (See P. S. I. 237) had become independent and powerful in this region in the earlier half of the century, the Cōla Vijayālaya had come to power after defeating the Muttaraiyars and Pallavas by about 850 A. D. and this Pāṇḍiya cannot have left three records, P. S. I. 239–41 ranging from the 17th to 23rd years in this part of the country.

² Varaguṇapati.

³ Kalkuṇṇicci or Kaṇṇuṇṇicci was the old name of Tirukkaṭṭalai.

⁴ Kavirpāl—the district called 'Kavir'.

⁵ The *pon* and *kalañju* are equated. *Pon* perhaps refers to a minted coin, while *kalañju* is the customary gold weight.

⁶ *Uñṇāṭṭu* probably derived from *uñṇi-aṭṭāḍal*. *Uñṇāḍal*—to collect by begging for a holy purpose. This custom of making a vow to collect money or rice by begging for offerings to a God, with a view to humble oneself, prevails among Hindus of South India even at present.

⁷ *Māḍēvar*.

⁸ Modern Tiruvappūr.

⁹ *Nāṭṭār*—the local administrative body of the *Nāḍu* or district.

¹ Unidentified in the 'Chronological List of Inscriptions'. See foot-note 1 under P. S. I. 239.

² *Tuḷaiṣṣon*.

³ *Tiru-nandā-vijakku*.

⁴ The Lord—Śiva.

⁵ *Tirumūlaṭṭānam*—refers to the sanctum of the Mēlaikkōvil.

Inscription No. 241.

Place:—Kulattūr Taluk—Nirpaḷani—Vaḷarmadiśvarar temple—on a slab planted in front of the *nandi-maṇḍapam*.

Dynasty and King:—Pāṇḍiya—First Empire—Kó Māraṇ Saḍaiyan—Jaṭilavarman Parāntaka Neḍuñjaḍaiyan—Varguṇa Mahārāja, C. 765—815 A. D.¹.

Date:—Lost.

Language and Script:—Tamil—Old Tamil script—28 lines—ll. 1-6 and 18-20 and other lines partly damaged.

Translation:—

“Hail! Prosperity! In the.....year of King Mārañjaḍaiyan.....
.....endowed by.....(?) *Kāṭu* endowed by Nakkan
Siṅgan. (One?) *Kāṭu* endowed by.....ñKōṇai. 8 *Kāṭu* endowed by
.....tañjilan. Besides these, three *Kāṭu* were endowed by the *tavaśi*²
who cleans and smears the temple floor. Five *Kāṭu* were endowed by the
tavaśi who cleans and smears the passage and temple floor.

One *Kalañju* of *pon*³ was endowed for a lamp for the *Mādēvar*⁴ of Nirpaḷani,
by Nambam Ādai, on behalf of Sundēyan. One, *Kalañju* of *pon* endowed
for a lamp for the *Mādēvar* of Nirpaḷani by Iraṅgan Tīruvaraṅgi⁵.....
.....by Neḍiyān⁶.....
of Nirpaḷani. One *Kalañju* of *pon* endowed for a lamp by the queen of
(Varaguṇa?) pati Nāyanār⁷ on behalf of Māraṇ Tiriyaṇ.....
One *Kāṭu* endowed by Kīlivanian Aru.....of Maṇḍaiyūr.
One *Kāṭu* endowed by Viṇṇaṅgamaka (n), also called Aḷa.....rāyan.”

Inscription No. 242.

Place:—Tirumayyam Taluk—Perundurai—Śiva temple—on the southern side of the basement of the ruined *maṇḍapam* in front of the central shrine.

Dynasty and King:—Cōḷa—Pāṇḍiya Viceroy—Jaṭavarman Śri Sundara Cōḷa Pāṇḍiya, accession 1020-21 A. D.¹.

¹ Unidentified in the ‘Chronological List of Inscriptions.’ See foot-note 1. of P. S. I. 239.

² *Tavaśi*—Perhaps a servant. Nowadays it means ‘cook.’

³ Gold coin.

⁴ *Mādēva*.

⁵ Raṅgan Tīruvaraṅgi.

⁶ Neḍiyān—probably after the title ‘Neḍumāraṇ’ or ‘Neḍuñjaḍaiyan’ of the king.

⁷ *Tambirāṭṭiyār* (queen) of Varaguṇapati (?) Nāyanār. If the reading ‘(Varaguṇa) pati Nāyanār’ is correct, it must refer to the king.

¹ Kōccāḍaiyaṇmar (King Jaṭavarman) Sundara Cōḷa-Pāṇḍiya was the Cōḷa prince appointed viceroy of the Pāṇḍiya country, after its conquest, by the Cōḷa Emperor, Rājendra I. “For a period of about half a century after the campaign of Rājendra (I) in the Pāṇḍiya country, which may be placed about A. D. 1020, the administration of this part of the country seems to have been regularly vested in a prince of the Cōḷa Royal family who bore the title *Cōḷa-Pāṇḍiya*. Rājendra’s son who figures in the inscriptions of this period as Jaṭavarman Sundara Cōḷa-Pāṇḍiya was the first of these Cōḷa-Pāṇḍiya viceroys, and he may have continued in this capacity for some years in the beginning of the reign of Rājādhirāja I who succeeded Rājendra. It is possible that the Cōḷa-Pāṇḍiya viceroys had some control over the Cēra country also. The inscriptions of Jaṭavarman Sundara Cōḷa-Pāṇḍiya are found all over Madura and Tinnevely, and portions of Pudukkottai and South Travancore.”—Prof. K. A. N. Sastri, ‘The Pandyan Kingdom,’ p. p. 109-110. See also A. R. E. 1905, p. p. 48-49; 1917, p. p. 107-8; 1924, p. p. 105-6 and also E. I. XI, p. p. 292, ff.; A. R. E. 617 of 1916 from Śeramādēvi, Tinnevely district, begins with the ‘*Tirumanniṇṇaḷaṇa*’ *prāśasti* of Rājendra I and is dated in the 30th year of Jaṭavarman Sundara Cōḷa-Pāṇḍiya. From A. R. E. 112 of 1905 we learn that in his 24th year the emperor (Rājendra I) made a grant of land to the temple, Rājendra Cōḷa Viṇṇagaram, built in Mannārkōvil (Tinnevely) by the Cēra King, Rājasimha, and that the grant was to take effect from the 15th year of Jaṭavarman Sundara Cōḷa-Pāṇḍiya. Assuming that the 15th year of the viceroy fell either in the 24th year of the emperor, or possibly earlier, Jaṭavarman Sundara Cōḷa-Pāṇḍiya must have been appointed viceroy about the 6th or 7th year of the King Rājendra (1012-1044 A. D.), a date which fits in with the indications of the Tīruvāḷaṅgaḍu plates taken along with the Tamil *prāśasti*—Prof. K. A. N. Sastri—Cōḷas, I, p. 243. The 24th year of Rājendra would correspond to 1035-36 A. D., which is the 15th year of the viceroy, and his date of accession would work out to 1020-21 A. D. This arrangement of appointing Cōḷa princes as viceroys of the Pāṇḍiya country did not continue after the accession of Kulōttuṅga Cōḷa I (1070—1122 A. D.).

Date:—Twelfth year of the King (viceroy), corresponding to 1031-32 A. D.

Language and Script:—Five long lines, defaced in parts.

Translation:—

“Hail! Prosperity! In the 12th year of Śri Sundara Cōḷa-Pāṇḍiya Dévar, also called Kōccāḍaiyaṇmar,¹ I, Kōnmāyan of Perundurai in Kānanāḍu² of Rājendracōḷaḷaṇāḍu³ in Rājarājap-pāṇḍināḍu⁴, made the following endowment of lands to the Lord who abides in Sundara-cōḷiśvaram⁵lands measuring *araimākkāni*⁶,lands measuring *araikkāni*⁷, Naripanaṅgaḍu lands measuring *kāni-araikkāni*⁸,ntaran lands measuring two *mākkāni-muntirikai*⁹, Cōḷa-pāṇḍiya (purum?) purakarai vaṭṭam lands measuring one *kāni*¹⁰. Thus, agreeing to pay (all the taxes on these lands) myself, I gave these lands with due oblations of water.”

Inscription No. 243.

Place:—Tirumayyam Taluk—Kōṭṭaiyūr—Agastīśvarar temple—on the south wall of the central shrine.

Dynasty and King:—Pāṇḍiya—Second Empire*—King Jaṭavarman, also called Tribhuvanaccakravartikaḷ Śri Vallabha Dévar, accession C. 1091 A. D.¹. Begins with the *prāśasti* commencing with the words ‘*tirumaḍandaḍiyum-jayamaḍandaḍiyum* etc.’²

Date:—Lost.

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

Translation:—

“Hail! Prosperity! When Tribhuvanaccakravartikaḷ Śri Vallabha Dévar, also called Kōccāḍaiyaṇmar³, the pre-eminent King⁴ who revived the splendour of the line of the Moon, which dated from the beginnings of creation⁵, on whose majestic shoulders the Goddess of Prosperity and the

¹ See foot-note 1 above.

² District.

³ Province.

⁴ Territorial Division.

⁵ Evidently the temple was named after the viceroy.

⁶ 9/160 (of a *vēli*).

⁷ 1/160 (of a *vēli*).

⁸ 3/160 (of a *vēli*).

⁹ 1/10 + 1/64 (of a *vēli*).

¹⁰ 1/80 (of a *vēli*).

* This is in accordance with the chronology of Prof. K. A. N. Sastri. This period begins from the end of the Cōḷa-Vijayalaya line and the beginning of the Cōḷa-Cāḷukya line with Kulōttuṅga-Cōḷa I, (1070 A. D.) and lasted till and sometime after the Muhammadan invasion of South India and their occupation of Madura, i. e. till about the 15th century.

¹ A. R. E. 21 of 1917 of the 10th year of Jaṭavarman Śri Vallabha mentions the 31st year of Kulōttuṅga who took Kollam, doubtless Kulōttuṅga I. “Śri Vallabha’s 10th year is later than the 31st year of Kulōttuṅga I, i. e., 1101, so that Śri Vallabha’s rule did not begin earlier than 1091 A.D.” See Prof. K. A. N. Sastri, ‘The Pandyan Kingdom’ p. p. 118-19, p. 119 note and 120-22, ‘Cōḷas’ II, ii, p. 21 and note.

² For a comparison of the texts of the *prāśasti* see S. I., I, V, p. 108, no. 294; and p. 111, no. 298.

³ *Kō-Ṣaḍaiya-panmar*—King Jaṭavarman.

⁴ *Kō-mudal*.

⁵ *Mā-mudal*—*mādi-k-kulam-viḷakkiya*.

Whereas, (we have been informed) that there has been no assignment, in former times, of *dēvadāna-īraiṇi* ¹⁶ lands to the *Mahādēvar* ¹⁷ who abides in Tiruvagattisvaram temple ¹⁸ in Kōṭṭaiyūr of Kānanāḍu, and that in order to provide for the needs of service of this *Dēvar*..... lands in the waterspread of the tank in this village.....

Place :—Tirumayyam Taluk—Tirukkaḷambūr—Kadalīśvarar temple—south *prākāram*—on the south wall of the shrine where the processional images (*Utsavamūrtis*) are kept.

१४ Agastísvaram.

¹¹ Probably the lands in question were temple lands bought by the chief to be given as a gift to the Brahmin.

Dynasty and King:—Pāṇḍiya—Second Empire—King Jaṭavarman, also called Tribhuvanaccakravartikaḥ Śrī Kulaśekhara Dévar—Jaṭavarman Kulaśekhara I, 1190—1217 A. D.

Date:—Tenth + Thirteenth year of the King¹ corresponding to 1212–13 A. D.

Language and Script:—Tamil—11 lines.

Translation:—

“Hail! Prosperity! In the tenth year after the expiry of the thirteenth year¹ of Kó-Śaḍaiyapanmar², also called Tribhuvanaccakravartikaḥ Śrī Kulaśekhara Dévar, I, Niṣadharājan, also called Tirukkoṇkunṇam-udaiyān Kéraḷan³, of Ponnamarāpati, in Puṇamalaiṇḍu, in order to provide for the day-to-day needs of the service, including daily offerings of rice⁴, to the Aḷudaiya Nācciyār, who abides in the *Tirukkāmakōṭṭam*⁵ in the temple of the Lord of Rājēndracōḷisvaram of this place, gave the rights of enjoying the *kaḍamai*, *antarāyam*, *veṭṭi-muṭṭi*, *eccōru*, *kūṇṇariṣi*, *elavai*, *araiśarvāsalvari*, *peruvari*⁶, and everything else of the kind, collected from the lands included within the four boundaries of Malaiyadhvajacaturvēdi-maṅgalam, also called Veṭkūr. I, Niṣadharājan, also called Tirukkoṇkunṇam-udaiyān Kéraḷan, made this gift to Aḷudaiya Nācciyār who abides in the *Tirukkāmakōṭṭam* in the temple of the Lord of Rājēndracōḷisvaram, as provision for all the needs of the daily service including offerings of rice.

To the same Nācciyār, I, Kéraḷan Niṣadharājan, hereby gave, with libations of water on Her sacred hands⁷, Śiruvayal with all the wet-lands and dry lands included in its four boundaries, to be *tirunātmattukkāni*⁸ and to be assigned to Her sacred name.⁹ May this be under the protection of all *Māhēśvaras*”.

Inscription No. 246.

Place:—Tirumayam Taluk—Malaiyakkóvil—on the wall to the right of the entrance of the rock-cut shrine.

Dynasty and King:—Pāṇḍiya—Second Empire—Jaṭavarman, also called Tribhuvanaccakravartikaḥ Śrī Kulaśekhara Dévar—Jaṭavarman Kulaśekhara I, 1190–1217 A. D.

¹ The text has ‘*padimūnṛāvaḍin—edir—pattām—āṇḍu*’ This kind of reckoning is usual in Pāṇḍiya inscriptions. Probably the first figure signifies the year in which some important event took place, and from which the dates are reckoned.

² King Jaṭavarman Kulaśekhara I—See foot-note 1 under Inscription 244.

³ Kéraḷan Niṣadharājan, Lord of Tirukkoṇkunṇam (Pirānmalai).

⁴ *Tiruppadimārru—uḷṭiṭṭu—vēṇḍum—nitta—nivandaṇṇaḷukku*.

⁵ *Tirukkāmakōṭṭam*—The name for the separate shrine of the Goddess (Amman) in the temple.

⁶ *Kaḍamai*—Government land tax; *antarāyam*, tax payable to the local body; *veṭṭi*, free food for labourers on public works, *muṭṭi* or *muṭṭāval* supply of free labour for similar purposes; *eccōru* or *ercōru*, the rice to be given to the village artisans; *kūṇṇariṣi*, probably the same as *ariśikkānam*, the cess on rice husked from paddy; *elavai* or *ēlvai*, a tax levied by the *nāḍu*, water cess or tax on surplus yield (?); *araiśar-vāsal-vari*, the tax payable to the king’s treasury (*araiśar-vāsal*); *peruvari*, major cesses as opposed to *śilvari*.

⁷ *Tirukkaimalarilē—nirvārttuk-koḍuttēn*.

⁸ *Tirunātmattukkāni*—Kind of free-tenure denoting lands registered in the name of the deity.

⁹ *Tirunātmattāl*.

The inscription begins with the *prasasti* of the King commencing with the words *Pūvin kiḷatti*¹ etc.

Date:—Third year² of the King corresponding to 1192–93 A. D.

Language and Script:—Tamil—29 lines.

Translation:—

“Hail! Prosperity! In the 3rd year² of Tribhuvanaccakravartikaḥ Śrī Kulaśekhara Dévar in whose bosom the Goddess of the lotus flower sat enthroned,³ with whom the Goddess of the earth was rightfully united⁴; on whose victorious shoulders the mighty Goddess of victory abode⁵; on whose tongue the great Goddess of learning abode in all splendour⁶; whose prowess, like the moon, shone in the eight directions⁷; who, while the gospel of the *Vēdas* was strictly observed and the Code of Manu prevailed⁸, the six forms of religion of established greatness prospered⁹, the ensign of the tiger along with the ensign of the bow stood permanently furled up and the beautiful ensign of the carp, planted firmly on the top of the golden hill, stayed unfurled for ever¹⁰, with his white parasol sheltered the entire world which rose on the seven seas and was surrounded by the eight mountains, while the authority of the sceptre of righteousness prevailed so that the cruel *Kali*—misery, strife and famine—hid itself in terror in the deep netherworld¹¹, the Villavar, the Śembiyar, the Virāḍar, the Marāṭar, and the Pallavar, brought their tributes and paid homage in proper

¹ This is one of the three forms of the *prasasti*. The text is published in S. I. I., V, pp. 116–17, No. 302 (A. R. E. 14 of 1894). A. R. E. 338 of 1916 with the same *prasasti* is a grant giving astronomical details. The *prasasti* in this Inscription is full of mistakes and omissions and has been restored by comparison with No. 302 of S. I. I., V, pp. 116–17. The other forms of the *prasasti* of the King begin with “*pū-tala-maḍandai*” and “*pū-tala-vanitai*”.

