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Summary

Above, Vol. II. p. 303, I noticed two inscriptions of the 4th year of the reign of **Parakēsarivarman**, *alias* **Rājēndradēva**. One of these is the subjoined inscription. It is dated on a week-day (l. 14 f.) which will probably admit of astronomical calculation as soon as a second, similarly dated record of the same reign may be discovered.[1] The text of the historical introduction has been settled with the help of two other inscriptions, *viz.*—

- 1. Tv. = an inscription of the 4th year in the Bilvanāthēśvara temple at **Tiruvallam** in the North Arcot district (No. 190 of 1894).
- 2. Tm. = an inscription of the 8th year in the Vaidyanātha temple at **Tirumalavāḍi** in the Trichinopoly district (No. 84 of 1895).

[1] As the day of the year of the reign is mentioned besides the week-day, the calculation of the latter would also settle the very date of Rājēndra's accession to the throne.

Like the inscriptions of his predecessor Rājādhirāja (p. 55 f. above) and those of his successor Vīrarājēndra I. (p. 33 above), this inscription of Rājēndra opens with a list of relatives on whom the king conferred certain titles (ll. 1 to 6). The recipients of these honours were a paternal uncle of the king, four younger brothers of his, six sons (?)[2] and two grandsons (?).[3] The fifth of the sons—**Muḍikoṇḍa-Chōḷa** with the title **Sundara-Chōḷa**[4] —is perhaps identical with a prince of the same name and title, who is mentioned in the inscriptions of Rājēndra's successor, Vīrarājēndra I.[5]

Lines 6 to 12 give a detailed account of the battle of **Koppam**, which is only briefly noticed in the hitherto published inscriptions of Rājēndra.[6] His enemy **Āhavamalla (-Sōmēśvara I.)** is here expressly called **Śaḷukki**, *i.e.* the Chalukya king (ll. 7, 9 and 10). The Chōḷa king invaded **Raṭṭa-maṇḍalam** and was met by Āhavamalla at Koppam. At first the advantage seems to have been on the side of the Chalukya king. Rājēndra himself and his elephant were wounded by arrows, and the men who had mounted the elephant along with him were killed. But fresh troops were advanced and turned the fortune of the battle. Āhavamalla fled, and several of his officers fell. Among these the inscription mentions a younger brother of the **Chalukya** king—**Jayasiṁha**,[7] **Pulikēśin**,[8] **Daśapaṉman**,[9] **Aśōkaiyaṉ, Āraiyaṉ, Moṭṭaiyaṉ** and **Naṉṉi-Nuḷambaṉ**,[10] and among those who took part in the flight, **Vaṉṉiya-Rēvaṉ, Tuttaṉ** and **Kuṇḍamayaṉ**. The first of these three chiefs is perhaps identical with the **Haihaya** *Mahāmaṇḍalēśvara* **Rēvarasa**, who is mentioned as a vassal of Sōmēśvara I. in an inscription of A.D. 1054-55.[11] Among the spoil of the battle were many elephants, three of which are mentioned by name (l. 11), the banner of the boar, and two queens by name **Śattiyavvai** and **Śāṅgappai** (l. 12).

Finally, Rājēndra despatched an army to **Ceylon**, where the **Kaliṅga** king **Vīra-Śalāmēgaṉ** was decapitated and the two sons of the Ceylon king **Mānābharaṇaṉ** were taken prisoners. Another Vīra-Śalāmēgaṉ, who is stated to have migrated to Ceylon from Kanyakubja, had been killed by Rājēndra's predecessor Rājādhirāja.[12] The same Chōḷa king had decapitated another Mānābharaṇa, who was, however, a

[2] See below, page 62, note 9.

[3] See below, p. 62, note 17.

[4] The second son of the king also had the name Muḍikoṇḍa-Chōḷa, but bore the title Vijayālaya.

[5] See p. 33 above.

[6] See above, p. 39, and Vol. II. p. 303.

