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Summary

This inscription refers itself to the time of **Rājakēsarivarman**, *alias* **Vīrarājēndradēva** (I.) (line 11), and records a royal grant which was to take effect "from the year which followed after the third year,"[1] *i.e.* from the fourth year, of the king's reign. It opens with a panegyrical account of the donor, which resembles the introductions of four other inscriptions of his, *viz.*—

- 1. Tv. = an inscription of the second year in the Śvētāraṇyēśvara temple at **Tiruveṇkāḍu** in the Tanjore district (No. 113 of 1896).
- 2. Tk. = an incomplete and undated inscription in the Jalanāthēśvara temple at **Takkōlam** in the North Arcot district (No. 19 of 1897).[2]

[1] See below, p. 38, note 3.

[2] This inscription winds round a pillar from top to bottom in a single spiral line and thus reminds of the Mahākūṭa inscription of Maṅgalēśa (*Ind. Ant*. Vol. XIX. p. 8), which, however, starts from the bottom of the pillar.

- 3. M. = an inscription of the fifth year in the Rājagōpāla-Perumāḷ temple at **Maṇimaṅgalam** in the Chingleput district (No. 2 of 1892).
- 4. G. = a much damaged inscription of the fifth year in the Bṛihadīśvara temple at **Gaṅgaikoṇḍa-Śōḷapuram** in the Trichinopoly district (No. 82 of 1892).

The historical introductions of these four inscriptions have been compared with the text of the subjoined inscription, and a selection of their various readings is given in the footnotes.

The period of the reign of Rājakēsarivarman, *alias* Vīrarājēndradēva I., can be approximately fixed in the following manner. According to his inscriptions, he defeated **Āhavamalla** and his two sons, **Vikkalaṉ** and **Śiṅgaṇaṉ**, at **Kūḍalśaṅgamam**.[3] This battle is mentioned in the *Kaliṅgattu-Paraṇi* (viii. 29) and in the *Vikkirama-Śōḷaṉ-Ulā*.[4] In these two poems the victor at Kūḍalśaṅgamam is placed after the **Chōḷa** kings **Rājarāja** I. (*Kaliṅgattu-Paraṇi*, viii. 24, and *Ind. Ant.* Vol. XXII. page 142, note 3), **Rājēndra-Chōḷa** I. (viii. 25, and *l.c.* note 4), **Rājādhirāja** (viii. 26, and *l.c.* note 5), **Parakēsarivarman**, *alias* **Rājēndradēva** (viii. 27, and *l.c.* No. VII.),[5] and a king who has not yet been identified (viii. 28, and *l.c.* No. VIII.). After the victor of Kūḍalśaṅgamam, the *Vikkirama-Śōḷaṉ-Ulā* places another king, of whom no particulars are given (*l.c.* No. X.), **Kulōttuṅga-Chōḷa** I. (*l.c.* note 7), and **Vikrama-Chōḷa** (*l.c.* note 8).[6] Now, Professor Kielhorn's astronomical calculations have definitely established the two facts that **Rājādhirāja** reigned from A.D. 1018 to about 1050, and that **Kulōttuṅga-Chōḷa** I. was crowned in A.D. 1070.[7] Consequently, the victor at **Koppam** (Parakēsarivarman, *alias* Rājēndradēva) and the victor over the **Kuntaḷas**[8] at **Kūḍalśaṅgamam** (Rājakēsarivarman, *alias* Vīrarājēndradēva I.) must have reigned between A.D. 1050 and 1070. Further, as I have stated before,[9] Āhavamalla and his two sons, Vikkalaṉ and Śiṅgaṇaṉ, who were the opponents of the three Chōḷa kings Rājēndra, Vīrarājēndra I. and Kulōttuṅga I., have to be identified with the Western **Chālukya** king **Āhavamalla-Sōmēśvara** I. (A.D. 1044 and 1068) and two of his sons, **Vikramāditya** VI. (A.D. 1055-56 and 1076 to 1126) and **Jayasiṁha** III. (A.D. 1064 and 1081-82).[10]

Kūḍalśaṅgamam, the site of Vīrarājēndra's victory over the Chālukyas, has been lo-

[3] See l. 5 ff. of the present inscription.
[4] *Ind. Ant.* Vol. XXII. p. 142, No. IX.
[5] Compare above, Vol. II. p. 303.
[6] See also above, Vol. II. p. 309, note 1.
[7] *Ep. Ind.* Vol. IV. p. 266.
[8] *I.e.* the Chālukyas; *Kaliṅgattu-Paraṇi*, viii. 29.
[9] Above, Vol. II. pp. 231 and 303.
[10] The figures of these reigns are taken from Dr. Fleet's *Kanarese Dynasties*, second edition, Table facing p. 428.

cated by Mr. V.Kanakasabhai Pillai at the junction of the Tuṅgabhadrā and Kṛishṇā.[11] But both *kūḍal* and *saṁgama* mean 'junction' and might refer to the confluence of any two rivers, *e.g.* to **Kūḍali** at the junction of the Tuṅgā and Bhadrā.[12] The battle of Kūḍalśaṅgamam was the third occasion[13] on which Vīrarājēndra I. professes to have defeated the Chālukyas. He had already before driven **Vikkalaṉ** from **Gaṅga-pāḍi** over the **Tuṅgabhadrā** (l. 3 f.), and on a second occasion he had defeated an army which his enemy had sent into **Vēṅgai-nāḍu** under the *Mahādaṇḍanāyaka* **Chāmuṇḍarāja**. The latter was killed and his daughter **Nāgalai**, who was the queen of **Irugayaṉ**, mutilated (l. 4 f.). Chāmuṇḍarāja is probably identical with the *Mahāmaṇḍalēśvara* **Chāvuṇḍarāya** of **Banavāsi**, who is mentioned by Dr. Fleet[14] as a feudatory of **Sōmēśvara** I. with the dates A.D. 1045-46 and 1062-63. Two other chiefs whose names occur in the account of the battle of Kūḍalśaṅgamam,—though the context does not show on which side they were fighting,—**Kēśava-Daṇḍanāyaka** and **Mārayaṉ** (l. 6), are perhaps identical with two other feudatories of the Chālukyas, the *Daṇḍanāyaka* **Kēśavādityadēva** (*l.c.* p. 443) and **Mārasiṁha** (*ibid.* p. 439).