² The reading in the “Inscriptions (Texts) of the Pudukkōṭṭai State”, I. 20, is “*யாண்டு மூன்று*” which means the 3rd year. The ‘Chronological List of Inscriptions of the Pudukkōṭṭai State’, p. 31, gives the year as ‘80’. This is a mistake as the year is too high for this King who is known to have ruled for 27–28 years.

³ The text reads ‘*pūvin-kiḷatti-mey-vīṇṇiruppa*’ while S. I. I., V, No. 302 has *pūvin-kiḷatti-mēvi-vīṇṇiruppa*.

⁴ The text reads ‘*mēdi-ni-(la)-mādu-nini-yivapuna*’ where the *(la)* is superfluous and what follows is unintelligible. S. I. I., V, No. 302 has ‘*mēdini-mādu-nīdiyir-punara*’ which is clear.

⁵ The text reads ‘*viya-pōr-maḍandai-ṣeyar-puya-t-tiruppa*’ while S. I. I., V, No. 302 has ‘*vayap-pōr-maḍandai-jaya-p-puyat-tiruppa*’.

⁶ The text reads ‘*mākkalai-maḍandai-vākkiniḷ (ni)l viḷaṅga*’ while S. I. I., V, No. 302, has ‘*mākkalai-maḍandai-vākkiniḷ-viḷaṅga*’.

⁷ The text reads ‘*tikkirundūṅum-viṣai-niḷ-verippa*’ while S. I. I., V, No. 302, has ‘*tiṣai-yiru-nānkum-iṣai-niḷ-verippa*’.

⁸ The text reads ‘*manu-nēri-nikaḷa*’ while S. I. I., V, No. 302 has ‘*maṇai-nēri-vaḷara-manu-nēri-tikaḷa*’.

⁹ The text reads ‘*aru-nanṇa-samayaṅgaḷ-āruḷ-tamaippa*’ while S. I. I., V, No. 302 has ‘*aru-nēric-camayaṅgaḷ-ārum-taḷaippa*’. The six forms of religion are Śaivism, Vaiṣṇavam, Śāktam, Souram, Gāṇapatyam, and Kaumāram, viz., worship of Śiva, Viṣṇu, Śakti, Śūrya, Gāṇapati and Kumāra or Subrahmanya.

¹⁰ The text has ‘*Kānīl-vēṅgai-viḷḷuḍan-nuḍandu-ninna-vara-ankal-ākāśalandai-vīṇṇiruppa*’ while S. I. I., V, No. 302, has ‘*Kāna-vēṅgai-viḷḷuḍanṇurandu-minnaṇ-kanakāśalattu-vīṇṇiruppa*’. The tiger was the ensign of the Cōlas, the bow of the Cēras, and the double carp (*Kayal*-fish) that of the Pāṇḍiyas. This refers to the ascendancy of the Pāṇḍiyas of the Second Empire, over the Cōlas and Cēras.

¹¹ The text reads ‘*eṅgi-kiṣu (eṅ-giri-sūḷ)-eḷu-kaḍal-eḷu-poḷil-veṅkuḍai-niḷarṇa-śēṅgol-naḍappa-koḍuṅgali-naḍuṅgi-neḍum-bilan-koḷippa*’ while S. I. I., V, No. 302, has ‘*eṅ-giri-sūḷinda-eḷukaḍal-eḷu-poḷil-veṅkuḍai-niḷarṇa-irūṅgōl-naḍappa-koḍuṅgali-naḍuṅgi-neḍumbilama-toḷippa*’.

And whereas, in the third year of Sundara Pāṇḍiya Dévar, in the month of *Markali*, on Saturday, the fifth day⁹ of the dark fortnight¹⁰ when the moon was in conjunction with the asterism of *Makam*, Ponnān Gāṅgēyan, Lord of Aṟṟūr, directed that the copy then taken¹¹, true to the original, should be re-inscribed, the following is the copy thus re-inscribed:—

‘Hail! Prosperity! In the 35th year of Tribhuvanaccakravartika! Śrī Kulōttuṅga Cōla Dévar,¹² We, the *Mūṇrupadai Porōyil Kaikkōlar*¹³ of Irattapādikondacōlavalanādu, also called Kōnādu, made the following provisions for the.....
*Kaikkōlanāyakkar*¹⁴ and the *Tambirāṭṭiyār*¹⁵, whom we installed and consecrated in the temple of the *Nāyanār* of Tirunalakkunṟam¹⁶ in Kunṟiyūrnādu of this *nādu*¹⁷:—

For the offerings of cooked rice¹⁸ to this *Dévar*, at the rate of four *nālis*¹⁹ of rice, as measured by the *śulakkāl*²⁰, for each *sandhi*²¹, one *kuruni*²² and four *nālis* of rice for the three *sandhis* daily; and to the *Tambirāṭṭiyār*, at the rate of two *nālis* of rice for each *sandhi*, six *nālis* of rice daily; amounting in all to one *padakku*²³ and two *nālis* of rice daily, corresponding to five *kurunis* and five *nālis* of paddy at five measures of paddy to two of rice²⁴;

For vegetables, pepper²⁵, ghee, betel-leaves and areca nuts²⁶ required for offerings, one *kuruni* and one *nāli* of paddy;

For two offerings of *saṭṭiccōru*²⁷ during the mid-day *sandhi* one *kuruni* and three *nālis* of paddy;

For the potter who makes the earthenware utensils two *nālis* of paddy for each day;

⁹ *Pañcamī*.

¹⁰ *Aparapakṣa*.

¹¹ *Anṟu-kal-veṭṭu-paḍi-yedutta-paḍiyé*.

¹² Prof. K. A. N. Sastri, (Cōlas II, ii, p. 709) identifies this King as Kulōttuṅga Cōla III, (1178–1223 A. D.). Thus the date of the original grant would be 1212 A. D. This was only 6 years before the re-inscription in 1218 A. D. (3rd year of Sundara Pāṇḍiya I, who came to the throne in 1216 A. D.) and must have been in the memory of the people. But in the beginning of the inscription the grant is referred to as an inscription of former days (*munṇāḷil*) and thus the probability seems to be the time of Kulōttuṅga Cōla I (1070–1122 A. D.)—it cannot be Kulōttuṅga II, who did not rule for 35 years. Thus the date of the original grant seems to be 1104 A. D.

¹³ The *Mūṇrupadai-Porōyil-Kaikkōlar*-figure in a grant of the 36th year of Kulōttuṅga I in Kuḍumiyāmalai as the guardians of a trust. See P. S. I. 125 (A. R. E. 353 of 1904).

¹⁴ Nandikēśvara—There are idols in stone and bronze of the standing forms of Nandikēśvara in this temple.

¹⁵ *Tambirāṭṭiyār* = the consort; the *Dēvi* of Nandikēśvara.

¹⁶ Tirunalakkunṟam—old name for Kuḍumiyāmalai.

¹⁷ *Kōnādu*—province.

¹⁸ *Tiruvamudu śeydarūḷa*.

¹⁹ *Nāli*—grain measure also called *paḍi*.

²⁰ *Śulakkāl*—the standard grain measure used in Śiva temples, stamped with the trident (*śūlam*).

²¹ *Sandhi*—time of worship or service: morning, noon and evening.

²² *Kuruni* = 8 *nālis*.

²³ *Padakku* = 16 *nālis*.

²⁴ *Aiñcirandāka*.

²⁵ *Kariyamudu & miḷakamudu*.

²⁶ *Aḍakkāy-amudu*.

²⁷ *Saṭṭiccōru*—rice cooked with sugar in earthen bowls and offered along with it.

And for the man who supplies fire-wood two *nālis* of paddy.

The supply of the above amount of paddy, amounting in all to 2 *tūṇis* and 5 *nālis*, and the various expenses of the festival for three days in the months of *Mārkali*, *Māsi* and *Paṇṇuṇi* when these deities are to be taken out in procession, we undertake to meet from the 25 *kāṣa* rendered with the *tiruppāvāḍai*²⁸ in our villages which belong to this *Dévar*; and the accountants²⁹ amongst us shall undertake the collection and payment every year, for so long as the moon and sun endure.

In this manner, we, the *Mūṇrupadai Kaikkōlar* made this endowment. May the feet of those who protect this charity be on our heads. May those who contemplate harm to this perish without progeny. May this be protected by the *nāṭṭār*³⁰. May this be protected by all *Māhēśvaras*."

Inscription No. 249.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the south wall of the second *prākāram*.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartika! Sundara Pāṇḍiya Dévar who was pleased to take *Śōnādu*¹, also called King Māṟavarman—Māṟavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Third year of the King, corresponding to 1218–19 A. D.

Language and Script:—Tamil—8 lines.

Translation:—

“Hail! Prosperity! In the 3rd year of Tribhuvanaccakravartika! Sundara Pāṇḍiya Dévar, who was pleased to take *Śōnādu*¹, also called Kō-Māṟavarman:

Whereas, we Tiruvālan Cōla Mūvēndavēlan, Tiruvuḍaiyān Kōḍaṇḍan, Śundan Kōlundu, Śundan Kaṇi, Nambi Kōlundu, Nambi Panman and Ponnān Onṟayiramūḍaiyān, all of us, jointly, offering to sell our land called Kīlai-puncey to any one who would bid for it, called out so once, twice, and thrice², and Uḍaiyār Gāṅgēyarāyār, also called Nambi Ponnambalak-kūttan, chief of Aṟṟūr,³ was pleased to reply that he would take it;

We, the aforesaid vendors, having declared the following four boundaries of the land that we offered for sale—eastern boundary to the west of the common boundary of the village of Mēlmananallūr; southern boundary to the north of the *śey*⁴ belonging to Tiruvālar śōlai Mūvēndavēlan; western boundary to the east of the four boundaries of the *śey* belonging to Śundan Kōlundu, Nambi Kōlundu, and Tiruvan Cōla Mūvēndavēlan, and northern boundary to the south of the dry lands belonging to Ponnān Onṟayiramūḍaiyān, Śundan Kōlundu, and Nambi Kōlundu—made over the dry

²⁸ *Tiruppāvāḍai*—offering of a heap of cooked rice on a new cloth spread on the ground. This forms the offering made by a whole community.

²⁹ *Kaṇakku-śūduvār*.

³⁰ *Nāṭṭār*—the representatives of the *nādu*.

¹ *Śōnādu-kōṇḍu-arūḷiya*—‘Who was pleased to take *Śōnādu*’—refers to the conquest of the Cōla country (*Śōnādu* or *Cōlandādu*).

² *Orukāḷḍavadum-irukāḷḍavadum-mukkāḷḍavadum-muṟkāya-piṟkāṟi*.

³ The Gāṅgēyaraya chieftains of Aṟṟūr were prominent in the times of these Pāṇḍiyas.

⁴ *Śey*—wet-land.

land, included within the four boundaries thus specified; the price that we agreed upon, amongst ourselves, being 2½ *Narpaṇkāśu* in current money⁵.

These two and a half *paṇkāśu* having been produced at the *āvanakkalam*⁶ and accepted,⁷ we, Tiruvan Cōla Mūvendavēḷān, Tiruvudaiyān Kōdaṇḍan, Śundan Kōḷundan, Śundan Kaṇi, Nambi Kōḷundu, Nambi Panman, and Ponnān Onṟāyiramudaiyān, received in full the amount⁸, and executed this deed of sale⁹ in favour of Uḍaiyār Gaṅgēyarāyar Pillai. May this be protected by all *Māhēśvaras*.”

Inscription No. 250.

Place:—Tirumayam Taluk—Kaṇṇanūr—Bālasubrahmanya temple—on the north wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śōnāḍu*, also called King Māṟavarman. Begins with the *praśasti* commencing with the words ‘*pū-maruviya-tirumaḍantaiyum*’¹¹—Māṟavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Third year of the King, corresponding to 1218–19 A. D.

Language and Script:—Tamil—28 lines.

Translation:—

“Hail! Prosperity! In the third year of Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śōnāḍu*, also called Śrī Kō-Māṟavarman, who, while the Goddess of fortune, seated on the lotus flower², and the Goddess of the Earth³ abode on his shoulders, the Goddess of learning, who resides in the tongue⁴, and the Goddess of Victory⁵ were abundantly benign, the ensigns of the mighty and ferocious Tiger⁶ and the cruel Bow⁷ were struck and went into hiding⁸, and the ensign of the brilliant (double) carp⁹ was sporting on the top of the famous golden

⁵ *Anṟāḍu-nar paṇkāśu*—current genuine old *kāśu*; this indicates that coins issued by previous rulers of the territory were current, provided they were genuine and in good condition.

⁶ *Āvanakkalam*—the place where sale transactions were registered, something like a registration office.

⁷ *Kāḷi-ēṟri*.

⁸ *Kaṇ-cilavarakkonḍu*.

⁹ *Vilaiṟamānam*.

¹¹ This is the only form of *praśasti* found in the inscriptions in the State—P. S. I. 250, 256, 290, and 323. The other form beginning with ‘*pū-maruviya tirumāḍum*’ etc., is not found in the inscriptions in the State.

¹ *Pū-maruviya-tirumaḍantaiyum*.

² The text reads ‘*Jayamaḍantaiyum*’ which is a mistake. P. S. I. 256, 290, and 323, and others from outside the State read ‘*Puvi-maḍantai*’ which is correct. The Emperor is likened to Viṣṇu, whose manifestation on earth he was believed to be by the Hindus, and the two consorts of Viṣṇu viz., Śrī Dēvi or *Tirumaḍantai*, and Bhū Dēvi, or *Puvimaḍantai*, should be associated with the Emperor, signifying fortune and territory.

³ *Nā-maruviya-kalai-maḍantai*.

⁴ *Jayamaḍantai*.

⁵ *Kōḷṇṇa-śinap-puliyum*. This refers to the tiger ensign of the Cōlas.

⁶ *Koḍum-śilaiyum*. This refers to the bow ensign of the Cēras.

⁷ *Kulaindu-olippa*.

⁸ *Varikkayal-kal*. This refers to the ensign of the Pāṇḍiyas with the emblem of the double carp (*Kayal*)—*Cyprinus fimbriatus*.

hill¹⁰; his sceptre of righteousness was so exercising its authority¹¹ that the dark *Kali* was scared away, and virtue and charity increased in the country that had the wide ocean as its ambit¹², the two countries were happy under the shelter of a single parasol¹³, the three kinds of Tamil literature were cultivated correctly¹⁴, the four branches of the *Vēdas* were also learnt and recited¹⁵, the five kinds of sacrifice were dutifully performed¹⁶, the six kinds of ritualistic worship flourished in all glory¹⁷, the seven modes of music wedded to rythm flourished¹⁸, and over the eight directions the authority of his *discus* prevailed¹⁹;

Who, while the kings of the world, including the Kōṅgar, the Kalingar, the Kōśalar, the Māluvar, the Śiṅgalar, the Telīṅgar, the Śīnar, the Kuccarar, the Villavar, the Māḡadar, the Vikkalar, the Sembiyar, and the Pallavar²¹, were frequently competing with each other to come and prostrate themselves before him asking for refuge, and bringing their obligatory tributes; with his chest adorned by the brightly jewelled necklace, that was fastened (round the neck of his ancestor) by God Indra wearing the resplendently jewelled crown²², and his head by the crown of jewels, with gracefully rising fly-whisks on either side²³, worshipped and attended by the royal women wearing glittering ornaments and inseparable from the valiant arms of their kings of the northern countries famed for their herds of

¹⁰ *Vāḷ-ārnda-por-giri-mēl*—Probably *Por-giri* or Golden mountain, which commonly denotes Mount Méru in the Himalayas, refers to the lofty tower of the Madura temple.

¹¹ *Sei-kōl-naḍappa*.

¹² *Karum-Kali-kāḍindu*—*Kali* denotes the age of strife, misery and famine—dark age.

¹³ *Iruṇ-kāḍal-valaiyattu-aṟam-peruka*.

¹⁴ Read *Oru-kuḍai-nīlāl-iru-nīlam-kuḷīra* for *oru-kuḍai-nīlāl-arū-nīlam-kuḷīra*. *Iru-nīlam* in the context must mean ‘two countries’—the Pāṇḍiya and Cōla, which he conquered. *Iru-nīlam* can also mean ‘great country’.

¹⁵ *Mūvakai-t-tamiḷum-muṟaimayil-viḷaṅga*. *Mūvakai-t-tamiḷ* or *Muttamiḷ* are *Iyal-tamiḷ*—literary Tamil prose or poetry, conforming to the rules of grammar, *Isai-t-tamiḷ*—Tamil verse set to music, and *Nāṭaka-t-tamiḷ*—Tamil drama.

¹⁶ *Nālvakai-vēdamum-navinruḍan-vara* the four *Vēdas* are *Rg*, *Yajus*, *Sāma* and *Atharva*.

