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Summary

This inscription is dated in the 29th year of **Rājakēsarivarman**, *alias* **Rājādhirājadēva**, surnamed **Jayaṅkoṇḍa-Chōḷa** (l. 7).[1] It opens with a panegyrical account of the king's deeds. The text of this passage has been settled by comparison with the corresponding introductions of three other inscriptions, *viz.*—

- 1. Tk. = an inscription of the 29th year in the Śvētāraṇyēśvara temple at **Tiruveṇkāḍu** in the Tanjore district (No. 114 of 1896).
- 2. Tr. = an inscription of the 31st year in the Ādhipurīśvara temple at **Tiruvoṟṟiyūr** near Madras (No. 107 of 1892).
- 3. Tai. = an inscription of the 32nd year in the Pañchanadēśvara temple at **Tiruvaiyāṟu** near Tanjore (No. 221 of 1894).

[1] On this title see above, Vol. II. p. 312 f.

Among the achievements of Rājādhirāja the subjoined inscription mentions that he "destroyed the palace of the **Chalukya** king in the city of **Kampili**" (l. 6). As I have said before,[2] this statement enables us to identify Rājādhirāja with the king who, according to the *Kaliṅgattu-Paraṇi* (viii. 26), "planted a pillar of victory at **Kampili**," and to place his reign immediately after that of **Rājēndra-Chōḷa** I. and before that of **Parakēsarivarman**, *alias* **Rājēndradēva. Rājēndra-Chōḷa** I. ascended the throne in A.D. 1001-2 and reigned until at least A.D. 1032.[3] An inscription at **Miṇḍigal** proves that **Rājādhirāja's** anointment to the throne took place in A.D. 1018.[4] This would be about the 17th year of the reign of his predecessor Rājēndra-Chōḷa I. Consequently, Rājādhirāja appears to have been the co-regent of the latter and cannot have exercised independent royal functions before the death of the other. It is in perfect accordance with this conclusion that his inscription which have been discovered so far are all dated in the later years of his reign, *viz.* between the 26th and 32nd years.

The introduction of the subjoined inscription states that Rājādhirāja appointed seven of his relatives to be governors over the **Chēra, Chalukya, Pāṇḍya** and **Gaṅga** countries, the island of **Ceylon**, the **Pallava** country, and **Kanyakubja** (l. 1). This statement is evidently exaggerated, at least as far as it refers to the Chalukya dominions and Kanyakubja.[5] Next are mentioned three **Pāṇḍya** kings (l. 1f.). The first of them, **Mānābharaṇa**, was decapitated; the second, **Vīra-Kēraḷa**, was trampled down by an elephant; and the third, **Sundara-Pāṇḍya**, was expelled to **Mullaiyūr**. Further, Rājādhirāja killed an unnamed king of **Vēṇāḍu**, *i.e.* Travancore, and three princes of **Irāmaguḍam** (?). Having routed the **Chēra** king, he followed the example of his ancestor Rājarāja I. in destroying the ships at **Kāndaḷūr-Śālai**[6] (l. 2f.).

Then followed a victorious war against **Āhavamalla, Vikki, Vijayāditya** and **Śāṅgamayaṉ**, which was led by a general named **Kēvudaṉ**, and in the course of which two of Āhavamalla's officers, named **Gaṇḍappayaṉ** and **Gaṅgādhara**, were killed and the city of **Koḷḷippākkai**[7] was set on fire (l. 3 f.). Koḷḷippākkai or, in Kanarese, Koḷḷipāke was included in the territory of the Western **Chālukyas**,[8] and Āhavamalla, Vikki and Vijayāditya are identical with the Western Chālukya king **Āhavamalla-Sōmēśvara** I.

[2] Above, p. 32, and *Ind. Ant.* Vol. XXII. p. 142, note 5.

[3] *Ep. Ind.* Vol. IV. p. 266.

[4] *Ibid.* p. 216.

[5] Rājādhirāja's claim to the conquest of Kanyakubja seems to rest on the fact that he killed a king of Ceylon, who was a native of Kanyakubja; see p. 56 below.