The whole Chālukya camp fell into the hands of Vīrarājēndra I., including the wives of the enemy, the boar-banner, and the female elephant *Pushpaka* (l. 8 f.). In the concluding portion of the introduction (l. 9 f.), the king claims to have killed the king of **Pottappi**,[15] the **Kēraḷa** king, the younger brother of **Jananātha** of **Dhārā**, the **Pāṇḍya** king, and others.

Towards the beginning of the introduction (ll. 1-3) we learn the names of a few of the king's near relatives. On his elder brother **Āḷavandāṉ** he conferred the title **Rājarāja**; on his son **Madhurāntaka** the **Toṇḍai-maṇḍalam** (*i.e.* the Pallava country) and the title **Chōḷēndra**;[16] on his son **Gaṅgaikoṇḍa-Chōḷa** the **Pāṇḍi-maṇḍalam** (*i.e.* the **Pāṇḍya** country) and the title **Chōḷa-Pāṇḍya**; and on **Muḍikoṇḍa-Chōḷa** the title

[11] *Ind. Ant.* Vol. XIX. p. 340.

[12] Mr. Rice's *Mysore and Coorg*, Vol. II. p. 380.

[13] *mūṉṟām vicaiyiṉum*, l. 5.

[14] *Kanarese Dynasties*, second edition, p. 439.

[15] An inscription of Śaka-Saṁvat 1129 at Tiruvoṟṟiyūr near Madras (No. 104 of 1892) speaks of the town of Pottappi, which Madhurāntaka, an ancestor of Tammusiddhi, founded in the Andhra (Telugu) country. An inscription of Tammusiddhi's overlord, Kulōttuṅga-Chōḷa III., in the Raṅganāyaka temple at Nellūr (No. 197 of 1894, dated A.D. 1197; see *Ep. Ind.* Vol. IV. p. 219) and the *Periyapurāṇam* (p. 65 of the Madras edition of 1888) mention Pottappi-nāḍu, which, according to the *Madras Manual of Administration* (Vol. III. p. 115), is the Telugu designation of the Kāḷahasti country.

[16] This statement is taken from the Tiruveṇkāḍu inscription; see below, p. 36, note 11.

Sundara-Chōḷa.[17] According to the Tañjāvūr inscription of Kulōttuṅga I.[18] the name of Vīrarājēndra's wife was **Arumoḻi-Naṅgai**.

The immediate purpose of the subjoined inscription is to record that the king, residing in his palace at **Gaṅgaikoṇḍa-Śōḻapuram**[19] (l. 11 f.), granted to the Karuvūr temple the village of **Pākkūr**, which, like Karuvūr itself (l. 14), belonged to **Veṅgāla-nāḍu**, a district of **Adhirājarāja-maṇḍalam** (l. 12).

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〈1〉 **svasti śrī** [||] (ti)ru vaḷara tira(ḷ pu)yattiru(ni)lavalaiyantaṉ (ma)ṇippūṇeṉattaṅki(p)paṉmaṇikkoṟṟaveṇkuṭai niḻaṟkuvalaiyattuyirkaḷai(ppe)ṟṟa tāyilum pera maṟṟuḷḷavaṟaikaḷalaracar taṉṉaṭiyiṉilotuṅkavuṟaipilattuṭaiy kaliyatuvotuṅ(ka mu)ṟaimai(yi)larumpeṟal tamaiyaṇai (mu)〈2〉(ṉva)n(t)āṉaiyirum puvi pu(ka)ḻ (I)rā**jarāja**ṉeṉṟoḷir ¿(mu)?〈ma〉ṇimuṭi cūṭṭi taṉṟirumai(n)taṉākiya kaṅkaikoṇṭacoḻaṉaiye(ḻuy)āriyāṉai (c)ceṉaiccoḻapāṇ(ṭi)yaṉeṉṟuṇṭu(ya)r maṇimuṭi(pp)āṇ(ṭi)maṇṭalaṅkuṭuttaru(ḷiy) vāṭkai vaṭikoṇṭakatirvel muṭikoṇ〈3〉ṭa(c)o(ḻaṉaic)cuntaracoḻaṉeṉaccuṭar muṭi cūṭṭi(ya)nta(mi)l peruñ(ci)ṟapparuḷittaṉ kiḷaivarulaka(t)tavaṟkuri(ya)vakaliṭam ve(ṟu ve)ṟaruḷi I(ka)l vi(ḷai) virukoṭu malaikkum vikkalaṉṟaṉṉoṭum veñcilaittaṭakkai māc(ā)mantaraikkaṅka{ṅka}pāṭik〈4〉(ka)ḷa(tti)ṭaiṉiṉṟu tuṅkapattirikkarai pukatturantu Aṅkavar veṅk(aiṉā)ṭṭiṭai m¿i?〈ī〉ṇṭavar viṭṭa tā(ṅ)karum peruvalit(ta)ṇṭu (k)eṭat(t)ā(k)ki mā(ta)ṇṭanāyakkaṉ (c)āmuṇṭarā**ja**ṉaicceṉṟavaṉ cirattiṉaiyaṟuttu ma(ṟ)ṟava(ṉo)rumakaḷākiyavirukaya〈5〉ttevi 〈nā〉kalaiyeṉṉuntok(ai)ya(m)cāyalai mukattoṭu m¿u?〈ū〉kku veṟikki pakaittetir m¿u?〈ū〉ṉṟām vicaiyiṉummeṉṟetir (p)orutu pariyavantivaṉeṉak(ka)ruti(y) poruta pu(ṉa)l kū(ṭa)lcaṅkama〈t〉t(ā)kava(ma)l(laṉ) makaṉākiya vikkalaṉ ciṅkaḷaṉeṉṟivartammoṭummeṇ(ṇi)〈l cā〉manta⌜〈6〉 rai veṉṟaṭu tūkki muṉ viṭṭuttaṉṟuṇai maṉṉaṉ tāṉum piṉṉaṭuttiruntu (va)ṭakaṭaleṉṉa vakuttu vant(ā)ṉai(y)ai kaṭakaḷiṟoṉṟāl kalakkiyuṭal purikkocalacciṅkaḷakko(ṭi)ppaṭai maṉṉaraittūci veṇkaḷiṟṟoṉtu(ṇit)tu k(e)cavata(ṇ)ṭanā(ya)kkaṉ kettaracaṉ ta(ṉiṭaṟa)l (m)〈āraya〉ṉ