[7] This prince is not mentioned in the Western Chālukya inscriptions.

[8] This chief was named after the two Chalukya kings of the same name.

[9] This chief was named after Daśavarman or Yaśōvarman, the younger son of Taila II. Daśavarman is a vulgar form of Yaśōvarman; compare *tuvarāya* and *tuvarāśa* for *yuvarāja, Ep. Ind.* Vol. IV. p. 180 and note 5.

[10] This may have been a Pallava chief of Nuḷambapāḍi; see *Ep. Ind.* Vol. IV. p. 180 and note 3.

[11] Dr. Fleet's *Kanarese Dynasties*, second edition, p. 439.

[12] See page 56 above.

Pāṇḍya king and not a king of Ceylon.[13] The *Mahāvaṁsa* mentions two princes of the name Māṇābharaṇa, and two others of the name Kittisirimēgha. Māṇābharaṇa I.[14] and Kittisirimēgha I. were nephews and sons-in-law of the Ceylon king Vijayabāhu I. (chapter lix. verses 42 and 44). His queen Tilōkasundari was a princess of Kaliṅga (*ibid.* verse 29 f.).[15] Mānābharaṇaṉ and Vīra-Śalāmēgaṉ in the subjoined inscription might correspond to Māṇābharaṇa and Kittisirimēgha in the *Mahāvaṁsa*, and the reason why Vīra-Śalāmēgaṉ is styled a Kaliṅga king in the inscription might be the fact that his mother-in-law was a Kaliṅga princess according to the *Mahāvaṁsa*. On the other hand king Vijayabāhu I. is supposed to have reigned from A.D. 1065 to 1120, and Vikkamabāhu I., in whose time Māṇābharaṇa I. and Kittisirimēgha I. usurped the government of Ceylon, from A.D. 1121 to 1142, while Rājēndra and Vīrarājēndra I. have to be accommodated between A.D. 1050 and 1070.[16] Consequently, Mānābharaṇaṉ and Vīra-Śalāmēgaṉ in the inscription must be distinct from, and prior to, Māṇābharaṇa I. and Kittisirimēgha I. in the *Mahāvaṁsa*. But, as I have previously stated (p. 39 above), the conquest of Ceylon by Rājēndra is established by the existence of an inscription of his in that island.

The subjoined inscription records that the villagers received an unspecified sum from **Kāmakkavvaiyaḷ**, the mother of the *Sēnāpati* **Jayaṅkoṇḍa-Chōḷa-Brahmādhirāja**, and granted in return a piece of land at **Amaṇpākkam**—the modern Ammaṇambākkam—on the south of **Maṇimaṅgalam**[17] to the temple. This land was situated "to the south of the land that has been formerly granted to this god by a stone inscription." The reference is to an inscription of **Rājakēsarivarman** (No. 27 above), which registers a grant of land on the south of Maṇimaṅgalam and east of Amaṇpākkam.

Edition

〈1〉 **svasti śrī(ḥ)** [||] tirumātu puviyeṉu<m> peru(m)āta(r Iva)r (tan māt)eviyaḷāka m¿i?<ī>(t)o(ḷiv)eṇkuṭai(yuya)<r>(t)tu (ti)ṇkali peyarttu (ta)ṉ ciṟiya(t)āt(ai)yātiya Eṟivali ka(ṅk)aikoṇṭacoḻa(ṉai) p(o)ṅ(ki)tal Irumaṭicoḻaneṉ(ṟu)m porumu-raṭṭaṉṟiru〈2〉t(ta)mpiyarta(mmu)ḷ (v)eṉṟiko(ḷ) mummaṭic(o)ḻa(ṉai)tte(m)muṉai(ya)ṭu(ti)ṟa(ṟ) coḻapāṇṭi(yan)eṉṟuṅkoḻimaṉṟoṭuka(ḻa)l (vī)racoḻaṉaippaṭipu(ka)ḽkkarikāla-coḻaneṉṟum porutoḻilvāḻvalittaṭakkai maturān=takaṉai〈3〉 coḻakaṅkaneṉṟun=toḷ-