¹⁷ *Aivakai-vēlvium-śeyvinai-iyarra*. *Aivakai-vēlvi* or *Pañcamahā yagña* are the duties that a house-holder (*grhastha*) is enjoined to perform in a selfless spirit, viz., *Kāḍavul-vēlvi* or *Dēvayagña*—surrender to God, *Piramaḍēlvi* or *Brahmayagña*—learning of the scriptures or *Vēdas*, *Būda vēlvi* or *Bhūtayagña*—sacrificing one’s food to animals, *Mānida vēlvi* or *Mānuṣayagña*—sacrifice of one’s food to fellow human beings, and *Ten-pulattār vēlvi* or *Pitryagña*—duty of feeding the residents of the south viz., the ancestors or manes.

¹⁸ *Aru-vakai-śamayamum-aḷakuḍan-tikaḷa*—*Aruvakai-śamayam* or six systems of worship viz., *Saivam*—cult of Śiva, *Vaiṣṇavam*—cult of Viṣṇu, *Śāktam*—cult of Śakti or the Mother as the manifestation of primordial energy, *Souram*—cult of Sūrya or the Sun, *Gāṇapatyam*—cult of Gaṇapati, and *Kaumāram*—cult of Kumāra or Subrahmanya.

¹⁹ *Eluvakai-pāḍalum-iyaluḍan-parava*.

²⁰ *Enḍisai-yalavum-śakkaram-śella*.

²¹ Kōṅgar—the King of the Kōṅgu country; Kalingar—the king of the Kalinga country; Kōśalar—the king of the Kōśala country, perhaps this is a mistake for Hoysalar; Māluvar, the King of the Māluva country, which perhaps lay between Mysore and Coorg; Śiṅgalar, the King of Ceylon; Telūṅgar, the King of the Telugu country; Śīnar, the King of China, probably this refers to the ambassador at the Pāṇḍiyan Court; Kuccarar, the King of the Kuccara (Gujarat?) country, Villavar, the Cēra King; Māḡadar, the King of Māḡadai in the Tamil country; Vikkalar(?); Sembiyar, the Cōla king; Pallavar the later Pallava chieftains.

²² *Iḷaṅgōḷi-maṇi-muḍi-indiran-pūṭṭiya-polaṅgatir-āram-mārpṇiṟ-poliya*. The garland of Indra was a family heirloom of the Pāṇḍiyas.

²³ *Paḷaṅgeḷu-kavari-iru-marūngu-aśaiippa*.

elephants that trumpeted like the roaring sea and high bred horses²⁴, was seated enthroned, along with Ulakamuluduḍaiyaḷ, his queen, on the famous *Viṛa singātanam* wrought with jewels, so that the code laid down by Manu, who was created by the God seated on the dewy white lotus with heads facing all the four directions²⁵, may well prevail:—

The text of the royal order graciously issued²⁶:—

Whereas, Pillaiyār Aḷagapperumal made an appeal to the *Nāyanār*²⁷, requesting that the burden of *iṛai*²⁸ that was being levied from the villages of Añjanamaṅgalam, also called Anumantai, and Tirunāvalūr in Tuṇṇānāḍu in Virudharābhayaṅkaravaṇanāḍu, also called Kānanāḍu, should be lightened as an act of dedication for the bodily welfare of *Ulakudaiya-nāyanār*²⁹, and on reminding the king about it, was pleased to obtain gracious assent, the following are the terms of the royal order, thus obtained with oblations of water³¹:—

For lands on which crops are full grown and accepted as first class³² shall be paid five *kalams*, two *tūṇis* one *padakku* and four *nāḷis*³³ of paddy for every *mā* of land after a reduction of two *kalams* for every *mā* of land³⁴.

For those lands which are classified as *nirili-nilam*³⁵ in these villages, paying taxes in accordance with the *varisai*³⁶ prevailing therein, shall be paid three *kalams*, two *tūṇis*, three *kurūṇis* and three *uḷakkus* of paddy for every *mā* of land.

For lands under *navirai* crop³⁷ shall be paid an amount of paddy in the ratio of three quarters to one of the above rate.

For lands under *varagu*³⁸ shall be paid an amount of paddy in the ratio of a half to one of the same rate.

²⁴ *Koḍalēna-muḷaṅgum-kari-nalliyānai-vaḍapula-vēndar-maṇi-puyam-piriyā-ilāṅḷilai-yarivaiyar-taḍu-ninṇēṭṭa.*

Kari = elephant; *Nalliyān* = high bred horses; *Nalliyānai* can also mean 'cow-elephant' while *kari* means 'bull-elephant'.

²⁵ *Pani-malar-tamarai-tisai-mukan-paḍaitta-manu-neri-talaippa-maṇi-muḍi-ṣūḍi.*

²⁶ *Prasādam-ṣeydu-arūḷina-tirumukappaḍi; tiru-mukam*—royal order, *lit.* oral orders issued by the king.

²⁷ Pillaiyār Aḷagapperumal—The title Pillaiyār was given to relatives of the King and other officers in close attendance, as a mark of endearment. Aḷagapperumal, according to A. R. E. 183 of 1935-36, 216 of 1914, and 77 of 1916, was the brother-in-law of the Emperor.

²⁸ *Nāyanār*—Respectful reference to the Emperor.

²⁹ *Iṛai*—Government taxes.

³⁰ *Ulakudaiya-nāyanār*—The form in which the Emperor is always referred to.

³¹ *Nāyanārkkku-viṇṇappam-ṣeydu-ninaippumiṭṭu-nirum-vḍritu-taruvittu-arūḷina-prasādam-ṣeydaru-ḷēna-tirumukappaḍi.*

³² *Payireḷuḍa-muḍal-kōṇḍa-nilattukku.*

³³ 5 *kalams* = 96 × 5 measures; 2 *tūṇis* = 32 × 2 measures; 1 *padakku* = 16 measures; 4 *nāḷis* = 4 measures.

³⁴ The reduction from the previous rate, *viz.* 2 *kalams* = 96 × 2 measures.

³⁵ *Nirili-nilam*—*lit.* water-less lands. Perhaps this refers to lands where there is scarcity of water. They could not have been dry lands, since paddy is said to be grown on them.

³⁶ *Varisai*—rates of assessment.

³⁷ 3 *kalams* = 96 × 3 measures; 2 *tūṇis* = 32 × 2 measures; 3 *kurūṇis* = 8 × 3 measures; 3 *uḷakkus* = 3 × 3 measures.

³⁸ *Navirai*—a variety of paddy sown usually in the month of *Aḍi*—July–August.

³⁹ *Varagu*—Common millet—*Paspalum scrobiculatum*.

For lands under gingelly and *tinai*⁴⁰ shall be paid an amount of paddy in the ratio of a quarter to one of the same rate.

Whenever *Ulakudaiya-nāyanār*⁴¹ is pleased to pay a visit all taxes, primarily *tiruveluccikkadamai*⁴² and others of diverse kind, levied by the *nāḍu* shall be paid in the ratio of a half to one and the supply of *veṭṭi* and *muṭṭai-āḷ*⁴³ shall not be obligatory.

In accordance with the order issued by royal pleasure, I, Avaniṇārāyaṇa Dévan⁴⁴, inscribed this on stone, stipulating the payment of these taxes for the villages of Tirunāvalūr, a *brahmadēyam* village and Añjanamaṅgalam, also called Arumanṇai. May this prosper.”

Inscription No. 251.

Place:—Tirumayam Taluk—Neivāsal—Agastīvara temple—in the front *maṇḍapam*.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, also called King Māṇavarman—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Fourth year of the King, month of *Riṣabha*, Saturday, the second day of the (?) fortnight, when the moon was in conjunction with the asterism *Mūlam*—corresponding to Saturday, 4th May, 1219 A. D.¹

Language and Script:—Tamil—6 lines—damaged at the end.

Translation:—

“Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, also called Kō-Māṇavarman, in the month of *Riṣabha* on the third day of the (dark) fortnight, a Saturday when the moon was in conjunction with the asterism of *Mūlam*, as an endowment to the *Nāyanār* of Nelvāyil², I, Gaṅgēyārayan, also called Kaṇḍan Udaiyañjeydān, gave the following, among the lands of this place, *viz.* *Ilāṣivayakkal*³ lands, *Alantuḍaval* lands⁴, the *Karuntūruṇṇi*⁵ with the well therein, the well at the southern corner, and the *tiḍal*⁶, and in *Śrāttākkudī* hamlet, the *Maṇivayakkal* lands, after exempting therefrom the *accuvari*, *ponvari*⁷,

⁴⁰ *Tinai*—millet—*Setaria italica*.

⁴¹ *Ulakudaiya-Nāyanār*—the Lord of the Earth *viz.*, the Emperor.

⁴² *Tiruveluccik-kadamai*—tax levied during royal visits or marches. It is interesting to note that a similar cess called *saḍvāri uḷiyam* was levied in the State till the beginning of this century to furnish supplies to the Raja and the principal officers on tour. See Revised State Manual p. 377.

⁴³ *Veṭṭi-muṭṭai-āḷ* or *veṭṭi-muṭṭā-vāḷ*—supply of free labour, to be employed for public purposes, or free food given to those so employed.

⁴⁴ The local officer who enforced the order.

¹ *Iṣaba* (*Riṣabha* or *Vaikaṣi*), *tutikai* (*tutiyai*), *Sanikkilamai*, *Mūlam*. Whether the fortnight was the dark or the bright fortnight is not mentioned. On Saturday, May 4th, 1219 A. D. the third *tithi* (*tritiyai*) and not the second (*tutiyai*) ended at 42 of the day after sunrise, and the lunar conjunction with the *Nakṣatra*, *Mūlam*, ended at 33 of the day after sunrise. The fortnight must have been the dark fortnight or *bahula-pakṣa*. Probably *tutikai* is a mistake for *tritikai*.

² Nelvāyil—the old name of Neivāsal.

³ *Ilāṣivayakkal*—the name of a plot of improved wet-land (*vayakkal*).

⁴ *Alantuḍaval*—garden land or plantation (*tuḍaval*) named so probably because of its association with the banyan tree (*Alam*).

⁵ *Karuntūruṇṇi*—probably *Kuruntu-urūṇṇi*—the public drinking-water tank or well (*ūr-urūṇṇi*). *Urūṇṇi* is now corrupted into *urūṇi* or *ūraṇi*.

⁶ *Tiḍal*—open space or uncultivated land.

⁷ *Accuvari*—taxes paid in cash; *pon-vari*—taxes paid in gold.

*nādenṇavarī*⁸, and others of diverse description, and gave them to the *Nāyanār* to be *iraiyili-kārāṅkilamai*⁹.

Enjoining that this shall continue so, for so long as the moon and sun endure, I, Gaṅgēyarāyan, also called Kaṇḍan Udayaṇṇeydān gave this inscribed on stone.....shall cultivate..... May this be protected by all *Māhēśvaras*."

Inscription No. 252.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvara temple—on the west wall of the central shrine.

Dynasty and King:—Paṇḍiya—Second Empire—Tribhuvanaccakravartika! Śrī Sundara Paṇḍiya Dévar, who was pleased to take *Śōnāḍu*¹—Māṇavarman Sundara Paṇḍiya I, accn. 1216 A. D.

Date:—Fourth year of the King, month of *Vriśchika*², Wednesday, seventeenth, corresponding to Wednesday, 13th November 1219 A. D.

Language and Script:—Tamil—22 lines.

Translation:—

"Hail! Prosperity! In the 4th year of Tribhuvanaccakravartika! Śrī Sundara Paṇḍiya Dévar, who was pleased to take *Śōnāḍu*, I, Kalvāyil Nāḍālvān, also called Kaṇḍan Avuḍaiyān, made the following endowment to the *Nāyanār* who abides in *Tiruvagattīśvaram* temple, in Nelvāyil in Kalvāyilnāḍu of Keraḷaśiṅgavaḷaṇāḍu, on Wednesday the 17 of *Vriśchikam* :—

Whereas, the lands that I endowed for the *Periyanācciyār*³, the consort of the *Nāyanār* of *Tiruvagattīśvaram* in this village, are the Śiṅganātaki vayakkal lands measuring two *varais*⁴, belonging to Perumā! Dévar, the Kuṛa! śey lands, and the garden that I bought from Aḷagukaṇḍa Pallavataṛaiyan, amounting in all to one *mā* and a half of *iraippaḍi*⁵ lands;

I, Kalvāyil Nāḍālvān, also called Kaṇḍan Avuḍaiyān, stipulating the payment of two *kalams* and a half (of paddy) as *irai*, which includes taxes of every description, for every *māccey*⁶ of land, hereby gave them, with oblations of water, to this *Periyanācciyār* Perumā! Dévan and he shall himself shall pay the taxes in the above manner. May this be under the protection of all *Māhēśvaras*."

Inscription No. 253.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvara temple—in the front *maṇḍapam*.

Dynasty and King:—Paṇḍiya—Second Empire—Tribhuvanaccakravartika! Śrī Sundara Paṇḍiya Dévar, also called King Māṇavarman—Māṇavarman Sundara Paṇḍiya I, accn. 1216 A. D.

⁸ *Nādenṇavarī*—taxes payable to the *nāḍu* or district authorities.

⁹ *Irāiyili-kārāṅkilamai*—rent-free land with proprietary rights of cultivation and ownership.

¹ *Śōnāḍu-konḍu-aruḷiya*—*Śōnāḍu* = Cōla country.

² *Vriśchika* or *Kārttikai*, 9th month of the Tamil calendar.

³ *Periyanācciyār*—the name of the Goddess.

⁴ *Varai*—land measure.

⁵ *Irāippaḍi*—lands paying government tax or *irai*.

⁶ *Māccey*—a land measure—1 *mā* of cultivated land.

Date:—Fourth year of the King, month of *Mithuna*, fourth day of the(?)fortnight, Monday, when the moon was in conjunction with the asterism *Uttiram*; corresponding to Monday, 8th June, 1220 A. D.¹

Language and Script:—Tamil—4 long lines.

Translation:—

"Hail! Prosperity! In the fourth year of Tribhuvanaccakravartika! Śrī Sundara Paṇḍiya Dévar, also called Kō-Māṇapanmar, in the month of *Mithuna* on the fourth day of the(?)fortnight, a Monday, when the moon was in conjunction with the asterism *Uttiram*, I, Gaṅgēyan, also called Kaṇḍan Udayaṇṇeydān², made the following endowment to the *Nāyanār* of Nelvāy³ :—

Whereas I have, from this year onwards, exempted the lands in Iḷaikkuḍi, which include the Kunṇan vayakkal lands, that this *Nāyanār* bought, the Kuṛa! sey lands, the Naḍuvir-dēvadānam lands⁴, the Tiruvagattivayal lands, the Pāli lands, the Neḍungannṇerai lands⁵, besides Nalkuḍai-taḍupuram lands in this hamlet, from the payment of *kaḍamai*⁶, *antārayam*⁷, *accuvari*⁸, *ponvari*⁹, *nādenṇavarika*¹⁰ and *śilvarika*¹¹ of every other kind;

I, Gaṅgēyan, also called Kaṇḍan Udayaṇṇeydān, stipulating that this shall continue for so long as the moon and sun endure, gave these lands to be *iraiyili-kārāṅkilamai*¹² to this *Nāyanār* and inscribed the fact on stone.

This is the writing of Gaṅgēyan. May this be under the protection of all *Māhēśvaras*."

Inscription No. 254.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvara temple—central shrine—on the south wall.

Dynasty and King:—Paṇḍiya—Second Empire—Tribhuvanaccakravartika! Śrī Sundara Paṇḍiya Dévar, also called king Māṇavarman—Māṇavarman Sundara Paṇḍiya I, accn. 1216 A. D.

Date:—Fourth year of the King, corresponding to 1219–20 A. D.

Language and Script:—Tamil—5 long lines.

¹ Month of *Mithuna* or *Ani*, the third month of the Tamil calendar; *Caturti* or the fourth day of the fortnight, whether it was the dark or the bright fortnight is not mentioned; lunar conjunction with *Uttiram* or *Uttiraphalgunā*. On Monday 8th June 1220 A.D. it was *ṣaṣṭi* or the 6th day of the bright fortnight, and not *Caturti*, and it ended at '14 of the day after sunrise, and the lunar conjunction with *Uttiram* began at '31 of the day after sunrise and ended at '37 of day the next morning.

² The same chief who figures in P. S. I. 251 above.

³ *Nelvāy*, the old name of Neivāsal. P. S. I. 252, 254 and others call it Nelvāyil.

⁴ Perhaps *dēvadānam* lands in the midst of the village.

⁵ Perhaps elevated plots to which water was lifted by baling from the irrigation channel.

⁶ *Kaḍamai*—government taxes.

⁷ *Antārayam*—taxes levied by the village body.

⁸ *Accuvari*—taxes payable in coin (*accu*)?

⁹ *Ponvari*—taxes payable in gold.

¹⁰ *Nādenṇavarika*—taxes levied by the *nāḍu* or district assemblies.

¹¹ *Śilvarika*—minor taxes and cesses.