[6] Compare above, Vol. II. p. 241, note 1.

[7] The same place had been taken by Rājēndra-Chōḷa I.; see above, Vol. I. p. 96, and Vol. II. p. 108.

[8] See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 437.

(A.D. 1044 and 1068) and two of his sons, **Vikramāditya** VI. (A.D. 1055-56 and 1076 to 1126) and **Vishṇuvardhana-Vijayāditya** (A.D. 1064 to 1074).[9]

The next of Rājādhirāja's expeditions cost their crowns to four kings of **Ceylon**, *viz.* **Vikramabāhu, Vikrama-Pāṇḍya, Vīra-Śalāmēgaṉ**, and **Śrīvallabha Madanarāja** (l. 4 f.). The second of these is said to have ruled over the southern Tamiḻ country before taking possession of Ceylon, the third to have originally ruled over **Kanyakubja**, and the fourth to have taken refuge with a certain **Kṛishṇa**. Worst of all fared Vīra-Śalāmēgaṉ. The Chōḷa king seized his elder sister and his daughter (or wife)[10] and cut off the nose of his mother, and the Ceylon king himself fell in battle. An independent and somewhat different account of these struggles is given in the 56th chapter of the *Mahāvaṁsa,*[11] which mentions successively the reigns of **Vikramabāhu**, who is supposed to have reigned from A.D. 1037 to 1049, **Vikrama-Pāṇḍu** (A.D. 1052 to 1053), **Jagatipāla** (A.D. 1053 to 1057), and **Parākrama-Pāṇḍu** (A.D. 1057 to 1059). Of Jagatipāla it is said that he came from the city of **Ayōdhyā**, that the **Chōḷas** slew him in battle, and that they carried his queen and his daughter to the **Chōḷa** country. As the two first names, Vikramabāhu and Vikrama-Pāṇḍya, are the same in Rājādhirāja's inscriptions and in the *Mahāvaṁsa*, we may identify Jagatipāla with Vīra-Śalāmēgaṉ, who came from Kanyakubja, who was killed by the Chōḷas, and whose elder sister and daughter were carried away by them. It remains uncertain whether he was a native of Kanyakubja (Kanauj) or Ayōdhyā, as stated respectively in Rājādhirāja's inscriptions and in the *Mahāvaṁsa*. The fourth king, Śrīvallabha[12] Madanarāja, is perhaps the same as the Parākrama-Pāṇḍu of the *Mahāvaṁsa*, who is said to have been killed by the **Chōḷas**.

On a second raid to the north Rājādhirāja defeated four chiefs, whose names are given, but whom I cannot identify, and destroyed the palace of the **Chalukya** king at **Kampili** (l. 5 f.), a place in the Hosapēṭe tāluka of the Bellary district, which is also mentioned in a Western Chālukya inscription.[13]

As I have stated before (p. 39 above), Rājādhirāja was the elder brother of his successor **Parakēsarivarman**, *alias* **Rājēndradēva**, and met with his death in the battle of **Koppam**. Hence I suspect that it is Rājādhirāja who is meant in a Western Chālukya inscription of A.D. 1071 at **Aṇṇigere** in the Dhārwār district, which states that "the wicked **Chōḷa**, who had abandoned the religious observances of his family, penetrated into the Beḷvola country and burned the Jaina temples which Gaṅga-Permāḍi, the lord of the Gaṅga-

[9] *Ibid.* p. 428, Table.

[10] See below, p. 56, note 6.

[11] Wijesinha's *Translation*, p. 91 f.

[12] Two princes of the name Sirivallabha, who belong to a later period, are mentioned in chapters lix. ff. of the *Mahāvaṁsa*.

[13] See Dr. Fleet's *Kanarese Dynasties*, second edition, p. 454.

maṇḍala, while governing the Beḷvola province, had built in the Aṇṇīgere-nāḍu," and that "the Chōḷa eventually yielded his head to **Sōmēśvara** I. in battle, and thus, losing his life, broke the succession of his family."[14] "The record adds that the temples were subsequently restored by the *Maṇḍalika* Lakshmadēva."[15]

According to Professor Kielhorn's calculation,[16] the date of this inscription (l. 7 f.) corresponds to Wednesday, the 3rd December A.D. 1046. On this day the villagers made over to the temple 2,200 *kuḻi* of land and received in exchange 100 *kāśu* from the temple treasury.