[17]In quoting the present inscription (*South-Indian Palaeography*, p. 45, note 1), Dr. Burnell says that "Kopapākēsari (*sic*) the Chōḷa established his younger brother on the [Pāṇḍya] throne. This prince's name was Gaṅgaikoṇḍa-Chōḷa, but he took the name Sundara-Pāṇḍya-Chōḷa." This series of mistakes has, on the strength of Dr. Burnell's authority, been accepted as history by Dr. Caldwell (*History of Tinnevelly*, p. 31 f.) and Mr. Sewell (*Lists of Antiquities*, Vol. I. p. 221).

[18]Above, Vol. II. p. 232.

[19]The same place had been the residence of Rājēndra-Chōḷa I. See *ibid.* p. 105, and compare *Ind. Ant.* Vol. XXI. p. 323.

{t}tiṟaṟ〈7〉pottayaṉi(ka)l ce(y)ya poṟkot(ai) m¿u?〈ū〉ventiyeṉṟārtaṭuttuppila(ṉeka)c(āma)nta(rai)cciṉṉa(pi)ṉṉañce(y)tu (pi)ṉṉai muta(li)yākiya matuvaṇa(n)o(ṭa) viritta talaiy(o)ṭu vik(ka)laṉoṭa(c)ce(ru)kkeḷilaḷintu ciṅkaḷaṉ(o)ṭa Aṉṉalamutalikaḷa(ṉai)varummar poṟ(pa)ṇṇiṉa (pa)〈kaṭi〉lint(o)〈8〉ṭa ṉaṇṇiya Ākava〈ma〉llaṉumavaṟku muṉṉoṭa taṉ vekaveṅkaḷiṟṟiṉai vilakki vāka koṇaṅ(ka)va(r)t(ā)ramummavar kulata(ṉamu)m caṅ(ku)muṉ (t)oṅkaluntāraiyum periyum me(ka)ṭama(ya)mum veṇcāmaraiyum (k)ākkaikk¿e?〈o〉〈ṭi〉yum ma〈9〉karatoraṇamum pu(ṭpa)kap(pi)ṭi por(k)ka(ḷi)ṟṟiṭamum pāypa(ri)ttoraiyoṭum (paṟi)t(tu) ceyy(oḷi)r vicaiyama(ṇi)ma(kuṭa)m(mic)aiy(o)ṭun (ti)c(ai)t(o)ṟum ciṉappu(li) celut(ti)kkucai koḷuttum puravippot(tap)piventaṉai vāraṇai vaṉaikaḷal toṉṟaṉai〈10〉ttārācāṉāṭaṉṟam(pi)y(ai)pporkaḷattalaṅkalcūḻppacuntalaiyarintu polaṅkaḷa(lt)teṉṉaṉai civallavaṉ makaṉ ciṟuvaṉai miṉ(ṉa)vilmaṇimu(ṭi) v¿i?〈ī〉rake(ca)riyai katakaṭakaḷiṟṟālu(t)ait(ti)ṭṭu matakoṭu ceyittu varappākācceṅkol celu(tti) vetanitiyai〈11〉 viḷa(k)ki m¿i?〈ī〉tuyar v¿i?〈ī〉rattaṉikko(ṭi)ttiyākakkoṭiyoṭum Eṟpavar varukeṉṟu niṟṟampa p(o)rtoḻivāymai(yil) neyta viṟṟiruṇta mevarumaṉuṉeṟi viḷaṅkiṭa{||}kko (I)rācakecari(pa**〈r〉mma**)rāṇa Uṭaiyār **śrī**v¿i?〈ī〉rarā**(j)entrade**vaṟku [|] keṅkaiko〈12〉ṇṭacoḻapurattukkoyiluḷḷāl tirumañcaṉacālaiyil Eḻuntaruḷiyiruntu Utakam paṇṇiyaruḷiṉa Ati**rājarāja**maṇṭalattu veṅkālaṉāṭṭuppākkūr velḷāṉ vakaiyiliṟaimutal tavirttu yāṇṭu 3 vatukketirāvatu mutal〈13〉 Ivvūr Iṟaiyili (t)evatāṉam tiruṇāmattukkāṇiyāka (I)ṟai pura(vu) ciṟṟāyam Elavaiyukav(ai) maṉṟupāṭuteṇṭakuṟṟam Uṭumpoṭi Āmai tavaḷi puṟṟum Eḻuvaṉa muḷaippaṉa kaṟṟup(pu)ṟpekkaramuṟcū(ṭ)ṭum [|] Ivvūr Iṟai kaṭ(ṭi)ṉa kāṇikka(ṭa)ṉ〈14〉 poṉ muṉṉūṟṟu (mu)kkaḷañcaraiye mañcāṭi Araimāvum nellu muv(vā)yirattu (A)ñūṟṟu muppatto(ru)kalaṉ(e) tū(ṇi)yum [|] Iṉṉā(ṭ)ṭukkaruvūrttiruvānilai **mahāde**vaṟku Iṟuppa(t)āka yāṇṭu mutal Iṟaiyili tevatāṉam tiruṇāmattukkāṇiyāka variyi〈15〉viṭat(ti)ru(vā)y mo(ḻinta)ru(ḷi)ṉa paṭikku [|] (ti)ruvāy mo(ḻintaruḷiṉāre)ṉ(ṟu tiru)ma(**ntra**O)lai **(kṣatri)ya(śikhā)ma**(ṇi)va(ḷa)ṉāṭṭu paṉai(yūrṉā)ṭṭu nerv(āyi)luṭaiyāṉ t(āḻi)tirupaṉaṅk(ā)ṭu(ṭ)aiyā(ṉ) vāṉava(ṉp)pa(lla)varaiyaṉe(ḻu)tiṉā(ṉu)m tiruma**ntra**Olaiṉāyakam〈16〉 Accutaṉ I**rājarāja**ṉāṉa toṇṭaimāṉum Ūraṉ Uttamacoḻaṉāṉa I**rājarā(ja)brahmā(dhi)rā**yaṉum Araiyaṉ I**rājarāja**ṉāṉa vī**rarā(j)entraja**(ya)muriṉāṭāḻvā(ṉum) vī**rarājentra**ma(ṅ)kalappe(ra)rai(ya)ṉum Ivarkaḷuṭa(ṉ) Oppiṭṭuppu〈17〉kunta (k)eḷvippaṭiye nam variyiliṭṭu(k)koḷkaveṉ(ṉa) v¿i?〈ī〉rapattiraṉ tillaiviṭaṅkaṉāṉa villava**(r)ājarāja**ṉ (E)¿r?〈v〉a Ivaṉ Eviṉa paṭiye Uṭa(ṉ)kūṭ(ṭa)ttu Atikāri(ka)ḷ **kṣ¿i?〈a〉(tri)**(ya)**śikhā**maṇivaḷa(ṉā)ṭ(ṭu) paṉaiyūr(n)ā(ṭ)ṭu **ja**yaṅkoṇṭacoḻana〈18〉llūruṭaiyāṉ Utaiyativā(ka)raṉ kūttāṭuvāṉāṉa v¿i?〈ī〉rarā**jentra**maḻavarāyarum vī**rarāje〈ndra〉brahmā(dhi)**rāyarum Arumo(ḻi)tevavaḷaṉāṭṭu ṉeṉmali(ṉā)ṭṭu (p)eriya(ku)ṭaiyū(r A)raṅkaṉ tiruccirṟampalamuṭaiyāṉṉāṉa vāṉava(ṉ)m¿u?〈ū〉ven¿tira?〈ta〉ˠ〈19〉ve(ḷ)āṉum A(tirā)¿t?〈c〉arā(cava)ḷaṉāṭ(ṭu t)e(vūrṉā)ṭ(ṭu pa)ṉai(kku)ṭiyuṭai(y)ā(ṉ kāṭa)ṉ

v¿i?〈ī〉(ti)viṭaṅ(kaṉā)ṉa **(ja)**yaṅkoṇṭac(oḷa)viḷupparaiyarum vic(aiya)rā**¿(ja)?〈je〉**n¿(taru)?〈tira〉vaḷa{r}nāṭ(ṭu)(pu)li(yū)r(nāṭ)ṭup(pūṇ)ṭiyuṭaiyāṉ (Attā)ṇic(c)¿(i)?〈ī〉(yar)¿(u)?〈ū〉(ra)ṉ (mu)ṭivi(ḷu)ppa(r)aiya(ṉu)m pa〈20〉[4+] (Irā**jentra**)**bha**ṭṭarum Irā**ja**(r)ā**ja**(p)pāṇṭikulavaḷa(ṉā)ṭṭu Uttama-coḷavaḷanāṭ(ṭu) mu(ḷ)ḷiṉā(ṭṭu ni)karilico(ḷa)ṉāṭṭu matimaṅka(lattu) kocc(ā)kk(ā)ṟpu(ṟat)tu viṇ(ṇava)n¿a?〈ā〉rāyaṇa**bha**ṭṭaṉum viṭaiyil (A)tikā(ri)ka(ḷ U)yyak(ko)ṇ(ṭā)ṉum (I)ppaṭi〈21〉[10+] kat(tiruvāy) (moḷi)ntaru(ḷi)ṉa paṭik(ku) nam (vari)yilār va(riyil)e (Iṭ)ṭu Iṟ(ai)yi(li) t(e)vatāṉam tiruṉāmattukk(āṇiyā)kattiruvānilai **(ma)hād(e)**vaṟku Avi(pe)liAṟcaṉāpoka(ttu)kkucce(m)pi(lum kallilum ve)ṭṭi ko〈22〉ḷka [|] (Ip)paṭi(k)ku A(ṟ)cutaṉ Irā**ja**nārāyaṇaṉ to(ṇ)ṭaimāṉ Eḻuttu [|] Ūra(ṉ) Uttamaco(ḻaṉāṉa) Irā**jarājabrahmā{ma}**(ti)rāyaṉ Eḻuttu [|] (I)ppaṭikku Arai(yaṉ)(vīra)rā¿(ja)?〈je〉[**ndra**]{(ṉ)}**ja**ya(mu)rināṭāḷ(vāṉ)〈23〉 Eḻut(tu) [|] (I)p(pa)ṭi(k)ku v¿i?〈ī〉rarā**jentra**(ma)ṅ(ka)lapperarai(ya)ṉ Eḻu(t)tu [|] Ippa(ṭi)kku Atikāri **kṣatri(ya)śikhā**maṇivaḷaṉāṭṭu (paṉai)yūr(n)ā(ṭ)ṭu (**ja**yaṅko)ṇ(ṭa)coḷanallūruṭai(y)āṉ Utaiyativākaraṉ kū(ttāṭuv)ā(ṉ vī)rarā**jentra**maḻavar(ā)yaṉ Eḻu〈24〉(t)tu [|] I(p)pa(ṭikku v)āṉavaṉm¿u?〈ū〉ve¿(nti)ra?〈nta〉veḷāṉ Eḻuttu [|] Ippaṭikku **ja**yaṅkoṇṭacoḷaviḷu(p)paraiyaṉ Eḻuttu [|] Ippaṭik(ku Attāṇi)[ccīyārūraṉ muṭi](viḷu)p(pa)r(ai)ya(ṉ)(Eḻu)ttu [|] Ippa(ṭik)ku (ti)ru**mantra**(O)lai E(ḻu)tum vāṉa(va)ṉ(p)pallavaraiyaṉ Eḻuttu [|] Ippaṭi(kku vi)〈25〉ṭ(ai)ya(ti)kā(ri U)yyakkoṇṭāṉ Eḻut(tu) || Itu **¿pamnā?〈paṉmā〉heśvarara(kṣai)** [|] Ittaṉmam nokku(v)āṉ (**śrī**p)ātam Eṉ talai mele [||]