[13] See *ibid.*
[14] He became the father of king Parakkamabāhu I.; see chapter lxii. verse 52.
[15] Verse 46 mentions three of her relations, Madhukaṇṇava, Bhīmarāja and Balakkāra.
[16] See page 32 above.
[17] See above, p. 50 and note 3.

valimevikal parā(n=ta)katevaṉai coḷa(va)y(o)ttiyarā**jan**eṉṟu<m> tayarattaṉpoṭu karutu kātala(ru)ḷ It(ta)la(m) pu(ka)l̲ **rā(j)entra**co(ḷa)ṉai U(tta)macoḷaneṉṟu(n=t)o(t)taṇimuk(aiyaviḷa)laṅkal muṭiko<4>(ṇ)ṭacoḷaṉai I(ka)l vicaiyālai(ya)neṉṟum pukarmukatteḻuyarkaḷiṟṟu c(o)ḻa(k)era(ḷa)ṉai vārcilai coḷak(e)raḷan(e)ṉṟu{m}n=tiṇṭiṟaṟkaṭāra(ṅ)koṇṭacoḷaṉai tiṉakara(ṉ) ku(la)t(tu ci)ṟappamar coḷa**ja**ṇakarā**ja**neṉṟuṅkaṉaikaṭal paṭi<5> koṇṭa palapu(ka)l̲ muṭikoṇṭacoḷaṉai cun=taracoḷaneṉṟu<ñ>cen=tamiḻ(p)piṭika(li)raṭṭapāṭikoṇṭacoḷa(ṉai) tolpuviyāḷuṭ(ai)ccoḷakaṉṉakucciyarā**ja**ne(ṉ)ṟumaṉṉutaṉ kātalar kātalartammuḷ meta(ku)katirāṅka(ṉai)kaḻa<6>l maturān=takaṉai velpaṭaiccoḷavallapane(ṉ)ṟumāṉacilai(kkai)y(o)rāṉaiccevakaṉai nirupe¿**ntri**?<tira>raco(ḻa)neṉ(ṟu)m paruma(ṇi)ccuṭar maṇima(ku)ṭañ(cū)ṭṭippaṭi mic(ain=ti)kaḻunāḷiṉu(ḷi)ka(l) veṭṭeḻu(n=tu) ce(ṉ)ṟo(ṇ)ṭiṟa(li)raṭṭamaṇ<7>ṭalameyti natikaḷunāṭum patikaḷumanekamaḷi(t)ta(ṉa)ṉ vaḷavane(ṉ)ṉumo(li)ppa poruḷ keṭṭu vekaveñ(ca)ḷukki Ākavama(l)laṉ paripavam¿i?<e>ṉakki¿c?<t>eṉṟeri (viḷi)tteḻun=tu cepparun=tiratta koppattakavaiyil ceṉṟeti<8>reṉṟamar tuṭaṅkiya poḻutava(ṉ) ceñcaramāri taṉ kuñcaramukatti(ṉu)n=ta(ṉ)ṟiruttuṭaiyiluṅkuṉṟuṟa¿(l)?<l> puyat(tilu)n=taiyk(ka)vun=ta(ṉṉu)ṭa(ṉ kaḷiṟeṟiya to)ṭukaḻal ¿(vi)?<vī>rarkaḷ maṭiyavum vakaiyātota(ṉiyan)ekam porupaṭai<9> vamaṅkiyammoymmar (ca)ḷukki tampi **ja**yaciṅkaṉum porppulakkeciyun=tārt(ta)caṉma(ṉu)māṉamaṉṉavaril maṇṭali(ka)cokaṉumā(ṉa va)ṇpukaḻāḷum(ā)r(ai)yaṉun=teṉivarmaṭṭaviḷa(ṅ)kal moṭṭ(ai)yaṉun=ti(ṇ)ṭiṟal naṉṉinuḻampaṉumeṉu<10>miva(r) mutaliyar Eṇṇiliyaraicar(ai) vi(ṇṇa)katteṟṟi vaṉ(ṉi)yarevaṉum va(ya)ppaṭaittutta(ṉu)ṅko(ṉṉa)vilpaṭaikkuṇṭamaya(ṉu)m Eṉṟi(ṉ)ṉaveñciṉavaraicaroṭañci caḷu(k)ki kula(ku)lakulain=tu talaimayir viri(t)tu (v)e(ṉu)ṟa n(e)ḷit(tu)ppiṉṉuṟa<11> nok(ki) kāl paṟin=toṭi melkaṭal pāyattuttiya poḻutaccerukkaḷattavaṉ viṭu catturupayaṅkaraṉ karapattiram¿ut?<ūl>apattira**jā**tipakaṭṭar(ai)caneka(mu)meṭṭu(ni)rai (pa)rikaḻumoṭṭakaniraika(ḷu)m (va)rākavelkoṭi mutal rā**ja**pariccan=tamum<12> Op(pi)l cappiyavvaiy cakappaiyeṉṟivar mutal teviyar kuḻāmum pā(v)aiyar¿i?<ī>ṭṭamumeṉaiyaṉa piṟavumuṉaivayaṟkoṭṭu vi**jai**yaA**bhiṣe**kam ceytu (t)o(ṉ)ṟicaivayirpporppaṭai naṭātti(k)kārkkaṭalilaṅkaiyil viṟa(ṟ)paṭaikkaliṅkar (ma)<13>ṉ v¿i?<ī>racalāmekaṉaikkaṭaṟkaḷiṟṟoṭumakappaṭakkatirmuṭi (ka)ṭivittilaṅkaiya¿ṟk?<rkk>iṟaivaṉ mā(p)paraṇaṉ kātalararuvaraikkaḷattiṭaip(pi)ttu māpperum pukaḻ (mi)ka vaḷartta koppara(k)e**śa**ri(pa**nma**r)āna (U)ṭai(y)ār **śrīrājendra**tevaṟ(ku) yāṇṭu nālāva<14>tu <nā>ḷ 8 10 (2) ||~ **ja**yaṅko(ṇ)ṭacoḷamaṇṭalattu ceṅkāṭṭukkoṭṭattu mākaṇūrnā(ṭ)ṭu **rāja**cūḷāmaṇicca<tu>ruppetima(ṅ)kalattu **mahāsa(bh)ai**y(o)m Ivvāṭṭai **si<ṁ>ha**nāyaṟṟu **Aparapakṣa**(t)tu **Aṣṭa**miyum viyāḻakkiḻamaiyum<15> peṟṟa **ro¿ja?<hi>**ṇināḷ Emm¿u?<ū>r **brahmasthā**namaṇṭapa(t)te (kū)ṭṭakkuṟaivaṟak(kū)ṭiyi¿t?<run>tu Eṅkaḷ¿u?<ū>r **śrīma<d·>dvārāpa**tiyāṉa **śrī**kāmakk(o)ṭiviṇṇakar(ā)ḷvārk=ku kuṭutta nilam(āva)tu [|] Eṅka¿(ḷu)?<ḷū>r teṉpiṭākai