Edition

〈1〉 ~‖ **svasti śrī** ‖~ ti(ṅ)kaḷertaru ta(n̲)ṟoṅkalveṇkuṭaik=k¿i?〈ī〉ḻ nilamakaṇilava malar〈ma〉(ka)ṭpuṇarn=tu ceṅkolocci(k)karu(ṅka)li kaṭin=tu taṉ ciṟiya(t)ātaiyu(n=ti)ruttamaiyaṉuṅ kuṟikoḷ taṉniḻaṅkokkaḻaiyum neṟiyuṇar taṉṟirup(pu)talvartammai(yun=tu)ṉṟiyateṟu(ci)l vāṉavaṉ ma(l)lan m¿i?〈ī〉ṉa(va)ṉ kaṅkanilaṅkaiyaṟ(ki)ṟaivaṉ p¿u?〈o〉laṅkaḻaṟpa(l)lavaṉ ka(n̲)ṉakucciyar kā(va)laneṉappoṉṉa(ṇi)ccuṭarmaṇimakuṭa〈ñ〉 cūṭṭippaṭa(r)pukaḻ(ā)ṅkavarkkavar nāṭaḻi pāṅkuṟu teṉṉa m¿u?〈ū〉(va)ruḷ māṉāparaṇaṉ poṉmuṭiĀnāpparumaṇi〈2〉ppacun=talai (p)orukaḻattarin=tu vāḻaviyakaḻal v¿i?〈ī〉rakeraḻaṉai muṉaivayiṟpiṭittu taṉativā(ra)ṇakkatakkaḻiṟṟā(ṉu)taippit(ta)ruḷi An=tamilperumpukaḻccun=tarapāṇṭiyaṉ koṟṟa(v)e(ṇ)kuṭaiy¿a(ṅ)?〈yuṅ〉 kaṟ¿(ṟa)?〈ṟai〉veṇkavariyum ciṅkātaṉamum veṅkaḷattiḻan=tu taṉ muṭi viḻa(t)talai virittaṭi taḷarn=toṭattollaip mullai(yū)rttura(t)ti Olakalil veṇāṭṭaraicai ceṇāṭṭotukki mevupukaḻirāmakuṭam¿u?〈ū〉var keṭa muṉin=tu viṭal(k)eḻu villava(n̲) kuṭa(r)maṭikkoṇṭu taṉṉā〈3〉ṭu viṭṭoṭik(kā)ṭu pu〈〈(k)〉〉koḻippa vañciyamputumalar malain=tāṅkeñcalil velaikeḻu kān=taḻ¿u?〈ū〉rcālai kalamaṟuttā**ha**(va)mallaṉumañca kevutaṉṟāṅka(ru)m paṭaiyālā(ṅ)kavaṉ ṉaiyi(r)kaṇṭappayaṉuṅkaṅkātaraṇum vaṇṭamar kaḷiṟṟoṭu maṭiyat(ti)ṇṭiṟal virutar{ai} vikkiyum vicaiyātittaṉuṅkaru(mu)raṭcāṅkamayaṉumu(ta)li(ṉa)r ¿sa?〈ca〉marap¿i?〈ī〉ruvottuṭaiya (vi)ricuṭarppoṉṉoṭayaṅkaripputavi(y)oṭum piṭittu ta(n̲)ṉāṭaiyiṟ**ja**yaṅko〈4〉ṇṭoṉ(ṉā)r koḷḷi(p)pākkai Uḻḻeri maṭuppittorutaṉittaṇṭārporukaṭalilaṅkaiyar ko(m)āṉ vikkirama**bāhu**vi(n̲) makuṭamumuṉṟaṉakkuṭ(ai)n=tu teṇṭamiḻmaṇṭalamuḻuvatumiḻanteḻkaṭal¿i?〈ī〉ḻam pukkavilaṅkecu〈ra〉nākiya vikkiramapāṇṭiya(n̲) paruma(ṇi)makuṭamum kāṇṭaku