Apparatus

〈1〉 pera • Tv. reads *peṇa*, and Tk. and M. *peṇi*. — 〈1〉 tamaiyaṇai • Tv. reads *(ta)maiyaṉai āḷava(n=tā)ṉai*.

〈2〉 e(ḻuy)āriyāṉai • Tv. reads *E(ḻu)ya(riy)ā(ṉai)*. — 〈2〉 ṟuṇṭu(ya)r • Tv. reads ṟiṇṭuyar, *i.e.* ṟīṇṭuyar.

〈3〉 virukoṭu • Tv. reads *virutoṭu*.

〈4〉 tuṅkapattiri • Tv. and G. read *tuṅkapattirai*. — 〈4〉 ceṉṟavaṉ • Tk., M. and G. read *ceṟṟavaṉ*. — 〈4〉 irukaya〈5〉ttevi 〈nā〉kalai • Tv. and Tk. read *Irukayaṉ tevi nākalai*.

〈5〉 veṟikki • Tv., Tk. and M. read *veṟākki*. — 〈5〉 pariyavan • M. reads *paripavan*. — 〈5〉 tivaṉeṉa • Tv. reads *tirvateṉa*, *i.e. tīrvateṉa*. — 〈5〉 poruta pu(ṉa)l • Tv. and M. read *porupuṉal*. — 〈5〉 makaṉākiya • Tv., Tk. and M. read *makkaḷākiya*. — 〈5〉 ciṅkaḷa • Tv. and M. read *ciṅkaṇa*.

〈6〉 tūkki • Tv., Tk. and M. read *tūci*. — 〈6〉 maṉṉaṉ tāṉum • Tv., M. and G. read *maṉṉarun=tāṉum*. — 〈6〉 vakuttu vant(ā)ṉai(y)ai • Tv. and M. read *vakuttavattāṉaiyai*. —

〈6〉 kalakkiyuṭal • Tv., Tk. and M. read *Aṭal*. — 〈6〉 kocalacciṅkaḷa • Tv. and M. read *kocalai ciṅkaṉai*. — 〈6〉 maṉṉaraittūci • Tv. reads *muṉnar tūci*. — 〈6〉 veṇkaḷiṟroṉtu(ṇit)tu • Tv. and M. read *veṅkaḷiṟroṭu n=tuṇittu*. — 〈6〉 ta(ṉiṭaṟa)l • Tv., Tk. and M. read *tiṇṭiṟal*.

〈7〉 pottayaṉi(ka)l ce(y)ya • Tv. reads *pottaracannereccayan*, Tk. *pottaraiyaṉireccayaṉ*, and M. *pottarayaṉireccayaṉ*. — 〈7〉 muventi • Read *mū*; Tv. and G. read *muvetti* . — 〈7〉 yeṉṟārtaṭuttu • Tv., M. and G. read *yeṉṟārttaṭutu*. — 〈7〉 ciṅkaḷa • Tv., Tk. and M. read *ciṅkaṇa*. — 〈7〉 Aṇṇalamutalikaḷa(ṉai)varummar • Tv. reads *Aṇṇalan mutalinaranaivarum Amar porppa(ṇ)ṇi(ṉa)*.

〈8〉 mavaṟku • Tv. reads *mavarkku*. — 〈8〉 vāka koṇaṅ(ka)va(r) • Tv., M. and G. read *vākai koṇṭaṅkavar*. — 〈8〉 caṅ(ku)muṉ • Tv., Tk. and M. read *caṅkun*. — 〈8〉 ṭama(ya)mum • Tv., Tk. and M. read *ṭampamum*. — 〈8〉 (k)ākkaikko〈ṭi〉yum • Tv. and M. read *cūkarakkoṭiyum*.