¹² *Irāiyili-kārāṅkilamai*—tax free (*iraiyili*) lands with proprietary rights of cultivation and ownership.

Translation:—

“Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, also called Kó-Māṇavarman, I Gaṅgēyan, also called Kaṇḍan Udayaṇḍēydan¹, of Niyamam on the course of the Ténaru², having assigned the Kulamadivayakkal lands and the Malaiyan vayakkal lands in Nelvāyil to Marudai Udaya Pallavataraiyan, also called Késavan Aṇḍappillai of Nelvāyil, as his *karāṇmai*³, hereby declared that he shall pay in lieu of *kaḍamai*⁴, two *kalams*, one *tūṇi* and one *padakku*⁵ of paddy from every *mā* of land, as measured by the *kuḍitāṅgikkól*⁶ after due valuation of the crop, and half this rate from the summer crop⁷, the *accuvari*⁸, and *ponvari*⁹, besides the *nāḍenṇavarika*¹⁰ to the *Nāyanār* who abides in the *Tiruvagattisvaram* temple in Nelvāyil.

Stipulating that this shall continue thus for so long as the moon and sun endure I, Gaṅgēyan, gave this inscribed on stone. This is the writing of Gaṅgēyan. He shall pay to the *Nāyanār* according to this agreement. May this be under the protection of all *Mahēśvaras*.”

Inscription No. 255.

Place:—Kulattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—on the east wall of the *maḍappalli*¹.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, ‘who took *Śōnāḍu*’—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Fourth year of the King, corresponding to 1219–20 A. D.

Language and Script:—Tamil—8 lines.

Note:—The inscription is a copy of an early Cōla inscription, taken from the original inscribed on the entrance of the second *prākāram* of the Cōla structure, when it was dismantled and widened, and re-inscribed here.

Translation:—

“Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śōnāḍu*².

Whereas, the gateway³ of the second *prākāram*⁴ of this holy temple⁵ was very narrow and obstructing free passage, Ponna Gaṅgēyarāyar, the lord of

¹ The Gaṅgēyarāya chieftain is the same as the one in P. S. I. 253.

² Niyamam on the banks of the river Ténaru on the southern frontier of the Pudukkōttai State was the seat of the Gaṅgēyarāyars.

³ *Karāṇmai*—proprietary rights of cultivation and tenancy.

⁴ *Kaḍamai*—government tax.

⁵ *Kalam* = 96 *naḷi* or measures; *tūṇi* = 32 measures; *padakku* = 16 measures.

⁶ *Kuḍitāṅgi-kól*—a rod of standard length used in land measurement.

⁷ *Kōḷai-bhōgam*.

⁸ *Accuvari*—*Accu* = coin, perhaps tax paid in money.

⁹ *Ponvari*—tax paid in gold.

¹⁰ *Nāḍenṇavarika*—taxes levied by the district assembly.

¹ *Maḍappalli* is the temple kitchen.

² *Śōnāḍu*—short for Cōla-nāḍu or Cōla country.

³ *Tiruvāśal*.

⁴ *Prākāram*—Circumambulatory passage round the shrine.

⁵ *Tirukhōyil*.

Arṇṇr⁶, demolished this in order to enlarge the *tirumḍikai*⁷ and widen the gate-way⁸.

And whereas, the said *Uḍaiyār*⁹, Gaṅgēyarāyar, was pleased to order that a copy of the inscription on this should be taken and re-inscribed, true to the copy¹⁰ taken from the original, the following is the copy thus re-inscribed:—

In the 33rd year of Kó-Parakésari-panmar¹¹: I, Vira Cōla Iṇḍōvélan, also called Parāntakan Kuñjiramallan¹², hereby dedicate the following to the *Paramēśvarar*¹³ of Tirunalakkunṇam¹⁴, when starting for Iḷam¹⁵ with the intention of destroying and sacking it:—

I, Vira Cōla Iṇḍōvélan, also called Parāntakan Kuñjiramallan, gave the Veliccey lands and Tiruvintinai-śey(?) land in Kiḷmaṇanallūr to the Manna-yōgiyār(?)¹⁶ and for the provision of daily offerings of rice. May this be under the protection of all *Mahēśvaras*.”

Inscription No. 256.

Place:—Tirumayam Taluk—Ponnamarāvati—Cōlāsvara Uḍaiyār temple—on the south wall and west of the entrance.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, also called Kó-Māṇavarman, who was pleased to take *Śōnāḍu*. Begins with the *prasasti*¹ of the King commencing with the words ‘*pū-maruviya-tirumāḍantaiyum*’ etc.—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

¹ The Gaṅgēyarāyars of Arṇṇr were prominent chieftains under the Pāṇḍiyas.

² *Tirumḍikai*—structure in the precincts surrounding the shrine, probably the cloister inside the *prākāram* wall and surrounding the shrine.

³ *Tiruvdyil*.

⁴ *Uḍaiyār*—Lord or Chief.

⁵ *Idil-kal-veṭṭu-paḍi-yeḍuttu-paḍi-yeḍuttapaḍiyē-veṭṭuka-venru-aruiṇi-ceyya-veṭṭina-paḍiydvadu*.

⁶ King Parakésari-varman, Parakesari Parāntaka Cōla I, who ruled between 907–953 A.D.

⁷ Vira Cōla Iṇḍōvélan, also called Parāntakan Kuñjiramallan, or Mahimālaya Irukkuvel, was the Irukkuvel of Koḍumbālūr, the contemporary and subordinate of Parāntaka Cōla I. He bore the surnames—‘Vira Cōlan’ and ‘Kuñjiramallan’, of his master and ‘Mahimālaya’ was probably conferred on him by his sovereign. He ruled, as chief, over Koḍumbālūr roughly between 909 and 959 A.D. He helped Parāntaka in his war against the Pāṇḍiya, Rājasimha II who sought the help of the King of Ceylon, and later went on an expedition to Ceylon, after the reduction of the Pāṇḍiyan kingdom (See below).

⁸ *Paramēśvarar*—Lord Śiva in the Śikhānāthasvāmi temple.

⁹ Tirunalakkunṇam—was the old name of Kuḍumiyāmalai.

¹⁰ *Iḷam-eriya-p-pōkinṇēn*. *Iḷam* = Ceylon. After the subjugation of the Pāṇḍiya kingdom, the Cōla, Parāntaka, sent an expedition to Ceylon to recover the diadem and other insignia of the Pāṇḍiyan monarchy which Rājasimha II had carried away and left in the custody of the king of Ceylon. Mahimālaya Irukkuvel, also called Parāntakan Kuñjiramallan or Vira Cōla Iṇḍōvélan, was one of the Cōla commanders, if not actually the leader of the expedition, according to this inscription. This inscription thus gives a definite date—941 A. D., for the Ceylon invasion—viz the year after the 33rd year of Parāntaka I, when the chief makes the endowment on the eve of his departure. *Contra* the general belief that the probable date was in the reign of the slothful Udaya IV, King of Ceylon, (945–53 A. D.), and Geiger’s date, 948 A. D.—a date which Prof. Sastri does not consider trustworthy. Venkayya has noted that Parāntaka I calls himself ‘Conqueror of Ceylon’ only in his latest records ranging between 943 and 948 A. D.

¹¹ *Manna-yōgiyār*—Dakṣiṇāmūrti or the Saiva monks?

¹ The *prasasti* here is more elaborate than the one in P. S. I. 250 above. Up to line 8, it resembles that in P. S. I. 250, and varies thereafter.

Date:—Fifth year of the King, corresponding to 1220–21 A. D.

Language and Script:—Tamil—18 lines—much damaged.

Translation:—

“Hail! Prosperity! In the 5th year of Tribhuvanaccakravartika! Sri Sundara Pāṇḍiya Dévar, who was pleased to take *Śōṇḍu*, also called Kō-Māravarman, the pre-eminent King who revived the splendour of the line of the Moon which dated from the beginnings of creation¹, when the Goddess of Fortune seated on the lotus flower and the Goddess of the Earth abode on his shoulders², the Goddess of Learning, who resides in the tongue, and the Goddess of Victory were abundantly benign³; the ensigns of the mighty and ferocious Tiger and the cruel Bow were struck and went into hiding⁴ and the ensign of the brilliant (double) carp was sporting on the top of the famous ‘golden-hill’⁵; his sceptre of righteousness was so exercising its authority that the dark *Kali* was scared away and virtue and charity agreeably increased in the country with the wide ocean as its ambit⁶, the two countries were happy under the shelter of a single parasol⁷, the three kinds of Tamil literature were cultivated correctly⁸; the four branches of the *Vēdas* were duly studied and recited aright⁹; the five kinds of sacrifice were dutifully performed¹⁰; the six kinds of ritualistic worship flourished in all splendour¹¹; the seven modes of music wedded to rhythm flourished¹² and over the eight directions the authority of his *discus* prevailed¹³:

¹ *Śōṇḍu*—Cōla country. Read—‘*Māmudal-madi-k-kulam-viḷakkiya-kō-mudal-Kō-Māra-panmarāna-Tribhuvanac-cakravartika-Śōṇḍu-konḍu-aruliyā-Śri-Sundara Pāṇḍiya Dévar*.’

² *Pū-maruviya-Tiru-maṇḍantaiyum-puvi-maṇḍantaiyum-puyattiruppa*.

³ *Nā-maruviya-Kalai-maṇḍantaiyum-Sēya-maṇḍantaiyum-nalañ-cirappa*.

⁴ *Kōḷṇṭa-sinap-puliyum-kōḷṇ-cilaiyum-kulaṇḍolippa*. For *Kulaṇḍolippa* read *Kulaṇḍolippa*. *Kōḷṇṭa-sina-p-puli* refers to the Tiger ensign of the Cōlas and *Kōḷṇ-silai* to the Bow ensign of the Cēras.

⁵ *Vāḷṇṇṇa-por-giri-mēl-vari-k-Kayal-kaḷ-viḷaiyāda*. *Porgiri*, the ‘golden hill’, is the synonym of Mount Méru, and here refers to the lofty tower of the Madura temple, since the *vimāna* of temples are euphemistically called *Méru* or *Tirumalai*, and one type of *vimānam* architecture is called *méru prastāram*. *Vari-k-kayal-kaḷ* refers to the ensign of the Pāṇḍiyas with the emblem of the double carp (Kayal)—*Cyprinus fimbriatus*.

⁶ *Iruñ-kaḷ-vaḷaiya-t-tinidāram-peruka-k-karuñ-kali-kaḷintu-sēṅḷ-ṇaḍappa*. *Kali* denotes dark-age. The text here has *inidu*—before *aram-naḍappa* which is not found in P. S. I. 250.

⁷ *Oru-kuḍai-niḷalil-iru-nilañ-kuḷira*. *Iru-nilañ* in this context must mean ‘two-countries’—the Pāṇḍiya and Cōla, which he conquered, though generally it would mean the ‘great or vast land’.

⁸ *Mū-vakai-t-tamiḷum-murai-maiyil-viḷaṅga*. *Mū-vakai-t-tamiḷ* or *Muttamiḷ* are *Iyal-tamiḷ* or literary Tamil prose and poetry conforming to the rules of grammar, *Isai-t-tamiḷ* or Tamil verse set to music and *Nāṭaka-t-tamiḷ* or Tamil drama.

⁹ *Nāḷ-vakāi-vēḷamum-navinruḍan-vaḷara*—P. S. I. 250 has *navinruḍan-vara* instead of *vaḷara*. The four *Vēdas* are the *Rig*, *Yajus*, *Sāma* and *Atharva*.

¹⁰ *Ai-vakai-vēḷviyūm* (for *vēḷviyūm*)—*śey-vinai-iyarra*—The five *vēḷvi* or sacrifices are those that a house-holder is enjoined to perform, viz. *Kaḍavuḷ vēḷvi* or *Dēvayagña*—surrender to God, *Pirama-vēḷvi* or *Brahma yagña*—learning of the scriptures and *Vēdas*, *Būḍavēḷvi* or *Bhūṭayagña*—sacrificing one’s food to animals, *Māṇḍavēḷvi* or *Mānuṣayagña*—sacrifice of one’s food to fellow human beings, and *Ten-pulattār-vēḷvi* or *Pitryagña*—duty of feeding the residents of the south, the ancestors or *manes*.

¹¹ *Aru-vakai-śamaiyūm-aḷakuḍan-tikaḷa*. The six are *Sairam* or cult of Śiva, *Vaiṣṇavam*, the cult of Viṣṇu, *Sāktam*, the Sakti cult or worship of the Mother as the manifestation of primordial energy, *Souram* or the worship of *Sūrya*—the Sun, *Gānapatīyam*, the worship of *Ganapati*, and *Kaumāram* the worship of *Kumāra* or *Subrahmanya*.

¹² *Elu-vakai-p-pāḍalum-iyal-uḍan-parava*.

¹³ *Enḍiṣai-yaḷavum-cakkaram-ṣella*; *cakkaram* = discus.

Who, while the kings of the world, including the Koṅgaṇar, the Kalingar, the Kōśalar, the Māluvar, the Siṅgalar, the Teliṅgar, the Śinar, the Kuccarar, the Villavar, the Magadar, the Viḷkalar, the Śembiyar and the Pallavar¹⁴, vied with each other for order of precedence and came one before the other to prostrate themselves before him asking for a place of refuge, and bringing their obligatory tributes¹⁵, with his chest adorned by the jewelled necklace emitting brilliant rays, that was fastened (round the neck of his ancestor) by God Indra wearing the resplendently jewelled crown¹⁶, put on the crown of jewels so that the code laid down by Manu, who was created by the God seated on the dewy white lotus with heads facing all the four directions, may well prevail¹⁷:

Who, in order that the authority of the Tiger might become defunct in the *Ponniśūḷṇḍu*¹⁸ and the authority of the (double) carp might gain the upper hand from the *Kanniśūḷ-ṇḍu*¹⁹ waged a fierce battle deploying horses and elephants²⁰ and consigned to the red flames the cities of Tañjai and Uṇḍai²¹, destroyed the waters of the tanks and rivers and the wet-lands they irrigated, so that the blossoming flowers of *kāvi* and *nilam* lost their favourite haunts²²; razed to the ground many pavilions, high ramparts, towers, theatres, storeyed mansions, palaces and pillared halls²³, flooded the land with the tears drawn from the weeping damsels belonging to the Kings who did not come to make their submission and ask for quarter, had it ploughed with asses yoked to the ploughs and sowed the seeds of *Kavaḍi*²⁴.

¹⁴ Koṅgaṇar (P. S. I. 250 has ‘Koṅgar’), the King of the Koṅgu Country; Kalingar the King of the Kalinga Country; Kōśalar, the King of Kōśala(?) perhaps a mistake for Hōysalar; Māluvar the King of the Māluva Country, (between Mysore and Coorg or Malava Country?); Siṅgalar, the King of Ceylon; Teliṅgar, the King of the Telugu Country; Śinar, the King of China, perhaps through the ambassador at the Pāṇḍiyan Court; Kuccarar, the King of Kuccara (Gujarat?) country, Villavar, the Cēra King; Magadar, the King of Magadai in the Tamil Country; Viḷkalar(?); Śembiyar, the Cōla King; Pallavar, the later Pallava chieftains.

¹⁵ *Mudaliya-pārtiparellām-uraviḍam-arulena-oruvar-mun-oruvar-murai-muraiyir-tanadiri-koṅarnd-iraiṇja*.

¹⁶ *Ilaiṅḷi-maṇi-muḍi-Indiran-pūṭṭiya-p-polañ-kadir-āram-mārpiniṇ-poliya*. The variations from P. S. I. 290 begin from here.

¹⁷ *Pani-malar-t-tamarai-tiṣai-mukan-paḍaitta-manu-neṇi-taḷaikka-maṇi-muḍi-śūḍi*.

¹⁸ *Ponni-śūḷ-ṇḍiḷ-Puliyāṇai-pōyakala*. Ponni-śūḷ-ṇḍu was the land that surrounded the river Ponni or Kāvéri viz. the Cōla Country. *Puliyāṇai*—the authority of the Tiger—the ensign of the Cōlas.

¹⁹ *Kanni-śūḷ-ṇḍiḷ-Kayalāṇai-kai-vāḷara*. *Kanni-śūḷ-ṇḍu*—the Pāṇḍiya Country, centring round Kanni, originally denoting the river south of the Cape Comorin in ancient times, since submerged. In the context it may denote the Goddess Mīnākṣi of Madura.

²⁰ The text here and in other inscriptions viz., P. S. I. 290 and 323 and S. I. I. IV, 372; V, 431 and VIII, 394 should be rendered as ‘*Vēñ-cinavi-ivuliyum-vēḷamum-parappi*’. ‘*Vem-sinavudal*’ means ‘to fight a fierce battle’; *ivuli*—war horse, *vēḷam*—elephant.

²¹ *Tañjaiyum-Uṇḍaiyum-śen-taḷal-koḷutti*. Tañjai,—Tanjore, and Uṇḍai—Uṇḍiūr in Trichinopoly, were the two earlier capitals of the Cōlas and at this time important cities in the Cōla Country.