[14] *Ibid.* p. 441.
[15] *Ibid.* note 5, and p. 443.
[16] *Ep. Ind.* Vol. IV. p. 217, No. 14.

taṉṉatākiya kaṉṉakucciyiṉumārkaliy¿i?⟨ī⟩ḷa⟨ñ⟩c¿i?⟨ī⟩riteṉṟeṇṇi Uḷaṅkoḷ taṉṉāṭu taṉṉuṟavoṭu(m) puku(n=tu) viḷaṅkumuṭi kavitta v¿i?⟨ī⟩racalāmekaṉ po⟨5⟩rukaḷattañci taṉ kārkkaḷiṟiḻan=tu kavvaiyiṟaṉaṭikkātaliyoṭun=taṉṟavvaiyaippiṭittu tāyai m¿u?⟨ū⟩kkariya Āṅkavamāṉam nīṅkutaṟkāka miṭiṭum (va)n=tu viṭṭoḻil puri(n=tu) veṅkaḷattularn=tavacciṅkaḷattaraicaṉ poṉṉaṇimuṭiyuṅkaṉṉaraṉvaḷi van=tu¿r?⟨ṟ⟩ai ko(ḷa)viḻattaraicanākiya c¿i?⟨ī⟩rvallava mataṉarā**jaṉ** melloḷittaṭamaṇimu(ṭi)yuṅkoṇṭu vaṭapula⟨t⟩tirukālāvatum porupaṭai naṭātti kaṇṭartiṉakaraṉ nāraṇaṉ kaṇava(ti)⟨6⟩ vaṇṭalarteriyal maticūtaṉaṟe(ṉai)ppalavar(ai)yarai mu(ṉai)vayiṟṟuratti vampalartarupoḻil kampili(na)karuḷ caḻukkiyar māḷikai takappittiḻakatamil villavar m¿i?⟨ī⟩ṉavar veḻakular caḻukkiyar vallavar kaucalar vaṅkaṇar koṅkaṇar cin=turar Aiyyaṇar ciṅkaḷā paṅkaḷar An=tira⟨⟨(r)⟩⟩ mutaliyavaraicariṭu tiṟaikaḻumāṟiloṉṟava(ṉiyu)ḷ kūṟu koḷ poruḷkaḻumukan=tu nā(ṉ)maṟaiyavar mukan=tu ko(ḷa)kkuṭu(t)tu viśvalokattu viḷa⟨7⟩(ṅ)ka maṉuneṟi niṉṟa**śva**metañceytaraicu v¿i?⟨ī⟩ṟṟirun=ta **ja**yaṅ(k)oṇṭacoḻaṉuyarn=taperumpukaḻ kov¿a?⟨i⟩rāja**keśa**riva**nmarā**(ṉa) Uṭaiyār **śrīrājādhirājade**vaṟku yāṇṭu 2 10 9 Āvatu **ja**yaṅkoṇṭa⟨⟨coḻama⟩⟩⟨ṇ⟩ṭalattu ceṅkāṭṭukkoṭṭattu mākaṇ¿u?⟨ūr⟩nāṭṭu maṇimaṅkalamāna **rāja**cūlāmaṇiccatu**(r)vve**timaṅkalattu **ma**h¿a?⟨ā⟩**sabhai**yom me⟨m⟩m¿u?⟨ū⟩r **brahmasthā**ṉatte **dha**nunāyaṟṟu **pū(r)vvapakṣa**t(tu) **dvit**¿ik?⟨īy⟩aiyum putaṉkiḻamaiyum peṟṟa tiru{e}⟨8⟩voṇattināḷkkūṭṭakkuṟaivaṟakkūṭiyirun=tu paṇippaṇiyāḷ paṇitta Ivv¿u?⟨ū⟩r **śrīma⟨d·⟩dvārā**patiyāṉa **śrī**kāmakkoṭiviṇṇakar Āḷvār{ar}⟨k⟩ku tiruvamutukkum **A(r)cca**nā**bhoga**ttukkum Ittevar paṇṭāratte nūṟu kācu policaikku koṇṭu Ik(kā)cu nūṟṟālum van=ta policaikku Iṟaikarattūṭ¿p?⟨ṭ⟩āka Iṟaiyiḻiccikkuṭutta nilamāvatu [|] perunalvatikku vaṭakku pātirikkaḻaṉi me⟨9⟩laikkāluk(ku) kiḻa(k)ku viḷainilaṅkuḻi muṉṉūṟum pātirikkaḻaṉi na(ṭu)viṟkālukku meṟ{k}ku viḷainilaṅkuḻi Iruṉū(ṟu)m peru(na)lvatikku teṟku Ālaimeṭṭil maṉaiyaṟutivāykk¿ura?⟨ā⟩lukku kiḻakku viḷainilaṅkuḻi nūṟṟeṇpatum Ālai⟨10⟩meṭṭil na¿n=tu?⟨nta⟩vāṉattoṭṭ¿ai?⟨a⟩kkālukku meṟku viḷainilaṅkuḻi nāṉūṟum Ikkālukku kiḻakku viḷainilaṅkuḻi Iru(ṉūṟum) te¿**tri**?⟨nti⟩(ya)ma(ra)ttiṉ melaikkālukku me(ṟku vi)ḷainilaṅkuḻi muṉṉūṟum cuṇṭilerivatikk¿a?⟨u⟩ kiḻakku viḷainila⟨11⟩ṅkuḻi nāṉūṟum pāvaituṟaivāykkālukku vaṭakku (ti)ruvaiyottitevar nilaṅkuḻi Iru(ṉū)ṟṟaiympatukku kiḻa(kku taṭi)yiraṇ(ṭi)nāl kuḻi Iruṉūṟum Ākattevar nilaṅkuḻi Iraṇṭāyirattiruṉūṟum Iṟaikarattūṭṭāka ¿**śantri**?⟨canti⟩⟨12⟩rātti(t)tavaṟ niṟpatāka tiruvamutukkum **A(r)cca**nā**bhoga**ttukkum Iṟaiyiḻicci **śilālekhai** ceytu kuṭuttom [||]