Amaṇpākkattu nila〈16〉ṅk¿i?〈ī〉lp¿a?〈ā〉ṟkellai maṇṇikkālukku meṟkum teṉpāṟkellai maṇṇikkālukku vaṭakkum melpāṟkellai〈17〉 Araicaṅkuṭṭattuk=kum naṅkāciyeṉṉum pulattuk=kuṅkiḻak=kum vaṭa(p)āṟkellai paḻuv¿u?〈ū〉r nakkapputteri karaik=ku te〈18〉(ṟ)kum Ittevark=ku muṉpu **śilālekhai** paṇṇiṉa nilattuk=ku teṟkum [|] Āka Iṉnāṟp(ā)〈ṟ〉kellaik=kum naṭuvupaṭṭa ni〈19〉(lamu)m Oṭaiyumuṭaippum menokki(ṉa) maramum (kī)ṇokkiya (ki)ṇaṟu(m) Iṉnāṟpāṟkellaik=kum naṭuvupaṭṭa〈20〉(te)llām **se**(ṉā)pati(ka)ḷ **ja**yaṅkoṇṭacoḻa**brahmādhirā(ja)**r tāy(ār) kāmak=kavvaiyaḷ pakkal **svaM** (ko)ṇṭu **¿ś?〈c〉an¿t?〈d〉rā**〈21〉tittavaṟ Iṉnilattuk=ku Iṟaiyi(ṟu)t(tu)k=kuṭuppomānom **mahāsabhai**yom [|] **(sa)bhai(yu)**〈22〉(ḷi)run=tu karaiyiṭṭuk=karaippon=tu pa(ṇi)tta kārāmpiceṭṭu n(ā)rāya(ṇa)kkiramavittaṉum Irāyūr ca〈23〉**¿ntri?**〈ntira〉rateva(A)ttāḻikkiramavitta(ṉu)〈m〉 **saha**ṇai (m)ātavakkira(ma)vittaṉum paṇippaṇiyāl〈24〉 pa(ṇi) keṭṭu (E)ḻutin(e)ṉ Ivv¿u?〈ū〉r Ūrkkaraṇattāṉ Alaṅkāraṉ c¿i?〈ī〉(rā)maneṉ [|] Ivai Eṉ Eḻuttu [||]