²² Read *Kāviyu-nilamum-kavinru-(u)kappār-iḷappa-vēḷviyūm-āram-aḷi-nir-nilañ-aḷittu*. *Kāvi* and *nilam* are red and blue varieties of the water lily; *Kavin*—beautiful, blossoming; *ukappār* (*ukappa*) favourite resort; *Vāvi*, a tank or large well with banks built all round, *nir-nilañ*—wet-land.

²³ *Kūdamum-māmadiḷum-gōpuramum-āḍaraṅgum-māḍamum-māḷigaiyūm-maṇḍapamum-pala-iḍittu*. *Kūdam*, pavilion; *māmadiḷ*, high ramparts; *gōpuram*, tower; *āḍaraṅgu*, theatre; *māḍam*, storied mansion; *māḷigai*, palace; *maṇḍapam*, pillared hall.

²⁴ Read ‘*Toḷuḍu-vandaḍaiyā-nirupar-taṇ-kōḍaiyar-aḷuda-kannir-dru-parappi-kaḷudai konḍu-uḷuḍu-kavaḍi-vicci*’. *Kavaḍi* coarse millet. The practice of ploughing with asses and sowing *Kavaḍi* in the enemy’s land was an ancient one. This is the retaliation by the Pāṇḍiya for a former act by the Cōla Kulattuṅga III. See P. S. I. 163, (p. 142 above) and 166 (p. 151 above).

Who, having received into the *vel* the queens of the *Sembiyan*²⁶, seized the Cōla crown of pure gold wrought with jewels, and was pleased to give it to the *Pānan*²⁷, and in all grandeur, that cannot be described in song, performed his *Virābhīṣekham* in the coronation hall of the *Valavan* in *Āyirttali*, the golden enclosure of which touched the solar regions, and spread his fame²⁸, was seated enthroned in all grace, along with *Ulakamuḷudaiyāl*, his queen, on the *Virasimhāsanam*, with gracefully rising fly-whisks on either side, worshipped and attended by the royal women wearing glittering ornaments and inseparable from the valiant arms of their Kings of the northern countries famed for their elephants that trumpeted like the roaring sea and high-bred horses²⁹:

I, Tyāgañcīriya Perumāl endowed to the *Nāyanār*³⁰, who abides in Rājendra Cōḷisvaram as the Lord in Ponnamarāpati, in Puṇamalai nāḍu, as provision for the requirements for all offerings including cooked rice and other expenses during the Tyāgañcīriya Perumāl *sandhi*³¹, lands in the village of Viṣi....., which I, the said Tyāgañcīriya Perumāl, gave, with oblations of water, to be *dēvadānam*³² lands, after having planted the *tiruccūlakkal*³³. May this be under the protection of all *Mahēśvaras*."

Inscription No. 257.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvarar temple—on the south wall of the central shrine.

Dynasty and King—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—First year after the expiry of the fourth year of the King, corresponding to 1220–21 A. D.

Language and Script:—6 lines.

Translation:—

"Hail! Prosperity! In the year after the expiry of the fourth year of Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar;

²⁶ *Sembiyan-dēviyarai-vel-perriḍa*. *Vel* or *Vēlam* was the place where women of royal rank captured in war were imprisoned. *Sembiyan* = Cōla. This reading is found only in this inscription and S. I. I. VIII, 394. The reading in others—P. S. I. 290, and 323, and S. I. I. VI, 372 and V, 431, have a different version continuing the narration viz. *Sembiyan-cinam-viriyap-poruda* etc.

²⁷ *Paim-pon-maṇimūḍi-parittu-pānanukku-k-koḍuttaruḷi*. This is again an act of retaliation for what the Cōla did. See P. S. I. 163 and 166 above.

²⁸ Read.—*Pādarum-śirappir-paruḍivānṛōya*—(m) *ādakaappuriśai-Āyirattaliyil-tēra-Valavan-abhiṣeka-maṇḍapaitu-virābhīṣekam-śeydu-pukaḷ-virittu-viḷaṅgiya*. *Pādarum-śirappir*—in grandeur impossible to describe in song. The reading is taken to be *ādakaappuriśai-Āyirattali*, meaning *Āyirattali*, the then capital of the Cōlas, with golden (*ādaka*) enclosure or rampart (*puriśai*). If the reading is *māḍakappuriśai* as in P. S. I. 290, the sense would be 'in the palace (*māḍakam*) in *Āyirattali* with rampart'. *Paruḍi-vānṛōya*, is translated 'as touching the solar region'. Metaphorically it may mean 'while the sun (*paruḍi*—here the Cōla who belonged to the solar race) was declining (*vānṛōya*).'
Virābhīṣekham—anointment as hero.

²⁹ Read.—*Maṇi-vīra-singātanattu-valaṅgelu-kavari-iru-maruṅgaśaiippa-kadalēna-muḷaṅgum-kari-nalliyān-vaḍapulaṅḍar-maṇi-p-puyam-piriya-ilāṅgiḷai-arivaiyar-toḷudu-ninru-ētta-Ulaka-muḷudaiyāl-ōḍum-virriṇiundu-aruḷiya*.

³⁰ *Nāyanār*—Siva.

³¹ Read.—*Tyagañcīriya-sandi-tiruppaḍimārru-uḷḷiṭṭu-vēṇḍum-nivandaṅgaḷukku*.

³² *Dēvadānam*—a class of eleemosynary tenure denoting land given to 'Siva temples'.

³³ *Tiruccūlakkal*—boundary stones stamped with trident marks (*śūlam*) to denote lands belonging to a Siva temple.

Whereas, the lands that I, Gaṅgēyan, also called Kaṇḍan Udaiyāñjeydān¹, assigned to Cēra-Śekharaṇ, also called Tiruśiramaḷagiyaṇ of Tiruvālavay residing in Niyamam, as *jivitam* tenure² in Nelvāyil village are:—the Śivallavan Mukkāṇi³ nilam measuring two *mās*⁴ and a half, the Pādi-nañjai nilam⁵ measuring two *mās* and a half, the Vēmbōḍu-śey nilam⁶ measuring three *kānis*⁷—*jivitam* tenure amounting to six *mās* and one *kāni*⁸ in addition to the Virālvān vayakkal lands measuring three *kānis*, the Iṭṭi-nañjai nilam⁹ measuring three *kānis*, Tilaivaravum-tuḍaval measuring one *kāni*, Ponni-nedūṅgaṇ nilam, which belonged to Taniyan Peṇṇān, measuring one *mā*, the Virāl-puraḷi¹⁰ nilam in Māṅkombuvayal, measuring one *mā* and the Śāttan-vayakkal nilam measuring one *mā*—*jivitam* tenure totalling in all ten *mās* and half a *kāni*.

I, hereby, exempt these lands, from the obligation of *kaḍamai*, *accuvari*, *ponvari*, *silvari*, *peruvari*, *veṭṭi*, *muṭṭavāl*, *eccōru*, *kūṇṇariśi*, and other *irai*, *kuḍimai* and *antarāyam*¹¹ taxes of whatever kind, payable to me, and assigned these lands, stipulating that he shall pay to the *Nāyanār* of Tiruvagattisvaram in Nelvāyil, as a provision for the offerings of cooked rice and other articles and requirements of the service, from three *mās* and one *kāni* of the lands, as measured by the *kuḍitaṅgikkōl*, a *kaḍami* at the rate of two *kalams* of paddy for every *mā* of land from the major harvest¹² after due estimation of the crop¹³, one half of this rate from the harvest of lands under 'āḍikkuruvai and arpaśikkuruvai'¹⁴, one fourth of this rate from the harvest of lands under *tinai*, *eḷlu* and *varagu*¹⁵ and that he shall collect his share in accordance with the rate¹⁶ prevailing in the lands of Taniyan Peṇṇān.

This is to come into force from the month of *Āḍi*, in the year after the expiry of the fourth year Śrī Sundara Pāṇḍiya Dévar, and to continue for so long as the moon and sun endure.

This is the writing of Gaṅgēyan. May this be protected by all *Mahēśvaras*."

¹ The Gaṅgēyāyār chieftains had their seat in Niyamam on the Tēnāru on the southern borders of the State.

² *Jivitam*—maintenance grant in lieu of salary. "The most common method of remunerating officials (or military retainers) was that of assigning to each according to his status a certain extent of land which he held as *jivitam* and regular cash payments from the public treasury were practically unknown" Prof. K. A. N. Sastri, *Colas*, II, i, p. 241.

³ Śivallavan—Tamil for Śrī Vallabha; Mukkāṇi a sect among the Brahmins who wear a tuft of hair in front of their heads.

⁴ *Mā*, $\frac{1}{2}$ of a *Vēli*.

⁵ *Pādi-nañjai-nilam*—probably plot of land half of which was wet-land.

⁶ *Vēmbōḍu-śey*—the land that extended from the *Vēmbu* or *Nim* trees.

⁷ *Kāni*— $\frac{1}{2}$ of a *Vēli*.

⁸ *Aru-mā-k-kāni*— $\frac{1}{2}$ *Vēli*.

⁹ *Iṭṭi-nañjai*—Wet-land with the *Iṭṭi* or *Nux-vomica* trees.

¹⁰ *Virāl-puraḷi*—lands where the *Virāl* fish sported.

¹¹ For meanings of these taxes see note 6 under P. S. I. 245 above.

¹² *Perum-pū*—The annual crop, or long duration crop, harvested in *Tai* and *Masi* (Jan. to March).

¹³ *Puḷḷi-pukka-nilam*—the official estimation of the yield before the harvest.

¹⁴ *Āḍik-Kuruvai*, and *Arpaśik-Kuruvai*—the *Kuruvai* or short duration paddy harvested in the months of *Āḍi* and *Arpaśi*.

¹⁵ *Tinai*—Italian millet, *Sesaria italica*; *Eḷlu*—the gingelly or *Sesamum*; *Varagu*—*Paspalum acrobiculatum*.

¹⁶ *Viḷukkāḍu*.

Inscription No. 258.

Place:—Tirumayyam Taluk—Neivāsal—Agastīśvarar temple—on the south wall of the central shrine.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śónādu*—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—The year after the expiry of the fifth year, month of *Kaṛṇḍakam*¹, 8th, Sunday, corresponding to Sunday, 4th July 1221 A. D.

Language and Script:—Tamil, first 11 lines extant, 8–11 mutilated and the rest much damaged.

Translation:—

“Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḥ Sundara Pāṇḍiya Dévar, who was pleased to take *Śónādu*², we, the *ūróm*³ constituting the *ūr*⁴ of Nelvāyil in Kalvāyil nāḍu of Kēraḷaśiṅgavaḷa nāḍu hereby conveyed to the *Nāyanār* who abides in Tiruvagattīśvaram, on this Sunday, the 8th day in the month of *Kaṛṇḍakam*, after having received in full the amount that we agreed upon, the right of irrigation from the *periyamaḍai*⁵ of the Nelvāyil Periyakuḷam tank for the duration of seven *nāligais*⁶, which was a *muṭṭu-murai*⁷, and which we held as *ūrppodu*⁸, and agreed that the.....
.....which are *dēvadānam*⁹ lands shall be irrigated with this water.....”

Inscription No. 259.

Place:—Tirumayyam Taluk—Neivāsal—Agastīśvarar temple—on the south wall of the central shrine.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar ‘who was pleased to take *Śónādu*¹, Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—First year after the expiry of the fifth year of the King, month of *Tulām*², Friday—11th, corresponding to Friday, 8th October, 1221 A. D.

Language and Script:—Tamil—21 lines—slightly damaged.

Translation:—

“Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḥ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śónādu*; the following is the agreement drawn up in favour of the *Nāyanār*³ who abides the Tiruvagattīśvaram in Nelvāyil of Kalvāyil nāḍu in

¹ *Kaṛṇḍakam* = *Āḍi*, the fourth month of the Tamil calendar.

² *Śónādu*—*Cōḷa-nāḍu*.

³ *Ūróm*—members of the village assembly.

⁴ *Ūr*—the village assembly.

⁵ *Periyamaḍai*—Major sluice.

⁶ *Nāligai*—a duration of 2½ hours.

⁷ *Muṭṭumurai*—a turn in irrigation kept in reserve for use during emergencies.

⁸ *Ūrppodu*—Right held in common by the entire village, through its assembly.

⁹ *Dēvadānam*—Lands assigned as a gift to temples.

¹ *Śónādu*—*Cōḷa* Country.

² *Tulām* or *Arpaśi* or *Aippaśi*—the seventh month of the Tamil Calendar.

³ *Nāyanār*—Lord Śiva.

Keraḷaśiṅgavaḷa nāḍu, by the *ūróm*⁴ constituting the *ūr*⁵ of Śīrattakkuḍi of this nāḍu, on Friday the 11th of the month of *Tulām*.

Whereas, the right to irrigate for the whole day with the water issuing from the larger sluice, smaller sluice and the last sluice⁶ of the tank belongs to us from former times, it is hereby agreed that the priority in the turn for irrigation should be that of the *Nāyanār*⁷ and that, out of the 60 *nāligas*⁸ of the day, the water shall irrigate for 12 *nāligas* in the first turn daily all lands which are classed as *dēvadānam* in different parts within the bounds of this village¹⁰.

Having sold this water right, amounting to one in five, and the fishing right therein, also amounting to one in five, for the price fixed and declared after common consent amongst us, and having received the amount in full¹¹, we, hereby, agree to take upon ourselves the payment of *irai*, *kudimai*, *eccoru*¹² and all taxes on land, produce and water of other kinds and all payments, that may be apportioned or settled hereafter¹³, payable into the King's treasury¹⁴ and the treasury of the palace of the *Ēḷakattār*¹⁵, and pay them in due course ourselves.

In this manner we, the *ūróm* constituting the *ūr*, inscribed this conveyance on behalf of *Caṇḍēśvara*¹⁶.

May this be protected by all *Māhēśvaras*. I, Tiruppūvaṇa Acāryan, also called Uyyavandān Kaṇḍīśvaramuḍaiyaṇ, the *śilpācāryan*¹⁷ of the temple of this *Nāyanār*, inscribed this on stone. This is my writing.”

Inscription No. 260.

Place:—Tirumayam Taluk—Neivasal Agastīśvara temple—Central shrine—on the south wall.

Dynasty and King:—Pāṇḍiya—Second Empire—King Māṇavarman, also called Tribhuvanaccakravartikaḥ Śrī Vīra Sundara Pāṇḍiya Dévar, who was pleased to take *Cōḷanādu*. Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A.D.

Date:—The year after the expiry of the fifth year of the King; month of *Iṣaba* (*Iṣabha*), Monday 22nd, when the Moon was in conjunction with the asterism *Punarpuṣam*—corresponding to Monday, 16th May, 1222 A. D.

Language and Script:—Tamil, 28 lines.

⁴ *Ūróm*—members of the the village assembly.

⁵ *Ūr*—village assembly.

⁶ *Periyamaḍai*, *Śīrumaḍi* and *Kaḍai*.

⁷ *Nāyanār*—Śiva in the temple, as the holder of lands in the village.

⁸ *Nāligai*—The duration of a day from sun-rise to sun-rise is divided into 60 *nāligais*—30 for the day-light hours and 30 for the night. One hour corresponds to 2½ *nāligais*.

⁹ *Dēvadānam*—land given as free-gift to the temple.

¹⁰ *Ivvūril-vaḷaiyil-śūrrilum-uḷḷa-dēvadāna-māna-nilaṅgaḷ-ellāttukkum-pāyvaddāvum*.

¹¹ *Aṅḱilonrum-miṇil-aṅḱilonrum-emmiḷ-iśainda-vilai-p-porulukku-vilai-kūri-virru-porul-ara-k-konḍu*.

¹² *Irāi*—government taxes; *kudimai*, tenancy taxes; *eccoru*, rice to be given to the village artisans.

¹³ *Ivāna-vakaivina-oppērpattānavum*.

¹⁴ *Irḍa* (*Rāja*)-*Kōyir-ramattilum*.

¹⁵ *Ēḷakattār-Kōyir-ramattilum*. *Ēḷakattār*, the chiefs of *Ēḷakam*. For *Ēḷakam* see P.S.I. 168, p. 141, foot-note 62; p. 150, foot-note 62.

¹⁶ *Caṇḍēśvarevilaiyḍka*. *Caṇḍēśvara* was considered to be the seneschal of Śiva, and all sale transactions were done on his behalf.

¹⁷ *Śilpācāryan*—master-sculptor and architect.