Apparatus

⟨1⟩ (t)ātaiyu(n=ti)ruttamaiyaṉuṅ • Tk., Tr. and Tai. read *tātaiyaiyum tiruttamaiyaṉaiyum*. — ⟨1⟩ (tu)ṉṟiyateṟu(ci)l • The same inscriptions read *tuṉṟeḻil*. — ⟨1⟩ vāṉavaṉ ma(l)lan

• The same inscriptions read *vallavaṉ*. — 〈1〉 ilaṅkaiyaṟ(ki)ṟaivaṉ • Tr. and Tai. read *Ilaṅkaiyarkkiṟaivaṉ*. — 〈1〉 nāṭaḷi • Tk. and Tai. read *nāṭaruḷi*. — 〈1〉 teṉṉa • Tk. and Tai. read *teṉṉavar*.

〈2〉 vāḷaviyakaḷal • Tk., Tr. and Tai. read *vāraḷaviya*. — 〈2〉 taṉati • Tk. and Tai. read *taṉatti*. — 〈2〉 viṭal • Tk. reads *miṭal*.

〈3〉 ṉaiyi(ṟ) • Tk. and Tai. read *ceṉaiyuṭ*. — 〈3〉 virutarai • Tk. and Tai. have *viritar*; read perhaps *virutar*.

〈4〉 kuṭ(ai)n=tu • Tr. reads *kuṭai(n=ta)*. — 〈4〉 teṇṭamiḷ • Tk., Tr. and Tai. read *teṉṟamiḷ*.