〈9〉 pu(ṭpa)ka • Tv. and Tk. read *puṣpaka*. — 〈9〉 (pi)ṭi • Tv., Tk. and M. read *piṭiyum*. — 〈9〉 ṟiṭamum • Tv. and M. read *ṟīṭṭamum*. — 〈9〉 toraiyoṭum • M. reads *(t)okaiyoṭu(m)*. — 〈9〉 (i)c(ai)y(o)ṭun • Tv. adds *cūṭṭi* after *Icaiyoṭuñ*; read *cūṭi*. — 〈9〉 vaṉaikaḷal • M. reads *va(ṉ)kaḷaṟ*. — 〈9〉 toṉṟaṉai • Tk. and M. read *keraḷaṉṟaṉṉai*.

〈10〉 rācāṉātaṉ • M. reads ***jaṉanātaṉ***. — 〈10〉 civallavaṉ • G. reads ***śrī***vallapaṉ. — 〈10〉 nitiyai • G. reads *nīti(yai)*.

〈11〉 niṟṟampa • Tv. and M. read *niṟpa*. — 〈11〉 p(o)rttoḷivāymai(yil) • M. reads *(t)oḷilu(ri)m(aiyi)ley(ti) Aracu vīṟṟirun=tu*. — 〈11〉 viḷaṅkiṭa{‖}kko • Tv. and M. read *viḷakkiya ko*.

〈13〉 tavaḷi • No. 21, l. 9, and No. 22, l. 6, read *tavaḷ*. — 〈13〉 (pu)ṟpekkaramuṟcū(ṭ)ṭum • No. 21, l. 10, No. 22, l. 7, and No. 23, l. 4, read *perakaramuṟṟūṭṭum*.

〈22〉 (vīra)rā**(ja)** [1+] (ṉ)**ja**ya • Read vī**rarājendraja**ya.

〈24〉 (Attāṇi) [8+] (viḻu)p(pa)r(ai)ya(ṉ) • Read *Attāṇiccīyārūraṉ muṭiviḻupparaiyaṉ* in accordance with line 19.

Translation by Hultzsch 1899

(Line 1.) Hail ! Prosperity ! While the goddess of fortune was prospering; while the circle of the great earth rested on (*the king's*) round arm (*as lightly*) as his bracelet of jewels, and while the shadow of (*his*) royal white parasol (*set with*) numerous jewels protected the living beings of the circle of the earth (*more tenderly*) than the mother that bore (*them*); while (*all*) other kings (*wearing*) sounding ankle-rings took shelter at his feet; (*and*) while the Kali (*age*), in despair, retreated to (*its*) natural abode: the

abyss,—(*the king*) duly[20] bestowed a splendid crown of jewels on (*his*) incomparable[21] elder brother, **[Āḷa]vandāṉ**, (*along with the title*) '**Rājarāja**[22] who is praised on the great earth.'[23]

(L. 2.) (*He*) was pleased to grant the **Pāṇḍi-maṇḍalam**, whose crown of jewels is exalted in this world, to his royal son **Gaṅgaikoṇḍa-Śōḷaṉ**, (*along with the title*) '**Śōḷa-Pāṇḍiyaṉ**, (*the leader*) of an army of very tall elephants.' (*He*) bestowed a brilliant crown on **Muḍikoṇḍa-Śōḷaṉ**, whose hand (*held*) the sword (*and*) whose spear had a sharp point, (*along with the title*) **Sundara-Śōḷaṉ**, and conferred endless great distinctions (*on him). (Thus he*) granted to each of his numerous relations[24] suitable great riches.

(L. 3.) (*He*) drove from the battle-field in **Gaṅga-pāḍi** into the **Tuṅgabhadrā** the *Mahāsāmantas*, whose strong hands (*wielded*) cruel bows, along with **Vikkalaṉ**, who fought under a banner that inspired strength.

(L. 4.) (*He*) attacked and destroyed the irresistible, great and powerful army which he (*viz.* Vikkalaṉ) had again despatched into **Vēṅgai-nāḍu**; cut off the head of the corpse[25] of the *Mahādaṇḍanāyaka* **Chāmuṇḍarāja**; and severed the nose from the face of his (*viz.* Chāmuṇḍarāja's) only daughter, called **[Nā]galai**, (*who was*) the queen of **Irugayaṉ** (*and*) who resembled a peacock in beauty.

(L. 5.) The enemy, full of hatred, met and fought against (*him*) yet a third time, hoping that (*his former*) defeats would be revenged. (*The king*) defeated countless *Sāmantas*, together with these (*two*) sons of **Āhavamalla**, who were called **Vikkalaṉ** and **Śiṅgaṇaṉ**, at **Kūḍalśaṅgamam** on the turbid river. Having sent the brave van-guard in advance, and having himself remained close behind with the kings allied to him, (*he*) agitated by means of a single *mast* elephant that army (*of the enemy*), which was arrayed (*for battle), (and which*) resembled the northern ocean. In front of the banner-troop,[26] (*he*) cut to pieces **Śiṅgaṉ**, (*the king*) of warlike **Kōśal[ai]**, along with the furious elephants of (*his*) van-guard. While **Kēśava-Daṇḍanāyaka, Kēttaraśaṉ, [Māraya]ṉ** of great strength, the strong **Pōtta[ra]yaṉ** (*and*) **[Irēchchayaṉ]** were fighting, (*he*) shouted:—"(*Follow*) **Mūvēndi**,[27] (*who wears*) a garland of gold !" and cut to pieces many *Sāmantas*, who were deprived of weapons of war. Then **Maduvaṇaṉ**, who was in command, fled;

[20] Or, 'on account of relationship.'

[21] Literally, '(whose like was) hard to be found.'

[22] The Tiruveṇkāḍu inscription reads 'Rājādhirāja.'