Apparatus

〈1〉 (māt)eviyaḷāka • Tm. reads *teviyarkaḷāka*. — 〈1〉 yātiya • Tv. and Tm. read *yākiya*. — 〈1〉 p(o)ṅ(ki)tal • Tv. and Tm. read *poṅkikal*.

〈2〉 vāḻvali • Tv. and Tm. read *vāḷvali*.

〈3〉 tayara • Read perhaps *tuyara*.

〈5〉 ne(ṉ)ṟumaṉṉutaṉ • Tv. reads *(ṉ)e〈ṉ〉ṟum piṉṉuntaṉ*.

〈6〉 maṇima(ku)ṭañ • Tv. and Tm. read *neṭumakuṭañ*. — 〈6〉 mic(ain=ti)kaḻu • Tv. reads *micai nikaḻu*.

〈7〉 mo(ḻi)ppa • Tv. and Tm. read *moḻi*. — 〈7〉 paripavamiṉakkiceṉṟeri • Tm. has *parivam E(na)kiteṉṟeri*; read *paripavameṉakkiteṉṟeri*.

〈8〉 vakaiyātota(ṉiyan)ekam • Tv. and Tm. read *torutani*.

〈9〉 vamaṅki • Tv. and Tm. read *vaḻaṅki*. — 〈9〉 moymmar • Tm. reads *moym(pa)mar*. — 〈9〉 pulakkeci • Tm. reads *pulikeci*. — 〈9〉 (ta)caṉma • Tv. and Tm. read *tacapaṉma*. — 〈9〉 maṇṭali(ka)cokaṉumā(ṉa va)ṇpukaḻāḷum(ā)r(ai)yaṉun • Tm. reads *maṇṭali Acokaiyanum Āna vaṇpukaḻ Āḷum āraiyanum*. — 〈9〉 viḻa(ṅ)kal • Tv. and Tm. read *viḻalaṅkal*.

〈10〉 ṭañci • Tv. and Tm. read *ṭañciya*.

〈11〉 tuttiya • Tv. reads *turattiya*. — 〈11〉 mutapattira • Tv. has *mulapattara*; read *mūlapattira*. — 〈11〉 meṭṭu(ni)rai • Tv. and Tm. read *meṭṭunaṭai*.