〈5〉 miṭiṭum • Tk. and Tai. read *mīṭṭu*, and Tr. *miṇṭum* (*i.e. mīṇṭum*). — 〈5〉 kavvaiyiṟaṉaṭi • Tk. reads *kavvaiyuṟṟoṭi*. — 〈5〉 viṭṭoḷil puri(n=tu) • Tk. and Tai. read *vāṭṭoḷiluḷan=tu*. — 〈5〉 tularn=ta • Tk., Tr. and Tai. read *tulan=ta*. — 〈5〉 van=turai • Read perhaps *vantuṟai*. — 〈5〉 ko(ḷa) • Tk. and Tr. read *koḷīḷa*. — 〈5〉 vallava • Tk., Tr. and Tai. read *vallavaṉ*. — 〈5〉 melloḷi • Tk. and Tai. read *Elloḷi*.

〈6〉 maticūtaṉaṟe(ṉai) • Tr. reads *ma(ti)cūta(ṉa)neṉṟe(ṉai)*. — 〈6〉 takappi • Tk. and Tai. read *takarppi*. — 〈6〉 ḷakatamil • Tk., Tr. and Tai. read *ḷakkamil*. — 〈6〉 Aiyyaṇar • Tr. and Tai. read *Aiyaṇar*. — 〈6〉 An=tira(r) • The last *r* is entered above the following *mu*.

〈10〉 te**tri** • Read *tenti* (?).

Translation by Hultzsch 1899

(Line 1.) Hail ! Prosperity ! While the goddess of the earth was beaming under his fringed white parasol, which resembled the moon in beauty, (*the king*) wedded the goddess of fortune, wielded the sceptre, and destroyed the dark Kali (*age*).

(*He*) bestowed crowns of brilliant jewels, adorned with gold, on his father's younger brother, (*his*) glorious elder brother, his distinguished younger brothers,[17] and his royal sons who knew the (*right*) path, (*along with the titles*) '**Vāṉavaṉ**[18] of great beauty,' **'Vallavaṉ**,'[19] '**Mīṉavaṉ**,'[20] '**Gaṅgaṉ**,' 'the king of the people of **Laṅkā**,' '**Pallavaṉ** (*who wears*) golden ankle-rings,' (*and*) 'the protector of the people of Kaṉṉakuchchi **(Kanyakubja)**,' and granted to these (*relatives*) of great renown the dominions of those (*hostile kings*).[21]

[17] Literally, 'young princes.'
[18] *I.e.* 'the Chēra king.'
[19] This is a title of the Chalukya kings.
[20] *I.e.* 'the Pāṇḍya king.'
[21] *I.e.* of the Chēra, Chalukya, etc.

Among the three allied kings of the South (*i.e.* **Pāṇḍyas**),—(*he*) cut off on a battlefield the beautiful head of **Mānābharaṇaṉ**, (*which was adorned with*) large jewels (*and*) which was inseparable from the golden crown;[22] seized in a battle **Vīra-Kēraḷaṉ** whose ankle-rings were wide,[23] and was pleased to get him trampled down by his furious elephant *Attivāraṇa;*[24] and drove to the ancient **Mullaiyūr Sundara-Pāṇḍiyaṉ** of endless great fame, who lost in a hot battle the royal white parasol, the bunches (*of hairs*) of the white yak, and the throne, and who ran away,—his crown dropping down, (*his*) hair being dishevelled, and (*his*) feet getting tired.

(L. 2.) (*He*) sent the undaunted king of **Vēṇāḍu** to the country of heaven and destroyed in anger the three (*princes*) of the famous **Irāmaguḍam**.

While the strong Villavaṉ (*i.e.* **Chēra**) was attacked by pains in the bowels, fled from his country and hid himself in the jungle, (*the Chōḷa king*) destroyed (*his*) ships (*at*) **Kāndaḷūr-Śālai** on the never decreasing ocean as (*easily as he*) would have put on a beautiful fresh flower of the *vañji* (tree).