Translation:—

“Hail! Prosperity! In the year after the expiry of the fifth year of Tribhuvanaccakravartika! Śrī Vīra Sundara Pāṇḍiya Dévar, who was pleased to take *Cōlanāḍu*, also called Kó-Māṇavarman, on Monday the twenty-second day of the month of *Iṣaba*¹, when the Moon was in conjunction with the asterism *Punarpuṣam*², I, Kalvāyil Nāḍālvān, also called Kaṇḍan Aḷudaiyān³ hereby ordained as follows:—

Whereas Kúttan Tillai Nāyakan, native of Vēṇṇainallūr⁴ and a merchant in Kālaiyarkāpperunderu⁵, got the lands within the limits of Vaṇḍāṅkuḍi and in its environs⁶ conveyed to him as *Kārāṅkiḷamai*⁷ from the Kallars of Vaṇḍāṅkuḍi, known as the Tiruttiyūr Muṭṭattār⁸; in lieu of *īrai*, *kuḍimai*, *antarāyam*, *nāḍenṇavari*, *vāramarakkalam*, *kaṇakkappēru* and other *sillāyam* and *kaḍamai*⁹ dues customary thereon, he shall pay to the *Nāyanār*¹⁰, who abides in *Tiruvagattisvaram* in Nelvāyil, from every *mā* of land, as measured by the *Kōl-kuḍitāṅgi*¹¹, and after due estimation of the crop, the following¹²:—From the *pacānabhogam*¹³, including sugarcane, at the rate of two *kalam*s¹⁴ of paddy and a quarter *tiramam* towards *antarāyam* for every *mā* of land. From the *Āḍikkuruvai* and *Arpaśi-kuruvai*¹⁵ crop at the rate of one *kalam* of paddy and one-eighth *tiramam* towards *antarāyam* for every *mā* of land. From the gingelly, *tinai*¹⁷, and *varagu*¹⁸ crop at the rate of one *tūni* and one *padakku* of paddy¹⁹ and one-sixteenth *tiramam* towards *antarāyam* for every *mā* of land.

When paying these taxes, the quantities of the paddy shall be measured by the *Kaḍamai-k-kāl*²⁰ of Kalvāyilnāḍu, and the *tiramam* are to be paid in pieces of five²¹.

¹ This is the first inscription with the title ‘Vīra’ before the name Sundara Pāṇḍiya.

² *Iṣaba*—*Rṣabha* or *Vaikāśi*, the second month of the Tamil Calendar. *Punarpuṣam* is *Punarvasu* the 7th *nakṣatra* (asterism) of the Indian calendar.

³ The chief of Kalvāyil.

⁴ Vēṇṇainallūr in the modern Tanjore district or Tiruveṇṇainallūr in South Arcot district?

⁵ Kālaiyārkovil in Ramnad district.

⁶ *Valaiyir-ṣurru-murrukum*.

⁷ *Kārāṅkiḷamai*—tenure with hereditary rights of cultivation and ownership.

⁸ Tiruttiyūr-muṭṭattār may mean the members of the town-ship (*muṭṭam*) of Tiruttiyūr. *Muṭṭam* is the Tamil name of the famous Vaiṣṇava shrine and village Śrī Muṣṇam in Paṇṇiyūr nadu, South Arcot.

⁹ *īrai*—government tax; *kuḍimai*: tenancy dues; *antarāyam*: tax collected by the local administrative body—*sabha* or *ūr*; *nāḍenṇavari*: tax collected by the *nāḍu*—district assembly; *vāramarakkalam*: the meaning of this term is not clear; *kaṇakkappēru*: the contribution towards the remuneration of the *Kaṇakkan* or village accountant; *śil-āyam*: minor cesses; *kaḍamai*: taxes in general.

¹⁰ *Śiva*.

¹¹ *Kōl kuḍitāṅgi*—a measuring rod used as the standard of linear measure.

¹² *Puḷḷi-pukka*.

¹³ *Pacānabhogam*—major crop of the year, i. e., harvest of the *pacān*, (*śambā*) or long duration paddy.

¹⁴ *Kalam*: a grain measure = 96 measures.

¹⁵ *Tiramam*—drachma.

¹⁶ *Āḍikkuruvai* and *Arpaśi-kuruvai*—*Kuruvai* or short duration varieties of paddy harvested in the months of *Āḍi* and *Arpaśi*, the fourth and the seventh months of the Tamil calendar.

¹⁷ *Tinai*—Italian millet—*Setaria italica*;

¹⁸ *Varagu*—the coarse millet, *Paspalum Scrobiculatum*.

¹⁹ *Tūni*=32 measures; *padakku*=16 measures.

²⁰ *Kaḍamai-k-kāl*—the standard measure of capacity (*kāl*) used for measuring out the grain paid as *kaḍamai*—the revenue standard in vogue in the district of Kalvāyilnāḍu.

²¹ *Tiramam-aṅju-mēni-iruppadākavum*.

Having received the *karpūravilai*²² from him, (for this conveyance and exemption) I, Kalvāyil Nāḍālvān, also called Kaṇḍan Aḷudaiyān, agreed that this shall continue thus, in favour of Kúttan Tillaināyakan, native of Vēṇṇainallūr, for so long as the Moon and Sun endure. May this be under the protection of all *Māhēśvaras*²³.

Inscription No. 261.

Place:—Tirumayam Taluk—Neivāsal—Agastisvara temple—Central shrine—on the south wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Śōnāḍu*¹—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—The year after the expiry of the fifth year of the King.

Language and Script:—Tamil, 24 lines.

Translation:—

“In the year after the 5th year of Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar¹, who was pleased to take *Śōnāḍu*¹:

Endowment to the *Nāyanār* who abides in *Tiruvagattisvaram*² in Nelvāyil of Kalvāyilnāḍu, in Kēraḷaśingavaḷanāḍu:

Whereas, I, Kalvāyil Nāḍālvān, also called Kaṇḍan Aḷudaiyān³, bought from yourselves, viz., Pūvaṅkēraḷan and co-parceners, severally, the following lands—Nambiyan vayakkal, Vaḍakkal Ukavai in Valavayakkal⁴, Nāḍuvil Tuḍaval in Nilañjadiran Vayakkal⁵ among the Nelvāyil lands, the eastern *varavai* in the southern part of Pirāntakan vayakkal among the Nakkanéri lands⁶, and one in three shares of the well in Viṇṇakanvayakkal, in all lands amounting to one *mā* as measured by the *Kōl-kuḍitāṅgi*⁷, which has become ours by purchase from you all severally.

I, Kalvāyil Nāḍālvān, after having got it reconveyed to him (Pūvaṅ Kēraḷan) for the payment of *karpūravilai* gave it to the above-said person as *kāni*⁸ so as to provide for the maintenance of a lamp to be kept alight for ever for this *Nāyanār* stipulating that he shall, in lieu of taxes including *kaḍamai* and *antarāyam* thereon, supply, from the lands after due

²² *Karpūravilai*—value paid as the price for temple lands and in commutation of the taxes thereon.

¹ *Śōnāḍu*—Cōla country.

² *Nāyanār*—Śiva; Tiruvagattisvaram—Śrī Agastisvaram.

³ The same chief who figures in P. S. I. 260.

⁴ *Vala-vayakkal*—the land named after the Valaiyar.

⁵ Nīlan-Śadiran.

⁶ Read—*Pirāntakanvayakkal-ten-kūṟil-kil-varavaiyum*. *Varavai*—a plot of land.

⁷ *Kōl-kuḍitāṅgi* or *kuḍi-tāṅgikkōl*—a rod of linear measure used as a standard for land measurements.

⁸ The transaction seems to be this. The chief paid to the parties the entire land value, and since the intention was an endowment by him, the lands became the property of the God as soon as the conveyance was over. As the lands were to be re-vested as *kāni* in the same parties, a nominal value in commutation of the price and taxes payable for temple lands (*Karpūravilai*) was paid by the parties, who took over the cultivation and tenancy of the endowment, agreeing to supply the stipulated quantity of paddy for the maintenance of a lamp which was the ultimate object of endowment.

estimation of the crop⁹, two *kalams* each from the *Kuruvai* and *Perumpu* harvests from every *má* of land, do so every half year¹⁰ and pay this paddy in terms of the *kaḍamaikkál*¹¹, and inscribed this on stone thus on behalf of Púvankeraḷan and cō-parceners. May this be protected by all Māhēśvaras."

Inscription No. 262.

Place:—Tirumayam Taluk—Neivāśal—Agastīśvara temple—central shrine—on the south wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Vīra Sundara Pāṇḍiya Dévar who was pleased to give back *Cōḷanāḍu*¹, also called King Māṇavarman—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—The year after the expiry of the fifth year of the King—month of *Tulām*, on the eighteenth day, corresponding to 1221–22 A. D.

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

Translation:—

"Hail! Prosperity! In the year after the expiry of the fifth year of Tribhuvanaccakravartikaḷ Śrī Vīra Sundara Pāṇḍiya Dévar, also called Kō-Māṇavarman, who was pleased to restore *Cōḷanāḍu*¹, on the eighteenth day of the month of *Tulām*²:

Whereas, I, Kalvāyil Nāḍālvān, also called Kaṇḍan Aḷuḍaiyān³, effected, in favour of Kúttan Ambalanāthan of Veṇṇainallur, a merchant in Kāḷaiyar-Kalapperunderu⁴, the conveyance of lands in Kaṇḍadévanallūr in the eastern part of Kalvāyilnāḍu from their erstwhile owners, Nak(kan)..... residing in Śirattākkudi, Periyān Sambandan residing in Nelvāyil, Nakkan Periyān of Nelvāyil, and Nakkan Nel.....after having had the sale deed written in their own hand, the boundaries of the said Kaṇḍadevanallūr being—eastern boundary to the west of the western limits of Sétāppallavaraiyan *kuḍikkādu*⁵, southern boundary to the north of the high-way to Puṇakuḍi and north of the dam⁶ in Nallārkuḷam which.....; western boundary to the east of the eastern

* *Puḷḷi-pukka-nilattukku*—The estimation of the yield (*Puḷḷi*) was a necessary precedent to the assessment of the rates.

¹⁰ *Kuruvai* is the short duration paddy or summer crop, while *Perumpu*—the major harvest is the raincrop or long duration paddy. Hence the stipulation for half yearly payments.

¹¹ *Kaḍamaikkál*—the standard grain measure used in paying revenue (*kaḍamai*).

¹ *Cōḷa-nāḍu-vaḷaṅgi-aruḷiya* is the title assumed by Sundara Pāṇḍiya after he restored the conquered Cōḷa territory to the Cōḷa King, and this is the first Inscription in the State, (6th year) that mentions this title, while the inscription dated in the 5th year, from Ponnamarāvati (P.S.I. 256) relates in the prasasti part, to his campaigns in the Cōḷa country and his anointment as hero in the coronation hall in Āyirattāḷi (Muḍikonḍa Cōḷapuram), the Cōḷa capital. The *prasasti* contained in P. S. I. 290, dated in the 14th year and others from outside, relate to the fact, that after his expedition into the Cōḷa country as far north as Chidambaram, the Pāṇḍiya while staying in his palace in Ponnamarāvati, sent for his vanquished enemy, saying he would restore his country and crown to him, and on the Cōḷa King coming with his son and prostrating himself before the throne, restored to him his title, crown and country.

² *Tulām*—*Appaśi* or *Aippaśi*, the seventh month of the Tamil calendar.

³ The same chief who figures in P. S. I. 260 and 261.

⁴ The same merchant who makes another endowment to the temple in P. S. I. 260.

⁵ *Kuḍikkādu*—hamlet.

⁶ *Edirapaśi*.

fence of Mañjan-nallur-Neḍumpuñjai⁷, and northern boundary to the south of the southern fence of Munaiyadaraiyan-puñjai⁸ and south of the northern limits of the waterspread⁹ of Periyānkuḷam;

Having effected by their own hand, the sale of the lands, tanks, sluices,....., I hereby stipulate that in lieu of *irai*, *kuḍimai*, *antarāyam*, *veḷḷi*, *muṭṭāval*.....*kaṇakkappēru* and taxes and cesses of whatever other description¹⁰ arising from this village, they shall pay, as an endowment¹¹ to *Tiruvagattīśvaramuḍaiyār*¹² of Nelvāyil in Kalvāyilnāḍu, for every *má* of land as measured by the *Kōḷ-kuḍitāṅgi*¹³ after due estimation of the harvest¹⁴, two *kalams* of paddy according to the *Kaḍamaikkál* of this nāḍu¹⁵, and a quarter *tiramam*¹⁶ (from the major harvest), one *kalam* of paddy, and one-eighth *tiramam* for every *má* from the *Āḍikkuruvai* and *Arpaśikkuruvai*¹⁷ harvest,.....(and one-sixteenth) *tiramam*.....¹⁸

Stipulating that this shall continue so for so long as the Moon and Sun endure, I Kalvāyil Nāḍālvān, also called Kaṇḍan Aḷuḍaiyān, gave this as *kāni*¹⁹ on behalf of Kúttan Ambalanāthan after receiving the *Karpūravilai*²⁰.....paddy..... lands which are old *dēvadānam* lands....."

Inscription No. 263.

Place:—Tirumayam Taluk—Péraiyyūr—Nāgānāthasvāmi temple—central shrine—on the south wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, who was pleased to take *Sō-nāḍu*, also called King Māṇavarman—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—In the year after the expiry of the fifth year of the King, corresponding to 1221–22 A. D.

Language and Script:—Tamil, 23 lines, damaged.

⁷ *Neḍum-puñjai*—extensive dry-lands.

⁸ *Puñjai*—dry lands.

⁹ *Kuḷanikōvai*.

¹⁰ *Irāi*, royal tax, payable to the King's Government; *Kuḍimai*: tenancy tax; *Antarāyam*: taxes levied by the local body; *Veḷḷi*: free food for labourers on public works; *Muṭṭāval*: free labour supplied for public works; *Kaṇakkappēru*: the contribution towards the remuneration of the village accountant.

¹¹ For the nature of the transaction see note 8 on p. 233.

¹² The Lord who abides in Tiruvagattīśvaram—Agastīśvaram temple.

¹³ *Kōḷ-kuḍitāṅgi*—the standard rod of linear measure, for measuring lands.

¹⁴ *Puḷḷi-pukka*—*Puḷḷi*—estimate of the standing crop at the time of harvest. Full dues were levied only when the harvest was full, and concessions were allowed if the harvest was below normal.

¹⁵ *Kaḍamaikkál*—the grain measure used as a standard for revenue payment in the *nāḍu*.

¹⁶ *Tiramam*—Drachma.

¹⁷ *Āḍik-kuruvai*, *Arpaśik-kuruvai*—the *Kuruvai* or short duration varieties of paddy harvested in the months of *Āḍi* and *Arpaśi*.

¹⁸ Probably what is defaced here refers to the rates relating to harvest of other pulse crops. See P. S. I. 260.

¹⁹ *Kāni*—rights of cultivation and tenancy.

²⁰ *Karpūravilai*—value paid as price for temple lands and in commutation of the taxes thereon.

Translation:—

“Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḥ Śrī Sundara Paṇḍiya Dévar, who was pleased to take *Śónāḍu*, also called Kó-Māṇavarman: in order to provide for the various daily services and offerings, including offerings of cooked rice, to the *Tirukkāmakkóṭṭa Nácciyār*, consort of the *Nāyanār* who abides in *Tirunāgīśvaram* as the Lord of Péraiyūr, a *devadāna* and *brahmadéya*¹ village in Virudarāja-bhayaṅkara vaḷanāḍu, also called Kānanāḍu, I, Adalaiyūrñāḍāḷvan, also called.....(ve)nṛīmuḍi vaḷaṅgum²....., hereby made over, with due oblations of water, the *kaḍamai*³ taxes and *elvais* levied by the *nāḍu*⁴ on Ilakanallūr⁵ on the course of the Ténaru in Adalaiyūrñāḍu, which income shall be entered in the accounts of the *Kanmigal*⁶, as also the proceeds of all other kinds therefrom including *paccai*⁷ as provision for the said endowment, to continue for so long as the Moon and Sun endure.

Stipulating that the *Dēvakanmigal* and those who hold the office of *Śrī Māhēśvarakkāṇkāni*⁸ shall themselves supervise the cultivation, estimate the crop⁹ in this village, and receive their usual share through their own tax-collectors¹⁰, I, Adalaiyūr Nāḍāḷvan had this inscribed on stone, and set my hand hereunto. This is the signature of Aḷavandān-Nāṭuṅgarāyan¹¹. May this be protected by all Māhēśvaras.”

Inscription 264.

Place:—Tirumayam Taluk—Péraiyūr—Nāganāthasvāmi temple—central shrine—on the west wall.

Dynasty and King:—Paṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Sundara Paṇḍiya Dévar, who was pleased to take *Śónāḍu*, also called King Māṇavarman—Māṇavarman Sundara Paṇḍiya I, acen. 1216 A. D.

Date:—The year after the expiry of the fifth year of the King, corresponding to 1221–22 A. D.

Language and Script:—Tamil 23 lines damaged.

Translation:—

“Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḥ Śrī Sundara Paṇḍiya Dévar, who was pleased to take *Śónāḍu* also called King Māṇavarman: in order to provide for the

¹ *Devadāna-Brahmadéya*—a village, the lands in which were both gifts to the temple and the Brahmins—a class of eleemosynary tenure.

² The title of the chief ‘Venri-muḍivaḷangum’ is borne after that of the Paṇḍiya King who conquered the Cōla (*venri*) and restored to him to the crown (*muḍivaḷangum*).