〈12〉 cappiyavvaiy cakappai • Tv. reads *cattiyavvai cāṅkappai*. — 〈12〉 muṉaivayaṟkoṭṭu • Tv. and Tm. read *muṇaivaiyiṟkoṇṭu*. — 〈12〉 (t)o(ṉ)ṟicaivayirppor • Tv. reads *ten(ṟi)caivayiṟporu*.

〈13〉 mā(p)paraṇaṉ • Tv. reads *mānāparaṇan*. — 〈13〉 kātalararu • Tv. and Tm. read *kātalariru*. — 〈13〉 (pi)ttu • Tv. and Tm. read *(pi)ṭittu*.

Translation by Hultzsch 1899

(Line 1.) Hail ! Prosperity ! While the goddess of fortune and the great goddess of the earth became his great queens, (*the king*) raised on high (*his*) brilliant white parasol and uprooted the powerful Kali (*age*).

(*He*) bestowed high crowns, resplendent with large jewels, on **Gaṅgaikoṇḍa-Śōḻaṉ**,[18] who was the younger brother of his father (*and who was*) powerful in defeating (*his enemies), (with the title*) '**Irumaḍi-Śōḻaṉ** of exuberant valour;' among his royal younger brothers of warlike strength, on the victorious **Mummaḍi-Śōḻaṉ**,[19] (*with the title*) '**Śōḻa-Pāṇḍiyaṉ** whose valour conquers (*enemies*) on the battle-field;' on **Vīra-Śōḻaṉ**, the lord of **Kōḻi** (*i.e.* Uṟaiyūr),[20] who wore ankle-rings, (*with the title*) '**Karikāla-Śōḻaṉ**[21] (*who is*) praised on earth;' on **Madhurāntakaṉ**,[22] whose strong and broad hand (*wielded*) the sword in warfare, (*with the title*) **'Śōḻa-Gaṅgaṉ;'**[23] on **Parāntakadēvaṉ**,[24] whose valour was combined with strength of shoulders, (*with the title*) **Śōḻa-Ayōttiyarājaṉ;'**[25] among (*his*) sons,[26] who regarded with kindness (*their enemies ?*) in distress, on **Rājēndra-Śōḻaṉ**, (*who was*) praised on this earth, (*with the title*) **'Uttama-Śōḻaṉ;'**[27] on **Muḍikoṇḍa-Śōḻaṉ**, (*who wore*) a garland of opening buds (*as*) an ancient (*i.e.* hereditary) ornament, (*with the title*) 'the brave **Vijayālayaṉ;'**[28] on **Śōḻa-Kēraḷaṉ**,[29] (*who possessed*) very tall elephants with spotted foreheads, (*with the title*) '**Śōḻa-Kēraḷaṉ** (*who holds*) a long bow;'

[18]The same was a surname of Rājēndra-Chōḷa I. and the name of a son of Vīrarājēndra I.; see p. 33 above, and *Ind. Ant*. Vol. XXI. p. 323.

[19]The same had been a surname of Rājarāja I.; see above, p. 22 and note 11.

[20]See above, Vol. II. p. 380 and notes 3 and 4.

[21]Karikāla had been the name of an ancient Chōḷa king; *ibid.* p. 377 f.

[22]The same was the name or surname of three Chōḷa kings (*Ep. Ind*). Vol. IV. p. 331) and the name of a son of Vīrarājēndra I. (p. 33 above).

[23]Chōḍagaṅga was also a surname of the Eastern Gaṅga king Anantavarman; *Ind. Ant*. Vol. XVIII. p. 161.

[24]Parāṇtaka had been the name of two Chōḷa kings; see the Table on p. 112 of Vol. I. above.

[25]*I.e.* 'the Ayōdhyā king (*viz.* Rāma) among the Chōḷas.'

[26]The word *kādalar* may also mean 'friends.'

[27]The same appears to have been a surname of Rājēndra-Chōḷa I. This may be concluded from the surname of one of his officers; see p. 14 above.

[28]This had been the name of the ancestor of the ruling Chōḷa dynasty; see above, Vol. II. p. 379.