[23] Here the Tiruveṇkāḍu inscription inserts a passage to the effect that the king gave to his son Madhurāntaka the Toṇḍai-maṇḍalam and the title Chōḷēndra.

[24] Literally, 'to the world of his relations.'

[25] Literally, 'he who had died.'

[26] *I.e.* the van-guard (of the Chōḷa king).

[27] This name seems to be derived from *mūṉṟu*, 'three,' and *vēndu* or *vēndaṉ*, 'a king,' and to be a surname of the Chōḷa king himself; compare above, p. 29, note 2.

Vikkalaṉ fled with dishevelled hair; **Śiṅgaṇaṉ** fled, (*his*) pride (*and*) courage forsaking (*him*); **Aṇṇalaṉ** and all others descended from the male elephants on which they were fighting in battle, and fled; **Āhavamalla** too, to whom (*they were*) allied, fled before them. (*The king*) stopped his fast furious elephant, put on the garland of victory, seized his (*viz.* Āhavamalla's) wives, his family treasures, conches, parasols, trumpets, drums, canopies,[28] white *chāmaras*, the boar-banner, the ornamental arch (*makara-tōraṇa*), the female elephant (called) *Pushpaka*, and a herd of war elephants, along with a troop of prancing horses, and, amidst (*general*) applause, put on the crown of victory, (*set with*) jewels of red splendour.

(L. 9.) (*He*) despatched (*the banner of*) the ferocious tiger into all directions and cut off the beautiful heads, surrounded by garlands (*won*) on battle-fields, of the king of **Pottappi**, whose horses chafed under the bridle, of **Vāraṉ**, of the **[Kēraḷa]**, (*who wore*) large ankle-rings, (*and*) of the younger brother of **Ja[na]nātha** of **Dhārā**. (*He caused to be*) trampled down by a furious *mast* elephant the king of the South (*i.e.* the **Pāṇḍya**), (*who wore*) golden ankle-rings, the young son of **Śrīvallabha**, (*and*) **Vīrakēsarin**,[29] whose crown of jewels glittered as the lightning, and captured **Madakōḍu (?)**.

(L. 10.) (*He*) wielded the sceptre beyond (*all*) limits and illustrated the laws of the Vēdas (*by his conduct*).

(L. 11.) (*During the reign*) of (*this*) king **Rājakēsarivarman**, *alias* the lord **Śrī-Vīrarājēndradēva**, who illustrated (*by his conduct*) the laws of Manu, which are hard to follow, and was seated on the royal (*throne), (which he*) had acquired by right of warlike deeds, while the matchless banner of heroism, along with the banner of liberality, was raised on high (*as if*) to say:—"Let (*all*) supplicants come !"

Being graciously seated in the royal bathing-hall within the palace at **Gaṅgaikoṇḍa-Śōḻapuram**, (*the king*) granted, with a libation of water, (*the village of*) **Pākkūr** in **Veṅgāla-nāḍu**, (*a district*) of **Adhirājarāja-maṇḍalam**, (*and*) was pleased to order that this village,—excluding the tax-paying land in the portion of the ryots,[30] —should become tax-free temple land[31] from (*the year*) which was opposite to the 3rd year[32] (*of*

[28] See Platts' *Hindūstānī Dictionary*, s.v. *mēghāḍambar* or *mēgh-ḍambar*. In the times of the Mughals the word had the meaning 'a covered *hauda*;' see a quotation from Bernier's *Travels* in Mr. Stanley Lane-Poole's *Aurangzīb*, p. 132, where the word is misspelt *mēgh-dambhār*.

[29] According to the Takkōlam inscription the translation would run:—"(He) caused to be trampled down by a *mast* elephant Vīrakēsarin, the son of the Pāṇḍya Śrīvallabha."

[30] With the words *veḷḷāṉ vakaiyiliṟaimutal tavirttu* compare *veḷḷāṉ vakaiyil mutal tavirntu* in Vol. II. No. 5, paragraph 3.

[31] The two terms *tevatāṉam* and *tirunāmattukkāṇi* have both the same meaning.

[32] *I.e.* 'from the year which followed after the 3rd year;' see Vol. II. p. 109 f., *Ind. Ant.* Vol. XX. p. 288 f., and *Ep. Ind.* Vol. III. p. 67.

his reign),— (*including*) revenue, taxes,[33] small tolls, *ēlavai, ugavai*, (the three fines called) *maṉṟupāḍu,*[34] *; daṇḍa* and *kuṟṟam*, (every place) where the iguana runs, the tortoise crawls, an ant-hill rises (*and*) sprouts grow, the grass for the calves, and (*the land*) enjoyed in full by the great village;[35] that (*this village*) should pay to (*the god*) **Mahādēva** of the **Tiruvānilai** (*temple*) at **Karuvūr** in the same *nāḍu*[36] the revenue (*hitherto*) paid by this village,—(*viz.*) three hundred and three and a half *kaḻañju* and (*one*) and one twentieth[37] *mañjāḍi*) of gold, and three thousand five hundred and thirty-one *kalam* and (one) *tūṇi* of paddy;—(*and*) that (*this village*) should be entered in the revenue register (*? vari*) as tax-free temple land from (*this*) year forward.