(L. 3.) When even **Āhavamallaṉ** became afraid; when **Gaṇḍappayaṉ** and **Gaṅgādharaṉ**, (*who belonged*) to his army, fell along with (*their*) elephants (*whose temples*) swarmed with bees, (*in a battle*) with the irresistible army of **Kēvudaṉ**; (*and*) when the (*two*) warriors of great courage—**Vikki** and **Vijayādityaṉ, Śāṅgamayaṉ** of great strength, and others retreated like cowards,—(*the* Chōḷa *king*) seized (*them*) along with gold of great splendour and with horses, elephants and steeds, achieved victory in his garment,[25] and caused the centre of **Koḷḷippākkai**, (*a city*) of the enemies, to be consumed by fire.

(L. 4.) With a single unequalled army (*he*) took the crown of **Vikramabāhu**, the king of the people of **Laṅkā** on the tempestuous ocean; the crown-of large jewels, (*belonging to*) the lord of **Laṅkā, Vikrama-Pāṇḍiyaṉ**, who, having lost the whole of the southern Tamil country which had previously belonged to him, had entered **Īḻam** (*surrounded by*) the seven oceans; the beautiful golden crown of the king of **Siṁhala, Vīra-Śalāmēgaṉ**, who, believing that **Īḻam** (*surrounded by*) the ocean was superior to the beautiful Kaṉṉakuchchi **(Kanyakubja)** which belonged to him, had entered (*the island*) with his relatives and (*those of*) his countrymen who were willing (*to go with him*), and had put on the brilliant crown; who, having been defeated on the battle-field and having lost his black elephant, had fled ignominiously; and who, when (*the* Chōḷa *king*) seized his elder sister along with (*his*) daughter[26] and cut off the nose of (*his*) mother,

[22] This seems to mean that the head, which had been cut off, was paraded with the crown on it.

[23] *vār + aḷaviya* seems to mean 'of long measure.'

[24] *I.e.* 'the elephant among elephants,' or 'warding off elephants.' Compare *Arivāraṇa*, the name of the elephant of the Pallava king Paramēśvaravarman I.; above, Vol. I. p. 154.

[25] This may perhaps mean that he did not undress and rest until he had caught and defeated his enemies.

[26] Or 'wife.' *Kādali* means both.

had returned in order to remove the disgrace (*caused*) thereby, and, having fought hard with the sword, had perished in a hot battle; and the extremely brilliant crown of large jewels, (*belonging to*) the king of **Īḻam**, Śrīvallavaṉ **(Śrīvallabha) Madanarājaṉ**, who had come to Kaṉṉaraṉ **(Kṛishṇa)** and taken up (*his*) abode (*with him*).

(L. 5.) Having led for the second time a warlike army into the northern region, (*the* Chōḷa *king*) defeated in battle **Gaṇḍar-Dinakaraṉ**,[27] Nāraṇaṉ **(Nārāyaṇa)**, Kaṇavadi **(Gaṇapati)**, Madiśūdaṉaṉ **(Madhusūdana)**, (*who wore*) a garland of flowers (*surrounded by*) bees, and many other kings, and caused to be destroyed the palace of the **Śaḷukkiyar**[28] in the city of **Kampili**, whose gardens diffuse fragrance.

(L. 6.) The tribute paid without remissions by the Villavar **(Chēra)**, Mīṉavar **(Pāṇḍya), Vēḷakular**,[29] Śaḷukkiyar **(Chalukya), Vallavar**,[30] Kauśalar **(Kōsala), Vaṅgaṇar,**[31] Koṅgaṇar **(Koṅkaṇa), Śindurar**,[32] **Aiyaṇar**, Śiṅgaḷar **(Siṁhala), Paṅgaḷar**,[33] Andirar **(Andhra)** and other kings, and the riches collected (*as*) the sixth share (*of the produce*) of the earth (*he*) had measured out, and gladly gave away, to those (*versed in*) the four Vēdas (*i.e.* to the Brāhmaṇas). In order to be famed in the whole world, (*he*) followed the path of Manu and performed the horse-sacrifice.