[29]Compare the territorial designation Śōḻa-Kēraḷa-maṇḍalam, p. 31 above.

on **Kaḍārarńkoṇḍa-Śōḻaṉ**[30] of great valour, (*with the title*) **'Śōḻa-Janakarājaṉ**[31] in whom the eminence of the race of the Sun rests;' on **Muḍikoṇḍa-Śōḻaṉ**, who conquered the earth (*surrounded by*) the roaring ocean (*and who was*) praised by many, (*with the title*) **'Sundara-Śōḻaṉ;'** on **Iraṭṭapāḍikoṇḍa-Śōḻaṉ**,[32] (*who was*) the rock of support to pure Tamiḻ, (*with the title*) **'Śōḻa-Kaṉṉakuchchiyarājaṉ**,[33] the lord of the ancient earth;' then, among the sons of his sons,[34] on **Madhurāntakaṉ**,[35] who was (*i.e.* resembled) the great sun (*and who wore*) sounding ankle-rings, (*with the title*) **'Śōḻa-Vallabhaṉ**[36] (*who leads*) a victorious army;' and on the matchless **Āṉaichchēvagaṉ**,[37] whose hand (*held*) a strong bow, (*with the title*) **'Nṛipēndra-Śōḻaṉ.'**

(L. 6.) While (*the* Chōḻa *king*) was resplendent on earth, the proud and furious **Śaḷukki** (*i.e.* Chalukya king) **Āhavamallaṉ**,—having heard the substance of the report that the **Vaḷavaṉ** (*i.e.* the Chōḻa king), desirous of war, had started (*from his country*), had reached **Iraṭṭa-maṇḍalam**, (*whose inhabitants are*) very brave, and had destroyed many rivers (!), districts and towns,—exclaimed: "This (*is*) a disgrace to me !," sprang up, (*his*) eyes burning (*with rage*), went into **Koppam**, the strength (*of whose position is*) hard to describe, (*and*) commenced to attack the enemy.

(L. 8.) At that time, when the shower of his (*viz.* Āhavamalla's) straight arrows pierced the forehead of his (*i.e.* the Chōḻa king's) elephant, his royal thigh, and (*his*) shoulders which resembled hillocks, and when the warriors wearing ankle-rings, who had mounted the elephant along with him, fell, (*the* Chōḻa *king*) distributed (*on the battle-field*) many matchless warlike regiments (*which had*) not (*yet been*) detached, and transported to heaven **Jayaśiṅgaṉ**, (*who was*) the younger brother of that strong **Śaḷukki**, the warlike **Pulikēśi**, and **Daśapaṉmaṉ**, (*who wore*) a garland; among proud princes: the chief (*Maṇḍalin*) **Aśōkaiyaṉ, Āraiyaṉ**, who ruled (*with*) great fame which was well deserved, **Moṭṭaiyaṉ**, (*who wore*) a garland of half-open (*buds*) full of honey, **Naṉṉi-Nuḷambaṉ** of great valour, and other princes without number.

(L. 10.) The **Śaḷukki** was defeated,—with **Vaṉṉiya-Rēvaṉ, Tuttaṉ**, (*who had*) a powerful army, **Kuṇḍamayaṉ**, whose army spoke (*i.e.* threatened) death, and other princes,

[30] *I.e.* 'the Chōḻa who conquered Kaḍāram,' which figures among the conquests of Rājēndra-Chōḻa I.; see above, Vol. II. p. 105 f.

[31] Janaka is the name of Rāma's father-in-law; compare note 8 above.

[32] *I.e.* 'the Chōḻa who conquered Raṭṭapāḍi,' which figures among the conquests of Rājarāja I. and his successors.

[33] A similar title had been conferred by Rājādhirāja on one of his relatives; see p. 56 above.

[34] Or, 'the friends of his friends;' see note 9 above.

[35] Another Madhurāntaka was mentioned before as one of the king's younger brothers.

[36] Vallabha was a title of the Chalukya kings; compare above, p. 55, note 20.