³ *Kaḍamai*—revenue, tax to be paid to government.

⁴ *Nāḍenra-elavaikal*—taxes, cesses, and octroi duties levied by the *nāḍu* or district administrative body.

⁵ Ilakanallūr is the reading in the Text of both this and in the next inscription, while ‘Vaikanallūr’ in the Chronological List.

⁶ *Kanmigal*—*kanakkāṭṭi*. *Kanmigal*, the trustees of the temple.

⁷ *Paccai*—tribute, compensation, return, surplus, or profit.

⁸ *Dēvakanmigal*, temple trustees, *Śrī Māhēśvara-kaṇkāni-śeyvār*, those who supervise, the conduct of temple service and worship, and the accounts of the temple.

⁹ *Payir-pārttu*.

¹⁰ *Taṅgal-taravin-paḍi: taravu*—tax-collection.

¹¹ The name of the scribe.

various daily services and offerings, including offerings of cooked rice, to the *Tirukkāmakkóṭṭa Nácciyār*, consort of the *Nāyanār*, who abides in *Tirunāgīśvaram* as the Lord of Péraiyūr, a *devadāna* and *brahmadéya*¹ village in Virudarājabhayaṅkaravaḷanāḍu, also called Kānanāḍu, I, Kalvāyil Nāḍāḷvan, also called Kaṇḍan Aḷudaiyan², hereby made over, with due oblations of water, the *kaḍamai*³ taxes, and *elvais* levied by the *nāḍu*⁴ on Ilakanallūr⁵ on the course of the Ténaru in Adalaiyūrñāḍu, which income shall be entered in the accounts of the *Kanmigal*⁶, as also the proceeds of all other kinds therefrom, including *paccai*⁷, as provision for the said endowment to continue for so long as the Moon and Sun endure.

Stipulating that the *Dēvakanmigal* and those who hold the office of *Śrī Māhēśvara-k-kaṇkāni*⁸ shall themselves supervise the cultivation, estimate the crop⁹ and receive their usual share through their own tax-collectors¹⁰, I, Kalvāyil Nāḍāḷvan, also called Kaṇḍan Aḷudaiyan had this inscribed on stone, and set my hand thus. This is the signature of Aḷaka-c-cakravarti Aḷagiyanāyakavēḷān¹¹. May this be under the protection of all Māhēśvaras”.

Inscriptions No. 265.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvara temple—Central shrine—on the western wall.

Dynasty and King:—Paṇḍiya—Second Empire—Tribhuvanaccakravartikaḥ Śrī Vīra Sundara Paṇḍiya Dévar¹ who was pleased to take *Śónāḍu*², also called King Māṇavarman—Māṇavarman Sundara Paṇḍiya I, acen. 1216 A. D.

Date:—Seventh year of the King, month of *Kaṛkaḍakam*³, twenty-third, Tuesday, when the moon was in conjunction with the asterism *Aniḷam*⁴—corresponding to Tuesday, July 19th, 1222 A. D.⁵

Language and Script:—Tamil—19 lines.

Translation:—

“Hail! Prosperity! In the seventh year of Tribhuvanaccakravartikaḥ Śrī Vīra Sundara Paṇḍiya Dévar, also called Kó-Māṇavarman, who was pleased to restore *Śónāḍu*, on Tuesday, the twenty-third of the month of *Kaṛkaḍakam* when the moon was in conjunction with the asterism *Aniḷam*:

Whereas, I, Kalvāyil Nāḍāḷvan, also called Kaṇḍan Aḷudaiyan⁶ effected in favour of Periyāḷvan Aḍinathan, native of Nallūr and a merchant in Kālaiyūr Kālapperunderu⁷ and on behalf of the residents of Kīḷvakai

¹ See note 1 under Ins. 263 above.

² Though the date, wording, and contents of this Inscription are the same as No. 263, above, the chief is a different person. Probably Adalaiyūr Nāḍāḷvan of Ins. 263, and Kalvāyil Nāḍāḷvan of this inscription, were in administrative charge of the *nāḍu*, and thus issued separate orders ratifying the endowment of the same village to the temple.

³ See note 3—10 of Ins. 263 above.

⁴ The scribe who wrote and attested this document is also different from the one in Ins. 263.

⁵ Title Vīra Sundara as in P. S. I. 262 above.

⁶ *Śónāḍu*—short for Cōla-nāḍu—Cōla country.

⁷ *Kaṛkaḍakam* or *Aḍi*—the fourth month of the calendar.

⁸ *Aniḷam*—*Anuṣam* or *Anurādha*.

⁹ On 19th July 1222 A. D.—23rd Karkataka, the lunar conjunction with *Anurādha* ended at 38 of the day after sun rise.

¹⁰ The same chief who figures in previous inscriptions P. S. I. 260 to 264.

¹¹ *Kālaiyārkalapperunderu*—Kālaiyārkoṇḍi in Ramnad district—which was then a mercantile centre (Perunderu).

Pullamaṅgalaṃ⁸ the conveyance of lands to be *Kārāṅkiḷamai*⁹ including the Alavayal Kuḍikkāḍu lands, the Kaḷiyappaṇṇai lands, the tanks and sluices and everything else on the environs thereof, within their four main boundaries;

In lieu of the *irai*, *kuḍimai*, *antarāyam*, *nāḍenṇavai*, *vāramarakkalam*, *kaṇakkappēru*¹⁰ and other taxes¹¹ and *sillāyam*¹² of diverse kind, arising therefrom, it is hereby stipulated that he shall pay as dues to the *Nāyanār* who abides in *Tiruvagattisvaram* in *Nelvāyil*¹³ for every *mā* of land, as measured by the *Kōl-kuḍi-tāṅgi*¹⁴ after due estimation of the crop¹⁵ from the *pacānabhogam*¹⁶, including sugarcane harvest, at the rate of two *kalams*¹⁷ of paddy measured by the *kaḍaimakkāl*¹⁸ of *Kalvāyilnāḍu*, and one-fourth *tiramam*¹⁹ in pieces of five²⁰; from the *āḍikkuruvai* and *arpikaik-kuruvai*²¹ harvest at the rate of one *kalam* of paddy, and one-eighth *tiramam*, and from the *gingelly*²², *tinai*²³ and *varagu*²⁴ harvests at the rate of one *tūni* and one *padakku*²⁵ and one-sixteenth *tiramam*.

Declaring that these lands, which were acquired by the payment of *karapuravilai*²⁶, and which were got as *kāni*²⁷ from the residents of Pullamangalam, shall be enjoyed as *kārāṅkiḷamai* for so long as the moon and sun endure. I, *Kalvāyil Nāḍālvān*, also called *Kaṇḍan Aḷudaiyān*, effected this conveyance in favour of *Periyālvān Aḍinathan*, native of *Nallūr*. May this be under the protection of all *Māhēśvaras*."

Inscription No. 266.

Place:—*Kuḷattūr Taluk—Kuḍumiyāmalai—Śikhānāthasvāmi temple—second gōpuram entrance—on the wall to the left.*

Dynasty and King:—*Pāṇḍiya—Second Empire—Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar—Maṇavarman Sundara Pāṇḍiya I, acon. 1216 A. D.*

⁸ *Kiḷvakai-p-Pullamangalam*—Eastern Pullamangalam now *Pillamangalam*.

⁹ *Kārāṅkiḷamai*—tenure with hereditary rights of cultivation and ownership.

¹⁰ *Irai*—royal tax payable to Government, *Kuḍimai*—tenancy tax, *antarāyam*—taxes levied by the local body; *Nāḍenṇavai*—taxes levied by the *nāḍu* or district assembly; *Vāramarakkalam*—the measured quantity of grain paid as *vāram* or the land-owner's share (?); *Kaṇakkappēru*—the contribution to be paid to the *kaṇakkan* or village accountant.

¹¹ *Palavari*.

¹² *Sil-āyam*—minor cesses and octroi duties.

¹³ *Nelvāyil*—the old name of *Neivāśal*.

¹⁴ *Kōl-kuḍi-tāṅgi*—the standard rod of linear measure.

¹⁵ *Puḷḷi-pukka-nīlattu*—the rates were payable after estimating the crop on the land and concessions were shown when the yield was below normal.

¹⁶ *Pacānabhogam*—the *Pacān* or major harvest of long duration paddy (*śambā*).

¹⁷ *Kalam*—a grain measure = 96 *nāḷis* or measures.

¹⁸ *Kaḍaimakkāl*—the grain measure accepted as standard in payment of revenue.

¹⁹ *Tiramam*—drachma.

²⁰ *Aṇḍumēni*.

²¹ *Āḍikkuruvai* and *Arpikaikkuruvai*—the *kuruvai* or short-duration paddy harvested in the months of *Āḍi* and *Arpaṣi* the fourth and seventh months of the Tamil Calendar.

²² *El*—(*Sesamum indicum*).

²³ *Tinai*—*Setaria italica*,—the Italian millet.

²⁴ *Varagu*—*Paspalum scrobiculatum*—the coarse millet.

²⁵ *Tuni* and *Padakku*—grain measures = 48 measures.

²⁶ *Karapuravilai*—price paid for cultivation rights on temple lands and in commutation of the taxes thereon.

²⁷ *Kāni*—rights of cultivation.

Date:—Seventh year of the King, month of *Vṛścikam*, seventh day (*saptami*) of the dark fortnight (*Aparapakṣa*), Friday when the moon was in conjunction with the asterism *Pūṣam*, corresponding to Friday, 23rd October, 1222 A. D.

Language and Script:—Tamil—18 long lines.

Translation:—

"Hail! Prosperity! In the 7th year of *Tribhuvanaccakravartika! Śrī Sundara Pāṇḍiya Dévar*, on Friday, the seventh day of the dark fortnight in the month of *Vṛścikam*¹, when the moon was in conjunction with the asterism *Pūṣam*.

Whereas, *Cōḷadivākara Mūvėndavēḷān*, also called *Dévan Kiḷavan*, of *Kāraiyr*, in South *Kōnāḍu*, was in search of land suitable for raising a *Tiruttoppu*² to be endowed to the *Nāyanār* who abides in *Tirunalakkunṇam*³. We, the *Nāṭṭōm*⁴ of *Kaḍalaḍaiyāḍilāṅgaikoṇḍa Cōḷa vaḷa nāḍu*, also called *Kōnāḍu* and the *Dānattōm*⁵ of the temple of the Lord, the *Nāyanār* of *Tirunalakkunṇam*, by the grace of and acting on behalf of the *Āḍi Caṇḍēśvara Dévar*⁶ in the temple of the *Nāyanār* of *Tirunalakkunṇam* in *Kunṇisūḷnāḍu* of *Kaḍalaḍaiyāḍilāṅgaikoṇḍa Cōḷa vaḷa nāḍu*, agreed to convey as *Caṇḍēśvaravilai*⁷, the dry lands on the north bank of the *Vēḷḷāru* among the *tirunamattukkāni*⁸ lands of the *Nāyanār* if he would raise the *tiruttoppu* in it, of which lands that we got conveyed the four main boundaries are:—Eastern boundary; to the west of a line three *Kōls* away by the sixteenfoot *Kōl*⁹, to the west of the *Tiruccūla Dévar*¹⁰ formerly installed and consecrated, southern boundary; to the north of the bank of the *Vēḷḷāru*; western boundary; to the east of the *tirunandavanam*¹¹ of this *Nāyanār*; and northern boundary; to the south of the *tiruccūlakkal* that we installed and consecrated on the eastern corner, and the fence that was put up on the southern limits of the dry land.

The extent of the lands included within the four main boundaries thus fixed, as measured by the sixteenfoot *Kōl*, is 320 *Kuḷis*. The price fixed as *Caṇḍēśvaravilai* for these three hundred and twenty *Kuḷis* of land is 1260 good *Kāṣus* in current coinage¹².

Having had these thousand two hundred and sixty *Kāṣu* remitted into the sacred hands of *Āḍi-Caṇḍēśvara*, as a provision for *tiruppaḍimārru*¹³ we,

¹ *Vṛścikam—Kārttiigai*—the eighth month of the Tamil Calendar.

² *Tiruttoppu*—a garden or plantation dedicated to a temple.

³ *Tirunalakkunṇam*—old name of *Kuḍumiyāmalai*.

⁴ *Nāṭṭōm*—the members of the district assembly or *nāḍu*.

⁵ *Dānattōm*—the trustees of the temple.

⁶ *Āḍi Caṇḍēśvara Dévar*—*Caṇḍesa* was the seneschal of *Śiva* and all properties of the *Śiva* temple are vested in him.

⁷ *Caṇḍēśvaravilai*—the price paid for temple lands in the hands of Lord *Caṇḍēśvara*, the seneschal of *Śiva*. All transactions regarding properties of a *Śiva* temple were made on his behalf.

⁸ *Tirunamattukkāni*—land registered in the ownership of the God of a temple. The deity of the temple was considered to be the owner of certain temple lands, like any other owner in the village.

⁹ *Kōl*—rod of linear measure, '16 foot kol' was a standard land measure.

¹⁰ *Tiruccūla Dévar*—Boundary stone with trident (*tristūla*) mark.

¹¹ *Tirunandavanam*—flower garden for a temple.

¹² *Aṇḍu-naṇkāṣu*.

¹³ *Tiruppaḍimārru*—articles required for offerings, etc., during the daily service in temples.

the *Nāttōm* of Kaḍalaḍaiyāḍilaṅgai Koṇḍa cōḷa vaḷaṇāḍu, also called Kónāḍu, and the *Dānāttōm* of the temple of the *Nāyanār*, the Lord of Tirunalakkunṇam, effected the sale, and had the sale deed written, in favour of Cōḷa-Dwakara Muvēndavēḷār, also called Dévan Kiḷavan, of Karaiyūr, in South Kónāḍu. In witness whereof, this is the signature of Nambuṣeyvān. To this effect, the signature of Tirumanpoliyaninṇān, also called Karuṇālaiyan Piḷai. To this effect, the signature of Vaḷavadaraiyan, also called Udaiyan Nambiyāṇḍān. To this effect, this is the signature of Serundivanapperumāḷ. To this effect, the signature of Anbāṇḍār. To this effect the signature of Tirumunaippāḍi Nambi. To this effect, the signature of Edirili Cōḷa Bhaṭṭān, the *Dévakanmi*¹⁴. To this effect, the signature of Periyāṇṭṭu Piriyan, the *Kōil kaṇakku*¹⁵. To this effect, the signature of Kuṇṇiśūḷnāṭṭu Vēlan, the *Nāṭṭukkanakku*¹⁶. To this effect, the signature of Kuḍukkun-tiyāgi Vēḷār, the *Kaikkōḷar-kaṇakku*¹⁷. To this effect, the signature of Nalladaiyum Perumāḷ, of the *Bikṣaimaṭham*¹⁸ attached to this temple.

Whereas there is no provision for the irrigation of this land, and some wet land was got from us, the *ūrar*¹⁹, as *iraiyili-kāraṇkiḷamai*²⁰ to form the provision for those who raise and cultivate a *tirunandavanam* on the south bank of the river in the plot to be called Serundivana-nāyakan²¹ tiruttōppu, named so after the holy name of our *Nāyanār*, the wet land given similarly for this *tōppu*, endowed by Cōḷa Divakara Muvēndavēḷār of Kāraiṇūr in South Kónāḍu, amounts to 2 *mās*. We, the *ūrōm*, constituting the *ūr* gave these two *mās* of wet land in our lands Sikānallūr²², to be *iraiyili*²³. To this effect, this is the signature of Śembiyan Pallavaraiyan. This is the signature of Vēḷavadaraiyan. This is the signature of..... This is the signature of Āvuḍai Nambi. The sluice shall be open for nine out of thirty (?) *nāḷigais* to irrigate these lands. May this be protected by the *Śrī Mahēśvaras*."

Inscription No. 267.

Place:—Tirumayam Taluk—Neivāsal—Agastīśvara temple—central shrine—on the north wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*—Māra-varman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Seventh year of the King, month of *Mēṣa*¹ dark fortnight (Aparapakṣa), Saturday, when the moon was in conjunction with the asterism *Uttirāḍam* (Uttara-Āṣāḍa)—corresponding to Saturday, 22nd April, 1223 A. D.

¹⁴ *Dévakanmi*—one of the temple trustees.

¹⁵ *Kōil-kaṇakku*—the temple accountant.

¹⁶ *Nāṭṭuk-kaṇakku*—the accountant of the *nāḍu*, or district assembly.

¹⁷ *Kaikkōḷar-kaṇakku*—the accountant of the Kaikkōḷar.

¹⁸ *Bikṣaimaṭham*—monastery and feeding house.

¹⁹ *Ūrar*—members of the village assembly.

²⁰ *Irāiyili-Kāraṇkiḷamai*—Irāiyili—exempt from Government taxes. *Kāraṇkiḷamai*—tenure with hereditary rights of cultivation and enjoyment.

²¹ *Serundivana Nāyakar*—was the other name of the God Sikhānathaswami in the temple.