(L. 7.) In the 29th year (*of the reign*) of (*this*) king **Rājakēsarivarman**, *alias* the lord **Śrī-Rājādhirājadēva**, who was seated on the royal (*throne and who had obtained*) very great fame (*under the name*) **Jayaṅkoṇḍa-Śōḻaṉ**,—we, the great assembly of **Maṇimaṅgalam**, *alias* **Rājaśūlāmaṇi-chaturvēdimaṅgalam**, in **Māgaṇūr-nāḍu**, (*a subdivision*) of **Śēṅgāṭṭu-kōṭṭam**, (*a district*) of **Jayaṅkoṇḍa-Śōḻa-maṇḍalam**, being assembled, without a vacancy in the assembly,[34] in the *Brahmasthāna*[35] in our village on the day of *Śravaṇa*, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of *Dhanus*, ordered (*as follows*).

(L. 8.) Having received on interest one hundred *kāśu* from the treasury (*of the temple*) of **Śrīmad-Dvārāpati**, *alias* **Śrī-Kāmakkōḍi-Viṇṇagar-Āḻvār** in this village, (*we*) gave,

[27] *I.e.* 'the sun among heroes.' As *dinakara* and *āditya* are synonymous, Gaṇḍar-Dinakaraṉ is the same as Gaṇḍarāditya. This was the name of a Śilāhāra feudatory of Vikramāditya VI. and Sōmēśvara III.; see Dr. Fleet's *Kanarese Dynasties*, second edition, pp. 452, 456 and 547 f. But he cannot be meant here, as he flourished about 75 years after the present inscription.

[28] *I.e.* the Chalukya king.

[29] *I.e.* 'he of the elephant family.' Perhaps the Gaṅgas are meant; see *Ep. Ind.* Vol. IV. p. 177 and note 9.

[30] This is another name of the Chalukyas; see above, p. 55, note 20. Hence a better reading would be *Pallavar*.

[31] The king of Vaṅga (Bengal) is probably meant.

[32] This seems to refer to the king of Sindhu (Sindh).

[33] Probably the same as Paṅgāḷa (Bengal) and hence synonymous with Vaṅga; see note 5 above.

[34] *I.e.* 'all members being present.'

[35] The same term occurs in an inscription at Ukkal, p. 22 above.

against the interest accruing from these one hundred *kāśu*, for (*providing*) the offerings and the expenses of the worship of this god, the following land as temple land, with the enjoyment of revenue and taxes,[36] (*and*) having exempted (*it*) from taxes. Three hundred *kuḻi* of cultivated land to the north of (the road called) *Perunalvadi* (and) to the east of the channel above the 'Bignonia field' (*Pādiri-kaḻaṇi*); two hundred *kuḻi* of cultivated land to the west of the channel in the middle of the 'Bignonia field;' one hundred and eighty *kuḻi* of cultivated land to the south of the *Perunalvadi* (road) (*and*) to the east of the *Maṉaiy-aṟudi* channel at (the hill called) *Ālaimēḍu*; four hundred *kuḻi* of cultivated land to the west of the channel of the temple garden at the *Ālaimēḍu* (hill); two hundred *kuḻi* of cultivated land to the east of this channel; three hundred *kuḻi* of cultivated land to the west of the channel on the west of the *tendi* tree (*Croton tiglium*); four hundred *kuḻi* of cultivated land to the east of the road to (the tank called) *Śuṇḍilēri;*[37] and two hundred *kuḻi*, equal to two *taḍi*, to the north of the *Pāvaituṟai* channel (*and*) to the east of the two hundred and fifty *kuḻi* of land (*of the temple*) of **Tiruvaiyōttidēvar**;[38] altogether we gave, having engraved (*this*) on stone, two thousand and two hundred *kuḻi*[39] of land (*to*) the god, with the enjoyment of revenue and taxes, to last as long as the moon and the sun, for (*providing*) the offerings and the expenses of the worship, having exempted (*it*) from taxes.

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[36]This appears to be the meaning of *iṟai-karatt-ūṭṭu*.

[37]This name is derived from *śuṇḍil, Mimosa pudica*.

[38]This name means 'the god of the holy Ayōdhyā' and apparently refers to a temple of Rāma.

[39]By adding up the preceding amounts, only 2, 180 *kuḻi* are arrived at; perhaps 20 *kuḻi* were added for rounding.