[37] This name means 'a mahout.'

—fled, trembling vehemently, with dishevelled hair, turning (*his*) back, looking round, and tiring (*his*) legs, and was forced to plunge into the western ocean.

(L. 11.) At that time (*the* Chōḷa *king*) captured in battle *Śatrubhayaṁkara, Karabhadra, Mūlabhadra* and many (*other*) excellent elephants of noble breed, horses of lofty gait, herds of camels, the victorious banner of the boar and the other insignia of royalty, the peerless **Śattiyavvai, Śāṅgappai** and all the other queens, a crowd of women, and other (*booty*) which he (*viz.* Āhavamalla) had abandoned on that battle-field, and performed the anointment of victory.

(L. 12.) (*The king*) despatched a warlike army into the southern region, captured in **Laṅkā**, (*surrounded by*) the black ocean, **Vīra-Śalāmēgaṉ**, the king of the **Kaliṅgas**, (*who had*) a powerful army, with (*his*) elephants (*which resembled*) the ocean, caused to be cut off (*his head which wore*) a brilliant crown, and seized on the battle-field the two sons of **Mānābharaṇaṉ**, the king of the people of **Laṅkā**.

(L. 13.) On the 8[2]nd day of the fourth year (*of the reign*) of (*this*) king **Parakēsarivarman**, *alias* the lord **Śrī-Rājēndradēva**, who (*continually*) increased very much (*his*) very great fame,—we, the great assembly of **Rājaśūḷāmaṇi-chaturvēdimaṅgalam** in **Māgaṇūr-nāḍu**, (*a subdivision*) of **Śēṅgāṭṭu-kōṭṭam**, (*a district*) of **Jayaṅkoṇḍa-Śōḻa-maṇḍalam**, being assembled, without a vacancy in the assembly, in the *Brahmasthāna-maṇḍapa*[38] in our village on the day of *Rōhiṇī*, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of *Siṁha* in this year, gave the following land to (*the temple of*) **Śrīmad-Dvārāpati**, *alias* **Śrī-Kāmakkōḍi-Viṇṇagar-Āḻvār**, in our village.

(L. 15.) Land at **Amaṇpākkam**, a southern hamlet of our village. The eastern boundary (*of this land is*) to the west of the *Maṇṇikkāl* (channel);[39] the southern boundary (*is*) to the north of the *Maṇṇikkāl* (channel); the western boundary (*is*) to the east of the *Araiśaṅguṭṭam* (pond) and of the field named *Naṅgāśi*; and the northern boundary (*is*) to the south of the bank of the *Nakkapputtēri* (tank) at **Paḻuvūr** and to the south of the land that has been formerly granted to this god by a stone inscription.

(L. 18.) Having received funds (*svam*) from **Kāmakkavvaiyaḷ**, the mother of the *Sēnāpati* **Jayaṅkoṇḍa-Śōḻa-Brahmādhirājar**, we, the great assembly, are bound to pay the taxes on this land for as long as the moon and the sun exist, and to give the whole land enclosed within these four boundaries, the water-courses, the breaches (*in the*) bands *of tanks*),[40] the trees overground and the wells underground.

[38] See above, p. 57 and note 9.

[39] The same channel is mentioned in line 5 of No. 27 above.

[40] Compare above, Vol. II. p. 393.

(L. 21.) Having been present in the assembly and having heard the order of **Kārām-biśeṭṭu Nārāyaṇa-Kramavittaṉ**,[41] **Chandradēva-[A]ttāḷi-Kramavittaṉ** of **Irāyūr**, and **Sahaṇai Mādhava-Kramavittaṉ**, who had distributed the blocks (*karai)*[42] and inspected the blocks, I, **Alaṅkāraṉ Śrīrāmaṉ**, the village-accountant of this village, wrote (*the above*). This (*is*) my writing.

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[41] See above, p. 4, note 10.
[42] Compare above, Vol. II. p. 116.