²² Sikānathūr—was the old name of Kuḍumiyāmalai village.

²³ *Irāiyili*—exempt from Government taxes. The local body had power to remit taxes.

¹ *Mēṣa*—Chittirai, the first month of the Tamil Calendar.

Language and Script:—Tamil—17 lines.

Note:—This inscription is a ratification by the village body of the conveyance of land and remission of taxes in view of the fact that certain shares of the produce were made payable to the temple in P. S. I. 265 above.

Translation:—

"Hail! Prosperity! In the seventh year of Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*², on Saturday in the dark fortnight of the month of *Mēṣa*, when the moon was in conjunction with the asterism *Uttirāḍam*, the following is the deed in favour of Periyāḷvān Ādinathan, native of Nallūr and a merchant in Kāḷaiyar Kala Perunderu in Kalvāyil Nāḍu³, that we, the *ūrōm*⁴ constituting the *ūr*⁵, of Pullamaṅgalam, got engraved on stone.

Whereas, in respect of the lands, that this said person bought from the residents of Pullamaṅgalam, viz., the Kāḷiyappaṇnai lands, which are *uḷpuram*⁶ lands in Ālavayaṇkuḍikkāḍu, including the improved lands under the tank of Ponnaṅgainallūr, and the *irai*, *kuḍimai*, *antarāyam*, *nāḍenṇavari*, *kaṇakkappēru*, *vāramarakkalam*⁷, *veḷḷi*, *muṭṭāval*, *accuvari*, *māḍakkāṣu*⁸, *palavari*, *silvari*, *āyams*⁹, and taxes of every other kind arising therefrom, an agreement has been made, and the deed inscribed on the *Tirumalai*¹⁰ in the temple of the *Nāyanār* of Tiruvagattīśvaram¹¹ over—Lord of Kalvāyil nāḍu;

We, assembled as the *ūr*, unanimously ratified¹² the remission of the above taxes and payments arising from these lands, accordingly entered their deduction in the *vari*¹³, and made the shares payable to the temple of the *Nāyanār*, in full accordance with the agreement quoted above¹⁴ and we, the *ūrōm* constituting the *ūr*, gave this inscribed on stone in favour of Periyāḷvān Ādinathan, native of Nallūr. May this be protected by all *Māhēśvaras*."

Inscription No. 268.

Place:—Tirumayam Taluk—Sundaram—Svayamprakāśamūrti temple—central shrine—on the north wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrī Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*¹—Māra-varman Sundara Pāṇḍiya I, accn. 1216 A. D.

² *Śónāḍu*—short for Cōḷa nāḍu.

³ The same person who figures in P. S. I. 265 above.

⁴ *Ūrōm*—members of the village assembly.

⁵ *Ūr*—the village assembly.

⁶ *Uḷpuram*—probably tax-paying lands under the village body. The lands are those mentioned in P. S. I. 265 above.

⁷ For explanation of these terms see note '10' under P. S. I. 265 above.

⁸ *Veḷḷi*—free food supplied to labourers on public works; *muṭṭāval*—free labour supplied for public works; *accuvari*—tax paid in cash; *accu*—coin; *māḍakkāṣu*—the *kāṣu* to be paid monthly.

⁹ See note '11 & 12' under P. S. I. 265 above.

¹⁰ *Tirumalai*—Lit. sacred hill or Mt. Meru, or Mt. Kailasa the abode of Siva, here the Central shrine or *vimānam* which is always euphemistically referred to as *Tirumalai*.

¹¹ *Tiruvagattīśvaram*—The holy Agastīśvaram.

¹² *Nāṅgaḷum*—*ūrāy*—*nāṭṭu*.

¹³ *Vari*—the tax register. Ordinarily it means 'tax'.

¹⁴ *Mun-sollappaṭṭa-pēccin-paḍi*.

¹ *Śónāḍu*—short for Cōḷa-nāḍu or Cōḷa country.

Date:—Seventh year of the King, corresponding to 1222–23 A. D.

Language and Script:—Tamil—6 long lines.

Translation:—

“Hail! Prosperity! In the 7th year of Tribhuvanaccakravartikal Śrī Sundara Pāṇḍiya Dévar, who was pleased to give back ‘Śónāḍu’, the following is the agreement that we the *úróm*² constituting the *úr*³ of Śevalúr, in Kúḍalúr nāḍu, inscribed in favour of the *Náyanár* who abides in Tiruttántónṟiśvaram⁴ in Sundaracólapuram⁵ of Ollaiyúr Kúṟram:—

Whereas, while paying the cash tribute⁶ into the treasury⁷ of Uḍaiyār Gāṅgeya Rayar, in the month of *Mási*⁸, Viśaiya Nārāyaṇa Periyān⁹, Araśu Nārāyaṇa Periyān and Co-parceners of Kóvanúr *Kuṭṭam*¹⁰, absconded owing to their inability to pay the *araśu*¹¹:

And whereas, the Alavasal lands and the tank, were held by them as *kāṇi*¹², the four great boundaries of which were—eastern boundary, to the west of the southern end¹³ of the waterspread¹⁴ of the Sundaracólapurattār tank; southern boundary, to the north of the Kīlai-Perunduraivayal lands and north of the Melai-Perunduraivayal lands; in places where the tank bund does not extend, the boundary line to be extended over a *má* of land in the flank of the waterspread¹⁵—western boundary, to the east of the Sundarat-tār major¹⁶ channel; and northern boundary, to the south of the tank waterspread:

As a result of the sale of these lands adjoining the tank¹⁷, included within the four main boundaries specified above, after excluding the former *dévaḍānam*¹⁸ lands and tank as *tirunamattukkāni*¹⁹ to the *Náyanár*, the amount that we received in *Vilai Ávana-k-kālam*²⁰ as the price thereof is 12 genuine *paṭaṅkáśu* in current coinage²¹.

² *Úróṁ*—members of the village assembly.

³ *Úr*—the village assembly.

⁴ *Tiru-t-tán-toṇṟi* is the tamil equivalent of *Śrī-Svayam-prakāśa*.

⁵ Sundaracólapuram—the old name of Sundaram village. It was then a mercantile city.

⁶ *Tittu-k-kudutta-accu*—*Tithe*—the tribute paid to a chief—Cf. the term *Tittu-k-kidá* in the adjoining Ramnad district which means the goat given as a tribute to the Zamindar during his visit to the village (See Tamil Lexicon). *Accu*—Coin.

⁷ *Pāṇḍāram*—(*Bhaṇḍāra* in Skt.)

⁸ *Mási*—The eleventh month of the Tamil calendar.

⁹ Vijaya Nārāyaṇa.

¹⁰ *Kuṭṭam* of Kóvanúr. Perhaps the assembly of the community.

¹¹ *Araśu*—the tax or tribute to be paid to the local chief *Araśu*.

¹² *Kāṇi*—land held with proprietary rights.

¹³ *Ten-kaḍai*.

¹⁴ *Nirkóvai*.

¹⁵ This a parenthetical clause.

¹⁶ Sundarattār—*talai-áru*.

¹⁷ *Kuḷan-daḍanda*.

¹⁸ *Dévaḍānam*—a class of eleemosynary tenure denoting lands given as a gift to a temple.

¹⁹ *Tirunamattukkāni*—literally lands registered in the sacred name of God, with full rights of possession after purchase. The temple owned such lands and paid taxes like any other owner.

²⁰ *Vilai-Ávaṇakkaḷam*—the central office where deeds of sale, mortgage, etc., were produced accepted and registered, and the payment was made. Something like a modern registry office.

²¹ *Anṟāḍu-nar-paṭaṅkáśu*—*Anṟāḍu* current; *Nar*—genuine; *paṭaṅkáśu*—like ‘Old Coin’; perhaps the issue of a previous ruler which continued to be current.

Having received these twelve *paṭaṅkáśu*, we, the *úróm* constituting the *úr* of Śevalúr, agreed to pay the *vari*²² and meet the expenses of the *sevaka-t-tévai*(?)²³ ourselves and gave this deed inscribed on stone in favour of the *Náyanár* who abides in Tiruttántónṟiśvaram. May this be protected by all *Máhéśvaras*.”

Inscription No. 269.

Place:—Tirumayam Taluk—Neivāśal—Agastīśvarar temple—central shrine—on the north wall.

Dynasty and King:—Pāṇḍiya—Second Empire—Tribhuvanaccakravartikal Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*¹,—Māṟavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Eighth year of the King, month of *Vṛccikam*² Sunday, thirtieth, when the moon was in conjunction with the asterism *Uttirāḍam* (Uttara-Āṣāḍa), corresponding to Sunday 26th November, 1223 A. D.

Language and Script:—12 lines.

Translation:—

“Hail! Prosperity! In the eighth year of Tribhuvanaccakravartikal Sundara Pāṇḍiya Dévar, who was pleased to give back *Śónāḍu*, on the thirtieth of the month of *Vṛccikam*, a Sunday when the moon was in conjunction with the asterism *Uttirāḍam*:

Whereas, I, Kālvāyil Nāḍālvān³, also called Kaṇḍan Āḷuḍaiyān, made a *dharmadānam*⁴ of lands with oblations of water⁵ to Nambillai, also called Tirukkoḍuṅkunṟamuḍaiyān⁶, of the Agastiya *gōtra*⁷ a *Śivabrāhmaṇan*⁸ of Tirukkóḷakkuḍi⁹ in Puṟamalaināḍu and whereas the lands thus given, viz., the Seṅgaḷani vayakkal lands, the Ūruṇippuram¹⁰ lands, the Pirāntakan vayakkal lands, and the water therefor, included in the four *varais*¹¹ of the Kurukkatti sey lands, are to be *Kārāṅkiḷamai*¹² for which the value has been paid¹³.

In lieu of *iyai*, *kuḍimai*, *antarāyam*, *nāḍenṟavari*, *vāra marakkalam*, *kanakkappēru*, *palavari*, *śilvari*, *sillāyam*¹⁴ and taxes of whatever kind, he shall pay to the *Náyanár* who abides in Tiruvagittiśvaram for every *má* of land as

²² *Vari*—tax of various kinds.

²³ *Śevakat-tévai*—perhaps the expenses in connection with the maintenance of the retainers of the chief during his visit to the place.

¹ *Śónāḍu*—short for *Cóḷa-nāḍu*—Cóḷa country.

² *Vṛccikam* or *Kārttikai*, the eighth month of the Tamil calendar.

³ The chief of Kālvāyil Nāḍu.

⁴ *Dharmadānam*—Eleemosynary tenure—tax-free gift of lands.

⁵ *Nir-vārtta-nilam*.

⁶ *Tirukkoḍuṅkunṟam*—the old name for Pirāṇmalai.

⁷ *Gotra*—Sept.

⁸ *Siva-brāhmaṇan*—Saivaite Brahmin of the priestly class who conduct worship in temples.

⁹ *Tirukkóḷakkuḍi*—Tirukkaḷakkudi in Ramnad district.

¹⁰ *Ūruṇippuram*—lands set apart for the dragging or maintenance of the *uruṇi*—the drinking water tank of the village.

¹¹ *Varai*—here means the boundary. It is also the name of a land measure.

¹² *Kārāṅkiḷamai*—Tenure with hereditary rights of cultivation and ownership.

¹³ *Vilai-kalanda-kārāṅkiḷamai*.

¹⁴ *Iyai*—King's share or government tax; *Kuḍimai*—Tenancy tax; *Antarāyam*—taxes levied by the local body; *Nāḍenṟavari*—taxes levied by the Nāḍu or district assembly; *vāra-marakkalam*—the paddy to be paid as *vāram*(?); *kanakkappēru*—the dues to the *kanakkan* or village accountant; *palavari*(?)—major cesses and octroi duties?; *sillāyam*—minor cesses.

measured by the *Kōl-kuditāṅgi*¹⁵ after due estimation of the harvest¹⁶; two *kalams* of paddy and one-fourth *tiramam*¹⁷ for *antarāyam*¹⁸ from the *pacānabhogam*¹⁹ including sugar-cane; one *kalam* of paddy and one-eighth *tiramam* from the *Ādi-kuruvai* and *Arpaṣik-kuruvai*²⁰ crop; one *tūṇi* and one *padakku* of paddy and one-sixteenth *tiramam* for the gingelly, *tinai* and *varagu*²¹ crop.

Stipulating that he shall pay *iṛai* according to the above rates to the *Nāyanār* who abids in *Tiruvagattisvaram*, so as to provide for the food offerings on our birthday which falls on the day with the lunar conjunction in *Mṛgasirṣam* every month²².

I, Kalvāyil Nādālvān, also called Kaṇḍan Aḷudaiyān, made this gift to Nambillai also called Tirukkoṇkunṇamudaiyān. May this be under the protection of all *Māhēśvaras*."

Inscription No. 270.

Place:—Tirumayam Taluk—Kōṭṭaiyūr—Agastisvara temple—Bhairavar shrine—on the back wall.

Dynasty and King:—Pāṇḍiya—Second Empire—King Māṇavarman, also called Tribhuvanaccakravartikaḷ Sundara Pāṇḍiya Dévar, who was pleased to give back *Sōṇāḍu*¹—Māṇavarman Sundara Pāṇḍiya I, accn. 1216 A. D.

Date:—Eighth year of the King on the 332nd day of the year—corresponding to 1223–24 A. D.

Language and Script:—Tamil—11 lines—damaged.

Translation:—

"Hail! Prosperity!! In the 8th year of Tribhuvanaccakravartikaḷ Sundara Pāṇḍiya Dévar, who was pleased to give back *Sōṇāḍu*¹ also called Kō-Māṇavarman, on the 332nd day;

The text of the Royal order, that the King was pleased to issue orally² while resting in the bed-chamber hall³ of the palace⁴ in Māḍak-kuḷa-k-kiḷ Madurai⁵.

Whereas a provision has been made for the supply of the various articles⁶ for the food offering during⁷ a special service called the *Sundara Pāṇḍiyan Sandhi*⁸ to the *Nāyanār* who abides in *Tiruvagattisvaram* of Kōṭṭaiyūr, in

¹⁵ *Kōl-kuditāṅgi*—The rod which was standard linear measure for land measurements.

¹⁶ *Puḷḷi-pukka-ṇilam*.

¹⁷ *Tiramam*—Drachama.

¹⁸ *Antarāyam*—here means the dues to the temple.

¹⁹ *Pacāna-bhogam*—the *pacān* harvest or the harvest of the major crop, i. e., *sambā* or long duration variety of paddy. Sugarcane also was included as a major crop.

²⁰ *Ādikuruvai*, *Arpaṣikkuruvai*—*Kuruvai*, a short duration variety of paddy harvested in the months of Ādi and Arpaṣi the 4th and 7th months of the Tamil calendar.

²¹ *Tinai*—Italian millet (*Setaria italica*); *Varagu*—coarse millet (*Paspalum scorbiculatum*).

²² The monthly birthday when the moon was in conjunction with the asterism *Mṛgasirṣam*.

¹ *Sōṇāḍu*—short for *Cōḷāṇāḍu*—Cōḷa country.

² *Tiruvdy-moḷindu-aruḷina-paḍi*.

³ *Paḷḷi-yarai-k-kūḍa-ittu-eḷudu-aruḷi-irundu*.

⁴ *Kōyil*.

⁵ Madurai on the east of the Māḍakkuḷam.

⁶ *Veṇjanādikal*.

⁷ *Amudu-seyya*.

⁸ *Sundara Pāṇḍiyan Sandhi*—a special *Sandhi* service performed for the benefit of Sundara Pāṇḍiya. *Sandhi*—the time of service—morning, noon or evening.

Kānanāḍu of Virudarājabhayaṅkaravaḷanāḍu, the entire lands and the Menāṅkuḷam and the.....ttikuḷam, which are the *kāni*⁹ of Ulakalanda Cōḷa Kōnāṭṭu Vēḷān, also called Maṇavaḷan of Kōṭṭaiyūr, and which he acquired from.....ḷak-Kuyyan, of Milattūr¹⁰; are to be declared *dēvadāna iṛaiyili*¹¹ to this *Nāyanār* to continue so for so long as the moon and sun endure, after planting boundary stones at the four corners and the installation of the *tiruccūlam*¹², and have this inscribed on stone and copper—thus was the King pleased to order. This is the writing of Kāṇṅarāyan of Veṭciyur, in Mīḷalaikkurram¹³."

⁹ *Kāni*—holding with rights of cultivation and enjoyment.

¹⁰ *Milattūr*—The old name of Mirattunilai (Milattūrnīlai).

¹¹ *Dēvadāna-iṛaiyili*—a class of *elemosynary* tenure denoting lands given as a gift to a temple and made tax-free.

¹² *Tirucūlam*—the trident symbol of Śiva. A stone bearing the trident mark was planted with due ceremony in all lands belonging to Śiva temple.

¹³ *Mīḷalaik-kurram*—one of the very old territorial divisions of the Tamil country—the part to the south and south-east of the State including Ēmbal and Irumbānāḍu.



V21194:72

N41.2