(L. 15.) Accordingly, the royal secretary, **Vāṉavaṉ-Pallavaraiyaṉ**, the lord of **Tāḻi-Tiruppaṉaṅgāḍu** (*and*) the lord of **Nērvāyil** in **Paṉaiyūr-nāḍu**, (*a district*) of **Kshatriyaśikhāmaṇi-vaḷanāḍu**, having written that (*the king*) had been pleased to order (*thus), (and*) the chief secretary, **Achchudaṉ** (*i.e.* Achyuta) **Rājarājaṉ**, *alias* **Toṇḍaimāṉ**, the citizen **Uttama-Śōḻaṉ**, *alias* **Rājarāja-Brahmādhirāyaṉ, Araiyaṉ Rājarājaṉ**, *alias* **Vīrarājēndra-Jayamurināḍāḻvāṉ**, and **Vīrarājēndra-Maṅgalappēraraiyaṉ** having unanimously approved (*of this document*), **Vīrapattiraṉ** (*i.e.* Vīrabhadra) **Tillai-Viḍaṅgaṉ**, *alias* **Villava-Rājarājaṉ**, ordered: "Let it be entered in our revenue register in accordance with intimation received."

(L. 17.) In accordance with his order, **Udayadivākaraṉ Kūttāḍuvāṉ**, *alias* **Vīrarājēndra-Maḻavarāyar**, (*one of*) the heads of the assembly (*and*) the lord of **Jayaṅkoṇḍa-Śōḻanallūr** in **Paṉaiyūr-nāḍu**, (*a district*) of **Kshatriyaśikhāmaṇi-vaḷanāḍu, Vīrarājē[ndra]-Brahmādhirāyar, [A]raṅgaṉ Tiruchchiṟṟambalam-uḍaiyāṉ**, *alias* **Vāṉavaṉ-Mūvēndavēḷāṉ**, of **[P]eriya[ku]ḍaiyū[r]** in **Neṉmali-nāḍu**, (*a district*) of **Arumoḻidēva-vaḷanāḍu, [Kāḍa]ṉ Vīdi-Viḍaṅgaṉ**, *alias* **Jayaṅkoṇḍa-Śōḻa-Viḻupparaiyar**, the lord of **[Pa]ṉai[kku]ḍi** in **T[ēvūr-nā]ḍu**, (*a district*) of **A[dhirāja]rā[ja-va]ḻanāḍu, [Attā]ṇi-[Śīyārūra]ṉ**[38] **[Mu]ḍi-Viḻupparaiyaṉ**, the lord of **[Pūṇ]ḍi** in **[Pu]liyūr-nāḍu**, (*a district*) of **Vijayarā[jēndra]-vaḷanāḍu, ... [Rājēndra]-bhaṭṭar, Viṇ[ṇava]nārāyaṇa-bhaṭṭaṉ** of **Kōchch[ā]kk[ā]ṟpu[ṟa]m** (*near*) **Madimaṅgalam** in **[Ni]garili-Śōḻa-nāḍu**, (*a subdivision*) of **Mu[ḷ]ḷināḍu**[39] in **Uttama-**

[33] On the term *puravu* see *Ep. Ind.* Vol. IV. p. 225, note 8. The corresponding word in No. 22 below, l. 7, is *vari*, 'a tax.'

[34] An inscription at Tiruvallam (No. 44 below) proves that *maṉṟupāḍu* or *maṉṟupāḍal* (No. 22, l. 7) means a 'fine,' just *daṇḍa* and *kuṟṟam*. Accordingly the translation of No. 12, l. 9 (p. 20 above) should run thus:— "The god himself shall levy penalties (and) fines for offences from the inhabitants of this village."

[35] See below, p. 41, note 1.

[36] This refers to Veṅgāla-nāḍu in line 12.

[37] See Vol. II. p. 36, note 1.

[38] See *ibid.* p. 252, and p. 257, note 6.

[39] See *Ep. Ind.* Vol. V. p. 46 f.

Śōḻa-vaḷanāḍu, (*a district*) of **Rājarāja-Pāṇḍikula-vaḷanāḍu**,[40] and **Uyyakkoṇḍāṉ**, (*one of*) the dispatching clerks, ...[41]

(L. 21.) "Our revenue officers having entered (*this*) in the revenue register in accordance with the royal order, let it be engraved on copper and on stone (*that this village was given*) as tax-free temple land to (*the god*) **Mahādēva** of the **Tiruvānilai** (*temple*) for the expenses of burnt offerings, oblations and worship."

(L. 22.) This (*is*) the writing of **Aṟchudaṉ** (*i.e.* Achyuta) **Rājanārāyaṇaṉ Toṇḍaimāṉ**. The writing of the citizen **Uttama-Śōḻaṉ**, *alias* **Rājarāja-Brahmādhirāyaṉ**. This (*is*) the writing of **Araiyaṉ Vīrarājēndra-Jayamurināḍāḻvāṉ**. This (*is*) the writing of **Vīrarājēndra-Maṅgalappēraraiyaṉ**. This (*is*) the writing of the superintendent **Udayadivākaraṉ Kūttāḍuvāṉ Vīrarājēndra-Maḷavarāyaṉ**, the lord of **Jayaṅkoṇḍa-Śōḻanallūr** in **Paṉaiyūr-nāḍu**, (*a district*) of **Kshatriyaśikhāmaṇivaḷanāḍu**. This (*is*) the writing of **Vāṉavaṉ-Mūvēndavēḷāṉ**. This (*is*) the writing of **Jayaṅkoṇḍa-Śōḻa-Viḻupparaiyaṉ**. This (*is*) the writing of **[Attāṇi-Śīyārūraṉ Muḍi]-Viḻupparaiyaṉ**. This (*is*) the writing of the royal secretary, **Vāṉavaṉ-Pallavaraiyaṉ**. This (*is*) the writing of **Uyyakkoṇḍāṉ**, the dispatching clerk.

(L. 25.) "This (*charity is placed under*) the protection of all *Māhēśvaras*. The blessed feet of him who will protect this charity (*shall be*) on my head."[42]

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[40] See above, p. 15, note 4.

[41] The verb which is governed by the preceding names seems to be lost at the beginning of line 21.

[42] Compare *Ep. Ind.* Vol. IV. p. 178, note 7.